

T H E  
W O R K S

O F  
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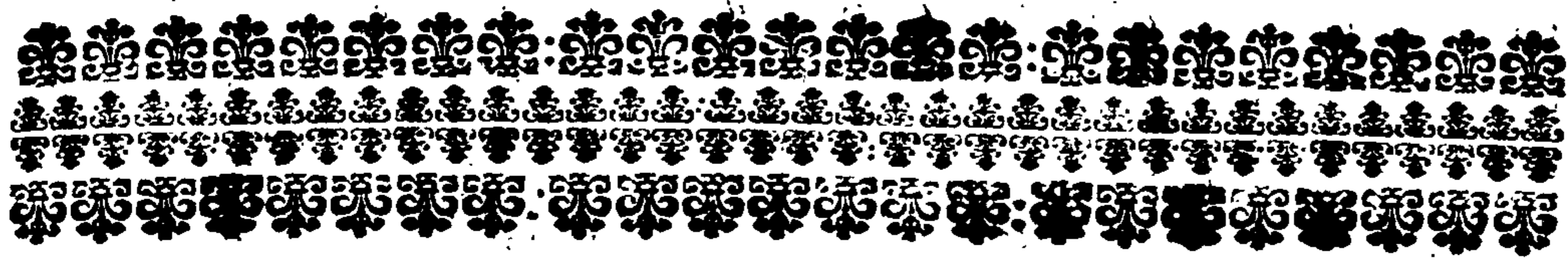
The Third Volume,

C O N T A I N I N G  
D I S C O U R S E S,

- I. Of an Unregenerate Mans Guiltiness before God, in respect of Sin and Punishment.
- II. Of Mans Restauration by Grace.
- III. Of Christ the Mediator.

L O N D O N,

Printed by *J. Darby, J. Richardson, and T. Snowden,* for *T. G.*  
and are to be sold for the Publisher by *Jonathan Robinson* at the  
Golden Lion in *St. Pauls Church-yard,* M. DC. XCII.



T H E  
P R E F A C E.

**A**s the Authors design was to take a careful, and exact survey of Man in the various changes of his State, from Integrity, Innocence, and an answerable blissful Condition, to Sin, and Misery, and from this at last restor'd, and rais'd by Grace to more Glory than he had lost: He accordingly hath shew'd you this Creature fair, and beautiful in Holiness, as he first came out of Gods Hands, and flourishing in all the joys, and Glories of his Innocence. And He now opens to your sight the ruins of this once noble structure, which would be too sad and melancholy a prospect for any of us to look upon, if we did not at the same time see our Glorious Redeemer raising out of these miserable ruins a Building stronger, and when he once shall have finish'd the Great Work, fairer than the first.

In the discourse of the Creatures, and the Condition of their State by Creation, Vol. II. Of his Works.

We have here one Object, which may move us with the deepest shame and sorrow, when we behold what vile wretched Creatures Sin has made us, and how basely alter'd from what we once were. We have another object, which may stir us to the highest exultation of Joy, when we see our Saviour Travailing in the greatness of his Strength, mighty to save, and to save us so effectually, that it is impossible for us to relapse into our first bewail'd misery, to restore us so perfectly

Isa. 63. 1.

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## The PREFACE.

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*fectly, that he will one day present to his Father these  
Eph. 5. 27. our now deformed, and polluted Souls, without  
Spot or wrinkle, without any remaining blemish of  
our first Defilements, any mark of our Deformity, or  
scars of our Wounds. If as fallen, we are dejected  
in our Spirits, and ashamed to look up, the sight of  
Christ the Original and Cause of greater Happiness,  
Glory, and excellence to us than our Father forfeited  
in Paradise; raiseth us to new Life and Hopes. As  
we should bewail our depraved wretched Natures, we  
should also take Joy, and delight when we see them by  
Christ recovering fresh Comeliness and Beauty, nay it  
is our Duty, and we have all Reason to rejoyce more  
in our Salvation, than to Sorrow in our Misery: To  
Triumph more in the Strength and Power of Christ the  
second Adam, than to be cast down in Thoughts of the  
Weakness and Folly of the first. For tho Man first  
stood on ground, which sunk under him, yet we are now  
built on a firm Foundation, unshaken, and which stands  
to Eternity, and from which nothing can ever make us  
totter or fall. Now that, as we have Mans Depra-  
vation by Nature, and his Restauration by Grace  
displayed to us, Mine, and Your Heart may be suita-  
bly affected with Sorrow, and Joy, to lament indeed  
our Sin and misery: But believing to triumph in Christ  
the Mediator, whose perfectly recovers us is the  
Prayer of,*

Your Servant in our  
Lord Jesus Christ.

Thomas Goodwin.

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A  
CATALOGUE

OF THE

Authors Writings,  
in M. S.

Which were never yet PRINTED.

*OF the Work of the Holy Ghost, the third Person in our Salvation.*

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**D**ISCOURSE XI. The nature, or kind

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## A Calalogue of the Authors

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*DIS-*

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*Writings in M. S.*

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- Dissertatio de specificâ distinctione inter fidem temporariam, & salvificam.*
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A  
DISCOURSE  
OF AN  
Unregenerate Mans Guiltines  
BEFORE  
G O O D  
IN RESPECT  
Of Sin and Punishment.

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By Tho. Goodwin D. D.

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L O N D O N,  
Printed in the Year. 1692.



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THE  
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OF THIS  
TREATISE.

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BOOK II.

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*Chap. 5. A second sort of Proofs. Demonstrations from Instances both of wicked men and evil Men, who have felt in this Life Impressions of God's immediate Wrath: And that such Impressions are Evidences of what, in the Future, will Happen.*

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*Chap. 9. The Inferences and Uses of the Doctrine. If God punisheth Sins, he is not the Author of it. Let us be firmly persuaded of the reality of this Wrath to come. Let us adore and fear the Greatness of God, and be moved to turn to him. Let us consider what it is to Die, and what the State of the other World is. Let Believers learn highly to value that Salvation which Christ obtains for them.*

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A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O D

In Respect of SIN and PUNISHMENT.

B O O K I.

Of an Unregenerate Man's Guiltiness before God, from the Imputation of *Adam's* first Transgression to every Person of his Posterity.

C H A P. I.

*The general Design, and Division of the Discourse.*



WE have seen the State of Pure Nature, as to the Holiness and Happiness thereof, by the Law of God. I come now unto Man's fallen and lost Condition in a State of Sin and Wrath, which is the Condition of all by Nature, and whilst in the State of Nature.

*In the Discourse of the Creatures, and the Condition of their State by Creation, in Vol. II. of his Works.*

My Method shall be this.

I. To handle the Sinfulness of all Men by Nature, in respect of their Birth-Sin, (which from *Augustin* we have used to call *Original Sin*) both in the *Guilt* and *Corruption* thereof.

II. To treat of it as it is a State, or an abiding Condition, and therein to discover the several Sorts of Men remaining unregenerate in the Church, and of a common Profession of Christ; *viz.* 1. Of Ignorant Persons. 2. Profane. 3. Civil and Formal Christians. And to detect the Deceits and false Pleas which each of these have, why they think themselves happy if they should die therein. That which I intend therein, is a Conviction of all these Sorts of Persons, (that are the Generality of the Church) that they are still in the State of Nature, and without true Regeneration will eternally perish.

III. The third is the Sinfulness of Sin, and the Aggravations of it, as in sinning against Mercies, against Knowledge, &c. together with the Fearfulness of that Punishment, which is due unto Men for the least Sin in that Estate.

BOOK I.

I. As to the first, my Method is ;

*First*, To shew the first Entrance of Sin upon all Men by *Adam's* first Sin, that is, the first Imputation of that Act to all Men ; and how far the Guilt of that Act is charged on us, and how far it was personal and proper only to him.

*Secondly*, To lay open that Corruption of Nature, which hath defiled all our Natures. Concerning which ; 1. How it flows from the Guilt of that first Act. 2. That it is truly and properly a Sin. Then 3. The great abounding Sinfulness thereof. And 4. The parts thereof in general, as that it is,

First, A total Privation and Emptiness of all that is truly good.

Secondly, Positive Inclinations to all Evils, which consist in two things.

1. In Lufts, and therein of the Nature of Lufts, their Inordinacy, their Sinfulness and Deceitfulness.

2. In an inbred Enmity and Opposition unto God, and whatever is holy and good, (which I make the third particular Branch of original Corruption.)

This in general.

II. More particularly, I lay open this Corruption, as it is in the whole Man, and in every Faculty.

First, The Understanding in Blindness, Unbelief, practical false Reasonings and Deceits, &c.

Secondly, The thinking Power, the Vanity of Thoughts.

Thirdly, The Defilement in the Conscience.

Fourthly, The Subjection and Bondage of the Will and Affections unto Lufts ; then the Varieties of these Lufts, and of those Master-Lufts which are in the Hearts of several Men.

CHAP. II.

*The Text explained. That all Men are in a State of Sin. That it's worth our Enquiry to know how Sin, which thus involves all Men in it, came into the World. That Sin had its Entrance by Adam's first Transgression. How Adam being created Holy, was capable of Sinning.*

ROM. V. 12, 13, 14.

*Wherefore as by one Man Sin entred into the World, and Death by Sin ; and so Death passed upon all Men, in whom all have sinned.*

*For until the Law, Sin was in the World : but Sin is not imputed when there is no Law.*

*Nevertheless, Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that was come.*

**Y**OU read the Story of *Adam's* Fall, in the third of *Genesis* ; and here you have, how it concerned his whole Posterity, and that illustrated by the *Antitype* of *Adam*, *Jesus Christ*, and his conveying Righteousness unto his ; of which *Christ*, God intended *Adam* to be the Type ; and in this these two are parallel, (as in other respects) that look as the Story of *Christ's* Birth, Circumcision, Obedience and Sufferings, are but barely and nakedly

nakedly related in the three first Evangelists, whereas the Intent, Efficacy and Benefit from thence accruing to us, was reserved to be set forth by the Apostles in their Epistles; so it falls out in this: *Moses* tells the History of *Adam's* Fall; and *Paul* explains the Mystery and Consequence thereof.

That Sin hath not only entred in upon the World of Mankind, but hath univerfally overflowed it for Sin, not a Man excepted, is evident in that Speech, *All have sinned*; upon which he says, *Death followed*: Yea, this is that which the Apostle hath been approving at large all this while in the former part of the Epistle, *Chap. 1, 2, 3*. So then (as concluding, he says) we have proved, that both Jew and Gentile (which two then shared the World between them) are under Sin, all and every one of them; *Not one Righteous, no not one*, *Chap. 3. ver. 10*. And what need we say any more of it, (says he) it being such an irrefragable Truth, as every Mouth must be stopp'd and become (in his own Acknowledgment) *guilty before God?* *ver. 19*. And it might be proved by Induction of all Men of all Ages, and will be at the latter day, when the Story of all the World shall be ripp'd up. There is no Man in whom shineth but the Light of Nature, that either casts his Eye into his own Bosom, or looks out upon the Sons of Men, but must acknowledg as much.

Neither is it any new thing lately befallen the World, but it is the antient Brine it hath lain soak'd in, steep'd in, these six Thousand Years almost. *The whole World lay in Wickedness*, in *John's* time, *1 John 5. 19*. There was not by Nature any Man *righteous, no not one*. In *David's* time, when God look'd down from Heaven; *Psal. 14. 2, 3*. *The Lord looked down from Heaven upon the Children of Men, to see if there were any that did understand and seek God. They are all gone aside, they are all together become filthy: there is none that doth good, no not one*. *Solomon* says, *Eccles. 7. 27, 28, 29*. *Behold, this have I found (saith the Preacher) counting one by one to find out the account: Which yet my Soul seeketh, but I find not: one Man among a thousand have I found, but a Woman among all those have I not found. Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions*. That he viewed Men and Women one by one; *And lo, this I found*, (says he) *that they are all corrupted*: And therefore at *ver. 20*. he says, *For there is not a just Man upon Earth, that doth Good and sinneth not*. See also his Speech in his Prayer; *2 Chron. 6. 36*. *If they sin against thee, (for there is no Man which sinneth not) and thou be angry with them, and deliver them over before their Enemies, and they carry them away Captives unto a Land far off, or near*. If you think the Infant times (called the golden innocent Age of the World) was free, see what an account the Text gives you; *ver. 13*. *Sin was in the World from Adam the first Man to Moses*; take the account shorter, from *Adam* to the Flood. God, whose all-seeing Eye runs through the whole Earth, views every Man, yea (every Thought in Man) brings in this Bill and Account, having viewed them one by one: *Gen. 6. 5, 12*. *All Flesh have corrupted their way upon Earth*: Yea, and that so as from the first Imagination or Act the Mind puts forth to the last; *All and every Figment of the Heart is corrupt*.

To give you one Evidence which the Text suggests of this universal Guilt and Sinfulness of all Men; *Death reigned from Adam to Moses* (or else (that which is equivalent to Death) a *Change* as in *Enoch*.) It speaks of a mighty Monarch here [*Death*] the most universal and most lasting Monarchy that ever was: It reigns, says the Text, its Scepter hath subdued and brought under all the Sons of Men; *Death hath passed upon all Men*. Other Monarchs never subdued all; some Out-laws and Nations were not overcome; here not a Man but falls under it: Other Monarchies cease and determine; this hath lasted in all Ages, *from Adam to Moses*; so the Text says, and Experience shews ever since: Take the Experience of the present Age; not a Man alive was seven-score or eight-score Years ago: nay it comes into your Houses, tears your Children from your Dugs, and kills them before your Faces, and you cannot resist it. Millions come into the World, and but salute their Friends, and then go weeping out again, so says the Text; that Children who actually never sinned as *Adam* did (for that is the meaning of *not sinning after the Similitude of Adam's Transgression*) do die as well as others. Now if you ask *Death* as

BOOK I.

they asked Christ, *Mat. 21. 23. By what Authority he doth these things?* By what Title he reigns over all, even over Children? The Text shews his Commission, and gives this as the ground of it, (which we are now demonstrating, therefore by this effect) *That all have sinned*; and tells us, that *Death entred into the World by Sin*, being the *Wages* of it, *Rom. 6. 23.* and the *Child* of it, *James 1. 15. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.* And to the Elect it is ordained, through the Grace of God, to be his Messenger to fetch Sin out of the World, as Sin was a means to bring it in.

2. Doubtless it is a matter worth the knowing, and our most diligent Enquiry, How this Deluge of Sin and Death entred in upon all the World, what was the first Gap, the first Breach made, that let it in? *This universal Flood* that covers the Face of the Earth, which could never yet be drained and cast out? Yea, and what should be the Spring that should feed it all this while continually in all the Thoughts that issue from every Man's Heart, so as it should never be dry?

The great Scholars of the World have spent their Wits often in the search of the *Original of Trifles*. Whole Volumes are written of the *Original of other things*. But *Solomon*, the wisest Man that ever was, thought this very Point, (namely, How all Men came thus universally corrupt,) a Point of deepest Wisdom, Use and Profitableness, *Eccles. 7. 25. I applied my Heart*, says he, *to know and to search, to seek out Wisdom, and the Reason of things; and above all else*, as appears in the next words, *to know Wickedness and Folly, and to find the Cause of it*; for that the former Words shew is his meaning: for he says in the next Verses, That he took a Survey of all the World of Mankind; Women first, with whom he was too much acquainted; and then Men also: and observed their Dispositions, *ver. 27. And this I found*, says he, *God made Man (originally) righteous; but now they are all corrupt, and have found out many Inventions.*

And indeed it is our Priviledg and Advantage, who enjoy God's Word, to know the Original of this universal Confusion in Man's Nature, and of the Misery all are exposed unto: which the wisest Men among the Heathen, who though they fill'd the World with Complaints about it, as *Plato* in the second Book of his *Common-wealth* complains, That Men by their Natures are evil, and cannot be brought to good. And || *Tully*, as he is cited by *Augustin* in his fourth Book against *Julian*, "That Man is brought forth into the World, in "Body and Soul exposed to all Miseries, prone to Evil, and in whom that "Divine Spark of Goodness of Wit and Morality is oppressed and extinguished. Yet they could never dive into the bottom of this *universal Disease and Mischief*. They found that all Men were poisoned, but how it came there, they none of them did know or could imagine, or would ever have found out, but run to false Counsel, attributing it to *Destiny* and *Fate*, or some *evil Planet*, its having a malign Influence into Man's Nature; or to an *evil Angel* that attended upon every Man. All which how short is it of the Truth!

And together with this Secret now made common to us, the *Knowledge* of it is most profitable, yea and necessary for us, and is one of the main Principles, yea the first which is committed to the Church to be known and believed; and therefore was the first thing which, next to the Creation of the World and Man, God manifested in the first Book that ever he wrote.

The first *Query* will be, How all Men come generally, and universally, and continually thus unrighteous, and thereupon exposed to Death?

The Text resolves us, saying, *That by one Man Sin did enter into the World, and so Death passed upon all.* If we had never heard of this same *one Man* before, we would all be inquisitive who it should be? The fourteenth Verse tells us it was *Adam*. You have all heard of him, who in *1 Cor. 15. 45.* is called *the first Man Adam*; the first Man that ever was in the World: for how could Sin by him enter upon all, if he had not been before all? Some Men otherwise would have been free, if any had been before him. And the rest of the Verses from the 14th to the 20th, do generally inform us that he committed a *Transgression*, *ver. 14. an Offence*, *ver. 15, 17, 18. that he sinned*, *ver. 16. that he*

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|| Cicero Lib. 3. de Republica, cited by Augustin, lib. 4. contra Julianum, c. 12. p. 225. in Tom. 7. Oper. Ed. Paris. 1571. In Libro tertio de Republica, idem Tullius hominem dicit non ut a matre, sed ut a natura editum in vitam corpore & nudo, & fragili, & infirmo: Animo autem anxio ad molestias, humili ad rimores, molli ad labores, pronoad libidines; in quo tamen inest tanquam obrutus quidam divinus ignis ingenii, & mentis. Quid ad hac dicit? Non hoc author iste male viventium moribus dixit affectum, sed naturam potius accusavit.

*disobeyed*, ver. 19. and by that *Transgression, Offence, Sin, Disobedience*, (call it what you will) it comes to pass that all other Men are made Sinners, ver. 19. And that the Guilt of that Sin came upon all Men to Condemnation.

If you ask, how it came to pass that this Man should sin, God having created him righteous? As Solomon, Eccles. 7. 29. *Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions*; and as you read of him in the first and second of Genesis, *That he was created in the Image of God?*

First, I confess I had rather, upon the experience of mine own Frailty, fall down before the great God, and acknowledg mine own *Slipperyness* and *Changeableness*, as I am a Creature, if left to mine own Will; and that when so left, I am obnoxious to Sin, over and above and beyond what Corruption hath yet swayed me to, than dispute this Point out with God or Men: for though I came not into the World holy, and endowed with created Inclinations and Dispositions contrary unto Sin, as Adam did; yet in the course of my Life, I have full often found mine own Will hath of and from it self cast the Ballance, and given forth a Command for many a sinful Act, not merely out of that sinful Bias and Inclination it hath to commit Sin, but over and above out of that mere *Mutability* and *Fickleness* which is in my Will to cast it self to Evil: and when Inclinations and Assurances unto the contrary have been sufficient to preserve me from so sinning, yet mine own Will hath determined it self to an outward act of *Evil*; so as I could and might resolve the Act done into that Uncertainty and Aptness to change and fall, even (as I am a Creature) to fall into that, which is a step into that *Nothing* we were first created out of, namely *Sin*: so that beyond what the Bias or Poise which Corruption sways Man unto, it appears that in many passages of a Man's Life a *Vertibility of Will hath been the cause of Sin*, which is then seen, when strong Motions and Impressions have been to the contrary, as well as Impulses of Sin and Wickedness, (so as the Man could not but say he had power not to have done it:) from whence a Man may discern what he himself was like to have done, if he had been in Adam's State and Case.

Secondly, That also of James, That it is God's Prerogative alone (and no Person's else but he who is God withal, or one Person with God) not to be capable of being tempted to Evil, so as to be prevailed with by it; James 1. 13. *Let no Man say when he is tempted, I am tempted of God: for God cannot be tempted with Evil, neither tempteth he any Man: to be without variableness or shadow of turning*, ver. 17. proves my Assertion. It is further evidenced by this, that the greatest and holiest Creature that could be made by God, if but a mere Creature, and having no other but that providential Assistance due by the Law of the Creation, was not only capable to reel and fall, but was slippery and might easily totter and fall, and so break it self as a Glass without a bottom.

Neither could this be laid upon God, that he upheld him not; because to have been invincibly kept and preserved by God, was above the due that, as Creator, God was any way obliged unto; and must have proceeded from a Principle of an higher kind, namely his *Free-Grace*, and was inconsistent with his Covenant of *Works*: So as God in letting him fall, did therein no more but only not assist him by such a supernatural Aid as was above the Law of Creation, and unto which God therefore was no way bound; and it was but to leave the Creature, to shew what as a Creature it might will to do, and so that it was *mutable*. Which *Prerogative of God's* so to do, who shall deny unto him, or put the contrary upon him, as meet to be expected from him, when it was a pure act of supernatural Grace to have done otherwise? The wisest of Men, Solomon, having sought into the nature and original of Wickedness and Madness, lays all at Man's door: *God made Man righteous, but they found or sought out many Inventions*, Eccles. 7. 29.

Neither is it to be conceived that Man's Heart was exposed to Satan to infuse Sin, as a piece of fair Paper lies exposed to an external Hand to cast a blot or stain of Ink upon it at his pleasure. No, it must be an act of a Man's own Will, without the consent of which the Devil cannot now in our corrupt Estate, force any Man to sinning, much less then when he had no matter in Adam to work upon.

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The which *Mutability* God (when *Adam* was at the best and prime of his Condition) gave him an extraordinary Monitory and Warning of: Yea, and that which was to be as a Sacrament thereof unto him, God singled forth of the Garden (he was plac'd in) two Trees, *the Tree of Life*, which was ordained to seal his constant Estate of Life and Happiness, if he would persist in Obedience: *The Tree of Knowledge of Good and Evil*, to signify that he was mutable from Good to Evil; and of this last Tree God forbid him to eat, and that if he did, he died; *Gen. 2. 17. But of the Tree of the Knowledge of good and evil, thou shalt not eat of it: for in the day thou eatest thereof, thou shalt surely die.* And that therefore he must look to himself, for this was his Covenant, and the essential terms of it, and therefore sealed up by these two Sacraments. Now the Word *Disobedience* here in the Text, points us to his Sin, as it is also charged upon him by God, *Gen. 3. 17. Because thou hast hearkened to the Voice of thy Wife, and hast eaten of the Tree whereof I commanded thee not to eat;* which shews wherein lay the very Sin. *Adam* had an express Commandment from God, and the Light of it, together with the Principles of the Law, written in his Heart, was in his Understanding and Judgment ready to have guided him if he would use and ask Counsel thereof, and attend thereto, upon all Temptations to the contrary. Neither was it possible that if he would have had Recourse to those Principles, and consulted with them, that he should have erred, or that his Will should have inclined to such an Act, expressly contrary to God's Law, if he had continued fully to consider what was at hand ready to his View; for neither could Error befall his Understanding, if he would use the Light he had in that Estate, (for then his Understanding must be said to have been created by God, not able to judge of what was good in every Action) neither could Man's Will then but fixedly cleave to that which the Understanding did think good; only he not being taken up into the seeing of God *Face to Face*, and so to have his Understanding possessed with such a Sight of God and his Will, so fill'd and fixed with the Possession of him thereby, as he might not cast an Eye to look and consider whether there might not be some further Good as to himself, than he was yet possess'd of in that Condition; and then this being suggested to him by Satan that there was, he turned a sudden squint Eye aside, as *Lot's* Wife did hers backwards: And thus the Scripture expresseth his Sin, by *a not hearkning or attending* to the Light of the Law, and the Voice of it in his Judgment, but *an hearkning to the Voice of his Wife*. It was not a consulting with the Command, or not suffering it to speak, or not cleaving fixedly to the Advice thereof; but his Will would have his Understanding gad and wander with a Glance, to see if there might not be some thing in what Satan suggested: and this very rash incogitant Squint was his first Slip from God; so as after it when God's Law came upon him, and was considered by him, yet this Sin having first entred, thereupon followed a doubting of the Truth of what God had said, a Jealousy that God kept him from eating of that Tree out of Envy, lest they should be as God; and so hoping to mend his Condition another way, than by obeying God, and to be free of the Service of God, which by God's Law he was (if he would have Happiness from God) to be subject unto; he rather chose to set up for himself, and seek his Fortune, (as we say) and so to be absolutely free as God is. And thus thinking he had found out a new trick to be happy, without and beyond what that Condition would afford which God had set him in, he fell into Sin and Misery; and that this was the Sin of his Fall, is part of *Solomon's* meaning, when he saith, *They sought out new Inventions;* and having once left God, he doth now nothing else but seek a new way to be happy; but being a Beggar of himself, finds he cannot himself support himself, and therefore is forc'd for Happiness and Comfort to go to every Creature to supply him, and so is plunged into the worst of Servitudes, *whilst he promised himself Liberty;* even to be a Servant to every Creature: This for that one Man's Sin.

## C H A P. III.

*How Sin is derived from Adam to all Mankind. What Sin it is which is propagated by the first Man to his Posterity. Whether original Sin consists only in a Corruption of Nature, or also in the Guilt of Adam's first Sin imputed to us. The Imputation of that Sin proved. Adam, a publick Person, representing us. By what Law he came to be so. The Justice and Equity of God's imputing the first Sin of Adam to us all.*

**N**OW there are but two ways to pass Sin to another: the one is by way of *Example*, as *Jeroboam* is said to have *caused Israel to sin*; and as *Evah* caused *Adam*: or else, *participatione culpa*, by partaking of the Sin of another. Now by the first way this Sin is not derived; for besides that, *Adam* being dead 4600 Years ago, the force of this Example reacheth not to us, nor to the multitudes of Ages past. That this was the way of deriving it, is not intended in the Text, for then not *Adam* the first Man, but *Evah* and the *Devil*, should have been assigned as those by whose Offence Sin entred into the World, in that they were the *first in the Transgression*; and also because then Children, (as the 14th Verse of the 12th Chapter of the *Romans* affirms) should not be guilty, as yet that Verse affirms they are, in that *they die*. Now God exerciseth no Punishment where there is no Fault; also the Apostle intends a Comparison of *Adam* with *Christ*, that Sin comes by *Adam*, as Righteousness by *Christ*; now *Christ* conveys not Righteousness to all by Example, for many Persons saved by him, lived afore him, as all under the Old Testament, as likewise Infants: This indeed, as is likely, was the way by which the most of the Angels fell, whom Satan as a Head drew into the Faction with him; and those whom his Example prevailed not with, did stand and do still, which no Man doth, but *all have sinned*.

Now concerning the second way how we should come to be Partakers of *Adam's Sin*: The Scriptures elsewhere tell us, it was by *Propagation natural, or Generation*; as *David*, *Psal. 51. 5. Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me*. I will not earnestly contend that this way is directly expressed in this Text, which yet *Augustine* pressed from the word *entring into the World*, as a Lues or Contagion, and so *passing* and piercing through, or invading the whole World as it were by stealth; but this may justly be argued for it from the Text, that even Infant-Children are affirmed here to die upon the account of that first Sin's Entrance, *who sinned not after the Similitude of Adam's Transgression*, that is, personally, which shews this to be the way of conveying this Sin, for to them there can be no other; and why else were such Children circumcised, and now baptized, both being Sacraments of Remission of Sin and Sanctification; *Coloss. 2. 11, 12, 13. 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: Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead. And you being dead in your Sins, and the Circumcision of your Flesh, hath he quickned together with him, having forgiven you all Trespases*. And indeed this to be the way, other Scriptures plainly affirm, not only that Instance of *David* (though enough, for what could *David* have done before his Conception, that he should be conceived in Sin? and there is the same Case of all) but *Christ* plainly affirms it, *John 3. 6. Whatsoever is born of the Flesh, is Flesh*; that is, what is born of fleshly Generation; *the first Birth*

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*Birth* (for he opposeth it to the *second Birth*) is *Flesh*, that is, *sinful*: For *Flesh* he opposeth to that *Grace*, which in the *second Birth* the Spirit works, called *Spirit* there: And so *Paul*, Ephes. 2. 3. *We are all the Children of Wrath by Nature.* [*By Nature*] is there in part meant the natural course of propagating our *Nature*, namely, *Generation*, and *Conception*, and *Propagation natural*: and so *Aristotle* useth the word φύσις.

Now if we be the *Children of Wrath* by virtue of our natural Birth, then first *Children of Sin* thereby; for God is not angry with us but for Sin. And hence it is that because natural Conception by that ordinary Law of Generation, is the way of conveying Sin, that therefore all Men, all and every one are corrupted; for to be sure all are born as from him, he being the first Man, and having committed that Sin e're he begat any. And why was it that *Christ*, though the *Son of Adam*, Luke 3. 38. as having the Matter of his Body from him, yet was without Sin, and born an holy One? How came he to be free and exempted, but because he was conceived not by natural Propagation from a Man, but by *the over-shadowing of the most High*? Luke 1. 35. *And the Angel answered and said unto her, 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.* So that this remains the only means why Men are sinful, that they are propagated from *Adam* after the natural manner of all *Flesh*: The Ground whereof you have hereafter.

The third Question and Demand will be, *What Sin it is that is propagated and entred upon the World, and of which all Men, as soon as they are made Men by Conception or Birth, are guilty by that one Man's Offence?*

To make way for the Answer of which, we must know that all Sins are reduced unto two Branches. 1. That which consists in the guilt of some act of Sin done and perpetrated. Or, 2. an inherent Corruption in the Heart contracted by that Guilt. Now it is certain, that whether every Man had had this original Sin or not, that yet upon any act of sinning committed by any Man, there doth and should have entred in that Man a depravation of Nature: for by sinning a Man is made the *Servant of Iniquity unto Iniquity*, Rom. 6. 19. *I speak after the manner of Men, because of the Infirmary of your Flesh: for as ye have yielded your Members Servants to Uncleaness and to Iniquity, unto Iniquity; even so now yield your Members Servants to Righteousness, unto Holiness.* Which comes to pass not upon that mistaken Ground that an Habit follows upon Acts in a Philosophical way; for then it must be that many reiterated Acts produce such an Inclination, and so not any one act of Sin: But Depravation followeth by way of Curse and Forfeiture, even of the Spirit of all inherent Holiness, because Man's having of it did hold of a Covenant of Works, of which more hereafter. Now therefore according unto this *Adam* sinning, there were two things befel him. 1. An everlasting guilt of that Act committed, binding him over to Death. 2. A *Forfeiture* of the Holy Ghost in him, and so of the Image of God in Holiness, and so by consequence the contrary Depravation of his Nature. Now *Adam* having contracted by his first Sin both these to himself, if the question be, which of these two, or whether not both of these are the Sin that entred, and is propagated by Birth to all Men?

The Answer is, Both of them.

First, The Guilt of that very act of *Disobedience*, which was lately spoken of, so as we all are accounted guilty of it as he, and as truly as if we had had a hand in it: and that (besides what is to follow) appears plainly out of Rom. 5. 12. For first, it is said, that *All have sinned*: Secondly, the 16th and 18th Verses clear it, for they say, *That by the Offence of that Man, Judgment* (that is, the Guilt of that Offence, whereby they were judged guilty as well as he) *came on them all to condemn them.* Now God could not condemn them for that Act, unless he did in Justice *judg them guilty of it.* And whereas it is said here, *they sinned*, the very Text viewed and compared, cleareth its own Intendment. A Person may be said *to have sinned*, or to have done a thing, two ways. 1. When one actually and personally doth it himself; and so we did not sin that Sin, but *Adam* only: for in ver. 14. 'tis said of Infants, that they sinned, *not after the similitude of his Transgression*; that is, in their own Persons. Yet, 2.



one may be said to have *sinned in another*. And look as the Text gives that part of the Distinction, That they sinned, not personally as *Adam* did; so it appositely sets out this other  $\epsilon\phi\ \omega$ , *in whom all have sinned*, speaking of *Adam*; for that may be when one actually himself doth it not; as what a whole Body doth, a Member of the same Body may be said to do: And so the word here [*they sinned*] is to be understood, that is, they are to be accounted Sinners, as the word is in *1 Kings* 1. 21. — *That I and my Son Solomon shall be counted Offenders*, (Heb. *Sinners*) upon what ground you shall hear afterwards; and besides, I must speak presently to this very Point again.

The second thing conveyed, is, a *Corruption of Nature*, which is a Sin that is inherent, remaining and residing in us, and conveyed to us from him, as a Leprosy is from the Parent to the Child, so as it may be said to be in them. Of this *Job* speaks, *chap. 15. 14. What is Man, that he should be clean? and he that is born of a Woman, that he should be righteous?* And in the 16th Verse of that Chapter, he calls Man filthy and abominable, *drinking in Sin as Water*. In which place you see, that first, there is a *want of Righteousness*, which once he was made in; secondly, a contrary *Uncleanness* or proneness to Sin; and therefore he calls him filthy or greedy of sinning: And thirdly, this is conveyed by his natural Propagation by Man and Woman; for it is inserted, *that is born of a Woman*. So that now you are to conceive thus of it; That *Adam* committing that Act of Disobedience, his Nature was thereby first in himself for ever defiled by it. We often see that one Blow or Fall strikes a Man's Members out of Joint, so as of themselves they ever remain so; and so did that Fall of his, though but one act of Sin. If therefore we also be proved guilty of that Act in him, then by the like reason also must that Nature we received from him by natural Propagation, be tainted with Sin, as his was by virtue of that Act: so as it must first be supposed that we are guilty of that Act, as the ground and reason why our Nature is thus infected; that being a Consequent thereof, and in part a Punishment of it; and so as indeed it could not have been inflicted on our Natures as a Sin, unless we be first found guilty of that act of Sin it self.

Now because this is questioned by some Divines, I shall come next to speak unto this great and main Proposal, namely,

Whether *Original Sin* doth consist only in a *Corruption and Defilement of Nature*, and want of that first created Righteousness? Or, whether not also in the *Guilt of that first act of Sin* and Disobedience of *Adam's*, by way of *Imputation* derived down unto us, and that as the *Ground of that Corruption* propagated?

That the Corruption conveyed is the whole of Original Sin, and not at all the Guilt of that first Disobedience as imputed to us, is maintained by some; but usually (if not generally) by such, as withal deny the *Imputation of Christ's Righteousness* also. And indeed the occasion why they have denied the Imputation of *Adam's* Sin, hath been for the sake of their other Opinion, *That we are not justified by Christ's Righteousness as imputed, but only for Christ's sake, and for his Righteousness*. For they see that if they should hold the Imputation of *Adam's* first actual Disobedience, that then they might as well assent unto the Imputation of *Christ's* Righteousness and Obedience, *Adam* being *Christ's* Type.

The Point therefore to be proved now, is not, That the *Corruption* is conveyed, but that the *Guilt of the act of his first Sin* is also derived down to us: I shall endeavour it out of this Scripture in *Rom. 5. 12, 13, &c.* (Of the conveyance of the *Corruption it self* I shall after speak.)

Now the Proof of this is made up of these Particulars laid together.

1. Let the general Order of the Apostle's Discourse in this Epistle about *Man's Sinfulness* be considered. In the two first Chapters he had shewn, how in respect of *actual Sins, and a State of Wrath*; first, the Gentiles, *chap. 1.* secondly, the Jews, *chap. 2.* are all involv'd: And then, *chap. 3.* he speaks of both together, Jew and Gentile, laying open that inbred and general Corruption of Nature; concluding that *all are unrighteous, and fallen short of the Glory of God*. Now then in this fifth Chapter he proceeds to shew the Source and Spring of  
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this Corruption, *viz.* Adam's first Sin; By one Man Sin entred into the World. So then having fully treated of the Corruption afore, he here orderly next treats of the Consequence of the Guilt of the Act, which is the ground of that Corruption.

2. The Sin of that one Man which he treats of in this Chapter was, *the Act of Sinning*, and not so much the Corruption of Nature in him, which also befel himself, for he termeth it a *Transgression*, *ver.* 14. an *Offence*, *ver.* 15, 16, 17. and says, that *he sinned*, *ver.* 16. and a *Disobedience*, *ver.* 19. and *ver.* 17. termeth it, *That one Offence*.

3. When he says, *Sin entred into the World by that one Man*; he by Sin means one and the same Sin, which by him as the Author was first brought into the World, the Guilt whereof accrued to himself as the Perpetrator of it, and to his Posterity; so as in that Word, *Sin entred into the World*, himself first is to be understood as *one* of, yea the Head of this World of Mankind which Sin entred upon: and he speaks of *the first Entrance of Sin*; therefore of *that Sin* which was first began in himself, and that is evidently the Guilt of the Act here spoken of; and therefore the same Sin or Guilt is to be understood, which is said that it goes on and is derived to the rest of Mankind. And if otherwise it be understood, then whilst *Adam's Sin* is spoken of, and that as begun in him, one kind of Sin, namely the Guilt of the Act; but when the Sin of the rest of Mankind, then another kind of Sin, *viz.* the Corruption of Nature should be variously intended, which is not uniform to the Apostle's Scope.

4. He thereupon says, that *Death passed upon all*, this Sin having first entred upon all, that is, Death as the Effect and Punishment of that Act of Sin thus spoken of, and the Connection of these two Sayings is with an Emphasis, *and so Death passed*; every Word is emphatical to this purpose: 1. *Past*, as a Sentence upon a Crime foregoing. And therefore 2. he adds *ἐπὶ πάντων*; and so which Words are causal, or assigning a reason why Death and the Sentence of Death pass'd upon all, even because Sin, and that Sin of *Adam* had entred first upon all; and look as Death seized on *Adam* for the Act which he did, so still likewise the same Sentence on us all for the same Act: Now we find that unto that Act of Disobedience it was that Death was threatned; *Gen.* 2. 17. *That Day thou eatest, thou shalt die*. And look as it is one and the same Death, that seizeth on both *Adam* and us; so the Guilt of one and the same Sin entred on both.

5. And to that end he might be understood both to hold forth that Sin of his to have been the Cause of Death; and also how Sin, and what Sin it was he intended, in saying it entred upon the World by that Man; he further indigittates it and repeats it; in that (saith he) [*in whom all have sinned*]: And this fully resolves us.

For *First*, If no more had been said of all Men, than that they sinned, *ἥμαρτον*, it imports an *Act of Sinning*; he says not, *made sinful*, but *have sinned*; therefore his Intention is to speak them, *guilty of that Act of his first Sin*, of which he manifestly speaks of afore and after. And further, seeing that many of them whom *Death reigned over*, were Infant Children as well as others, (for Experience sheweth Death reigneth over them also) and they are part of this World, which Sin is said to have entred into, and that they are not guilty of any Act of their own in themselves, therefore guilty they must be supposed of that Act, (if of any at all) *viz.* the first Sin and Disobedience of Adam; (which he, you see, is discoursing of) nor of any other can they be supposed guilty in common together with all Men else; so then put but [*all*] and [*have sinned*] together, it must be the Guilt of his first Sin that is intended; and then the manner of involving Children in that Guilt can be no otherwise than by Imputation; for of personal Sin in themselves they are not guilty.

6. Further to clear this, take the Words that follow; *ver.* 14. *Death reigned* (saith he) *even over them that sinned not after the Similitude of Adam's Transgression*.

*1<sup>st</sup>*. That *Reigning* attributed unto Death upon Sin's Entrance, hath, as *Parents* observeth upon the Words, a Respect to those violent prerogative extraordinary

nary Judgments which were (long before *Moses*) executed, as the Flood on the old World, and on *Sodom* and *Gomorrhah*, &c. In which Children and Infants were involved as well as those of riper Years. Chap. 3.

And then 2dly. Those other Words, *even over them that sinned not after the Similitude of Adam's Transgression*, is a designing (by a Periphrasis) Infant Children, and their Case and Condition, as those that Death reigneth over, as well as others, though they had never actually or personally sinned (or *in like manner*) as *Adam* had done. Now besides other Considerations, if only inherent Corruption were the Sin that had been intended, upon which it is that Death hath pass'd on all; and as that wherein Infants, as well as those of riper Years are in common and alike involved; then the Apostle had put no Difference between *Adam* and them: For concerning that Sin it might be said of Infants, that they have inherent Corruption in their Persons, *after the Similitude that Adam had it in his Person*; for it is expressly said of it, *Gen. 5. 3.* that *Adam begat a Son in his own Image or Likeness*. And those (with whom in this Point I have now to do) all grant that same Corruption to have been the Punishment of that first Act of *Adam's*, as well in *Adam* himself as in us; and so in all these respects bearing the very Similitude of that sinful Corruption that was in *Adam*; but it is not so in respect of the Guilt of that first Act: we are not Sinners in respect thereof, after the Similitude of *Adam's* Transgression therein. So then having first said, that *all had sinned*, and yet of some of that *all*, namely Infants, that they sinned not after the Similitude of *Adam's* Transgression; it is an Explication or Correction, that they are to be understood to have sinned, not in their own Persons as *Adam* did, but that only by way of Imputation it is yet reckoned to them, which is the only way whereby it can be imagined they should be said to have sinned therein.

And 7. After he had thus connected these two, the first Man's Sin and Death, as Cause and Effect; he plainly sends us to that first Curse directed against that very Fact, *That Day thou eatest* (which was the first Sin) *thou shalt die the Death*: And this the Scope of his ensuing Argumentation clearly shews, that his meaning is, that *Death* (then threatned) had, according to the Tenor of that threatning, upon that Man's first Sin seized on all the World: His Words that follow are these; *ver. 13, 14.* *For until the Law, Sin was in the World; but Sin is not imputed where there is no Law. Nevertheless, Death reigned from Adam to Moses, even over them that had not sinned after the Similitude of Adam's Transgression, who is the Figure of him that was to come.* He lays his Foundation of arguing thus; Children and all Men die, and Death is but for some Sin, and all Sin must have some Law it is committed against; now what Law should that be, says he? He removes any kind of Sins forbidden in *Moses's* Law, or contained therein, to have been the cause of that Death of Mankind, yea, of Children, and yet it must be a Sin against some Law that was in the World, which must be the Cause of that Death; *for Sin is not imputed where there is no Law*: Now what Law is it (that was no part of *Moses's* Law, nor contained therein) against which all, even Children should be supposed to have sinned, and by Virtue of which Death should pass upon them and all, but that which was given to *Adam* over and above any other Command that is in *Moses's* Law, which so expressly threatneth Death in it. That Law which he first sinned against, namely, in eating the forbidden Fruit, and therefore it must be the Sin against that Law which brought in Death upon the World; in which Law or Command this Curse was *in terminis*, and expressly annexed, *That Day thou eatest, thou shalt die*. It is certain then that it must be by Virtue of this Law that Children die, or by none, for they died when *Moses's* Law was not yet given: So then, when you read that even Children died afore *Moses*, as well as others; you know what Curse and what Law to attribute it unto, even to the first Law, and that first Curse given to *Adam*, *That day thou eatest, thou shalt die*.

8. If it prove that the Words, *ver. 12.* are to be read thus, *In whom all have sinned*: then the matter is plain, that the Guilt of that his first Act, is the Sin conveyed by Imputation, and that we sinned in him. But those that are opposite to this great Truth, catch hold of this, that the Words should be read, *In*

Faius the Geneva Preacher, together with Calvin, in his Comment on these Words, resolves the Apostle's Argument thus. Si est transgressio in Infantibus, est legis alicujus transgressio; non est transgressio legis actualia prohibentis, ergo est transgressio legis alterius. Lex autem illa nulla alia est præter eam que violata est ab Adamo, QUÆ scilicet prohibita est Adamo Eden ut præterea. Faius in locum.

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that all have sinned, and not in whom; and so our Translators were pleased to read, although in the Margent they also vary it, and say *in whom*, as knowing that this latter might stand as well as the former. Now yet,

1<sup>st</sup>. If it be in that all have sinned, as taking ἐφ' ᾧ [in that] as a causal Particle, yet still it implies that all have sinned, and were guilty of an act of sinning, as was argued.

2<sup>dly</sup>. Know that *Pelagius* was the first who brought up that other Interpretation, *In that*, or *for that all have sinned*. But *Augustin*, and all the Fathers, but *Theodoret*, say, *in whom*, as meaning *Adam*, spoken of in the words before.

See Cornelius à Lapide in loc.

3<sup>dly</sup>. The Apostle's Speech seems an *Hyperbaton*; for whereas the Apostle in the beginning of the Verse had said, *As by one Man Sin entred*, and then should in the next Sentence have repeated those words [*by one Man*,] and so have gone on to have said, That thus or so Death passed on all Men *by that one Man*; he omits the insertion of it there, because of making a repetition; yet so as in this his Close he emphatically brings it in, and with more advantage, in adding this as the reason or ground thereof, *in whom all have sinned*: and so that ἐφ' ᾧ comes in fully referring to that one Man, and to that his Sin; as by whom, he had said, Sin entred into the World, and Death with it, as the reason of both.

Then 4<sup>thly</sup>, compare this Sense given, but with that Speech 1 Cor. 15. 22. *In Adam all die*. This Place, Rom. 5. 12. *In whom all have sinned*, and they are parallel: for look as he plainly there affirms, that *in Adam*, as a common Person, all did die; the same he affirms here of his Sin, the cause of Death, *in whom all sinned*. If therefore in the one place we are said to die in him, as the consequent of that first Sin, (and actually in him we did not die, when he died, for we are alive long after him) then much more it may be judged, that the Apostle intended to say here, that *we sinned in him* then, when with the same breath he is proving, that Death entred upon all Men upon the entrance of his first Sin: so that the one Place doth interpret the other: And although this here is put last in order of Sentences, *In whom all have sinned*, yet it is supposed first in order of Causation thus, *In whom all having sinned, Death hath by that passed on all*; that is, *All died in him, because they all sinned in him*: For the Law given him had said, *That day thou eatest, thou shalt die*: For these words there (*in Adam all die*) do refer evidently to that Curse in Gen. 2. 17. (*That day thou eatest, thou shalt die the Death*) even that very same Curse and Law, which in the seventh Consideration I shewed *Paul* pointed us unto. And if it were, that by that Law it came to pass they then died in *Adam*, then they must be considered in *Adam* when that was spoken unto him; and so this must have been by the Apostle's Application and Interpretation of it, God's Intention, that when he said, *Thou shalt die*, that he included all Mankind as considered in him, when he spake it of and unto him.

To conclude this, consider but this further parallel of these two Places, 1 Cor. 15. and this Rom. 5.

See the Discourse of the Creatures, and the Condition of their State by Creation, chap 8, & 9. in Vol. II. of his Works.

1. *Adam* is in both held forth as Christ's Type, as I have in another Discourse proved; so in the *Romans* expressly, ver. 14. *Nevertheless, Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's Transgression, who is the Figure of him that was to come*: and as expressly, 1 Cor. 15. 45. *And so it is written, The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit*.

And 2. *Adam* and Christ are held forth as publick Persons in both; first, in that 1 Cor. 15. 45. where he is therefore called the *first Man*, not in respect of *Existence* but *Representation*: For in what respect is Christ there called the *second Man*, and *Adam* the *first Man*, but in the same sense that Christ is termed the second? For they are set together as *Type* and *Antitype*: Ocherwise *Cain* was in order the first after *Adam*. So then it is spoken in respect of his representing all Mankind; and so it is of *Adam* here in this Rom. 5. for all along the Emphasis is put upon this *one Man*, ver. 19. it is said, *by the Sin of one Man, not one Sin*: and ver. 12. *By one Man Sin entred*. I ask, seeing *Eve* sinned, and sinned first, was *first in the Transgression*, why was it not her Sin? Yea, and she was a Root of Propagation as well as *Adam*; why by that *one Man Adam*, and not *Eve*? No reason can be given, but because *Adam* was the publick Person

Person that represented us, and not she: So also why are not other Parents as well? so why not *Adam* afterwards, but only in his first Sin committed? Yet let me add this; that *Christ* and *Adam* are made publick Persons in a differing Respect in these two places: In 1 Cor. 15. 47, 48. in respect of Qualifications; *Such as is the first Man earthy, such are they that are earthy of him.* But here in the *Romans* in Respect of Acts, or what the one and the other did: and therefore *the Sin of this one Man is made the Sin of all in him; as the Obedience of the other is made the Righteousness of all in him: As the one for Justification of Life, so the other for Condemnation of Death; In whom all have sinned, and in whom all died.* And indeed it is the Law of all Nations, that the Acts of a publick Person are accounted theirs whom they personate: The Heads of the People of *Israel* sacrificed for a Murder in the Name of a Nation: The Females were circumcised in the Males.

Lastly, The Scope of *Paul* in this Chapter, is to set *Christ* out by the Illustration of *Adam* his Type, in respect of his conveying the Righteousness of Justification; so ver. 16, 17, 18. expressly; *And not as it was by one that sinned, so is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Justification. For if by one Man's Offence, Death reigned by one, much more they which receive abundance of Grace and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even so by the Righteousness of one, the free Gift came upon all Men unto Justification of Life.* And his conveying *Sanctification* to us, is made a new and distinct Business from this, which upon occasion of this he enters upon Chap. 6. ver. 15, to 20. and this we argue against the Papists. Now therefore if *Adam's* Type, in respect of conveying Sin, be brought to set out *Christ's* justifying of us by his Righteousness, then the Imputation or charging of *Adam's* Disobedience, and so the Guilt of the Act must be intended, or it had not served *Paul's* purpose; for if *Paul* should have intended how *Adam* conveyed the Sin of Corruption of Nature to us, to set forth how *Christ* conveys Righteousness to justify us; it would have been foreign to his Design, for these are things heterogeneous, and of differing Nature, and no way parallel: But the Apostle's Words in Rom. 5. 19. are express, that in one and the same parallel Respect it is, that we are made Sinners in *Adam*, and Righteous in *Christ*; *For as by one Man's Disobedience many were made Sinners, so by the Obedience of one shall many be made Righteous:* And the Word *κατασκευασται*, and *κατασκευαζονται*, made Righteous, and made Sinners, there used, is a word noting an Act of forinical or outward Authority, applied therefore to the constituting of Elders; Acts 6. 3. *Wherefore, Brethren, look you out among you seven Men of honest Report, full of the Holy Ghost, and Wisdom, whom ye may appoint over this Business,* *κατασκευασμεν*, the word is; and so Titus 1. 3. *But hath in due time manifested his Word through Preaching, which is committed unto me according to the Commandment of God our Saviour.* *κατασκευασις* is the Word there too; and so the Justification of us by *Christ's* Righteousness is an Act of Power; as when a King makes a Man a Noble-Man by Patent, constituting him such: And thus it is that *Adam's* Sin makes us by Nature's Letters Patents, sinful, even by deriving down the Guilt of that Act, which in Rom. 5. 16. is thus expressed, *The Judgment was by one to Condemnation:* That the Judgment or Sentence charging the Crime, the Guilt of the Fact upon us, redounds to our Condemnation. And so much for this great Point.

The next Query may be, How and by what Law *Adam* came to be a publick Person, representing us? for it will be objected, That there only it holds, that the Act of a publick Person is reckoned or imputed, when he is chosen by the Consent of those to whom it is imputed, which *Adam* was not by any of us; To which I answer;

First, *Adam* being, as was said, *Christ's* Type, I might ask, How came *Christ* to be a publick Person? and who chose him to be so? To be sure he was not chosen by any of us Believers; and yet 'tis said, that *Sin is not imputed to us, because Christ was made Sin for us:* By God's Choice, and his own Undertaking; 2 Cor. 5. 21. *Christ* was appointed by God; and that by Virtue of a Covenant made with him for all Believers, that what he did, should be theirs;

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*Isa. 49. from ver. 1, to 8. Listen, O Isles, unto me, and hearken ye People from far, the Lord hath called me from the Womb, from the Bowels of my Mother hath he made mention of my Name. And he hath made my Mouth like a sharp Sword, in the Shadow of his Hand hath he hid me, and made me a polished Shaft: in his Quiver hath he hid me, and said unto me, Thou art my Servant, O Israel, in whom I will be glorified. Then I said, I have laboured in vain, I have spent my Strength for nought, and in vain, yet surely my Judgment is with the Lord, and my Work with my God. And now, saith the Lord that formed me from the Womb to be his Servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the Eyes of the Lord, and my God shall be my Strength. And he said, It is a light thing that thou shouldest be my Servant, to raise up the Tribes of Jacob, and to restore the Preserved of Israel: I will also give thee for a Light to the Gentiles, that thou mayest be my Salvation unto the end of the Earth. Thus saith the Lord, the Redeemer of Israel, and his holy One, to him whom Man despiseth, to him whom the Nation abhorreth, to a Servant of Rulers, Kings shall see and arise, Princes also shall worship, because of the Lord, that is faithful, and the holy One of Israel, and he shall chuse thee. Why may it not satisfy us then, that by the like reason God should choose Adam, being the first that was created, as perfect as ever any after could have been, as the first Man, the chief? and so God made as good a choice in it, as Men could have done for themselves: And further, who being to be the Father of all the rest, had the Law of Nature, as well as that of Love and Conscience (which Parents have generally towards their Childrens Good as to their own) to poise and oblige him unto Faithfulness, to whom God gave a Law, which did concern and bind his Posterity in him, as well as himself; and this Covenant was expressly told him and made with him: 1. That he should be able to multiply and fill the Earth; Gen. 1. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth. And 2. That standing obedient, he should convey the same blessed Estate to that his Seed; and therefore that same which God speaks, Gen. 1. 26. Let us make Man according to our Image, is expounded by Solomon, Eccles. 7. 29. of all Men in him; God made Man righteous, but they, &c. He speaks generally of all, in the one and in the other. And therefore also, Gen. 1. 28. he bids him multiply, and have Dominion over all; that is, his Seed, as well as he should have the same Priviledg. Yet so 3. As that if he disobeyed God, his Seed should die as well as he: So that [That Day thou eatest thou shalt die] was understood by him, and spoken to him, as representing all; for 1 Cor. 15. 22. it is so opened as the primitive Intent of it in 1 Cor. 15. 22. For as in Adam all die, even so in Christ shall all be made alive. All (are said there) to die in him, which could not have been unless they had first all lived in him.*

But *Secondly*, To clear this the more; there are three ways by which it may be conceived or understood, that he was made a publick Person.

1. By the absolute Prerogative of God, resolving it wholly into his own secret Ordination and Appointment of him so to be. Thus some. But this cuts the Knot indeed, but unties it not: And I dare not wholly put it on that account. The Covenant with Adam, both for himself and us, was the Covenant of Nature, as I have shewn: And it were hard to say, that in such a Covenant he should use his Prerogative alone; and in some Respects, this was higher (if we suppose it such) than that with Christ, with whom he dealt distinctly, fully making known to him all things that concern'd that Covenant, which he also voluntarily undertook for to his Father, as in that place cited in *Isaiah*, and also here appears.

2. A second way therefore is when it is by a Covenant, and that so as though God's Will to have it so, that he should represent us, was the main Foundation it should be resolved into, yet so as withal, God should plainly utter this, and declare it aforehand to him, as he did to Christ, in that Place of *Isaiah*, I will give thee for a Covenant to the Gentiles, &c. Now there is no such Record of this, more than what hath been mentioned in the former Answer, now extant I know of, whereby God declared, he would constitute him such, or laid it

explicitly upon him, otherwise than in those Particulars which yet I confess by just and like reason do infer it ; so as I would not wholly put it upon that account neither ; for we read not of God's laying this to him in distinct Words, nor of his accepting or undertaking so to be, namely, a publick Person, that if he sinned, his Posterity should sin in him. Therefore,

3. I should think it to be mix'd of the two latter ; both that God made him or appointed him to be a publick Person, as *1 Cor. 15. 45.* (see my Exposition on those Words) yet not so out of mere Will, but that it also had for its Foundation so natural and so necessary a ground, as it was rather a natural than a voluntary thing. And necessary it was he should be so appointed, if the Law of Nature were attainted. And to assert this, I am induced among other grounds, by that which in handling the State of *Adam* in Innocency, I then pursued. That his Covenant was a natural Covenant, and such as according to the Law of his Creation was due and requisite, and founded upon, and consonant to the Principles of Nature, and therefore I judg this Law concerning the Propagation of Man's Nature to his Posterity to be such, and that God did not put forth his Prerogative in giving forth this alone ; but that it being a part of his Covenant by the Law of Nature, it was therefore so well known to him by the Light and Law of Nature, that he needed not have it given him by word of Mouth ; though in those forementioned Charters, common to him and his Posterity, of having Dominion over the Creatures, and begetting in his Likeness or Kind, it was sufficiently held forth ; and so as that threatening was to be understood in the same manner by him, *That day thou eatest thou shalt die* ; wherein all Mankind are not only meant, but expressed by the same Law that they are in those Words, *Subdue the Earth, Gen. 1. 28. And God blessed them, and God said unto them, Be fruitful, and multiply, and replenish the Earth, and subdue it, and have Dominion over the Fish of the Sea, and over the Fowls of the Air, and over every living thing that moveth upon the Earth :* which are spoken to *Adam* immediately, and yet meant of his Posterity. And it is certain, that in respect of conveying all that which was good, he was a common Person ; as in that of conveying a Lordship over the Creatures, a Covenant of Life to them, &c. and by the same reason he was a common Person to convey Sin too. And truly those Words, that we are said to be *Children of Wrath* by Nature, I understand not only (though so too) *by Birth*, but even to extend to this sense, by *the Law of Nature* : See my Exposition on those Words.

Now the natural necessity upon which this Designation of him to be a publick Person was made, is this ; God had, as Author of Nature, made this the Law of Nature, *That Man should beget in his own Image or Likeness* ; look what it should prove to be either through his standing or falling afore he puts this Nature out of his Hands ; and this Law is in their kind common to Beasts : So then in this first Man the whole Nature of Man being repositied as a common Receptracle or Cistern of it, from whence it was to flow to others ; therefore what befalls this Nature in him by any Action of his, that Nature is so to be propagated from him. God's Ordinance in the Law of Nature being, that all *should be made of one Blood*, which could not have been said of any other Man than of him, (no not of *Noah*, because of the Mixture of Marriages afore with the Posterity of *Cain*.) And thus also *Man's Condition* differed from that of the Angels, of whom each stood as single Persons by themselves, being all and each of them created by God, immediately, as even *Adam* the first Man himself was : But all Men universally by the Law of Nature were to receive their Nature from him in his Likeness, that is, if he stood and obeyed, then the Image of Holiness had been conveyed as it was at first created. If he fell by Sin, then seeing he should thereby corrupt that Nature, and that that Corruption of Nature was also to be his Sin in Relation to, and as the Consequent of that Act of Sin that caused it ; therefore if the Law of Nature were ever fulfilled so as to convey his own Image as sinful, (suppose he should sin) so as it should be reckoned Sin in his Children, as it was in himself, this could not take place, but they must be guilty of that Act that caused it, so far as it cast it, as well as himself. If indeed any way could have been supposed how he might have

Chap. 3.

*In the Discourse  
of the Creation,  
Chap. 8, p. 11  
Vol. II. of the  
Works.*

*Phil.*

*In Comment on  
Ephes. Part 2.*

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have been bereft of that Holiness he was created in, without a precedent act of sinning as the Cause; Then indeed we might have said, that privation of Holiness should not have been reckoned Sin either to himself nor his Posterity in that case. This Corruption of Nature, or want of original Righteousness, in such case would not have been, nor could not have been accounted a Sin, (a Punishment it might) but it comes only to be a Sin, as it referreth to, and is connected with the guilt of an act of Sin that caused that Corruption of Nature: If therefore that Corruption became truly and properly a Sin in them as well as in him, (and else it hath not the *Formale* of his Image) he must necessarily be constituted a publick Person, representing them even in respect of that act of Sin, which should thus first infect and pollute their Nature in him; or else the *Law of Nature* will not in this respect *have its due effect*: For that which makes it a Sin, is not the want of it simply, but as relating to a forfeiture and losing of it by some Act those are first guilty of who lose it. Hence therefore (I repeat the force of my Reason again) if he will convey this *Image* acquired by his Sin as sinful, there must be a Guilt of that act of his Sin, which was the cause of it; and therefore he must be a publick Person in that first act of Sin; so as without this, as the Case stood, the Law of Nature could not have had its course. See more of this in my Sermons on *Ephes. 2. 3. Children of Wrath by Nature*.

Two Objections clog this.

1. Assertion. Why should not for the same reason his actual Righteousness be conveyed?

I answer, There is a differing Reason: for his Acts of Righteousness they were only Means of preserving Holiness in him, as Causes without which he should else lose it, (for Omission would have lost it as well as Commission) yet he had it not given him at first from Acts of Righteousness, but by Creation and free Donation. But this sinful Image, considered as sinful, was to come in wholly and merely from a sinful Act, as the sole efficient or meritorious Cause of it; and that was it alone could bereave him of it, and which alone could make the want of that Righteousness to be Sin.

2. The second Objection is, Why was not *Adam* in others of his Sins (which also corrupted his Nature) a publick Person, to convey the guilt of them with that Corruption, as well as this first; seeing the Law of Nature is to beget in his Image? Yea, why are not other Parents publick Persons also, seeing this Law to beget in their Likeness is theirs as well as *Adam's*?

*Ans. 1.* It was the first act of Sin in *Adam* that first cast his Condition, that is, himself and all his Posterity, into that utter privation of all Righteousness, which was equally (for the Substance of it, if I may use such an expression of Sin) to be communicated to all Mankind. And as in the being of Man it is in the integral substantial Image, not the gradual, that the Law of Nature seizeth on, as to beget an intire whole Man, not of such a Stature, &c. so it is in Corruption the integral Body of Sin, the integral Substance of that Corruption, which is equally to be derived to all, was at first cast and caused by that first act of his, and therefore upon that he ceaseth to be a publick Person; for there was wrought in him thereby an utter privation of all Righteousness. It was a Privation total and integral, that had all Sin in it: and therefore though he by other Acts might afterwards corrupt himself more by degrees, yet the Law of Nature for begetting in his Likeness extends not to degrees in any kind, but *Integralitas*, a wholeness of Parts; as to beget a whole Man, a Soul that hath all Faculties, a Body that hath all Members; but the degrees of Abilities or Stature, that is not in the common Law of Nature: for else *Seth* should have been more corrupted than *Cain*, and the latter Children of a wicked Man than the elder; and that is a strong Argument that it is not by mere Propagation, but as conveying with it the guilt of the first Sin.

And 2. for other Parents; they, though are means to derive down this Image from him, yet they are not publick Persons; nor was it necessary, for the Condition of all *Adam's* Acts being cast by that first Act, and a total entire privation of all Righteousness, as the common Standard of all Mens original Sinfulness, being cast by *Adam* and his first act of sinning, there needed not such con-



constituting other Parents as publick Persons, but only as bare Instruments by Generation (which is but the Channel of it) to convey it down: For the full scope and extent of the Law of Nature to convey the whole Image of Sin, for the substantial and integral parts of it, was by his Sin enough attained; and therefore himself ceased upon it to be a publick Person; and other Parents are never put into that Office: And the scope of the Law of Nature is not to convey more or less degrees of finning, according to the degrees of Corruption in the Parents that beget, as it is not to beget Children as great or wise as themselves.

The next thing to be spoken unto, is the Justice and Equity of the Imputation of this first act of Sin unto us by God.

The difference of this our first Parent, and that of other Parents, why he, and not they, were singled out to represent us, and stand for us, having spoken to, even now in answer to an Objection, and also afore; and so supposing the justness of that Difference, I shall now come to the clearing of the Justness of this Imputation of his first Sin to us, and the Corruption of it.

Now for this general Ground which the Text holds out, that he was that one Man, as hath been shewn, as no Father else is said to be. There are several ways by which a Multitude are reckoned as one Man, as included in one other Man that stands for them.

*First*, One that is Head of many; and *Adam* was the first Head and Father of Mankind. Now the Elders and first Heads of any Tribe did still appear as publick Persons in the stead of the rest: as our Knights in Parliament do for a Shire, and for Kingdoms or Nations; only they are chosen by the Multitude they represent. But by the Law of Nature, the first had that Priviledg by Nature, and so all the rest of that Tribe were looked at as one Man, in that Man that represented them. And this holds good to this day in Nations, namely, that some one represents a Multitude, and stands for a whole Corporation in matters of greatest Moment: what such an one passeth, they are said to enact. 'Tis *Aristotle's* Maxim, *Quod facit Princeps Civitatis, id tota facit Civitas*. Now in this sense all Mankind were (upon the Principles we have given) but as one Man in this one Man: and therefore the Scripture puts it upon this first Man *Adam*, as from whom we receive the Image which was in him, and by him left in our Nature: 1 Cor. 15. 47, 48, 49. *The first Man is of the Earth, earthy: the second Man is the Lord from Heaven. As is the earthy, such are they also that are earthy: and as is the heavenly, such are they also that are heavenly. And as we have born the Image of the earthy, we shall also bear the Image of the heavenly.* And he was also thereto ordained and made by God in his first Creation to represent us: and so what this the Head did, is reckoned to us the Parts and Members of him. His Will was *Voluntas totius generis humani*; his Will was the Will of us all; as the Will of the Head or Chief is of the whole Corporation. The Scripture declareth him the first Man, to have all Men in him; why else is Christ termed *the last Man*? And so all sinned in him, as in that one Man. And this justly derives the second.

*Secondly*, We were all as one Man in him, *tanquam in origine*: so the Buds or Branches are one with the Root, and receive their tincture or kind from it; and also may be reckoned to be in it long before they sprout forth. *Rebeka* having two Sons in her Womb, is said to have two Nations, which were to spring out of each of them, as the respective Roots of them; Gen. 25. 23. *And the Lord said unto her, Two Nations are in thy Womb, and two manner of People shall be separated from thy Bowels.* This is spoken of them long afore these Nations came forth out from them. And *Adam* was the Root of all the World, and had the whole of Man's Nature in him, *tanquam in origine*; and was as all other things; even as Plants to bring forth in their kinds, so he in his kind. We were all made of one Blood, *Acts* 17. 26. *And hath made of one Blood all Nations of Men, for to dwell on all the face of the Earth.* And if that Blood were tainted in him, the Law of Nature and Nations justifies this Attainder. And if the Apostle *Paul* makes use of a Law of Nature, in the Case of God's Election by Grace, to say, *If the Root be holy, so are the Branches*, Rom. 11. 16.

## BOOK I.

In the Discourse  
of Election,  
Book. 5. cap. 7.  
in Vol. II. of  
his Works.

(God having in his Ordinations of Grace often taken in the Rules and ordinary Laws of Nature, as I have else-where shewn) this Maxim must needs justly hold much more here. If the Root be sinful and corrupted, so are the Branches; and therefore it is, *Gen. 5. 3.* remarkably said of *Adam*, when fallen, *He begat a Son in his own Likeness*; and so *1 Cor. 15. 47, 48, 49.* he calls *Adam* the Earthy Man, of whom are all earthy Men; and as he is, (says he) such are they for Qualities as well as for Substance; and by that common Law is that which the Apostle there adds, *We have born the Image of the earthy Man*; which though spoken in respect of the Substance of Flesh and Blood, yet when fallen, it holds good by the same common Law to both Substance of our Nature and Qualities of our Nature; and because that Generation is the means by which we spring out of this Root, therefore this is the means of Propagation. And therefore though *Adam's* Nature personally was afterwards sanctified, and so are many of his Sons, that beget Children, as *Abraham, &c.* yet all are still begotten in *Adam's* sinful Image, because a Man begets not his like in Person, but in the common Nature; and the common Nature of Man, whilst betruſted as in common for us in him and with him, having been in him corrupted therefore, though in his own Person, his Nature was afterward sanctified again, and in others also; yet Men beget their like in Corruption of Nature; as a Grain cast into the Ground without Chaff, comes up without Chaff, for that it is the common Nature of it to do so; and a Man circumcised, begets a Son with Uncircumcision, because it is according to the common Nature of all to be born so; so it is here.

I further add, *Thirdly*, Suppose that a King should raise up a Man out of nothing, to a great and noble Condition, which he also gave him not for his own Person only, but for his Seed for ever; might he not make this Covenant with him, that if he ever turn'd Traytor, he should forfeit all for himself, and his Posterity likewise to be made Slaves? And would not this Law justly take hold of them, though they were not born then? Yes, God will justify his Proceedings by this Course in the World generally in all Kingdoms, which shews it is the Law of Nature, and there is a Justice in it, for the Law makes the Blood of a Noble-man a Traytor, tainted till restored; 'tis all the World over, 'twas so in other Ages also; therefore also *Esther* a godly Woman, made it a Request that not *Haman* only, who was advanced by the King, but that his Sons also should be hang'd, and they were so, *Esth. 9. 12, 13, 14.*

*Fourthly*, It is an equal Rule, that by the same Law, by Virtue of which one may come to receive Good freely; he should upon the same terms receive the contrary evil deservedly, upon offending; as *Job* said, *Shall we receive Good from God and not Evil?* *Job. 2. 10.* so say I; Shouldst thou have received the Fruit of *Adam's* Obedience, in having an holy Image conveyed to thee, if thou hadst stood; and shouldst thou not receive the contrary, if he fell through the Guilt of his Sin? If God had made the Law only to have received Evil upon his offending, who could have found fault? Much less when he put him into an Estate which would have proved so happy for us if he had not offended?

Again, *Fifthly*, It was equal, for 'twas indeed the best way; for else all Men should have stood on their own Bottom, and after never so long standing, have been subject to have fallen; and so by the Pole every Man might have fallen off from God; whereas this is put upon one Man's Obedience, who was as good as any of them.

*Sixthly*, If this Course yet seem Severity, then consider the Goodness of God making use of the same Rule for the Salvation of Multitudes of Mankind, in ordaining Christ in our Nature, a second *Adam* in like manner sustaining the Persons of Multitudes of Mankind, undertaking to be a common Person, representing them to effect a *common Salvation*, as *Jude* terms it for them, *Jude 3.* that whereas all of Mankind, if they had their Estate to cast in their own Hands, would certainly Man by Man have perished; God according to the same Law, whereby Man was thus even by the Law of Nature cast and condemned, by the very same Law and the Equity of it sav'd us in our Mediator; *who was made Sin, that knew no Sin, that we might be made the Righteousness of God in him*; without which all Mankind would have perished as *Sodom* and

and *Gomorrah*. But in this very way by Grace comes a mighty Remnant of them (take them first and last) to be saved by imputed Righteousness, so as God hath turn'd Justice into Mercy; *By Grace we are saved* this very way. Chap. 4.

Add to these, *Seventhly*, That if all the Creatures then upon the Earth, and the Earth it self, was accursed for Man's sake, as it is, *Gen. 3. 17.*—*Cursed is the Ground for thy sake: in Sorrow shalt thou eat of it all the Days of thy Life:* and *Rom. 8. 20.* *For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope:* And if these Creatures were not willingly subject to Vanity; and if not only the Creatures then alive, but ever after to this day were thus accursed for Man's sake: Then much more justly is this Sin, and the Guilt and heavy Punishment of it derived to his Posterity, that came out of his Loins, that have a nearer Relation to him than those Creatures had.

And *Lastly*, If *Heb. 7. 9, 10.* *Paul* says he might truly say, that *Levi* and all his Posterity paid Tithes in *Abraham*, for that he was yet in the Loins of his Father, when *Melchisedech* met him; then may all *Adam's* Posterity be as truly said to have committed Sin in *Adam*, for that yet they were in his Loins, when he did eat the forbidden Fruit.

#### C H A P. IV.

*How great every Man's Sinfulness is in having the Guilt of Adam's first Transgression imputed to him. How far we are all guilty of his Sin. What the Aggravations of Adam's first Sin were. Whether they also, as well as the Sin, are charged upon us.*

#### R O M. V. 19, 20.

*For as by one Man's Disobedience many were made Sinners: so by the Obedience of one, shall many be made righteous.*

*Moreover, the Law entered, that the Offence might abound: But where Sin abounded, Grace did much more abound.*

**B**Efore I come to what I mean to speak of out of these Verses, I will briefly recapitulate what I delivered out of *ver. 12.* concerning the Derivation of the Guilt of *Adam's* first Sin, and that Corruption of Nature following thereupon.

1. I shewed you that the Conduit-Pipe, or means and way of conveying both these, was only this, coming from him by natural Generation; for to this Condition the conveying of Sin is limited, for otherwise Christ who came from *Adam*, was his Son, had his matter from him, should have Sin propagated to him, as well as we. Yet,

2. Understand this so, as though it be the Conduit-Pipe, and Means and Condition to carry to all from him, yet not sufficient Ground, or full Reason alone why it should; for then, why should not other Parents, from whom we are thus naturally generated, as well as from him, convey their Sin also, which God hath said should not be? *Ezek. 18. 20.* *The Soul that sinneth, it shall die: the Son shall not bear the Iniquity of the Father, neither shall the Father bear the Iniquity of the Son; the Righteousness of the Righteous shall be upon him, and the Wickedness of the Wicked shall be upon him.*

BOOK I.

Therefore 3. There is some further ground of this, which holds peculiarly in *Adam*, not in them, which is a Covenant struck with him, he being the first Man, the common Cistern, or rather Spring of humane Nature: such a like Covenant, (in respect of being a common Head and Fountain of *Derivation*) as was made with Christ for those that should come of him by a second Birth; the fifteenth Verse telling us, *Adam* was therein a Type of Christ. By virtue of which Covenant,

4. We were all *one in him*, (as also Christ's Members are in him) and that two ways, which in other Parents holds not.

(1.) Representative: As the Tribes in the Heads of them; or as one Burgess in Parliament represents all the Borough; so did *Adam* all Men, as Christ also all his Members; therefore stiled in 1 *Cor.* 15. 47. the one, the *first*; the other, the *second Man*: God looking upon all as severally represented in these two, as if there had been no more Men in the World: As Christ was the Head of his Body, and they *one Man* in him; so were all as one Man in *Adam*, the Type of Christ therein.

(2.) We were one in him, *tanquam in primâ origine & radice*; in the same sense that two whole Nations are said to be in *Jacob* and *Esau* whilst in the Womb, *Gen.* 25. 23. Even as the Root and the Branches make one Tree; so he the Root, we the Branches, one Man; as Christ also is, *John* 15. 1. *Rom.* 6. 5.

By virtue of which Union, thus made by Covenant, and that founded in Nature,

5. It comes to pass, that most justly, and by the right of all kind of Law, ordinarily in force with Men, and the Law of Nature, both the Guilt of his Sin, and the Corruption of his Nature should be derived unto us.

(1.) The Guilt of his Disobedience, by virtue of the first ways of our being one with him, is derived. For it is a Law in force with us, and in all Nations, that what a Person representing doth, the Persons represented are likewise said to do. It is also the Law of Nations and Nature, that if the Head doth plot, or the Tongue speak Treason, the whole Man is truly said to do it also. And,

(2.) The Corruption of his Nature is derived by virtue of the latter way of our being one with him, and that even by the general Law of Nature: For every Root brings forth according to its kind; so *Adam* in his Image; *Gen.* 5. 3.

Only 6. This Covenant comes to be examined, whether justly struck and imposed or no? And for that I answered:

(1.) That God out of his Sovereignty might make it, and impose it without Injustice, especially Man being innocent; when as God imposed the like in the case of sinful *Achan*, upon the whole Nation of the Jews; *Achan's* Sin becoming the Sin of the whole Camp; *Josb.* 7. 1. *But the Children of Israel committed a Trespass in the accursed thing: for Achan the Son of Carmi, the Son of Zabdi, the Son of Zerah, of the Tribe of Judah, took of the accursed thing: and the Anger of the Lord was kindled against the Children of Israel.* And this was by virtue of a Covenant made with every one for them all, *Josb.* 6. 18. *And you in any wise keep your selves from the accursed thing, lest ye make your selves accursed when ye take of the accursed thing, and make the Camp of Israel a Curse, and trouble it.*

(2.) Yet here is a further Equity: for it is an equal condition, that if we should have received Good from him if he obeyed, we should receive Evil also if he disobeyed, especially when all the Good it self was given by God himself the Maker of this Covenant, and the Obedience he required was due in it self. If a King should raise a Favourite out of nothing, give him all his Honours for himself upon condition of Obedience, yet so, as if he rebelled, not only he, but his House should perish, he dealt not only equally in this, but bountifully both with him and his.

And yet (3.) There was a farther Conveniency in it, and a good Provision made; for better it was that all our Estates should be ventured into a Father's Hands, the most perfect Man that ever was to come, he himself being a Ven-

turer

turer also; and so after a while of Obedience, (*viz.* after he had put our Nature once out of his hands, as is probable) then all to be confirmed in Grace, than for every Man to be left to himself, and after many years Obedience left to a possibility of falling away by the least Error and Swerving.

7. And lastly, If you think much that your selves did not choose him that should thus stand for you. I answer you, 1. That God made as good a choice as you could have done, took the best and perfectest of Men. And 2. I ask, Who chose Jesus Christ to be a Covenant for his People? Why might not God choose in the one as well as the other? And if you yet think it harsh, that another's Sin should thus be put upon you. I answer you, God offers the Righteousness of another to be imputed to you, which you never performed; and lest all Men should perish, hath ordained Christ to be in like manner a common Person for Multitudes of Mankind, and *Adam* was his Type herein.

You see how *Adam's* Sin becomes all ours: We cannot deny the Debt we inherit from him; God hath a Bond, a Covenant to shew for it at the latter Day.

It is fit now we search what the Debt is, how much it comes to, how far we are liable to pay it. Now the abounding greatness this Sum swells to, the Apottle intimates in this 20th Verse, and shews us the Arithmetick we must use to cast it up by, the Law; which God taught Man to this end, and brought this new Art into the World, that Man might by the Rules thereof see the greatness and multitude of his Sins: *The Law enters, that the Offence might abound.* Now in that he says the Offence, (*τὸ παράπτωμα*, that Offence) though he means generally the sinfulness of Man, yet especially as by the coherence seems evidently to me, he points at that first Sin of *Adam*, which he had spoken so often of in the 15th, 16th, 17th, 18th, 19th Verses, under the same name. And having shewed how *by that Offence*, and *by that one only*, which seems, and hath seemed to many so small a matter, *that God should condemn all the World for eating of an Apple*, as one of the Popes blasphemously said. To prevent this, and to shew the end of the Law also, he brings in these Words in this Sense, if we did but know what an aboundingly hainous and evil Sin, even the least is, and in particular what an abounding Offence that was, we would not think so. Now that Men might see it, and acknowledg, and be humbled under it, therefore God sent the Law into the World, not to make Sin to abound the more in it self, but to discover the abounding sinfulness of it, and of that particular Offence as well as of others: as a Glas that discovers Spots and Deformities, in it self causeth none.

I design to shew what an abounding Sin that one Offence of *Adam* was, whereof we are all guilty.

In the Enquiry now into old *Adam's* Debt, three Questions are to be discussed.

1. Whether only that Offence be imputed, and no more, and why? for we would be charged with as few as we can; the guilt of the least Circumstance in a Sin being more than ever we shall be able to pay.

2. How far we are guilty of it, whether of all Aggravations considerable in it?

3. How great the Guilt of it was, as it extends to us? *It abounds*, the Text says. And this latter is the main thing in the Text; the former makes but way for it.

For the first: We are guilty only of that first Disobedience in eating of the forbidden Fruit, and not of his other Sins afterwards committed, though never so great or many. For still in *ver. 15, 16, &c.* it is called *the Offence, the Disobedience*; and in *ver. 16.* it is expressly said, *That Judgment came by one to Condemnation, but the free Gift is of many Offences to Justification*: where *by one* he means not *one Man*, but *one Offence*, as the opposition, *many Offences*, in the next words shew: His Scope being to shew the abounding of the Gift of Grace through and above *Adam's* Sin: He compares not Persons only, but Things conveyed: But *one Offence* God lays to our charge, no more; but in *Christ, abundance of Righteousness* for many Sins: But the guilt of one Sin is conveyed by *Adam*; but through *Christ* there is a Justification of us from multitude of Offences.

BOOK I.

Offences. And so in *ver. 17.* also; *For if by one Man's Offence, Death reigned by one; much more they which receive abundance of Grace and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ.* And there is this Demonstration to confirm it; for he could convey Sin for no longer time, than he stood a publick Person, and when that Office and Relation was laid down, then he became a private Person again, and then sinned for himself alone. Now when the second Covenant and Promise of the second *Adam* was published, which was presently after the Fall, then it is evident he was put out of Office, for otherwise his Faith in the Promise must have been imputed also to his Seed; now God says, *Hab. 2. 4. The Just shall live by Faith.*

And withal, mark the reason why he remained no longer a publick Person, after the first Sin accomplished: For the end of his being appointed thus a publick Person for us, was but to cast our Condition either into an Estate of Sin or Righteousness; for our Estate was laid as it were at the stake in him, and he was to cast the Dice, as I may so say, either for the winning or losing of all; and though indeed to have won all, many righteous Throws were required, it may be, yet one bad Throw lost the Game as well as twenty, cast it which way it should go; and therefore God look'd at no more, the Covenant then ended. And if Men think that unequal, being to cast but one bad Throw, to lose all; we must consider this too, that he had an Inclination to what was Good, none to Evil, only a Possibility, or, *potentia remota.* And to give another Similitude; As he was made the Fountain of natural Life for us, *1 Cor. 15. 45, &c.* so also of our spiritual: Now for him to have conveyed natural Life to us, it was necessary he should not live one or two days, but perform the continued Actions of Life, even till he should beget a Seed; for had his natural Life been extinguished before by one Death, we had all died in him; one Death would have been enough: So for the conveying our spiritual Life, and preserving and continuing the Life of Grace to us, it was necessary he should go on in all the Actions of Righteousness and Obedience; but one sinful deadly Blow of Sin, was enough to extinguish all, and so cause us to be born dead in Sin, as we all are; so that it is clear, that though he should have stood longer as a publick Person if he had continued Righteous, yet this ceased upon the first Sin.

To the second Question, How far we are guilty of it: I answer, That tho' the Guilt of the whole Act be imputed to us, and we accounted Sinners by it, as truly guilty of the whole Act as he, yet not with so much Guiltiness as doth arise to him himself, and his Share who was the Actor. Something there is that doth redound to *Adam's* Person therein more than to us. For,

1. There is a personal Guiltiness, in that he did the Fact, which is more than barely to have it imputed, and to be accounted to have done it; though we be as truly guilty of the whole Act, yet the manner lessens the Blame: There in *ver. 14.* speaking of Children, who die only for the imputed Guilt of that Sin, and Corruption of Nature inherent, he speaks as diminutively of their Guilt in Comparison of his; *For,* says he, *Death reigned over those who sinned not after the Similitude of Adam's Transgression,* though as truly guilty as he; for *they died,* yet not like to him, which is a Diminution and a lessening as it were; as if he had said, Though they actually and personally did it not, or any other Sin, sinned not like to him, yet they died. For Example; To clear this by the second *Adam*, of whom this was a Type, though we have his whole Righteousness, active and passive, as truly accounted ours as it is his; yet it is said to be his with this peculiar Prerogative, that it is personally his, as Light is the Sun's, the Stars but borrow it; so as in all things he retains a Pre-eminence; *Col. 1. 18. And he is the Head of the Body, the Church: who is the beginning, the first born from the Dead, that in all things he might have the Pre-eminence.*

2. There is this Difference, as in the manner which makes it, as hath been said, a deeper Guiltiness in him, so in this peculiar Aggravation, that he may be said to be guilty of the Overthrow of the whole World by it, and this is peculiarly his; for none of us, though we be truly guilty of the Act, yet not of this Circumstance, can be said to be the Overthrowers of the World, as he might.

might. This also may be cleared from the former Instance of the second *Adam*: for though a Believer hath all Christ's Righteousness communicated to him, and enjoys the Fruits of it, yet this Glory he gives to none, that they should be Saviours of the World, that is his alone.

Chap. 4.

That Distinction in Logick, concerning the *Genus*, communicating its whole Nature to the *Species*, illustrates both these to Scholars; for it is truly said, that *tota natura generis communicatur singule speciei*, but not *natura generica*; it makes not the *Species* a *Genus* as it self.

Now the third thing follows, namely, what a great Sin that first Sin was, as the Guilt of it is extended to us, that so we may be humbled under it.

In all great Sins there are two things to be considered :

First, The Substance, } of the Act.  
Secondly, The Circumstance, }

First, For the Substance of the Act, it hath inwards and outwards, an inside and an outside: There was an outward Act committed, and inward Acts as the Principles of it.

The outward Act seems small, As it hath usually been said, it was but the eating of an Apple, stealing of a little Fruit. Yet consider,

1. The Smallness of the matter or thing forbidden, often aggravates the Offence. To dare to offend the great God in a small matter, is not a small Disobedience: I may allude in this to the Speech of *Naaman's* Servant to him, *2 Kings* 5. 13. *And his Servants came near and spake unto him, and said, My Father, if the Prophet had bid thee to do some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?* So in this case; If God had forbidden doing some great thing, should he be obeyed? how much more when he forbids so small a thing? *Cogita* (says *Augustine*) *quanta fuit iniquitas in peccando, cum tanta facilitas non peccandi*. He gave them leave to eat of all the Trees in the Garden, forbad them but that one, even by *Evah's* Confession, *Gen.* 3. 2, 3. *And the Woman said unto the Serpent, We may eat of the Fruit of the Trees of the Garden: But of the Fruit of the Tree, which is in the midst of the Garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die.* Thus *Nathan* aggravated *David's* Sin, *2 Sam.* 12. 3, 4. *But the poor Man had nothing save one little Ewe-Lamb which he had bought and nourished up: and it grew up together with him, and with his Children, it did eat of his own Meat, and drank of his own Cup, and lay in his Bosom, and was unto him as a Daughter. And there came a Traveller unto the rich Man, and he spared to take of his own Flock, and of his own Herd, to dress for the way-faring Man that was come unto him, but took the poor Man's Lamb, and dressed it for the Man that was come to him.* He had many Lambs of his own Flock, and yet took that one of anothers. *Adam* had Fruit enough, yet these would not content him, but he must be tasting forbidden Fruit.

2. Sin is to be measured by the Law that is given; for Sin being in the Nature of it, *transgressio legis*, the more urgent or greater the Law is, the greater the Transgression: Now that some Laws are greater than others, Christ implies, when he saith, *Matth.* 23. 23. *Wo unto you, Scribes and Pharisees Hypocrites; for ye pay Tithe of Mint, and Annise, and Cummin, and have omitted the weightier matters of the Law, Judgment, Mercy, and Faith: these ought you to have done, and not to leave the other undone.*

Now of all Laws, this was the greatest given to *Adam*.

1st. It being given only as a Trial and Testimony of his Obedience in all the rest; called therefore, *symbolicum Præceptum*, as being a Profession of his Subjection to God in all the rest; such as is doing Homage by a Vassal to the Lord of the Soil, which though it consists in some petty small Rite or Acknowledgment, the Neglect of which (though the least of all to perform) or denying to do it, is the Loss of what they hold of him, as being the Breach and highest kind of more than other Acts, and greater neglect in other things.

2dly.

## BOOK I.

2dly. The more expressly the Will of the Law-giver is manifested in a Law, the greater the Enforcement and Obligation is to that Law. Now God's Will was more expressly manifest in that than any other written in his Heart.

1. *His Will was more in it*, in that there was no reason for it, but the Will of the Law-giver only; *stetit pro ratione voluntas*: Other Laws *Adam* might see a Reason for; of this none but God's Will, trying his Obedience.

2. *More expressly*; for none else were delivered *vivâ voce*, but this, as being an especial charge above all the rest. Other Instructions he had only written in his Heart, but this was given by Mouth as an especial Charge.

3. None else so expressly threatned with Death but it; yea, that other Law had its Sanction in that Threatning given to this: So God's Will appeared to be more in it, because back'd with so severe a Threatning, a sign he was more earnest in it.

*Secondly*, Let us look to the inside of *Adam's* Sin. Now though the Laws of Men examine not the inwards of an Action, as not in Murder, not how much or little Malice or Cruelty was in the fact, so it be proved by Circumstances it was in any degree wilful Murder: but the Law of God looks most hereto. And so a Sin which for the outward act is small, may in regard of the inwards of it be a great one. As that act of the Man gathering Sticks on the Sabbath-day, a small thing in appearance, to get a few Sticks to make a Fire; but he doing it in contempt to *Moses*, so as to put *Moses* into a strait, since if for so small a thing he executed or inflicted any Punishment, he would have been thought a cruel Governour by all the People: but on the other side, if he should pass it by, he opened a way to have the Sabbath broken; so as it was done in high contempt both of God and *Moses*: and this God took notice of especially. And it is in Sins as in Duties; a Man then performs Duties best, when God is most sanctified in his Heart: If you would know when you pray best, it is then when you sanctify God in your Hearts most, with most sanctified Apprehensions of him, his Greatness, Goodness, Alfsufficiency, working a sense of what it is to offend him: so a Man then sins most, when he dishonours God most in his Heart.

Now then for the Inwards of this Action, the sinful Acts of his Mind in it; they were principally ill Opinions of God, which were the Principles of it, which provoke most, and dishonour most. 1st. Ill Opinions of a Person *provoke most*: For we see Men then most provoked, when they see they are meanly or badly thought of: this incites, and inflames, and blows Anger up to its height; and Men are angry at ill Words given them by other Men, but so far as they are expressions of their evil Opinions of them in their Hearts. 2dly. And ill Opinions of a Person *dishonour most*; for *all true Honour lies in Opinion*: so much greater is the Honour, as the Opinion is greater. *Honos* therefore is said to be *in honorante*; and so on the contrary it is as to Dishonour. And God is therefore then dishonoured most, when we have dishonourable Thoughts of him. Now they were low and mean Under-conceits of God, that first crept into *Adam's* Heart, and are necessarily to be supposed to have been the foundation of this Sin in his Heart.

1. He undervalued the Lord in his Heart, ceasing to think him any longer to be the chiefest Good. He would never have done it, had he not thought he could better his Condition without God, and better his Condition by that means, by the virtue of an Apple, whereby he should come better to know what was good and evil, than by keeping God's Command, which is only true Wisdom; and so he thought to be as Gods therein. The Text expressly affirms this was the main Motive, and is set down therefore last, which the Woman had, *Gen. 3. 6*. She thought it to be desired to make one wife, which but that the Scripture affirms, a Man would scarcely have imagined, much less believed of our first Parents: for no wife Man now would think an Apple to have, or that it could have any Virtue in it, such as to make a Man wife, to better the Temper of his Body: One might imagine it to have a Virtue, but it was *extrapharam*, the capacity of such a Creature to give Wisdom to the Mind. Besides, they might easily think, that if it had any such Virtue in it, God had put



put it in, and then that all Wisdom *comes from him alone*, as James says, chap. 1. 5, 17. *If any of you lack Wisdom, let him ask of God, &c.* And besides, (which aggravates their Sin) they had already tasted of the Goodness and Excellency of God, having had some Communion with him. Now then, to leave a certain infinite Good now enjoyed; for so uncertain, so unlikely an one; this aggravates his Sin above what is in our own Sins now in our natural Condition: for alas, we never knew, or at least never tasted better; therefore no wonder if we go after the Creatures: but he knew and had tasted. And this aggravates in like manner a regenerate Man's Sin, because he hath had Communion with God; and then to forsake him, and go after the Creature, how sinful is it!

2. Another ill Opinion they had of God, was, that God *was not faithful and true*. God had said, *Ye shall die the Death*: the Devil had said, *No*; and to hear a Creature affirm this confidently, and to be, and exist, and still to reason the case; they thought there might be something in it, and this staggered their Faith. Now to conceive thus of God, of all other was the worst, foulest, and most dishonourable Conceit: For is God such *an one, that he should lie*, (saith Samuel, 1 Sam. 15. 29.) *or as a Man, to repent*? Nay even Men, who are all themselves but a Lie, and deceitful, yet value their Truth and Faithfulness as their greatest Jewel; and though they acknowledg want of Excellency other ways, yet they will say, they are true, &c. Therefore to call God's Truth into question, was worse than undervaluing his other Excellencies. Yea, Men that are prophane, will wipe off the disgrace of a Lie given them with their dearest Blood. And then add to this, their believing the Devil, contradicting the Lord merely by his own Authority, so as his Word should sway more than God's. This was greater than the Prophet's Sin in believing the old Prophet, (for which yet God slew him by a Lion, 1 Kings 13.) for the old Prophet pretended he had a contrary Revelation himself, having the reputation of a Prophet, as well as himself; he opposed not his bare Word and Authority to God's, as the Devil in this, but pretended a new Commission, bearing date since, from God himself.

3. There were Jealousies engendred in their Hearts, of unworthy designs and ends, that God had in prohibiting them; for so the Devil suggested, *God knows that in the day ye eat thereof, your Eyes shall be opened, and you shall be as Gods*: As if he should have said, God knowing what virtue there is in the Apple, hath purposely forbidden it, because he would not have you be so happy: Which believed, must needs engender these Thoughts; That God loved them not so well as they imagined, for he prevented their Preferment, and so far hated his Creature, in not only not wishing it, but keeping it from that Good it was capable of: Which must needs engender hatred of God in their Hearts again; or that perhaps they should imagine he envied their Happiness, which must argue that they thought that God feared to be equalled or matched by them, if they should know as much as he, and be as God in the knowledg of Good and Evil. All which Thoughts, or any one of them to entertain of God, what more dishonourable? Whilst they seek to be as Gods, they would make God as base as the Devil, for Malice and Envy are his two Sins.

4. He sinned against the Sovereignty of God: For what was the thing that hooked him in? it was, to be as Gods; nothing else could have moved them; and so they thought to be independent of God no longer under him; and though they should sin against him, that they should yet be able to make their Party good with him. These to have been the Thoughts that drew on the Sin, is argued from the Temptation which suggested these things, and did engender them, and in the issue prevailed.

The practical Improvements which we should make of these Truths, delivered. That we should charge our selves with the Guilt of Adam's first Sin, and be humbled in the sense of our Guilt of it, as well as for the Sins which we actually commit our selves. That since our first Father fail'd in the Trust committed to him, we should not put Confidence in any Creature, though most noble and excellent. From Adam's Example, who thus betrayed the Trust placed in him, we should be awaken'd to be more watchful, and more faithful to any Trust reposed in us for our selves, and Posterity. If the State from which Adam fell, was a State of Holiness, then no Man should be ashamed of being converted and regenerated, since it is but a returning to that Primitive Condition again. Since Adam obtain'd Mercy after having so highly and heinously sinned, the greatest Sinners should be encouraged to hope, and to come to God for Mercy.

**T**HE first Use you ought to make of this, is, to take upon you the guilt of the first Act so far as you have heard it belonged unto you, that so you may be humbled before God for your share of Guilt in it. And indeed till the guilt of *Adam's* Sin be acknowledged as truly as any of your own, and your Hearts rest satisfied in it, you will not be humbled before God, but will have something to plead; for still it will be said, how came I thus? who made me thus? And therefore the Apostle endeavouring to humble Men in this Epistle to the *Romans*, convinceth them in the first and second Chapters, of evil Works; then in the third Chapter, of the Evil of their Natures; then of the first entrance of Sin by *Adam's* Sin, in the fifth Chapter; the Ignorance of which made the Gentiles complain of Nature, that is, the God of Nature, for bringing Man into the World prone to Evil, void of Good. And this likewise makes many People think God made no Creatures to destroy them, and on that false Principle hope to be saved: both these being alike ignorant, how that this World of Mankind was once righteous, as it fell out of God's Hands; and that God looking on you now can say, They are not as I made them. As therefore a Potter breaks a Vessel that hath Poison put into it by another, though it be his own Vessel; so God justly destroys his own Creature, when corrupted by the Devil: Let him therefore be justified, and the Creature condemned; which cannot be but by the acknowledgment of this: for if we go from Works to Nature, it will be asked, How came my Nature thus? I answer, by the guilt of this Sin. So *David* in acknowledging his Sin, *Psal.* 51. 4, 5. *Against thee, thee only have I sinned, and done this Evil in thy sight: that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.* He hath recourse to this, and professedly to this end, that God might be justified. It is the Speech of a godly Divine, That the first Step to the heavenly Paradise, is to see and acknowledg that which cast us out of the earthly; and that striking one of the last Stroaks, is humbling the Creature.

Now for this let me give you two Directions.

1. If you cannot see reason for it, bring Faith with you to believe it; for by Faith we believe the World was made of nothing, which yet we see, *Heb. 11. 3. By Faith Abel offered unto God a more excellent Sacrifice than Cain, by which he obtained Witness that he was Righteous, God testifying of his Gifts: and by it he being dead, yet speaketh.* Why then we are to believe by the same Reason that God made Man righteous, and that he fell, and we all in him; for Faith is the Evidence of things not seen. And as one said on his Death-bed, in acknowledging his Sin, The oldest Man alive, that we use to bring to know Landmarks, knows not of this: So we may say of *Adam's* Sin committed so many Ages past. Now to help your Faith, resolve all into the Wisdom, Holiness, and Justice of God, who therefore must needs make Man holy, and justly impute his Fall to all his Posterity: And if his Wisdom cannot clear it at the latter Day, when this very thing shall be scann'd the first of any thing; if God cannot make his Party good against all the World in this, and stop all their Mouths, so as you shall not be able to plead Not guilty; he must shut up his Books, and go no further. Custom indeed will not carry it, unless the Entrance was just; though it doth so with Tyrants, but God is none. And as in the believing Christ's Righteousness to be ours, Believers use to have Recourse to inherent Righteousness, which is the Fruit of it, to help their Faith; so have you to help in this, *viz.* as to that Unrighteousness of Nature you found in you from the Beginning, think some or other cast Poison in at the beginning, and that you are guilty of some Sin or other, whereof this is the Fruit.

2. Let not the Commonness hinder your sensible acknowledgment of it: Men think, because all are guilty, it concerns them little: Indeed if the Debt were so common as divided amongst you, then it might be slighted, (if the least part of the Guilt of a Sin might be) but the whole resides upon every Man, as if none else were guilty of it but he: *Adam* communicating his Sin, as *genus communicat totam naturam cuilibet speciei*, that is, as a general Nature communicates the whole of its Nature to all the kinds which are under it.

*Use 2.* Did *Adam*, who, as he was created and fell out of God's Hands, was the most compleatly accomplished Man with all Habiliments of Wisdom and Righteousness that ever was, insomuch as God chose him, and thought him fully fit to be the sole Burgess, Head, and Root of all Mankind; yet did he (I say) thus perfect, so foully miscarry and overthrow himself and us, and that for so small a Trifle, two Toys, an Apple and a Woman? Then hence learn, not to put Confidence any more in Men, or any thing in Man, be it never so excellent. For my part, would I ever have chosen a Man (go through the Bead-Roll of them) since Men were upon the Face of the Earth, (Christ only excepted, that was more than Man) to whom I would betrust my Life, my Goods, my Portion in Eternity, and into whose Hands I would have put all the Good I look for in this World or World to come, it should have been none but *Adam*; but by woful and lamentable Experience we all find it, that he when he had the Lives and Riches of all Mankind ventured in him, yea and himself, the greatest Venturer of all the rest; a Man judg'd able to have performed what was committed to him, to have steered and brought in safe this great Cargo into the Haven of Life and Happiness; yet he, even he, deceived us all, foully and foolishly split himself upon a Rock he might have avoided, and cast away himself and all. Hereafter trust not in any Creature, much less in Man, but trust only in the Lord, who is *Jehovah, and changeth not*, for all the good you look for to you and yours. 'Tis a Meditation *David* hath, *Psal. 62. 7, 8, 9. In God is my Salvation, and my Glory: the Rock of my Strength, and my Refuge is in God. Trust in him at all times, ye People, pour out your Heart before him: God is a Refuge for us. Surely Men of low Degree are Vanity, and Men of high Degree are a Lie: to be laid in the Ballance, they are altogether lighter than Vanity.* At *ver. 9.* he concludes, that all Men high and low are vain; *Men of low Degree*, which for their Multitude and Number might be relied on, are yet Vanity: *Men of high Degree*, who have the Government of States committed to their Charge and Trust for their Wisdom and Authority,

## BOOK I.

This was preach-  
ed at St. An-  
drews in Cam-  
bridge, 1626.  
when a Parlia-  
ment was called.

ty, yet they are a Lie, deceitful if leaned on. Remember *Adam* deceived you all: Lay then all Men in one Ballance, and Vanity in the other; they are over-  
swayed even by Trifles, often moved this way and that way, as our first Pa-  
rents with an Apple: Therefore, saith *David*, ver. 7. *In God is my Salvation,*  
*the Rock of my Strength and my Refuge is in God:* Trust to none but to him, to  
him only, ver. 6. *And trust in him at all times,* ver. 8. Whatsoever your  
Princes be, your great Men, your Parliaments, all which, as *Adam*, are betrust-  
ed with your Lives and Liberties, and the Gospel; be they never so wise, ne-  
ver so holy, leave them not to themselves with these, no more than you would  
let out a brittle Bark to Sea, that had all your Lives and Goods in her, and leave  
her to her self, to be carried whither every Billow and Wind would tofs her;  
but go to God to be the Pilot, pour out your Hearts before him; *God is a Re-*  
*fuge for us,* ver. 8. Desire him to have an Hand upon the Stern, to guide the  
Hearts of Princes; say not, they are wise and Venturers themselves; remem-  
ber *Adam*, so was he; yet how miscarried he, when left to himself! O see what  
need there is to pray for publick Persons, or any to whom publick Good is be-  
trusted. As you are not to trust them, so not to trust to your selves, your  
own Graces, your Hearts, go not in your own Strength, *Jer. 17. 5. Thus saith*  
*the Lord, Cursed be the Man that trusteth in Man, and maketh Flesh his Arm, and*  
*whose Heart departeth from the Lord.* Tremble to put your selves upon the Oc-  
casions of Evil: Are you stronger than *Adam*, who had no Inclination to Evil,  
nothing but the contrary, and yet miscarried, held not out the first brunt?  
Thus *Nehemiah* argues in the Case of marrying strange Wives, when he would  
disswade the Jews from it, as being Occasions of Evil, *Nehem. 13. 26. Did not*  
*Solomon King of Israel sin by these things? yet among many Nations was there no*  
*King like him, who was beloved of his God, and God made him King over all Isra-*  
*el: nevertheless, even him did outlandish Women cause to sin. Did not Solomon King*  
*of Israel sin by these things? a Man so wise, and one who was beloved of his*  
*God, nevertheless, even him did outlandish Women cause to sin: Are you more*  
*holy than he? I add more, Did not Adam transgress, whom God made King*  
*over all the World, and thought him fit to betrust all you had with? yea he,*  
*even he, transgressed. See Eliphaz his Collection, Job 15. 15. Behold, he put-*  
*teth no Trust in his Saints; yea, the Heavens are not clean in his Sight. God puts*  
*no Trust in his Saints, his Angels whom he created righteous, deceived him;*  
*so did Man: How much less Confidence is there to be put in vain Man, which*  
*drinketh Iniquity like Water? Job 15. 16. How much more abominable and filthy*  
*is Man, which drinketh Iniquity like Water? Trust your own Hearts no more*  
*than you would do the veriest Thief or Adulterer in the World.*

Use 3. Did *Adam*, being betrusted with all our Inheritances, thus foully and  
fearfully by one sinful Act overthrow the World? Then learn we, whensoever  
we are betrusted with any thing which concerns the good of Succession and  
Posterity, (as *Adam's* was) to be more faithful, more wary by this his Exam-  
ple. How doth all the World rue that one Act of his? Had God lengthened  
his Days through all Generations, what Curses think we, would he have had  
thrown at him by his Offspring, made miserable by him, still as he rode  
through? There is none here but will say; Were I to be in his Case, I would  
never undo my self and them as he did. Why, my Brethren, let me tell you,  
you that live in this Kingdom have many things, yea as great things committed  
to your Trust for the Good of your Posterity, as he had for his: If you ask me  
what? I answer, Besides many outward Liberties and Priviledges, the glori-  
ous Gospel; this Book which is all the Evidence you and yours have to shew  
for that glorious Inheritance in Heaven, and the only means to attain it, which  
is so rich a Casket as it contains the Revenues of Christ's Blood: This, as to  
the Jews of old, is committed unto you as yet; *Rom. 3. 1, 2. What Advantage*  
*then hath the Jew? or what Profit is there of Circumcision? Much every way;*  
*chiefly, because that unto them were committed the Oracles of God: To them were*  
*committed the Oracles of God, committed as a matter of Trust to be trans-*  
*mitted to Posterity; for whilst Men walk in any measure answerable unto the*  
*Light of it, they are not only converted by it, but they whet it on their own*  
and

and their Childrens Hearts, as *Deut. 11. 18, 19, 21.* Therefore shall ye lay up these my Words in your Heart, and in your Soul, and bind them for a Sign upon your Hand, that they may be as Frontlets between your Eyes. And ye shall teach them your Children, speaking of them, when thou sittest in thine House, and when thou walkest by the way, when thou liest down, and when thou risest up. That your Days may be multiplied, and the Days of your Children, in the Land which the Lord swore unto your Fathers to give them, as the Days of Heaven upon the Earth. And as for God's part, see what a Covenant he makes with them, that truly turn in *Jacob, Isa. 59. 20.* And the Redeemer shall come to Zion, and unto them that turn from Transgression in *Jacob, saith the Lord.* As for me, for my part, says he, This I will make good, if Men turn in *Jacob.* The Gospel, my Brethren, is as good as your Free-hold for you and yours; and God will not take it from you, till you basely sell it, and carry your selves unworthy of it: what else doth that place import, *Prov. 23. 23.* Buy the Truth, and sell it not? God takes it away from no People, or no Man, till he sell it, as *Esau* did his Birth-right, or as *Adam* did his primitive Condition for an Apple, till they lay it to pledg for base Lufts: Why else doth he exhort them to buy, and sell it not? see this in that Example of the Jews, *Acts 13. 46.* Then Paul and Barnabas waxed bold, and said, It was necessary that the Word of God should first have been spoken to you; but seeing ye put it from you, and judg your selves unworthy of everlasting Life, lo, we turn to the Gentiles. The Jews having been the Pillar of the Truth of God, that had kept it and preserved it for many Ages, when the Gospel came to be preach'd, and more Grace and Truth discovered, new Mines digg'd up, which never saw Light before; see what Paul and Barnabas say, *Acts 13. 46.* It was necessary, (mark it) necessary the Word of God should first have been spoken to you: Necessary that it should have been first spoken to them, in regard of Covenant; but say they, seeing ye put it from you, and judg your selves unworthy of everlasting Life, lo, we turn to the Gentiles, and so their Seed are left in Darkness unto this day. God put them out of his Will, and put the Gentiles in, and hath given them all: God doth as a good Chapman doth with his old Customers, they shall have the first Offer of it; but if they refuse, and by their Contempt of it, shew themselves unworthy of it, he goes to some other Market that will give more than they. Consider also that one place, *Rom. 11. 20, 22.* Well, because of Unbelief they were broken off, and thou standest by Faith: Be not high minded, but fear. Behold therefore the Goodness and Severity of God: on them which fell, Severity; but towards thee, Goodness, if thou continue in his Goodness; otherwise thou shalt be cut off: Because of Unbelief, they are broken off. Mark, If thou continue. My Brethren, let me speak freely to you: The Truth hath been purchased for you, and transmitted to you at a dear rate; it cost Christ his Blood at first, and it hath cost your Fore-fathers something: In *Queen Mary's* Days they bought it with their dearest Blood; since it hath cost many a Preacher his best Blood, spent, though not spilt for it; it cost many a Prayer; it cost many a converted Soul amongst us all their Sins; it hath cost God himself much Patience, the Riches of his Forbearance (notwithstanding our Unworthiness) spent in great Deliverances; and thus you have it yet for you and yours. Murderers! will you undo your Children, will you sell it away from you by Unbelief, by remaining still in your Sins? by corrupting the Doctrine of the Church, bringing in this more corrupt Tenet, than that of Popery and Arminianism; sell it away as Spend-thrifts do their Lands, now a piece and then a piece; run so far behind hand by unworthy walking in it, till it fall mortgaged, and then you and yours be undone? Do, Cut-Throats, do, and let your Childrens Blood, that shall be starv'd for want of Bread, lie upon your Heads.

Use 4. Was the State of Man, as he fell out of God's Hands, an Estate of Holiness and Righteousness? Then to turn from Sin and become a Saint again, is not a thing Men should be ashamed of, or mocked for, for 'twas your primitive and first Condition, that which you were all created in; 'tis but a returning to that which all once were in *Adam*, and which we ought to be in still; and Men are damned because they are not found to be so. Remember, Holiness

BOOK I. is older than Sin: *God made Man righteous, but they sought out many Inventions,* Eccles. 7. 29. Sins are but new Inventions, and new Fashions, which though universally receiv'd, and so have obtained; yet Grace and Holiness is the ancient Fashion and Apparel our Forefather was arrayed with, which till he lost, he never met with Shame: and though he was naked, he never knew what it was to be miserable. In *Coloss. 3. 10.* the Apostle useth this Motive, and in a manner this Resemblance; *Put on the new Man, which is created in Knowledge, after the Image of him that created him.* He calls it indeed a *new Man* to be put on, in comparison of this sinful Habit, and old Rags of Sin we are now apparel'd with.

*Use 5.* Are all born into the World Sinners, and Enemies to God? You see then that the Devil's Kingdom is aforehand provided for the maintaining of it; his Faction is sure to be encreased, his Army to have fresh Supplies in every Age; every one born into the World, is enroll'd into his Band, and at first fight under his Colours. But Christ hath none but who turn from the World, and separate from it. You then that are for Christ, and the advancement of his Kingdom, had need bestir your selves for the encreasing of his Kingdom, seeing all must be won off out of the Companies which are in the Devil's Empire. Suppose, that whereas there is in this Kingdom a strict Law, that Jesuits should not come into the Land; there were a Statute, that none else but such as are Jesuited should come over, were not this Church in danger? Now so is the case here; Every Man that cometh into this World, is for the Devil: how then should we endeavour to continue a Seed to God of his Friends Children? otherwise the World will naturally be overgrown with Tares.

*Use 6.* You have heard what a fearful hideous Sin this first Sin was, on our Father *Adam's* and *Evah's* part, who were the personal Actors of it, and by which they overthrew all the World, which (as I then said) was a peculiar Guilt residing in their Persons. And if it was the aggravation of *Jeroboam's* Sin, and stuck by him as a Brand, *that he made all Israel to sin,* 1 Kings 14. 16. then must it much more hold in *Adam's* Sin, and lie heavy on them, as those that made all the World to sin. We would all be ready to think now, that for these two, of all Men else, there should nothing remain, but a certain looking for of Vengeance, and fiery Indignation to devour them; nothing but Damnation could certainly be the end of them, so abounding was their Offence.

But yet, my Brethren, behold and wonder, God offered these Two Mercy and Pardon; yea, and when there was none to be a Messenger, and an Ambassador to bring them the News of it, rather than they should want it, God came himself to tell them the News of it, and to preach the Gospel to them; *Gen. 3. 8, 9.* *And they heard the Voice of the Lord God walking in the Garden in the cool of the Day, and Adam and his Wife hid themselves from the Presence of the Lord God, amongst the Trees of the Garden. And the Lord God called unto Adam, and said unto him, Where art thou?* He calls them out when they ran away from him; he took the pains to examine them punctually, and all the Partakers in it; was content to put up an Affront given him by *Adam* to his Face, that the Woman that he gave him, had ensnared him: for so far was he from asking Mercy, as he obliquely, and afar off chargeth God with his Fall: Yet when their Conscience was for all their shifting fill'd with Terror for their Sin, *ver. 10.* and he stood trembling by, and could not but look every minute when God should fly upon them in Wrath, yet then God lets drop a word of Promise of a second *Adam*, of whom he was a Type, that should destroy the Kingdom of Sin, and cursed Works of the Devil, *ver. 15.* *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed: it shall bruise thy Head, and thou shalt bruise his Heel.* Yea, and undoubtedly they laid hold upon it by Faith, and were saved notwithstanding this Sin, which hath abounded so in Sinfulness: Of the Woman it is expressly said, that God *put Enmity between her and the Devil*, such as between wicked Men, and Christ, and his Saints. And therefore she (who yet was first in the Transgression, and is put in the greatest blame, 1 *Tim. 2. 14.*) was saved, and pluck'd out of the Kingdom of Satan;

Satan; and so likewise *Adam*: For God preaching the Gospel himself to them both, having first prepared them for Mercy, by examining their Sin; surely this his first Sermon was not in vain, himself being the Preacher. And a Church was to be called from the beginning of the World, and God's Worship set up, and Kingdom erected in Mens Hearts, through the preaching of Man's Fall, and the Promise of a Mediator; which none but these two knew, and of which therefore it must be supposed that *Adam*, as a Priest and Prophet, instructed his Children in, as appears from *Gen. 4. 3, 4.* The first news we hear of his two Children, is their Offerings to God, and God's accepting *Abel's*: so as they were instructed both in the knowledg of the true God, and of the second Covenant, and Christ revealed therein, of whom Sacrifice was a Figure. And in that *Cain* a wicked Man was brought to it as well as *Abel*, it argues it was the force of his Education, and his Parents Authority and Instruction brought him to it; yea, and when *Abel* was dead, the Punishment God inflicted on *Cain*, argues this, for it was an external Excommunication, and casting him out of the Church, which was a real sign to him of God's casting him from his Favour and Kingdom, which fill'd his Heart with Terror, as it doth excommunicated Persons often: I say, he was excommunicated out of the Church, which could be no other than *Adam's* Family; for so the 16th Verse of *chap. 4.* evidently implies; for it is said, *Cain went out from the Presence of the Lord, and dwelt in the Land of Nod.* And the opposition shews that he went from a Communion wherein God manifested his Presence, to another Place where he did not. And the Face and Presence of God is taken in Scripture for the Society of the Church, where his Ordinances are received, *Psal. 42. 1, 2.* *As the Hart panteth after the Water-brooks, so panteth my Soul after thee, O God. My Soul thirsteth for God, for the living God: when shall I come and appear before God?* Now there was no Family in the World but *Adam's*, of which he was the Head and Guide.

Considering then with this the Greatness of their Sin, what Use shall we make of all that hath been spoken, but even to admire at the Greatness and Goodness of God's Grace; which is the next thing this Scripture in *Rom. 5. 19, 20.* suggests, *Where Sin hath abounded, Grace did much more abound.* From the beginning of the World to this Hour, there is not the like Instance of the Greatness and Freeness of God's Grace: For if you would go rifle the Heap of humane Offences committed from the first to the last, search God's Debt-book wherein all Mens Sins are registred, you shall find none like to this, the Sin against the Holy Ghost excepted; it being (besides other Aggravations) the Mother-sin of all Sins, as truly as *Evah* was the Mother of all the Living, as *Adam* calls her, *Gen. 3. 20.* *And Adam called his Wive's name Eve, because she was the Mother of all living.* For, as Lust conceived, brings forth Sin; so this Sin thus conceived, brought forth the Mother of all Lust: *causa cause est causa causati.* And yet behold, Mercy and Pardon offered by God to these two for this Sin, and that unsought for by them. Kings use to hang up the general Ringleader in a Rebellion, even when they offer Pardon to all the rest, as an Example of their Justice and Terror to them all. So one would have thought that though God might have after published his extent of saving others of Mankind through Christ, to the rest of Men his Seed, as being but brought in by *Adam* to the Guilt of this Rebellion; that yet neither he nor *Eve* should ever have had the least hope of it: but behold, God instead of making them an Example of his Justice that way, hath made them (as he did *Paul*) a Pattern of the Riches of his Grace, to toll in the rest of the Rebels, be their Sins never so great.

That which discourageth many a poor Soul from laying hold of Mercy, and to put off the Promise of Grace, as not made to them, is the guilt of some great and hideous Sin, which if they themselves had never so and so committed, they would and do think that then they might have had Mercy. 'Twas the case of *Cain*, the next Man to *Adam*, who notwithstanding this Instance of his Father before him, yet when he had murdered his Brother, he thought, *Gen. 4. 13.* *his Sin greater than could be forgiven,* for so Interpreters acknowledg

Septuagint:  
Μελλον η αλμα  
μου ε αποδω-  
αιμε.

BOOK I

it may be read; and thus the Greek and Chaldee Paraphrase translate it. And yet compare but *Cain's Sin* with theirs; *Cain* murdered but one Man, his Brother, and but his Body was murdered by him, his Soul he could not kill: but *Adam* and *Evah* murdered all Men, who were their own Children, and murdered not their Bodies only, but their Souls; these being born dead in Trespasses and Sins from their Guilt, and the Children of Wrath by reason of that Offence; *Ephes. 2. 1, 2, 3.* *And you hath he quickned who were dead in Trespasses and Sins, wherein in time past ye walked according to the course of this World, according to the Prince of the Power of the Air, the Spirit that now worketh in the Children of Disobedience: 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.*

And tell me now, What can there be in any of thy Sins, whosoever thou art, that was not in this of our first Parents, who yet found Mercy at God's Hands? If thou sayest, thou hast not offended one of the *little ones* only, (Commandments I mean) but against the great things of the Law; *Adam* did so in this, the Law of the forbidden Tree being the greatest Commandment, (as I formerly shewed) that God gave to Man: yea, and his Sin was more also, as some Divines shew, even against all the Commandments. If thou repliest again, that thou hast sinned against a great deal of Light, (which Ingredient aggravates Sin the most of any thing,) our first Parents had the Light of the Law recollected wholly and fully, gathered together in them, as all Light was in the Body of the Sun. For *Adam* was the great and common Taper God set up for us to light our Candles at. And the Mind of Man is thus called, *Prov. 20. 27.* He had also strength enough to have withstood it, had he used it, which we want often when we have Light enough. And evident it is, that *Evah* did distinctly consider the Law given to the contrary; for before she ate, she her self repeated the Commandment, with the Penalty annexed, to the Serpent, *Gen. 3. 2, 3.* She did it therefore wittingly, and not out of Ignorance; as *Paul* excuseth his great Sins against the great things of the Law, *1 Tim. 1. 13.* *I was a Persecutor, and a Blasphemer, but I did it ignorantly;* so did not she. The weak Light of Nature, not joined with strength to do what it enjoins, makes the Gentiles Sins so much more sinful, *Rom. 1.* throughout: And therefore so much more Light, so much more Sin; then how doth their Light aggravate this of theirs? for Disobedience against Light is more than Witchcraft.

If thou say, Thou hast fallen into thy Sin, since thou hast tasted of the good Word of God, and hast been affected with it, and the Ways of God, which is a higher aggravation of a Sin than the former, as *Peter* makes it, *2 Pet. 2. 21.* *It had been better not to have known the Way of Righteousness, than after they have known it, to turn from the holy Commandment delivered unto them.* He speaks of a tasting and affecting Knowledge there. Consider, our first Parents was more; for they had enjoyed certainly sweeter Communion and Fellowship with God then, being created perfect in his Image, and more near and intimate, than thou hast done: and therefore as *David* takes it hainously, and much more hainously, an Injury done him from a familiar Friend, *Psal. 55. 12.* *Had he been my Enemy, &c. but thou my Friend that had took sweet Counsel together:* So might God much more resent it of *Adam*, who had tasted of his Goodness, knew what Comfort and Happiness was to be had in him, and yet did forsake him. If thou thinkest thou hast turned the Grace of God into Wantonness, he did much more.

If thou sayest, Thou hast sinned against abundance of Kindness and Mercy received from God; and yet that immediately after that some great Favour received, thou hast fallen into some great Sin: So did he, and much more; for God had obliged him to him by all the highest Ties of Friendship. God had made *Adam* his Darling and especial Favourite, at his first Creation; had raised him out of nothing but a little before, out of the same Dust the rest of the Creatures (which sprang forth of the Earth) were taken out of; breathed into him an immortal Soul, reasonable, which they want; set him next himself, over them all in his Throne; *Have dominion,* says he, *and subdue them,* *Gen. 1. 28.* So as God might say to him as he did to *David*, *2 Sam. 12. 7, 8.* *Thus saith*



*saieth the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the Hand of Saul. And I gave thee thy Master's House, and thy Master's Wives into thy Bosome; and gave thee the House of Israel, and of Judah; and if that had been too little, I would moreover have given unto thee such and such things.* So God might have said to *Adam*; Did I not anoint thee King, gave thee a large Dominion, and would have done much more also? Wherefore hast thou despised the Commandment of the Lord, in doing Evil in his Sight? If thou sayest, thou hast in thy Sin made others sin, and to fall with thee, and hast carried others into the same Rebellion, which is a great Aggravation, as appears in *Jeroboam's Case*, the great Aggravation of whole Sin was, that he made others to sin, *1 Kings 14. 16.* Why; the Sin of *Adam* was much more, for he made Men to sin, not only by his Example, but he derived Sin down to them; and he did what in him lay to condemn all the World; and thousands are gone to Hell for his Sin, which sinned not so much as after the Similitude of his Transgression, *Rom. 5. 14.*

Wilt thou say, *Lastly*, thou didst sin willingly and wilfully? which is a great Aggravation of Sin also; for as the more God's Will is expressed against a Sin, the greater it is; so the more our Wills are express'd in it, and for it, the greater the Sin is too; inso much as many make it essential to Sin, that it be voluntary, and therefore so much the more Sin, by how much more voluntary. Consider that this Sin of *Adam's* was most free, most voluntary, for the Devil and his Wife were but external means, could not have necessitated him to it; and the Devil could not have necessitated them unto it; and so much the more free it must needs be, by how much he had no Sin within to incline and sway his Will to it, no Principle for Satan to work on, as we all now have; so that as *Paul*, being a regenerate Man, complains to the lessening of his Sin, *Rom. 7. 17. It is not I, but Sin that dwelleth in me: Adam* on the contrary might truly say, *It was not Sin dwelling in me moved me to it, but mine own Will only.*

And yet thou seest, that immediately after the commission of this great Sin, God offered him Mercy; and so he doth thee, if thou wilt lay hold on it, and turn to God, as indeed he did. Learn this, and remember it; that as you must not think you shall be received to Mercy the sooner for the Smallness of your Sins, so neither be denied it the more for the Greatness of them: They are not simply your Sins, though aggravated with all these Circumstances, that keep you from Mercy, but your Impenitency, Hardness of Heart, going on presumptuously, and saying in your Hearts, as they in the beginning of the next Chapter, *Rom. 6. 1.* We may continue in Sin, for Grace will abound. And let me now turn my Speech and Work upon your Hearts, since the mere Guilt of your former Sins shall not hinder you from believing, and repenting even after *Adam's* Example. Let me expostulate the matter with your Impenitence and Unbelief, and aggravate it by the Consideration of his Example: You have gone on many Years in Hardness of Heart, and a Course of Rebellion, but so did not he: he immediately, after he had entred into that rebellious course, upon a Proclamation of Pardon, relented and came in, and laid his Weapons down. You have had thousands of precious Promises of Mercy (he had but one) to win your Hearts; Proclamation of Pardon after Proclamation, that he that runs, may read and understand them; but so had not he. God let fall but one Promise, and that an obscure one too; yet, as *Benhadad's* Servants, *1 Kings 20. 33.* watch'd when any Word should fall from *Ahab*, that should give them Intimation of the least of his Inclination to pardon, they greedily catch'd at it; even so did he. *Adam* and *Eva* having but one Promise, and hearing it but once, yet believed and repented, though they had no other of Mankind before them that gave them Example or Hope that Sinners should be received. Now great is the force of Examples, which as they illustrate Rules, so they confirm Precepts; *non minus docent, quam precepta:* Therefore former Examples help to draw in the Heart, as well as Promises, as in *Paul's* Conversion: But now you have not only the Example of your first Parents Faith, but Millions of Examples of as great Sinners as your selves, hung out by God, as Patterns and Flags of Mercy to toll you in: Neither need you to go to fetch them from former Ages; you have some walking in

  
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your Streets, who have been as great Sinners as you, who yet have obtained Mercy.

If you object and say, God himself preached to *Adam*, but so he doth not to me. I answer you, as *Peter* doth, *2 Pet.* 1. 19. speaking of the Scriptures and Salvation offered in them; though says he at *ver.* 17. ye heard not God's Voice from Heaven, which we heard, yet we have as sure a Word of Prophecy; you have his Hand for it; and you that will not believe when *Moses*, the Prophets, and Apostles, and Ministers, call you to Repentance, would not, if Christ should come down and preach to you.

What shall I say more to you? If you will not lay hold on Mercy thus offered, notwithstanding your Sins, and repent as *Adam* did, you shall be damned, and so was not he; yea, and with a greater Condemnation than he should have been condemned withal, because your Means are greater.

A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O D

In Respect of SIN and PUNISHMENT.

## B O O K II.

An unregenerate Man's Guiltiness before God, in respect of that Corruption of Nature, with which all Mankind is infected, and the whole Nature of every Man is polluted and depraved.

John 3. 6. *That which is born of the Flesh, is Flesh.*

### C H A P. I.

*The Words of the Text explained. An Enumeration of the several Errors concerning Original Sin. Pelagius denied that there was any such thing. Pighius, and some of the Schoolmen, though they acknowledg some Guilt to accrue to us from Adam's first Sin, yet deny any Corruption of Nature to be derived from it. The Papists make it wholly to consist in the want of original Righteousness, excluding Concupiscence from being any part, and consequently deny what they call the Motus primi, to be Sins. Others say that this Corruption hath not infected all the Faculties of the Soul. To refute these Errors, several Propositions asserted and proved. 1. That to every Man born into the World, there is more derived than the Guilt of Adam's first Sin. That there is a Corruption inherent in his Nature. That this Corruption is the predominant Principle of all his Actions. That Man's Nature is thus totally corrupted, demonstrated.*

**M**Y Scope in chusing this Text, is to proceed in discovering the abounding Sinfulness of Man by Nature, whereof already I have shewn you out of Rom. 5. 12. the Spring and Source at which Sin first entred upon all Mankind, by one Man, and one Offence; by Adam our first Father, whose first Sinfulness we, as his Heirs, appointed by a just and necessary Covenant, do inherit, as we should have done his Righteousness; the Particulars of whose Debts, and the immense Vastness of them, I have begun

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to search into, out of the 20th Verse of the same Chapter, and shewing the abounding Sinfulness of that sinful Act and Offence, whereof I proved we were all guilty, which was the Spring and Flood-gate, at which Sin entred.

The next thing which in order I am come to, is to sound that abounding Gulf, bottomless Sea, and Lake of that Corruption and Sinfulness of Nature within all our Hearts, (the miserable Vessels and Cisterns of it) this first Act of Sin, as the original Spring and Source through the Channel and Conduit-Pipe of natural Generation empties it self into, and determines in.

For as I intimated before, and this Scripture will more fully inform us, we are arrested not only as guilty of that first cursed Act which he personally performed, and so in regard of it are termed Sinners, and exposed liable to God's Wrath; but also as guilty of an universal, total, sinful Defilement, spread over all Faculties of Soul and Body, containing in it a Privation or Want of all Good, and an Inclination to all Evil, (which our Saviour Christ here, and the Scripture elsewhere calls Flesh) which is traduced unto us by Birth and fleshly Generation, [*That which is born of the Flesh, is Flesh*] and which infects all Mankind, even all that is said to be born of Flesh, all that is in Man; *That which is born of the Flesh, is Flesh.*

And that this is Christ's meaning here, appeareth by the Coherence of the Words; for his Scope is to convince *Nicodemus* of the Necessity of *Regeneration*, whereby a Man is to be made, and all in Man, *Spirit* or a *spiritual Man*, as the Word *Spirit* may be interpreted: 1 *Cor.* 2. 15. *But he that is spiritual, judgeth all things, yet he himself is judged of no Man*: and a Man is thus made spiritual by the Work of the *Holy Ghost*; *That which is born of the Spirit, is Spirit*: and he convinceth him by this reason, because all that is born in Man by the first Birth, is nothing but *Flesh*, that is, a thing contrary (as the Opposition to Spirit shews) to that which the *Holy Ghost* works. It is a mere Lump and Mass of Sin inhering and sticking in Man's Nature, as you shall hear afterwards, when I come to open what this *Flesh* is.

Before I do that, let me present to your View a Link and Chain of the contrary Errors about Original Sin, with the Doctrines and Deductions I shall make hence, which will evidently refute those Errors, as being diametrically opposed unto them.

All which Errors have not been so much in going too far, or in making too great a matter of it, but diminishing and extenuating it rather; thereby to make way for the extenuating withal more or less, according as this is extenuated, even of the superabounding Grace of Christ; for as long as that stands true, that is said, *Rom.* 5. 20. *That the more Man's Sinfulness abounds, the more God's Grace superabounds*; Grace being but the Remedy or Medicine of Sin; so long it will be charged on those that extenuate and lessen Man's natural Sinfulness, that so far as they do extenuate it, they extenuate and make void, and take from the Grace of Christ: for he that lessens the Disease, disparageth the Virtue of the Medicine.

View but the Errors in their several Degrees of detracting from it, beginning at the lowest Step or Stair.

*First*; *Pelagius* at one Stroke, dasheth out all the Debt, and says that we stand bound to God for nothing, by reason of it: He denies any Communication of the Guilt of *Adam's* Fact, or Corruption of Nature thence traduced; and says, that all the harm *Adam* did, was to bring in a bad Example, which we all follow, and in no other sense did Sin enter upon the World. Suitable to which Conceit of Man's Sinfulness, is that of *Socinus*, concerning Christ's Righteousness and Grace through him, that all that Christ did, was to give a good Example, and to shew the way to Heaven.

*Secondly*; *Pighius*, and some few of the Schoolmen, they further acknowledged Guilt and binding over all to Death, by reason of being guilty of the first sinful Act indeed, but Corruption of Nature thence traduced, they acknowledged not. That look as the Papists do acknowledge Sanctification, or inherent Right-

Righteousness, but without Christ's Righteousness imputed, and so diminish from the abounding of Grace: so on the contrary, these acknowledg Condemnation indeed for *Adam's* Offence, but without inherent Corruption conveyed, and so detract from Man's Corruption and Sinfulness.

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*Thirdly*; Some other more secret Entrenchments upon the boundless Limits of God's Grace, acknowledg indeed a true and real Imputation of the Guilt of *Adam's* Sin, yea, and also a want of original Righteousness, a Corruption also and Disease of Nature inherently derived, which is here called *Flesh*; yet they circumscribe the Sinfulness of it, as you shall hear afterwards.

*Fourthly*; The Papists, though they further acknowledg in this Point more than those others, *viz.* that that Corruption which is thus in us, is a Sin; yet half the Debt they strike out of the Account, for making it only to consist in the want of original Righteousness; they cut off the grossest and greatest part of it, denying Concupiscence to be a part of it.

*Fifthly*; Both they and others do exclude some of the Faculties of the Soul from being infected with it, making fewer Debtors in Man obliged to Death by reason of it, than indeed there are: So to maintain their Detraction from the sanctifying Grace of Christ in Conversion in this, as in the former they did from the justifying Grace of Christ.

Against all which, in my following Discourse, I shall (God assisting) oppose and make good these several Propositions, diametrically opposite.

Against the first, that which hath been delivered out of *Rom.* 5. 12. may suffice.

Against the other, out of this Text, and other Scriptures compared with it, take these ensuing Conclusions.

I. That there is something inherently derived to us by Birth, called here *Flesh*, which is more than simply the Guilt of *Adam's* sinful Act committed by him.

II. Which I will prove to be a Corruption of our Nature, which put together with the former, contradicteth *Pighius* his Error.

III. That it is properly a Sin, which contradicts the third Error.

And in shewing the great Sinfulness of it, that it is,

IV. More than a want of Righteousness, and also a positive Inclination to all Evil, which is against the fourth Error.

V. That also it is seated in each particular Faculty of Soul and Body; *That which is born of the Flesh, is Flesh*: There is not one thing in Man but is infected with it, which is opposite to the last Error.

*First*, The first is that by Birth; there is more derived than the Guilt of *Adam's* Sin, something else that sticks in our Natures: for it is here said, *That which is born of the Flesh, is Flesh*: And for the meaning of the Words, when he says, *of Flesh*, he means, of Man after a fleshly manner; but by the latter, *is Flesh*, he means not *Flesh* and *Blood*, the Substance of Man, but inherent Corruption. For as in the next words, *That which is born of the Spirit, is Spirit*. *Spirit*, which is the thing begotten, and differs from the Spirit which is the Begetter, and notes out the new Creature of Holiness wrought in the Soul, and inherent there; and therefore is called *the Seed of God remaining in him*, 1 John 3. 9. So likewise *Flesh* notes out inherent Corruption, which is derived by Generation: which also is evident from *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.* *Flesh* and *Spirit* there are put as two inherent Qualities, conveyed by these two several Births, and so are there opposed: I say, inherent Qualities, sticking in Man's Nature; for the *Flesh* is said to have Works or Fruits, in *Gal.* 5. 19. *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, &c.* Whence it appears, that this *Flesh* is a rooted thing in Man's Nature, whence

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whence Operations flow, as Buds from a Root, which though they be transient, yet the Root sticks in the Earth; and so it is as to this Flesh in Man's Heart.

*Secondly*, The Scope of Christ shews it; for it is to shew what need, yea necessity, there is of Regeneration, which is nothing else but a working of new spiritual Dispositions in the whole Man, called here *Spirit*, without which no Man shall enter into Heaven; for says Christ, *That which is born of the Flesh, is Flesh*; whereby therefore he must needs mean the clean contrary to the Spirit of Holiness, which is to be wrought in the Soul. Now then, if only a Guilt from *Adam* was derived, and no Corruption inherent in the Soul, we should need only *Justification*, which is properly a doing away of the guilt of Sin: but Christ says there is a Work of *Regeneration* also required, which is a renewing the Nature of Man, making it of *Flesh, Spirit*: *Regeneration* being a Work upon the Soul, therefore *Flesh* notes out a Corruption sticking in the Soul.

*Thirdly*, The manner of the Predication here used, shews it: for *Flesh* is predicated of Man (as he is first born) in the abstract, which if it noted out only the act of *Adam's* Sin, could not be.

So that the first Doctrine I propound in these Terms, which I will severally explain, is this;

*That in every Man's Nature, that is born into the World, there is a Mass of Corruption that inheres or sticks in him, which is the Principle of all his Actions, whence they proceed; yea, which is in some sense the Nature of Man, as being the predominant Quality, which is in all, and guides all.*

And this is directly contrary to the Error of those, that say *Adam's* Sin is only conveyed. This I will particularly explain.

1<sup>st</sup>. I say it is Corruption, for so this which is called here *Flesh*, is called in *Ephes. 4. 22. the old Man, which is corrupt, &c.* Now then, Corruption must needs be of something, which was good before, and even so it is: God made Man righteous, now he is depraved and defiled, his Nature is corrupted, and instead of being a living Body, he is now become as a dead Body, that hath in it nothing but Corruption and Putrefaction. I first call it Corruption, because it is a distinct thing to prove it to be a Sin, which I will shew afterwards, against such as deny Concupiscence to be a Sin.

2<sup>dly</sup>. It is a Corruption, which I say sticks or cleaves to a Man's Nature, for so it is said to do expressly, *to dwell in a Man, Rom. 7. 17, 18. Now then, it is no more I that do it, but Sin that dwelleth in me. For I know, that in me (that is, in my Flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not.* So a Man hath not only Acts of Sin which are transient, which but come from him and so away, but he hath a Root and Spring of Sin dwelling and residing in him, and not only adjacent to him, but *inhabitant* in him: It is not *παρεχόμενον, παρεχεται*, but *ἡ οὐκ ἴσα ἀμαρτία, peccatum habitans*: and not only so, but encompassing about, and so to be resisted on all hands: *Heb. 12. 1. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every weight, and the Sin which doth so easily beset us.* It is *ὁ περιστασεν ἀμαρτίαν, peccatum facile circumstans*. Now all this implies more than Acts.

3<sup>dly</sup>. It is a Corruption which is the Principle, predominant of all his Actions, whence all his Works proceed; as appears from *Gal. 5. 19. Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, &c.* The *Flesh* is said to have Works and Fruits, as being a Root in Man's Nature, and so it is called, *Deut. 29. 18. —Lest there should be among you a Root that heareth Gall and Wormwood. Heb. 12. 15. —Lest any Root of Bitterness springing up, trouble you, and thereby many be defiled.* A Root it is which brings forth Gall and Wormwood, that is, bitter Fruits of Sin; and which is therefore said to be an

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energetical thing, which works in our Members, and brings forth Fruit to Death, Rom. 7. 5. For when we were in the Flesh, the motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death. Bitter Fruits, Jer. 2. 19. Thine own Wickedness shall correct thee, and thy Back-slidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, &c. Grapes of Gall, and Clusters that are bitter, Deut. 32. 32. For their Wine is of the Vine of Sodom, and of the Fields of Gomorrah: their Grapes are Grapes of Gall, their Clusters are bitter.

4thly. I say, there is a Bundle or Mass of this Corruption, and therefore it is called a Body that hath multitude of Members. Coloss. 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. It is a Body of the Sins of the Flesh, of abounding Dimensions, a Body that hath Inwards and Outwards, gross and more sensible Dispositions to fleshly Lusts, that war in the Members, and also secret Entrails of Atheism, contempt of God, distrust and hatred of God, not discernable to a Man, till God's Spirit doth cut this Anatomy up. And so also Solomon says of it, That there is a bundle of Folly in the Heart of a Child, till the Rod fetch it out, Prov. 22. 15. There is a pack or bundle wrapped up in his Heart, a pack of rotten and corrupt Wares which sticketh there; for the Rod, through God's Spirit's working, is said to fetch it out; and this in the Heart of a Child, even before the Pack be opened, and all the Wares be brought to Light by actual Sins; for they are said to be bound up there till then: and therefore Augustin says, *Imbecillitas membrorum Infantium innocens est, non animus Infantium*; yea, and this in the very conception, therefore David says, Psal. 51. 5. Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me; he means more than barely a Guilt of Adam's Sin, for he says, he was conceived in Sin, which notes out more than Adam's one Sin, spoken of in Rom. 5. 18. And that he means Sin sticking to his inward Parts, appears by the next words, Thou requirest Truth in the inward Parts; as if he had said, I have not only committed this sinful Act of Adultery, but there is even in my inward Parts Sin sticking from my very Conception; whereas thou requirest, O Lord, says he, in the inward Parts, Truth: and David's Scope is to confess the Spring from whence that his great Act of Sin sprung, even from the Sin wherein he was conceived.

5thly. This Corruption is, as it were, the very Nature of Man, and therefore is predicated in the Abstract, and implies more than an ordinary Quality, even such an one as doth explain what the very Nature and Definition of Man is; for it is not said to be fleshly, but Flesh, as if it was a thing that doth ingredi essentiam & definitionem: as if Divinity had found out another and a further Definition of Man that Philosophy falls short of. Philosophers define Man to be animal rationale; Christ defines him to be Flesh, that is, Sin and Corruption, contrary to Grace, this being his very Nature; as Divinity considers him now as fallen: And in that it is made the Definition of Man's Nature, as it were in the Abstract, it argues it is a thing inherent in us. But to enlarge a little on this Notion.

1. Definitions are taken from things which are *in sita Naturâ*, bred in Nature; none but essential Properties are Ingredients in Definitions.

And 2. Definitions are taken from the most predominant Qualities, where the Essence is unknown: So Flesh or sinful Corruption being a more predominant Principle in Man's Nature than Reason it self, for it doth not only guide all, and even Reason it self, (as Reason doth all in a Man by way of Influence) but which is more, it resides in all of a Man, which Reason doth not: It is as it were another Form in Man's Nature, *tota in toto*; therefore says he, *That which is born of the Flesh, is Flesh*. It cleaves to all the Faculties, as the Seat and Subject of it; whereas Reason hath a Seat by it self in the Soul, distinct from other Faculties, though it rules them.

Yea, and 3. which is more, This Corruption it is so essential and predominant, and so universally diffused and seated in the whole Man, that there is a mutual Predication, as it were, between Man and it, and both in the Abstract. And as here you see Man's Nature, and all that is in it, is called Flesh; so

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so *Ephes.* 4. 22. this Corruption is called the Man, *Put off the old Man*, that is, not the Substance of Man's Nature, because then Christ had not assumed the same Nature with us; and besides, can a Man run away from himself, or put off himself as he doth his Clothes? No: therefore by the old Man is meant the Corruption that we have from *Adam*, called therefore *old*, and the old Man, because it is seated in, and guides, and is the Nature of the whole Man, for so it follows, *which is corrupt*, &c. It is also a Corruption you see this old Man is, which is born by the first Birth, and therefore also a thing sticking in a Man, else why is it said to be put off, as being *res adjacens*, and hanging about him? Therefore also, *1 Cor.* 3. 3. to be carnal, and to be a Man, is made the same thing, *Are ye not carnal and fleshly, and walk as Men?* that is, according to your Kind and Nature, and those carnal Properties that stick in you; not that this Corruption is the Substance of Man, for then Christ being without Sin, should be *ἐτερόσῳ*; so that this first Deduction is every way clear out of the Text.

Now that Man's Nature is become thus corrupt, and turned Flesh, and a bundle of Folly and Corruption, and that it is their Nature.

I will give you first, some Demonstrations of it; secondly, Reasons.

I. The first Demonstration is taken,

1. From Experience taken from all Mankind.

*First*; All Men sin from their Youth, the first Act that discovers Reason in a Child, hath Sin also mingled with it. Take any Child and observe him, and watch him when the first Springings forth and Dawnings of Reason begin to appear, and they are corrupt: they express Reason only in Sinning, as in Readiness to please themselves by doing harm to others, or excusing themselves by Lying, and in Pride of Apparel; and also their natural Inclination to Revenge is seen, because they are often quieted, by seeing the thing beaten that hath offended them; hence the Poet of the Child, *Iram colligit, & ponit temerè*.

And this the Scripture, upon God's general Observation, tells, *Gen.* 8. 21. *That they are evil from their Youth*; from the first Thought to the last: which argues it is Nature in them; if the Tree be known by the Fruit, much more by the first Fruits.

*Secondly*; All Men sin continually; not only their first Actions are such, but all are continually such, which shews it is Nature, for *quod convenit, semper est naturale*; and this God upon the like Experience says, *Gen.* 6. 5. *That their Thoughts were evil continually*.

*Thirdly*; It is thus, not with a few, but with all Men, not one excepted, which argues it to be a Nature also, for *quod convenit omni, est naturale*; and so *Gen.* 6. 12. it is said, *that all Flesh hath corrupted their ways*.

*Fourthly*; They do all this of their own Accord, as the Devil is said to sin of his own; they slide into these Actions *sine impulsore*, without Example or Precept: therefore *Solomon*, the wise Searcher into the Cause of things, found the Original of all Iniquity to be this, that they of their own accord, *sought out many Inventions*, *Eccles.* 7. 29. So likewise in the Proverbs, *A Child left to himself, puts his Mother to shame*, *Prov.* 29. 15. You need not teach him to sin, but only leave him to himself, and he will soon shame his Mother. Now things that are not natural, must have Teachers, and practise before we can learn them; as take a Man that did never swim in his Life, and he must be taught to swim before he can do it, though there is in Man some remote Power to it by Nature, yet Use must be added; but take a Beast, or take a little Whelp, and throw him into the Water, and he will swim presently, because Nature hath taught him: even so 'tis in the Soul to any thing which is more than Nature, it must have a Teacher.

*Fifthly*; And not only thus left to themselves, do they run into Evil, but the *pondus & impetus Natura*, can hardly be restrained by the best means that Art or Education can afford: That which cannot be restrained, is natural; *Naturam expellas furca, licet usque recurrit*; if it be bred in the Bone, it will never be got out of the Flesh: Since you see also that Sin is natural, for it cannot be expelled, all good means of Education, Admonition, &c. will not keep your Children from Sinning: Though you should bray a Fool in a Mortar, yet he would



would be a Fool still. Indeed Solomon saith, *The Rod of Correction will drive it out*; but it is not in the means themselves, but in the Blessing of God upon them, and sanctifying them to that end; all which shews that it is natural, even as the natural Spring which is the Fountain of all these corrupt Actions.

2. This is confirmed also by Testimonies, that Man by Nature is corrupt.

1st. By the Testimonies of the *Gentiles* themselves, who knew this out of Observation and Experience, and yet they wanted the Light of the *Law* and *Gospel*, to tell them, that *whatsoever is born of the Flesh, is Flesh*.

So *Esof* compared Nature to a Garden, that is *mater vitiis, virtutibus nocentia*: and *Plato*, lib. 2. de Rep. *Homines naturâ malos esse & adduci, non posse, ut justitiam colant*. See Plat. Op.

2dly. All the World do suppose so much, for there are several Offices in the World, that imply so much by general Appointment: for to what end are Magistrates appointed in all Kingdoms and in all Ages, if there had not been this Corruption of Nature to be bridled and restrained?

Again, upon this Supposition, that Nature is corrupt, all Nations made their Laws, which were not only to restrain the Corruptions then in act and raging, but to be left as *Legacies* to Posterity, as Remedies and Medicines; which they would not have done, had they not conceived the Nature that they propagated unto them, to be hereditarily corrupted; *Medicina supponit morbum*, Physick was not found out before Diseases; *Multitudo Legum & Medicorum agrotam arguit Rempublicam, & immensa illa volumina legum, quid nisi publica corruptionis tabula?*

If you should come into a Town, and see many Physicians there, you would presently conclude that it were a diseased place, or else what should so many Physicians do there? So if you see so many Laws and Offices to suppress Sin and Corruption, this argues, *agrotam esse Rempublicam*, that the Government is sickly. And in that they were made and appointed for after-times, it must needs shew, that they did presuppose it should be so to the end of the World.

Again, the calling of the *Ministry* doth argue, that Men are corrupt, and that they will be so to the end of the World, in that *Christ* hath ordained *Ministers* to the end of the World. Now the calling of the *Ministry* is for no other end, but to watch over Mens Souls, to exhort them, &c. and by all means to keep them from Sin, and to beget Men to God by the *immortal Seed of the Word*, which argues that Men are corrupt, for in Heaven there shall need no Preaching.

3dly. The *Law of God* given to us by *God*, sheweth us no less, for the Law is not given to a righteous Man, 1 *Tim.* 1. 9. for Man being righteous at first, was a Law to himself, he had no Law written, but only the Law written in his Heart, and therefore the Laws given to us are *Tabula nostræ corruptionis*, Tables and Insigns of our Corruption; and in that also the Law is given negatively, as that, *Thou shalt have none other Gods but me; Thou shalt not make to thyself any graven Image; Thou shalt not take the Name of the Lord thy God in vain, &c.* This shews that Man's Nature falls cross with the Law, and is opposite to it, for every Negative is founded upon an Affirmative; therefore because Man's Nature is turned cross to God's Law, therefore the Law is turned cross to it; and the Lord saith, *Thou shalt not do this or that*, which argues that Man's Nature is wholly corrupt, and so apt to do contrary to that which the Law commands.

4thly. The *Gospel* also tells us as much. For, 1. *Christ* was made like to us in all Infirmities but Sin, *Heb.* 4. 15. *For we have not an high Priest, which cannot be touched with the Feeling of our Infirmities: but was in all points tempted like as we are, yet without Sin*, (speaking of his humane Nature.) 2. The *Gospel* offers *Christ* to you, not only to justify, but also to sanctify you; and therefore it is said, 1 *Cor.* 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption*. From whence is plainly inferred, that all Men by Nature are corrupt; for if the *Gospel* reveal *Christ*, not only to convey a blessed Righteousness, whereby we may appear holy and righteous before the Lord, but also an inherent Righteousness to sanctify our Nature, then the first *Adam* brought upon us, not only

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the Guilt of his Sin, but also the Corruption of our Nature, and there is this Reason for it, because as it is, *Rom. 5. 13.* the first *Adam* was a *Type of him that was to come*; so that if the second *Adam* brought Righteousness imputed and inherent, then the first *Adam* brought not only Guilt, but the Corruption of Nature also.

Again, in that *Christ* is made unto us *Sanctification*, it argues thus much; for if there were no Corruption, what needed Sanctification? and what need Infants, that cannot commit actual Sin, to be said to be sanctified from the Womb, as some are? what need it, I say, if there had been no Defilement?

Again, the Remedy must be proportioned to the Disease; and if only *Adam's* Sin were conveyed to us, then our Justification only were sufficient: but there must be Sanctification also, and therefore there is a Defilement of Nature also; and therefore the *Sacraments* of *Circumcision* and *Baptism* were ordained even for *Infants*; and *Baptism* is called, *a washing away of the Filth of the Flesh*, in respect of this natural Corruption, *1 Pet. 3. 21.* All which argues that all Men by Nature are wholly corrupt.

Therefore we are hence to take notice, that we are all, as we came into the World, corrupt, and our Nature is defiled. What is Grace then? it is not only an Imputation of the Righteousness of *Christ*, but as you look to be saved by *Christ's Righteousness*, so you must look also to get *inherent Righteousness from Christ*, for every Remedy must be proportioned to the Disease; and therefore if you look to be justified by *Christ*, you must be sanctified also; and thou that lookest to be saved by thy good Works, I tell thee thou must have Grace within, a Root within, which the stony Ground wanted; thou must have Oil in thy Vessels with thy Lamps, which the foolish Virgins had not. Therefore consider whether thou hast a new frame of Heart within, and art made a new Creature.

## C H A P. II.

*What are the Reasons or Causes of the Corruption of Man's Nature. That Adam's Nature was presently deprav'd by the commission of his first Sin. That if Adam's first Act of Sin had an Influence to corrupt his Nature, it hath the same Influence to deprave Ours, we being guilty of the first Sin, as well as Adam himself was. How Man's Soul, which proceeds not from the Parents, but is created by God, comes to be corrupted by Sin.*

**N**OW to shew you the Grounds why our Natures are thus corrupted, and not only the Guilt of *Adam's* Offence conveyed.

*First* ; If *Adam's* Nature was stained and corrupted with an inherent Corruption by the Act, then must ours also, if we be guilty of it as well as he, by an equal and necessary Covenant. The truth of this Consequence I will prove anon. But *Adam* by the Commission and Guilt of that first actual Sin, had, and that necessarily, his Nature thus stained and corrupted ; which Proposition I will first prove, the Truth of the other being built upon it.

1. *De facto*, That his Nature was thus thereby corrupted, and the Image of God extinguished, it appears by what is spoken of him, as the Effect and immediate Consequent following on it ; and this by a sensible Alteration which *Adam* found in himself, for he found himself naked, and that not only in Body, to cover which he sewed two Fig-tree Leaves, as *Gen. 3. 7. And the Eyes of them both were opened, and they knew that they were naked, and they sewed Fig-leaves together, and made themselves Aprons.* But he found himself naked in Soul also, *Vers. 10. And he said, I heard thy Voice in the Garden ; and I was afraid, because I was naked, and I hid my self.* For it was such a Nakedness as made him afraid of God's Wrath, expos'd him to it, which his bodily Nakedness did not ; *I heard thy Voice in the Garden ; and I was afraid, because I was naked.* Now Nakedness is the want of some Garment which a Man should be clothed with : Now if you would know what Garment it was he wanted, see *Coloss. 3. 10. Put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* He speaks here expressly of the Image of God, wherein Man was first created ; and likens it to a Garment, as the Phrase *putting on* implieth. Now in *Gen. 1. 26.* it is said indeed of *Adam*, That he was created in God's Image, clothed with it as with a Garment : and now you see he is stript of it, he is become naked, naked in Soul, and therefore afraid of God ; and so Nakedness is used for the want of God's Image we were at first created in ; *2 Cor. 5. 2, 3. For in this we groan, earnestly desiring to be clothed upon with our House which is from Heaven : If so be that being clothed, we shall not be found naked.* We shall be clothed with Glory, if we be found clothed, *viz.* with Grace, and not naked. Nakedness is taken for the want of the Image of God. Neither was *Adam* only naked, as stript of this Robe of God's Image ; but, *Gen. 5. 3.* you shall find him clothed with an Image ; which in opposition to God's (wherein at first he was created) is called his *own* twice ; and in the same words, as in the other place, *Gen. 1. 26.* says God twice, *Let us create Man according to our own Image, our Likeness* ; there in *Gen. 5. 3.* it is said of *Adam*, as in opposition, that he begat *Seth* in his *Image, his Likeness.* Which Image of his therefore, is differenced from Christ's Image, *1 Cor. 15. 47, 48, 49. The first Man is of the Earth, earthy ; the second Man is the Lord from Heaven. As is the Earthy, such are they that are Earthy ; and as is the Heavenly, such are they also that are Heavenly. And as we have born the*

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*Image of the Earthly, we shall also bear the Image of the Heavenly.* Adam's Image is here distinguished from the Image of Christ as a differing thing, as much differing as Earth and Heaven: Whereas otherwise, the Image which God created Adam in at first, is the same which we have from Christ, as appears by Coloss. 3. 10. for the *New Man* is called the Image which God created Man in at first. This you see, *de facto*, was the immediate Consequent of the first Sin in him.

2. In Reason it could not be otherwise, but that that first Offence should corrupt his Nature thus, and deprive him of God's Image; for an Act of Sin, or Transgression of the Law, though it be a transient thing, yet by whomsoever it be committed, it hath a permanent Effect and Consequent, and leaves behind it a depravation of God's Image, and an inherent Defilement and Corruption; and though it comes out from the Soul, yet it casts Defilement into it. Mat. 15. 18, 19, 20. *But those things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witnesses, Blasphemies. These are the things which defile a Man; but to eat with unwashed Hands, defileth not a Man.* Those evil Thoughts which come from the Heart, do defile the Man, Christ says, do leave a stain, a corruption, a defilement behind them. And this I take to be the evident meaning of that place, Rom. 6. 19, 20. *As ye have yielded your Members Servants to Uncleaness, and to Iniquity, unto Iniquity; even so now yield your Members Servants to Righteousness, unto Holiness.* The Apostle here brings a most effectual Motive why Men should not serve Sin; for, says he, the more you serve it, the more you are brought into Bondage by it; for every Act of Service you do to it, makes your Natures more prone to it, fills them with all Iniquity, (for that is the meaning, neither can there be any other of serving *Iniquity unto Iniquity*) a new and further Stain, and Impression, and Defilement being left upon the Soul by every Act, as the Fruit, Consequent, and Effect that every sinful Act ends in; whereas in serving Righteousness, as the contrary, you do not only thereby do that whereof the End is eternal Life, but increase Holiness still in your Hearts, every Act making the Heart more Holy, and so every Sin the Heart more sinful: Therefore, *Vers. 22.* he says, *the Fruit is Holiness, besides, the End everlasting Life.* So that Adam committing that Act of Iniquity, he did not barely commit that single Act, and there to be an end, but Iniquity was the Fruit of it, Iniquity defiling, corrupting his Heart, and bringing the whole Man in Bondage into Sin, by staining his Nature with a proneness to all Iniquity. so 2 Pet. 2. 19. *While they promise themselves Liberty, they themselves are the Servants of Corruption; for of whom a Man is overcome, of the same is he brought in Bondage.* This is a Rule which all Victors observe, that if they overcome, they bring in Bondage, clap Irons and Bolts upon a Man; so, says he there, doth Sin and Corruption; when a Man's Heart hath been overcome and foiled by one Act of it, it brings all into Bondage, casts out that which ruled before, and chains the Heart to sinful Practices for ever after, by evil Dispositions which it engenders in it: So that Adam's Heart being overcome by that Act, his Nature was corrupted thereby, and chained to all manner of Lusts and Pleasures.

But you will say, Though indeed custom in Sinning may thus change Adam's Heart, expel Grace out, and defile it, as the Prophet says, Jer. 13. 23. that being accustomed to do Evil, makes the Heart defiled as the Black-moor's Skin, spotted as the Leopard's: But will one Act do it?

I answer; Yes, One Act of Sin expels all Grace, and leaves a Proneness or Bondage to all Sin in the Heart.

1. Because the Punishment of the least Sin is, that a Man shall lose all Grace, and that his Nature shall be brought into Bondage by it, as Gen. 2. 17. *That day thou eatest, thou shalt die the Death*, all manner of Deaths; not Death Temporal only, that was not then fulfilled, nor of Eternal in Hell, for that follows upon the Temporal, but Death Spiritual, whereby the Soul is deprived of Spiritual Life, and become dead in Sin. As a Man that commits a Murder, or an Act of High-Treason against the King, hath his Goods and Life

Life taken from him; so *Adam* for that one Act of Rebellion, wherein he committed High-Treason against God, deserved to have all Grace taken from him; as indeed he had, *Rom. 3. 23. For all have sinned, and come short of the Glory of God.*

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But, 2. this is not all: For this one Act of sinning did not only deserve to have Grace taken away, and to have Nature corrupted, and so taken away as a Punishment, but it did also, by a Physical Energy, expel it; not only by a penal political Consequence, but by a physical causal Consequence, even as a Stab a Man gives himself causally, separates the Soul and Body, and leaves the Carcass a dead thing; or, as Cold in Water expels Heat in Fire.

For, (1.) it separates betwixt God and a Man. Now as the Soul is the Life of the Body, so was God the Life of *Adam's* Soul; and Grace in him, was but the Light of God, as the Sun shining in his Heart, as the Beams of the Sun do in the Air, and as *Lumen est Imago Lucis*; so Grace in *Adam's* Heart was the Image of God. Now as whatsoever comes but between the Sun and the Air, may be said truly to extinguish the Light in the Air, by cutting the Beams off from their Head out of which they vanish; so Sin coming between God and *Adam*, extinguished the Light and Life of Grace in his Heart, and left it nothing but Sin and a lump of Darkness.

(2.) It was not only the Cause interposing, and so depriving him of God's Image, but expulsive, as one contrary expels another; for, *contraria mutuo se expellunt*. Now every Act of Sin is contrary to Holiness, and it is said to be enmity against God and his Law: *Rom. 8. 7. Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be.* If Sin be contrary to God's Law, so by consequence it is to his Image; for the Image of God was the Law written in *Adam's* Heart. And to the same intent it is said, *Rom. 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* It was against the Law of the Mind, that is, the Image of the Law in the Mind; the least Act of Sin doth so, and the Habit but by the Acts: And so *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;* The one and the other, and their Acts, are said to be contrary.

But you will say, One Contrary expels not another, unless it be stronger, as Christ says, *The strong Man yields not up the House, unless a stronger than he comes.*

*Ans.* 'Tis true; but know, that one Act of Sin is stronger than all created Grace and Holiness in it self, and therefore overcoming the Heart; the Will in which Grace was, expels it. Take all other contrary Acts, and they weaken their contrary Habits, but do not expel them; but one Act of Sin not only weakens Grace, but expels it, for it is stronger. See the strength of the Power of Sin above Grace in it self, in the accusing Power: Suppose *Adam* had lived in the State of Holiness thousands of Years, and served God perfectly all that while, one Act of Sin would have marred all his Service, and condemned him; he had lost all as if it had never been. Now upon the same Ground it hath as much power to expel Grace, and therefore it is called *the old Leaven*, whereof a little leavens the whole; *1 Cor. 5. 6, 7. Your glorying is not good: Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened.* It is called *the old Leaven*, because it was that which leavened *Adam's* Heart, and ours from him, expelling Grace out.

If you ask, Whence hath Sin this Power?

I answer, From the Law, *1 Cor. 15. 55. O Death, where is thy Sting? O Grave, where is thy Victory?* From which Law Grace too in him had its strength to justify; and which Law, whilst *Adam* kept in every part, he kept Grace in his Heart: but if a Man breaks it in one, he breaks it in all, and so that original Conformity to the Law in a Man's Nature is expelled, and he made prone to offend in all: *James 2. 10. For whosoever shall keep the whole Law, and yet*

**BOOK II.** yet offend in one Point, he is guilty of all. For as Grace was held by keeping it, Grace must be lost therefore by the breach.

But you will say, According to this, Grace in a regenerate Man's Heart would be extinguished by every Act of Sin, whenas it is called the Seed that remains, 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.*

I answer, There is not the same Case of *Adam's* Grace, and a regenerate Man's; for the Strength of *Adam's* Grace was only the Law, and a legal Covenant; and one Breach of it is stronger than all Grace given and held by that Covenant: But the Strength of a regenerate Man's Grace is the Gospel, a new Covenant, back'd with the Strength of Christ, the Power of God; 2 Cor. 12. 9. *And he said unto me, My Grace is sufficient for thee; for my Strength is made perfect in Weakness. Most gladly therefore will I rather glory in my Infirmities, that the Power of Christ may rest upon me.* Grace is therefore made sufficient and strong enough in time to overcome Sin, and all Thorns in the Flesh, not because in it self it is stronger, but because God's Power joins with Grace, which Grace is there called Weakness; and this Power which joins with Grace, Sin cuts us not off from the derivation of it, because it cuts not off a Man from Christ that is the Spring and Fountain of Grace; Rom. 8. 38, 39. *For I am perswaded, that neither Death, nor Life, nor Angels, &c. shall be able to separate us from the Love of God which is in Christ Jesus our Lord.* Nothing is able to separate us from the Love of God and Christ.

For that other Proposition, That if *Adam's* Nature was thus corrupted by that Act, then must ours, we being guilty of it as well as he: the Consequence stands upon a treble Reason, the one of which is a degree to the other, and either enough to prove it.

*First*, If it were no more, than that *Adam* was the Person representing all Mankind, what befel him by virtue of any thing done by him wherein he represented us, must befall all as well: now in that Act (as I formerly shewed) he represented us all. To give you an Instance of this; They say, that when the Devil appears in any Shape, representing the Person of the Witch with whom the Covenant is made, look what either Mischief the Devil then doth, the Witch is said to do it; and look what Hurt seems to befall the Shape, he takes on him, cutting off a Member, &c. the same Mischief he hath power to execute on the Witch her self: This hath been related by the Confessions of Witches, and this is done by a Covenant. So now *Adam* being by a just Covenant the representative Person of all Mankind, look what he doth, they are said to do; and what Hurt he sustains by any Act he represents us in, we sustain also: As your Burgeses in Parliament-House, if they will do such Acts whereby the Priviledges of Subjects are infringed and lost, they lose not their own Rights only, but those of the Countries they represent also: so *Adam* being the Representative of all Mankind, had the Priviledg and great Charter by which we all hold our Grace, and he doing this Act, whereby he lost his own, lost ours also. And this Reason will hold; Suppose we had been all alive then, and never in his Loins, but had been immediately created with him, and had personally all severally had Grace in our Hearts; yet he representing us thus, and having broke the great Charter, the Law, though but in one thing, all had been void, all the rich Endowments of Grace we held by it, might and would have been taken from us.

But add to this, *Secondly*, That our Nature was in him, that he had all our Stock committed to him, and we to have it payed and derived to us at the Day of our Births; Then since he by this Act lost all Grace, lost all at one bad Throw, suppose in that Throw he had not represented us, yet his Loss had been our Loss: As the spending of a prodigal Father, or Feoffee in Trust for some under Age, is the Loss of the Children and young ones also, and they are undone by it; for, *Nihil dare potest, quod in se non habet*; Nothing can give what it hath not: We might have sued him indeed, but recover nothing we could; for as *ex nihilo nihil fit*, in Philosophy, out of nothing comes nothing; so where nothing is, nothing can be had in Law, but the King himself loseth his Right.

Add to this, *Thirdly*, That we were to have our Natures from him by natural Generation, concerning which God had given this especial Law, *That every thing shall bring forth according to its kind*; and God had given this Power to *Adam* before he fell, *Encrease and multiply*; in all which Multiplication of his the Law of Nature would have taken place, *Simile generat simile*, like begets its like: As his Nature before that Act had God's Image on it, so we should have had it conveyed by virtue of that Law; so now on the contrary, he having contracted a corrupt Nature deprived of Grace, and filled with Sin, we must have the same Image by the Law of Nature, though we suppose the other Considerations cut off; *John 3. 6. That which is born of the Flesh, must be Flesh*: and *Gen. 5. 3. Adam begat Seth in his Image and Likeness*, not only the Image of him for Substance, but for Qualities also, therefore both added; for, *Res dicuntur similes vel dissimiles à qualitatibus, & earum privationibus*; Things are called like or unlike from their Qualities, and the privations of their Qualities: And therefore, *1 Cor. 15. 48.* such as was the earthly Man *Adam*, such are the earthly of him. He speaks there not only of him as the Conveyer of the Guilt of the Fact, but also of the likeness of his Nature in regard of the Qualities of it, for he says [such,] now that notes out and imports a likeness of Qualities: Things are denominated such or such from their Qualities, *res tales dicuntur à qualitatibus*. And to this the Scripture refers us, when it argues the Case even from the Law of Nature, *Job 14. 4. Who can bring a clean thing out of an unclean? not one.* Every Root bearing Fruit according to its kind; he speaks it to this very purpose, that because our Nature is derived to us from our Parents which are unclean, therefore ours must be so also.

So that now join all these Reasons in one, and it is a threefold Cord to pull on this Consequence; If it were no more than that we are born of him, it were enough, especially seeing he received that Grace as a common Stock, but most of all, because in that act of sinning he represented us; for indeed that is the main principal radical Reason; and therefore seeing that Act extinguished Grace, (as I have proved) we still being guilty of it, and wrapp'd and involved in the guilt of that Disobedience as soon as conceived, therefore that Effect which it had in *Adam*, it hath now in us.

And though indeed the Scripture ascribes it to natural Generation often, as here in *John 3. 6.* it is therefore *Flesh*, because born of the *Flesh*; yet that is but the instrumental, accidental Cause of it; *quod agit virtute principalis agentis*, which acts by the virtue of the principal Cause, namely *Adam's Sin*, which carries in it, and conveys with it the Power of that Curse which God gave against *Adam*, *The day thou eatest, thou diest*; and on the Day we are born and become Sons of *Adam*, that Curse seizeth on us, and is applied to us by natural Generation, which makes us Men. And therefore you shall find that it is the Guilt of that Sin which is that which corrupts all Mens Natures, and makes them sinful to the end of the world; *Rom. 5. 19. By one Man's Disobedience many were made sinful.* By natural Generation you are made Men indeed, as by the principal Cause; for *vis prolifica* unites Soul and Body; yet 'tis the guilt of that one Offence that makes Men sinful to the end of the World. For there he speaks not only of conveying of it; for *being made Sinners*, signifies more, implies inherent Corruption: and by the Context it appears; for *ver. 12, 13.* says, *not only all had sinned*, but Sin was in the World, that is, in all Mankind, as in a Subject. And then at the end of that Discourse, comes in this general Conclusion, *Rom. 5. 19. For as by one Man's Disobedience, many were made Sinners; so by the Obedience of one, shall many be made righteous.* So that 'tis *Adam's Sin* that hath an Influence into all Mens Hearts at their Births, to make them sinful, both to be Sinners, and Sin to be in them.

Generation indeed, I say, is a means to convey it, because *Adam's Sin* seizeth but upon us when we come to be Men; for it is said to *have passed upon all Men*, *Rom. 5. 12.* and because Generation makes Men Men, (so *Evah*, *Gen. 4. 5. I have gotten a Man from the Lord*) though God creates the Soul; and therefore the Man begotten is said to be from the Lord in a more especial manner than other Creatures, yet so as the Parents get the Man, *homo generat hominem*;

BOOK II.

*minem*; for there is a Power of uniting and joining Soul and Body together *in semine*, which the Parents transmit. Therefore the Depravation of our Nature is ascribed to Generation, because it presents a fit Subject for *Adam's* Sin to work on, and to deprive of Righteousness; yet still so, as that it was the first of Sin extinguished it in *Adam*, so it is the Guilt of it deprives us of Righteousness, and it is that makes sinful Men.

But you will say, Though indeed thus it deprived *Adam*, because he personally then committed it, and it passed actually from him, and so might have such an Effect; yet being long since past, how can it have the same Effect? We may conceive how *Cain* and *Ishmael* might be poisoned by it, being nigher the Fountain.

I answer; By a Similitude taken from the second *Adam*, whose Righteousness, though long since past, and his Death past but once for all, as in *Heb. 9. 14, 26. How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works to serve the living God? — But now once in the end of the World, hath he appeared to put away Sin by the sacrifice of himself.* Yet the Power and Force of his Blood and Righteousness, hath a real Influence for ever into Mens Hearts to sanctify and regenerate: so also *Adam's* Sin, though long since committed, hath an efficacy to make Men sinful to the end of the World.

But you will say, As to Christ's Blood and Righteousness, that hath such an Effect, because there is an applier of the Power, the Spirit, which works in Mens Hearts by virtue of Christ's Death purchasing a Right for him to work, which Spirit hath real Power in him, and is existing to do it; *That which is born of the Spirit, is Spirit*, John 3. 6. But what then is the Applier, is the Agent that so works by virtue of *Adam's* Sin?

I answer; There need none but only the Guilt of that Sin imputed, for that naturally cuts the Man off from God who is the Fountain of Grace, as the Sun is of Light, and comes as a Cloud between, so as Grace cannot be derived as otherwise it should; it comes as an Impediment to hinder the glorious Influence of God's Image; as I shewed the Act did in *Adam*, so the Guilt of it doth the same thing in us: therefore it is said, *Rom. 3. 23. All have sinned, and come short of the Glory of God.* By *Glory of God* is meant in general, but that Life of Glory which Sin cuts a Man off from; so as he cannot come to see the Glory of God, Sin separating. And also the Image of God is called the Glory of the Lord, *2 Cor. 3.* which Image God would make to shine into the Man as soon as he is born, but that this comes in, [*he hath sinned,*] and that as a Bar keeps him short of it. This then is the reason why we are not born in God's Image in Holiness, *All have sinned, and come short of the Glory of God*: so that suppose the Soul was created holy, and then united, yet when it is united, this Sin separates it from God, as it did *Adam*, and so it falls short of his Glory, as the Air doth of Light when a Cloud comes: Or, consider it created at the same instant when it is united, still though God produceth the Soul, yet the Union making it guilty of Sin, bars that Influence of the Glory of God.

Neither is this depriving it of this Glory a Punishment, which God as an Agent inflicts, or hath any physical Influence in working, but it is a *coming short*, as the Air doth of Light when a Cloud intercepts it; the Sun causeth not the Darkness, it *would give Light*, rather it causally doth that; so God works not this Privation of Original Righteousness, but *Adam's* Sin stops the passage of it, so as it works it as a Cause, which though it exist not in the Act of it, yet in the Guilt before God it ever remains, and therefore hath always this Effect to bring us out of his Favour, to separate us from him, and upon that Separation necessarily follows this want of *Righteousness*, as Death follows on the separation of Soul and Body.

But you will say, Original Corruption is not only the want of Righteousness, but a positive Pravity, a vicious Disposition.

I answer; 'Tis true, it is so, yet so as that positive Pravity is a consequent of that Privation. Look as when the Soul is separated from the Body, then Death follows, which is a privation of Life; and the Corruption of the Body follows



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follows upon that, which sends forth noisom Stinks, (which Christ's Body, though it tasted of Death, doth not, for it saw no Corruption, *Psal. 16. 10.*) so in the Death of the Soul, this want of Righteousness is necessarily accompanied with positive corrupt Dispositions, which put forth noisom stinking Vapours, actual Sins, yet so as the Corruption is originally inherent there as the Cause, and as a part of Original Sin.

Chap. 2.

Lastly, You will object, If Sin imputed, thus extinguisheth Righteousness, how came it that Christ that had *Adam's Sin*, and all the Sins of the World layed on him, yet it had not this Effect? wherein lies the difference? and yet it separated him, as appears from his crying out in that manner, *Mat. 27. 46. My God, my God, why hast thou forsaken me?*

I answer :

1. You must distinguish between Imputation voluntarily taken, and in Obedience to God, (as Christ did, and therefore only underwent the Punishment of being made a Curse, without Sin, to satisfy for Sin) and the Guilt passing necessarily as this doth, which therefore works this Effect, *Rom. 5. 12. Sin passed upon all.*

2. Though Christ was made by Imputation, Sin, yet so as he could not be said to have sinned in us; but we having sinned once, God layed on him the Iniquity of us all; *Isa. 53. 6. All we like Sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the Iniquity of us all.* But *Adam's Sin* is therefore imputed, because we were considered as those that sinned in him; *Rom. 5. 12. Wherefore, as by one Man Sin entred into the World, and Death by Sin; and so Death passed upon all Men, for that all have sinned.* And therefore though this Imputation of Sin wrought a separation of the Light of God's Countenance, the Light indeed, from Christ, yet not the Heat and Influence of Grace; as Metals under ground, though they are separated from the Light of the Sun, yet not from its Influence.

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*This Corruption of Nature is not only a Misery and a Punishment, but a Sin, which renders us guilty in the Sight of God; proved to be so by Scriptures. As also because our corrupt Nature is contrary to God's Holiness, and his Law; proved to be Sin also from the Effects of it.*

**I** Come now in the next place to shew further, that what is meant by Flesh in *John 3.6.* is not only a Corruption, but such a Corruption as properly is a Sin which God looks upon as sinful, and which makes him therefore to hate and loath us for it.

But you will say, What need there any such distinct Question be made of it? Is it not a granted old Truth, a Principle every Child learns, even acknowledged by the Papists, before Baptism, that it is a Sin?

But indeed the Truth is, there is a rotten Generation of Divines, sprung up in this Age, which do flatly deny original Corruption to be a Sin: acknowledge they do a Guilt of *Adam's* Sin, and a Corruption thence derived, but that Corruption they say, is only to be considered as the Punishment of the first Sin, but in it self not properly a Sin; *malum triste* indeed, but not *malum culpæ*; our Misery, but not our Fault.

Now we will prove that it is properly a Sin, and so accounted by God.

*First;* The Scriptures call it not only a Sin, but a whole Body of Sins of the Flesh, *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.* He speaks there of Corruption of Nature, and he calls it a Body, that is, a Lump, a real subsistent thing, consisting not of one, but many sinful Members, a *Body of Sins*; and he speaks of this Flesh which is spoken of in *John 3.6.* for he adds, a *Body of Sins of the Flesh*, and of original Corruption too he speaks, for it is that which was put off by *Circumcision and Baptism*, *Col. 2. 11, 12.* *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: Buried with him in Baptism, wherein also you are risen with him through the Faith of the Operation of God, who hath raised him from the dead.* Now both those Sacraments were administered to Infants, in whom therefore this Body of Sins is.

*Secondly;* The Confession of godly Men guided by the Spirit of God, in a sense of their own Vileness, have acknowledged it to be so; we may take their Confessions in this Case for Truth, for they were from the Spirit.

*St. Paul in Rom. 7.* doth not only cry out of this *indwelling Corruption* in him as a Misery, (though so he complains of it under that Expression also, as at the last Verse) but also cries out upon it as a Sin, *Rom. 7. 17, 18.* *Now then, it is no more I that do it, but Sin that dwelleth in me. For I know, that in me (that is, in my Flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.* And he speaks of it as that which is the Cause of all the evil Actions he did; *It is not I, (says he) but Sin that dwells in me;* he means Corruption of Nature inherent in him. For,

1. He makes it the Root, whence actual Sins do spring; it is *Sin* that does it, says he. And the Flesh is made such a Root also, *Gal. 5. 19.* *Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Uncleaness, Lasciviousness:* for actual Sins are there called *Works, Works of the Flesh.*

2. Because he says, *Sin dwelling in him;* now an Act is a transient thing, Corruption only is that which dwells in and cleaves to the Heart.

*Thirdly;*

*Thirdly*; In the next Words he calls it expressly *Flesh*; for giving the Reason of this, he says, *In my Flesh dwells no good thing*; so as that which he calls Sin dwelling in the former Verse, he calls *Flesh* here in this 18th Verse.

*Fourthly*; He says, *there was no good in him*; a Privation therefore it is of all Good and Grace, and therefore a Sin; for, *privatio est carentia entitatis debite inesse*, It is a want of something in the Subject, which ought to be there: If therefore this Good ought to be there (else it is not a Privation of it) then it is a Sin, for it ought to be there by the *Law of God*.

*Fifthly*; Observe that St. Paul speaks this confidently, not as a Man, being so far out of Conceit of himself, as he might speak worse of himself, than was cause, but he knew what he said, *I know, says he*; he lets others alone to dispute it, he knew it to be so, and this by woful Experience.

*Lastly*; He speaks it in a proper, not a metaphorical sense, for he spake in the Bitterness of Spirit, in Bitterness of Heart, by way of Complaint, when Men use to speak plainly, therefore his meaning is, that is properly a Sin.

*Object*. Ay, but you will say, St. Paul spake this of his Nature, as now corrupted, when he was now a grown Man; but the Question is of our Nature, as it comes from the Womb.

*Ans.* Let us therefore see what *David* says in his Confessions; you use to take Mens Confessions on the Rack, as he was now on the Rack, and therefore likely to speak plainly, *Psal. 51. 5. I was shapen in Iniquity, and in Sin did my Mother conceive me*; and speaks he this of the Guilt of *Adam's* Sin only, or of Corruption of Nature also? Sure of Corruption of Nature.

For 1. It is argued from his Scope and Design; for he being to humble himself the more for his Murder and Adultery, confesseth the Cause to be Sin, the Sea whence these Streams came to be original Corruption.

2. The next Words shew, by the Opposition that he speaks of, inherent Corruption; for he adds, *ver. 6. Behold, thou desirest Truth in the inward Parts; and in the hidden Part thou shalt make me to know Wisdom*: that is, whereas thou requirest, that not only my Action, but that my Nature, *my inward Parts*, should be sincerely holy, *I was conceived in Sin*; and so my inward Parts were tainted with it from the Womb. And by Truth there he means Grace and Sincerity, as opposite to a corrupt Heart, as in *1 Cor. 5. 7. Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened: for even Christ our Passover is sacrificed for us*: Where Grace, the new Lump, is opposed to the old Leaven of Wickedness, that is, original Corruption, which is the ancient Leaven, which we have from the old Man, with which our Natures are sowed and leavened.

3. And in the third Place, not only Confession of godly Men, but the Law of God condemns it, which argues it to be a Sin. Now that which is contrary to what God requires, certainly is a Sin, that none will deny: for God's Law is just, and therefore the Unconformity to it is Unrighteousness, but original Corruption is the contrary to what God requires; for God you see, *requires Truth in the inward Parts*; but this Corruption of Nature is the want of it, and therefore the contrary to what God requires should be in our Nature, and therefore a Sin, and this is *David's* Reason whereby he proves it to be a Sin.

Yea, 2dly, 'tis contrary to Grace, and therefore a Sin. For,

1st. One Contrary is known by another, *contraria contrariis cognoscuntur*: Now that which is here called *Flesh*, is contrary to Holiness, and therefore truly and simply a Sin, *Gal. 5. 17. The Flesh lusteth against the Spirit, for they are contrary*. By Spirit is meant Grace, and these are not so *efficienter*, as producing contrary Effects, but *formaliter*, in their very Nature and being so; for therefore *they lust one against another*, says the Apostle, *because contrary; ut se res habet in operari, ita inesse*, as things are in acting, so are they in their Essence: And is not *Flesh* a Sin then?

2dly. If it be contrary to Holiness and Grace, then it is contrary to the Law of God; for what is Holiness but the Law of God written in the Heart, the real living Law? *Rom. 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members*. It is called *the Law of the Mind*, contrary unto which

BOOK II.

is that original Corruption, called therefore *the Law of the Members, warring against it*: It doth not only put forth contrary Acts, but it is in it self a *contrary Law*: and therefore it is said, *Rom. 8. 7. Because the carnal Mind is Enmity against God: for it is not subject to the Law of God, neither indeed can be.* Here the *Flesh, or carnal Mind*, is said to be a thing which is *not subject to the Law of God*; for why? It is a flat Law warring against it, and yet the Mind of Man ought to be subject to it, else the Apostle would not challenge it, and blame it, for not being subject; and this he speaks of in the Nature of it, not only in the Effects of it, for he says, it cannot be subject, which implies an Opposition in Nature, a Contrariety there. Now certainly whatsoever is contrary to the Law, and is not subject to it, and yet ought to be, is *sinful*, for Sin is only a Transgression of the Law, *1 John 3. 4. Whosoever committeth Sin, transgresseth also the Law; for Sin is the Transgression of the Law.* Sin is *a not Subjection to the Law*; yea, and whatsoever Creature sets up a contrary Law to the Law of God, is an Enemy to God. Now this *Flesh* is a contrary Law, written in the Mind, which is more than simply an Act of Rebellion; and therefore the Heart of Man in which this Law is written, is an Enemy to God, because there is a Kingdom of Sin, and Laws of Sin, set up within a Man against God and his Law, and therefore the Apostle says in the same *Rom. 8. 7. It is Enmity to God*; and then God must needs be an Enemy to it, and hate it; now God hates nothing but Sin.

*Object.* But you will say, A thing that ought to be subject to the Law, and is not, transgresseth the Law indeed: but how will you prove it ought to be subject?

*Answ.* 1. Why doth else the Apostle blame it for not being subject?

2. Why else doth he call it *Enmity against God*, but because it ought to be subject, and is not? That whereas there ought to be the Law of God, subduing the whole Nature of Man to God, there is a contrary Law subjecting it to Sin. Now for one to set up contrary Laws to those of his Prince, and so not to be subject, is greater Enmity than simply to commit but an Act of Rebellion.

*Object.* But you will say, Doth the Law of God require and command that my Nature should be holy?

*Answ.* 1. Yes, he expressly requires it, in *Levit. 11. 44, 45. Be Holy, for I am Holy*, says God; now his Nature is so, therefore ought ours to be so too.

2. The Law of God reacheth to all that is in Man: *Heb. 4. 12. For the Word of God is quick and powerful, and 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.* The Law of God reacheth to Soul, Spirit, and Understanding: so in *1 Thess. 5. 23. And the very God of Peace sanctify you wholly: and I pray God your whole Spirit, and Soul, and Body, be preserved blameless unto the coming of our Lord Jesus Christ. God sanctify you wholly*, that is, he works Grace in your whole Man, and keeps *your Spirit, Soul, and Body, blameless*; mark it, if Nature be not wholly sanctified, it is *malum culpa*, a thing blame-worthy, and therefore 'tis a Sin.

*Object.* But you will say, Upon what ground doth God command our Nature to be holy?

*Answ.* God having made our Nature holy at first, commands it should be preserved so, and he might well do so, for Grace was a Talent given to keep and to encrease; now in *Matth. 25. 24.* we find that God exacts his Talents, and requires them with Advantage, much more the same again, *Matth. 25. 24, 25, 26, 27. Then he which had received the one Talent, came, and said, Lord, I knew thee that thou art a hard Man, reaping where thou hast not sown, and gathering where thou hast not strewed: And I was afraid, and went and hid thy Talent in the Earth: lo, there thou hast that is thine. His Lord answered and said unto him, Thou wicked and slothful Servant, thou knewest that I reap where I sowed not, and gather where I have not strewed: Thou oughtest therefore to have put my Money to the Exchangers; and then at my coming I should have received mine own with Usury.* So looking on the Grace he bestowed on thee, he may say, Where is the Grace I bestowed, &c. *Adam* cannot deny but that he lost it, through his own Default, and therefore that Loss was a Sin in him; and then of us, who are

are acknowledged guilty of his Act; for *Adam* in eating the forbidden Fruit, was as one that should willingly eat a poisoned Apple, forbidden him to eat, in which case he committed two distinct Sins.

Chap. 3.

1. In eating an Apple, forbidden him particularly, suppose not poisoned. But,

2. In destroying himself also, knowing it would poison him.

*Object.* But they object, The Loss of Grace was inflicted only by God, as a Punishment of his Fault, and therefore not a Sin; as if a Man for putting out one Eye himself, hath another Eye put out by the Judg; the Loss of the latter is not his Fault that he is wholly blind.

*Answ.* 1. It is false, that it is merely as a Punishment inflicted by God; as by an external Hand, as appears by the former Grounds laid. I have shewed you that Sin doth expel Grace after a natural manner, as one Contrary expels another; so as this Corruption was a natural Consequent following the Act, as Death doth upon a Stabb, or strangling a Man's self; the Sin it self did it, not God merely inflicting it as a Punishment.

2. If it were a Punishment, yet some Punishments are both Sins and Punishments.

*Object.* But they object, That every Sin is voluntary, but this Corruption of Nature (though indeed he committed the Act willingly) beset him not willing it.

So, I answer, That is was, *volitum in causâ*, will'd in its cause; as he that hates Wisdom, is said to love Death, he loves it in the cause of it, *Prov. 8. 36.* for simply of it self no Man loves it, no more did *Adam* will this Corruption, or intended it in Sinning, but yet he willed that Sin which he knew would bring this upon him.

*Lastly*; If Scripture, godly Men, Law, and all should not hold Proof, the Effects would argue it to be a Sin.

See what the Apostle says of it, *Gal. 5. 19. That the Works of the Flesh are manifest*; that is, that the Works of it are such notorious Sins, as none can deny them but to be such; and if the Fruits of it be such, then Reason will tell us, though Christ had not told us, *That the Tree is known by the Fruit, Matth. 12. 33, 34, 35. 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. O Generation of Vipers, how can ye, being evil, speak good things? 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.* This Corruption is called an evil Treasure, out of which evil Actions are produced; and if they be evil, then the Tree is evil, and that *eodem genere*, in the same kind.

*Object.* But they object that of *James, Lust conceived, brings forth Sin, Jam. 1. 15.* that is only called Sin (say they) which is brought forth by it, but it is not so in it self.

*Answ.* 1. Thence I argue the contrary, that it is a Sin, and *ejusdem nature*, of the same Nature, with what is brought forth, for every thing begets in its own Likeness, and are *ejusdem speciei*, of the same kind; *simile generat simile*, like produceth like; if therefore that which is begotten, be a Sin, then the Lust also.

2. That Lust is made to be a Sin in *ver. 14.* in that it tempts Men to sin; now what tempts to Sin is sinful; therefore, *ver. 13.* it is denied of God, as abhorred of him, it being a Sin to tempt to evil, and it is made all one to tempt to Evil, and to be tempted to Evil.

*An inclination and proneness to all Sin is in every Man's Nature. What are the Causes which make every Man's Nature inclin'd to all Sins. The Impression of Adam's Sin on all equally. The Mind of Man having lost the sight of its true Happiness, wanders, and seeks its Happiness in a thousand false Shapes. If all Men have all Lusts in them, what is the Reason that some Men are so far from being inclin'd to some kinds of Sin, that they have some contrariety in their Temper to them. And how it is, that a Man who hath all Lusts in his Nature, is inclin'd to one Sin more than another. The Reason why Men equally corrupt in their Natures, are not equally wicked in their Lives. Why all Men do not commit the Sin against the Holy Ghost.*

R O M. vii. 8.

*Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence.*

**T**HE general Parts of Man's inherent Corruption, thus dispatch'd as a *Coronis* to the Second Part of this Discourse: There is one thing to be added more to make this compleat. *Every Man is prone to all Sin, and hath all Sins in him.*

As a ground for this, I have chosen this Scripture, where you have an Instance without exception, of one of the best unregenerate Men that ever was in the World, *Paul*, who saith of himself, that *he was, as touching the Righteousness of the Law, blameless*, Phil. 3. 6. and in whom, when regenerate, the Grace of God was more strongly than in any other, mortifying his Lusts and Corruptions; and yet he tells us here, That he, by woful experience found, *That all Concupiscence was wrought in him.* So that whether he speaks of himself as Regenerate or Unregenerate, either is enough to convince us, that the best of both have all Lusts in them: But in this Verse he seems to speak of his former Estate, and Time past of Unregeneracy, these words being an Exposition of his meaning of those words, *Verf. 5. Whilst in the Flesh*, that is, whilst Unregenerate; as appears by Rom. 8. 9. *But ye are not in the Flesh, but in the Spirit, if so be the Spirit of God dwell in you*: where, being in the Flesh, and in the Spirit, are opposed. And it is all one Phrase with being in Drink, and in Love, that is, overcome of both. *Whilst in the Flesh*, saith he, in Rom. 7. 5. *the Motions of Sins, which were by the Law, &c.* which is a Marriage-Phrase, that is, evil Lusts stirr'd up and begotten by the Law, as Children by Husband and Wife; he comparing the Heart to a Woman, and the Law to an Husband, Rom. 7. 2, 3, 4. *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.* So then if while her Husband liveth, she be married

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, tho she be married to another Man. 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. Which Law begets Motions to Sin: Which because it would seem very harsh to lay such a Bastard-brood at the Law's Door, and so this Objection would arise, That then the Law is the Cause of Sin, therefore he denies it, *Vers. 7. What shall we say then? is the Law Sin? God forbid. Nay, I had not known Sin, but by the Law: for I had not known Lust, except the Law had said, Thou shalt not covet.* Though he says withal, that it did discover Sin to him; But, saith he, *Vers. 8. Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence: For without the Law Sin was dead.* Which Distinction is the same with that which we use in Logick, *Causa per se, & causa per accidens.* Sin took occasion by the Commandment, that is, the Law was but the occasional accidental Cause, in the same sense that the Sun shining upon a Dunghil elevates the Vapours, might be said to be the Cause of all the stinking Vapours in it: The Sun is not the Cause, for the Vapours were there before, the Sun doth only stir them up, and it self remains pure. Or else, look as Physick that stirs the Humours which lay in the Body, it puts in no New, for it is an Antidote against them, and would purge them out, if Nature were strong. And in this sense it is that the Law is said to work all Concupiscence, which yet was in the Heart afore.

The Point then which this Text affords, being thus opened, is, That All Concupiscence is in every Man's Nature: Sin, he says, here, that is, Original Sin, wrought all Concupiscence, and of that we are partakers all alike.

Even the very Heathens, the most Divine of them, the Stoicks, had some Light into the Truth. So *Seneca* out of them, \* *Omnia in omnibus vitia sunt.* And, *Lib. 5. † Et cupidi omnes, & maligni omnes, & ambitiosi & impii.* And they give this Reason, because, *Vitia sunt conjuncta,* they are tied of a Knot, and hang on a String; there is a concatenation of them. As in Falshood, *Uno absurdo dato, mille sequuntur:* so in Practice, one Sin brings all with it, *James 3. 16. For where Envy and Strife is, there is Confusion, and every evil Work:* It is his Rule, *where Envy and Strife is,* (he instanceth but in that one, yet) *there is Confusion, ἀνατάξις,* all out of order; and every evil Work, that is, his Mind is apt to run into every evil Work. And the Reason of that Assertion is, because that which is the Cause of one Sin, is the Cause of all, namely, *Self-love;* that having the highest Room in the Heart, is advanced into the Throne of God's Glory in the Heart; being the next Heir, when Grace was deposed, and became Lord-Paramount in the Heart; and that putting thee upon one Sin, puts thee upon another, as occasion is to satisfy it self: First, sets afloat one Lust, *Pride,* and then another, *Envy,* &c. *2 Tim. 3. 1, 2, 3, 4.* Men shall be lovers of themselves: And what then? It is the *General,* and these that follow are its *Army; Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Unthankful, Unholy, without natural Affection, Truce-breakers, false Accusers, Incontinent, Fierce, despisers of those that are Good, Traitors, Heady, High-minded, lovers of Pleasures more than lovers of God; having a Form of Godliness, but denying the Power thereof.* No one Sin can be, but where Self-love is predominant; and where it is, it will put us upon any Sin, break all Bonds of Nature to Parents, *disobedient* to them; as it follows, and of Friendship, *unthankful;* and of Grace too unto God, *unholy,* &c. And thus Self-love, as gotten within the Throne, is the ground of all Lusts; as all Affection is seated in Love, so Sin in Self-love.

2. There are three Demonstrations of the truth of it.

1. That which is universally contrary to every Branch of the Law of God, is universally prone to all Sin. Now whence is it that we oppose any thing, but because we are desirous of its Contrary, and look upon that as an hindrance to our Desires? But the sinfulness of Man's Nature, is in all things contrary to the Law; as the Text shews, that the Law wrought all Concupiscence. So

as

\* Seneca Benef. lib. 4. p. 320. Ed. Lipsii Antwerp. 1632.  
† Ibid. Lib. 5. p. 338.



as, *Tam latè quam patet Lex in prohibendo, Concupiscentia in appetendo*; Concupiscentia is of a large extent in desiring, as the Law is in forbidding. No Duty commanded, but Man's Nature riseth against it; no Law forbidding Sin, but our Nature opposeth it, and will not be subject; Rom. 8. 7. *Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be.* It would be subject to nothing; yea, the Light of the Law is with-held in Unrighteousness, because it opposeth Man's Unrighteousness, Rom. 1. 18. *For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness.*

2. That which is universally contrary to all Grace, and the Acts of it, is prone to all Sin. Now, Gal. 5. 17. it is said, *The Flesh lusteth against the Spirit, (viz.)* in all the lustings of it; no good Motions come, but our Nature damp it; no good Duty we perform, but our Nature lames it and deads it, and fights against the exercise of the Heart in it. Enmity to Grace is still founded on proneness to Sin, Acts 13. 10. *And said, O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right ways of the Lord:* Full of all readiness to Evil, and an Enemy of all Righteousness are joined there; and so in Coloss. 1. 21. *And you that were sometimes alienated, and Enemies in your Mind by wicked Works, yet now hath be reconciled. Enemies having their Minds set in evil Works;* so that Enmity to Grace proceeds from a proneness to Sin.

3. There is no Sin, but one Man or other hath been by Nature enclined to it; Rom. 1. 29, 30, 31, 32. *Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, Deceit, Malignity, Whisperers, Backbiters, haters of God, Despightful, Proud, Boasters, Inventers of evil Things, disobedient to Parents, without Understanding, Covenant-breakers, without natural Affection, Implacable, Unmerciful: Who knowing the Judgment of God, (that they which commit such things are worthy of Death) not only do the same, but have pleasure in them that do them.* He says, *The Gentiles were fill'd with all Unrighteousness;* filled, even as Trees with Fruit. If not every particular Man, with every one in some part or other of his Life. Yet there was no cursed Fruit of Unrighteousness, but had appear'd in some one or other Man's Life among them. Now there can be no Reason given why any Man should be naturally prone to any Sin, but the same Reason may be alledged why another Man must be also; for we have all the same Nature, we are all begotten in the same Image, Gen. 5. 3. And therefore, Prov. 27. 19. *As Face answers to Face in Water, so the Heart of Man to Man;* that is, as a Man looking in Water, (which was the Looking-glass of Elder-times) as the same Lineaments and Parts of the Face in Water answer to the real Face, so the Heart of Man to Man, there being the same Image we are all begotten in. And therefore the Word of God, which speaks against all Sin, is resembled to the common Looking-glass of Mankind, James 1. 23. that represents every Man's Face to him. And as the Parts of the Face in every Man are one and the same, so here in this Case too: and therefore you shall find, in Rom. 8. 9. where the Scripture speaks of the general Corruption of all Mens Natures, and says, *All are under Sin.* To prove it, he quotes places where particular Corruptions of particular Men are but mentioned; as of Doeg out of Psal. 140. 3. And what is spoken of the Jews, Isa. 59. 7. which the Apostle brings as Instances to prove the common Corruption; and so manifestly implies, that the same Sins that are in one, are in the Nature of all, Rom. 7. 9, to 18.

Let us next proceed to the Grounds and Causes of it; for all Truths are more clearly represented, and more amiable, when we see them in their Causes, and growing on their own Stalks.

1. Adam and Christ are the only common Roots of all Sin and Grace, Rom. 5. from Vers. 14, to 21. *Nevertheless Death reigned from Adam to Moses, even over them that had not sinned after the similitude of Adam's Transgression, who is the Figure of him that was to come: But not as the Offence, so also is the free Gift:*



For if through the Offence of one, many be dead; much more the Grace of God, and the Gift by Grace, which is by one Man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the Gift: for the Judgment was by one to Condemnation; but the free Gift is of many Offences unto Justification. For if by one Man's Offence, Death reigned by one; much more they which receive abundance of Grace, and of the Gift of Righteousness, shall reign in Life by one, Jesus Christ. Therefore as by the Offence of one, Judgment came upon all Men to Condemnation: even so by the Righteousness of one, the free Gift came upon all Men to Justification of Life. For as by one Man's Disobedience, many were made Sinners: so by the Obedience of one, shall many be made righteous. Moreover, the Law entered, that the Offence might abound: But where Sin abounded, Grace did much more abound: That as Sin hath reigned unto Death, even so might Grace reign through Righteousness unto eternal Life, by Jesus Christ our Lord. And now in ver. 14. Adam the one is made the Type of the other. Therefore look as Jesus Christ is the Fountain of all Grace, so is Adam the Fountain of all Sin: for Adam is made a Type of Christ in that respect, Rom. 5. 14. and in respect of conveying his Image, as Christ of his, 1 Cor. 15. 49. And as we have born the Image of the Earthly, we shall also bear the Image of the Heavenly. Which Maxim, as it should have held of the pure State of Adam, so it doth of his corrupt State: And as Christ conveys all Grace to those that are begotten of him, then if Adam be a Type of Christ, he must convey all Sin to those that are of him. Now Christ hath all Fulness in him, John 1. 16. And of his Fulness have we all received, and Grace for Grace. And 2 Pet. 1. 3. According as his Divine Power hath given unto us all things that pertain unto Life and Godliness, through the knowledg of him that hath called us to Glory and Vertue. Here Christ is said to give us all things belonging to Life and Godliness. Then for Adam, we in like manner receive of him Sin for Sin. And Jesus Christ needed not to convey all Grace, except Adam had conveyed all Sin; for Grace is nothing but the Remedy for Sin: And if there were not so many Sores, there needed not so many Plaisters: for every particular Grace heals but a particular Sin: The Remedy needs be no larger than the Disease. And therefore it is, that it is called a Body of Sin; Adam's Image is so nam'd in Col. 3. 5. Mortify therefore your Members which are upon the Earth; Fornication, Uncleanness, &c. Rom. 6. 6. Knowing this, that our old Man is crucified with him, that the Body of Sin might be destroyed, that henceforth we should not serve Sin. Why is it called a Body of Sin? because it consists of many parts, which in that place of the Colossians are called Members; and if any one Member were wanting, it could not be an Image entire, but imperfect.

2. If we examine the reason why our Nature is inclined to Sin? all is, and must be resolv'd into this; That 'tis the Impression of Adam's first Sin, that made Judas's Nature inclined to Covetousness, the Disciples to Preheminence. Now Adam's Sin hath the same and like Impression upon all Mens Hearts, and therefore they are all prone to all these: For the Influence of it is not as the Influence of a voluntary, but a natural Agent, which always works *ad ultimum potentie*; and therefore conveys the same Image to all that it doth to any, because it works to the utmost of its power. And indeed, there is this difference between the first and second Adam, that Christ though he conveys all Grace, yet not to all alike for degrees, nor to all at a certain time, because his Spirit works it as a voluntary Agent, when and how far he will; John 3. 8. The Wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh, and whither it goeth: so is every one that is born of the Spirit. And it is communicated out of Grace as a Gift, Rom. 15. 15. — Because of the Grace that is given to me of God. But with Adam's Sin it is otherwise, for it is said to enter upon the World (Rom. 5. 12.) *via necessitatis*, in a way of necessity, as a thing which cannot be kept out, and therefore hath equal and alike Impression upon all Mens Hearts.

3. If we consider the State every Man's Soul is left in by Nature, we shall find that it must needs be prone and apt and ready for every Sin. For,

1<sup>st</sup>. It hath lost its right way to Happiness, and can never find it, and hath lost also its true Guide, and so now walks in Darknes, and knows not whither to go, and so is apt and exposed to be led any whither: Therefore Conversion

is call'd turning a Sinner from the error of his Way, *James 5. 20. Let him know, that he which converteth a Sinner from the error of his Way, shall save a Soul from Death, and shall hide a multitude of Sins.* And unregenerate Men are called Darknes, *Ephes. 5. 8. For ye were sometimes Darknes, but now are ye Light in the Lord.* And of such it is said, *John 12. 35. — That he that walks in Darknes, knows not whither he goes.* And yet still the Soul is bound for Happiness, and is enquiring the way: *Who will shew us any Good? Psal. 4. 6.* Therefore being thus wildred, any Lust that promiseth to conduct it to Happiness, (as all do, therefore call'd deceitful Lusts, *Ephes. 4. 22.*) it is consent to follow, willing to take any Guide, being like a wildred Man in the dark, apt to follow any false Fire, and to try every Path; if finding not true Happiness in one, it tries another. Men by Nature are become Children, as in regard of the Doctrine of Truth, so in regard of the Way to Happiness; and therefore apt and ready to be carried away, and tossed to and fro with every wind of Temptation, as the Apostle intimates, *Ephes. 4. 14.* For this see also *2 Tim. 3. 6.* speaking of silly Women, he says, *they are led away with divers Lusts,* that is, taking any Lust to be their Guide: And because they find that this or that Lust leads not into the right way, therefore they try another; and when they find that brings them not to their Journey's end, therefore they take another, and so are led by divers Lusts, and indeed by any: And so in *Titus 3. 3.* *For we our selves also were sometimes foolish, disobedient, &c.* You shall find this reason I give now: Men (saith he) are Fools, ἀνόητοι, injudicious, not able to discern what is the Way to Happiness; and if they do, yet are disobedient and will not take it; and therefore are πλανώμενοι, Wanderers, and so therefore apt to take any Lust for Guides, and so serve divers Lusts and Pleasures. Now Man having lost the right Course God set him in, (*Eccles. 7. 29.*) seeks out many Inventions; and every Lust is a new Projector, the Heart not knowing whither to go, and being deceived by every one, is still fit for any *new Invention* that shall be suggested to it.

2dly. As the Understanding hath lost its true Guide, so Mens Lusts are become boundless, being once turn'd out of their right Channel, namely God, and the Pleasures in him. When Man's Desires did all run into God, then that Channel was big enough to hold them; but now they seek current in other Channels of Sin, and the Creatures, which are still too shallow, and not able to bound them. The Pleasure of no one Sin can do it, nor all Pleasure of Sin can put bounds to our Desires, but they will still overflow: and so they still are seeking new Currents, and are prone to any Wickedness: as Water you know is, which of all Elements is hardliest kept in bounds. It is *Isaiab's* Comparison, *chap. 57. 20. But the Wicked are like the troubled Sea when it cannot rest, whose Waters cast up mire and dirt.* So as by reason of the vastness of Man's Desires, he is still apt to new things: so that the same reason that is given why *Materia prima appetit omnes formas*, why the first Matter desires all Forms; namely, because its Appetite can be satisfied with no one Form, but there is a privation and emptiness still; and therefore it still seeks new, till it meets with the Form of the Heavens, as our Philosophy doth inform us, (and I make but an allusion of it) which fills and satiates it: By the same reason is the Soul of Man apt for the pleasure of any Sin, because still none is able to fill it.

3dly. Whereas Mens Desires are thus boundless, there is nothing but the Law, and Conscience possess'd of that Law, left to keep them in compass, and keep them from overflowing, as a mighty Bank opposed against them. But so it is, that the Knowledge and Conscience of this Law doth by accident make these Lusts swell higher, as a Dam doth a River; and Men having broke one part of the Law down, they are apt to break down another. For as it is in *James 2. 10, 11. 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.* He that breaks the Law in one Point, is guilty of all, that is, by the same reason he will break all as one: so as, but that God says, as to the Sea, *Stay thy proud Waves,* still Wickedness would in every Man's Heart and Life overflow, and fill the Earth with Violence.

But there are many Difficulties and Objections against this Truth, That *Adam's Sin* should convey his Image alike unto all, and that all should have all Concupiscence in them. Chap. 4.

1. As that some Sins, some Men are not inclined unto ; as some not to Drunkenness, yea, they have an Antipathy against it.
2. There are some Sins contrary one to another, as Prodigality and Covetousness ; and it is impossible a Man should be inclined to Contraries at once.
3. There is some one Sin, which every Man is inclined unto more than to others, and therefore not to all alike.
4. Some Men are naturally more wicked than others.
5. Then all should be prone to commit the Sin against the Holy Ghost.

For Answer to these : Though *Adam's Sin* hath the same and alike Influence into all, yet it finds not the same Subject to work upon : It lights not upon alike Constitutions either of Body or Mind, and therefore accordingly hath not like Effects : for, *Quicquid recipitur, recipitur ad modum recipientis* ; Whatever is received, is received according to the qualification of the Receiver : For neither are the Constitutions of Mens Bodies nor of their Souls alike ; which two are the Weapons or Instruments of all Sin : *Rom. 6. 13. 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.* And hence it comes to pass that some Men are naturally more wicked than others ; and that some are prone to some Sins, that others are not prone unto, or not so much as others.

1. The Constitution of Sinners Bodies is not alike. Which several Constitutions are the Tinder and Fuel for Sins to work in ; as Choler for Anger, Melancholy for settled Wrath and Repinings ; Sanguine for Uncleanness, Excess and Intemperance : so some are strong to Drink, others are not. But now though the Soul must have Instruments and Organs, and a Temperament of the Body to which it is confined to work by ; yet because the first and original and chief Subject of all Sin is the Soul, therefore it is said, *The Soul of Sinners shall die* : And for this cause therefore it is now apart in Hell punished for all Sins, without the Body, till the Day of Judgment, for till then the Body is not. It is the In-dweller in the House, that receives Lust in at the Windows of the Eyes, at the Wickets of the Ears, &c. Therefore every Man is radically still inclined to all these, be the Constitution of his Body what it will, suppose never so indisposed to any of these Sins : so as put that Soul into another Body, it would be as notoriously inclined to them, as any other Man is. As Philosophers say of a Man that is born blind, that there is in him a *Potentia prima*, a first Power of Seeing in his Soul, as well as of Hearing, only the Organ or Instrument of Sight is defective : There wants *Potentia secunda*, a second Power. So the Devil, who is the Father of all Sin, *1 John 3. 8. He that committeth Sin, is of the Devil ; for the Devil sinneth from the beginning.* *John 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do : he was a Murderer from the beginning, and abode not in the Truth, because there is no Truth in him. When he speaketh a Lie, he speaketh of his own ; for he is a Liar, and the Father of it.* Yet the Devil wanting a Body, he is not inclined to Intemperance and Uncleanness, as Men are ; and yet he delights in our commission of them, witness his *Incubi & Succubi*. So old Men, whose Bodies are dry, yet delight in unclean Fancies, and envy the Pleasure of Adulterers : Their Hearts go with them, and they delight in those who do such things : *Rom. 1. 32. Who knowing the Judgment of God, (that they which commit such things are worthy of Death) not only do the same, but have pleasure in them that do them.* Which argues the Mind is that way disposed, when the Body is not.

Again, 2. The size of Mens Souls is not alike for the strength and largeness of their Parts. Some Mens Understandings are greater, and their Affections and Stomachs larger ; and hence they naturally come to be more wicked, though Original Sin be alike in all. For the more Wit there is without Grace, the more Wickedness is there too ; and accordingly, one Devil comes to be worse

than another, as they are said to be, *Mat. 12. 45. Then goeth he, and taketh with himself seven other Spirits more wicked than himself, and they enter in and dwell there.* Put the same quantity of Poison into Wine and into Water, it will work more violently, and poison more speedily in the Wine than the Water; though the Poison be the same, yet the Spirits that set the Poison a-work are more in the Wine.

BOOK II.

Men of lower Understandings are given to Lusts of Body; but Men of higher Understandings to Civility and Formality, and a desire of Honour and Applause: and still the more excellent the Creature is, the finer Food it desires. Camelions live upon Air; and some Mens Lusts live upon more sublimated Objects, out of their Wisdom contemning base Lusts, and seeking for Excellencies in other things of an higher nature. And hence comes that great diversity that is in Mens Lives, though *Adam's Sin* hath the same Influence upon all Mens Hearts.

3. Some Men have their Sins drawn out more than others. Thus there are many Lusts in Children, which do not shew themselves whilst they are Children, yet when they are elder they do. Some Mens Callings draw out their Sins more; and the Objects that they are conversant about, sets their Lusts on working, which is call'd a Season of Temptation, *Luke 8. 13. — And these have no root, which for a while believe, and in time of Temptation fall away:* Which is when there comes a fit Object to draw out their Heart. *John 12. 4, 5, 6. Then saith one of his Disciples, Judas Iscariot, Simon's Son, which should betray him, Why was not this Ointment sold for three hundred Pence, and given to the Poor? This he said, not that he cared for the Poor, but because he was a Thief, and had the Bag, and bare what was put therein.* The Ointment sold for three hundred pence, was a fit Object to draw out Judas his Lust. So *Josh. 7. 21. Achan said, When I saw among the Spoils a goodly Babylonish Garment, and two hundred Shekels of Silver, and a Wedg of Gold of fifty Shekels weight, then I coveted them, and took them, and behold, they are hid in the Earth in the midst of my Tent, and the Silver under it:* And that drew out his Lust. And it is for this reason holy *Agur* prays so, *Prov. 30. 8, 9. Remove far from me Vanity and Lies; give me neither Poverty nor Riches; feed me with Food convenient for me: Lest I be full, and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the Name of my God in vain.* So that several Dispositions are drawn out according to our several Conditions. And hence it was, that *John Baptist* (*Luke 3.*) instanceth in this Particular, Sins of their Callings; and he says to the Souldiers, *Exact no more than your due.* And the People that were covetous, to them he saith, *He that hath two Coats, &c.* The Pharisees were Oppressors, and sought Honour one of another. Now because poor Men have a shorter Teddar and Compass than great Men, therefore it may be they have no occasion to have their Lusts drawn out; whereas naturally they are as proud and as ambitious as other Men, as covetous as other Men, though their Lusts do not appear for want of opportunity: for, I say, usually Mens Lusts are drawn out according to their Callings.

4. God restrains Mens Lusts, either by Wisdom, as is said of *Haman*, that he restrained his, *Esth. 5. 10.* Yea, many times one Lust restrains another, *Eccles. 4. 8.* He restrains himself, (speaking of a covetous Man) and bereaves his Soul of Good. One Lust eats up another: yea, sometimes and often God doth restrain by the immediate Work of his own Spirit, by the Gift of Continnence: For there is a Spirit put into every Man by Nature of moral Vertues, by which the Lord restrains the Corruption of Nature. And though naturally Men are fill'd with all Unrighteousness, and every Lust is as an Hole to let it out; yet God oftentimes stops and plugs up the Holes as he pleaseth, that they may not run out at every Hole. God doth not broach every Lust in every Man, yet so as in some Man or other all Corruption is broached, some in one, and some in another; and in all the Barrel is no less full. And though there be a Sluse to keep in the Water, though there be a less Stream, yet there is never the less Water: Even so, though Lusts be restrained, yet there is nevertheless Corruption within. So that God's restraining of Mens Lusts, is no argument to prove, that therefore they have not all Sin in them.

5. God

5. God broacheth Sin in a methodical manner, making one Sin the Punishment of another: *2 Theff. 2. 9, 10, 11, 12. Even him whose coming is after the working of Satan, with all Power; and Signs, and lying Wonders, and with all deceivableness of Unrighteousness, in them that perish; because they received not the love of the Truth, that they might be saved. And for this cause God shall send them strong Delusion, that they should believe a Lie: That they all might be damned, who believed not the Truth, but had pleasure in Unrighteousness. Rom. 1. 21, 22, 23, 24, 28, 29, 30, 31, 32. Because that when they knew God, they glorified him not as God, but became vain in their Imaginations, and their foolish Heart was darkned. Professing themselves to be wise, they became Fools: and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping Things. Wherefore God also gave them up to Uncleanness, through the Lusts of their own Hearts, to dishonour their own Bodies between themselves. And even as they did not like to retain God in their Knowledge, God gave them over to a reprobate Mind, to do those things which are not convenient: Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, Deceit, Malignity, Whispersers, Backbiters, haters of God, spiteful, proud, Boasters, inventers of evil Things, disobedient to Parents, without Understanding, Covenant-breakers, without natural Affection, implacable, unmerciful: Who knowing the Judgment of God, (that they which commit such things are worthy of Death) not only do the same, but have pleasure in them that do them. And sometimes when one Lust is let out, and a Man gives his Heart full scope in that, then it may be God lets out another to restrain that.*

6. Corrupt Nature is not in every Man capable of committing the Sin against the Holy Ghost, unless there hath been some further Qualification added that makes him capable of it, as enlightning, &c. yet there is the Seed of it in every Man's Nature: but a Man never commits that Sin without having first had supernatural Light, against which he hath sinned; which Light therefore except a Man have, he is not capable of committing that Sin. For it is not bare Knowledge required to it, but Knowledge with Assent; not *γνώσις*, but *ἐπιγνώσις*, Heb. 10. 26. *For if we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins.* Therefore Christ says to the Pharisees, *John 9. 41. If ye were blind, ye should have no Sin: but now ye say, We see; therefore your Sin remaineth;* that is, that great Sin against the Holy Ghost, which some of them did commit.

7. Whereas it is said that one Lust is contrary to another, and therefore Men are not prone to all Sin. I answer, That though Men are not inclined unto every Sin at all times, and on all occasions, yet at several times they are drawn out to them. Oftentimes Men that have been most prodigal in their Youth, have proved most covetous in their old Age: and yet it may be said of such, that radically they are inclined to both at once. As now, take a Man that hath the Disease of an Ague upon him, or when his Fit begins, there is Heat and Cold rooted at the same time in the Disease; there is a radical Disposition to violent Heat and violent Cold, which is rooted in the nature of the Disease, but yet they cannot be let out both together, but successively, first the cold Fit, then the hot Fit. So take a Man inclined to Covetousness and Prodigality, and they cannot both break out at once. So a Man that is ambitious, sometimes he bows to the basest of Men. And 'tis often seen that by Fits these Contraries are let loose.

Lastly, Whereas it is objected, In some Men there is an Antipathy against some Sins; as *Saul* hated Witches, and *Julian* the Apostate hated Drunkards and Plays, &c. and therefore all are not inclined to all Sins. I answer; This Antipathy is not moral but physical, either because their Bodies will not bear it, or for some other Incommodity they find in it: for we see that *Saul* went to Witches in a strait, whereby it appears that he did not hate the Sin as it was a Sin.



*That since there is so great a Corruption in our Natures, we should be very earnest to have it purged out. What is the Way and Means by which we may be purified. If this Corruption be not only a Misery, but a Sin, we must not think it enough to make sad Complaints of it, but we must in a more special manner humble our selves for it in the Sight of God. Since all kinds of Sin are in our Nature, we should watch and pray that we fall not into Temptation. All that are enlightened by the Gospel, should take care that they do not sin against the Holy Ghost.*

**I**F it be a Corruption which is inherent, sticking in and cleaving unto our Natures, a Defilement made connatural to us, as all things are we have by Birth.

*Use 1.* The Use may be of Exhortation to purge and cleanse our selves, and our Natures daily from it; and this concerns all, especially regenerate Men. I say, to purge your selves. for if it were no more than that 'tis a Corruption and a Defilement that is in you, this naturally calls upon you to throw it out. What is there that belongs to thee that hath any Filth in it, but you purge and cleanse daily, your Hands and outward Parts, because they contract Dirt daily, you daily wash and cleanse them; your Clothes you wear about you, that do but hang on you, you daily wash, brush, and rub them; your Houses you live in, which are not so near you as your Clothes, you sweep and garnish daily; nay, your Streets you walk in, and that you tread upon, you yet cleanse weekly; and all these because they contract a Filthiness and Defilement? Let me say to you all as our Saviour Christ doth, *Luke 11. 39, 40.* — *Now do ye Pharisees make clean the outside of the Cup and Platter; but your inward Part is full of Ravening and Wickedness. Ye Fools, Did not he that made that which is without, make that which is within also? Do you make clean the outside of your Cups, &c. and suffer your inward Parts to remain full of Filthiness and Corruption? The other are external things, and contract but an external Filthiness, which yet Christ says defiles not a Man, *Matth. 15. 20.* But this which is in thy Nature is intrinsecal, and there by Birth, and a rooted Filthiness in thee, which continually casts out Mire and Dirt, *Matth. 15. 18, 19, 20.* But those things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witnesses, Blasphemies. These are the things which defile a Man: But to eat with unwashen Hands defileth not a Man. So that these Pollutions light not on you by Accident, and externally cast on you, as Dirt on your Clothes, &c. but spring up in your Hearts, and these defile the Man indeed; as Christ says, These make thee a filthy loathsome and abominable Person; these make your Minds and Consciences defiled, *Titus 1. 15.* and these Lusts also make you abominable, *Titus 1. 16.* They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good Work reprobate. Will you not then purge them? This therefore is a Use proper to the first Doctrine which I have handled, and so the Scripture inforceth it, using that Metaphor of Purging, *1 Cor. 5. 7.* as having Relation to the working out of that inward Corruption which sticks in us*

us by Nature: So *David* having acknowledged the Filthiness of his Nature by Birth, and the Uncleaness of it, *Psal. 51. 5. Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me:* he cries out upon it, *Purge me with Hyssop, and create a clean Heart within me,* ver. 7. And so *Paul* in the Place before cited, *1 Cor. 5. 7. Purge out the old Leaven,* says he. Look, as Leaven is a corrupt Tainture and Sowness in the Dough, so is there answerably a Corruption in the Soul, and this *ab origine*, from your Birth, from the old *Adam*, which because it is a Corruption, therefore purges; for that is a *Metaphor* hath still Reference to Corruption, mingled or blended with some thing which is good in it self, but spoiled whilst that is in it, because it is the old Leaven that hath been there so long, and therefore there is so much of it, and is now so deeply rooted: Therefore go about speedily to cast it out, it is high time to begin; *Jer. 4. 14. Wash thy Heart, O Jerusalem: how long shall thy vain Thoughts be in thee?* Thy Filthiness hath been there long enough; an old Sore that hath festred, and was from thy Nativity, and thou never didst dress it yet, never purg'd or wash'd it yet; and so after a long Expectation, God says, *Jer. 13. 27. I have seen thine Adulteries, and thy Neighings, the Lewdness of thy Whoredom, and thine Abominations on the Hills in the Field: Wo unto thee, O Jerusalem, wilt thou not be made clean? when shall it once be?* God thinks it long that you should all be filthy from the Womb, and never so much as once go about to cleanse you: And therefore methinks you hearing this Doctrine, that there is such a Corruption and Filthiness in your Natures, the next Thought you should have about it, should be, I am indeed thus from my Birth; O when shall I begin to purge my self?

And it being a Corruption of thy Nature, *a Filthiness of Flesh and Spirit*, as 'tis called, *2 Cor. 7. 1.* which sticks both in Soul and Body, seated principally in the Heart, out of which all defiled things come; therefore, I say, be sure the thing thou principally labourest to cleanse be thy Heart, and thy natural Disposition. It is a Folly to purge the Streams of thy Life, and neglect the Fountain whence all springs; *Cleanse that which is within*, says our Saviour Christ, *and then that which is without will be clean also*, *Matth. 23. 26. Thou blind Pharisee, cleanse first that which is within the Cup and Platter, that the outside of them may be clean also.* Take a Sow and cleanse her from her Mire without, yet her swinish Disposition remaining, she cannot be said to be clean, but a filthy Creature still, because 'tis her Nature again and again to wallow in the Mire, *2 Pet. 2. 22.* There are a Generation of Men purge themselves from the gross Filth of outward Evils, and think that is enough: But let them consider, that this Corruption is inherent in their Natures, and though their outward Mire be washed off, and they leave gross Sins, yet they may be filthy Swine still: and therefore *Solomon* says, *There are a Generation that are pure in their own Eyes, who are not wash'd from their Filthiness*, *Prov. 30. 12.* Cleansed they were from something others are defiled with, how else could they be clean in their own Eyes, as gross Sinners are not; but yet their original Corruption and filthy Nature still remaining, from which they were not washed, they are not clean.

But you will say, If it be my Nature, how can I be purged of it?

I answer, It is not the Substance of thy Nature, but a corrupt Defilement cleaves to it; for in the phrase of Purging, there is implied a Separation of some Filthiness from something that is good, for that which is nothing but Naughtiness and Filthiness, cannot be said to be purged; for as Election is out of a Mass, refused, so purging from a Mass that is good: and so all the things which this Phrase is drawn from, and alludes unto, implies thus much; as the *purging out of Leaven*, *1 Cor. 5. 7.* The Leaven is one thing, and the Substance of the Dough another, which is good: so that Allusion, *Mal. 3. 3, 4. And he shall sit as a Refiner and Purifier of Silver; and he shall purify the Sons of Levi, and purge them as Gold and Silver, that they may offer unto the Lord an Offering in Righteousness. Then shall the Offerings of Judah and Jerusalem be pleasant unto the Lord, as in the Days of old, and as in former Years.* There is something which is naught, mingled with what is good; Dross with the Substance of Gold, and the purging is the severing of these two; and as the Gold hath a *scum* mingled with it, which it hath from its Original, as it comes out of the Womb

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Womb of the Earth; so the Nature and Substance of Man, hath since the Fall a Dross and inherent Defilement, which is mingled and incorporated with the Soul; I may say so without Absurdity, for 'tis a Body of Sin and Death, *Rom. 7. 24. O wretched Man that I am! who shall deliver me from the Body of this Death?* Now therefore this Purging is not the taking away of any of the Substance, or what is created by God in the Soul, but only the Defilement. The Purges which Physicians give, carry away something that is good with the bad Humours; and the Fire that consumes the Dross, causeth some of the Gold to perish; and therefore, *1 Pet. 1. 7.* Faith is said to be much more precious than Gold which perisheth, when it is tried in the Fire; for some of the Gold perisheth, but not a Shred or Grain of thy Faith: And so this Purging takes nothing away but only the Corruption, not a Jot of the Substance which God created perisheth. *Isa. 27. 9. By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit to take away his Sin: when he maketh all the Stones of the Altar as Chalk-Stones, that are beaten in sunder, the Groves and Images shall not stand up.* The Prophet speaks of this Purging which I now exhort to, as it is wrought by Affliction; *by this shall the Iniquity of Jacob be purged;* and this is all the Fruit to take away the Sin, that is, all it takes away, impairs not the Substance of thy Soul; so that when I say it is a purging of thy Nature, my meaning is, it is a severing the Corruption which now is in thee by Nature, from the Substance of thy Soul, which God made. I exhort you to purge out nothing else; for, my Brethren, you have a Substance made by God, endued with natural Faculties, all which are good, and Sin is the Spoil and Corruption of them, as the Dross is the Spoil of the Gold and Silver, if it be not severed from it; as ill Humours are the Spoil and Corruption of the Body, if they be not severed from it, and purged out. And therefore that should be a Motive to you, to purge your selves from this Filth, because it is the Spoil of that which is good in thee; God loseth a Creature, a noble Creature, by reason of it, and this is an Argument Christ useth, *Luke 11. 39, 40.* Why, they should wash their Hearts as well as their Cups; *Did not God that made that which is without, make that which is within also, namely, their Hearts?* Their Hearts were of God's making, and it is the Corruption which spoils the Creature that God made, and destroys it: Now therefore purge your selves, and wash your Hearts as well as your Cups; for why shouldest thou suffer that which is naught, to spoil that which is good in thee, for want of purging it out? Thou hast a good Wit, it may be, which God hath made a Wisdom, and a large Understanding; is it not pity it should be spoiled? Why, thou art born with a Corruption cleaving to it, which if thou severest it not, will be the Spoil of it, that it shall be good for nothing; but as Silver when the Dross is in it, is fit to make nothing of, but crumbles and breaks. *Tit. 1. 15.* He having said, that Mens Minds and Consciences are defiled, he adds, *ver. 16. That they are reprobate to every good Work:* And therefore now God shall be forced to reject them, and to destroy the Creature that he hath made, if thou wilt not purge out thy Defilement from thee. *Jer. 6. 30.* when he laboured to purge them, and they would not, it is said, *Reprobate Silver shall Men call them, for the Lord hath rejected them:* Though there was a Substance which was good in them, which God might regard as his Creature, yet their Dross remaining, he could have no Use of them; they being reprobate in themselves to every good Work, God would reject them also: As a Vessel which a Man cannot get the Filth out of, he dasheth against the Walls and breaks; *2 Tim. 2. 21. There are Vessels of Honour, and Vessels of Dishonour; if a Man purge himself, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared to every good Work.*

Observe, first, That there are Vessels of several sorts, and the Clay and Fashion is from God, the Potter: Now, how come some to be Vessels of Dishonour, that is, of Damnation, and Wrath, and Confusion of Face? some of Honour and Glory, namely, Salvation? for so Honour is taken, *Rom. 2. 10.* Why, says the Apostle, *if a Man purge himself, then he shall become a Vessel of Honour;* for all have Defilement in them by Nature, none become Vessels of Honour but those that purge themselves: and why? because none else can  
God



God employ in that honourable Employment of his Service, for so a Man becomes sanctified and meet for his Master's Use. God cannot use the other about his Business, no more than you can do with an unclean Vessel to drink in; and so he is fain to lay you aside as Vessels wherein he hath no pleasure; *Hosea 8. 8. Israel is swallowed up, now shall they be among the Gentiles, as a Vessel wherein is no pleasure: And not only so, but to break you in pieces like a Potter's Vessel, Psal. 2. 9.* So that unless you mean to lose all that is good in you, and lose God a Creature, purge your selves from all Filthiness of the Flesh and Spirit; only be sure to make thorow Work; and above all, endeavour to purge Corruption out of thy Heart and Nature, as well as out of thy Actions; for take what pains thou wilt to purge thy self from gross Actions, thou shalt still be reckoned a filthy Person, as one that hath no part in Christ, *John 13. 8. — If I wash thee not, thou hast no part with me.* Thou art but an Out-side, as civil Men be who purge themselves from Adultery, &c. but within are full of Uncleaness, &c. *O Jerusalem, (says God, Jer. 4. 14.) wash thy Heart, — How long shall thy vain Thoughts lodg within thee?* Not thy Hands only, and the outward Converse, but thy Heart and the evil Thoughts must be purged; and therefore says *David, Psal. 51. 7. Create a clean Heart within me;* apprehending his Corruption, it would not content him to be kept clean from wallowing any more in Uncleaness, but he rests not till his Heart be washed from the Defilement he left behind in it, and from those unclean Fancies, the impression of that Sin renewed in him day by day. And therein lies the difference of Hypocrites and Believers, the foolish and wise Virgins, as they are called *Mat. 25. 2. Virgins* they are both called, as keeping themselves undefiled from some Corruptions and adulterous Practices which others are given to. And so Virgin is used in opposition to the Romish Whore, *Rev. 14. 4. These are they which were not defiled with Women, for they are Virgins; these are they which follow the Lamb whithersoever he goeth; these were redeemed from among Men, being the First-fruits unto God, and to the Lamb.* Only the wise Virgins purify their Hearts as well as their Hands; but the foolish, though Virgins in regard of being clear from common Whorings and Adulteries of the World, yet their Hearts were unclean within, their Folly lying in this, that they purged the Streams, and not the Fountains, which is a vain and foolish Labour; so therefore Christ calls Pharisees, *Fools, Luke 11. 40. Ye Fools, did not he that made that which is without, make that which is within also?* And therefore you shall find that difference between true Believers and Temporaries, in *2 Pet. 1. 4. Whereby are given unto us exceeding great and precious Promises, that by these ye might be partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust.* And *2 Pet. 2. 20. For if after they have escaped the Pollutions of the World, through the knowledg of the Lord and Saviour Jesus Christ, they are again intangled therein, and overcome; the latter end is worse than the beginning.* There is a riddance in both of Defilement, but the one is said barely to escape Pollution, τα μάσματα, the other Corruption though Lust; the one inward, the other outward, the Mire external only; for so *2 Pet. 2. 22. interprets it, comparing them to Swine: But the other are cleared from internal Pollutions; for on the contrary, they are to be partakers of a Divine Nature.*

*Object.* But you will say, How shall I get this Corruption out, seeing it is in my Nature: *Jer. 13. 23. Can a Blackmoor change his Skin? This is my Skin, the natural Die which I brought with me into the World; or, Can a Leopard change his Spots?* Though they be but Spots, yet how shall I be able to get them out?

*Answ.* I indeed confess there is nothing in Nature can do it, there is no Creature, that is simply a Creature, can do it; a Toad cannot empty it self of Poison, because it is incorporated into it; so neither canst thou empty thy self of Sin, because it is incorporated into thee, it is blended in thy Nature, and there is nothing but that which is contrary can expel a contrary. Now, there is nothing contrary to Sin in thee, yea, there is no Creature can do it for thee; *Jer. 2. 22. Though thou wash thy self with Nitre, and take much Sope, yet thine Iniquity is marked before thee, &c.* Take all the Sope in the World, such as

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you use to wash your Clothes with, and it will not do it; yea, take all your legal Sacrifices, with which they did use to purge and expiate Sin, and it will not do it; Heb. 10. 1, 2, 3, 4. *For the Law having a shadow of good things to come, and not the very Image of the things, can never with those Sacrifices, which they offered Year by Year continually, make the Comers thereunto perfect. For then would they not have ceased to be offered; because that the Worshippers once purged, should have had no more Conscience of Sins. But in those Sacrifices there is a remembrance again made of Sins every Year. For it is not possible that the Blood of Bulls and of Goats, should take away Sins.* There the Apostle saith, *Sacrifices could not purge Sin; for if they could, (saith he) they would not have been offered every Year, but would have ceased, because they that were once purged, should have no more Conscience of Sin; and therefore (he saith) it was impossible that the Blood of Bulls and Goats should take away Sin;* yea, if all the World had been offered for a Sacrifice, it could not have done it: Again, the Law of God could never do it, (though this be a help to our Nature) yet it could not purge Sin; it might indeed break us all to pieces, it might bray thee as in a Mortar, and yet thou wouldest be a Fool still, thy Folly would not depart from thee: Therefore, *Rom. 8. 7.* where having spoken of this Corruption in the former Chapter, he saith, *The Law could not free a Man from it, in that it is weak through the Flesh; all this will not fetch Corruption out, as if you should take Wheat and beat it to pieces in a Mortar, yet it would continue to be Wheat still though it were broken: So though the Law might break thee to pieces, yet thy Corruption would still remain in thee.*

Prov. 27. 22.

What way then is there to purge it? You shall see in the next words, *Rom. 8. 3.* when the Law could not do it, *God sent his Son;* God sent one from Heaven on purpose to come down to do this Office here upon Earth, to be a Refiner, to purge Men from their Sins, *Mal. 3. 3.* Jesus Christ hath his Work here upon Earth; and as Men have their several Employments, so hath Christ his to purge and purify Men from Sin; and there is not one of this Employment in Heaven and Earth; but he, and those that he purifieth, are the Sons of *Levi;* all Christians who are by him made *Kings and Priests unto God the Father,* *Rev. 1. 6.* and these he purgeth, and fetcheth the Dross away, that they may offer to the Lord Offerings of Righteousness, and acceptable Sacrifices: Therefore if you would be purged, and have your Dross fetched off, here is a Refiner, and here is Fullers Sope, *Mal. 3. 2.* Bring hither therefore your filthy Souls, he can purge them, there is nothing else can do it, for it is his proper Business, he was sent of purpose to do it. As if you would have some great Work done, that never a Man in *England* can do it, you would send for a Tradesman beyond-Sea: yea, even when there was not one upon Earth could do it, God sent to Heaven for his Son, to come down to purge away Sin.

*Object.* But how doth he do it?

*Answ.* He doth it, *first,* by his Blood; there was nothing else could do it, it is that which purges your Consciences from dead Works; as *Heb. 9. 14.* *How much more shall the Blood of Christ, who through the eternal Spirit, offered himself without Spot to God, purge your Conscience from dead Works to serve the living God?* There is in every part of our Nature a Mass of Corruption, a Bundle of Folly, *Prov. 15. 22.* But how shall that be got out? See *1 John 3. 8.* it is said there, *That Christ appeared to destroy, to untie the Works of the Devil: He is a Fountain opened, for a separation of Sin and Uncleanness, Zach. 13. 1.* to purge and purify the Sons of Men; and it is his Blood that doth all this.

Mal. 3. 2.

Again, *secondly,* this Power he communicateth by his Spirit: when this Refiner, and the Fullers Sope, that is, his Spirit does join, then such a Man is purified indeed; therefore the Holy Ghost is compared to Fire, which purgeth the Heart from all the Dross which we brought with us into the World; he is this Fullers Sope, and there is none like it in the World; and if the Spirit seize upon the Heart once, he will purify it thorowly: Therefore do you as *David* did, when he saw he could not do it of himself, he went to God for  
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the assistance of his Spirit : *Purge me, O Lord,* (saith he, *Psal. 51. 7.*) So, *1 Pet. 1. 2.* this Work is attributed to the Spirit. In *1 Pet. 1. 22.* *Seeing ye have purified your Souls in obeying the Truth through the Spirit, unto unfeigned love of the Brethren; see that ye love one another with a pure Heart fervently.*

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*Thirdly;* The Spirit is conveyed to us in the Word ; therefore the Apostle, *1 Pet. 1. 22.* *They had purified their Souls in obeying the Truth.* If thou wouldst be pure in Heart, be frequent in the Word : therefore our Saviour saith, *You are clean through the Word that I have spoken to you ;* for the Spirit goes with the Word, and that washes and purifies the Heart, but you must be sure you obey it then ; therefore it is said, *they purified their Hearts in obeying the Truth.* It is not enough to hear a Sermon, but you must eat it down, take in what it commands, and then it will purge your Heart. *Psal. 119. 9.* *Wherewith shall a young Man cleanse his ways ? by ruling himself according to thy Word.* Take the Word and digest it, squeeze the Juice of it into thy Heart, and it will purge thee from all contrary Corruption.

*Fourthly;* Of all parts in the Word, the Promises have the most Virtue in them, they do purge most of all ; *2 Pet. 1. 4.* *Whereby are given to us exceeding great and precious Promises, that by these ye might be partakers of the Divine Nature, having escaped the Corruption that is in the World through Lust.* *2 Cor. 7. 1.* *Having therefore these Promises, dearly Beloved, let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the fear of God.* Do but thoroughly drink down the Promises, and they will purge thy Heart.

*Fifthly;* God giveth Power to some Graces to do it ;

As, 1. Faith is a special Means to purge thy Heart, *Acts 15. 9.* for it brings home the Promises so to thy Heart, as it is purged by them ; As when a Man comes to consider of his Priviledges, that he is the Son of God in Christ, *2 Cor. 6. 18.* And also considering, that if he be the Son of God, then he must be like him. Now knowing that God is pure, this makes him labour by all means to purge himself : So likewise when the Soul considers, I have a new Husband, now I am married unto Christ, and therefore I must labour to be pure. So likewise when the Soul by Faith considers, I am now the Temple of God, and he walks in it, and therefore I must not make it a Den of Thieves ; *1 Cor. 6. 19, 20.* *What, know ye not that your Body is the Temple of the Holy Ghost which is in you, which ye have of God, and ye are not your own ? For ye are bought with a price ; therefore glorify God in your Body, and in your Spirit, which are God's.* And indeed, *Holiness becomes his House for ever,* *Psal. 93. 5.*

2. The Lord gives his Power to hope ; *1 John 3. 2.* *He that hath this Hope, purifies himself.* So that, hast thou a Hope ever to come to Heaven ? then thou wilt fall to washing and scowring of thy Nature. By this you see how you may be pure : Go to Christ, bathe in his Blood, pray for the Spirit, obey the Word, squeeze out the Juice of the Promises, and these will be excellent Helps to purge your Hearts.

And there are certain Times when this is to be done :

Especially, 1. Young Men they should do it ; *How shall a young Man cleanse his ways ? Psal. 119. 9.* *Remember thy Creator in the Days of thy Youth,* *Eccles. 12. 1.* God speaks not to old Men, there is not such a place to them in all the Scripture, where God saith so to them ; therefore set about the Work betimes, and take the best opportunity, it is good to purge the Body in the Spring, it is good to purge the Kingdom in the Spring of a King's Reign ; and it is good to purge the Heart in the Spring of thy Youth, before old Age come upon thee.

2. Again, when God stirs thy Heart at the hearing of the Word, or with a good Motion of his Spirit, then it is good purging ; they say it is good purging in a rainy Day, because then the Humours are stirring, and they will go away the easier. Now there are Times, (*Ezek. 24. 13.*) when God comes to purge you : O then do you fall a cleansing of your selves ; for God would then purge you, would you but join with him. Yet it is the Spirit that must indeed

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do it after all; 1 Pet. 1. 22. *Seeing ye have purified your Souls, in obeying the Truth through the Spirit, unto unfeigned love of the Brethren; see that ye love one another with a pure Heart fervently.*

*Object.* But what is it to purge your selves?

*Answ.* It implies three things.

*First;* To loose thy Heart from Sin. As if you would purge a Cloth, you steep it in the Water to loosen the Defilement of it: If you would purge Silver, you put it into the Fire to loosen the Dross from it; if you would purge the Chaff from the Wheat, you thresh it first, that you may loosen it: so if you would purge Sin, you must labour to loosen it from the Heart: therefore it is said, that Christ came for this purpose, *Zech. 13. 1. In that Day there shall be a Fountain opened to the House of David, and to the Inhabitants of Jerusalem, for Sin, and for Uncleanness.* Christ was to come to work a Separation from Sin and Uncleanness; thou wast bound up in the Band of Iniquity, and Christ came forth to loose the Band, and to untie thee from it, when it was incorporated into thee: 1 John 3. 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.* He came to untie the Band, and to destroy the Works of the Devil.

*Secondly;* Purging implies a taking away of the Dross; for it is but a folly to put the Gold into Fire, if you let the Dross lie upon it and keil it again; it is but a folly to thresh the Wheat, if you do not winnow and fan it, and throughly purge the Floor: Even so you must do in this, you must purge out the Corruption, for this is all the Fruit of Purifying, *to take away the Sin; Isa. 27. 9. By this therefore shall the Iniquity of Jacob be purged, and this is all the Fruit, to take away his Sin: when he maketh all the Stones of the Altar as Chalk-stones that are beaten in sunder, the Groves and the Images shall not stand up.* This is to purge your selves from Sin, *to lay it aside as it is; James 1. 21. Wherefore lay apart all Filthiness and superfluity of Naughtiness, and receive with meekness the ingrafted Word, which is able to save your Souls.* For it is but an Excrement: if Naughtiness could have an Excrement, Sin should be it. And there is this Scum in you which must be boiled out, *Ezek. 24. 11, 12. you must not let it boil in again, but you must fetch it out; even as Merchants do in boiling and scumming of new Wines, so must you, when the Scum of your Corruptions rise, you must purge it out.*

*Thirdly;* You being purged, you must keep your selves pure from the Pollutions of the World, and not so much as touch the unclean thing; 2 Cor. 6. 17. *Wherefore come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you.* And being once purged, you must walk carefully, even as a Man walking in a miry Lane, that you do not spatter your selves again. John 17. 15. *I pray not that thou shouldest take them out of the World, but that thou shouldest keep them from the Evil.* 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.* Thou hast put on thy Clothes, and washed thy Feet, and wilt thou wallow in the Mire again?

*Object.* But how shall I get it loosened and purged? and what shall I do to keep it clean?

*Answ.* To get it loosened.

*First;* Get a dislike of Sin. As if we would loosen two Friends that are knit together in a common Bond of Friendship; the only way is to get a dislike of one another, and then they will soon part. So to loosen Sin, get an ill Opinion of it; which that you may, consider what the Word speaks against it, and think of Sin as it speaks of it, and it is able to engender in thee an ill Opinion of Sin, therefore hear the Word much, read it much, digest it much.

*Secondly;*

*Secondly*; Humble thy self much for Sin, get thy Heart broken and melted: for it is said of *Josbua*, that when he humbled himself, his Heart melted at the Word. Now when you put Gold into the Fire, when it is melted, you may easily take the Dross from it: So you may deal with your Corruptions, *James* 4. 8. *Draw nigh to God, and he will draw nigh to you: cleanse your Hands, ye Sinners, and purify your Hearts, ye double-minded.* But how shall they so do? *Vers.* 9. *Be afflicted, and mourn, and weep: let your Laughter be turned to Mourning, and your Joy to Heaviness.*

Again, that you may purge Sin: The special Means is, to labour to strengthen the inward Man; for there is in every Man *vis ejective*, an expulsive Faculty, to expel and purge out Corruptions. Now what is the reason that any Man dies, but only because this Power is not strong enough to cast out the deadly Humours? Even so to purge out Sin, thou must strengthen the inward Man, labour to get Grace, as Faith, Joy, Hope, to strengthen and make the inward Man more lively; for Sin is but an outward Man, an Excrement which the inward Man will soon shake off, and purge it out, even as Nature doth a Scab; for all Grace purgeth the Heart, and maketh it to cast out Corruption, therefore labour to purge it out.

*Use* 2. When thou hast purged out thy Sins, keep thy self clean. I have read a Story of a Fuller and a Collier; and as fast as the Fuller purged his Cloth, the Collier fouled it again, because they lived both in one House: Even so it is with us, by reason of the nearness of the Flesh, and the regenerate part in us, and therefore it is the harder to keep our selves clean. But that thou mayest,

*First*; Keep thy self from evil Thoughts, for they defile the Man, *Mat.* 15. 18, 19, 20. *But those things which proceed out of the Mouth, come forth from the Heart, and they defile the Man. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, False-witness, Blasphemies. These are the things which defile a Man; but to eat with unwashed Hands, defileth not a Man.* The more thou entertainest these Thoughts, the more thy Heart will be corrupted.

*Secondly*; Keep thy self from evil Speeches, because *evil Words corrupt good Manners*, *1 Cor.* 15. 33. thou canst not gargle them in thy Mouth, but some of them will go down.

*Thirdly*; Take heed of ill Company, for that will defile the Man. In the Time of the Law, if a living Man touched a dead Man, he was Unclean: Take heed therefore of conversing with dead Men, for it will defile thee; as when thou hast prayed and taken pains with thy Heart, and brought it into some good frame, when thou comest into ill Company, they will cool thee again.

*Fourthly*; Take heed of all occasions of evil abuse of things lawful, even they also will make thee impure, because it is a means to draw out the impurity of thy Heart; therefore if thou be defiled, as *Tit.* 1. 15. *Unto the Pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their Mind and Conscience is defiled.* Then all those things that draw out the Corruption of thy Heart, though they be things lawful, yet use them not, for often by lawful Recreations, Men gather Defilement; even as a Man by telling of Money defileth his Hands with it.

And also to stir you up to this Duty; consider these Motives.

1. Unless thou purge thy self, thou hast no Part in Christ, *Joh.* 13. 8. Peter saith unto him, *Thou shalt never wash my Feet.* *Jesus answered him, If I wash thee not, thou hast no Part with me.* If Christ have not washed thy Heart, thou hast no part in him; Christ was made fit to loose Sin in us, therefore if Sin be not dissolved in thee, thou hast no Part in him.

2. This

BOOK II.

2. This Purging distinguisheth a godly Man from an Hypocrite; an Hypocrite washeth the outward Man, *Prov. 30. 12. Though they are pure in their own Eyes, yet they are not washed from their Filthiness*; but now a Child of God washeth his Heart: Therefore if thou wilt have Comfort by this Distinction, labour to purge thy self, and to get the Core of Sin out.

3. Without this thou shalt never see God, *Psal. 24. 3, 4. Who shall ascend into the Hill of the Lord? and who shall stand in his holy Place? He that hath clean Hands, and a pure Heart; who hath not lift up his Soul unto Vanity, nor sworn deceitfully*: Only he that hath clean Hands and a pure Heart shall be received into God's Tabernacle: Now thou art impure, and dost thou think ever to come to God? no, God will have no such come to him.

4. For outward Blessings, till thou purge thy self, God will not many times bestow them upon them; it may be God hath a Heart to do it, but thou hast an impure Heart, and therefore canst not receive them, *Psal. 73. 1. God is good only to such as have clean Hearts*: He knows if he should give thee outward Blessings, they would defile thee. I will shut up all therefore with that Exhortation, *Jam. 4. 8. Draw nigh to God, and he will draw nigh to you: Cleanse your Hands, ye Sinners, and purify your Hearts, ye double-minded. God will never draw nigh unto you, unless you purge your selves. But how shall we do it? He tells you in the next Verse, be afflicted and mourn: Go to Christ, bring Faith with you; go to Christ, and desire him to purge thee; labour to drink down the Word deep into thy Soul; and this will be a means to purge thy Heart; and for all this thou wilt not be clean. Mark, with what God concludes all the Scriptures, He that is filthy, let him be filthy still, Revel. 22. 11. As if he had said, Go and see what will come of it; see who will have the worst of it. But this know, that when God comes to purge thee, and thou wilt not, he will never strive to purge thee more, Jer. 6. 30. God would have purged them, and they would not; therefore reprobate Silver shall Men call them, because the Lord hath rejected them; and then thou wilt be found at last to be a Vessel of Wrath, and so wilt be dash'd in pieces. Therefore think this seriously with your selves, if I be found in my natural Defilement, not purged, the Lord will dash me to pieces, and I shall never be found a Vessel of Honour, fit for my Master's Use. Therefore labour to be earnest to be in Christ, that purifying Vertue may go out from him, and thou mayest bring forth Fruit in him; John 15. 2. Every Branch in me, that beareth not Fruit, he taketh away; and every Branch that beareth Fruit, he purgeth it, that it may bring forth more Fruit: And then God will purge thee; and the more thou drawest to Christ, the more purging thou shalt have, and the more God will cut off the old Branches of Sin in thee.*

*Use 3.* If this Corruption be not only a Misery befall our Nature, but also truly and properly in it self a Sin; then let me exhort you in a true and thorough sense of it, not only to cry out and complain of it, (as Men use to do of Miseries) but in an especial manner to humble your selves for it, when you come into God's Presence.

1. I say, to be *truly and thoroughly sensible* of it; for otherwise you can neither truly complain of it as a *Misery*, nor be humbled for it as a Sin, of which Corruption and Distemper of Nature yet the most Men have been and are (like Men in a mortal and deadly Sickness) insensible. So far were some of the Stoicks and Heathens of old, and Atheists of these times, from thinking it a Misery, as *consequenter natura vivere*, was with them, *felicitatis finem attingere*, to live according to Nature was to attain the end of Happiness; like brute Beasts, following the swinge of Nature and corrupt Reason, as the truest Guide to Happiness; whence haply it was that some in the primitive Times thought Fornication and Uncleanness could be no Sin, (because it was an Action so agreeable to Nature) no more than in Beasts which do according to their kind. And indeed where nothing but Nature it self sat the Judg upon it self, we need not wonder at so favourable a Sentence. But in those among us Christians, who have had the true Glass of God's Word to discover the Deformity and Depravation of their Natures unto them, I do much more wonder to hear

hear them bolster themselves, and lay the Foundation of their Hopes for Heaven in the Goodness and Sweetness of their Natures, Smoothness and Ingenuousness of their Dispositions; yea, and that so far as to put it into the Ballance against the Exorbitancies and gross Enormities in their Lives, thinking their actual Sins will not damn them, their Inclinations being so good and towardly.

Others, if further convinced, so as not to justify themselves by the false supposed Goodness of it, yet so as at least to *excuse themselves by the Badness of it*, which they are forced to acknowledg, laying all upon the Devil and their *Natures*: 'Tis their natural Inclination and Disposition to do so, and we are all Flesh and Blood, and what other can be expected of them? This is their Talk. So far are and were all these sorts of Men from laying it to Heart, and being truly sensible of it. Better shall it fare with those more ingenuous Heathens, who were not only *sensible* of this Disease of Nature, but *complained* of it as a *woful Misery*. So Tully, *lib. 2. de Rep.* as quoted by *August. lib. 4. contra Julian.* laments the miserable Condition of Mankind, *quem natura noverca in lucem edidit, corpore nudo, fragili, infirmo, animo ad molestias anxio, ad timores humili, ad labores debili, and libidines proclivi, in quo divinus ignis sit obrutus, ingenium & mores.* But yet all this Acknowledgment ended in a mere Complaint, and that not in particular so much, bewailing it in themselves, (which only humbles) but in the general, as the common Condition; neither indeed was it so much an humble Complaint of this Misery, as a *proud Expostulation*; and upbraiding of Nature, that is, the God of Nature, as a Step-father, for making them so as they thought. Which Acknowledgment, though it might humble them in regard of their Carriage one towards another, as considering they were subject to the like Miseries other Men were, yet it brought them not upon their Knees for it before God, but flush'd them rather against him; and therefore complain they did, (as *Titus Vespasian* when dying) that the Frame of Nature should so soon be dissolved by Death, (God's Sergeant and Executioner) not considering that it was originally *set wrong*, not by God, but their own Default, and so went continually wrong, insomuch that God was provoked to break the Workmanship that he had made, considering it would not be mended.

See the Citation before in Book 1.

Deinde ad primam statim mansionem Febrim nactus cum inde Leticâ transferretur, suspexisse dicitur dimotis plagulis cœlum multumque conquestus, eripi sibi vitam immerenti: neque enim extare ullum suum factum poenitendum excepto duntaxat uno. *Suetonius in Vitâ Titî Vesp. c. 10.*

Others among us Christians there are, acknowledg it not only a Misery, and themselves miserable Men in particular, in regard of it, but also humbly acknowledg it before God, as a Misery, that not he, but they in their first Fathers have brought upon themselves; so as indeed their Natures are justly thus corrupted, and therefore humbly sue to him for Pity and Deliverance, as Beggars do to those that are able to help them, as maimed Persons do to a Physician.

*Use 4.* But yet, my Brethren, in the 4th Place, That which I am to exhort you to, is not only to be thus particularly *sensible of it*, and so to *complain of it*, and that not only *as a Misery* that is justly befall you, as the just Debt of the first Sin you are guilty of; but further than all this, to lay it to Heart as a Sin, and accordingly to humble your selves for it as low as Hell, with a Heart broken, confounded, and a Mouth put in the Dust: For 'tis one thing so far to be humbled for it, as a Man that hath brought himself into Misery, and so laments himself, and so sues out to God for help and pity, or as a wounded Patient doth to the Physician: And another thing to be humbled before God for it, as a Traitor before his Prince, or a guilty Person before his Judg: so as to acknowledg, that though that cursed Root of original Corruption had never sprouted forth into actual Sin, yet it, and himself for it, did deserve to be stub'd up, and to be cast into Hell, merely because it was naturally so poisoned and embittered, and envenomed with such Dispositions as are truly sinful and hateful in God's most holy and all-seeing Eye.

Now thus to humble a Man's Soul for it, contains four things in it.

1. To be particularly sensible of the Evil and Misery of it; for no Affection stirs to any thing, be it good or evil, till we apprehend it so; as not Love, so nor Grief, and sensible we must be of it: This particularly, not barely, as the common Condition of all Mankind, for that keeps Men rather off from humbling

BOOK II.

bling themselves; we think our selves to be the more to be excused, as from Thankfulness for Mercies others have a share in, so from the Guilt of Sins which are common to others. Therefore I say, a Man must be particularly sensible of it, that though all the World complain not of these Wounds and festred Sores we brought into the World with us, yet let us lay them open before the Throne of God from Day to Day, as if no Man else in the World had the like bad Nature to ours.

2. To be humbled, requires such a sensible Acknowledgment, and laying open of this Misery, as to have a Man's Mouth stopp'd, and nothing to say for one's self, by way of Excuse, how it befall us: And therefore that to be truly humbled, is expressed by being confounded, and not able to open the Mouth any more, *Ezek. 16. 63. That thou mayest remember, and be confounded, and never open thy Mouth any more; because of thy Shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.* The Heathens therefore, though sensible of it, were not humbled for it, because they complained of Nature for bringing them forth so; and indeed if we apprehend we are fallen into Misery, and not through our own Default; we think we deserve pity and help, and complain of those that afford it not: But to be humbled is not simply to be sensible of, and complain of a Misery, and to seek and cry out for help; but to complain of our selves, through whose Default it is befallen us, and that justly: And then the Creature begins to be humbled before God, for then, though God be of a pitiful Nature, and ready to help, yet our Misery being befallen us by our own Default, we then apprehend him not bound by the Laws of Pity to succour us, but that he may justly say, You may thank your selves for it. Now all must confess their original Depravation, as a thing befallen them, wherein they have nothing to say by way of Excuse; and though indeed none can help it or avoid it, (for we are born so) yet it comes by our Default, sinning in *Adam*; and therefore the Apostle, *Rom. 3. 19.* speaking of the general Depravation of the Natures and Lives of all Mankind, as there he expressly out of *Psal 14.* doth from *ver. 10, to 19.* says he, *ver. 19. That every Mouth may be stopp'd,* have nothing to say, Why, I am thus unrighteous, and that there is no Fear of God before my Eyes.

But yet 3. This is not all; for simply to acknowledg a Misery which needs pity, delivering us from it, suppose befallen us justly, doth not thorowly humble or bring the Creature low enough before God, as now it ought to be. But when the Creature shall come in and acknowledg this Corruption, not only a Misery, but also a Sin; and that therefore he needs not only pity delivering, but that also he needs Mercy pardoning; that not only he deserves no pity, because this befall him through his own Default, but that he deserves Wrath instead of Mercy, as being his Sin: That it is not only deservedly befallen him by Reason of the Guilt of *Adam's* Sin, that he cannot rid himself out of, but also that in it self it deserves a worse Misery, Eternal Death. And thus also should all Mankind humble themselves before God for this Corruption, *Rom. 3. 19. Now we know that what things soever the Law saith, it saith to them who are under the Law; that every Mouth may be stopped, and all the World may become guilty before God:* All the World in regard of a natural Righteousness spoken of before, even Children and all; all the World must become guilty, that is, in their own Acknowledgment before God; not only have their Mouths stopp'd, (if it were a Misery so they might be) but also that they are guilty, that is, as signifies in the Original, subject to the Wrath and Judgment of God. Therefore, *Ephes. 2. 3.* speaking of that natural Corruption brought by Nature, he says, *By Nature we were the Children of Wrath,* that is, by reason of the Corruption of our Natures, which he there speaks of: for, as *Whitaker* well observes, he brings it after he had described the Corruption in their Lives, in the former Words, as the cause whence that sprung: And having spoken of both in *ver. 1.* in general, in these Words, *Dead in Trespasses,* that is, Sins actual, deserving Death, and in Sins, namely, of natural Corruption. 1. He shews particularly the Trespasses of the Lives, *ver. 2, 3:* And 2. adds the other part of their Sinfulness; which was the cause of the Corruption of their Natures; They were by Nature the Children of Wrath, that is, not only deserving



erving Wrath in regard of their Lives, but also of their very Natures; for to be a Child of Wrath, is to deserve Wrath, as Judas is called, *The Child of Perdition*, John 17. 12. Chap. 5.

But in that true and kind Humiliation which I exhort you to, there is a 4th thing required, not simply to judg and acknowledg a Man's self subject to Wrath for the Sin, but to look on a Man's self with Loathing and Detestation for it; for you shall find humbling a Man's self, so expressed, *They shall loath themselves for their Sins*, Ezek. 36. 31. Were this Corruption simply a Misery that had befallen them, though justly, yet if it were no more, one would not loath himself for it, no, no more than a Man doth his own Flesh, though full of Boils and Diseases; he hates not his Flesh, because he looks on those Diseases as a Misery only befallen it; neither to be humbled for it is merely to apprehend that Wrath due to it as to a Sin, for that may be where no Love of God is, out of Self-Love; but to humble thy self for it, is to look upon this Disease, and even to hate thy own self for it, to look upon it as God doth, not only as a thing that deserves his Wrath, but which he abominates, cannot endure to have any Communion with, as contrary to him and his Laws; and so now to look on thy self for it with the same Eye, to account thy self not only a guilty Person, but a filthy, loathsome, abominable, vile Person, contrary to God as a Creature, which, if God would not, thou couldst find in thy Heart to destroy. And thus Job humbled himself for the Corruption of his Nature, Job 42. 6. having seen, ver. 5. the Holiness of God's Nature, *Now mine Eye hath seen thee*, says he; and then reflecting his Eye upon himself, his filthy Nature, he abhorred himself: for, in regard of this Corruption, a Man is not only a miserable Person in God's Eye, Rom. 7. 24. *O wretched Man that I am: who shall deliver me from the Body of this Death?* and so he is the Object of pity; but Man is a sinful Creature, and so an Object of Wrath, Ephes. 2. 3. yea, an abominable Person, Job 15. 16. *How much more abominable and filthy is Man, which drinketh Iniquity like Water?* He is the Object of Hatred and Loathing; he speaks there of Man in regard of original native Corruption; for ver. 14. he saith, *What is Man that he should be clean, and he which is born of a Woman, that he should be righteous?*

And now to press this on you, having shewn what 'tis to humble your selves for it. If you have cause thus to humble your selves, loath and abhor your selves for any thing, then much more for the Corruption of your Nature. Single out the grossest Sin that ever thou hast committed, which hath brought thee lowest on thy Knees, and hath cost thee most Sighs and Sobs, which thou hast drenched and watered with most Tears; and compare it but with the evil Disposition of thy Heart and Nature, which was the Root that cursed Fruit grew on; and whereas thou hast bestowed a thousand Tears on the one, thou hast cause to shed Millions of Tears for this, and to wish indeed that thy Head were a *Fountain of Tears*, to weep Day and Night, because thy Heart is a *Fountain of Sin*, that casts out Filth both Day and Night. Jer. 9. 1.  
Jer. 6. 7.

Consider, 1. That actual Sin was but a Bud sprung from this Root, that the Cause; this gross Sin but the Effect; the grossest Sin that ever thou committedst, simply considered, is but the Effect of thine inbred Corruption.

But this is not all, I may add, Compare it with many, I dare not say all, thy gross Sins, simply considered, as Fruits out of this Root and Stalk they grew on, and thou hast as much Cause to be humbled for the Badness of thy Nature, as for them: Though indeed thou shouldst do well to put both together, and humble thy Soul for thy actual Sins the more, because they are the Offspring of so cursed and hateful a Mother; and for the Corruption of thy Nature, because it is the Mother of so cursed a Brood. And if thou sayest, Why, but my actual Sins are infinite in number, surpassing my Knowledge more than the Sands; so is the Wickedness of thy Heart and Nature past thy Knowledge, Jer. 17. 9. *The Heart is deceitful, and desperately wicked above all things, who can know it?* an abounding Depth, which thou canst never gage the bottom of.

And that thou mayest see this to be true, view it 1st, in the general Nature of it; and 2dly, in the particular Parts of it.

L

First,

BOOK II

First, In the general ; Consider,

1. That it is the Root, yea the Mother of all those thy actual Sins, the Womb from whence they sprang, and where they were conceived. The Apostle rips up the Womb of it, when he says, *When Lust hath conceived, it brings forth Sin*, Jam. 1. 15. Though Temptation and Occasion may be the Midwife to help to bring Sin forth, yet this is the Mother : and therefore, Gal. 5. 19, 20. he says, that Adultery, Fornication, &c. all that cursed Catalogue he there musters up, he says they are the Fruits of the Flesh, that is, of inherent, native Corruption, that is the Root, these the Fruits. So Christ also calls it the *evil Treasure*, out of which all Sins are brought, the Treasure or Mine whence they are all taken, Matth. 12. 35. — *And an evil Man out of the evil Treasure bringeth forth evil things.* Not that they are ready minted, but in the Oar or Bullion, as it were ; yet so, as no Sin is brought forth, that hath not its Materials there ; for 'tis brought forth out of that Treasury. And if it be thus the Mother-Root and Treasury of all Sin, have you not cause to be humbled for it as much, as simply for all other Sins ? Doth not Paul set out the Foulness of the *Love of Money*, by calling it *the Root of all Evil* ? 1 Tim. 6. 10. Is not this much more odious, that it is the *Root*, as of *all other*, so of *Covetousness it-self* ; that *bitter Root* spoken of, Heb. 12. 15. that bears all the *Gall and Wormwood* that grows up in our Lives ? Take any poisoned Root, and you'll find the least Piece of it hath as much strength of Poison in it, as all the Leaves and Branches. Of every Action, yea, of all Actions it may be said, Thou bearest not the Root, but this Root bears thee. The Sea hath more Waters in it than all the Rivers that come from it, and infinitely more Dirt at the bottom of it than it casts forth. Now unto this doth *Isaiah* compare Original Sin in comparison to actual, Isa. 57. 20. *But the Wicked are like the troubled Sea, when it cannot rest, whose Waters cast up Mire and Dirt.*

And if it be the Mother, then as the Devil is therefore called that wicked One, καὶ ἐξοχὸν, John 8. 34. because he is the *Father of Sins*, all Sins being called *his Works*, 1 John 3. 8. there, in a higher demonstration. The great blame will be cast upon the Mother of all Sin, by how much it is more near and intimate, (as to our Hearts) the Cause thereof nourishing, breeding, cherishing of them more than Satan doth. As *Rome* being the Mother of Fornication, all Nations being drunk with her Cup, and therefore shall be *rewarded double*, Rev. 18. 24. *In her are found all the Blood of the Slain* ; yea, and the Souls of Men. So shall this Sin be arraigned at the latter Day, to have been the great Whore and Mother of Fornication, in whom shall be found all the Sins that ever thou didst commit. Yea, as Christ to his Glory shall present himself, and say, *Lo, here I am, and the Children thou hast given me* : so at that Day ; after that all thy Sins have been set in order before thee, (as *Psal.* 50. 20.) then shall this great Beldam be brought in with all her Brood ; and then, *Cursed shall be the Womb that bare them, and those Lusts which as Paps did give them suck.*

A Mother it is, that conceives and brings forth often, yea, without a Father, which other Mothers cannot : So as the Devil shall not need, neither doth he indeed tempt us to every Sin we commit. This Womb is never barren, but fruitful of it self ; neither is it the Mother of all only by Succession, or alone lineal Descent, as *Adam* is accounted the Father of all Mankind, and *Eve* the Mother of all Living, but every Sin comes immediately out of the Loins of this Mother. *David* lays his Adultery and Murder upon his being born in Sin. 'Tis the great Traitor that hath a hand in every Treason to the end of the World ; though I confess it is much more increased, and the Treasury is enlarged by Custom in sinning ; yet so as *Paul* says, when any Sin is committed, it is that *Sin that dwells within him that doth it*, even this inherent Corruption, Rom. 7. 20. *Now if I do that I would not, it is no more I that do it, but Sin that dwelleth in me.* And though indeed God punisheth often one Sin with another, (as *Stapleton* objects) yet so as still this is the Sin, by which, and for which we are so punished, the immediate Cause of both ; and inclines us as well to that Sin which is the Punishment, as it had done to that other Sin for which this Punishment is inflicted : only God in letting out corrupt Nature, observes a Method, broacheth one after another ; but this Sin inclines us alike immediately unto all.

But

But 2. This is not all thou art to consider in it for the humbling of thee; it hath not only been actually the cause of all the Sins thou hast committed, but virtually, and radically, and potentially, it is the seminal Root of Millions more, even of all manner of Sin, which thou never actedst, God restraining thee, so as thou hast seen the least part of the Villany of it. And indeed it is *Causa universalis malorum*, the universal Cause of all Evils, even as God is of all Good, not only because he is the Cause of all the Good that is, but because he is potentially the Cause of Millions of Worlds which lie in his power to create; so this potentially is the cause of new Worlds of Sins: So though it can act but one Sin at a time, yet potentially it would and might incline thee to any other Sin, and might hale to contrary Lusts at once; so as when we sin, there is still more in Nature than can be acted: therefore, *Matth. 12. 34.* a Man that is wicked, is said to *speake out of the abundance of the Heart*; which argues there is still more in the Heart, *an Abundance* there, which the Mouth speaks not: so actual Sin is brought out of that Treasury, *ver. 35.* and there is far more Store in the Treasury and Warehouse, than brought out into the Shop. Yea, I say, look not only on thine own Sins, but go out into the World, and view all kinds of Sins ever acted, (as indeed the Lives of Men have been a Comment on this Text) spoken of, *Rom. 1.* Whatever the Word forbids, they are all in thee virtually, for the Sin of thy Nature would be the like cause of them all. For as when he wondred that *Saul* prophesied, one that stood by said, Yea, but *who is the Father of them?* *1 Sam. 10. 11, 12.* His meaning was, Wonder not at him, but consider that it is God who is the Father of the Prophets, who is able to make these Stones to prophesy. So do I say, When thou seest so many Villanies that thou never committedst, I ask, but *who is the Mother of them?* Even the same original Corruption that is in the Sect. So as *multi Marii in uno Cesare*, so *multi Judae in uno peccato*; As there are many *Caius Marius's* in one *Cesar*, so there are many *Judas's* in one Sin, that Sin of thy Nature. But a pair of Sheers went betwixt thy Nature and theirs. If the Sins in the World be not enough to inform thee, go down to Hell; this Sin is the Image of the Devils, they are but wild ones, we are tame by God's restraint, yet both of the same kind.

Use 5. If it be so that every Man by the Corruption of his Nature is inclined to all Sin; then *watch and pray, that you fall not into Temptation*, *Mark 14. 36.* For if thou hadst but one Lust, *viz. Love of Money*, then shouldst thou, as the Apostle speaks, have Temptations enow, even many foolish and hurtful Lusts, *1 Tim. 6. 9, 10.* *But they that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition. For the Love of Money is the Root of all Evil: which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.* Now it will be much more so when thou art addicted to all Lusts. My Brethren, the World is full of Snares, and Men walk upon them. To some Men their Table is a Snare, to others Credit, Lust, &c. and therefore no wonder if Men fall into Temptation and a Snare. 'Tis said, Sin compasseth Men about, *Heb. 12. 1.* So that let a Man go which way he will, Sin will be sure to meet with him: yea, whatsoever we put our hands to, Recreation, Meats, &c. they are all defiled, whilst the Heart is defiled; and thy Corruption runs out to every Creature thou usest. The Heart dasheth against no Object, but thy Lusts, like Sparks of Fire out of a Torch struck against a Post, do in multitudes fly out. Therefore trust not thine Heart, fear in all thy ways lest Sin meet thee. Therefore watch in Prayer, for thine Heart hath a thousand Chinks for Flies to come in at. Take heed in good Company, that thou be not presumptuous; and in bad Company, that thou be not scandalous. In Prosperity take heed lest thy Heart be full, and thou deny God; and in Adversity, lest thy Heart run out into unlawful Courses. When thou art at a Feast, put thy Knife to thy Throat, &c. If thou walk in the Street, make a Covenant with thine Eyes, lest Lusts steal in; for Lusts are apt to be drawn out in every one of these things. In a word, watch in all things, as *2 Tim. 4. 5.* keep thy Heart up as thou wouldst do a Man given to Company, from his old Companions:

Prov. 23. 2.  
Job 31. 1.

BOOK II.

nions: if he get but out, he then flies out into all Excess: So will thy Heart, there will be no stopping of it: keep it up, and let it not slip the Collar, for thou wilt not easily get it in again. Pray also to the Lord not to give thee up to Temptation; for thou being fill'd with all Unrighteousness, if God do but take away his Hand from the Hole, there is no Lust but will be apt to leak out. Labour also to get all Grace stamped upon your Hearts, as you have all Sin there; and arm you selves with resolution against every Sin, as 1 Pet. 5. 9. for he that hath no rule over his Spirit, is like a City without Walls, any Temptation may break in: And if a Breach be made, mend up the Wall again as soon as you can; for it is as the breach of Waters which is not easily stopp'd. And if you would not fall into Sin, be still in the exercise of some Grace; and then saith the Apostle, you shall never fall.

Use 6. If it be so, that there are the Seeds of all Sin in us: Then you that have Light, take heed that you do not sin against the Holy Ghost. The Gentiles indeed are not capable of it; but you that have the Spirit of God moving your Hearts in the Word, that have received the knowledg of the Truth, take heed lest you sin willingly; Heb. 10. 26, 27. *For if we sin wilfully after that we have received the knowledg of the Truth, there remaineth no more Sacrifice for Sins, but a certain fearful looking for of Judgment, and fiery Indignation, which shall devour the Adversaries.* Which is the Sin that David prays against, Psal. 19. 13. *Keep back thy Servant also from presumptuous Sins, let them not have dominion over me.* He calls it the great Offence, a Sin greater than presumptuous Sins; for against them he had prayed in the Words afore. And doubtless where the Gospel is much preached, and many are converted to Christ, many fall into this Sin, and more do than we think of. Therefore you that are of younger Years, whom God deals with, and convinceth you of his Ways, of the Truth of them, and of the Sincerity of the Gospel, take heed how you resist these Motions: for though this resisting be not the Sin against the Holy Ghost, yet it is a fearful step to it. And know this when God comes to thy Bed-side morning and evening, talks with thee, perswades thee of the Truth and Goodness of the Ways of Grace, and thou refusest, thou sinnest against the Holy Ghost, though thou dost not commit that Sin which we usually call the Sin against the Holy Ghost; but such Sins are a step to it.

Take heed also how thou speakest against the People of God contrary to thy own Knowledg and Conscience; for those Dogs that will out of wantonness fall upon Sheep, when they have tasted their Blood, will kill them in earnest. So there is many a Man that will begin to speak against the People of God, for some other end at first, but at last God may give them up to the Malice of their own Hearts: And so thou dost not only run into inevitable Danger, but there is the sorest Punishment of all other belongs to thee: *How much sorer Punishment, &c. Heb. 10. 29.* and therefore it is said, Mat. 21. 40, 44. *The Lord will come and miserably destroy those wicked Men: and ver. 44. Whosoever shall fall on that Stone, shall be broken; that is, ordinary Sinners that rush against Christ, shall be broken by him; but on whom this Stone shall fall, that is, he that shall out of Malice sin against Christ, (for that Sin is nothing else but Revenge against God, that is the form of it) he shall grind them to Poulder: As if a Glass fall upon a Stone, 'twill be broken; but if a Rock fall upon it, 'twill grind it to Poulder.* I speak not to discourage any: but as the Apostle, fearing lest some would be discouraged at the delivery of this Doctrine, said, Heb. 6. 9. *so say I, We are perswaded better things of you, and things that accompany Salvation, though we thus speak.*

## C H A P. VI.

Chap. 6.

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*A general Division of the Corruption of Man's Nature into the several Parts of it, a Privation of all Goodness, and an Inclination to all Evil. That there is in Man fallen, an Emptiness of all that is good, proved: And that all the Faculties of his Soul are void of that Righteousness which ought to be in them.*

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R O M. v. 6, 8, 10.

*For when we were yet without Strength, in due time Christ died for the Ungodly.*

*But God commendeth his Love towards us, in that while we were yet Sinners, Christ died for us.*

*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.*

**I** Have demonstrated the Greatness of the Sinfulness of the natural inherent Defilement in Man, which is here called *Flesh*, of which I have discoursed more generally, and but comparatively only, both as compared with our gross Sins; or secondly, as compared with all a Man's other Sins. Now we will consider it in the Parts of it, more absolutely as it is in it self. It is our present business to view and cut up and anatomize this Body of Sin, which viewed in the lump and gross only, seems not so ugly; which Anatomy is either into the more general Parts of it, which express the Nature of it, as it is in all the Faculties: or secondly, into the particular Parts of it, as it hath diversely corrupted each Faculty, as it is Darkness in the Understanding, Lust in the Will and Affections, &c. And so I shall cut up every particular Vein, and let you see what corrupt Blood runs there; in each severally.

Now the more general Parts of it, which express its general Nature, are (as they are usually dissected by Divines) two.

*First*, A total and utter Emptiness and Privation of all that Righteousness and true Holiness which God first created in Man, and which the Law of God requires.

And, *Secondly*, A positive sinful Inclination to all that is contrary to Grace, namely, a proneness to all Sin, of what kind soever, which any Law of God forbids; which positive Sinfulness is divided into two parts. 1. The inordinate Lustings of the Faculties after things earthly, fleshly, sinful. 2. An Enmity unto God, and unto what is holy. Or, if you will, you may quarter this our inherent Sinfulness into four parts, and that according to the Section of the most curious Anatomist, the Apostle *Paul*, as it is to be seen, *Rom.* 5. from *ver.* 6, to 11. where, to set forth the Greatness of the Love and Grace of God in Christ, he aggravates the Disease of our Natures and Condition, of which Grace was the Remedy. For as the Greatness and Desperateness of the Disease commends the Remedy, so God commends his Love, (they are his words, *ver.* 8.) *in that whilst*, first, *without strength*, secondly, *ungodly*, *ver.* 6. thirdly, *Sinners*, *ver.* 8. yea *Enemies*, *ver.* 9. *Christ died for us*.

Which may seem to import out four degrees of the Corruption of their Natures and Lives, for whom Christ died, especially of their Natures, as the first of them (*without strength*) implies: which Gradation plainly comprehends the full

Book II. full Distemper of Man in the general Nature of it. And these Degrees may come under our former Division, wherein are distinguished the Corruption of Nature into that, which is, (1.) Privative, which the Apostle's Words (1. *Ungodly*, 2. *Without strength*) import. (2.) The positive Part of it, which includes, 1<sup>st</sup>. The Inclination and Disposition of Sinners to all Evil. 2<sup>dly</sup>. *Enmity to God, and all that is good.* But we will take them as the Apostle hath set them down, in so many several degrees of our Sinfulness.

The first and lowest Degree is *Weakness*,  $\alpha\sigma\upsilon\lambda\epsilon\alpha$ , which implies want of Power and Ability as to help it self, and to come out of that Condition, so unfitly to be used in the Service of God: for, 1 Cor. 15. 43. the same word is used to express a dead Carcase, that is buried and sown in Weakness, so as that dead Trunk is unable to stir, and is unfit to be used any way, and is fit for nothing but to be buried: so are we as dead *in Sins and Trespases*, Ephes. 2. 1. so as we could stand God no way in stead, nor help our selves, but were fit for nothing but to be buried in Hell, which is our own Place.

The second is *Ungodliness*, as being wholly cut off and estranged from God, and all the Life of Grace, which was the cause of our Impotency. And as there is not one spark of Grace left, so there is an Aukwardness and Unapplicableness to what is good, yea, a Renunciation, denying of what is good, as well as a Weakness and Unfitness for it: both which, as being primitive, I make the two Parts of the first general Head, *viz.* an Emptiness of all Good.

The third Degree is, That they are *Sinners*, as they have nothing in themselves which leads them to God, or which can be employed for God: they are thereby also become prone and inclined to Sin and nothing else; for *Sinners* properly notes out one, in whom the *habitual Disposition to Sin* prevails.

The fourth Degree, which is further than this, is, That they are *Enemies*, and that is in their Natures too, *Enemies in their Minds*, Col. 1. 21. as fighting against all the Means that should deliver them out of this Condition, opposite to God and all Godliness, in themselves irrecoverable. They are not simply such as are ungodly, and so will do nothing for God, or without Strength, as unable only, but Enemies to him and all his Ways.

And both these last are positive Acts, and so to be reduced as the Parts of the second general Head.

The first Branch of inherent Corruption, is an Emptiness of whatever is holy and good in the several degrees of it. Rom. 7. 18. that which is here called *Flesh*, is an emptiness of all Good and Grace. And is not this a great Accusation laid to the charge of our Natures, if it can be proved, that there is nothing good in them, not a Spark or Dram of the least Godliness, or Grace, or Power to do any Good? Hath not this cause to humble a Man, and pull down all the fly-blown Conceits of our selves, that by Nature thou hast nothing in thee which should make thee acceptable in the Eyes of God, but that thou art a Lump of *Terra damnata*, as the Chymicks call it, namely that which is the Dross of their Distillations, out of which they have distilled all that is good or useful; or rather, to use the Scripture-Comparison, cursed Earth? 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 Briars, is rejected, and is nigh unto cursing; whose End is to be burned.* Cursed Earth, I say, which hath not one good Seed in it, able to bring forth nothing but Briars and Thorns, not one good Herb meet for the Dressers Use; this is nigh to cursing, and the End of it is to be burned. Our Natures are like the Basket of rotten Figs, as God compares the Jews, Jer. 24. 2, 3. which were bad, and very bad, as they could not be eaten, good for nothing but to be seized on as bad Wares, and openly burnt: for you use to preserve nothing but that which hath some Goodness in it; neither would God destroy Infants and damn them for ever, if there was any Goodness in them: As in Isa. 65. 8. a Vine that hath but one Cluster of Grapes on it, one says, Destroy it not, *for there is a Blessing in it*, some good and blessed thing which it is a pity to have destroyed. And so likewise in 1 Kings 14. 13. because *Abijah* the Son of *Jeroboam* had some good thing in him towards the Lord his God, therefore God had a care of him to keep him from the Evil that

that was to come, and brought him to the Grave in Peace: Ay, *but thou hast no good thing towards the Lord thy God in thee*, and therefore thou hast cause to judg thy self not worthy to live, and mayst wonder that thou wert not destroyed e're this: and it may humble thee; for nothing lifts up, but an Opinion of some Goodness in one; and therefore the contrary may bring thee as low as nothing, to reckon every Creature in their kind better than thy self; for they retain most of their native Goodness which God put into them, and are good for those Ends they were at first appointed: but thou (to use Christ's Comparison) art as Salt whenas it hath lost all its Savour, and is fit for nothing but the Dunghil, because though it hath a Being still, yet it hath lost its Goodness to that good end for which it was appointed: And so thou, being at first seasoned with Grace, whereby thou shouldst have glorified God, which was the adequate End for which thou wert created, having now lost that Seasoning, art now good for nothing, (though thou hast a Being in thee still) for, *bonum & finis convertuntur*, nothing is good further than it tends to its End; and so far as it is unfit for its End, it is said to grow naught. Now thou art by Nature altogether unserviceable for God, to glorify him; and therefore all that is in thee is naught; yea, and as thou hast cause to humble thy self, and think ill of thy self for this, so also to hate thy self; for we naturally love nothing but what is good.

Now to prove and make this good unto you:

First, Consider that one Place, *Rom. 7. 18. For I know, that in me (that is, in my Flesh) dwelleth no good thing: for to will is present with me, but how to perform that which is good, I find not.* Says St. Paul, *In me (that is, in my Flesh) dwells no good thing*, that is, no Grace; for the Goodness he there speaks of, is a spiritual Goodness opposite to Sin; *ver. 17. Now then, it is no more I that do it, but Sin that dwelleth in me.* And St. Paul speaks this of his unregenerate Part, which he calls *Flesh*; and though he being regenerate, and having another [I] in him, as he says in the 17th Verse, which gave ground to that blessed Distinction, *In me (that is, in my Flesh) dwells no good thing*; as implying that there was something in him that was not *Flesh*, that had some good thing in it. Yet take a Man as born into the World, and not born again, and he is nothing but *Flesh*: *That which is born of Flesh, is Flesh*; that is, there is not that thing in him which is not *Flesh*, and therefore there is no Good at all in him: and therefore, *Job 11. 12. he is called empty or hollow Man*, as it is in the Original, and in the Margent so noted; void and empty of all Wisdom, much more of spiritual Wisdom, Grace and Goodness; and this by Birth, for it is said, *that he is born as empty of it as a wild Asses Colt*; in the next words, he is a mere empty thing, in respect of any Good. And answerably the Apostle speaks, *Rom. 3. 10, 11, 12. As it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God: They are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one. There is none righteous, none that hath the least spark or part of Righteousness or true Wisdom*; for *ver. 18. he says, The fear of God is not before their Eyes*; which yet you know is the beginning and first step to Wisdom, *Prov. 1. 7. that is, to Grace and Righteousness*; and if you will see reason for it,

1. *Adam* lost all Grace and Goodness by his Fall, and therefore we too; and so our Natures must needs be brought forth stripp'd of all: Now if *Adam* did not lose all Grace at his first sinning, then it must have been with him as with a regenerate Man now in the State of Grace when he sins, of whom the Apostle says, *The Seed of God remains in him*, 1 John 3. 9. And if so, then *Adam* needed not to have been born again, and so nor we, if any such Seed remained, which was not wholly expelled; for to be born again, is to have the immortal Seed put into us, 1 Pet. 1. 23. and Christ says, *Therefore we must be born again*, that is, by a new Work of the Holy Ghost: We must have this Seed sown anew in us, because we are nothing but *Flesh*, which *Flesh* hath no good in it, and therefore it is said, the *new Man* must be *created again*, Col. 3. 10. which is renewed in Knowledg, after the Image wherein God created him at first, as having now in his corrupt State wholly put it off, as was the Condition of *Adam* after

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after his Fall, who says of himself, *Gen. 3. 10.* that *he was naked*, as having lost every piece of that Image, and so had no Goodness to cover him, as I proved afore.

2. If *Adam*, then we all by Nature have not the Spirit of God dwelling in us, and then we have no Grace, not the least Spark dwelling in us: and so *contra*, if we had the least Grace, then also we must have the Spirit dwelling in us; for as the Sun maintains Light, so the Spirit, Grace: and, as take the Sun out of the World, and all the Beams of Light vanish; so take the Spirit away, and you take all Grace away also; for he is the *Father of Lights*, and *God of all Grace*. Now what saith the Apostle, *Rom. 8. 9.* *You are not in the Flesh, but in the Spirit, if so be the Spirit of God dwell in you.* And so if the Spirit of God dwelt in us by Nature, then (according to the Apostle's Argument) by Nature we were not in the Flesh; but so we are, *all in the Flesh, and in the gall of Bitterness*, as a Fish in Water; *even Flesh it self.* For *being in the Flesh*, is used to express our natural Estate, as *Rom. 7. 5.* *For when we were in the Flesh, the Motions of Sins which were by the Law, did work in our Members to bring forth fruit unto Death.* Whilst we were in the Flesh, that is, whilst we were unregenerate, in our natural Condition, and therefore during that State the Spirit of God dwells not in us. And in *Jude 19.* speaking of carnal Men, he says, they are *sensual, and have not the Spirit*, that is, dwelling in them; and if so, then no good thing, no Grace dwells there.

And if this be true, have you not cause to humble your selves for this Nature of yours as above measure sinful? For it is not a bare negation of Grace that is in you, but an emptiness and privation, which is *caentia entitatis debita inesse*, the want of a Goodness which you ought to have: for this Grace which thou wantest, ought to be in thee, and that not only by the meer Law of Nature, as the power of Seeing ought to be in that Eye that is born destitute of it, but it ought to be there by the Law of God, which requires that all Grace should be in thee, and that you should be fill'd with Grace, and abound therein, enriched with every Grace, and nothing wanting. But now in thy Nature there is not any one kind of Grace, nor any one degree, no not the least: and therefore thou art to humble thy self, as in this respect guilty of as many Sins as there are Graces, and degrees of Graces wanting; for the want thereof is a Sin, be it but of the least. If that Servant was condemned that did not increase the Talent given him, though he brought his Master his own again, *Mat. 25. 24.* how much more thou who hast lost it all? especially seeing every Grace is so precious a Talent, which God gave Man at first, and no Creature else. As Faith is called *precious Faith*, *2 Pet. 1. 1.* so Love may be called precious Love, which also he gave him as a token of his dearest Love, as his Image and Picture to remember him by.

Yea and further; Look how many Parts and Branches of Graces there were at first implanted, and they are innumerable; so many Sins art thou guilty of. Now there are innumerable Graces, *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.* There is a bundle of them, all things belonging to Godliness; he speaks of them as of many, *these many*, several Limbs of that glorious Image. And Christ tells us, that a good Man hath a *good Treasure* in his Heart. A Treasure notes out Variety and Abundance. Yea, look how many several Branches there are of the Law affirmative, look how many several Duties God requires, so many several Graces there are, for Grace is but the Law written in the Heart: So many Sins art thou to humble thy self for, in that thou wantest all these Graces through the Ungodliness of thy Nature.

And now as for these particular Parts of it before-mentioned, wherein this Emptiness consists: *First*, A want of Strength. *Secondly*, Ungodliness: I will speak something of them, tho not much.

*First*; You see it is a want of Strength to any thing that is good, *αδυναμία*, which word being taken from dead Corps, as the word is used, *1 Cor. 15. 43.* may well besit us, in regard of this Emptiness of all that is good.

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For



For 1. It is not only the Weakness of Men in a Consumption or Sickness, that have some Life or Strength, though joined with much Feebleness; for this is said of regenerate Men, *Heb. 12. 12. Wherefore lift up the Hands that hang down, and the feeble Knees. Strengthen the Hands that hang down,* as unable to stir to what is good; *and the feeble Knees,* which is spoken of such as were regenerate Men, that had some Strength, yet Feebleness joined with it: That as a Man that is weak, and yet hath some Life, yet through Weakness is scarce able to stir; or when he comes to raise himself, falls down again in a Swound: Such may be the case of regenerate Men, that have some Life, as being indeed more than Flesh, as was the case of *St. Paul, Rom. 7. 18. To will is present with me, but how to perform I know not,* not having Strength wherewithal; *for in my Flesh dwells no good thing,* that is, no Strength to do any Good.

Neither, 2. is it only as the Weakness of a Man out of Joint, all his Bones being displaced, though this also is most true; for *Gal. 6. 1.* when a Man falls into Sin, set him in Joint again, says the Apostle, *καταρτιζετε,* for that Fall breaks all, and so weakens a Man for whatever is good.

But 3. It is as the Weakness of a dead Man, for so the word *ἀσθενεία* is used, *1 Cor. 15. 43.* and so we are said to be dead in Sins, *Ephes. 2. 1.* not having the least principle of Life to stir to what is good.

See his Exposition on *Ephes. 2. 1.* in Vol. 1. of his Works.

Yea, 4. It is not only a want of an active Principle to stir, but also a want of a passive Fitness, an Unwieldiness and Unfitness to be used or employed: so it is with a dead Man, and so with us; therefore it is said of us, *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. Unapt, unfit for to think any thing;* it is not only a want of Sufficiency, as if we had strength, but only so weak as it were not sufficient: But further, it is *Inidonetias, Inaptitudo,* (as *Beza* reads it) an Unwieldiness to it. Therefore we are said, not to be meet Vessels, till this Corruption is purged out, for God's Use, to be employed for him, *2 Tim. 2. 21. If a Man therefore purge himself from these, he shall be a Vessel unto Honour, sanctified and meet for the Master's Use, and prepared unto every good Work.* And in *Psal. 14. 3.* and *Rom. 3. 12.* we are said to become unprofitable, *ἄχρηστοί ἐσμεν,* unfit for use; and in the Hebrew of the Psalm it is, *Spume instar putruerunt,* as *Beza* observes, become even as putrified Froth: Froth in it self is unfit for any thing, much more putrified Froth, which until sweetned, can be put to no use. Or, as the Prophet compares us, *Ezek. 15. 34.* we are like the Wood of a Vine, which you cannot make a pin of to hang any thing on; so nor of our Nature, but we are *reprobate to every good Work,* *Titus 1. 16. They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good Work reprobate.* And this the word *ἀσθενεία* plainly imports.

ἄχρηστοί ἐσμεν

Secondly; A second and further Degree of emptiness of Good, is, That our Natures are ungodly. As the other notes out an impotency and weakness to any Good in general, agreeable to any part of the Law, this more particularly an inability and averfeness of Mind to sanctify God, (for whom, and by whom are all things) either in our Hearts or Lives; so that suppose we have strength to do any good things, tending to the good of our selves and others, to be good Subjects and good Common-wealth's-Men; suppose we had Strength and Hearts to all Duties of Righteousness, to Men and our selves, and do them as exactly as ever *Adam* should have done, and should give our Bodies to be burnt for the common Good, (as some of the Heathen Romans sacrific'd their Lives for the Good of their Country;) yet, as *St. Paul* says, of wanting Charity, *it is nothing;* so may I say, We still being without Godliness, may truly be said to be empty of all Good, and all this to be nothing. For as God himself is said by way of Eminency to be only good, *There is none good but God, Mat. 19. 17.* (for no Creature is good otherwise, than as it hath a derived Goodness from him) so indeed nothing in Man can be said to be good, unless it ariseth from a Principle of Godliness in us, which springs from God, and tends to him again. Therefore is that Distinction made, *1 Kings 14. 13. And all Israel shall mourn for him, and bury him: for he only of Jeroboam shall come to the Grave, because in him there is found some good thing toward the Lord God of Israel, in the House*

BOOK II.

of Jeroboam. *Abijah* is said to have some good thing in him, (but how?) towards the Lord his God. And oppositely it is expressed of *Israel*, *Hof. 10. 1.* *Israel is an empty Vine, he bringeth forth Fruit unto himself: according to the multitude of his Fruit, he hath increased the Altars; according to the Goodness of his Land, they have made goodly Images.* *Israel* is said to be an empty Vine, when as yet in the next words, it is said to have brought forth Fruit to it self; how then empty? because though it was fruitful, yet it was not fruitful to God, as those are who are united to Christ, *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.* So let what Goodness soever be in thee, either of Ingenuousness of Nature, or Parts of Wisdom or moral Vertues; as *Hof. 6. 4.* hypocritical *Ephraim* is said to have Goodness in him; as empty Ears of Corn on the House-tops, are called Corn; yet if Godliness be wanting, which is as the Kernel in the Husk, a Man is empty of Goodness still, and the reason is, because *finis & bonum convertuntur*, all things that tend to any end, receive Goodness from their End they tend to. Now God was the immediate adequate End for which our Nature was made, *viz.* to sanctify him: and therefore if that be wanting in thy Nature, which should carry thee on to him as the End, then all in thy Nature ceaseth to be good, notwithstanding that any other Goodness, serving for other subordinate Ends, may seem to be in it.

Now I will but in brief explain to you, what this Ungodliness is, which I will do:

First of all, In the general.

Secondly, In the Particulars.

I. In general. *It is a want and emptiness of those Dispositions and Abilities in our Natures, whereby once we were enabled and enclined to sanctify God as God.*

1. I call it a want of that which once we had; for otherwise we could no more be call'd ungodly, than the Stones can be termed blind. And therefore at the first God planted in our Natures such Dispositions, whereby we were inclined thus to sanctify him, which he planted in no Creature else except the Angels. But as in the Body, to the other Members it is necessary there should be an Eye, to behold things without it self; so besides, among the rest of the Creatures it was requisite that there should be some made, that might behold God in all his Works, and sanctify him in all, which Men and Angels were made to do. Therefore I express what this Ungodliness is a want of, namely, to sanctify God as God: for so, *Rom. 1. 21.* *Because that when they knew God, they glorified him not as God, neither were thankful, &c.* It is expressed, *they worshipped him not as God:* for as if we do not fear, reverence and honour a King as a King, we dishonour him; so if we do not so sanctify God as we ought to do, we do it not at all. Now then God is sanctified as God, when he is known and exalted above all, in all the Faculties of Soul and Body; *Psal. 46. 10.* *Be still, and know that I am God: I will be exalted in the Earth:* that is, conceive and apprehend of me as I am in my self, with such Thoughts as are fit to be had of my Greatness, Holiness, Majesty, &c. and accordingly exalt me above all, set me up above all things in your Desires, Fears, Loves and Rejoicings, and as a Commander of all, as your chiefest Good and chiefest End. When you do so, then you sanctify him as God.

Now because the Mind and Heart of Man is no way able, nay utterly unwilling to do this, therefore we are by Nature ungodly Persons, without Religion, and therefore also without God in this World, *Ephes. 2. 12.* *That at that time ye were without Christ, being Aliens from the Common-wealth of Israel, and Strangers from the Covenants of Promise, having no Hope, and without God in the World.* As a blind Man is said to be without the Sun, because he sees it not, or an evil Servant without a Master, when he is not disposed to love, fear, or do any thing in reverence to him; so now are we so cut off from God every way, and estranged from him, as *Coloss. 1. 20.* that it is with us, as if there were no such God in the World, and it is thus with us as to every Faculty. So the Apostle *Paul* applying that Place of the Psalmist to this Corruption

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tion of Man's Nature, *Rom. 3. 11, 18.* *There is none that understandeth, there is none that seeketh after God: There is no fear of God before their eyes.* He says, there is none of them who either understands God, or seeks after him, or fears him; neither, first, are their Understandings capable of such sanctified Thoughts as are to be had of him; neither, secondly, are their Wills capable of being moved to set the Man a-work to seek after him; neither, thirdly, will his Affections be stirred with sanctified Fear, or Love, or Joys in him; for if any Affection was apt to stir, it would be Fear: now he says, That the Fear of him is not before their Eyes; so as all Faculties are empty of this Ability to sanctify God at all as God, till God by his exceeding precious Promises in Christ, makes us again partakers of a Divine and God-like Nature, *2 Pet. 1. 4.* and by a new Covenant makes us new Hearts; to be able to know him, *Jer. 31. 33, 34.* and *24. 7.* and puts his Fear into our Hearts, *Jer. 32. 40.* for by Nature there is none of these there, but we are Lumps of all Ungodliness; and every Faculty we see is empty of all Good.

II. And for Particulars, it were infinite to go over all the Ungodliness in the Nature of Man.

1. For the speculative Judgment and Understanding is so far corrupted and darkened, as it would of it self, if left to it self, think there is no God, *Psal. 14. 1.* *The Fool hath said in his Heart, There is no God.* Fools; not Idiots, but all unregenerate Men, (for he speaks there of the universal Corruption of Man's Nature) having Sayings in their Hearts, There is no God. And if such Thoughts be dispelled by Light put into corrupt Nature, as *Rom. 1. 19, 20.* by God himself manifested out of the Creatures, his eternal Power and Godhead; yet by Nature they are but as Men groping in the dark, *Acts 17. 27.* and the wisest of them confessed but an unknown God, *ver. 23.* and though Men have this glimmering Light, yet they became vain in their Imaginations, *Rom. 1. 21.* If not thinking him, as the Gentiles did there, *Acts 17. 29.* like the Creatures, yet their Hearts are filled with Under-conceits of him, they know him not as God, limiting his Power; as they did, *Psal. 78. 41.* *Yea, they turned back, and tempted God, and limited the Holy One of Israel.* How did they limit God? why, by lessening his Power, *ver. 19.* *Yea, they spake against God: they said, Can God furnish us a Table in the Wilderness?* And though they saw he smote the Rock, *ver. 20.* yet, Can he give Bread also? thought they. Unregenerate Men secretly deny God's Providence, *Hos. 2. 8.* *For she did not know that I gave her Corn, and Wine, and Oil, and multiplied her Silver and Gold, &c.* Unregenerate Men are not able to see that it is God who is the great Householder of the World, that layeth in all the Provision which the Earth bears; Or else they deny his Omniscience, saying, as they in *Job 22. 13, 14.* *Thou sayest, How can God know? Can he judg through the dark Cloud? He walks in the Circuit of the Heavens, &c.*

And if these Conceits be dispelled in the speculative Part, as in us that know the Word; yet unregenerate Men knowing God notionally, sanctify him not in their Thoughts, according to their Knowledge, for they think not of him daily: *Psal. 10. 4.* *God is not all in their Thoughts.* Men spend the dearest of their Thoughts on Honours, Pleasures, Riches, but God is not found amongst all their Thoughts; and though they can remember and think of every Toy and Trifle that belongs to them; *Can a Woman forget her Ornaments,* as things she cannot be without? *but my People have forgot me days without number,* *Jer. 2. 32.* Yea, and if the Thoughts of God will needs come in and thrust themselves upon them; yet the Thoughts of him are but, as *Ahab* spoke to *Elijah,* *1 Kings 21. 20.* *Hast thou found me, O mine Enemy?* So they wish they could forget God, because he damps their Mirth. *Rom. 1. 28.* they like not to retain God in their Knowledge; or they say, (as it is in *Job*) *Depart from us, we desire not the knowledge of thy Ways,* *Job 21. 14.*

2. For their practical Judgments, those whereby their Lives are guided and steered, it is most certain; that however they profess they know him, yet they deny him, *Titus 1. 16.* deny him they do in their Works, and therefore first in their practical Judgments, which is the Court where all Acts are first passed

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e're they come forth to Action; and so those that can discourse of God and all his Attributes, are yet utterly ignorant of him; *Jer. 2. 8. They that handle the Law, (open it and expound it, and God in it) yet knew me not.* There are certain fixed Principles which the whole Man is guided by, contrary to what else he knows of God; and there are Sayings in the Heart, That there is no such God as the Word describes him to be. Thus in *Psal. 10.* what is the reason that is there given why a wicked Man doth persecute the Poor? *ver. 2.* curseth and deceives, speaks Lies? *ver. 7.* and secretly lies in wait to murder the Innocent? *ver. 8, 9.* Why, *ver. 11. He hath said in his Heart, God hath forgotten, he will never see it.* And would Men else commit Sins in secret, which they dare not do before Men, if they had not this Principle as most certain in their Hearts? And so in *Psal. 50.* the Hypocrite who knew God well enough in his speculative Understanding, *ver. 16.* yet *ver. 18, 19, 20.* is full of Theft, Adultery, evil Speaking and Slander; and what is the reason? *Thou thoughtest I was a God like thee,* that would approve of thy Ways and Courses, and as one who delights in the same Ways himself: They imagined God like themselves, and by this Principle they walk from day to day, and think their Estates to be as good as the best: and this is the reason why Men are secure and careless, and settled upon the Lees of all kind of Sins, and grow old in them; *Zeph. 1. 12. They are settled on Lees, and say in their Hearts, God will neither do good nor evil.* Though indeed Men speak not this, nor profess this, yea, know the contrary; yet this is the Rule they go by, and therefore Men grow old in Sin, secure and fearless.

And in their Wills and Affections, they are utterly taken off from him; seek him they will not, to enquire for him, *Zeph. 1. 6.* much less draw nigh to him, as unto their chiefest Good; *Zeph. 3. 2. She drew not near to her God,* but can be content to live estranged from him from the Womb, *Psal. 58. 3.* and go a whoring from him, *Psal. 73. 27.* after their Lovers, and after them they will go, *Hos. 2. 5.* loving of Pleasures, even every Vanity, rather than God, *2 Tim. 3. 4.* forsaking God, *Jer. 2.* though a Spring, and that of living Waters, that offers it self as a Spring, and is perpetual; and they are so averse from God, as they will rather dig for Water, for muddy Water, and that in broken Cisterns, than come to this Spring, contemning all the Goodness that is in him, and having empty Pleasures in this Life to live upon, as 'tis in *Job 21.* spending their Days in Wealth, &c. *ver. 13.* they say to God, *Depart from us,* (we are well enough) *ver. 14. We desire not the knowledg of thee or thy Ways,* whereby we may come to enjoy thee, *ver. 14.* for, *What is the Almighty, what Excellency or Goodness is there in him, that we should serve him?* that is, what Worth is there in God, that might allure us to serve him; and what advantage would it be to us, if we should pray to him? what Good is got by our Acquaintance and Fellowship with him? And as they contemn his Goodness, so also his Greatness and Power; and as they care not for his Friendship, so neither for his Hatred, and all he can do unto them: therefore, *Psal. 10. 13.* they are said to contemn God: and *Psal. 36. 1.* their daring to offend him shews as much, proclaims to all the World, that *there is no fear of God before their eyes;* they say so in their Heart, saith David, *There is no fear of God before their eyes:* And I cannot but judg so, saith he, for the thing speaks it, when Men dare swear and be drunk, lie, whore, break Sabbaths, contemn the Saints, and do thus from day to day, it speaks in all ungodly Mens Hearts, *that there is no fear of God before their eyes;* they fear not to offend him to his Face, when their Consciencences tell them he looks on. Thus they are said to sin to God's Face, *Gen. 13. 13.* they sinned before Jehovah, as it were before the Presence of a Judg, yea hardning themselves against his Fear: and if they may be brought to fear or seek him, (as out of Self-love they may) yet it is not for himself, *Hos. 7. 16. They return, but not to the most High;* fear his Goodness they do not; and for himself they do not seek him, as godly Men are said to do, *Hos. 1. 35.* and if they do draw nigh to him, yet it is out of Flattery, *Psal. 78. 34. When he slew some of them, then they sought him,* *ver. 36.* but they did but flatter him; they seek not his Friendship for it self, *ver. 37. Their Hearts were not right with him;* so as, though they draw nigh with their Lips, yet their  
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*Hearts are far from him, Isa. 29. 17. It is not out of a Delight in his Goodness and Holiness, so as to take him to be their Portion: Job 27. 10. Will the Hypocrite delight himself in the Almighty? And though Men may seem to delight, as Isa. 58. 2. They take delight in approaching to God, out of a carnal Sweetness they find in his Mercy, &c. yet it is no such Delight in God, as considered in his Holiness and Purity; and therefore they continue not to do so long; Will he pray always? saith Job; And why not always? because he delights not in God, Job 27. 10. And for doing him any Service, first, they cannot if they would; Rom. 7. 8. They that are in the Flesh, cannot please God. Serve him they may with a Form of Godliness, but not in the Life and Power of it: Josh. 24. 19. they thought they could, but Joshua tells them they could not; for he is a holy God, whom nothing but holy and spiritual Service, out of a pure Heart and single Eye, will content. Jer. 4. 21. But these are wise to do evil, but to do good, know not how to go about it; if they could, yet they would not, for they have no Hearts for any thing but for Sin; Jer. 22. 17. But thine Eyes and thine Heart, are not but for thy Covetousness, and for to shed innocent Blood, and for Oppression, and for Violence to do it. And though in some Fit they take up Resolutions to serve God, as in Deut. 5. 29. yet even then God doth complain they want Hearts to set seriously to it, and therefore are soon weary. Amos 8. 5. When will the Sabbath be gone, or Prayer be over? They will not always pray, Job 27. 10. And take them out of their Fits, and they desire not to hear of their Duties, or to come nigh any Ordinance wherein God is manifested, as in Job 21. 14. We desire not the knowledge of thy Ways.*

Chap. 6.

*The Objections answered, which are made against the Doctrine.* 1. That those excellent Qualities, and Endowments of Mind, which are in Men unregenerate, evidence that their Natures are not destitute of all Good. 2. That there are in the natural Consciences of Men, Principles of Good directing them, and in their Wills some inclining Dispositions to what the Law of God commands; and therefore that Man's Nature is not utterly empty of all Goodness. In Answer to the first, That though there is a natural Goodness in such Endowments, yet being seated in the corrupt Nature of Man, they are tainted and infected by it, which spoils all that Goodness which otherwise is in them. In Answer to the second Objection, That the Light of natural Conscience hath not the same real Goodness as the Law hath, but is only a Picture and Shadow of it: That those Principles of Morality and Honesty in the Conscience, do not result from Nature, but are owing to a higher Cause: That God for the preserving of Order in the World, hath instill'd them into Man: And that this is a common Benefit of his Mediation.

**W**E have seen how full of Ungodliness the Heart and Nature of Man is. Now against this Truth there is much objected, How that much Good may be found mingled with the Natures of Men unregenerate. I will ascend in the Objection by degrees.

*Object.* 1. Not only many excellent Abilities and Endowments of Mind, concerning things natural and political, (which I will not much insist on, yet mention) such was the Wisdom of *Achitophel*, whose Counsel in Matters of State, was as the Oracle of God, 2 *Sam.* 16. 23. Such is still in manual Trades, whereof wicked Men have been Inventors, as *Cain* and *Tubal-Cain*, the first Inventors of Tillage and working in Brass, &c. *Gen.* 42. 22. All which being Gifts from God, for he teacheth Men Discretion to till the Ground, *Isa.* 28. 26, 29. They plow (as I may allude to it) with his Heifer, and his Spirit fills Men with Wisdom to work on Brass, which was *Tubal-Cain's* Invention: and he gives Wisdom to States-men to rule Monarchies and Kingdoms, 1 *Kings* 3. from 9 to 13. All these, I say, being Gifts from him, must needs be granted to be good: *Every good and perfect Gift comes from above*, James 1. 17. These therefore are good, and yet they have place in wicked Mens Hearts.

*Answer.* But the Answer to this is easy, and therefore I will not insist on it, namely:

1. That indeed these are good things, and are therefore Ornaments to corrupt Nature; but yet they are good only, but as every Creature is said to be good,

good, 1 *Tim.* 4. 4. with a natural created Goodness, but which reacheth no higher. Now many such good things we grant to be in Men, though Devils by Nature, as the Substance and Faculties of their Souls: and so these good Endowments, which are super-inducted and infused by the Spirit of God for the good of Men, whilst these live in Societies together, without these several Endowments the World could not stand, nor a City be inhabited: But when it is said, there is no Good in the Nature of Man, such a Goodness is meant, as in *Rom.* 7. 12. is attributed to the Law, which is there said to be *just, holy and good*: So that a spiritual, holy Goodness is denied to be in Man's Nature, such as might make us acceptable to God. We deny not but there is much natural created Goodness, such as is in other Creatures, which yet God hath no pleasure in, when they are not found in the way of Righteousness, that is, joined with Holiness and Righteousness. *He hath no pleasure in Man's Legs,* *Psal.* 147. 10. that is, by a Synecdoche, in no outward Endowments of Body or Mind: They are all but as Gold Rings in a Swine's Snout, as *Solomon* speaks of the Beauty of the Body without Grace, *Prov.* 11. 22. So these Beauties of the Mind are but as Pearls in a Toad's Head, and so lose their Excellency, or are but as Flowers stuck on a dead Corps.

2. So as though in themselves these Endowments have this natural Goodness *in abstracto*, or abstractedly considered, as they are in their own Nature; yet take them *in concreto*, as they are seated in a corrupt Mind, they are unclean and abominable things in the sight of God; For why? All these Gifts are poisoned and infected, yea, and make the Source of Sin the greater, and to work the more strongly. As Wine when it is poisoned, though the Wine be good, yea and good against Poison, yet when Poison is in it, it adds strength to the Poison, and makes it work more violently and speedily: so all Wisdom and good Gifts that are in them, make them the more wicked. The Wisdom of the Flesh *is Enmity against God*, *Rom.* 8. 7. God therefore looks upon all these, as things that make his Enemies stronger against him: And therefore you that are Scholars, and have good Gifts natural and acquiste, yet you wanting Grace, these make you so much more abominable in God's Eyes; God looks upon you as stronger Enemies, and so you will prove: as *Agur* says of himself, having Gifts in him, *Prov.* 30. 2. that he was by Nature *more brutish than any Man*, than others that had not so large Parts. The finest, freshest Tempers are aptest to take the Plague or Small-Pox, and be fullest of Boils and Sores when these Diseases doth take them; and the purest Clothes take greatest and deepest Stains; so the finest and most acute Wits are capable of the fullest and greatest Sins: Do not then think that God will spare thee for them; thou thinkest it pity so fine, so green a Wit, having such Workmanship bestowed upon it, should be burnt; nay, but thy green Wit makes the Fire the hotter.

*Object.* 2. But yet the Objection which in this Point presseth us most, is, That in Man's Nature there are not only such things, as these which are naturally good, but which seem to participate of a higher kind of Goodness, even a Conformity in some measure to the Law; and such a kind of Goodness is found both in Mens Minds and Wills.

*Ans.* 1. In the Mind and Conscience there are Principles and Seeds of Divine Light and of the Truth of the Law, sown, which have the same effects in them that the Law hath, *Rom.* 2. 14. *The Gentiles do by Nature the things of the Law, and shew the Effect (or Work) of the Law written in their Hearts.* For doth the Law condemn Sin? so doth this Light, and fights against it: Doth the Law take part with what is good? so doth this also, and cannot be bribed or hired to do otherwise; so that, *eadem prestat officia*, this Light hath the same effects in the Heart which the Law hath, as appears from *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven against all Ungodliness, and Unrighteousness of Men, who hold the Truth in Unrighteousness.* It is called *Truth*, and that such as opposeth *Unrighteousness*, and therefore Men imprison it; and it is not a Principle of natural Truth only, whereby we know the Works of God, but such as whereby we know the Divine Truth, and many parts of the Will

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Will of God; and therefore it must needs be good: for *verum & bonum*, Truth and Goodness are Twins; what is true, is good; yea, and look what kind of Truth any thing hath in it, such a kind of Goodness. Now this being more than natural Truth, must needs have more than natural Goodness in it; having the Truth of the Law in it, it must needs have the Goodness of the Law, and so be holy as the Law is, and just and good. 2. There is in every Man some part of this Truth, it is in all more or less, both in good and bad, for the Wrath of God is said to be revealed against all Men for detaining this Truth; the Gentiles had it written in their Hearts, *Rom. 2. 14.* and therefore some holy thing is in the Nature of Man. Yea, 3. as it should seem by Nature also; for, he says, *the Gentiles do by Nature the things of the Law, &c.* And *Jude 10.* speaking of ungodly Men that sin against their Light grossly, he says, they corrupt themselves in things they know *naturally*; that is, commit such foul Sins (for that is to corrupt themselves, *Deut. 14. 15, 25.*) as are against the natural Knowledge of their Minds. And doth not Nature teach you the contrary, says *Paul? 1 Cor. 11. 14.* Yea, 4. this abides there, dwells there, for it is written in their Heart; so as *Augustin* saith, *Non ipsa Iniquitas delet, Sin razeth it not out.*

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2. Answerable to these Sparks of Truth in the Mind, there are also Inclinations, Dispositions, Stamps, and Impressions upon the Will to some Good, conformable to the Law, that same *ἐν φύσει, bona indoles*, the Philosophers observe and speak so much of those good Dispositions, of Ingenuity, Modesty, *Love to those that love them*, as Christ says of the Gentiles, *Luke 6. 32.* the Characters of which appearing in the young Man, made Christ *love him*, *Mark 10. 21.* and these are indeed not transient but habitual Dispositions; as was of Justice in *Cato*, of whom it is said, *Cum rectè fecerit, aliter facere non potuit*; and therefore Continency, as a common thing to good and evil Men, is called a Gift, *1 Cor. 7. 7.*

This seems to be a great Difficulty, for much of this is true which hath been spoken, it requires therefore a large Digression to give Answer thereunto, for which we will consider and enquire into these four things concerning this Light of Conscience and moral Vertues.

I. What kind of Goodness is in their true and proper Nature abstractly considered.

II. Their Original and Spring, whence they came to be in Man's Nature, whether as the Endowments of Nature, so as they may justly be called ours.

III. Their manner of inhering in Man's Nature, how entertained therein; for, *quicquid recipitur, recipitur admodum recipientis.*

IV. Their manner of working therein, whether their Acts be properly and truly good.

All which will clear the Point, that there is no such good dwelling there, as seems to be objected.

I. Take this Light at its best, abstractedly considered in its own true, naked, real, abstracted Nature and Essence; and though I acknowledg it a Creature of God's, and therefore good with a natural kind of Goodness, yet I deny it to be good with that kind of Goodness which the Law hath in it, *Rom. 7. 12.* whatsoever hath been said to the contrary notwithstanding.

To examine which, let us have Recourse to the Places alledged, we shall find, and it is observable to this purpose, that the Apostle calls not this Light, *Rom. 2. 15. the Law written in the Heart*, but only *τὸ ἔργον τῆ νόμου γραπτὸν, the written Work of the Law*, that is, something which produceth many Effects, which the Law also hath, but yet it is not of the same Nature with the Law, for it is proper only to the Works of Regeneration, to have the Law written in the Heart, that is, such a Light and Disposition which hath the same holy and spiritual Nature that the Law hath, as Grace in a Godly Man's Heart is said to have; therefore *Jer. 31. 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 will be their God, and they shall be my*



my People. Thus to write the Law in the Heart, is said to be from the New Covenant, &c. To illustrate this by a Similitude, (which though it doth not, *omnibus quadrare*, as none do, yet will explain the thing) we see that in some Beasts that are *sagaciores*, of quicker Fancies, there are some things more than Sense, which are *umbra rationis*, as we use to call them, as in Elephants, &c. Yea also *quedam umbra* of some Vertues, as of Chastity, &c. both which are so called, because by virtue of these, they do many Works of Reason, and above Sense, that is, the same things which Reason in Men produceth; yet these shew not a true Principle of Reason written there, but only τὰ ἔργα, the Works of Reason, that is, some Effects answering to it. So in Mens unregenerate Minds there is extant also *umbra legis*, a shining and glimmering of the Law, a Light that is the Image of it, as *lumen est lucis*, as Splendor is of Light, or which rather we may call the Picture of it, (the true real Light of which is only written in the Regenerate) whereby they do τὰ τὰ νόμους, things of the Law, that is, some things about the Law, or which the Law commands; the outwards of it, or as *Beza* hath it, *eadem officia præstat quæ legis sunt facit*; as it forbids Sin, so doth this Light; as it condemneth for Sin, so also doth this Light condemn them for sinning.

Now to prove that this Light that is thus in them, is but as it were a Shadow or Picture of the Law, and therefore not of the same Nature with the Law, that word used, *Rom. 2. 20.* is observeable; *An Instructor of the foolish, a Teacher of Babes, which hath the form of Knowledge and of the Truth in the Law.* Speaking of the Light of the Law in a learned Jew, being unregenerate, he says, he hath *μὲρῶσιν*, a form of Knowledge, and of the Truth of the Law; which as it signifies the System of the Law in his Brain, or the Object of his Knowledge, so also doth withal intimate the Slightness of his Knowledge, for the kind of it, that it is but a Form, a Picture, an Idea of it, and this he speaks of in comparison to the real thing it self, and Power of it; for so in *2 Tim. 3. 5.* the word *μὲρῶσιν* is used, and this so in respect of those answerable Tinctures and Impressions of Piety and Vertue, which in the Objection are said to be in the Will, *Having a form of Godliness*, (says the Apostle) *but denying the Power of it*; that is the thing it self, and the powerful Effects of it. As that Goodness which is in their Wills, is there said to be but a Form and Picture of true Godliness; so in this place of *Rom. 2. 20.* the Light in their Understanding is said to be but a *Form of Knowledge*; the Word is the same now: If the Light that is engendred and lighted as it were immediately from the Law it self, be but *μὲρῶσιν*, a Picture of the Truth, then much more is the weak divine Light of Nature, that is but a weak Resemblance or Shadow of the Law. And that it is no more, and not of the same real Nature with the Law, appears by the weak Effects of it, for in *ver. 21, 22, 23.* all this Knowledge did not enable them to keep the Law, but they broke it notwithstanding. But though it should be granted to do the same things which the Law doth, yet the powerful Energy of it is wanting, which is to sanctify the Heart, which when the real Light of the Law it self, the Truth it self, comes into the Heart, it doth sanctify, *John 17. 7. Sanctify them through the Truth, thy Word is Truth.* But here the very Conscience it self it is seated in, remains (as I shall shew more fully afterwards) still impure, *Tit. 1. 15. Their Consciences are defiled*; and this is not said of it in part only, (as if in part only it remained defiled) for it is spoken in Opposition to a regenerate Man, whose Conscience remains defiled but in part, but this wholly; whereas had it a real Contrariety to Sin, as Grace and true Holiness hath, *Gal. 5. 17. [These are contrary:]* it could not come to reside in Man's Nature till Sin were in part mortified, and the Conscience purified by Grace, which in an unregenerate Man it is not, for both this Light and those moral Dispositions are symbolical with our natural Defilement, and are compatible with it in the Conscience not yet emptied of Sin.

*Object.* If it be objected, that this Light fights against Sin, as an Enemy, and likewise Mens unrighteous Natures against it, and therefore they are contrary.

I answer, That it being but the Picture of the Law, it is contrary to Sin, *representativè* representatively, not *essentialitèr* essentially; it hath a verbal testimonial Contrariety in speaking against it, but not a real natural Contrarie-

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ty to work against it, as one Contrary doth against another, so as to expel and overcome Sin; for it is but the Form of Truth, it wants the Power of it: and no wonder that though it be not the real Law, Men yet hate it; for as Grace makes a Man hate the Appearance of Sin, so Sin hates this Shadow and Appearance of Truth and Goodness. As it is said of the Panther, that it hates a Man so deadly, that it seizeth and preys not only upon a Man, but the Picture of him. This ground thus laid, the Answer to the former Objection is clear; for whereas, *Rom. 1. 18.* it is called Truth, I expound it by this *Rom. 2. 20.* that is, but as it were a *Form of the Truth*, the Picture of the Truth, which was in the Heart of our first Parents. And if you ask why hath it the same Name? I answer, Because that Pictures use to have the same Name given them, that the Persons they represent have; you say, That is the King, that the Queen, speaking of their Pictures; and therefore I acknowledg in the same sense, it is said to be Truth, wherein also it is called Goodness; but being but the Form of Truth, it is also but the Form of Goodness. And so, *Hos. 6. 4.* the light tinctures of Good that were wrought in *Ephraim*, which yet soon vanished, are called Goodness, *I by Goodness is but as the Morning-Cloud*, &c. yet is really but the *Umbra* of it thus expressed; not but that these moral Dispositions, and Light of Conscience, are a real thing created by God, but that, being compared with the Light of a regenerate Man's Mind, they are but the Picture of it; as *Aurichalchum* is a real Metal, yet but the resemblance of Gold, and so called false Gold.

And whereas it was objected, That it is more than simply natural Truth, and therefore hath more than a natural Goodness, as other Creatures have.

I answer: Confessing it hath, but yet still falling short of the Truth and Goodness that is in the Law, and pure Light of Conscience in a godly Man: For as in a Picture there is a double Truth and Goodness, the one natural in the Colours which are laid on, when they are true and good, and the other artificial, as it is a Picture; which is by so much the more said to be true and good, by how much it is more like him it was made for; but yet it cannot be said to have the Goodness which is in the Man himself: so this Form of Truth hath not only a natural Goodness which is in all Creatures, but also a further Goodness which you may call moral, or what you please, so you do not attribute the goodness of Holiness to it, which is attributed to the Law, whereof this is but the Picture. And consider withal, what things of the Law they are the resemblance of: As Pictures represent but the outward Lineaments, so this but the Letter of the Law; not the Law it self comprehensively taken, but τὰ τὰ νόμους, some things about the Law, outward Acts; and such Light reacheth no farther: therefore that Jew *Paul* speaks of, he says was *partaker of the Letter of the Law*, *Rom. 2. 27.* as the Gentiles only of τὰ τὰ νόμους, that is, the outward Rind of the Precepts of it, in what is to be done for the Matter, the Corps of it, as I may so speak; for *2 Cor. 3. 6.* the Law is said to have been to them only the Ministration of the Letter; and therefore *St. Paul* says of himself, that when he was a Pharisee, *Rom. 7. 6.* that he *served God according to the oldness of the Letter, not in newness of the Spirit.* Now the Letter of the Law, severed from the Spirit of it, cannot be said to be holy or good in that sense the Law is, (for *ver. 12.* *The Law*, says he, *is holy, spiritual and good*) no more than the Body of a Man can be said to be living when the Soul is gone; for when the performance of any Duty is severed from the right End, and from right Motives, to God it is but *bodily Exercise*, not *Godliness*, *1 Tim. 4. 8.* and therefore this Light not directing unto, nor expressing the Spirit of the Law, and not exciting a Man upon right Motives, nor raising up all in Man to God, it is not so much as the Picture of the Holiness of the Law, but only of the Letter, which severed from the Spirit, is not holy: for the Law is not *totum homogeneum*, but *heterogeneum*, consisting of Letter and Spirit, Body and Soul: and therefore, *Quicquid dicitur de toto, non dicitur de qualibet parte*; what is said of the whole together, is not said apart of every part. And suppose it did express the Inwards of the Law, yet still it is but the Picture, comparatively with the Light in a godly Man, which *Christ* calls the Light of Life, *John 8. 12.* that is, the living real spiritual Law; whereas the other is but dead and lifeless

lifeless, and can be said no more to be holy, than the Letters wherewith the holy and spiritual Law was written in upon the Stones, can have that Name: which Comparison the Scripture seems to allude to, *Jer. 31. 32. 33. I will take away the Heart of Stone, (alluding to the Stone the Law was written in) I will write the Law in your Hearts, and make them Hearts of Flesh, sanctified, altered, and made spiritual and holy as the Law is.*

Or, suppose it be the real Law, as it may seem in troubled Consciences it is by the real effects of it: *Rom. 7. 9. For I was alive without the Law once: but when the Commandment came, Sin revived, and I died.* When it kills and condemns, yet this is only the literal effects of it; so as still these effects may be called but literal Effects, and occasional Effects of it, for 'tis the Letter that kills; the holy spiritual Effects of it are to raise the Heart up to God, to sanctify the Heart, and these this Light wants, *2 Cor. 3. 6.*

Therefore to conclude: This Light of Conscience, and those moral Dispositions are no more acceptable to God, or good in his sight, than a Jew in the Letter was to him, *Rom. 2. ult.* When the Spirit in him was wanting, his *Praise is of Men, not of God;* and therefore, as the Opposition shews, was not approved of by God. Nay further, these appearing good Dispositions, in regard of the Persons they are in, may be said to be abominable; *Prov. 21. 27. The Sacrifice of the Wicked (because a wicked Man) is abominable, much more when he brings it with an evil Heart.*

*Use.* These Truths, though they seem but Notions, yet they much serve and tend to Practice: For do not these Acts of enlightened and natural Conscience deceive many? Therefore to think they have Grace, many, because they have been troubled for Sin, therefore conceive their Estate good; or, because Conscience checks and fights against Sin, so as the Light which God sets up as a Candle, to *search the Chambers of the Belly, Prov. 20. 27.* to find out their Sinfulness, occasionally deceives them; but let them consider that this argues no Holiness or Sanctification, for you see it falls short of it.

But especially, Men do think their Estates good, if they follow their Conscience in any thing that is right: but consider that we may do so, and yet not be holy Men; for the Sampler cannot be better than the Copy; no Man's Actions are better than his Light which is the Rule of them; they may be, and are worse. The Light it self you see is not holy, suppose your Actions were framed exactly to it, as some think *St. Paul's* were, by that Speech, *Acts 23.* yet as he did sin in all he did, for all he kept to the Rules of his Conscience, yea, he says, he *was the greatest of Sinners;* so may you be: Therefore content not your selves with that Light, and practise answerable, as Civil Men do: but get *the Light of Life, the Law written in the Heart, and to be transformed in your Minds, to prove what is the acceptable Will of God; get the inwardness of the Spirit,* that you may serve God, who is a Spirit, in Spirit and Truth.

And for those shows of moral Vertues, consider, you may be garnish'd with them, and swept by the Light of Conscience from gross Sins, and yet remain empty of Grace; as it is said in the Parable, *Mat. 12. 44.* And therefore many that trusted in them, are in the end given up to gross Sins; and then all these washy slight Vertues, not being rooted in the Heart by the Spirit of Sanctification, are wash'd off; for *Luke 8. 18.* it is said, *From him shall be taken away that which he seemed to have.*

II. Having discovered that this Light of natural Conscience falls short of true Holiness in the nature and kind of it, let us, in the second place, enquire into the tenour of its Conveyance to us, *whether as a Legacy bequeathed by Nature, or as a mere Endowment bestowed from some other good Hand, pitying our Poverty and Nakedness.* And herein that the Mind, and the Faculty in which this Light is received, is a natural Faculty, and an Appurtenance of Nature, must not be denied: but yet whether this Light it self be in Man as an Appurtenance that goes by the tenour of Nature, with our Natures, as the Faculty of the Soul, and Corruption or Flesh now doth, is questioned by some; yea, and they are denied to be so much as the Ruines of the former Image left un-

extinguish'd by *Adam's* Sin, so to be derived to us by Birth, and the Right thereof, and it may be some more than probable Demonstration of it.

BOOK II.

First, That the Experience both of the Partiality of this Light in all, and the unequal Division and Distribution of it to *Adam's* Posterity, may seem to give in some Evidence to this, that it is not of Nature's Inheritance, but moveable, and so lost, and restored again by a new Gift.

For if it was left as Reliques of the former Image to be derived to us, as unextinguished by *Adam's* Sin;

1. What Reason can be given why there should be left a Light to see some kind of Sins to be Sins, rather than to discern others, which are as gross? *Jude* 10. it is said of evil Men, *that they speak evil of things they know not; and in what they know naturally, they corrupt themselves*: which implies they know but some things naturally, and others not. Now there can be no reason given, why *Adam's* Sin extinguish'd Light concerning some Sins, but the same Reason may as strongly be urged, that it is of it self a ruined and razed out Light concerning all Sins, if *de novo* it was not some way repaired.

2. Why are these Sparks of Light so unequally shared and parted, if they had been left in *Adam's* Soul, to have been derived to us? Some of the Heathens had more, as *Socrates*, some less; some are in a manner as brute Beasts, others have more noble and elevated Minds. Other Gifts of Knowledge and Understanding in the Mind, being personal, may therefore come to be unequally distributed, but this Light of it was natural, and left as the Ruines of the former Image, it would surely be much more alike in all than we see it is; for *Adam* begat in his *own Image*, that is, of what was left in him, *Gen.* 5. 3.

Secondly, The Scriptures may further incline us thus to think; as that place

(1.) In the 3d of *John*, *That which is born of the Flesh, is Flesh*; that is, all that is derived to Man by virtue of his Birth, is possessed and filled with nothing but Flesh and Corruption, both Substance and Faculties; so that if those Sparks of literal Light (as I chuse with the Scriptures to call it) be more than Flesh, as is objected, and will easily be granted; then I affirm that they are not derived, as rak'd up in the Ashes of our Nature, and so by Birth, but struck in by some external Hand, which fetches this Fire from Heaven, as of old the Poets feigned, which discovers the Nakedness of our Grandmother *Eve's* Nature, and Grandfather *Adam's*, to the full and utmost: so that now take the Faculties of the Soul, with their bare Birthright-Dowry only, and there is not only no good thing that is holy, but not so much as these Shadows of what is good derived to us as native Indwellers; but as Nature brings us forth naked in our Bodies, and covered all over with menstruous Blood, so (as the Allusion is in *Ezek.* 16. 5.) also in our Souls it would not have left us so much as those Fig-tree-Leaves, either of literal Light, or moral Vertues, to cover us withal; *That which is born of the Flesh, is Flesh.*

(2.) That Phrase *Rom.* 2. 14. proves the same thing, where this Light is said to be written in Mens Hearts, for Writing is *Opus artificis, non natura*, a Work of Art, not of Nature; these Characters are written, not born with us; we by Nature have but *abrasas tabulas*, Tables in which every thing is raz'd out; it is the new Work of some second Hand hath took the Pains to write them there; and therefore the *Syriack* calleth Conscience, *Tira*, from a Word that signifies *formavit, pinxit*, hath formed or drawn any thing in Picture, because it is the Table on which these Principles are written.

And if the Question be, *By what means this Light should come to be de novo derived unto us.*

(3.) For a third ground let us consider that Place, *John* 1. 9. where he says, *that Christ enlightneth every Man that comes into the World.* To understand which Place, let us view the frame of the Chapter, from *ver.* 1, to 15.

First, He shews what Christ is in himself and in his Person.

Secondly, What he is and hath been in his Dispensation towards the World.

1st. Before the Fall, what he was both to all Creatures, they were made by him, *ver.* 3. especially to Man, that Life and Light of Grace which was in Man in Innocency, was from him, *ver.* 4.

2dly. What he is to Men since the Fall.

First, When that Light in Man and the Image of God was extinguish'd and turn'd into Darknes, he is become the Light of the World, and shines into that Darknes which else would want all Light, *ver. 5. And the Light shineth in Darknes, and the Darknes comprehended it not* : so as all Light is now from him, renewed and dispensed by him, which he shews more particularly, going over all the Degrees of Light which now shines to Men.

(1.) That common Light in all Mankind, *ver. 9. He is the true Light that lighteth every Man that comes into the World.*

(2.) That especial Light of the Knowledg of the Law and Gospel, which he had dispensed to his own Kinsmen and Country-men the Jews, *ver. 10. who yet received him not.* But then,

(3.) In those that did believe, he comes with a further Light than both these, *ver. 12, 13, 14, 16, 17. But as many as received him, to them gave he Power to become the Sons of God, even to them that believe on his Name : Which were born, not of Blood, nor of the Will of the Flesh, nor of the Will of Man, but of God. And the Word was made Flesh, and dwelt among us (and we beheld his Glory, the Glory as of the only begotten of the Father) full of Grace and Truth. And of his Fulness have all we received, and Grace for Grace : For the Law was given by Moses, but Grace and Truth came by Jesus Christ : yet so as even that natural Light (which I may so call in comparison of the other) which lighteth every Man that comes into the World, ver. 9. is also from Christ the second Adam, as a Fruit of his Mediation ; here we light all our Lights which otherwise would be but *cæca lumina*, but blind Lights.*

Now that that Speech is spoken of that common Light vouchsafed to all Mankind, appears ;

1. That he says not only in general, that it is a *Light that enlighteth every Man*, which is general enough ; but further adds, *which cometh into the World* ; that is, every Man that is born into the World, and this is in opposition to that saving Light which only those that are born of God receive, *ver. 13.*

Then also the Series of those three Degrees of Light afore-mentioned, argues this to be meant of common Light vouchsafed to Jews and Gentiles.

2. He speaks of this Light as restored by him since the Fall in Man's Nature corrupted : Therefore,

*First* ; When he speaks of the Light given Man in Innocency, he says in the time past, *he was the Light of Men* ; but now of this Light he speaks in the present Tense, which *shines and enlighteth.*

*Secondly* ; That in *ver. 5.* he says, this Light shines in Darknes, not comprehending or imbracing it : It is evident he speaks of Man's Nature now as corrupted, and not as created at first, nor as regenerated by Grace, there being nothing but Darknes covering the deep Heart of Man, as once that deep *Gen. 1. 2.* till Christ says, *Let there be Light*, by a new Work, and as a common print of his Mediation.

*Thirdly* ; That this is spoken especially of that Light whereby we understand *bonum & malum*, Good and Evil, and not of that only whereby we understand *verum & falsum*, Truth and Falshood, (though I think it true of that also) appears in that it is such a Light as the Darknes of Man's sinful Nature comprehends or receives not, but labours to avoid, as discovering their Darknes unto them, (which it doth) not the Knowledg of natural Truths.

*Fourthly* ; This Light must either be understood of Light in natural Truths, or moral, or both : If of that in natural, then I argue ; If Light of Understanding to discern of other things be from Christ, then much more to descry those which are moral ; and hence now it comes so unequally to be divided and dispensed to Men that come *into the World*, as all common Benefits of his Death are, and yet the Scripture for all this calls it natural, as in *Rom. 2. 14.* *St. Paul* expresth it in opposition to that other Light which is vouchsafed from the preaching of the Word, which is not a Priviledg vouchsafed to all, as this is to every Man that comes into the World ; and therefore that term of natural Light is distinguish'd from the other, as being in Men, wanting the Light of the Word left to meer Nature, and as being the common Priviledg to Men, and every Man *that comes into the World.* And

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And of this Light, brought thus *de novo* into the dark Lanthorn of Man's Mind, may that Place be understood, *Prov. 20. 27.* where *Solomon* says, *that the Spirit that is in Man is the Candle of the Lord, searching the Chambers of the Belly, or the Heart, so it is in the Original; which is not meant of the natural Faculty of Reason in common; for it is described by a peculiar office of looking and searching into a Man's own Heart; and therefore surely it peculiarly means this Light of Conscience, whereby a Man reflects upon himself: And the Meaning seems to me to be, That whereas a Man hath many Rooms or Chambers in his Soul, several Faculties, upper and higher Rooms, Understanding, Will and Affections, and all filled and taken up with some thing or other; all which Rooms now are in the State of Corruption, Adam having left them in the dark, and as bare Walls ungarnished; so also without Light, though not in regard of seeing what is done within them, in ordine naturæ, that is materially, what Thoughts and Desires are there, (for so a Man differs from a Beast, 1 Cor. 2. 12.) but in regard of what is good or evil in those Thoughts and Desires, in ordine moris. And thus though a Man had a reflecting Faculty left, as in order to the first; yet in regard of discerning the Good or Evil of what was done or acted in these Chambers, a Man should be still in Darkness, if God did not set up a Candle of a seminal Light, a Spirit or Disposition inspirited, therefore called Spirit, as Job 32. 8. There is a Spirit in Man, and this is the Inspiration of the Almighty which gives Understanding, that is, Quickness and Ability, which is as a Candle of the Lord's, not innate, but brought in anew, as such Lights that are by a new Inspiration from the Almighty.*

*Fourthly,* To evince that these are not the Appurtenances of Nature derived by Birth, let us consider the End for which this Light is appointed, and brought thus in by Christ; and thus it may seem to be (as also moral Vertues are) a Means to curb and restrain, controul and rebuke corrupt Nature, and the swelling Forms of it: It is not there as a native Inhabitant, but as a Garison planted in a rebellious Town, by the great Governour of the World, to keep the Rebellion of the Natives within compass, who else would break forth into present Confusion. In the 14th Psalm, *David* speaking of the Corruption of Man by Nature, *ver. 1, 2, 3.* after this Question, *Whether there be not some knowledg to discover their evil Doings to them?* yes, says he, *Have they no knowledg, ver. 4. which eat up my People as Bread? Yes: and therefore, ver. 5. they are often in fear,* God having placed this there to overcome them with Fear, and by that to restrain them from many Outrages against God's People, whom in their Desires, and sometimes Practice, they eat up as Bread: Therefore this Knowledg is put in as a Bridle to corrupt Nature, as a Hook was put into *Sennacherib's* Nostrils, *Isa. 37. 29.* to rule and tame Men, and overcome them with Fear. That as it is said of the Horse and the Mule, *Psal. 32. 9. David* there compares our Nature, for the outrageous Fury of it, if left to it self, without this Understanding as the Bridle of it; *Be not as the Horse and Mule that have no Understanding, whose Mouth (says he) must be held in by bit and bridle, lest they come near thee,* that is, kick and sting, and hurt thee: so would Man's Nature, there would be no Ho with them, no Man could come near another; if they had no knowledg, they would eat up one another, and the Church as Bread; but *there is there Fear,* says he, that is, thence it comes to pass they are kept in awe, God puts in Knowledg and Conscience as a Bridle; which, as a Bridle that curbeth a Horse, is no part of the Nature of it, it being to break its Nature; so also this infused Light, only by Nature we have a tender Part or Faculty of Mind, as a Horse hath a Mouth which is sensible of the Guides of this Bit or Light when God holds the Reins hard, as sometimes he doth.

First, You have seen how this Light of Conscience, suppose it had been derived by Nature, yet it is not holy.

But secondly, That it is not only not holy, but that it is not there from Nature.

III. Now consider what Inherency this Light hath in the Mind, or what Entertainment it hath, and you will see it cannot be said to dwell there; it never becomes naturalized, as I may speak, in Man's Nature, into a Subject suitable

table to it; but as it is a Stranger by Birth, it hath a Stranger's Entertainment, and is not admitted or incorporated into the Society of Man's Heart, not enfranchised, or as a naturalized free Denison, only it crowds in there by force of Arms, and so holds Residence; for it comes thus to judg and reprove only; and Men entertain it, as the Sodomites did *Lot*, saying, Gen. 19. 9. *This Fellow comes in to sojourn, and he will needs be a Judg.* Nay, the Heart of Man deals more unrighteously, imprisoning it in Unrighteousness, *κατεχον*, Rom. i. 17. affording it not a Dwelling-house, but a Prison to be in; so as it dwells not there, but is imprisoned rather: The Scripture tells us, that the Darkness in Man receives it, *John* 1. 5. nay puts it away, not willing to entertain it, *1 Tim.* 1. 19.  *Holding Faith, and a good Conscience; which some having put away, concerning Faith have made shipwrack.* *Ἀποσπόμενοι*, putting away a good Conscience; so as it cannot properly be called theirs, it being neither from Nature, nor owned by or received as a Nature in their Hearts. Whereas, true Grace and Light in a godly Man, though it be not in him by Nature, is made a new Nature in him; therefore he being Partaker of it, is said to be *Partaker of a Divine Nature*, *1 Pet.* 1. 4. there being such a Connection between him and Grace and the Light of it, as is between natural Dispositions and the Subject they are in; but it is not so in an unregenerate Mind, as to the Light that is in it: And therefore for all this Light the Conscience still remains defiled; for as it takes away no inherent Sinfulness, but restrains it only and curbs it; so it cannot be said to dwell there.

IV. Suppose this Light had such an admittance, and was naturalized; yet by that Inherence or Admittance it hath in the Subject of natural Conscience, it would be defiled; for, *Titus* 1. 15. *Unto the Impure all things are impure, because their Minds and Consciences are impure.* Mark it, he instanceth in the best part of them, their Conscience, which defiles all that come near it, as well as any Faculty else, and worse: For as in the old Law, if an unclean thing did but touch a thing, otherwise in it self clean, yet it was defiled by it, *Hag.* 2. 14. So (says God) are this People, and therefore all that belongs to them; so now in the present Case, if this Light but comes into their Consciences, and becomes theirs, it is polluted. And indeed Nature in other things, shews as much; for, *quicquid recipitur, recipitur ad modum recipientis.* What is more pure than the Light of the Sun which shines on a Dunghil, and is not defiled, because it admits of it not at all? But if it shines on a thing that can receive it, as on a red Glass, it presently is died red; the shine of it hath the tincture of the Glass; so this Light, either it is beaten back by the Darkness which receives it not, and then 'tis not theirs; or if it be received, yet their Conscience being impure, it becomes impure: therefore, *Mat.* 6. 22. the Eye of Man, that is, which is in Man, which gives light to the whole, and is his Guide, is called evil, and Darkness that is sinful, though mixed with some Light, *Mat.* 6. 23. *But if thine Eye be evil, thy whole Body shall be full of Darkness.*

*Use 1.* See then the Mercy and Goodness of God and Christ now to the darkened Condition of Man; consider, he lights a Candle, holds it there in your Hearts for you to see to work by, without which a Man would be as a Horse and Mule, yea as a wild Ass, *Job* 11. 12. so Man is born; which, as it is the most stupid of Creatures, empty of those Shadows of Reason other Creatures have, so are we of those Shadows of Goodness; and therefore of our selves we would be wild and ravenous, eating up one another, but that God hath put a Bit into our tender Part, our Consciences. All fierce Creatures have still some tender Part left, without which they could not be ruled, as an Horse a Mouth to put in a Bit, a Bear a Snout to put in a Ring, else none might come near them; so hath Man a Conscience: And that which shews God aimed at the Good of Mankind in it, appears by this, that the Light of those Principles which tend most to the Preservation of Mankind, are most deeply impressed and set on, as against Murder, for which, of all Sins else, their Consciences use most to trouble them, &c. insomuch as *Dionysius Halicarnassens* says, that within the Walls of *Rome*, for 620 Years none were found kill'd by a private Hand; and

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and therefore this Sin and the Guilt of it affrights the Conscience most, because it is most against the Good of Mankind.

And consider, if God had not put this Viceroy into the Heart, what Villanies would the World be filled with! Our Case would be as the Case of *Israel* when they had no King; *Every Man did what was good in his own Eyes*, *Judg.* 17. 6. So if there was not this King and Viceroy, this Garison in Man, whose Voice is *Vox Dei*, every Man would do what's good in his own Eyes; but God hath put it in to tame Men, and hereby cuts short even the Spirit of Princes, takes off their Edg and Fury, *Psal.* 76. 11. by terrifying their Consciences: Hereby *Herod's* Malice against *John* was restrained, for he feared him being holy, *Mark* 6. 20. Hereby God kept *Abimelech* from defiling *Sarah*, *Gen.* 20.

*Use 2.* See the Corruption of Man's Nature, that admits not, but as it were by constraint, so much as of the Light of Conscience, though it be but a Picture. As it is one of the utmost Expressions of Holiness, to *avoid the appearance of Evil*; so it is a sign of the Sinfulness of Man's Nature to hate the appearance of God: as the Hatred of the Panther is argued to be greater, because it seizeth not on a Man only, which other Beasts do, but it will seize also on the Image of a Man, which no other Beast will; so it argues the Wildness of Man's Nature, that it hates not the Law and Grace only, which is the Image of God, but even this Truth which is but the Picture of this Image.

*Use 3.* Is the Light of Conscience a Work of Christ? Then take heed how you deal with it: it was put into you, if possible, to keep you from Hell, or that you might be kept from Sins, and so have the less Punishment; but it occasions the Aggravation of all your Sins by Mens abusing it: But consider, that to imprison this Truth in Unrighteousness, what a Sin it is, *Rom.* 1. 18. which Men do when they will not suffer it to break forth into Practice. Of all *Herod's* Sins this is made the greatest, that he put *John* in Prison, who preached to him to instruct him, *Luke* 3. 20. And so this is that which God took so hainously at the Gentiles Hands, and for which his Wrath is therefore to be revealed against them, that they imprisoned the Light of their Consciences, *Rom.* 1. 18. And if to resist the Power of a Magistrate, is to resist the Power of God; then to resist the Conviction of Conscience, which is placed as a Viceroy for the Good of them that do well, and to be a Terror to the Wicked, is to resist God; for the Judgment of Conscience is the *Lord's*. And this also is to change the Truth of God into a Lie; for a Man's Actions being the Interpreter of his Mind, when that Truth which is within is not discovered in our Actions, we tell a Lie: and though things done erroneously are Sins, and therefore Errors and Ignorances were sacrificed for in the old Law, yet if against Light, 'tis much more Sin; and yet how do Men sin even against Light, till they be past feeling, as those in *Ephes.* 4. 18, 19. who liv'd in unnatural Uncleaness, Oppression, contrary to the common Light of Nature, which therefore is made the Aggravation of their Sinfulness, *Jude* 10. *to corrupt themselves in what they know naturally*: therefore God gave them up to reprobate Minds, not discerning Good and Evil, *Rom.* 1. 28. and in the end they do act as brute Beasts, (as in that place of *Jude*) so that there is not a Principle to work upon by the Word, and their Light is taken from them, and they are left in the dark, and carried hoodwink'd to Hell by the Devil: as *he that is in the dark, knows not whither he goes*. And you that have been troubled in Conscience, and know the bitterness of Sin, and yet fall to sin again, though your Consciences have broke forth again upon you as much as ever, take heed how you go on; though at present your Consciences may be drunk and asleep, and the Light imprisoned, yet know that this Light will one day break Prison and rage; and as a Mad-Man, that when he is awake, is more mad than when he lay down, so will your rows'd Conscience be more terrifying than ever.



## C H A P. VIII.

*The second Part of Original Corruption, Enmity unto God, and to all that is good. We became Enemies to God, violating all Obligations which were upon us, to love and serve him. This Enmity is in our Natures and Hearts, and shewn also in outward Acts of Hostility.*

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## C O L O S S. 1. 21.

*And you that were sometime alienated, and Enemies in your Mind by wicked Works, yet now hath he reconciled.*

**W** E have seen how our Natures by Sin are deprived of all Good. We are now to consider the positive Part of Original Corruption, which hath two especial Branches.

1. An Averseness, Contrariety, or Enmity unto God, which follows upon our Aversion from him: we are not only turn'd from God, but turned Enemies against him.

2. An inordinate Conversion from God to the Creatures, and the Pleasures of Sin as their chiefest Good, and their utmost End; which is in Scripture expressed unto us by *Lusts*.

So the Apostle reduceth the whole to these four Degrees, *Rom. 5. that we are dead Men, without Strength, Ungodly, Sinners, Enemies.* The privative Part being dispatch'd, this therefore now remains to be as the Conclusion more amply treated of, to make this first general Part of this Discourse entire, and the total Sum of our Iniquity full.

Now first, for Explication of this Enmity in Man's Heart and Nature against God, there is a twofold Enmity found amongst Men one against another; the like Proportion unto which holds here, one directly and setly intended, the other indirect and by way of Resultancy.

1. Direct and intended, when a Man's Aim is to ruin, or to oppose and vex such a Man. Or,

2. Indirect, when a Man doth that which provoketh, or tends to diminish from another, when yet a Man hath no such direct Aim against his Person, &c. in his Thoughts, that do carry him on to it. Which double kind of Enmity is exemplified by Mens Offences against States or Princes set over them.

Thus 1. Those are Enemies, that maliciously and setly plot and contrive Treason, Ruin, &c. in an hostile way.

And 2. Those are Enemies too, that do contrary to the Laws, the declared Will of a Prince or State. So with us, a Felon that stealeth for his Lust, yet is to be arraigned as one that acted contrary to the King's Crown and Dignity: though he should plead, he never aimed at the King, or intended to diminish ought from him; yet doing what is contrary to his Law, on which his Sovereignty is stamp'd, he is arraigned and condemned as an *Enemy* to the King.

Now of that first kind of direct and set Opposition against God, none are found to be guilty but the Devil, who is called the *Enemy*, the *Adversary*; or Men that sin against the Holy Ghost, whose Sin is direct Revenge against God, and who do despite to the Spirit of Grace. But that indirect and implied Enmity is common to the Nature of Man, and is the Subject of this Discourse. Let no Man therefore think to shift, and say, I an Enemy to God! God forbid; I

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never

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never in sinning aimed at Hurt or Injury to him, I had him not in my Thoughts. But if there be an indirect Enmity, it is charge enough to justify the Accusation. Men are executed and put to Death by a State, as well as for Acts against Law, which do involve the Honour of the Prince, as for Acts of open or secret Hostility. So as Men are Children and Servants of the Devil; either 1. directly, that give up their Souls to him, as Witches: Or 2. that do his Work, though their Aim is not to serve him as their Father; and yet because they do his Lusts, Christ termed them such, *John 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do.*

Now I lay this for a fundamental Maxim all along this Discourse, That all that are not for God, or are against that which his Law and Will is for, &c. are Enemies, and justly so accounted. God is so great, so sovereign, that if thou pleasest him not, he accounts thee an Enemy; if thou beest not subject to him, thou art a Rebel. As Kings, yea Favourites, thinking themselves so great, that if any be not wholly theirs, if any-way not for them, if any Man vails not, stoops not, their Spirits rise against them as Enemies; as *Haman's* did against *Mordecai*, *Esther 3. 5.* And so in like manner, *Art thou not King?* says *Jezebel* to *Ahab*, *1 Kings 21. 7.* and therefore judg'd it an Affront to him to be denied any thing. In like manner, *Am I not God?* says the Lord. If there be any Averseness of Spirit shewn to Kings, it is interpreted Enmity, because their Greatness expects all should serve and be subject to them. Now the Greatness of God is such, as it necessarily and justly draws this on with it. Hence the carnal Mind is said to be Enmity against God, *Rom. 8. 7, 8. Because 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.* So that not to please God, not to be subject to his Law, to be any way strange or averse to him, nay not to be for him is Enmity, yea, and Enmity against him. Thus Christ says, *He that is not with me, is against me.* And *Rom. 1. Those that glorified God not as God, ver. 21. are termed Haters of God, ver. 25.*

This being premised, I come to open the Particulars of this Enmity of ours to God.

First, In the Degrees of it. I shall need to seek no further than the Words of this Text in the Epistle to the *Colossians*, (it being fuller to this purpose than any other Scripture I meet withal) as noting out unto us three Degrees and Grounds of this Enmity, wherein it consists; in that, 1. Estranged. 2. Enemies in Minds. 3. In evil Works. For whereas there are three and but three Grounds of all Friendship among Men. When 1. There are certain mutual Ties and Bonds of Relations, by which two are obliged and tied together in Friendship, as Husband and Wife, Father and Child, &c. Or 2. There is Likeness of Mind, which is indeed the Soul and Life of all true Friendship; for all Friendship is grounded on Likeness, (*simile gaudet simili.*) The third Ground of Friendship is mutual Expressions and Manifestations of that good Will and Agreement of Minds, by kind Offices of Friendship, without which no Friendship can long endure, but dies and goes out, as Fire without Fuel to feed it. Now all these three when they meet together, must needs make up the entirest Friendship that can be, even a threefold Cord twisted, which cannot easily be broken.

But now (if you observe it) you shall find in the Text three Grounds of this Enmity, directly answering to these three of Friendship, (for Friendship and Enmity being Contraries, they have answerably contrary Grounds.) For first of all, In the word *alienated*, ἀπηλωτοίμενοι, or estranged, there is implied, That we are obliged to God by some Bonds of Friendship, and that yet we are fallen off from him, and entred into League and Friendship with some other, so as he is thereby provoked; for the Apostle makes it the first degree of this Enmity. Secondly, Instead of Agreement in Mind and good Will, there is an Enmity, a Contrariety in the Mind. Thirdly, Instead of kind Offices of Friendship, which should be Tokens of that good Will, as Love, &c. there is nothing but evil Works arising from the Mind, every one of which contains in it Enmity and Contrariety against God: And therefore all these meeting in one, as they do here, must needs likewise argue the Enmity full.

And

Contrariorum  
contraria est  
ratio.

And *First*, We are therefore Enemies, because by Nature estranged; for notwithstanding God hath bound all Men to himself at their first Creation in *Adam*, but especially all us that live in the visible Church, by all the nearest and strongest Bonds of Friendship that are to be found on Earth; yet we have forsaken him, and live estranged, and have sought out other Friends contrary unto him. And if this is enough to provoke Men to Enmity, much more God: Yea, and by how much nearer the Bonds are, the greater Enmity ariseth upon the Breach. None are greater Enemies, when fallen out, than those that have been most obliged and nearest Friends. And this is the first Degree, which I will further explain.

1. Mankind should by that Estate they were created in, have enjoyed a most holy and blessed Communion, Familiarity, and Intercourse of Acquaintance with the great God of Heaven and Earth, as may appear by some Passages betwixt God and *Adam*, *Gen.* 2. 19, 22, 23. Sure I am, that to all us that live in the visible Church, God offers Acquaintance daily, notwithstanding that our first Breach in *Adam*, who when he heard God's Voice, walking in the Garden, *Gen.* 3. 8, 9. hid himself, as one who would not have been spoken withal: God would yet be acquainted with us all; for to that end serve his Ordinances; *his Word*, wherein he speaks unto and woes us; *Prayer*, wherein he would have us draw nigh to him. But we, besides that Estrangement of our Forefather, are estranged even from the Womb, *Psal.* 58. 3. *The Wicked are estranged from the Womb, they go astray, as soon as they be born, speaking Lies.* And at last we come in our Hearts to say with those in *Job*, *Depart from us, we will not have the knowledg of thee or thy Ways*, *Job* 22. 17. Acquaintance in this kind refused, provokes Men that are but Equals, much more God, the infinite God. Yea, my Brethren, every Sin committed is made the deeper Act of Enmity by reason of this Bond broken by it. See how *David* takes a Wrong from one that had been of his Acquaintance, more hainously by far, than if he had ever been a professed Enemy, *Psal.* 55. 12, 13, 14. *For it was not an Enemy that reproached me, then I could have born it; neither was it he that hated me, that did magnify himself against me, then I would have hid my self from him. But it was thou, a Man, mine Equal, my Guide, and mine Acquaintance. We took sweet Counsel together, and walked unto the House of God in company.* Had it been mine Enemy, I could have born it, says he; but it was thou my familiar Friend, my Equal; we took sweet Counsel once together: a Wrong from such a Person *David* could not brook. Had we indeed been created Enemies at first, God would not have regarded our Estrangement, nor our wronging him, for no other could have been look'd for: But you have heard 'twas otherwise; and yet he and we are not Equals, there is an infinite Disproportion: and yet this is not all. For,

2. God being the great King of Heaven and Earth, obliged us to him, as his especial Favourites, at our first Creation, above all the inferiour Creatures, raising us up out of nothing, and out of the same Dust they were taken out of: he breathed into us an immortal reasonable Soul, which yet they want, and set us next himself in his Throne, over them all. Yet *Adam* his Favourite, and we in him, disobeyed him in that which was God's especial Charge to the contrary, in eating the forbidden Fruit. How infinitely more are Kings incens'd if their Favourites prove Traitors, than if inferiour Subjects are so? And is not God provoked so too the more, by these many Favours abus'd by us? Yes, certainly. See how hainously he took *David's* Adultery at his Hands, more than he would at the Hands of an inferiour Subject, because he was his especial Favourite; *2 Sam.* 12. 7, 8, 9. *And Nathan said to David, Thou art the Man. Thus saith the Lord God of Israel, I anointed thee King over Israel, and I delivered thee out of the Hand of Saul: And I gave thee thy Master's House, and thy Master's Wives into thy Bosom, and gave thee the House of Israel and of Judah; and if that had been too little, I would moreover have given unto thee such and such things. Wherefore hast thou despised the Commandment of the Lord, to do Evil in his sight? Thou hast killed Uriah the Hittite with the Sword, and hast taken his Wife to be thy Wife, and hast slain him with the Sword of the Children of Ammon. Did not I anoint thee King?* says God; gave thee the House of Is-  
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*rael and Judah?* and would have done much more for thee: Wherefore hath thou despised the Commandment of the Lord, in doing Evil in his Sight? Was not this now just our Case in *Adam*, in eating the forbidden Fruit? and in our own particular too, whilst unregenerate, breaking and despising all those holy and righteous Laws which God hath given?

And 3. by Creation we were all the *Sons of God*, as *Adam* is call'd *Luke 3. ult.* For God stamp'd his own Image on us; therefore we were his Sons, when others but his Creatures. Yet *Adam* our Fore-father sought, like a rebellious *Absalom*, to dethrone God; that he should be as God, was his temptation to Sin, *Gen. 3. 5.* We set up other Gods, making our Bellies, that is, every earthly Vanity as a God, *Phil. 3. 18, 19.* And this Rebellion of ours, as Children against God our Father; the breach of this Bond provokes to deeper Enmity, than the violation of any of the former, *2 Sam. 16. 12.* When *Shimei* cursed *David*; O, says he, *if my Son seek my Life, how much more may this Benjamite?* And God takes it so too at our hands very hainously, *Isa. 1. 2.* Hear, O Heavens, and hearken, O Earth: I have brought up Children, and they have rebelled against me. This was *Res inaudita*, a Thing unheard of; and therefore he complains to these senseless Creatures of it.

4. We were by the Law of Creation espoused unto God in some respect; *Jer. 31. 31, 32.* 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: Not according to the Covenant that I made with their Fathers, in the day that I took them by the Hand, to bring them out of the Land of Egypt, (which my Covenant they brake, although I was an Husband unto them, saith the Lord). God speaking of the Old Covenant, the Covenant of Works; and so *Adam's* Covenant is involved, he says, *Though I was an Husband to them.* He therein shews, by what he was to the Jews, what he was unto *Adam* then. But as *Adam's* Heart at first ran a whoring after an Apple, so ours, whilst unregenerate, after every Vanity: We are lovers of Pleasures, Riches, Credit, &c. more than of God; and therefore doth the Scripture challenge us as Adulterers and Adulteresses, as *James 4. 4.* Ye Adulterers, and Adulteresses, know ye not that the Friendship of the World is Enmity with God? Whosoever therefore will be a Friend of the World, is the Enemy of God. We are called *Adulterers*, as those that had forsaken our first Husband, (as God is called, *Hos. 2. 7.* by the Church) and had entred into League with the World, and other strange Lovers, as it follows in both those Places. Adultery, we all know, is the breach of the Marriage-Knot; which being the nighest Tie upon Earth, (as both the first and the second *Adam's* Speech doth testify; *For this Cause shall a Man forsake Father and Mother, &c.*): Therefore the Breach of this Knot causeth the deepest Enmity; so 'tis with Men: Jealousy, saith *Solomon*, *Prov. 6. 35.* is the Rage of a Man. Jealousy, as you all know, is that Enmity which ariseth from the Breach of the Marriage-Knot, as it also is taken there, as appears by the former Verses. And this Jealousy is Rage; the deepest that can be, more than Anger, Fury, or Wrath: It notes out Unpacifiedness, for it follows, *He will not spare in the Day of Vengeance; though thou givest him many Gifts, yet he will not rest contented.* And God is a jealous God, so he stiles himself, and takes this Breach of our Marriage-Bond as hainously, and more, as he hath reason, than Men. *Jer. 3. 1, 2, 3.* They say, If a Man put away his Wife, and she go from him, and become another Man's, shall he return unto her again? shall not that Land be greatly polluted? But thou hast played the Harlot with many Lovers; yet return again to me, saith the Lord. Lift up thine Eyes unto the high Places, and see where thou hast not been lien with: in the Ways hast thou sat for them, as the Arabian in the Wilderness, and thou hast polluted the Land with thy Whoredoms, and with thy Wickedness. Therefore the Showres have been withholden, and there hath been no latter Rain, and thou hadst a Whore's Forehead, thou refusedst to be ashamed. You, (says he) if you put away a Wife, and she becomes another Man's, will not own her again: But thou hast played the Whore, &c. As if God had said, Judg betwixt me and you.

1st, Consider, that God did not put us off, but we forsook him first, freely and causelessly: God offered no Wrong, no Unkindness.

2dly, Nay, there could not be any Jealousies or Suspicions, (which often arise among Friends); for God is not subject to the least shadow or appearance of turning: God shall clear it at the latter Day, as he doth, *Jer. 2. 5. What Iniquity have you or your Forefather Adam found in me?* Did I forsake you first? or could it be conceived that I was glad to be rid of you? No, 'twas on your part free, on my part causeless; and your Enmity to me is so continued. Nay,

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3dly, This was at first, and is continued still at the persuasion of God's utter Enemy, and ours, the Devil: One Word, nay a Lie of his, prevailed more than all these Cords of Love.

And so much for the first Degree, noted out in the word *Alienated*, namely, That we have broken all the Bonds of Friendship, whereby we were obliged; both of Acquaintance, the nearest Bond of Friendship Civil; of Favourites to a Prince, the highest Bond in Friendship Political; of Children to a Father, the nearest in Friendship Natural; of a Wife unto her Husband, than which there is no greater Obligations.

All Relations of Friendship may be reduced to one of these Four; and these Instances are, (*Summa in quolibet genere, & regula reliquorum*) *The highest in each of these Four, are the Measures of the rest.* Neither were these Bonds bare Resemblances, but real, and which God useth to express the nearest Obligation between us, and which yet cannot express it. God looks upon us as obliged to him by all these Bonds; as those that should be to him as his Spouse; Children should carry themselves as his especial Favourites, Friends; and therefore in every Act of sinning, he will charge the Breach of all these Bonds upon all our Consciences: *Rom. 7. 2, 3. 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. 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.* The Apostle expressly says, That a Woman once married, is bound to her Husband as long as he and she live: and if she become another Man's, she should be in every Act called an *Adulteress*. Now, not only in this Tie of Marriage, but in all the rest of their Bonds betwixt God and us, it is true, that Time can never wear them out. God never dies, nor we, but are Immortal; therefore these Relations hold, and whilst we sin, are daily broken, and we do therefore continually provoke him to Enmity.

Secondly, But yet in the second place, there is a further Ground and Degree of a far deeper Enmity, betwixt God and us; for there is an internal Contrariety and Enmity in our Minds, which is deeper than the former: For as in Friendship, outward Relations, Ties and Bonds are but the Body of it; it is inward Good-will that is the Soul and Life, and that must join Hearts together: Therefore a Friend is called, *Deut. 13. 6.* a Man's own Soul, and reckoned, as sometimes, nearer to Men than all Relations. The other Externals of Friendship, are but as Sauder or Lead that joins Glasses together, that is quickly melted; and so it would be with these, if this inward Good-will doth not animate them. And therefore also, by the Rules of Contraries, it is so in causing Enmity: though the breach of outward Relations doth deeply provoke, yet we see it true amongst Men, that when notwithstanding them, they perceive a secret Good-will continued to them in the Party of sending, they are ready to pass by, and so pardon such Wrongs. Yea, and so doth God; for notwithstanding his Children who are regenerated, are more deeply obliged and engaged to him, than all Creatures, Men and Angels besides; yet because even when they offend, they bear inward and secret Good-will to God for all that, doing what they hate, what they approve not, and grieving they should offend God whom they love above all; God therefore passeth by, and putteth up abundance of Injuries; as he did in *David*, accounting him a Man according to his own Heart, that is, a faithful Friend to him, notwithstanding many outward Breaches of the nearest Bonds that could be. But now, in  
Men

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Men unregenerate, there being not only an external Breach of such near Bonds of Friendship, but also an inward Enmity, Contrariety, that fills the Mind; it must needs most deeply provoke, for it is full Enmity indeed.

I will open this as a second and further Degree. God created us at the first in his own Image or Likeness, both in Mind and Will: which Image consisted in an Agreement of Mind, liking and approving that Holiness he did, and also choosing it in our Wills, embracing it in our Affections; whence Good-Will did arise betwixt God and us. And when two Minds agree thus in Vertue, *Aristotle* says, it makes up perfect Friendship; he making *ὁμονομία* and *εὐνομία*, meeting in Vertue, to be the strongest Ground of Friendship, and to be the Essence of it. And so this being an Agreement between God and us about Holiness, (for the Image of God in us is created after God in Holiness and Righteousness, *Ephes.* 4. 24.) it must needs do so too. But now on the contrary, there is an Enmity in the Mind, we neither in Mind or Judgment approving that Holiness, nor in our Wills choosing it; but we in both liking and following the clean contrary, namely, every Sin and evil Work, for to that purpose is the Phrase used in the Text emphatically, *Enemies in the Mind, in evil Works*: therefore Enemies in our Minds, because our Minds are in evil Works: which Phrase implies that the Mind is wholly set upon and inclined and disposed unto Evil. As when a Man is said to be in Love, that is wholly taken up with it, given to it. Like Phrase unto which also is that, *Animus est in patinis*, his Mind is in his Dish: even so that Phrase used here, the Mind in evil Works, (as it is in the Original) for every evil Work, as you shall hear anon, contains direct Enmity against God in it. Therefore now, I say, this must make perfect Enmity. And further to confirm it, That there is this Enmity in the Mind, in Men unregenerate, in *Acts* 13. 10. 'tis said of *Elimas*, (and what is true of one wicked Man in regard of his Nature, of which we now speak, is true of all) that he was an Enemy to all Righteousness, and full of all readiness unto Evil, as the word *ἐχθροσύνη* signifies, an Enemy in his Mind to all Righteousness, because his Mind was prone, ready and set to all Evil: so that the same reason is given for that his Enmity, which is here in *Col.* 1. 21. And *Simon Magus* also (after the same manner of Phrase used in the Text) is said to be in the gall of Bitterness, *Acts* 8. 23. *For I perceive that thou art in the gall of Bitterness, and in the bond of Iniquity.* Which Phrase implies, that his whole Heart, and the Frame of it, is steep'd deeply, and seasoned in Works which are as Gall to us, *viz.* Enmity against God; for he is rather said to be in this Gall, than it in him; to shew that his Nature is only full of it, and abounded, and was overcome by it: as a Man is said to be in the Water, when he is drowned in it; or in Drink, when he is overcome with it.

I might be large in running over all the Faculties, and shewing how this Enmity resides in them all.

As first of all, in the Judgment, the reasoning and understanding Part of the Mind, of which principally the Text speaks, *ἐν διανοίᾳ*, which implies that all the Thoughts, Reasonings and Devisings which are within the Mind of Man, are against God and his Ways, and altogether for Sin and evil Works, which are Enmity against him. And is not that argued to be deadly Enmity, when there is nothing but plotting, devising and using ones Wits against another? yet such is this here: Yea, in these Reasonings lies the strength of the Enemy; by reason of which the inferiour Faculties are encouraged, backed and maintained in their Opposition. And therefore, *2 Cor.* 10. 5. he compares these Reasonings in the Mind of Man unto high Forts, Bulwarks or Towers, strong Holds, which are cast up to maintain and hold Siege against the Knowledge and Obedience of Christ.

Neither, 2. is the Will free of this Enmity: for though indeed the Will is not mentioned directly and expressly in the Text, but only the reasoning Part, yet 'tis not because the Will is free, but rather because that, of all other Faculties, the Understanding might be least suspected; seeing wicked Men in their Reasonings, in the speculative Understanding, are for the Truth often, and against evil Works; though again in the practical (which the Apostle means here) it is clean contrary with them. All Enmity lies principally in the Will; and

and even common People, when they express Enmity, they call it Ill-Will. And so in *John* 8. 44. Lusts of Enmity and *Malice* against God and Christ, (of which Christ there speaks) and which he calleth the *Devil's Lusts*, are made *Acts* of the *Will*, both because they are called (as in the Devils they are found) *Lusts*: Now in the Devil, *Lusts* are Inclinations and Acts principally of the *Will*; as also because Christ saith there of the Pharisees, *You are of your Father the Devil, and his Lusts ye WILL DO*; the word in the Original is *ἄλλοτε ποιειν*. And answerably, wicked Men are said to be Haters of God, *Rom.* 1. 30. *Exod.* 20. 5.

Yea 3. 'Tis seated in the whole Man, and whatsoever is in Man, as may appear by comparing these two Scriptures; *John* 3. 6. *That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit.* *Rom.* 8. 7. *Because the carnal Mind is Enmity against God: for it is not subject to the Law of God, neither indeed can be.* In the first, Christ says, what is born of the *Flesh, is Flesh*: In saying, that which is born, &c. he shews, that there is not that thing in Man, which comes of fleshly Generation, but 'tis wholly tainted with *Flesh*, Sin and Corruption; even the *Will*, and all Parts. And in *Rom.* 8. 7. you may see what the Nature of this *Flesh* or Corruption is, and what it brings with it to every Faculty; it is said to be Enmity against God, *φρόνημα σαρκός*: some translate it the *Wisdom of the Flesh*, because that indeed is principally meant: but the word doth in the Signification generally extend it self to the several Acts of each Faculty tending towards its Object, as I could shew by other Scriptures. So that the Meaning of the Holy Ghost is to shew, how that every Act of every Faculty, Understanding, Will and Affections, all which are tainted with *Flesh*, are Enmity against God. 'Tis said so in the Abstract, because it is in the very Nature of the *Flesh*, in each Faculty to be so; even as it is the Nature of a *Wolf* to be at enmity with a *Lamb*.

And so much likewise of the second Ground and Degree of Enmity, 'tis inherent in the *Mind*, and in every Faculty thereof.

Now did this Enmity lie and rest there only, and break forth no farther? nor manifest it self in Acts of Enmity, it were less full. But as *Aristotle* makes it a Condition of true Friendship, *ut sit manifesta nec otiosa*, that it be manifested by expressions of Love, or else 'tis idle, worthless Friendship: So likewise to make up the Measure of this Enmity full, it remains that I shew the manifestation of this Enmity in the *Mind*, in regard of *evil Works* mentioned in the Text, and which the *Mind*, as you have heard, is set on, and wholly given unto. The *Mind* of Man unregenerate, doth bring forth nothing else continually but *evil Works*, which do contain in them direct and express Enmity against God: Every sinful Act contains in it Enmity against God. That forenamed Place, *Rom.* 8. 7. is express for both, where 'tis said that *φρόνημα σαρκός*, that is, (as I said before) the least stirring Desire, or Act of any Faculty, even the *Wisdom of a Man*, the best and purest Act the *Mind* brings forth, the wisest Thought an unregenerate *Mind* thinks, is Enmity against God. And so, *Isa.* 3. 8. their Doings are said to be *against the Lord*, and to provoke the Eyes of his Glory: for (besides that every Sin is aggravated by being the breach of all Bonds) it contains a further and directer Enmity in it, as both those Places do imply: for it is denominated to be Enmity in the Abstract, which doth imply that it is in the Nature of it, and is said to provoke the Eyes of his Glory, as being against him. Now let us examine the Reason given there in the following Words, and it will appear so: for therefore the Apostle says, 'tis Enmity against God, because 'tis directly against God's Law, and will not be subject. And because some Men may say, What is this to God? he is one thing, and his Law another; it touches not him. Yes verily, and that exceeding nearly, in a double respect.

1. Because upon every moral Law of God, his Sovereignty, his Prerogative Royal is enstamped and engaged in it; his being God and sovereign Lord, lies at the stake: For the Law is enforced upon that ground, *I am the Lord thy God*, so the Commandments begin; he commanding us, as he is God, and by his Divine Authority, to submit to those Laws; the main End and Intent of all those Laws being, that Men should acknowledg God's Sovereignty over them.

Now

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Now therefore in this Case, the breach and thwarting of the least of these with full Consent of Mind and Will, is flat Rebellion, a gainsaying his Sovereignty, a direct and immediate opposing his Prerogative Royal, denying him to be God. And therefore, *Titus* 1. 16. they are said in Works to deny him. Now we all know whatsoever is done thus against the Sovereignty of a King, is an Act of High-Treason: whatsoever doth flatly deny the King to be King, is open Rebellion. And therefore every evil Work may well be said to be against God, and to provoke the Eyes of his Glory; for it debaseth, tendeth to impair and intrench upon his Prerogative Royal, his Glory and Sovereignty: But this is not all, it is flat Enmity, hath some Contrariety in the Nature, Form and Essence of it, to God's most holy and pure Nature. Because,

2. God hath enstamped his own Image on his Laws. For God's Laws, especially his first Command, is but the Copy and Extract of God's most holy, righteous and blessed Will; and many of the Commands are the Copy of his most holy Nature, as that of his first Command; as such which he in his Nature is inclined to will and command: And therefore his Law is called holy, as he is holy; and being written in the Heart, doth renew us in his Image. Whosoever Act therefore is done against this Law, and hath a Contrariety thereunto, hath in the Nature of it a Contrariety unto the Nature of God. Which, my Brethren, being so, and the Mind of Man unregenerate continually producing such Acts, needs must this Enmity be deep in this regard. But,

3. This indirect Enmity (as I may so call it) which is terminated in the Breach of the Law, proceedeth in the end to more immediate and direct Acts of Enmity against God himself, and breaketh forth into such at last, as occasion is given from collateral Enmity: it lancheth out unto direct Enmity against God, and all that would bring us to him. For although Man's Nature at first in sinning, aims but at Pleasure, and not to injure God, (only 'tis against him, as being his Sovereign, who hath commanded the contrary) yet if God come to discover his Offence taken at these their Sins, then corrupt Nature is apt to shew it self in a direct Enmity. So that as by reason of every evil Work, there is an Enmity taken up by God against us; so also further, when God goes about to reclaim us here-from, to discover his Sovereignty and Displeasure against us, then there ariseth further active Enmity in us against him. If Light comes from him, that these our Works are evil, then presently we hate the Light, *John* 3. 19. *And this is the Condemnation, that Light is come into the World, and Men love Darknes rather than Light, because their Deeds are evil.* If God makes himself known to us to be our Lord and King, we like not the Knowledge of him, *Rom.* 1. 28. *And even as they did not like to retain God in their Knowledge, God gave them over to a reprobate Mind, to do those things which are not convenient.* If he discovers himself to be our Judg, that threatneth us for these Courses, then we hate him, *Prov.* 8. 36. *But he that sinneth against me, wrongeth his own Soul: all they that hate me, love Death.* Wisdom, that is, Christ, that would reclaim Men from sinning, says, If they refuse him, they hate him, and love Death. It is spoken consecutively; for in sinning they love that which causeth Death; and so in sinning too they do that which will produce Hatred of God, and end in it when he comes to reckon with them. We either slight him or hate him, either we contemn his Judgments, or wish he were not. If he punish us, our Hearts rise against him, as against an Enemy, and murmur as *Cain's* did; and accordingly we quarrel with all such Means as might reduce us into Subjection to him.



## C H A P. IX.

*Some Considerations propounded, which do more evidence how great the Enmity of Man's Nature is against God. That it is uninterruptedly continued. That it is Implacable. That it is an universal Hatred against God, and all that hath any relation to him. We should try our State, by examining our selves, whether we continue Enemies to God or not. What are the Signs by which it may be known.*

**U**NTO all this we may add three Considerations more concerning the manifestation of this Enmity in the Mind, and you shall see the Depth, Length, and Breadth thereof, abounding in all three Dimensions, even above measure.

First of all, It is continued, without interruption; even from the very beginning of a Man's Days, whenas the Mind of Man begins to put forth any Acts at all, *Jer. 32. 30. For the Children of Israel, and the Children of Judah, have only done Evil before me from their Youth: for the Children of Israel have only provoked me to Anger with the Work of their Hands, saith the Lord.* They have only provoked me to Anger from their Youth, by the Work of their Hands; they had done nothing else from the very beginning. And as 'tis said of *Jerusalem*, in the following Verses, That that City had been a Provocation to him from the very first day that it was built: so it is true of every Man Unregenerate, that from the very day wherein he was born, he hath been a Provocation unto God by the Works of his Hands. And I pray you consider it, The deadliest Enemy that ever was, was not always plotting, acting, and practising Hostility; there is a Truce sometimes, a laying down of Weapons, by reason of other Employments. Ay, but this Enmity never hath a Cessation of Arms; and hereby appears the Length and Continuation of it:

Again, secondly, It is so deep an Enmity, that is thus seated in the Mind; as no Time, no Means that can be used, no Perswasions or Threatnings can of themselves reconcile them, or wear this Enmity out, until God doth extend his mighty Power, and slay this Enmity, &c. And why? Because 'tis seated in the Mind, in Nature: as in *Rom. 8. 7.* it is called *Enmity* it self; which is not, nor cannot be made subject. 'Tis in the nature of the corrupt Mind to be an Enemy to God, as it is in the Nature of a Wolf to be an Enemy to a Lamb; and therefore Nature so remaining, it will never yield unless it be changed. Men may be Enemies to one another, and yet reconciled, because 'tis not seated in their Natures, but only occasioned (it may be) by some outward occasional Difference and Variance, as appears in Suits of Law betwixt Man and Man, which therefore Composition will end; and the Cause being taken away, they prove as good Friends as ever. Ay, but this Enmity will never be at an end, unless God changeth the Mind; no Composition, no Parley or Treaty of Peace can end it: Nay, a Man cannot endure to hear of ending it, but falls out with all the Means, the Word, Spirit, and Light of his own Conscience, that perswades him to it; shunning, hating, resisting all Means of ending it; hating to be reformed, *Psal. 50. 17.* hating even Reconciliation it self; casting all God's Laws behind their Backs, as 'tis there expressed; that is, dealing with all the Perswasions and Messengers that come from God to treat about the Peace, even as *Jehu* did with those which came from *Jehoram*,

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*horam*, saying, What have I to do with Peace? And all this with a deep inbred Pride and Stubbornness in the Mind and Will, scorning to yield or stoop, *Psal.* 10. 4. Inſomuch as God is ſaid, *James* 4. 6. to reſiſt, to withſtand, ἀντιτάσσεται, or juſtice him, even to throw him down to Hell.

Laſtly, 'Tis an univerſal Hatred, in regard of the manifeſtation of it, manifeſting Enmity againſt God, and all his Friends that ſtand in any Relation of Nearneſs to him continually, as it meets with any of them, or as Occaſion is offered.

1. An Enmity to God, there being ever and anon Reasonings in the diſcourſive Part, that there is no God; denying, or deſpiſing, or abuſing all that the Mind knows of God; his Grace, turning it into Wantonneſs, *Jude* 5. deſpiſing the Riches of his Goodneſs and Long-ſuffering, *Rom.* 2. 4. mocking at his Omnſcience, in ſuch Thoughts or Words as theſe, Tuſh, God ſees it not; *Pſal.* 10. 11. *He hath ſaid in his Heart, God hath forgotten: he hideth his Face, he will never ſee it.* And if the Underſtanding be convinced, yet Deſires ariſe in the Will, Would there were no God! And is not that deadly Enmity, thus to reaſon againſt God's Being? or knowing that he is, to abuſe him? or wiſhing the Deſtruction of God? *Rom.* 1. 30. The Gentiles are therefore called Haters of God, becauſe when they knew God, they glorified him not as God in their Heart, *ver.* 21, 25.

2. Again, it is an Enmity to all the Friends of God. Let him ſend Prophets, and after them his own Son crucified; let him diſpenſe to them the Preaching of the Goſpel, and that as the only Means to reconcile them; yet they hearing this, out of the Hardneſs of their Hearts, turn *Enemies to the Croſs of Chriſt*, as 'tis expreſly ſaid, *Phil.* 3. 18, 19. Let the Lord deal with them by his Spirit, and that about their own eternal Good, as if he came as an Enemy, they reſiſt him evermore, and all his good Motions, *Acts* 7. 51. *Ye ſtiff-necked, and uncircumciſed in Heart and Ears, ye do always reſiſt the Holy Ghoſt: as your Fathers did, ſo do ye.* By the Light of their Conſciences the Truth they detain, and that unrighteouſly, like an Enemy in Priſon, *Rom.* 1. 18. *For the Wrath of God is revealed from Heaven againſt all Ungodlineſs, and Unrighteouſneſs of Men, who hold the Truth in Unrighteouſneſs.* If God ſpeaks to them by his faithful Miniſters, *O mine Enemy,* (ſay they) *haſt thou found me?* as *Ahab* ſaid to *Elijah*, *1 Kings* 21. 20. And as he ſaid alſo to another Propher, *I hate him, for he never prophesies Good to me,* *1 Kings* 22. 8. So do they ſay of God, Doth he ſend his Children among them? There is an ancient Enmity ſown betwixt theſe and them, *Gen.* 3. 15. *And I will put Enmity between thee and the Woman, and between thy Seed and her Seed.* And this Enmity manifeſts it ſelf in all Indignities and Injuries.

*Uſe.* Becauſe the Apoſtle makes this as one eſpecial Character and Brand of an unregenerate Eſtate, *To be Enemies unto God*, the Uſe ſhall be of *Trial* and *Examination* of our *Eſtates* hereby. Now 'tis certain that we all, even that profeſs our ſelves Chriſtians, are born Enemies, as well as Gentiles: for we came all from *Adam*, from whom deſcends this Enmity, as you have heard before. And howſoever Men may think, and carry the matter outwardly in their Profeſſion; yet the Scripture tells us, and the latter Day will find it ſo, That *God hath but few Friends in the World*, and whole Swarms of Enemies, that lie and lurk even in the viſible Church, ὑπὸ κρυπτῶν, *under-hand Adverſaries*, *Heb.* 10. 27. whom nothing but the Word applied, and their own Conſciences, can accuſe and find out: yea, and the *worſt Enemies* are thoſe of *God's own Houſhold*. And this one Conſideration added to the former, namely, that we are born *Enemies in our Minds*, and that it is ſealed in our Natures, may make even the beſt of us to look about us, and to ſuſpect our Eſtates; for hereupon it will neceſſarily follow, that it is not all the Priviledges outward, which we Chriſtians have above Gentiles, that can alter our Eſtates; for we are born ſuch, even ſuch Enemies to God, as a Wolf is to a Lamb, *Enemies in our Minds*. As therefore take a Wolf when it falls firſt from the Dam, put it into a Lamb's Skin, keep it up in the Fold with the Sheep, let it (if it be poſſible) feed of the

the same Food with the Sheep, tame it, do all what you will; it remains a Wolf still, and therefore an Enemy unto a Lamb; neither will ever a Lamb and it be reconciled, till either that Wolf becomes a Lamb, or the Lamb a Wolf. Just so, take one of us when we are new dropp'd from the Womb, give us a Christian Ear-mark, Baptism, bring us up in the same visible Church with others, put us into a Christian Coat, the Profession of Christianity, let us feed and partake of the same Word and Sacraments with others; nay, let us by all these Means seem outwardly never so much tamed, civilized, outwardly and formally conformable to good Duties; yet still we may remain, as Christ says, *inwardly ravening Wolves*; Matth. 7. 15. *Beware of false Prophets, which come to you in Sheeps Clothing, but inwardly they are ravening Wolves.* We are still where we were, unless there be a further work to change the Nature, and not only such an one as proceeds from good Motions, and moral Perswasions of the Word and Spirit; for what can these barely work, when we are of our selves such irreconcilable Enemies in our Minds, as hath been delivered? A Treaty of Peace argues not Reconciliation, nor will in this case ever effect it. But it must be such a Work as the All-powerful Arm of God hath a Hand in, slaying this Enmity, and changing the bent and frame of the Mind, naturally set on evil Works, unto the contrary Good, by putting in new Principles, friendlike Dispositions unto God and all his Ways. And, my Brethren, if this be wanting, we remain still in the Gall and Bitterness of our Natures, as *Peter* told *Simon Magus*, Acts 8. 23. for all that, it is said he was baptized, believed, wondred at what he saw the Apostles do, was conformable to Christian Duties; for he was a Helper with *Philip*, as 'tis in the 13th Verse; and all this while he was an undiscovered Enemy. And as I said before, that until the Nature of a Wolf be changed, and it be made a Lamb, or a Lamb a Wolf, they can never be reconciled: So neither God nor we enter into a Covenant of Reconciliation, till either God become such an one as we, which is impossible, or we become Partakers of the Divine Nature, and be thus inwardly changed in some measure, into his Image. *Can two walk together, saith the Propther, and not agree?* Amos 3. 3. Surely no. And whereas many will further plead, and say, That they could never perceive any such matter, that either they were Enemies to God in Mind, they never meant him hurt; but they have loved him, feared him, ever since they can remember; neither can they perceive that God is an Enemy to them, but loves them, clothes them, feeds them; they taste of his Kindness daily, and therefore they have good cause to think that there is mutual Love between them. But for answer to this, I would have Men further consider, As for this dealing of God towards you, that God is exceeding kind to his Enemies, as our Saviour saith, *Matth. 5. 45.* making the Sun to rise on the good and bad, and sendeth Rain on the just and unjust: and therefore also he bids us be kind to our Enemies. And also as it is in *Job 31.* throughout, God forbears with, yea, and heaps abundance of Blessings on one that is his utter Enemy: Yet 'tis but as the King reprieving a condemned Traitor, letting him enjoy his Lands and Livings, but reserving him still, as 'tis at the 30th Verse, to the Day of Wrath. Therefore all these are no Arguments of a Man's Reconciliation through Christ.

If any are discovered here to be such, let them not stand out still shifting, and pleading Not guilty, but deal plainly with their own Souls, and lay it to heart, that they may seek out for Peace betimes. And let this one Consideration move them, That it must and shall be confessed one day, at the Day of Death, or in Hell; and then they will confess it with this Addition, that they were Enemies to themselves, in that they confess'd it no sooner, whilst Reconciliation was offered. 'Twere better for a Traitor to confess at the Bar when he hears of a Pardon, than at the Gallows.

The first sign of being Enemies and unreconciled to God, is Strangeness to him, and unto the Life of God. Strangers to God are yet Enemies; for ye see, that being estranged is made a degree of Enmity in the Text, and in *Job 22. 21.* *Acquaint thy self with him,* (says one of *Job's* Friends to him) *and be at Peace:* Implying, that whosoever is at Peace with God, must be acquainted with him. Strangeness indeed between two that never were familiar Friends,

breeds not Enmity, it is not a sign of it: but if you see two that once were familiar and acquainted, now to walk aloof off one from another; and though they have occasion to meet often, yet to carry themselves strange one to another, surely (you say) they are fallen out. And so if you see Man and Wife live asunder, never come at, speak of, or seem much to care for one another; there is a Breach certainly, that is your next Thought. Why so it is here, for God and we once were acquainted. Let me apply this now.

1. Is God a Stranger to your Thoughts? That whereas every Trifle, Learning, Credit, Riches, Pleasures and Cares of the World, Thoughts of these things, plotting for them, are very familiar with you, the first that call you up in a Morning, take up your Minds, converse with you all Day, and lie down in your Bosom at Night: But as for God, Thoughts of him, or Contrivings how to please or to glorify him, are little, or *not in all your Thoughts*, as 'tis spoken of a wicked Man, *Psal. 10. 4.* Or, if the Thoughts of him chance to come in, yet it is not welcome, as the Thought or Sight of a *Friend* is, but as of a *Judg*, or as of a *Master* that comes in on the sudden upon a negligent Servant, and you wish he was further off: Then are you Strangers to God.

2. Or, are you *Strangers* to those more *special Duties* in which *Communion* is to be enjoyed with him? *Why is it you are so strange?* The truth of it is, you are Enemies. Can you go whole Weeks, Months, and never speak to him by secret and intimate Prayer, so as to take him alone, as you would do a Friend, into a Corner, and there pour out your Heart before him, and tell him all your Secrets? Or, if you do *draw nigh* to him *with your Lips*, yet are not *your Hearts far from him*? There are Millions that could never yet say, that God and their Hearts were brought together in a sweet Close, nor do know what it means to *talk with God as a Friend*, as *Moses* did. Such are Strangers.

3. Are you *Strangers to and from the Life of God*? as it is made the Note of a wicked Man, *Ephes. 4. 18.* There is a blessed, holy and spiritual Life which God and Christ are the Fountain of, which they live; as it is said of Christ, *Rom. 6. 10. For in that he died, he died unto Sin once: but in that he liveth, he liveth unto God.* A Life which all the Saints and Angels live in Heaven, not depending on what is here in this World: And it is begun in a Christian here, *1 John 5. 12. He that hath the Son, hath Life; and he that hath not the Son of God, hath not Life.* Now try and search thy self, what Objects are thy Affections most quickned and kept up in Life with; *Omnis vita gustu ducitur.* What dost thou savour and relish? Are you utter Strangers to such a spiritual Life? It may be a *Life natural*, of eating and drinking, marrying and giving in Marriage, &c. or it may be a *Life of Reason*, fitting you to converse with Men; or further, a *formal Life*, in regard of religious Duties, in the Letter of them, as *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.* But have you an inward Life of Grace, Influences and Comings-in, from Recourses to and Communions with Christ, (as *Paul* says he had, *Gal. 2. 20.*) quickning you in all these, and above all these, as that which you reckon *your Life*, more than all these? If you want it, you are Strangers to the Life of God.

Lastly, You are Enemies to God, if you be Strangers to the things of God, his Graces, *Converses with a Soul in secret*; which God gives his Friends and Children, as Love-tokens: *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 to us of God.* God hath many Secrets which he makes known to them that are his Friends, *John 15. 15. and Psal. 25. 14. The Secret of the Lord is with them that fear him: and he will shew them his Covenant.* But now when we hear experimental Discoursings of such near and intimate Dealings of God, as how he draws the Heart to believe; when we hear of change of Heart, of Regeneration, of the new Birth, &c. and of the Signs of these made plain to us out of the Word; Do we hear and entertain them as strange, or as known things to us? Or, do not our Hearts think the same that the *Athenians* said of *Paul's Doctrine*, *Acts 17. 20. For thou bringest certain strange things to our Ears; we would know therefore what these things mean.* So do not

our Hearts think secretly of such Sermons, what mean these things? these being strange things to our Ears. *I have written to him the excellent things of my Law, but they were counted as a strange thing*; as God in the Prophet complains, *Hosea 8. 12.* All this argues, we are yet Strangers, and therefore unreconciled.

A second Note of Enmity to God, is not only this Strangeness mentioned, but too much inward entire Affection to or Friendship with the World. The Scripture makes this Enmity with God, though Men think not so, *James 4. 4.* *Know ye not, says James there, ye Adulterers and Adulteresses, that Friendship with the World is Enmity with God?* By World there, he means not only the Corruptions of the World, or the Sins of it, (as Peter calls them) but the things of the World, such as are in themselves the good Blessings of God, as Honour, Riches, Credit, Learning, &c. as appears by the foregoing Verses; for he speaks of such things as Men ask, and use to receive at the Hands of God. And whereas Men might say, These are the good Blessings of God; and to love them, and rejoice in them, will God take this so heinously? Yes, if it be inordinate: He tells them, 'tis Adultery spiritual; for of that he speaks, *Ye Adulterers and Adulteresses.* Is it not Adultery in a Wife to cleave in her Heart unto, to delight in, and converse with, as with a Husband, not only one that is an absolute Enemy of her Husband's, but one whom her Husband otherwise respects and loves? *Potiphar* loved *Joseph* well, for he gave him Charge over all things in his House; yet when as *Potiphar's* Wife enticed him to Adultery, *Joseph* tells her, that though his Master had committed all things else to him, and kept nothing back but her, whom he reserved to himself: and therefore see how incensed *Potiphar* was, but upon the opinion that he would have defiled her. Adultery breeds the greatest Enmity. 'Tis not the having these, or the using these things, that is a sign of Enmity; it is the very Phrase by which the Apostle expresseth himself, allowing us the use of the World, *1 Cor. 7. 31.* *And they that use this World, as not abusing it; for the Fashion of this World passeth away.* Upon occasion of this was founded that ancient distinction of *uti* and *frui*, using the Creature, but enjoying God. Not the Lordship of the World, but the Friendship of the World breeds the Quarrel, and is the Enmity. You may use these things as Servants, not as Friends, reserving and keeping your Hearts to God alone, as to your Husband. *Aristotle* says, that *πολυφιλία* cannot stand with true Friendship, that is, a Man cannot have many Friends in an entire and true Amity; but Friendship is always but between two. As you cannot serve, so nor be Friends unto God and Mammon too. If a Master will not bear it, a Friend much less. It is a sad Speech which concerns us all to look to, that in *1 John 2. 15.* *Love not the World, neither the things that are in the World. If any Man love the World, the Love of the Father is not in him.* He professeth to speak not of gross Sins only, but any Vanity in the World, the things of the World: and he is peremptorily conclusive in it, to pronounce the Love of the Father not to be in that Heart which affects and delights therein more than in God, or in whose Heart Love to God prevails not over Love to them. Now if an Husband observes his Wife to take all her care for another Man, and that she is always speaking of him, and glad to hear from him, and jolly in this other's company, but in his own little, or coy to himself, or glad when she is out of his company; but inordinately delighting in the other's, conversing whorishly with him: this breeds Jealousy and Enmity. Let us look to our Hearts, and judg betwixt God and them.

A third Note whereby they may be discovered to be Enemies, is not being subject to the Law of God: So *Rom. 8. 7.* a carnal Mind is therefore there said to be Enmity against God, because it is not subject to the Law of God. In *Luke 19. 27.* Christ calls those his Enemies, that would not have him reign over them; that is, that would not be subject unto his Laws: And the reason is, because God's Sovereignty lies at the stake, and is despised, God giving every Command as he is God and sovereign Lord. And again, he that lives not by his Laws, lives by the Laws of Sin, as they are call'd, *Rom. 7. 21.* He is subject to the Devil, God's Enemy, lives a Subject to his Kingdom, and this is open  
and

## BOOK II.

and manifest Enmity to God. Now in the first Verse, carnal Men are said to be married to the Law of God, *Rom. 7. 1; 2.* At the first Creation, the Law and Man's Heart were as Wife and Husband, and the Knot still holds; but there is a hellish Life now between them; for his Heart, as the lawful Wife, ought to be subject, but his Heart will not: The Law commands something that is clean contrary to his Heart's Lusts, and it will not submit if it were to die for it. The Law urgeth upon his Heart the Sabbath, strictly to be kept in Thoughts, Words and Actions: It is Death to his Heart to be kept thus in, it will out and find its own Pleasures that Day. I might instance in a great deal more, I refer my self to Mens Consciences: Doth not the Law by the Light of your Consciences urge some Duty upon you, be it private Prayer? &c. which you will no way be subject to, cannot endure to hear of it, wishing that Commandment scraped out, or that you had never had the knowledg of it, crying as they in *Job 21. 14. Depart from us, we will not the knowledg of thy Laws.* And though the Heart be convinced, yet it will not yield, but secretly says, as they in the Prophet, *What the Will of the Lord is, we will not do.* So as the Law in some Particular finds not a tractable, loving, obedient Wife of their Heart, as grieving for offending in the least Particular, (as it doth find a regenerate Man's Heart to be) or as standing out in nothing. And therefore the Law begets not on their Hearts unfeigned and constant Desires to obey in all things, strong Purposes, daily Strivings, Mournings, which at last should bring forth obedient Performances, as it doth in a regenerate Man's Heart. But it begets Stubbornness, Rebellion, hating to be reformed, the more eagerness of Lust to the contrary of what the Law commands. So it is in the 5th Verse, the Motions of Sin which were by the Law, brought forth Fruit unto Death. It is a Marriage-Phrase, implying that the Law begat stronger Desires to Sin, and that which the Law forbad; these were the Children which were begotten by the Law on his Heart, as a Woman is said to have Children by her Husband.

A fourth Note of a State of Enmity, is daily and willingly harbouring, nourishing, fostering and maintaining of one of God's Enemies in practice or fancy, openly or secretly. Not only he that commits High-Treason, is a Traitor by our State-Constitution; but also he that wittingly or willingly (for otherwise unwittingly a good Subject may) houseth or harboureth a Traitor, and continueth to do it, let Proclamation say what it will to the contrary, and gives loving Welcome and Entertainment to such an one that is an Enemy, as if he were a Friend. In *John 19. 12.* the Jews accusing Christ under the notion of a Rebel and an Enemy to *Cesar*, when they saw *Pilate* but willing to release him; they terrify *Pilate* with this State-Axiom, *If thou lettest this Man go, thou art none of Cesar's Friend.* Nay, we know that if one be but a suspected Person, if in this case a Man harbour him, he shews himself no good Well-willer to a State. Let us now judg betwixt God and our own Souls. Every Sin is a proclaimed Enemy to God by his Word, yea, and to be our Enemy also, as *Peter* says, which fights against our Souls, *1 Pet. 2. 11. Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.* Is there now any such Sin which we know to be a Sin, (for that Condition must be added, as I said before, a true Subject may harbour a Traitor unwittingly) be it Covetousness, Pride, or any inordinate Pleasure: And do we house it, make it our sweetest Companion in our daily Thoughts, and that which lies next our Hearts, in whose Converse, and enjoying of which we spend many an hour with sweetest contentment? He that doth this, is an open and convicted Enemy. Nay I go further, Is he but a suspected Person? Are they suspected by thee to be Sins? and yet dost thou without examining of them, thorowly entertain them friendly, and receive them into thy Heart and Life? It is no good sign. Nay more, do we stand with them all in terms of Enmity, at Daggers drawing, as we use to say? And if you come within me, I will kill you: And if they do get in, (as Sin dwells in the best) yet do we complain of them, bring them forth before God, as we would a Traitor or Enemy, arraign them, accuse them, and say, Lord, here is an Enemy both of mine and thine, a cursed *Achan*, that troubleth all in me, that would shroud

shroud it self under my Roof, and thinks there to have Entertainment? But stone it, Lord, and let *Israel* stone it, let every Sermon fling a Stone at it, let every Prayer knock it down. Do we deal thus with our known Sins daily, or as oft as we are assaulted? Or, on the contrary, do we hide them, as the Woman did the Spies in the bottom of the Well, covering them with strawy Pretences? If we let these Enemies of God's go thus, we are argued to be none of his Friends.

The last Note of Enmity to God, is Enmity to the Children and Ways of God. And what surer Note or Sign can there be of direct Enmity and fighting against God, as it is termed, *Acts* 5. 39. than an Enmity thus born in Heart, or manifested in Word or Actions, against any thing that seems to be of God's side; or to take his part, or that stand in any Relation of Friendship or Likeness with God, be they either his Ways; his Children, or his Ministers? These Men bear the Devil's Colours, stand in the Fore-front, and therefore are more easily discovered; this being one of the farthest degrees and most apparent sign of Enmity that can be: For many, though fallen out with another, yet still love well enough his Servants, his Wife, his Children, his Friends. But as Love is argued to be the stronger, the more it is diffused, (*Propter quem alia diligimus, ipse magis amatur: He for whose sake we love other things besides him, is more beloved of us:*) so is it in Hatred. It is argued that he is greatly and deeply hated, against whose Person we do not bear only direct Hatred, but collateral also, it falling upon and extending it self to all that are any way near him for his sake. As they say of the Panther, that therefore it is the deadliest Enemy to Mankind of any other Creature, because it will prey even upon the very Image and Likeness of a Man, which other Beasts will not do, though there are many will seize on Man himself.

Men have indeed the Name of Holiness in their Mouths with a seeming Reverence; but yet still the Reality of it, the Power of it, the Thing it self, cannot be endured by them, so long as it is wrapp'd up in a bundle, viewed in the general. Men profess they love it; but break it up, come to the particular Duties of it, and then they cannot away with it: or, in the Abstract they love it; but in the Concrete, as it resides in any particular Subject or Person, they hate it. Set the Picture of a Lamb to a company of Wolves, and they will never stir at it; but let a living Lamb come, they tear it presently. So let a living Saint come among these Haters of Godliness, a holy Man in the Concrete, their Hearts rise presently; then they rage, storm, and speak all manner of Evil of him, as it is in *Matth.* 5. 10, 11. And is it not for the same Reason they do so, which Christ gives there, *viz. for Righteousness sake?*

I know there are few or none so wicked to persecute any, as knowing them to be Christ's, and under that notion, (that is, peculiar to those that sin against the Holy Ghost) yet it is that which is from Christ, which Men do persecute; for it is he who lives, prays, speaks in holy Men, that appears in all that is good in them: and therefore Christ will say to them, as to those at the latter Day, that were ignorant of it, *Inasmuch as you did it to one of these, you did it to me.* Men see not Christ now; but did they know him, they would not oppose such as are any way like him: But when he shall appear, and Men shall know what strain he was of, Men will confess that they hated and persecuted him, in persecuting his Saints.

There are yet a third sort of Men that lie in the Enmity of their Natures, and in an unreconciled Estate, living in the visible Church, who are not only much restrained, and bite their Enmity in, but who, by means of an inferiour Work of the Word and Spirit of God upon their Hearts, are brought to seek unto God for Friendship, yea, and do much for him in outward Actions, side and take part with his Friends; and yet their Hearts being unchanged, the cursed Enmity of their Nature remaining unkilld and not taken away, they lie still in the gall of Bitterness: For instance, look to those in *Psal.* 78. 34, 35, 36, 37. *When he slew them, then they sought him; and they returned, and enquired 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

BOOK II.

and they lied unto him with their Tongues. For their Heart was not right with him, neither were they stedfast in his Covenant. It is said, that they sought the Lord early as their Redeemer, whilst he was a slaying of them; yet they did but flatter him with their Mouths, &c. A Flatterer, you know, differs from a Friend, in that he pretendeth much Kindness, yet wants inward Good-will, doing it for his own Ends. And so do many seek God, that yet he accounts as Enemies; for they seek him whilst they see themselves in his Lurch.

Now it is harder to discover these than the former, because they pretend much Friendship, and externally (it may be) do as many outward Kindnesses as the true Friends; as Flatterers will abound in outward Kindnesses as much as true Friends, nay often exceed them, because they may not be discovered. Now if none of the former Signs reach to them, nor touch them, then there is no better way left, than to search into the Grounds of all they do, and to examine whether it proceeds from true, inward, pure and constant Good-will, yea or no, or Self-respects? As now when we see an Ape do many things that a Man doth, how do we therefore distinguish those Actions in the one and in the other? Why by the inward Principles from whence they spring, by saying, that they proceed from Reason in the one, but not so in the other. If therefore it can be evinced, That all that any Man seems to do for God, comes not from Good-will to him; it is enough to convince them to be Persons unreconciled. For when as all outward Kindnesses and Expressions of Friendship proceed not from friend-like Dispositions, and pure Good-will, but altogether from Self-Respects, it is but feigned Flattery, even among Men; and when discovered once, it breeds double Hatred: And there is much more reason it should do so with God, because he being a God that knows the Heart, to flatter him, it is the greater Mockery: for that is it which chiefly provoketh Men to hate such as dissemble Friendship, because there is Mockery joined with it. Now that God accounteth every one that doth not turn to him out of pure Good-will, a Flatterer, is plain by those words in *Psal. 78. 36, 37. Notwithstanding, they did but flatter him, and dealt falsely in his Covenant.* Yea, and Christ saith, *Matth. 12. 30. That he that is not with him, is against him.* If Mens Hearts be not inwardly for God, and with him, as a Friend would be to a Friend, in their Actions, he esteems them against him. *Thy Heart, says Peter to Simon Magus, is not right before the Lord, Acts 8. 22.* and therefore he tells him, *he was still in the gall of Bitterness.*

But thinkest thou, O Man, that art guilty of these things, that thou shalt escape? to use the Apostle's own words, *Rom. 2. 3. And thinkest thou this, O Man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God?* No, God that is a righteous God, and judgeth every Man according to his Deeds, shall render to the Contentious, that is, those that have contentiously dealt with him, and carried themselves as Enemies in opposing him and his, according to their Deeds, (they shall have enough of it) he will render *Indignation and Wrath, Tribulation and Anguish,* to every such Soul. Are Men strange to God, and care not for him? will not be acquainted with him now? The Day will come he will carry himself as strange to them: and when a good Look from him would be worth a World, he shall angrily say, *Depart from me, ye Workers of Iniquity, I know you not, Matth. 7. 23.* Will Men stand out, and will not submit to his most holy, just and righteous Laws, but will live like Rebels and lawless Persons, and not be subject to him? Upon their own Perils be it: Let them hear their Dooms pronounced by Christ's own Mouth, *Luke 19. 27. These mine Enemies, that would not I should reign over them, bring them hither, and slay them before my Face.* He will see Execution done himself.

Are Men Friends of Pleasures also more than of God, as the Apostle speaks of the World, or any thing in the World, as *James speaks, Adulterers and Adulteresses?* Then, as it is said, *Prov. 6. 34. Jealousy is the Rage of a Man;* and it is the Rage of God more than Anger, it notes out Unpacifiedness: *Will he spare in the Day of his Vengeance?* Is it not said, *Psal. 73. 27. Thou hast destroyed, O Lord, all those that go a whoring from thee?* He speaks of it as of a thing

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themselves.



hing already done, because God would assuredly do it, and therefore it was as good as done.

Chap. 9.

Are Men Nourishers and Maintainers of any Sin, that they know is a proclaimed Enemy of God in his Word; sparing, cherishing that that God hates, and which he hath in his Word appointed to Destruction? Let them but hear what the Prophet says to *Ahab* in the like case, for the letting go of *Benhadad*, and apply it to this Purpose, *1 Kings 20. 42. And he said unto him, Thus saith the Lord, Because thou hast let go out of thy hand, a Man whom I appointed to utter Destruction, therefore thy Life shall go for his Life, and thy People for his People.* Because thou hast let one go, that the Lord had appointed to Destruction, therefore thy Life shall go for its Life.

To conclude; Are Men Enemies to the Children of God? You touch the Apple of his Eye. You had better have a Mill-stone hang'd about your Necks, and you thrown into the midst of the Sea, than to have offended one of these little Ones. Every Scoff, wry Look, rising in thy Heart, when God shall charge it on thy Conscience, will sink thee down, down into the bottom of Hell. In *Zech. 12. 2, 7.* he compares the Church unto a burdensom Stone; all that burden themselves with it, shall be cut in pieces, though all the Earth should be gathered together against it; and unto an Hearth of Fire; and wicked Men that oppose them, unto Wood, and a Sheaf, thinking to quench that Fire; but that Fire shall devour all the People round about.

Or, do Men oppose the Word of God? Let them know that it is an Armoury and Store-house of Weapons, that God hath in readiness to revenge all Disobedience; *2 Cor. 10. 4, 5, 6. For the Weapons of our Warfare are not carnal, but mighty through God to 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: And having in a readiness to revenge all Disobedience, when your Obedience is fulfilled.* It hath enough of its own to revenge its own Quarrel.

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# Unregenerate Man's Guiltiness

B E F O R E

# G O O D

In Respect of SIN and PUNISHMENT.

B O O K III.

The Corruption of Man's Whole Nature, and of all the Faculties of his Soul, by Sin; and first of the Depravation of the Understanding, which is full of Darkness, and blinded, so that it cannot apprehend Spiritual Things in a due Spiritual Manner.

1 T H E S S. 5. 23.

*And the very God of Peace sanctify you wholly: and I pray God your whole Spirit and Soul and Body be preserved blameless unto the Coming of our Lord Jesus Christ.*

C H A P. I.

*The Words of the Text explained. That all the Faculties of the Soul, even the Mind, are wholly corrupted; proved from the Expressions concerning it in Scripture, and from the equal extent both of Sin and Grace.*

**T**H E S E Words have no Coherence or Dependance with the foregoing, for the Conclusion of the Epistle doth begin with them. They are a Prayer for the working and perfecting that Sanctification in them, unto which he had exhorted, and which God had begun to work. Concerning which you have these things.

1. The Author of this Sanctification, *God*, to whom *Paul* prays to work and perfect it. And in Prayer, Believers use to suit their Invocation to God, according to the nature of the Blessing they seek for. James 1. 5. *If any of you lack*

Book III.

lack Wisdom, let him ask of God, Ver. 17. *the Father of Lights*. So if we pray for Mercy and Comfort, then we are to call upon God, as the Father of Mercies, and God of all Consolation, as *Paul* doth, 2 Cor. 1. 3. *Blessed be God, even the Father of our Lord Jesus Christ, the Father of Mercies, and the God of all Comfort*. Yet still we are to use such Expressions, both as **Motives to move** God, out of his Fulness, to bestow what we ask, and as a strengthening to our own Faith. And accordingly here in the Text, when *Paul* asks Sanctification at God's Hands, he looks up to him as *the God of Peace*. Sin is nothing else but a disorder and confusion of all the Powers of our Souls, whereby they are turned Rebels, and will not be subject to God: Rom. 8. 7. *Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be*. And these Powers of our Souls are also turned Enemies one to another. Hence there is in our Souls a Confusion, an ἀκαταστασία, James 3. 16. so that Lusts war in our Members. James 4. 1. *From whence come Wars and Fightings among you? Come they not hence, even of your Lusts, that war in your Members?* Whereas now Sanctification puts all into their right Order again, and so causeth Peace; and that Kingdom where it comes, and is set up, is *Peace and Righteousness*; Rom. 14. 17. *For the Kingdom of God is not Meat and Drink, but Righteousness and Peace, and Joy in the Holy Ghost*. As the end of other Kingdoms, is by Laws to put Subjects in Order, and to bring them to, and to keep them in Peace; so it is the end of Grace, and Righteousness also: Therefore he desires God to shew himself such a God, a *God of Peace*, in sanctifying them throughout more and more, by putting all the Powers of the Soul into their right Frame and Order. For so,

2. You have express'd the Subject of this Sanctification in its full extent, not themselves only, but every thing in them; express'd first in general, not simply to sanctify you, but throughout, ὁλοτελής, which is more than ὅλος; for it seems to signify not only *totus homo*, the whole Man, but *totum hominis*, the whole of Man, all in Man; also it signifies sanctifying them to the end, ὁλοτελής. Then, secondly, he expresseth the Subject of this Sanctification particularly by an enumeration of the particular and chief Parts of which Man's Nature consists, *Spirit, Soul and Body*: For as the whole Man is usually divided into *Soul and Body*, which Division to be true, Death proves; so he divides that which we call the Soul, into *Soul and Spirit*; which Division to be right, the Word of God makes good; Heb. 4. 12. *For the Word of God is quick, and powerful, and 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*. Piercing to the dividing of *Soul and Spirit*: By *Soul* he means those inferiour Faculties and Powers of the Mind, the internal Senses and Affections, Fancy, Anger, Desire, &c. which being the more gross Part, common to Beasts; and the other being more sublime, viz. the Judgment, Conscience, &c. these he terms *Spirit*: Even as those more sublime, active, nimble Parts of the Body, which run in our Bloods, and cause all the Motion in us, we call *Spirits*, in comparison of the rest of the Body, though they are Parts of it; so this more sublime Part of the Soul, wherein we partake with Angels, is called, in comparison of the other, the *Spirit of the Mind*, Ephes. 4. 23. *And be renewed in the Spirit of your Mind*. Where it is put for a part of the Mind, and not for any thing superadded; as, I confess, sometimes *Spirit* is taken for those Sparks of moral Light and Vertues in the Conscience and Will. But here *Spirit* signifies that natural Power of the Mind, which is the Strength and Quintessence of it. Neither, thirdly, doth he content himself with reckoning thus up all the Parts in a threefold Division, but because every one of these contain many Particulars in them, as the *Spirit* hath in it the *Understanding, Memory, Judgment, Conscience, &c.* the *Body* many Members; therefore to shew that all in every one of these are to be sanctified, he adds another Word, that *your whole Spirit*, ὁλόκληρον, *τὰς ὅσας*, every Portion of it, as it signifies; which Words are as full as can be imagined to express that the whole Man, Body, Soul and all, and every thing in Man, is to be sanctified and restored; the want of which Integrity, that ought to be in them all, he says, is a Sin, and blame-worthy; therefore he adds, that they may be kept

kept blameless. So that there are two Doctrines, which naturally and principally arise out of these Words.

Chap. 1.

Observ. 1. *That every Part and Faculty of Soul and Body in a Man unsanctified, are wholly and throughout corrupted and defiled, for else they needed not Sanctification.*

Observ. 2. *That true Sanctification is also universal.*

And these two Doctrines may be proved by the same Reasons. But I shall (as my Method leads me) speak only to the first.

Now, as I have shewed before, that this Corruption is universal in regard of all Sin, or that all Sin is in every Man's Nature, so now I am to prove that this Corruption is in all parts of our Nature: For this is a differing Consideration from the other; as it is one thing to have all Diseases, and another thing to have all Parts diseased, which may be so by but one Disease.

1. We have a clear proof for this from the Testimony even of the Pharisees themselves, who though they were much corrupted in Judgment, in regard of discerning into Man's Corruption, thinking and teaching Lust to be no Sin; yet it may seem there was in them a Relick and Glimpse of the total Corruption of every Man's Nature, by a Speech which they cast out concerning the Man born blind; *Jahn 9. 34. They answered and said unto him, Thou wast altogether born in Sins, and dost thou teach us? Thou wert altogether ὅλα, born in Sin: This indeed they seem only to apply unto such, whom in their Births God had branded with some Defect, as he had this Man with Blindness; yet we may justly take it from those Extenuators of Corruption, as a remainder of that Truth, which from their Forefathers had been derived to them, but which they had corrupted, and limited only to such, as unto whom some Mishap had befallen in their Birth. Now I cite this to prove, not that Men are born in Sin, but that the whole Man, ὅλα, is so.*

2. We have plain Scriptures which evidence it.

1<sup>st</sup>. It is called the old Man; Why? because it overspreads every Part in Man: it is not called the old Understanding only, or old Will, but the *old Man*, because all the Powers and Parts that go to make a Man, are tainted with it, and therefore all things do become new, when a Man is regenerated; *2 Cor. 5. 17. Therefore if any Man be in Christ, he is a new Creature: old things are past away, behold, all things are become new; that is, all things in a Man's Nature. All things were old, corrupted, and naught, and therefore all becomes new. And to this purpose it is observable (which is observ'd by some) that the Scripture speaking of the Subject of this Corruption, speaks not as of the Person of Men only, but of the Faculties in Man, as implying not totus homo, the whole Man only, but totum hominis, all that is in Man: Gal. 3. 22. But the Scripture hath concluded all under Sin, that the Promise by Faith of Jesus Christ might be given to them that believe. The Scripture (says he) hath shut up all, τὰ πάντα, all things under Sin: so that the Word implies not only all Men, πάντες, but all things in Man. So likewise Christ expresses it, Job. 3. 6. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit. He doth not only say, that he that is born of the Flesh, is Flesh, but that which is born of the Flesh, is Flesh, τὸ γεγενῆμενον, there being not that thing in Man, who is born of Flesh by fleshly Generation, but is corrupted. And therefore,*

2<sup>dly</sup>. We find all Parts in Man termed Flesh; so the Mind of the most acute Knowers (for of such he there speaks) is termed, *Col. 2. 18. —Intruding into those things which he hath not seen, vainly puffed up by his fleshly Mind. It is a Mind of Flesh. And answerably that Wisdom, whereby in our walking we are guided, is termed Wisdom of the Flesh, 2 Cor. 1. 12. For our rejoicing 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. Nay, the Conscience which seems least to be corrupted, is yet said to be defiled, Titus 1. 15. —But unto them that are defiled and unbelieving, is nothing pure; but even their Mind and Conscience is defiled. And now these are the noble Parts of the Spirit: and as these, so the Will is of the Flesh also; Ephes. 2. 3.*

Among

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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. It is τὰ δειλήματα τῶν σαρκῶν, ἢ τῶν διανοσιῶν, the Wills of the Flesh and of the Mind. And in another Scripture the Will of the Gentiles is flatly opposed to the Will of God; 1 Pet. 4. 2, 3. 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. For the time past of our Life may suffice us to have wrought the Will of the Gentiles, when we walked in Lasciviousness, Lusts, Excess of Wine, Revellings, Banquetings, and abominable Idolatries. Where the Apostle perswades them to live no longer to the Lusts of Men; which, ver. 3. is interpreted working the Will of the Gentiles, but to the Will of God. And our Affections also are called the Lusts and Passions of the Flesh; Gal. 5. 24. And they that are Christ's, have crucified the Flesh, with the Affections and Lusts. And 1 Pet. 2. 11. Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul. And these make up that which in my Text is called Soul. And last of all, the Flesh or Body is said to be corrupt and filthy, as well as the Spirit or Soul: So 2 Cor. 7. 1. Having therefore these Promises, dearly Beloved, let us cleanse our selves from all Filthiness of the Flesh and Spirit, perfecting Holiness in the Fear of God. And Sin is said to reign in the Body; Rom. 6. 12. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof: which is taken as distinct from the Soul, for it is added mortal, which the Soul is not. And if we look on all the Members of the Body, they shew their Corruption, they being fit Weapons for Unrighteousness, even all the Members of the Body: The Eyes are full of Adultery: 2 Pet. 2. 14. Having Eyes full of Adultery, and that cannot cease from Sin, beguiling unstable Souls: an Heart they have exercised with covetous Practices: cursed Children. The Tongue is a World of Evil; James 3. 6. And the Tongue is a Fire, a World of Iniquity: so is the Tongue amongst our Members, that it defileth the whole Body, and setteth on Fire the Course of Nature; and it is set on fire of Hell. The Feet are swift to shed Blood, and the Throat an open Sepulchre; Rom. 3. 13, 14, 15. Their Throat is an open Sepulchre; with their Tongues they have used Deceit; the Poison of Asps is under their Lips: whose Mouth is full of Cursing and Bitterness: their Feet are swift to shed Blood. To conclude, they are said to be full of all Unrighteousness, full of all Readiness to Evil; Acts 13. 10. —O full of all Subtilty and all Mischief, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord? He doth not speak of the Fulness of actual Sin, as a Tree is said to be full of Fruit, as the Phrase is used, Rom. 1. 29. Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness; full of Envy, Murder, Debate, Deceit, Malignity, Whisperers. But here in Acts 13. 10. the Fullness is understood, tanquam plenitudo vasis, as a Vessel is full of Liquor: Elymas his Soul and Body was full of Readiness to Evil, which denotes inward Dispositions thereunto. Neither doth he (as there he speaks of it) call it a Fullness in regard of all the Parts of Unrighteousness only, for that is after added besides, full of all Unrighteousness, not only all Readiness to Evil, but full of all. And therefore in this regard our depraved Nature is compared to a corrupt Tree, whereof we know both Root, and Branch, and Bark, and all to be poisoned, if the Tree is so; Matth. 7. 17, 18. Even so 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 so is every Sprig and Faculty in Man, that brings forth any Act or Motion, as Fruit, be it the Understanding, Will, &c. all is corrupt, Bark and Body, and all. And this Sin of our Nature is called ἀμαρτία ἐν μέσῳ, that which begirts all our Faculties; Heb. 12. 1. Wherefore seeing we also are compassed about with so great a Cloud of Witnesses, let us lay aside every Weight, and the Sin which doth so easily beset us, and let us run with Patience the Race that is set before us. Now for the Reasons and Demonstrations of this Truth, that every Part in Man is corrupted and infected by Sin, and so ought to be sanctified.

First, In General. The Dominion and Extent of Power, both of Grace and

and Sin, are commensurate, and their Dominions are of equal Compass; and where they come, they give Laws to every Member, and subject that which is within their Dominions, for both are said to reign, and both are of a spreading Nature over all. Grace is compared to Leaven, because it leavens the whole Lump, *Matth. 13. 33.* — *The Kingdom of Heaven is like unto Leaven, which a Woman took and hid in three Measures of Meal, till the whole was leavened.* And Sin and Corruption of Nature is compared to Leaven also; *Gal. 5. 7, 8, 9.* *Ye did run well, who did hinder you, that ye should not obey the Truth? This Persuasion cometh not of him that called you. A little Leaven leaveneth the whole Lump.* *1 Cor. 5. 6, 8.* *Your glorying is not good: Know ye not that a little Leaven leaveneth the whole Lump? Therefore let us keep the Feast, not with old Leaven, neither with the Leaven of Malice and Wickedness; but with the unleavened Bread of Sincerity and Truth.* Grace where it comes, comes in as Life, and as the Soul doth into the Body, and informs all in that Body it comes into; and accordingly we see all Parts to live in a living Man: And on the contrary, this Corruption of our Nature is as Death, which is as general also as Life, for it is the Privation of it. And *habitus & privatio versantur circa idem*: The Habit and Privation belong to the same Subject. But,

Secondly, More particularly to demonstrate this. If habitual Grace and Sanctification was seated in every Part of the first *Adam*, and of the humane Nature of *Christ*, and begins to be in every Faculty of a regenerate Man, then is every Faculty by Nature corrupted. The Consequence is strong, not only for the Reason before given in general, that Grace and Sin are of a like Extent, but more particularly it may be demonstrated from them severally.

1. If Grace begun, reacheth to every part of a regenerate Man, then did Sin before corrupt all, for *that Sanctification* is but the restoring of every Part to its Health and Integrity again. Now if any Part were whole, it would not need the Physician nor Cure.

2. That Sin is thus seated in every Part, may be proved by Experiment, drawn from the State of a regenerate Man. We feel that there is a Combat against the Work of Grace in every Part; Darkness and Unbelief in the Understanding fights against Light and Faith: *Lord, I believe, help my Unbelief*, says that poor Man in the Gospel, *Mark 9. 24.* *Grace in the Will, fights against Sin in the Will*: The Flesh in the Will, lusteth against the Spirit in the Will; *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.* I say, in the Will; for the Apostle infers from what he had said, that thence it was that *they could not do the things which they would.* It is not a Fight of one Faculty against another, but of the same Faculties against themselves, and this through the whole Man.

3. The Consequence is also strong, that if the Grace which was in *Adam*, when innocent, did reach to every Part of his Nature; then that Sin, after he had fallen, hath the same Extent: for the Corruption of our Natures is but the Privation of that Grace which was in him, and therefore is in every Part wherein that Grace was. *Privatio est in eodem subjecto in quo habitus*: Privation is in the same Subject wherein the Habit was before.

4. The Consequence is strong too, that if in the Nature of *Christ*, Grace was in every Part of it, then Sin is so in our Natures: for the End of *Christ's* assuming and sanctifying our Natures, was *to condemn Sin in the Flesh*; *Rom. 8. 3.* *For what the Law could not do, in that it was weak through the Flesh, God sending his own Son, in the Likeness of sinful Flesh, and for Sin condemned Sin in the Flesh*; that is, by sanctifying our Nature in his Person, and by the Righteousness of that his Nature, he takes away the Sin of ours, and there was no Part of that his Nature which he sanctified to any other End. *John 17. 19.* *And for their sakes I sanctify myself, that they also might be sanctified through the Truth.* And in this *Rom. 8.* says the Apostle at *ver. 2.* *The Law of the Spirit of Life in Christ Jesus, hath made me free from the Law of Sin and Death.* He had complained in *chap. 7.* of a Law of Sin in his Members, which would be there to his dying Day; now, says he, my Comfort is, that a contrary Law of Grace

and

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and Life was in Christ to take away the Guilt of it. So that every Part in Christ being sanctified with a Law of Life, was to take away the Law of Sin in every Part of us. Now it remains to be proved, that every Part of humane Nature in *Adam* and in *Christ*, was sanctified, and also that every Part of it in a regenerate Man begins to be made Holy. This I demonstrate two ways.

*First*; You shall see how the one follows from the other, so as if it be true of any, it is true of all.

*Secondly*; I will give the general Reasons for it.

1. I say the one follows necessarily upon the other. For,

*1st.* If every Part in a regenerate Man be sanctified, then every Part of humane Nature was sanctified in *Adam*, and *è contra*; for it is the same Image that is restored and created new, which was created at first, only with this Difference, (as one observes) *Adam* was  $\acute{\omicron}\lambda\acute{\omega}\varsigma$ , sanctified, but not  $\acute{\omicron}\lambda\acute{\sigma}\tau\epsilon\lambda\acute{\omega}\varsigma$ ; but we, tho not  $\acute{\omicron}\lambda\acute{\omega}\varsigma$ , that is wholly and perfectly, yet  $\acute{\omicron}\lambda\acute{\sigma}\tau\epsilon\lambda\acute{\omega}\varsigma$ , that is, to the End. Now that every Part in a regenerate Man is sanctified, appears by that common Experiment, which yet is peculiar to regenerate Men, that there is a Combat in every Part between Flesh and Spirit seated in all the Faculties, as I proved before.

*2dly.* If every Part of humane Nature was sanctified in Christ, then it is so in us, and *è contra*; for he took Flesh to sanctify us; *John* 17. 19. *For their sakes I sanctify my self.* And *Heb.* 2. 11, 14, 17. *For both he that sanctifieth, and they who are sanctified, are all of one: for which Cause he is not ashamed to call them Brethren. Forasmuch then as the Children are Partakers of Flesh and Blood, he also himself likewise took part of the same: that through Death he might destroy him that had the Power of Death, that is, the Devil. Wherefore in all things it behoved him to be made like unto his Brethren; that he might be a merciful and faithful high Priest, in things pertaining to God, to make Reconciliations for the Sins of the People.* It is said of Christ and us there, that he who sanctifieth, and we that are sanctified, are of one, that is, of one Nature, in every Part; for *ver.* 17. we are said to be like in all things. He took our Nature, and every part of it to sanctify it, that we might be made Partakers of his Sanctification, and so might be of one, agree and be alike to him: and that there might want no part in his Sanctification, he wanted no part of our Nature. And even in this Sense we may understand that Scripture in *Ephes.* 1. 23. of Christ's filling all in all: *He fills all in all his Children, from his own Fulness.* Now he is full of Grace and Truth. *John* 1. 10. *He was in the World, and the World was made by him, and the World knew him not:* And he took our Natures to sanctify them, and therefore all he took was sanctified; therefore he is called that holy thing, *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.*

2. Now I shall assign the Reasons which may evince that Grace was and is seated in Christ and *Adam*, in and through every Part of them, and so ought to be in us.

*1st.* Because God hath made all in Man to glorify himself, not as other Creatures only, but by shewing forth those Vertues and Graces, which he stamped on Man above all other Works of his Hands; *1 Cor.* 6. 20. *Glorify God in your Body and Spirit too.* *Psal.* 103. 1. *Bless the Lord, O my Soul; and all that is within me, bless his holy Name.* God therefore gave Abilities at first to Man thus to glorify God in his whole Soul. For as we cannot love him till he love us, so neither can we glorify him, unless he implant in every Faculty Holiness and Grace first, whereby we have Abilities to do so.

*2dly.* The whole Nature of Man, and every Part of it in its pure and right Constitution, was made subject to the Law of God, and therefore was entirely holy: And therefore thus was the entire Nature of *Adam* and of *Christ* constituted; for indeed if any thing had been in *Adam* and *Christ* not subjected to the Law, it had been Enmity to God: for that is the Reason which the Apo-

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the gives of the carnal Mind's being Enmity against God; *Rom. 8. 7. Because the carnal Mind is Enmity against God; for it is not subject to the Law of God, neither indeed can be.* But now there being nothing of this Enmity neither in *Adam*, while innocent, nor in *Christ*, no Part in them was lawless. And this is evident too from the Word of God's judging every Creature in Man; *Heb. 4. 12, 13. For the Word of God is quick and powerful, and 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. And every thing in Man which is thus tried and judged by the Word, ought to be agreeable and subject to it in its first original Frame. And it is yet more clearly proved, if we consider, that when *Christ* declares the Sum of the Law, he reckons up all in Man; *Mark 12. 29, 30. And Jesus answered him, The first of all the Commandments is, Hear, O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy Heart, and with all thy Soul, and with all thy Mind, and with all thy Strength: this is the first Commandment.* Left any thing should be left out, *Christ* adds, *with all thy Strength.* If this then be the Law, as *Christ* says it is, then this Law was originally written in the whole Soul, and every Part of it in *Adam*, and so in *Christ* too, of whom it is said, that the Law was in his Heart, *Psal. 40. 8.* And what is indeed the Sanctification of the Understanding and Will, but the writing of the Law there? which God promises to do under the new Covenant; *Jer. 31. 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.* Now to write the Law in the Heart, is to put such Dispositions in, whereby a Man may live according to it. And thus the Law was written on all in Man, in his primitive Condition. And now alas, since his Fall, the contrary Law of Sin is written upon all in his Heart.

3dly. God hath made and ordained spiritual Objects and Acts for every Faculty of Soul and Body, and therefore he gave to *Adam* at first answerable spiritual Dispositions in all his Faculties: For between every Faculty and its Object there must be a Suitableness: and as the natural Man receives not the things of the Spirit, for, says the Apostle, they are spiritually discerned, *1 Cor. 2. 14.* so neither can any Faculty, if not sanctified, be in a spiritual manner carried to, or be conversant about spiritual things. Therefore if God did provide spiritual Objects for all in Man, then surely he put spiritual Dispositions into all those Powers of his Soul. Now that God did provide spiritual Objects for every Faculty, is easy to be demonstrated by all the Particulars. For the Understanding, there are things of the Spirit; for the Will, spiritual good things; for Conscience, spiritual Motives, &c.

4thly. God made all in Man capable of Glory, therefore he made every thing in Man holy: for since God would glorify all that is in Man, so that even so much as our Bodies shall be made like his glorious Body, *Phil. 3. 21.* all in Man must therefore be sanctified; for indeed no Vessel is capable of Glory, till it be prepared, *Rom. 9. 23.* and made meet, *Col. 1. 13.* And therefore since the Understanding, Will, Memory, and all, shall be glorified, all these Powers of the Soul must be first sanctified. And therefore now Grace and Holiness being introduced into every Faculty of the Soul, shews that all in Man is infected with Sin, since the Disease and the Remedy are of equal Extent.



## C H A P. II.

*Arguments to prove that not only the inferiour Powers of the Soul, but the supream, the Understanding and Mind, are corrupted. That the Mind it self is called Flesh as well as the other. Arguments from Reason further to evince it.*

**I**T is not only the inferiour Powers of the Soul which this Plague of Sin hath seized, but the Contagion hath ascended into the higher Region of the Soul, the Mind. It is this supream, sublime and noble Part, (which is not to be found in Beasts) the Understanding, Judgment and Conscience, which the Apostle in this *1 Thess. 5. 23.* means by *Spirit*, as needing Renovation and Sanctification, as much as the lower Faculties in Man. And in this sense Spirit is also taken, *1 Cor. 2. 11.* *For what Man knoweth the things of a Man, save the Spirit of Man which is in him?* Where Spirit of Man signifies the knowing and discerning Part in Man: and in the same meaning it is to be understood, when it is distinguish'd from Soul, as here in this *1 Thess. 5. 23.* and in other Places.

Since I design to shew how all the several Faculties of our Souls are by Sin depraved, that which I am to begin with, is the highest and noblest of them all, the Spirit of Man. And this then is the first Proposition I will prove.

*Propos. That the most supream, most spiritual Faculty in Man's Mind, the understanding Power of Man, is corrupted, and needs renewing.*

This is a Doctrine had need be proved, because to a carnal Understanding not enlightned by the Word, this hath always been, and is the greatest Paradox. So it was to the Heathen Philosophers, and to many of the Schoolmen also, though called Christians; who though indeed they did acknowledg Dregs to lie at the bottom of the Affections in the lower part of the Soul, which sometimes, when stirr'd and joggled by outward Temptations, do mud, and corrupt the Mind; yet that sublime and noble Faculty, according to their Opinion of it, was in it self most pure, and the clearest of all the rest. And therefore they say, Reason did still direct, advise and perswade us to the best things, and was in it self a pure Virgin. And thus the Pharisees also judged, *Rom. 2. 17, 18, 19.* *Behold, thou art called a Jew, and reatest in the Law, and makest thy boast of God; and knowest his Will, and approvest the things that are more excellent, being instructed out of the Law; and art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darknes.* They boasted they knew God's Will, and were confident, because they were Guides to the Blind, a Light of them in Darknes; therefore of all things else, they thought least that their Understandings were corrupt and blinded: *John 9. 40.* *And some of the Pharisees which were with him, heard these Words, and said unto him, Are we blind also?* When they heard Christ speaking of Blindnes even in them that see, said these Men, *Are we blind also?* Of all the Imputations else, they wondred at this the most: And indeed when blind Reason, which thinks it sees, is Judg, it is not strange, that this Corruption of the Understanding should be a Wonder to it. For Reason being the supream Faculty of all the rest, which judgeth all else, and is judged of none but it self, by reason of its nearness to it self, it least discerns it self. As a Man's Eye, which tho it may see the Deformity of another Member, yet not the Bloodshot that is in it self, but it must have a Glass by which to discern it. And so though even corrupt Nature discerns the Rebellions of the Affections and sensual Part of Man by its own Light, as the Heathens did, and complain'd thereof; yet it cannot discern the Infection and Defile-

Defilement that is in the Spirit it self, but the Glas of the Word is the first that discovereth it; and when that Glas is also brought, there had need be an inward Light of Grace, which is opposite to this Corruption, to discover it. And therefore the Holy Ghost doth most of all inculcate this Depravation of the Mind, and express it with the greatest Emphasis: When he would shew how impure Unbelievers are, who yet profess that they know God, says he, *Even their Mind and Conscience is defiled*, Titus 1. 16. They least of all suspected these Parts (which are not Flesh) to be tainted, because they know God, and have some Light in them. Therefore now, in opposition to this their Conceit, he mentions only the Mind and Conscience, as being impure, and that with an Emphasis, *ἐν νῦν, ἐν συνείδησιν*, *even their Mind and Conscience is defiled*. And there is almost no Place where he speaks setly of the Corruption of Nature, but νῦν or δίανοιαν comes in, and is sometimes alone mentioned, and put for all the rest: so Ephes. 2. 3. *Fulfilling the Desires of the Flesh, and of the Mind*. Ephes. 4. 17, 18. — *That ye henceforth walk not as other Gentiles walk, in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart*. Col. 1. 21. *And you that were sometime alienated, and Enemies in your Mind by wicked Works, yet now he hath reconciled*. Enemies, ἐν τῇ δίανοιᾳ, in the Mind. And so when he speaks of renewing, he exhorts them to be renewed in the Spirit of the Mind, Ephes. 4. 23. He instances in that for all the rest.

Now for the proof of the Spirit of the Mind being deprav'd in Man, besides those Places that speak of the particular Corruptions of it, which I reserve till I come to treat of them, I will name but one or two Places more, which speak of the Corruption of the Mind in general.

1. We find that Flesh is attributed to this as well as to any other Faculty. The Understanding, the natural Understanding of Man is called Flesh and Blood, Mat. 16. 17. *Flesh and Blood hath not revealed this*, says Christ. You may know what Faculty he speaks of, by the Act which he ascribes, or rather denies to it, [*Revealing*] which is proper unto the Light of the Mind: And now this Light and Acumen he calls Flesh, that is, Corruption, as well as any other. And Heresy also, which is seated in the Understanding, is yet said to be a Fruit of the Flesh, Gal. 5. 20. This evil Fruit grows upon that Branch or Faculty, which is indeed the Top-Branch of all the rest, and yet it is not so high, but Flesh or Corruption, as ill Sap, ascends and comes to it; and therefore all the Wisdom of it is called fleshly, 2 Cor. 1. 12. and it self is termed Mind of the Flesh, Coloss. 2. 18. — *Vainly puffed up by his fleshly Mind*.

Nor is it privatively corrupted only with Ignorance, but positively also with corrupt Diseases, habitual evil Dispositions: 1 Tim. 6. 4, 5. *He is proud, knowing nothing, but dotting about Questions and strifes of Words, whereof cometh Envy, Strife, Railings, evil Surmisings, perverse Disputings of Men of corrupt Minds, and destitute of the Truth, &c.* He doth not only say, *Their Minds are destitute of the Truth*, so as they assent not to wholesome Doctrine, but he says their Minds are corrupt, sick and diseas'd, νόσων, *sick about vain Questions, longing for them, as a diseas'd Stomach doth for any Trash*. And this Distemper of the Mind the Apostle in another place calls an Itch after Fables, 2 Tim. 4. 3, 4. — *But after their own Lusts shall they heap to themselves Teachers, having itching Ears: And they shall turn away their Ears from the Truth, and shall be turned into Fables*. And 2 Tim. 2. 25, 26. *In Meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth; and that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will*. The Apostle there speaking of the Repentance of those who opposed the Gospel, he calls that their Repentance, ἀνανήλωσις, a Recovery out of not an ordinary Sickness, but perfect Frenzy, unto Health and Sobriety; which shews, that the Mind was diseas'd and frantick before, and that this was the cause of its opposing the Truth.

2. As I have proved this Infection of the Mind by Sin from Scripture, so now I will demonstrate it by Reasons.

1st. If the Spirit and Judgment, and higher Faculties of the Soul, were not corrupted, but only the inferiour; if not the Spirit, as well as the Soul of Man,

was depraved; then the Image of the Devil in the proper Lineaments of it, would not appear in wicked Men; then his chief and main Sins would not be found in them, which yet they are. If we consider this *great evil One*, Satan, he is a Spirit, and hath no sensual or bodily Lusts, either of Uncleaness, Drunkenness or Gluttony in him, but his Wickedness is *spiritual Wickedness*; for which reason the Hellish Powers of Darkeness have that peculiar Name given them, *Ephes. 6. 12. For we wrestle not against Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkeness of this World, against spiritual Wickedness in high Places.* And why is the Wickedness of the Devil called spiritual, but because it is rooted in a Spirit, and all his Sins are seated in his Understanding and Will? What is the Devil's great Sin but Pride, the Womb whereof is chiefly the Understanding? And this Sin of Pride was the Devil's Condemnation and Ruine; *1 Tim. 3. 6. —Lest being lifted up with Pride, he fall into the Condemnation of the Devil.* It was this Pride which fum'd up into the Devil's Head, and made him reel out of Heaven. Of such Sins as these Men are also guilty, and prone to them as well as the Devils. Our proud contentious Wisdom is called *devillish*, *James 3. 15. This Wisdom descendeth not from above, but is earthly, sensual, devillish.* And all that Envy, Malice, Lying and Dissembling, which though in the Will, yet are rooted in the Understanding, are in this Scripture mentioned by the Apostle, as bearing the same devillish Resemblance. And these and such like Lusts which are in wicked Men, Christ calls the *Lusts of their Father the Devil*, *John 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do: —When he speaketh a Lie, he speaketh of his own; for he is a Liar, and the Father of it.* When the Devil tells a Lie, he speaks it of his own, as being an Act of the Mind against it self. And so Blasphemy, and all blasphemous Thoughts and Expressions concerning God, are said, as well as all other vain Thoughts, to proceed out of our Hearts; *Matth. 15. 19. For out of the Heart proceed evil Thoughts, Murders, Adulteries, Fornications, Thefts, false Witness, Blasphemies.* These Blasphemies, as they are Acts of the Mind, are more agreeable to the Devil's Sins, than Murders, Fornications, &c.

2dly. In the first Sin of our first Parents, (whereby our Natures became tainted) the Judgment and Understanding had a great, if not the first and main Stroak: and therefore if by that Act, Sin entred on our Natures; the Understanding, which was so deeply guilty, deserv'd to be punished and wounded as deeply as any other. Now examine what was the main Object which drew on that Sin, and which was aimed at in it; it was an apprehended Excellency in the Understanding, *to know Good and Evil*, that they might, as they conceived, be like unto God: and the Original of their being deceived, was in listening and assenting to the Devil rather than God; for twice when the Apostle speaks of that Sin, he expresseth it as an Error in Judgment, as their being deceived; *2 Cor. 11. 3. He beguiled Eve through Subtilty*, that is, his Wit deceived her. Their Sin therefore consisted primarily in Error; *1 Tim. 2. 14. And Adam was not deceived; but the Woman being deceived, was in the Transgression.* So that the Woman's being deceived, may seem to have been the first Wicket which let Sin in; or if it be not so, yet however 'tis mentioned as the main Cause and Subject of that first Sin; and from this Deceit it was, that corrupt Opinions of God were ingendred in their Minds, to imagine foolishly that he envied them a happier Estate, as I have before shewed. Now then if the Understanding was (as it appears to have been) one of the chief, if not the chief Party in this Sin; then certainly that Act of the Understanding was the cause of that Corruption which is in us: and therefore this Faculty must needs be much, if not most corrupted; this Faculty must receive one of the greatest Wounds, and be punished with one of the greatest Losses. For if God said, *The Soul that sins, shall die*; then that Faculty in the Soul, which you see sinned mainly, *must die*, that is, must lose the Life of Holiness which was in it before. The Schoolmens Reason why the Body is most corrupted, was, because that Sin is conveyed by bodily Generation, not considering that this was only the Conduit-Pipe, but *Adam's* first Sin was the Spring and Cause; and therefore the Corruption of the Faculties is to be measured by the Stroke which the

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Parts and Faculties of his Soul had in it. Her Eye indeed and Taste helped forward the Act: for she saw the Apple to be good and desirable; *Gen. 3. 6.* And when the Woman saw that the Tree was good for Food, and that it was pleasant to the Eyes, and a Tree to be desired to make one wise; she took of the Fruit thereof, and did eat, and gave also unto her Husband with her, and he did eat. But now the Lust of the Understanding, and the Deceit therein, had first poisoned all, or a mere Apple could never have so entic'd them, but it was conceiv'd to have Virtue in it to give the knowledge of Good and Evil, the Devil candying it over with such a specious Appearance; and hence it was that the Apple became so alluring. Therefore if it be the Influence and Punishment of Adam's sinful Act, which causeth that Corruption of Nature which is in us, as I have proved, then in a just and meet Punishment, those Faculties must needs be mainly corrupted in Adam, and so in us, (though indeed his Sin corrupted all in him, and in us too) that had the greatest stroke in his sinning, which I have proved his Understanding to have had.

3dly. If we consider the Nature of Grace, and of Sin, and how they are express'd to us in Scripture, as being both of them of a spiritual Nature, it is evident, that therefore they must have the most spiritual Subject. They are not as Dregs and Lees that go down to the bottom, but as Light and Darkness which swim above, and are in the finer and sublimer Parts of the Soul, and mostly possess and lodg in its higher Regions. For indeed as it is Reason that renders us capable of Sin, and of Grace, which Brutes are not, Reason therefore is the chief Seat of them both. We find also, that Grace is compared to Light, as Corruption (which is the privation of it) to Darkness. Thus even the State of Grace is called Light, and the State of Nature, Darkness, *Eph. 5. 8.* For ye were sometimes Darkness, but now are ye Light in the Lord. As he calls Grace Light, so then he calls the Children of the Light, that being the principal and prevailing Principle in them. And the Strength and Power of Sin also is said to lie in Darkness, which is opposite to this Light; *Col. 1. 13.* Who hath delivered us from the Power of Darkness, and translated us into the Kingdom of his dear Son. That from which we are delivered, is called the Power of Darkness, and the Kingdom of Christ, into which we are translated, is called Light; *ver. 12.* —Which hath made us meet to be partakers of the Inheritance of the Saints in Light. And that the Power of Sin lies in Darkness, is clear from this, that the Strength of a Man lies in Wisdom and Reason, and Grace animating that Reason: *Prov. 24. 5.* A wise Man is strong, yea, a Man of Knowledge increaseth Strength. So now corrupted Reason, which is Darkness, is the strength of Sin; and the cause why the Devil rules so in Men, is from the darkness of their Minds; *Ephes. 6. 12.* For 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. And when the Apostle would express how Opposers of the Truth are recovered out of the Devil's Snare, he puts it upon their having Repentance, to acknowledg the Truth; *2 Tim. 2. 25, 26.* In Meekness instructing those that oppose themselves, if God peradventure will give them Repentance to the acknowledging of the Truth, and that they may recover themselves out of the Snare of the Devil, who are taken captive by him at his Will. When they have μετανοίαν, a changed Mind to acknowledg the Truth; when they have found the way out of those thick Mists of Darkness, with which they were covered, and in which the Devil kept them; when they ἀνανήλωσαν, are recovered out of that Disease, Lethargy, and indeed Frenzy of the Mind, and like the Prodigal are come to themselves again; then the Devil's Snare is broke, who before, through their Ignorance, Blindness and Madness, did what he would with them. Now if Grace be Light, and Sin is Darkness, (and indeed what is the Life of Grace and Glory both, but Light? and Sin and Hell, but Darkness?) then they have their principal Seat in that Faculty, to which Light properly belongs, as to the Understanding it doth; from which higher part of the Soul, as from a Sun above, it might diffuse its Influence and Heat to all the lower Faculties. And if the understanding Power of Man be the Subject of the Light of Grace, it is also of the Darkness of Sin, since both Light and Darkness belong to the same Faculty, according to what our Saviour says,

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says, *Matth. 6. 22, 23. The Light of the Body is the Eye: if therefore thine Eye be single, thy whole Body shall be full of Light. But if thine Eye be evil, thy whole Body shall be full of Darkness. If therefore the Light that is in thee be Darkness, how great is that Darkness?* Which proves my Assertion, that not only the lower, but the nobler Faculties in Man, the Understanding and Mind, are depraved with Sin.

4thly. If we consider that the Production and Increase of Grace is said to be a Work wrought and transacted in the Understanding, and first beginning there; then certainly it follows that this Faculty is mainly, if not principally corrupted. But now the Work of Grace is expressed to us, *Acts 26. 17, 18. to be the opening the Eyes, and turning Men from Darkness to Light*; and so when Men are raised, (whether by a new Life from the Death of Sin, or by an awakening out of a sinful Backsliding, I will not now dispute) what is the Life which comes into them? *Ephes. 5. 14. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light.* And indeed the Life of Grace is originally nothing but Light: *John 8. 12. Then spake Jesus again unto them, saying, I am the Light of the World; he that followeth me, shall not walk in Darkness, but shall have the Light of Life.* As Grace there, is called *the Light of Life*; so answerably in those Words, *John 1. 4. In him was Life, and the Life was the Light of Men.* Light is interpreted to mean that Grace which we had in Innocency: that whereas Christ is said in *ver. 3.* to have given all things being; so to Man he gave that Life and Image which he had in himself as second Person; *In him was Life, and the Life was the Light of Men.* So that the Life of Grace is principally Light, and if so, the Understanding is one of the chief Vitals, the *primum vivens*, that which first lives, as the Heart is in Man: and therefore the Death of Sin is also mainly seated in the Understanding, as this is the first Faculty which is quickned by Grace, so it was the first that died by Sin. And this is one of the first Faculties which is enlivened, and by means of it the rest have Life produced in them: and therefore when the Apostle Paul exhorts to put off the old Man still more, and to put on the new, that is, to get the whole Man changed; he puts this in between both, as the means of both, *Be renewed in the Spirit of your Minds*; *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 the new Man, which after God is created in Righteousness and true Holiness.* And when he exhorts us to be transformed, which means that the Frame of our whole Man should be changed; he directs how it is done, *viz. by the renewing of the Mind, that so we may prove (or in true Judgment allow of) the Will of God*; *Rom. 12. 2. 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, and acceptable, and perfect Will of God.* Which expresseth thus much, that when the Mind is once wrought upon and renewed, there is a Conformity to God wrought in the whole Soul; *as if the Eye be single, the whole Body is full of Light*, *Matth. 6. 22.* Not that barely the Light doth the Work by filling all our Powers, but the Holy Ghost by that Light changeth the whole Man. As the Heavens by their Light convey their Heat and Influences, so Heat and Life, and Quickning in the Will and Affections, are conveyed into them by the Light of the Mind. If then the Renovation must thus necessarily be begun in the Understanding, then certainly that Faculty of all other is primarily and most deeply depraved.

5thly. This will also appear, if we add to all the former this Consideration, That the main and proper End of one of the Offices of Jesus Christ, for which it was appointed, is to cure the Defects of the Understanding. He hath but three Offices, King, Priest, and Prophet; and, as a Prophet, his Office is to work on the Understandings of Men, and to heal the Defects in them. As a Prophet, he removes our Ignorance, and therefore is called a Teacher; *Matth. 23. 8, 10. But be not ye called Rabbi: for one is your Master, even Christ, and all ye are Brethren. Neither be ye called Masters: for one is your Master, even Christ.* The Word is *ὁ καὶ διμαρτῆς*, Doctor or Teacher. And as Christ is a Teacher to instruct our blind and ignorant Minds; in him are therefore hid all Treasures

of *Wisdom and Knowledg*, Col. 2. 3. that he might dispense them to us. And the same Apostle in another Scripture, reckoning up the main Benefits which we have by Christ, puts in Wisdom as one and the first; 1 Cor. 1. 30. *But of him are ye in Christ Jesus, who of God is made unto us Wisdom, and Righteousness, and Sanctification, and Redemption.* Well, and if we consider too all the Instructions, Reproofs and Doctrines in the Word, what are they but as so many Plaisters which Christ lays to our Heads, to cure our diseased Judgments, and by healing them, to heal all the other Faculties? All those wholesome Words are principally applied to the Understanding, as to that Part in us which is as sick or most sick of any, and by that they work on the other.

6thly. It is the Defect and Pravity of the Mind, which is the Original and Root of all Sin in the other Powers of our Souls; nay, a corrupt Understanding is the immediate Cause and first Mover in most Sins, and the prime Subject of many, and those the greatest Sins, and therefore certainly it is deeply corrupted.

1. The Darkness of the Understanding is the Author of that Rebellion which is in the Will and Affections, for therefore doth the Will and sensual Appetite seek out so inordinately the Pleasures of Sin; because the Mind is ignorant of God, knows him not, and so is a stranger to him, and can have no Fellowship with him: for it is Ignorance of God estrangeth us from him, since all Fellowship and Friendship is grounded upon Knowledg, and all friendly Entercourse is chiefly transacted by the Help of it; and therefore reasonable Creatures are only capable of Friendship, which Beasts are not. That we may then have Communion with God, the Knowledg of him is necessary: and accordingly the first and main thing which God doth, when he enters us into the Covenant of Grace, is to teach us to know him, Jer. 31. 33, 34. *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. And they shall teach no more every Man his Neighbour, and every Man his Brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their Iniquity, and I will remember their Sin no more.* It is Ignorance therefore which keeps Men from Fellowship with God, and want of that Fellowship makes every Faculty in the Man shift for it self, hunt and seek about in other things in the Pleasure of Sin and Variety of Lusts, to find that Happiness and Delight which the blinded Soul cannot see or discern to be in God. Men are therefore estranged from God, because they know him not, and then they are abandon'd to all manner of Sins; Ephes. 4. 17, 18, 19. *This I say therefore and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the Vanity of their Mind, having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart: who being past feeling, have given themselves over unto Lasciviousness, to work all Uncleanness with Greediness.* Mark, it is said, that they are alienated from God through Ignorance, because of the Blindness of their Hearts; and thence it follows, that they gave themselves over to Lasciviousness.

2. The Darkness of the Mind is not only thus negatively (as depriving the Soul of the Knowledg of God) the Root of all Sin, but it is positively the immediate Cause of most Corruptions in Mens Lives. Thus Paul mentions *fleshly Wisdom*, as the corrupt Principle by which Men lead their Lives, and as the main opposite Principle unto Grace: 2 Cor. 1. 12. *For our rejoicing 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.* There is a fleshly practical Wisdom which enables Men to do much Mischief, and therefore wicked Men are said to be wise to do Evil; Jer. 4. 22. *For my People is foolish, they have not known me, they are sottish Children, and they have none Understanding; they are wise to do evil, but to do good they have no Knowledg.* And indeed this carnal Wisdom is the Cause of the greatest Part of Wickedness in the World; Isa. 47. 10. *For thou hast trusted in thy Wickedness: thou hast said, None seeth me. Thy*  
*Wisdom*

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*Wisdom and thy Knowledge, it hath perverted thee: and thou hast said in thine Heart, I am, and none else besides me.* What Practices do corrupt Opinions put Men upon? How do they hold them in the Snare of the Devil? How do corrupt Principles in the practical Understanding secretly steer Men, and do all covertly and with underhand Dealing, when yet the contrary Principles keep a Noise in the Conscience and speculative Part? Corrupt Reasonings and false Judgments of things are the chief Movers and Actors in all our Sinning; Ephes. 2. 3. *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.* They are said to fulfil the Wills of τῆς διανοίας, of the Mind, of the Reasonings, as well as of the Flesh, the sensual Part. And really thus it is with Men, that though they are convinced in their speculative Understandings, that there is a God, and that it is best to serve and worship him, &c. yet there is a corrupt Principle in their practical Judgments, which will deny and renounce all this, and act contrary to it; and Men will still walk in the Vanity of their Minds, Ephes. 4. 17. that is, vain Principles are their Guide.

3. The Understanding it self is the Subject of many Sins, and the chief Transactor of them; and though usually they affect the Will also, yet they are seated there principally. As Pride hath its chief Place in the Mind, and therefore the Apostle Paul describes it by a being puff'd up with a fleshly Mind; Col. 2. 18. *Let no Man beguile you of your Reward, in a voluntary Humility, and worshipping of Angels, intruding into those things which he hath not seen, vainly puff'd up by his fleshly Mind.* So Idolatry, Heresy, Blasphemy, Hypocrisy, Infidelity, evil Surmisings, seeking after Credit, and Praise, and Glory, which is an aerial thing, a sublimated Object of the Understanding; in fine, all Inordinacies after any Excellencies, of which the Understanding only judgeth, all these Sins are principally seated in it; and all the evil Thoughts, wicked Devisings, sinister and hypocritical Ends, which set unregenerate Men on work in all their ways, these are all seated in the Understanding. And these Sins are both the great swaying Sins in Mens Lives, of longest Continuance, of mightiest Strength, and of highest Guilt; which I add, to shew the deep Corruption of the Understanding, and as Motives to mortify them, having them in our Eye, searching them out, and also humbling our selves for them.

1<sup>st</sup>. These Sins in the Understanding are the most swaying of all other; they are of a larger Extent and Compass, and a Man hath more Occasions to please them than others, and therefore they command most, and bear the greatest Sway in a Man's Life. As to instance in one of them, Credit, and Glory of a Name, a Man seeks to uphold it, and is mindful of it continually; yea, for the sake of it a Man will abstain from many a gross Sin, and some Affections and Lusts are starved to feed and nourish this, and it keeps other Sins under: and in short, acts a Part in every thing, whenas other Lusts do but occasionally and at some times exert themselves.

2<sup>dly</sup>. These Sins in the Understanding are the strongest of all other. The strong Holds which exalt themselves, are Sins seated in the Mind, and therefore called Reasonings, which exalt themselves against God; 2 Cor. 10. 4, 5. *For the Weapons of our Warfare are not carnal, but mighty through God to 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.* And therefore these Sins are the strongest Holds, because they are founded in the Reason, which argues for them, defends and justifies them, when other Lusts have no Shew or Colour of Reason, and have little or nothing to say and plead for themselves. When Christ was here on Earth, what was the strongest Lust which kept Men from coming to him, and believing? It was Pride and vain Glory. What was it they stuck at most? Disgrace, and renouncing the Credit of their Learning, and foregoing Hopes of Preferment and Wealth, and abandoning the Correspondency of their Friends, by losing their Esteem: Here it was they stuck most, and all these are Sins of the Understanding.

3dly. These Sins are of most Continuance. When the Body decays, and the Temper alters, other Lusts wither, but not these in the Mind and Spirit, which are as green and fresh in old Age, as in Youth: ay, and as Men grow in Years, these Sins grow more strong and lively in them.

4thly. These Sins are of the deepest Guilt: for, *corruptio optimi est pessima*, the best things corrupted, become the worst of all; as a Stain is worse on a fine Cloth than a course. And therefore as the Understanding is the most excellent Part in Man, and the very Spirit of the Soul, and the Image of God is chiefly wrought there; so the Corruption of it is worse than that of the other Faculties: *If the Eye be dark, how great is that Darkness*, Matth. 6. 23. And besides all this, it is in these Sins of the Mind, that we resemble the Devil, whenas in other Sins we are only like unto the Beasts.

Chap. 3.

C H A P. III.

*The Difference between the natural Defects in Mens Minds, caused by the Fall and Sin, and those which are spiritual Defects. That Mens natural Imperfections in Understanding and Reason, would have been much greater, if they were not healed by the common Goodness of God to Men. Yet notwithstanding, how deficient Men are in the Knowledg of civil and natural things, and therefore they must be much more so as to such which are spiritual.*

**H**AVING prov'd in the general, that even the Spirit of Man, or his more sublime Part, the Understanding, is defiled. I now come to shew in the particular Instances, wherein this Corruption of the Mind doth consist. To make the way clear to my Discourse, I premise these two Propositions.

Prop. I. *There is a Difference between the Wounds and natural Defects which the Fall of Adam hath given the Mind, and the sinful Defilements which it hath contracted from his Fall.*

For as in the Body there are many Defects which in themselves are Miseries indeed, but not Defilements, and which may humble a Man as Punishments, but not as Sins, such are Lameness, Blindness, &c. So in the Faculties of the Soul, and in this of the Understanding especially, besides the Defilements of it, there are many Wants, Imperfections and Weaknesses, which simply in themselves considered, may rather be thought Miseries than Sins, as Weakness of Memory, Ignorance in humane Sciences, &c. the Principles whereof *Adam* had, who gave Names to Beasts according to their Natures, and we should have inherited them from him. That you may understand this further, consider that *Adam's* Mind, (as the best of Mens Minds also now are) was enriched with two several Endowments. 1. The sanctifying Light of the Law written in the Heart, whereby he knew God, and how he ought to serve him. And, 2. much other additional Knowledg and Wisdom, which should seem as Handmaids unto this former, and attend upon it, as Knowledg in the Nature of the Creatures, which God gave also to *Solomon*, an Heart as large as the Sea, and as many Notions in it as Sands on the Sea-Shore; all which though sanctified, as being guided and ordered by the other, yet was not (as



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simply in it self considered) sanctifying Knowledg. Now therefore the Understanding of Man, since the Fall, hath answerably received two Wounds; It is not only stripp'd of that sanctifying Light utterly and wholly, but those rich Hangings, and adorning Attendants are gone too: and therefore they are repaired, since the Fall, by two severall Remedies, *viz.* Gifts, and the Grace of spiritual Knowledg; Gifts of Knowledg and Wisdom you shall find where Grace is not. Thus the Heathens had the Imperfections of the Mind repair'd in Natural and Civil Knowledg, as much as we. And unregenerate Men also have Spiritual Gifts: Ephes. 4. 8. — *He led Captivity captive, and gave Gifts unto Men.* Psal. 68. 18. — *Thou hast received Gifts for Men; yea, for the Rebellious also, that the Lord God might dwell among them.* But these Gifts are not Grace, for they heal not the Mind, nor rectify the crooked and perverse Dispositions of Men, as Solomon says, Eccles. 1. 15. *That which is crooked, cannot be made straight.* And there is Grace and sanctifying Light where these Gifts are wanting: and therefore the absence of them is not a Sin; for many of those whom God chooseth and sanctifieth, want these rich Endowments of the Mind, which are as the Handmaids to the great Mistress of all, Grace: and where that is not, they all signify nothing to the real Purpose of our Salvation; 1 Cor. 13. 1, 2. *Though I speak with the Tongues of Men and of Angels, and have not Charity, I am become as sounding Brass, or a tinkling Cymbal. And though I have the Gift of Prophecy, and understand all Mysteries, and all Knowledg; and though I have all Faith, so that I could remove Mountains, and have no Charity, I am nothing.*

My Intent is not to run over the Defects in Naturals, which are in the Mind, so much as the Defilements of it in regard of Spirituals; and we shall follow herein the Example of Scripture, which takes notice of the Defilement of the Conscience, and Mind, and Memory, but not of the natural Weakness of them. Titus 1. 15. — *But even their Mind and Conscience is defiled.* Now it is these Wants that are healed by Sanctification, into which we are to enquire, and for the healing of which the Apostle prays in this 1 Thess. 5. 23. and the healing of which are essentially necessary to Salvation.

The Use of this Proposition laid down, may be to ease the Complaints of many poor Souls, who have the Defilements of their Spirits more healed, than the Defects and Imperfections of them; who have weak Memories, shallow Understandings and Capacities, and meaner Gifts, than other Men; and who yet have more of that Knowledg, wherein the Image of God consists, Col. 3. 10. than those other Men have, who excel them in Wisdom and Gifts. Tho they be Fools in worldly Wisdom, yet they err not in the Way of Holiness; Isa. 35. 8. *And an High-way shall be there, and a Way, and it shall be called the Way of Holiness; the Unclean shall not pass over it, but it shall be for those: the way-faring Men, though Fools, shall not err therein.* And indeed if we look to the Purpose of God's Election, he hath not chosen the wise, but the foolish things of this World; 1 Cor. 1. 26, 27. *For ye see your Calling, Brethren, how that not many wise Men after the Flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the World, to confound the wise; and God hath chosen the weak things of the World, to confound the things which are mighty.* And if so, what though thou hast natural Defects in thy Mind, why shouldst thou be cast down? Thou mayst have a weak Memory perhaps, yet if it can and doth remember good things as well or better than other, then it is a sanctified Memory, and the Defilement is healed, though the Imperfection of it is not; and though thou art to be humbled for it as a Misery, yet not to be discourag'd; for God doth not hate thee for it, but pities thee: and the like holds good, and may be said as to the want of other Gifts.

As a godly Man who hath Grace, may be defective as to these Gifts; so wicked Men may have the Imperfections of their Understandings more healed by Gifts than a godly Man, and yet the Defilements of them, which are opposed to Sanctification, may still remain utterly untaken away: and thus unregenerate Men may exceed those who are sanctified, as to such Gifts; Luke 16. 8. — *For the Children of this World are in their Generation wiser than the Children of Light.* They are said to be wiser in their Generation than the Children of Light.

Light, that is, than those who have a sanctified Light in their Minds: yet consider the distinction there put, which is, that they are but wiser in their Generation, that is, in their Kind and Sphere: And this is no more than what is common and usual, for every Creature in its own Kind may have a farther insight into a thing, than another, which is yet more noble, hath. Thus many Beasts in Sight, and Smell, and Taste, and Fancy, put down and exceed a Man; as an Eagle excels us in Sight; an Ape in Taste, and Dogs in Smelling; yet a Man hath Reason, which recompenseth and over-ballanceth all. And thus wicked Men in their Kind, that is, so far as their Generation reacheth, which is common to both, and in such Gifts which both partake of, may exceed the Godly; but yet these are Children of Light in the Lord, though not in the World; and the other are Children of Light in the World, but Darkness in the Lord; *Ephes. 5. 7, 8. Be not ye therefore Partakers with them: for ye were sometimes Darkness, but now are ye Light in the Lord: walk as Children of Light.* Such ungodly Men, who have such Gifts and eminent Parts, are as the Crocodiles, which, according to the report of them, are quick-sighted on Land, but dull-sighted in the Water; so these are quick and sharp-witted in all things, but what belong to their Peace.

Prop. II. *These Wounds and Defects of the Mind in natural and civil things, if searched to the bottom, and considered what they would be, if not healed in most Men, more or less, by especial Gifts from God, will appear to be very great.*

Most of that Light which Men have in them, is a borrowed Light from God; and more than Nature, now fallen, hath bequeathed and left us. And indeed that Portion which, as Sons of *Adam*, we may claim, as derived to us by virtue of that first Law still in force, [*Encrease and multiply*], whereby we are Men, would be found exceeding small, did not God, pitying us out of his Abundance, add to our Stock *de novo*, and help us to trade with it. If therefore we reflect, how little of natural Light at the most we have, and how much of that little is help'd by superadded Gifts from God, we shall find our Loss as to these natural Abilities to be great, and our remaining Stock to be very little and inconsiderable. 'Tis true indeed, we have, and must have Understanding and Reason; for this being the difference between us and Beasts, without it we could not be Men: *Psal. 32. 9. Be ye not as the Horse, or as the Mule, which have no understanding; whose Mouth must be held in with Bit and Bridle, lest they come near unto thee.* Without Understanding we could neither be capable of Sin, not obnoxious to Punishment for it, nor sensible of any Guilt; and therefore Sin doth not deprive us of all Understanding, since (as *Prosper* assigns it as a Reason) that Faculty concurs to the commission of it.

*Prosper, lib. 3.  
de vocat. Gentium.*

It is also true, that as to other Creatures, according as they have Objects proportioned for them, God hath given answerably an Instinct to know and discern what is good for them in their Kind; so to Men also God hath given to know the things of a Man, in order to the upholding their natural and civil Being in this World: and therefore a Wisdom in their Generation is proper to Men as such. And how far these common fundamental Principles of Reason should reach, and be improv'd, it is hard to determine.

That *Adam's* Sins hath not the same Influence into all Mens Understandings, which it hath into theirs who are born Fools, it is not as if these Idiots were more guilty of *Adam's* Sin, and more obnoxious to the Curse and Mischiefs of it than others, but that in those who have the remainders of a natural Light, and use of Reason, *the Works of God* might appear, in fitting them at least for civil Business and Employments of the World: And thus our Lord Jesus Christ speaks, and argues in the case of the Man born blind, *John 9. 2, 3. And his Disciples asked him, saying, Master, who did sin, this Man, or his Parents, that he was born blind? Jesus answered, Neither hath this Man sinned, nor his Parents; but that the Works of God should be made manifest in him.*

But however, let us view the Understandings of the wisest Men in natural or civil things, which belong to the present Life, let us sound and fathom them to the bottom, and we shall find that all is exceeding shallow, and that they

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are but clung Bladders not blown to the wideness, for which they were made to stretch. If we consider the Knowledge of Nature, how short-sighted are the wisest of Men in it? *Solomon* who excell'd all others in Wisdom, who was the great Dictator in Natural Philosophy, who discoursed from the Hyssop on the Wall, to the Trees of the Forest, *1 Kings* 4. 33. yet when he comes to sum up the Reckoning, he puts this at the foot of the Account, That what is wanting, cannot be numbred, *Eccles.* 1. 15. *That which is crooked, cannot be made straight; and that which is wanting, cannot be numbred.* He who was so wise, saw that the Defects of his Knowledge over-pass'd all Arithmetick, and yet he had Notions as many as the Sands of the Sea, *1 Kings* 4. 20.

If we consider the knowledge of those things which are necessary to the maintenance and support of Man's Life, or to the upholding of Civil Government, which are good for Man's Body either in Physick or Diet, or which are for the increase of his Estate and Credit, or which are necessary for the Communities of Mankind, to settle Order and Government among Men; How ignorant are the wisest of Men in all these? *Solomon* says thus in the general, *Eccles.* 6. 12. *For who knoweth what is good for Man in this Life, all the Days of his vain Life, which he spendeth as a Shadow? For who can tell a Man, what shall be after him under the Sun?* What is good for Man (says he) in this Life? He doth not speak of the World to come, but the present. And common Experience proves *Solomon's* Assertion, for those who have most extended their Wits to the preservation of their Healths, have destroyed them by Errors and Mistakes: Those Ways which the wisest of Men have pitched on, as the nearest and shortest Cuts to Riches and Honours, have prov'd the loss of both: *Eccles.* 2. 13, 14. *Then I saw that Wisdom excelleth Folly, as far as Light excelleth Darknes. The wise Man's Eyes are in his Head, but the Fool walketh in Darknes: and I my self perceived also, that one Event happeneth to them all.* Though indeed Wisdom exceeds Folly, as much as Light doth Darknes, yet one Event happens to all, and the Wise are poor and disgrac'd as well as Fools: And to what end and purpose then is the Wisdom of the greatest and bravest Men?

And after all, the most of that Knowledge unto which Men attain in these things fore-mentioned, is from a new Gift of God. They cannot understand and manage so much as Husbandry without his Instruction; but it is God who teacheth them discretion how to order their Corn in sowing and threshing it: *Isa.* 28. 24, 25, 26. *Doth the Plowman plow all day to sow? Doth he open and break the Clods of his Ground? When he hath made plain the Face thereof, doth he not cast abroad the Fitches, and scatter the Cummin, and cast in the principal Wheat, and the appointed Barley, and the Rie in their place? For his God doth instruct him to discretion, and doth teach him.* Thus the knowledge of the nature of Things, and of the application and use of them in profitable Inventions for Humane Life, is the Gift of God, which the old World did acknowledg, when any thing which is now common among us, was first invented: for they honoured them as Gods, who found out Plowing, &c. Sowing, Musick, &c. And this gave occasion to the Idolatry of those Times, who worshipp'd the Authors of such Inventions, as thinking them more than Men, and that it was some especial Divine Assistance enlightned them in it.

And if thus in Natural and Civil Things, Mens Minds were so defective, as to need God to help their Wit and Invention, much more great must be the deficiency of Man's Understanding in Things Moral and Divine; and the Aids from God more apparent, which supply those Defects. If we reflect on the Heathens, what was the Light which the wisest of them had? It was mostly in Duties of the second Table of God's Law: and they had but little Prints of Knowledge concerning the Duties of the first Table, and those soon blotted or worn out. *Rom.* 1. 21, 28. *Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkned. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate Mind, to do those things which are not convenient.* And of those Prints which they had of this first Table of God's Law, if you ask how they came to be set upon their Minds? The Apostle tells us, they were written; *Rom.* 2. 15. *Which shew the Work of the Law written*

written in their Hearts, their Conscience also bearing witness, and their Thoughts the mean while accusing, or else excusing one another. And how were they written, but by God's own Finger, as he writes the Law on the Tables of Stone? The knowledg of God which they had, it was manifest in them; *Rom. 1. 19. Because that which may be known of God, is manifest in them; for God hath shewed it unto them.* And how was it manifest? Why God had shewed it to them, and that not only materially, by creating the World, though that be the Means instanc'd in, but also by teaching them to read in this great Volume of the Creation, and learning them to spell his Eternal Power and Godhead out of that Book: as the Printer, who barely prints a Book, doth not manifest to all Men what is in it; but it is what the Master, who teacheth to read and understand it, doth. And so God in this case doth the like; and therefore the Wisdom which the wisest of the Heathens had, is called the Wisdom of God, *1 Cor. 1. 21. For after that, in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe.*

But now if you bring the sharpest Understandings to read and apprehend the things written and revealed in God's other Book, his Word, they cannot do it without a supernatural Light and Assistance. And there is want of this Light to teach Men to know these Truths, even in a speculative and notional manner, such as unregenerate Men may have. For was not the mere Narration, the bare Story of them Foolishness to the Heathen, because they had not this Light to enable them to do so much, as mere reading amounted to? as *1 Cor. chap. 1, & 2. Was it not matter of derision to the Athenians? Acts 17. 32. And when they heard of the Resurrection of the Dead, some mocked; and others said, We will hear thee again of this Matter.* And why? Because though they heard these things, yet their quick Wits, not enlightned by the Spirit, could not apprehend them. And therefore the Scripture is said not to be of private Interpretation, *2 Pet. 1. 20. Knowing this first, that no Prophecy of the Scripture is of any private Interpretation; i. e. No private Understanding, nor the sharpest Wit, if not assisted by the Holy Ghost, can understand them; for their Meaning cannot be explained without help of the publick Secretary of Heaven, who wrote them at first; 2 Pet. 1. 21. For the Prophecy came not in old time by the Will of Man; but holy Men of God spake as they were moved by the Holy Ghost.* And when Christ himself was the Preacher, he opened their Understandings, that they might understand the Scriptures; for without this his preaching was not enough: *Luke 24. 45. Then opened he their Understanding, that they might understand the Scriptures.* Though we attain to knowledg of the Letter of the Word, and of the meaning of Holy Writ, as unregenerate Men do attain other Knowledg; yet we could not gain this but by Gifts dispensed upon Christ's Ascension, which qualify Men not to be Apostles only, but Teachers and Interpreters of the Word. *Ephes. 4. 8, 11. Wherefore he saith, When he ascendeth up on high, he led Captivity captive, and gave Gifts unto Men: And he gave some Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers.* And if it be said, May not Men understand the Historical Matters of Fact laid down in the Word, as well as they understand other Histories by the strength of their natural Wit and Reason? I answer, Yes, they may, but yet not so as to apprehend the Design of the Sacred Story, or the holy Use for which it was wrote, to instruct Men in it, which is the chief Mind and Intent of the Holy Ghost; this they cannot understand without supernatural Assistance: Or if they could compass in their Thoughts, the meaning of the History of the Bible, and those Discourses which, by way of Illustration, run in the Golden Veins of the Scriptures, concerning Natural Things and Political, wherein much of *Job*, and of the *Proverbs* is spent; yet they can never penetrate the Spiritual Mysteries of the Gospel. These are the Things of God, which he hath peculiarly given to his Children, and they are above the reach or capacity of the Minds of other Men. *1 Cor. 2. 9, 10, 11, 12. But as it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit: for the Spirit searcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of Man*

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Man which is in him? Even so the things of God knoweth no Man, but the Spirit of God. Now we have received, not the Spirit of the World, but the Spirit which is of God; that we might know the things which are freely given to us of God. The inward Work of the Spirit, and the Mysteries of Free-Grace, are such things, which the wisest of Men cannot understand so much as in the Letter of them. Thus Nicodemus could not imagine what the New Birth should mean; *John 3. 3, 4. 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. Nicodemus saith unto him, How can a Man be born when he is old? Can he enter the second time into his Mother's Womb, and be born? No, the Vision of all these things is become as the Words of a Book that is sealed; Isa. 29. 11, 12. And the Vision of all is become unto you, as the Words of a Book that is sealed, which Men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed: And the Book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned.* What though you deliver it to one who is learned, and ask him to read it, yet he cannot; and why? Because it is sealed, and no one in Heaven or Earth is worthy to open the Seals of these hidden and closed Treasures of Grace, but Christ alone; and without his Key no Man can come to know them. Or if an unregenerate Mind could be supposed to arrive so far, as to know them, and understand their meaning; yet they can never assent to them, without a Work of the Holy Ghost on the Soul; *1 Cor. 12. 3. — And that no Man can say that Jesus is the Lord, but by the Holy Ghost.* He speaks it of common Gifts, *ver. 1. Now concerning spiritual Gifts, Brethren, I would not have you ignorant.* He shews that the very changing of their Opinions, that they should think the Gods, whom they before worshipp'd, to be no Gods, and assent to this, that Jesus was the Lord, that even this was from the Power of the Holy Ghost, without whom they could not have attained to so much. And yet farther, if the Understandings of Men were filled with all this Light, and needed not any new Assistance to the attainment of all Knowledge, not only Natural, Civil and Moral, but Divine and Spiritual also in the Letter, yet still the Defilement, the Corruption of the Mind might remain, yes, and doth continue in Men who are enlightned in all these. So that suppose in none of these the Mind had received any Wound or Darkness, so as to need no new Light; or suppose that a Man hath received all this Knowledge from the Holy Ghost; yet there is a farther Knowledge required than all this, which till it be wrought, the Understanding may truly be said still to be defiled and blind, and to know nothing as it ought to know.

## C H A P. IV.

*What are the spiritual Wants and Defilements in Mens Understandings, which can be healed only by true Regeneration. They cannot have a spiritual Discerning of spiritual Things. This proved from Scripture, which expresseth, not only that such things are hid from them, that they have something over their Eyes which hinders the Sight, but that there is Darkness in the Eye of the Mind it self.*

**H**AVING discoursed of those natural Wounds which the Understanding hath received by the Fall, I now come to treat of the spiritual Wants and Defilements which are healed by true Sanctification, saving and spiritual Knowledg.

1. The first spiritual Defect in Man's Understanding, is that Blindness and Unability to know and discern spiritual things spiritually, as a regenerate Man doth; *1 Cor. 2. 14. 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.* You know what spiritual things are, *viz.* the things which God hath revealed by his Spirit for your Peace, those things which are necessary for you to know, if you be saved; *Luke 19. 42. — If thou hadst known, even thou, at least in this thy Day, the Things which belong unto thy Peace; but now they are hid from thine Eyes.* There they are called the things belonging to our Peace. Now to know them spiritually, is in brief (to express it to vulgar Capacities) so to know them, as to know the true way of making our Peace with God by them: Thou mayst know them so as expressed to others, and be affected with them also, and yet make no Application of them to thine own Use, Good and Benefit, and then thou dost not spiritually understand them: for so to understand them, is to know them, as they are in themselves, and in that true and full manner, and to that End they are revealed by the holy Ghost in the Word: and therefore we do not spiritually discern the Nature of these things, if we do not see the true right particular way wherein we may come to Salvation by them, because that was the Mind of Christ and of the Holy Spirit in revealing them. Now then to see Sin and a Man's own Sinfulness, so as to be thoroughly humbled for it, and to have the Heart broken off from all Sin, and from putting any Trust in himself: as *Job* and *Paul* had a Sight of it with such an Effect upon them; *Rom. 7. 13, 14. Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding sinful. For we know that the Law is spiritual: but I am carnal, sold under Sin.* This is to see it in a spiritual manner; and to behold the Excellence of Christ, and the Necessity of his Righteousness with such an Eye as he doth, who accounts all but Dross and Dung in comparison, and seeks to be found in him, not having his own Righteousness; as *Paul* did, *Phil. 3. 8, 9. Yea doubtless, and I count all things but Loss, for the Excellency of the Knowledg 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.* This is a spiritual Knowledg of Christ. To know the Promises of free Grace and Mercy, so as to see the way fully open, for himself or any such other poor Sinner to have a share in it. This is spiritually to discern the infinite Riches of free Grace; to see the Strictness of that Holiness which God requires; to approve that good perfect

fect and acceptable Will of God : to know how we are to serve him in all Duties, in such a manner as God who is a Spirit, and who is infinitely holy, commands : to see good and full Reason for an absolute Necessity of doing this : to see Beauty, Excellence, and Happiness in performing it : This is to know the Law as the Saints know it ; *Rom. 7. 12, 14. Wherefore the Law is holy ; and the Commandment holy, and just, and good. For we know that the Law is spiritual : but I am carnal, sold under Sin.* Now such Thoughts and Apprehensions as the Saints have of these things, unregenerate Men cannot have ; their Understandings being so blind, as they do not and cannot enter into them. This Blindness and utter Inability to discern spiritual things, is the first Subject of my Discourse, which I am to explain, and prove to you, and you will the better apprehend what it is, if first I lay open the several Degrees of it, according as the Scripture sets it forth to us.

1. The Scripture tells us, that spiritual things are hidden from the Eyes of Men, who are in their natural Condition ; *Luke 19. 42. — If thou hadst known, even thou, at least in this thy Day, the things which belong unto thy Peace ; but now they are hid from thine Eyes. Matth. 11. 25. At that time Jesus answered and said, 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.* They are hid, *i. e.* they are as far from our finding out, as things are which are on purpose laid aside in Places where our Eyes can never come to spy them or find them out : so as suppose a Man had a Mind to find them, and know them, yet he might search to Eternity, and never light on them, unless God revealed them. Thus speaks Christ to Peter, *Matth. 16. 17. — Blessed art thou Simon Barjona : for Flesh and Blood hath not revealed it unto thee, but my Father which is in Heaven.* Therefore they are called the Wisdom of God, and not only so, but in Mystery too ; *1 Cor. 2. 7. But we speak the Wisdom of God in a Mystery, even the hidden Wisdom which God ordained before the World unto our Glory.* They are such a Mystery which is as far from our Ability to find out, as the Thoughts of the most deep-hearted Men are ; which Instance the Apostle useth to illustrate it, in *ver. 9, 10, 11, 12. But as it is written, Eye hath not seen, nor Ear heard, neither have entred into the Heart of Man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit : for the Spirit searcheth all things, yea, the deep things of God. For what Man knoweth the things of a Man, save the Spirit of Man which is in him ? even so the things of God knoweth no Man, but the Spirit of God. 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 to us of God.* Ay, these deep things of God's Heart are farther from a natural Man's Search and Scrutiny, than the deepest Thoughts of the wisest Man on Earth are : For what says Solomon, who best knew Wisdom, and the utmost extent of it ? That tho the Heart of a Man be deep, yet a Man of Understanding may fathom it ; *Prov. 20. 5. Counsel in the Heart of Man is like deep Water, but a Man of Understanding will draw it out.* He instanceth there in the Thoughts of a Man, because of all things in the World, they are most unsearchable. But tho these may be searched into, yet what Man can penetrate the Counsels of God's Heart ? *Rom. 11. 34. For who hath known the Mind of the Lord, or who hath been his Counsellor ?* And upon this he breaks forth into that great Exclamation, *ver. 33. O the depth of the Riches both of the Wisdom and Knowledge of God ! how unsearchable are his Judgments, and his Ways past finding out !* But tho this is a great degree of spiritual Blindness, that Men are unable to make the first discovery of the Things of God, and it may be easily granted that they are so ; yet you will say, When these spiritual Things are once publish'd, and made known and common, and laid before Mens Eyes, as in the Scriptures they are, then a Man is able to discern them. Therefore,

2. Consider what farther the Scripture says in this matter : It not only says, that Men sit in Darkness, but (to leave all under Expressions) it tells us, that we are Darkness it self, *Ephes. 5. 8. For ye were sometimes Darkness, &c.* Now a Man who is in the dark, especially if he carry Darkness about with him too, tho the thing he looks for be laid just before him, not conceal'd, but brought

out, yet he is unable to see it: For that which makes all things manifest, is Light, says the Apostle, 1 Cor. 3. 13. *Every Man's Work shall be made manifest: for the Day shall declare it, because it shall be revealed by Fire; and the Fire shall try every Man's Work, of what sort it is.* And, *Lumen est actus perspicui*, saith Philosophy. But now he doth not say, we are in the dark, but Darknes. There are some Creatures, which tho they be in the dark, have an innate Light, by which they can see things, as Cats have; but we are not only in the dark, but Darknes it self. God hath put into the Mind of Man wherewith to see other things, a Light which Philosophers call *Intellectus agens*, which doth irradiate those Images that are received from the Senses; so as a Man carries a Candle in his Head, and not only an Eye able to see, which they call *Intellectus possibilis*: But as to spiritual things, we want this; and instead of a Light, we carry Darknes in our Heads, which must be dispell'd by new Light, brought in over and above the propounding and publishing of the Object; *Acts 13. 41. Behold, ye Despisers, and wonder, and perish: for I work a Work in your Days, a Work which you shall in no wise believe, though a Man declare it unto you.* Paul having plainly and openly preached to them Christ, and the Gospel, and forgiveness of Sins, in the former Verses, thus concludes his Sermon with this Caution, that they should beware lest that came upon them, which was spoken by the Prophet, that though they should have eternal Life and Salvation set before them in a clear Light, yet they should perish, because they did not believe it. Therefore it is not bare declaring or propounding the things of the Gospel, that will serve the turn; for these Men heard it preached and published with the clearest Evidence. The Gospel, though preach'd never so plainly, may be still hid to them which are lost; *2 Cor. 4. 3, 4. But if our Gospel be hid, it is hid to them that are lost; in whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* And indeed as to see with bodily Eyes, it is not only necessary that an Object be before us, but that we have Light also shining into the Room where we are; so it is not enough that we have the Truths of the Gospel rationally proposed, but it is also needful that a Light shines into our Minds to illuminate them. Who hath not Experience, that a spiritual Reason and Argument, which convinceth a Man to day, yet shall not have the same effect upon him on the morrow, though as strongly urg'd? And why? but because a new Light is still required to set it on. Thus a Man looks comfortably upon his Graces, and Evidences for Heaven to day, but the next Day, or perhaps but an Hour after, he sees nothing but Darknes and Discomfort: and though he doth recal his former Thoughts, yet he cannot see things as he did before: What is the Reason? Because that Light which before made his Graces and Evidences visibly apparent, is now withdrawn, tho the Eye of his Mind be the same, and the Object where it was.

3. Consider that if the Object is propounded, and Light shine round a Man, yet if his Eyes be shut or closed up, he is not able to see any thing. Therefore the Scripture, to shew a further degree of our inability to discern spiritual things, says, that Men have Vails, Scales and Films before their Eyes: The Dirt and Muck of this World doth not only, by being dawb'd over them, hinder the Sight, but the God of this World hath blinded them, lest the Light should shine into them; *2 Cor. 4. 4. In whom the God of this World hath blinded the Minds of them which believe not, lest the Light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.* And Vails are over their Hearts too, that as we say of the Eye, that it is Bloodshot, so we may of the Heart, that it is Sinshot. This Vail was over the Jews Hearts when Moses was read; *2 Cor. 3. 14, 15. But their Minds were blinded: for until this day remaineth the same Vail untaken away, in the reading of the Old Testament; which Vail is done away in Christ. But even unto this day, when Moses is read, the Vail is upon their Heart.* Though at the great turning of that People unto Christ, this Vail shall be taken away; *ver. 16. Nevertheless, when it shall turn to the Lord, the Vail shall be taken away.* The falling of the Scales from Paul's Eyes at his Conversion, was a Type of opening the Eyes of his Mind; for upon them there



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there was an hard Film too. There is upon the Minds of Men, a *πίρωσις*, or Callousness; *Ephes. 4. 18. Having the Understanding darkned, being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart.* The World is *πίρωσις*, and there is this Foreskin of Flesh upon the Eye to be cut away.

4. Consider, that the Scripture seems not to rest here, but expresseth the weakness and incapacity of the Mind to know spiritual things, to be yet greater. One (as you know) who hath a Vail and Scales before his Eyes, to be restored to his Sight, needs no more than to have them removed; as *Paul* saw well enough when his Scales were fallen off; And why? because he had an Eye under those Scales, which still retained the Faculty of seeing. But indeed, and in truth, there wants a Power, an Ability and Faculty in the Minds of unregenerate Men, to see and discern spiritual things, which Power must therefore be created anew. Our Understandings must not only have the Scales of Sin removed, but a new Eye must, as it were, be put into them. Now tho' Art may remove the Scales, yet it can never make a new Eye, when it is once put out; and we are not as one that hath contracted Blindness by a Film, or Skin over the Eye, but we are born blind, and so are incurable by all the Arts of Reason. We have our Blindness from the Womb, and to heal such an one, is a Miracle indeed, *John 9. 32.* It was never heard of from the beginning of the World, that one born blind, received Sight, because the Organ of Sight is wanting, and there must be a new Creation of an Eye in such a Man, which is a Work that none but God can do. We are not yet to think that this defect of Sight is the same in a Man as in a Stone, &c. for a Man hath an Understanding, which without renovation, may have some apprehension of spiritual Things; but to know them spiritually, to see them as they ought to be seen, and are to be seen, the best Mind unrenewed is incapable. And therefore there must be a new Disposition put in, which is to the Understanding, as the Organ of the Eye is to the Faculty of Seeing, which elevates and enableth it to see that, which of it self it hath not a power to discern. The Scriptures accordingly call Conversion, not only a turning from Darkness to Light, and opening the Eyes, as *Acts 26. 18. To open their Eyes, and to turn them from Darkness to Light, and from the Power of Satan unto God, that they may receive forgiveness of Sins, &c.* But Conversion is also express'd as giving us Eyes to see; *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.* And in another place it is stiled giving us an Understanding; *1 John 5. 20. And we know that the Son of God is come, and hath given us an Understanding, that we may know him that is true.* He hath given us an Understanding, that we may know him, *ὡς γινώσκουμεν.* 1. It is not natural, for it is a Gift, and that proper only to some, as it is declared to us by Christ himself, *Mat. 13. 11. He answered and said unto them, Because it is given unto you to know the Mysteries of the Kingdom of Heaven, but to them it is not given.* So in *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 to us of God.* 2. That which is given, is not barely Light, but *διάνοια*, an Understanding to know; which imports not an Act only, but a Power and Ability to produce Acts of Knowledge: for otherwise those Words, *ὡς γινώσκουμεν*, that [we may know him] would not have been added; for if by the former *διάνοια*, he had not meant the Faculty of Knowing, but only the Act, then his Sense would be, He hath given us to know, that we may know, which would be a Tautology.

So that now this want and defect in the Mind, is not of Light external only, or a denial of revealing the Objects themselves, but it is the want of an inward Ability; and the Deficience is in the Understanding it self, as is plain from what *Paul* says, *1 Cor. 2. 14. 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.* The natural Man (saith he) that is, one that hath but natural Abilities, and is not regenerate, and made a Spiritual Man, as they are opposed one to the other; this natural Man doth not receive the things

things of God. Now since the Understanding is made as a Window to let in all that comes into the Soul, all the Beams of Knowledg, whence is it that spiritual Things have not admission? Why because there is a Stop, and that Stop is in a deficiency of the Understanding, that it cannot receive them.

The Defilement then of Mens Understandings, is an utter Blindness, and want of the true spiritual knowledg of spiritual Things. You must only remember, and take this along with you, that this Blindness is only in regard to spiritual things, and such spiritual things, as are peculiarly possessed and enjoyed by the Saints, and freely given them of God: for these things, and the spiritual discerning of them, are appropriated by the Apostle to them in 1 Cor. 2. 12, 14. *Now we have received, not the Spirit of the World, but the Spirit which is of God, that we might know the things which are freely given to us of God. But the natural Man receiveth not the things of the Spirit of God; for they are Foolishness unto him: neither can he know them, because they are spiritually discerned.* He says, the natural Man receives them not. What things are they which he doth not receive? Such as are spiritual, and peculiar to Believers, such as God's Free-Grace and Love in Christ, such as Christ and his Righteousness, such as all those Blessings of the Covenant of Grace which Christ hath purchased, and which accompany an Interest in him, such as the Work of Grace and Regeneration, and how we may serve God acceptably in that State. These are the Objects which we mean, and in respect to which we say, the Understandings of unregenerate Men are utterly blind, as to the spiritual knowledg of them.

But if spiritual Things be more largely extended, to comprehend all things whatever which are revealed in the Scriptures by the Spirit, as the Wrath of God against Sin and Sinners, the outward Acts of Sin forbidden by the Law, the many Discourses, moral or natural, which are laid down in the Word of God, and run in the Veins of it, and which fall under the common Sense and Light of Conscience: Of all these an unregenerate Man, without any new Creation in his Mind and Judgment, may have a knowledg by the assistance of the common Light of the Spirit, who wrote the Scriptures, and hid these Treasures in those Mines. There is yet this Difference, that an unregenerate Man hath only the Notions of these Things without the Warmth or Life, or knowing how to make use of them; but a Believer hath both.

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## C H A P. V.

*The Reasons why an unregenerate Man cannot spiritually discern spiritual Things, because there is so great a Disproportion between the Object and the Faculty ; because an Ability to know such things, was part of the Image of God in Adam, which being lost utterly by Sin, cannot be restored, but by a renewing of the Mind it self in Regeneration.*

**I** Have explained how defective the Mind is in the apprehension of Things which are spiritual. I shall now assign the Reasons, why Things of such a Nature cannot be conceived nor discerned by a Man in his unregenerate Condition.

1. The first Reason may be drawn from the vast Distance and Difference that there is between the Object and the Faculty. The Things are spiritual, and so above the reach of mere Nature: and the Man without Grace is purely natural; and if so, he hath then but natural Abilities; and therefore there must be an addition of an higher Power, to raise the Understanding to conceive of them in that manner as they ought to be apprehended. For, *Nihil agit ultra suam spheram*; Nothing acts beyond the sphere of its Activity: And therefore what is natural, cannot mount up to spiritual things, they being so much above it. And besides, it is an Axiom which holds good even in Nature, that between the Object and the Faculty there must be a proportion: and it is for this reason, that bodily Eyes cannot see and discern a Spirit in its own spiritual Nature, unless it be clothed with some bodily Shape; because there is no proportion between a Body and Spirit. Tho indeed a bodily Eye may be elevated, and helped to see that which is afar off, and out of sight, as by Optick Glasses we do; and *Stephen's* Eyes by extraordinary Opticks saw Christ in Heaven, *Acts* 7. 53. yet still it must be a Body which is so seen: but that bodily Eyes should see a Spirit, unless presented in some bodily Shape, this cannot be. No more can a Man's Understanding, being but natural, see spiritual things, there being not only a vast distance between them, (as *Solomon* says of Wisdom, that it is above the reach of a Fool, *Prov.* 24. 7. *Wisdom is too high for a Fool; he openeth not his Mouth in the Gate*;) for this might be help'd, but there is a disproportion in the very nature of the things themselves, because those which are spiritual, are of a higher Sphere, and Order of Beings: and therefore there must be higher Principles than what are purely natural, to understand them spiritually, *i. e.* in their native Life, and Colour, and lively Representation, as spiritual. Clothed they may be under Similitudes, and pictured out; and by this help a natural Man may view them. And Christ expressing the Mysteries of Grace by such sensible Metaphors, says, that he spake earthly things to them, as condescending in his way and form of Speech to their earthly Minds and Apprehensions; *John* 3. 12. *If I have told you earthly things, and ye believe not, how shall ye believe, if I tell you of heavenly things?* The things themselves were spiritual and heavenly; for he had been discoursing of Regeneration; but he calls them earthly, because he expressed them by such Similitudes, as here in this Chapter he represents to *Nicodemus* that change of Nature, which the Spirit of God works, under the notion of a new Birth. *John* 3. 3. — *Except a Man be born again, he cannot see the Kingdom of God.* Which Christ did to assist the Understanding of *Nicodemus* in this matter. And the Apprehensions of godly Men are help'd by such Representations: but they farther

ther penetrate the deep and mysterious Nature of the spiritual Things themselves, whilst others look no farther than the Picture, the outward Shape and Colour which is laid over them, but the things themselves in their heavenly Nature, they never see, nor can see. If I speak earthly things (says Christ) you hardly understand them, as *Nicodemus* did not; much less will it then be possible to understand those which are heavenly (as Christ argues there) *i. e.* in an heavenly manner, or spiritually. And really in that *Paul*, 1 *Cor.* 2. 14. puts in so carefully his Distinction between *natural* and *spiritual*, this argues evidently a new Power to be required in the natural Man, that may be suitable to spiritual things. Nay, he doth not only name a different Object materially, *i. e.* spiritual things, but a different Act about such Objects, and the formal manner in which they are to be apprehended, which is spiritually; 1 *Cor.* 2. 14. *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.* This great Difference then not only in the Objects, but in the Acts, infers a Difference between the Faculties or Powers; for *Potentia distinguuntur per actus & objecta*; Powers are distinguished by their Objects and Acts: and as a natural Faculty exerts natural Actions about natural Objects, it is a spiritual Faculty which is conversant in a spiritual manner about spiritual things.

2. That a Man remaining in his State of Nature, cannot duly understand spiritual things, is also evident from this Reason, because such an Understanding is part of that Image which was lost in *Adam*, and utterly lost, and therefore cannot be in any Man till it be restored, and he be renewed in his Mind. As *Adam* could not have had it at first, if God had not created it; so now being lost, it cannot be in any Man, till it be a-new created in his Mind; *Col.* 3. 10. *And have put on the new Man, which is renewed in Knowledge, after the Image of him that created him.* The new Man is said to be created after God's Image, *εἰς ἔπιγνώσιν*, in Knowledge, or unto Knowledge, so that there must be a new Creation of an understanding Power, that we may know God and spiritual Objects. Now if those Sparks of Knowledge which are left in humane Nature, and are struck into it before any Renovation, were of the same kind, and gave an Ability to know God, and the things of God, as we ought, then there would need no more but adding new Fuel to these Sparks, by bringing new Objects, and throwing them in to enkindle them, and make them blaze. But the Apostle says plainly, that there is need of a new Creation; and therefore that Knowledge or Power of knowing, which regenerate Men have, is not of the same kind with those little Sparks which glimmer in unregenerate Men: Yea, and therefore Christ, when he would assign a reason of *Nicodemus* his Ignorance, and withal shew an absolute need of the new Birth, he plainly asserts an Impossibility of ever seeing God without it; *John* 3. 3, 4, 5, 6, 7. *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. Nicodemus saith unto him, How can a Man be born when he is old? can he enter the the second time into his Mother's Womb, and be born? Jesus answered, Verily verily I say unto thee, Except a Man be born of Water and of the Spirit, he cannot enter into the Kingdom of God. That which is born of the Flesh, is Flesh; and that which is born of the Spirit, is Spirit. Marvel not that I said unto thee, Ye must be born again. Christ affirms a Man not regenerate, to be so far from entering into the Kingdom of God, that unless new Dispositions be conveyed into his Mind, he is incapable of seeing it: For, says he, that which is born of the Flesh, is but Flesh, and what is Spirit, must be born of the Spirit. Now by Spirit is meant a new radical Power in the Soul, from which Actions proceed, and on which Fruits do grow; *Gal.* 5. 17, 18, 19, 20, 21, 22. *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. But if ye be led by the Spirit, ye are not under the Law. Now the Works of the Flesh are manifest, which are these, Adultery, Fornication, Unclean-ness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath, Strife, Seditions, Heresies, Envyings, Murders, Drunkenness, Revellings, and such**

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*such like : of the which I tell you before, as I have also told you in time past, that they which do such things, shall not inherit the Kingdom of God. But the Fruit of the Spirit is Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith.* Flesh and Spirit are there opposed as two opposite Principles, producing contrary Effects, and bringing forth such different Fruits as those there mentioned. Now Flesh is a Principle rooted in a natural Man, and therefore so must Spirit be too in one who is spiritual : And being such inward radicated Principles, they clog and obstruct one another's Actions, as contrary Habits use to do, that you cannot do what you would. And that this Spirit is new Powers put into the Soul, is evident also from this, that Acts are ascribed to this Spirit, and there are Fruits of the Spirit enumerated, as well as of the Flesh. Now in the Soul there is nothing but either Acts, or Habits, or Dispositions ; a new Act is not that Spirit which is new born in a Man, for all Acts come from the Spirit, and therefore presuppose it, and therefore it must be a new Principle and Root, and Power put in.

Now therefore for a Man to be born again in his Understanding, is to have such a Spirit, that is, a new Principle of spiritual Knowledg wrought in his Soul, which if he want, he cannot see God's Kingdom, or the things which belong unto it, for they are spiritual and heavenly, and require an heavenly spiritual Eye. Yea, and this may be added, that if that which is called Spirit, be wrought by Regeneration in any Faculty, it is in the Understanding, for that is part of the Reason of its Name, why it is called Spirit, that it is seated in the Spirit of the Mind, and that this is renewed ; *Eph. 4. 23. And be renewed in the Spirit of your Mind.*

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CHAP.

C H A P. VI.

*An Objection propounded, If unregenerate Men know nothing of spiritual things, how is it then that the Scripture speaks of their knowing them, and sinning against the Light of them? The Answer to it, That they know nothing as they ought to know it: That it is but a false Knowledge: That it may be said, that seeing they do not see; and understanding, they do not understand; they are yet ignorant, in comparison of that clear Knowledge which the Regenerate have.*

**I**ntend further to proceed in clearing and explaining the Blindness and Ignorance which is in the Mind of unregenerate Men, and will shew what kind of Knowledge of spiritual things it is, which a natural Understanding wants, that I may prove wherein the true Sanctification of the Soul consists. And this I intend to do by framing an Answer to an Objection which is ready to stick in Mens Minds, and is commonly brought, and so is obvious, and lies in our way: And the answering it will be a second Way and Course of demonstrating this Truth.

*Object.* The Objection is this: "Have all the Workers of Iniquity no Knowledge? as the Psalmist says, *Psal. 14. 4. Have all the Workers of Iniquity no Knowledge? who eat up my People as they eat Bread, and call not upon the Lord.* And are they ignorant not only of those things revealed, which are contained in the Law, but also of the Truth of things revealed in the Gospel? How is it then that the Apostle speaks of those who sin wilfully after they have received the Knowledge of the Truth? *Heb. 10. 26, 27. For if we sin wilfully after that we have received the Knowledge of the Truth, there remaineth no more Sacrifice for Sins; but a certain fearful looking for of Judgment and fiery Indignation, which shall devour the Adversaries:* Which there is meant of the Gospel revealing the Blood of Christ, and the Fruits and Benefits of it, as appears by their Sin against it; *ver. 29. Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under Foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done Despise unto the Spirit of Grace? Doth not Peter also speak of those who have known the way of Righteousness, who yet turn from that holy Commandment? 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 intangled 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.* Are there not those who profess they know God, as much as those who are sanctified, and yet deny him in Works? *Titus 1. 16. They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good Work reprobate.* They profess all the Truths, Ways, Practices, that godly Men do, and yet have their Minds defiled, and are called Unbelievers. Are we blind also? say the Pharisees with Wonderment; *John 9. 40, 41. And some of the Pharisees which were with him heard these Words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no*  
" Sin :

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“ Sin : but now ye say, *VVe see ; therefore your Sin remaineth.* They thought they were able to see into the highest or deepest Mysteries as far as any other Men. Yea, doth not *Paul* make a Supposition of a Separation between understanding all Mysteries, and having all Knowledg, and yet wanting Grace, and having no Charity ? And doth not Experience evince thus much ? 2 Cor. 13. 1, 2, 3. *This is the third time I am coming to you : In the Mouth of two or three Witnesses shall every VVord be established. I told you before, and foretel you as if I were present the second time, and being absent, now I write to them which heretofore have sinned, and to all other, that if I come again I will not spare : Since ye seek a Proof of Christ speaking in me, which to you-ward is not weak, but is mighty in you.*

*Answ.* The Answer unto this Objection will farther clear and evidence this great Truth, of which we are discoursing, *viz.* the Inability of an unregenerate Man's Understanding to apprehend spiritual things.

1. Therefore in the General, let us but consider, as a Foundation of what follows, that the Scripture acknowledgeth indeed as much as hath been objected, and yet withal tells us, That seeing, they do not see, and hearing, they do not hear, speaking of understanding these Mysteries of the Kingdom of Heaven, which are the spiritual things that we speak of ; *Matth. 13. 13, 14, 15, 16. Therefore speak I to them in Parables, because they seeing, see not ; and hearing, they hear not, neither do they understand. And in them is fulfilled the Prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand ; and seeing ye shall see, and shall not perceive. For this Peoples Heart is waxed gross, and their Ears are dull of hearing ; and their Eyes they have closed, lest at any time they should see with their Eyes, and hear with their Ears, and should understand with their Heart, and should be converted, and I should heal them. But blessed are your Eyes, for they see ; and your Ears, for they hear.* In which Words our Saviour makes both these, *viz.* seeing spiritual things, and yet an utter Blindness, as to the true discerning of them to be consistent in the same Persons, and to stand very well together. We have to the same Purpose another Scripture in *Isa. 42. 18, 19, 20. Hear ye Deaf, and look ye Blind, that ye may see. Who is blind but my Servant ; or deaf, as my Messenger that I sent ? who is blind as he that is perfect, and blind as the Lord's Servant ? Seeing many things, but thou observest not : opening the Ears, but he heareth not. Who is so blind as my Servant ?* (says God) and he who is perfect, having all Knowledg at his Fingers Ends, and so is able and ready to express it unto others, and can by outward Instruction be an Instrument to open their Ears to hear what he himself hears not. And seeing many things (says God) yet thou observest them not, *i. e.* thou indeed seest them not to any good purpose : So that none are more blind than they who have the most Knowledg.

But you will say, this is a Riddle, how can these things be ? Why truly in no way can these things be reconciled, unless it be acknowledged that there is a Knowledg of spiritual things which unregenerate Men may, and do attain to, and yet that there is a Knowledg of the same things, which without a Change of their Minds they can never acquire : which Knowledg because they want, therefore they are said to be blind. As it is said of the Samaritans, that they feared God, and yet it is spoken of the same Men, that they feared not the Lord ; *2 Kings 17. 32, 33, 34. So they feared the Lord, and made unto themselves of the lowest of them Priests of the high Places, which sacrificed for them in the Houses of the high Places. They feared the Lord, and served their own Gods, after the manner of the Nations whom they carried away from thence. Unto this Day they do after the former manners : they fear not the Lord, neither do they after their Statutes, or after their Ordinances, or after the Law and Commandment which the Lord commandeth the Children of Jacob, whom he named Israel.* Now what is the Reason, that what is in Appearance contradictory, is thus asserted of them, but because that Fear of God which is truly so, was utterly wanting in them, and that Fear indeed which they ought to have had, they were absolutely destitute of ? So also it is as to the Knowledg of spiritual things, which in some sort an unregenerate Man may have, and yet know nothing of them, as they ought to be known by him to a saving Purpose and Effect.

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That you may see this more fully in the general Notion of it, consider what the Scripture says in this Point, as it makes that Knowledg which unregenerate Men have to be no Knowledg, in comparison of that which they want; Rom. 3. 10, 11, 12. *As it is written, There is none righteous, no not one: There is none that understandeth, there is none that seeketh after God. They are all gone out of the way, they are together become unprofitable; there is none that doth good, no not one.* The Apostle there speaking of the general Corruption of Mankind, doth as truly say, there is none that understandeth, as that there is none who seeketh after God, and as that there is none who is righteous; so as you may as well say, an unregenerate Man is capable of true Righteousness, as of a true understanding of spiritual things. The Apostle James answerably distinguisheth between a dead and living Faith; chap. 2. 17, 18. *Even so Faith, if it hath not Works, is dead, being alone. Yea, a Man may say, Thou hast Faith, and I have Works: shew me thy Faith without thy Works, and I will shew thee my Faith by my Works.* An unactive Faith is dead, and it is a working Faith that is alive; so there is a Knowledg, which in comparison of working Knowledg, (that influenceth the Heart and Life of a Man by its convincing Clearness and Evidence) is as a dead Eye compared with a living one, which is only equivocally called an Eye, but is not really and naturally so. The Eye of an unregenerate Mind is a dead Eye, which though it may have the Semblance of inward Light in it, yet it is really dull and dead: and it is only the living Eye of an Understanding spiritually enlightned, which hath in it the Light of Life, of which Christ speaks; John 8. 12. *Then spake Jesus again unto them, saying, I am the Light of the World: he that followeth me, shall not walk in Darkness, but shall have the Light of Life.* And now upon all these Accounts it is no wonder if the dead Knowledg of the Unregenerate is reckoned as none in comparison of the other living Knowledg. This Knowledg of the holy Man is emphatically called so, as if the other was none at all, this getting away deservedly the Name; Prov. 9. 10. *The Fear of the Lord is the beginning of Wisdom: and the Knowledge of the Holy is Understanding.* It is spoken there with an Emphasis, the Knowledg of the Holy is Understanding; as if that of other Men was to be reckoned as none. And indeed since all their Knowledg doth not arrive to the right End, but they miss of that Salvation and Happiness which the spiritually enlightned attain, it may be said to be nothing but Blindness, Wandering and Error. Thus God says of those who entred not into his Rest, that they err in their Hearts, and have not known his Ways; Psal. 95. 10, 11. *Forty Years long was I grieved with this Generation, and said, It is a People that do err in their Heart, and they have not known my Ways. Unto whom I swore in my VVrath, that they should not enter into my Rest.* Well, but more particularly.

1. This first the Scripture tells us expressly, that though unregenerate Men know never so much, yet they know nothing as they ought to know it; 1 Cor. 8. 1, 2, 3. *Now as touching things offered unto Idols, we know that we all have Knowledg. Knowledg puffeth up, but Charity edifieth. And if any Man think that he knoweth any thing, he knoweth nothing yet as he ought to know. But if any Man love God, the same is known of him.* If a Man have all Knowledg, and it makes him proud, he knows nothing as he ought to know it. The Reason why he is not humbled by his Knowledg, is because his Knowledg is faulty, it is not such as it should be; for if it were such, it would humble his Heart. Now because there is wanting in such a Man the Knowledg which ought to be, therefore the Scripture and God reckons it as if it were not at all.

2. The Scripture calls that which an unregenerate Man hath, a false Knowledg in comparison of that which he ought to have; 1 John 2. 3, 4. *And 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. He that saith, I know him, and keeps not his Commandments, is a Liar; i. e. if he says, he knows God, and is not wrought into the Obedience of what he knows, that Man lies. Now he could not be challeng'd with a Lie, if his Knowledg was true; for therefore he lies, because he says, he knows God,*



when in Deed and in Truth he doth not. Therefore *James* calls that Faith which consists only in such a Knowledge as this, a *dead Faith*, chap. 2. 17. *Even so Faith, if it hath not Works, is dead being alone.* It is not therefore dead because it works not, but therefore it works not, because it is dead. And why is it dead, but because the Spirit, the Life, the animating Form of Knowledge is wanting? As a dead Eye is said to be an Eye, yet equivocally and improperly in comparison of a living Eye; so hath this false dead Knowledge that Name given to it very improperly: For true Knowledge hath eternal Life joined with it; *John* 17. 3. *And this is Life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.* *Psal.* 119. 144. *The Righteousness of thy Testimonies is everlasting: give me Understanding, and I shall live. Give me Understanding,* (says he) *i. e.* such as is in Deed and in Truth such, *and I shall live.* The true Effects of Knowledge are wanting therefore in that which unregenerate Men have, and this is sufficient to argue it to be false. If one should bring you a Stone, and tell you 'tis a Loadstone, and yet it wants the essential Property of the true, to draw Iron after it, you would reject it as a counterfeit one, not but that it is true Stone, yet it is not a true Loadstone. Or if one should bring a Drug to you, and you find it works not, nor stirs in you when you have taken it, you would say, that it was not true and right. Thus in Knowledge, that is a true Knowledge of things spiritual, which draws the Heart after it, and works in and upon that Heart. And therefore so immediate is the Connection between true knowing and doing, that the one is put for the other: *Jer.* 22. 15, 16. *Shalt thou reign because thou closest thy self in Cedar? Did not thy Father eat and drink, and do Judgment and Justice, and then it was well with him? He judged the Cause of the poor and needy, then it was well with him.* Speaking of the Obedience of good *Josiah*, *He relieved the Oppressed, &c. Was not this* (says God) *to know me?* Thus he puts knowing for doing. And so there is a hearing and a learning which draws the Heart to come unto Christ; *John* 6. 44, 45. *No Man can come to 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.* Every one that hath heard and learned of the Father, cometh unto me, and this Hearing and Learning is the Father's Drawing: Such is the Effect of true spiritual Knowledge, which the Knowledge of the Unregenerate wants, and therefore is defective in the essential Property of true Knowledge.

## C H A P. VII.

## Chap. 7.

*The Difference between the Knowledg that an unregenerate Man hath of spiritual Things, and the Knowledg of one regenerate. That it doth not consist only in Degrees, or in the addition of a greater measure of Knowledg to one than to the other; nor in that the Knowledg of the one is speculative, but of the other practical. Tho this is some part, yet it is not the whole of the Difference. Reasons assigned for it.*

**N**OW then from all that hath been discoursed in the preceding Chapter, it is apparent, that there is a Difference, and a great one too, between that Knowledg which is in an unregenerate Man, whose Understanding and Judgment hath not received any Light from Heaven, and that Knowledg which is in a Man whose whole Spirit is sanctified; yea, and so great and vast a Difference, as the one is said to be no Knowledg, in comparison of the other. That therefore which remains for me to do, is to shew you this their Difference, and wherein it lies; and this not only in the Effects of them, which are more apparent, but in the Causes, Principles and Nature of them, which make them to differ, and from which you shall see how those differing Effects flow. Let us a little enquire into them.

1. Some say that the Difference between sanctifying Knowledg, and that in the Minds of Men unregenerate, lies only in degrees of Knowledg, and not at all in Kind; *i. e.* that both are of the same Nature, and have the same Acts and Objects; but the one is a greater Knowledg, and the other less: as Heat in Water is the same kind of Heat that Heat in Fire is, but hath not the same degree; for Fire is more intensively hot. As therefore Heat in Water may be boiled up to so high a degree, as to expel the Form of Water, and bring in the Form of Fire; so may, and is (say they) the Knowledg in an unregenerate Man, when converted, actuated so far, and made so intense, as it expels Sin and Darknes: and thus having attain'd to a certain degree, *that* proves sanctifying now, which was not so before. And so even in this sense unregenerate Men may be said to be blind, because they want that degree of Knowledg which a Man sanctified hath; as a Man that can see, yet not very well, is called pur-blind, though not stone-blind. And thus the Apostle calls him blind, who is *μωπωπίζων*, that neither doth nor can see afar off; 2 Pet. 1. 9. *But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from all Sins.* Now indeed this Difference between them is true, but it is not all. It is true indeed, because a regenerate Man, when converted, knows all he did before, and moreover, hath a farther degree of Knowledg added, a more full, strong, intense degree of Knowledg, than he had before when unconverted: He hath now a more compleat conviction of things, whereof himself *was not*, and no other Man *is* so fully perswaded. But yet this is not all; for if the Difference lay only in adding more Degrees of Knowledg, then why is a Man that hath many Reasons in his Mind to convince him of such a Truth or Practice, yet unconvinc'd and unconverted? why is not his Heart wrought on effectually, whenas one that hath perhaps one Motive or Consideration impress'd on him, yet is wrought on powerfully by it? As is the case of many a poor Christian, who hath not so many Notions of the Truths of the Gospel, nor can discourse so readily of them, nor say so much for himself as the other mere speculative Christian; and yet his Will is more moved by  
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what he knows, and his Heart affected more. Therefore certainly it is not simply an Addition of more Degrees that doth the business, as if it were the same case; as in Physick, that though the taking of twenty Grains of such a Drug may not work, yet if one or two more be added, it will. There is a Faith, (Christ tells us) and so consequently a Knowledg, that the least Grain of it, even as small as a Grain of Mustard-seed, is powerful to save; *Mat. 13. 31, 32.* — *The Kingdom of Heaven is like to a Grain of Mustard-seed, which a Man took and sowed in his Field: which indeed is the least of all Seeds; but when it is grown, it is the greatest among Herbs, and becometh a Tree; so that the Birds of the Air come and lodg in the Branches thereof.* Such is the Nature of Grace, and so of sanctifying Knowledg too; and therefore the difference between that and common Grace and Knowledg, consists not only in degrees: there is the smoaking Flax, which though it breaks not forth into Fire, yet is true Grace, and shall get the Victory; *Mat. 12. 20.* *A bruised Reed shall he not break, and smoaking Flax shall he not quench, till he send forth Judgment unto Victory.* And there is a Knowledg, which though it hath more Light, yet it hath not Heat answerable to cause a Smoak, which the other hath: which argues a farther Difference than what is merely gradual, and that Difference to be in the Nature of the Knowledg it self.

2. A second Difference assign'd, is taken from the several and differing Seats and Parts of the Understanding, in which the knowledg of the one and the other is said to reside, and take possession of: so as the nature of their Subjects being diverse, they are said in this respect also to be different. It is in short thus; The Knowledg which unregenerate Men have, though it be a Habit in the Mind, yet it is fixed only in the outwardmost and upper-part of the Understanding, into which all things knowable do come, and may come; whose Office is barely to take a view of things, and contemplate them; and there is an end, and it hath no more to do. This we call the speculative Understanding, or barely knowing Knowledg. But then besides this there is another Room, or Part of our Understandings, whose Office it is to judg of the Goodness of all things, which you know so, as to move your Wills and Affections to the things which you apprehend and esteem best for you, and to guide you in your Actions. This is called the practical Understanding, or working and affecting Knowledg. Now they say, that into this part of the Understanding in unregenerate Men, the knowledg of spiritual things never enters, and it receives them not, but they are shut up only in the other. But now in a Regenerate Man, the knowledg of spiritual Things is chiefly seated in the practical Understanding, whose Office, Privilege, Prerogative and Place it is to guide and steer all. And this is the reason why the one barely knows these things, and the other knows them not so as to be affected with them: for though an unregenerate Man's speculative Eye be open, yet his practical Eye is shut; and so seeing, he sees them not: but in a Regenerate Man God opens both Eyes, that he sees them fully to all Purposes. To clear this farther, I thus express it: In your Judgments there are two several Courts kept, and two Judges in those Courts. The Office of the one, *viz.* that which sits in the speculative Court, is barely to enquire into the truth of Things, and their Goodness, only in the general; and to examine this merely in comparing Truth with Truth, by notional Principles of Reason, and so to go no further. As an Angel hath an understanding Power to judg Intemperance and Uncleaness to be evil and sinful, as well as Men do; or as they themselves do know Pride to be so, but yet they barely know this, for they are incapable of Inclinations or Affections to such Vices. So a Gentleman hath an Understanding capable of knowing the Mystery of a Trade, as well as he who lives upon it; but yet this doth not direct him to work on it, or to live by it. Now besides this General Court which takes all things knowable into consideration, there is another Court kept by another Judg, the practical Understanding; whose Office it is to enquire, what of all the things a Man knows, is best for him, on which to spend his chief Intention and Affections.

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And that by which this Judge measures things, and the Rules by which he goes in examining them, is what is most profitable, or pleasant, or fittest for me upon all occasions, and actions, and accordingly passeth Sentence; which Sentence all the rest which is in a man stands unto, and puts in Execution. Now then to apply this to the thing in hand: Take an Unregenerate man, and in him the Judge of the first Court, *viz.* his Speculative Understanding, or knowing Knowledge, which enquires but into the Truth of things, may be enlightened with much knowledge of those, which are spiritual, and be informed of those Notional Rules of Truth, whereby to judge aright of the ways both of Sin, and Grace, and to pass this Sentence also, that the ways of Grace are best, and that this is a certain Truth, and that the ways of Sin are worst, and that to Swear, and be Prophane, to Steal, or to be Drunk, to Lye, or Cheat, do deserve Death, and bring Damnation: But then when any particular practice of a Sin, and a Bill about it comes to be read in the second Court, where the Practical Understanding sits Judge, whose Office is to examine what is best for him to be done, whether to commit such a Sin, or to practise such a Duty; this Judge being Judge for the Man, (as the other was for the Truth) and examining all by Principles of Pleasure, &c. Self-love being the Pleader, and Swayer of this Judge, reverseth the Sentence of the former Court, and passeth one quite contrary. We have an Instance of the Judgment, and Sentence, which the first Judge, and Court pronounceth, in *Rom. 1. 32. Who knowing the Judgment of God, (that they which commit such things, are worthy of death) not only do the same, but have pleasure in them that do them.* We have an Instance of the Sentence of the other Court, in *Rom. 2. 1. Therefore thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thy self, for thou that judgest, dost the same things.* He that passed the former Judgment, and Sentence against such wicked practices, yet doth the same things. Now before he acts thus, there must first be a Sentence past, for the Understanding must assent to every Action of a man, and therefore now the other Judge, or part of the Understanding being corrupt, gives a Verdict clean contrary to the first, *viz.* that he may do those things, which by his first Speculative Judgment he had condemned, and thinks he shall escape; *Rom. 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?* So that by reason of these two several Judges in a man, he condemns himself in what he formerly allowed; *Rom. 14. 22. Hast thou Faith? have it to thy self before God. Happy is he that condemneth not himself in that thing which he alloweth.* But now in a Regenerate man here is the difference, that both these Judges are enlighten'd, and inform'd, and go one and the same way in their Sentence; and an Act passeth against every Act of Sin, and for the performance of every known Duty in both Courts; and so this man is affected, and stirr'd, and hath the knowledge in him active, and working, which the other hath not. Tho' often in an Unregenerate man the Judge of the Practical Court may pass a Sentence to forbear a Sin, or to do a good Duty, yet it is extorted by the Clamor, and Importunity of the Conscience, which is the Judge of the other Court. As the unjust Judge did the poor Widdow Right in her Cause, and pronounced Sentence in her favour, being moved by her Importunity, tho' otherwise he cared not for Right or Wrong; *Luk. 18. 4, 5. And he would not for a while; but afterward he said within himself, Though I fear not God, nor regard man, yet because this Widdow troubleth me, I will avenge her, lest by her continual coming, she weary me.*

But tho' there be much use of this distinction, yet this is not all the difference between one, and the other. There are indeed two such distinct Acts, and Offices of Man's Understanding, tho' it is all but one Faculty, insomuch as many who know things speculatively, know them not practically at all, as many Scholars. They are like Physicians, who know by the Rules of Physick, that such Meat is ill, and unwholesom, and yet will follow the Rule of Pleasure, and eat it, if delicious, tho' hurtful to the health: So that indeed to have the mind, and understanding practically enlightened, is a new, and distinct work of the Holy Ghost, which all have not, who yet have much knowledge.

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ledge. But yet this is not all the difference between the Knowledge of a Regenerate, and Unregenerate man.

1. Because even Unregenerate men have their understandings practically wrought on by spiritual things, *i. e.* they have a working Light, an affecting Knowledge set up in them, to cause them to do much, as well as to know much; *2 Pet. 2. 20. 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.* and *Heb. 6. 4, 5, 6. For it is impossible for those who were once enlightened, 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 unto repentance, seeing they crucifie to themselves the Son of God afresh, and put him to an open shame.* They are said to be enlightened, and to tast, *i. e.* with such a knowledge, as lets in a tast of the Powers of the World to come; tho' this be a distinct, and further work than barely to teach men to know them.

2. Because, if herein lay all the difference, then at least one part of the understanding might be said as fully to be sanctified, in an Unregenerate, as a Regenerate man, seeing the Speculative Understanding in both the states, hath but the same Light, the difference being only in the practical; whereas the Apostle prays here, in *1 Thes. 5. 3.* that the whole Spirit be sanctified.

#### C H A P. VIII.

*That there is a vast difference between the Knowledge of a Man Unregenerate, and that which a holy Soul hath of Spiritual things. It is demonstrated, and the Causes of it assigned.*

**W**E must search out some greater, and more distinguishing difference between the knowledge which unregenerate men have of spiritual things, and that of the regenerate, than any before mentioned. We must find out such a difference as may make it appear, that tho' an unregenerate man know never so much, whether speculatively, or practically, yet there is a knowledge of both these sorts in one sanctifyingly enlightened, which he utterly wants. We must enquire out, that there is a difference even in their speculation of spiritual things, as well as in the working, or practical knowledge, and that a new habit, and principle of Regeneration must be infus'd into our understandings to produce true knowledge in both kinds.

1. As to the Speculative Knowledge, that there is a difference, I demonstrate thus, and withal assign the causes of it. Where there is a different representation of the thing to be known, there is a different knowledge of that thing. For example, if a man be represented to us but in his Picture, tho' never so lively; or if we have a description of his good Conditions but by hear-say only, it is a faint dead knowledge, and vastly different from what we have, when we behold, and are acquainted with the man himself, as we all see by experience: And there is a plain Reason of it; for the cause by which we come to have the knowledge of things is this, that there is a likeness, a similitude, a resemblance, and image of the thing which we know brought to our minds, and imprinted there; as it is thus in seeing things, so in knowing too. Now therefore, as those resemblances, species, and shapes of things form'd, and drawn in our minds do differ, so must our knowledge also. But the image, or resemblance of the man, which my mind takes of him, when I see himself, and am acquainted with him, is of another kind from that which my mind took of him, when I saw but his Picture, or heard him described by another,

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the one being called *species propria*, his own proper Representation, the other *species aliena*, a forreign and borrowed one. To apply this then to the purpose in hand, such and so great a difference is there between a regenerate man's knowing, and viewing spiritual things, and an unregenerate man's knowing them, tho' he be never so much enlighten'd, for the images, the likenesses, the resemblances, the representations of them do differ in this manner before-said: For the Idea's or Images, which in a regenerate man's understanding be form'd, and fashion'd, are taken, and begotten from the presence, real representation, and sense of the things themselves as really, truly in their native proper being, and spiritual hue, and shape presented to them, as things bodily are to the eyes of your bodies, which they are not to any unregenerate man in the World, but the most enlighten'd among them, have them only by hear-say, or by some exact Picture drawn of them. So God in his Holiness and Purity was at first known to Job only, by what he had heard of it, but afterward by his own sight; Job 42. 5. *I have heard of thee by the hearing of the Ear; but now mine Eye seeth thee.* It was not a knowledge engendred barely by hear-say, but by God's revealing his Face, and the Beauty of his Holiness to him, which humbled him. God also in his fatherly Love and Kindness in Christ is only thus known; John 6. 45, 46. *It is written in the Prophets, and they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father, cometh unto me. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. No man hath seen the Father, but he who is of God, i. e. who is regenerate, and taught by him.* And such a real representation of those deep thoughts of God in pardoning as a Father, those Bowels of Mercy hanging out in him a natural man never saw, as the regenerate do. Thus also Jesus Christ, and his Righteousness, which is his Glory, are represented in a real true manner to a Believer; 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.* It is beholding as in a glass the Glory of the Lord, not in a representation taken from a bare Picture, but a real Image of the Person, as that in a Glass is, and which represents his Glory in that manner, as no Picture can describe it. So that he is said to reveal himself to a man, John 14. 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 he is also said to dwell in our hearts by Faith; Eph. 3. 17, 18, 19. *That Christ may dwell in your hearts by Faith, that ye being rooted and grounded in love, may be able to comprehend with all Saints, what is the breadth, and length, and depth, and height. And to know the Love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God.* By this means we are truly acquainted with him, and have real Communion with him, as a man hath with his Friend. And as to the work of Grace, a Regenerate man knows it not only by hear-say; as you see the Picture of an Herb in some Herbal, but he beholds Grace growing in the Garden of his own heart. Thus Christ speaking of Grace, and Regeneration, in John 3. expresseth himself; John 3. 11. *Verily verily I say unto thee, we speak that we do know, and testifie that we have seen, and ye receive not our witness. We testifie (says he) what we know, and have seen,* whereas Temporaries see but the counterfeit of these things in their hearts: They have but a Form of Godliness, not the Power; 2 Tim 3. 5. and therefore know not what the real thing means, and therefore their apprehensions of it must needs be differing, from those of a Believer, who sees, and feels it in himself. Now if you would know the reason of this difference in the productive Causes:

1. A Regenerate man hath the Spirit of God dwelling in him, which a man Unregenerate hath not: That Spirit to whom all things are continually present, tho' absent from us, and therefore he dwelling in the man, can set those things before him. He who calls things, that are not, as if they were, can also present to us things absent, and represent them as they are. Nor can he only do this, but also open our Eyes, and put a principle into us, to behold those things, which he placeth bare, and naked to our sight. This is an

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Art peculiar to himself, which no Angel, nor Creature can imitate. The Devil indeed shewed Christ the Glory of the World, and phancy in men asleep paints out things to them, but still they represent not the things themselves, but only the Pictures of them; but now the Spirit of God reveals the Glory of Christ as in a Glass, 2 Cor. 3. 18. *Beholding as in a Glass (says he) the Glory of the Lord.* And it is by the Spirit of the Lord this is done; for it follows, *As by the Spirit of the Lord.* And so God is said to reveal these things by his Spirit; 1 Cor. 2. 9, 10, 11, 12. *But as it is written, Eye hath not seen, nor Ear heard, neither have entered into the Heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man, save the Spirit of man which is in him? even so the things of God knoweth no man, but the Spirit of God. 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 to us of God.* The things God hath prepared, Justification, Adoption, Sanctification, Glory; all these are prepared from everlasting, which things Eye hath not seen, nor Ear heard, nor have they entered into the Heart of a man, that is, a natural man, for he opposeth him to US who Love him. Now his meaning then is, that there is such a Revelation, such a Species, Form, and Image of these things in their minds, (who Love God, and have them revealed by his Spirit) as their Eyes never saw, nor ever came into their minds, who are natural men. That is, the *Species propria*, the true proper Images of the things they never received, however, they may have them from other mens reports. Their Eyes may see them, as so described, and their Ears hear them, as so reported, and they may see them too by the Pictures drawn by the Holy Ghost, and represented by him in the Word of God; for the Holy Ghost in so doing (as in enlightening of Temporaries) deceives them not, as a Painter doth not, who draws the true Picture of a man; yet still the Spiritual, Living, and Real manner of presenting these things to the mind the Holy Ghost vouchsafes to none, but unto those, who Love God, and so are Regenerate, it is to them, and them only this favour is conferred. These things, as to this manner of discovering them, are hid from the wise, and prudent of the World, and revealed only to Babes, for to them only it pleaseth the Spirit of God to manifest to them; Mat. 11. 25, 26. *At that time Jesus answered and said, 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. Even so Father, for so it seemed good in thy sight.*

2. A Regenerate man hath a new Principle of Faith infused into him, which one Unregenerate wants, and by this Faith he hath a sight of spiritual things, which the other hath not. It is the Light of this Faith, which, as it gives subsistence to things hoped for, Heb. 11. 1. so it elevates, and helps out our sight to see things, which are otherwise invisible; which Principle the Unregenerate wanting, fall short in the sight of them: They wanting this new Eye, cannot receive the real representation of them, as a sore Eye cannot bear to behold the Sun in its glory. It is therefore made a difference between Believers, and others, that they are able to behold with open face the Glory of the Lord, which others cannot; 2 Cor. 3. 18. And to the same purpose Christ speaks, when he says that the World cannot receive the Spirit; John 14. 17. *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 means as to the business of Knowledge; *The World (says he) cannot receive him, for it seeth him not, neither knoweth him, nor these his effects, nor real representations of spiritual things.*

From what hath been discoursed we may make these Deductions, or Inferences.

1. Then Unregenerate men may truly be said to want the real knowledge of spiritual things, and to want even that true speculative, or knowing knowledge, which is to be had of them. For knowledge of a thing by hear-say, or by the Picture of it, beside that it is often subject to Errour, and Misconceit, since the likeness which our minds frame to themselves from such representations

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tions proves other, than the thing it self is indeed, and in truth, when we come to see it; and hence there are such misconceits, and mistakings of the work of Grace in Unregenerate mens minds: But I say, besides this, if we could suppose the conceptions, and thoughts answerable to the description given, or the Picture drawn, yet this knowledge compared with that which a man hath, when he seeth the thing it self may be said to be no knowledge. In ordinary speech no man saith he knows a man, when he hath but heard of him, and hath not seen him, nor is acquainted with him; so nor can they be said to know spiritual things, who have seen but the Pictures, or descriptions of them: For they do not know them spiritually, (as the Apostle says, *1 Cor. 2. 14.*) that is, in a manner answerable to their natures, and as they are to be known, that is, in their native colour, and hue, and proper likeness, so as to form such conceits in our minds of them, as are homogeneal, and proportioned to the things.

2. Hence it also appears, that there is something known by a Godly man concerning spiritual things, which is not, nor can be known by any other, nor yet can be expressed by himself to another. And the Reason of it is evident; for let a man see the liveliest Picture that is, and the best description, and afterward see the man so pictur'd, or describ'd, he then seeth something, which he saw not before, and something too, which could not be pictured nor expressed. So that there is a difference, for something remains unknown in the thing, which cannot be drawn in the Picture; as something there is in Fire, which cannot be painted, *viz.* the Heat; something in the Sun, which cannot be delineated, *viz.* the Light, and Glory of it, which no Colours are bright enough to resemble; something there is in Man, which can be represented in no Picture, *viz.* his Soul, and Life; nay, something in his Countenance cannot be drawn, *viz.* some peculiar lively Features; so that still there is something wanting in the Picture, which is supplied by the sight of the thing. Now then answerably there is something in God, and Christ, and in the work of Grace, which all the expressions of the Tongues of Men, and Angels, all openings of Scripture do not, and cannot make known, unless the Spirit strike in with his Art, and use all these as Glasses to represent the things to you, as he doth to the Saints. The native glory of them goes beyond expressions, which all fall short of the Life: And yet a man, who hath seen the things, can but use the like expressions, if he would go about to describe them (which expressions, one who hath not seen the things, may use as well as he) but yet he knows more than he can express. Now therefore, if it be asked (as often it is) Is there so great a difference between one knowledge, and the other? why! then express it to us, let us hear distinctly what it is; what is it you see, which we do not? what have you apprehensions of, which we are not able to conceive, as well as you? To this what answer can a Regenerate man make, for he seeth what cannot be painted, or described, and therefore to make it known to the other man, he must lend him his Eyes, for nothing else will be able to make him see it. As for example, there are two talking about a Country, whereof the one hath seen a Map of it, knows its situation, fashion of things, customs, &c. or hath heard all these described as fully, as can be expressed; the other hath travelled through the Country, and seen all its Cities, Customs, and Fashions with his own Eyes: If he that never travelled, should say, what is it you know which I know not? the Traveller is able to express nothing to him, which he hath not heard, and is able to relate, but yet that Traveller is very well assured that there is a great deal of difference between his knowledge, and what the other hath, and that he knows something which the other doth not, nor can know, unless he went into the Country, as he hath done. Thus also a man hath heard a Lesson in Musick, which he may prick out to another, with all the grounds of it, but yet unless he hath heard the Tune sung, which another man hath, there is something of which he is ignorant about the Musick of it, which that other man knows, which yet he cannot express to him. Thus likewise in spiritual matters there is a new Name given, which none knows, but he who receives it; *Rev: 2. 18.* that is, there is something in it, which he cannot express to another,



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another, for if he could, then that other might know it as well as he. And thus too when the Apostle, *1 Cor. 2. 14, 15.* speaks of this differing knowledge, *the Spiritual man* (says he) *discerneth all things, and is discerned of none,* that is, what he knows none can enter into the secret of. He knows all, that others can, but what he knows further, they cannot, nor can he express.

3. Hence it comes to pass, that the knowledge which a Godly man hath of Spiritual things is an evident, infallible, satisfying knowledge, but it is not so in others.

1. It is evident, because he sees the things themselves, which leave a true living likeness of themselves in the mind. Faith therefore being the subsistence of things hoped for, is also the evidence of things not seen, *Heb. 11. 1.* The sight then of a real true thing leaves an evidence behind it that it is true. Christ having a real true body appeals to the Judgment of the senses to testify that it was so. What tho' a mans Eye may be deceiv'd by Apparitions, and in Dreams things are so livelily painted out in our Phancies, that men think they see, and hear, and eat? yet this prejudiceth not, but that a man, who Eats true Meat, knows infallibly he is not deceived. Sure I am, says the man born blind (when his Eyes were open'd: *John 9. 25.* that whereas I was blind, now I see. Other men may think Spiritual things to be true, because of their fine and exact coherence, and the whole system of them is so fair a Story, but a Godly man knows them to be true, and gives a certain infallible assent to the Story, whereof he is an Eye-witness, for he sees the things done, and acted in his own heart, *1 John 5. 20.* *And we know the Son of God is come, and hath given us an understanding, that we may know him that is true: and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. 1 John 2. 3, 4.* *And 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. And you have* (says the Apostle) *Christ crucified before your Eyes, Gal. 3. 1.*

2. It is a satisfying knowledge. When a man sees but Pictures of things, or but by hearsay, the mind is not satisfied, but desires to see further, as the Queen of *Sheba* did, when she heard of *Solomons* Wisdom, *1 Kings 10. 1, 6, 7.* one who hath seen but the Pictures of Anatomy is not contented till he sees a real Body cut up. One who sees a Country describ'd, is not satisfied in his knowledge, till he hath travailed through it. When a man sees the things, then, and not till then doth his mind rest satisfied. Tho' he may desire indeed to see more about them, yet he is satisfied, that this is the true thing itself, which he sees, and knows, he is assured that Grace can be no other thing, than what he sees, and feels it to be. And tho' he may come to have greater degrees of knowledge, and to see more into it, yet still he shall find it to be no other thing, than what at present he apprehends it to be. So then he seeth into the farthest end, and meaning of the word of truth, which another doth not, *2 Cor. 3. 13.* *And not as Moses, which put a Vail over his Face, that the Children of Israel could not stedfastly look to the end of that which is abolished.*

## CHAP. IX.

Chap. 9.

*The uses of the Doctrine. We by this see how Malignant an evil sin is, which infects the whole man, and how great a work Regeneration is, which cures and restores a Soul so totally deprav'd, that it deeply concerns us to search into our Hearts, that we may know the evil which is in us.*

**W**E have seen that the whole nature of man is depraved by sin, and that the direful contagion hath not only fallen on the Lower Animal faculties, but hath ascended to the higher, the Mind, and Understanding. Now the uses, and practical improvement we may make, are these.

*Use 1.* Is all, and every part in man corrupted? This gives us a sad discovery how great an evil sin is. You account that a very malignant disease, which reacheth but to one Member, if it spoils it, or makes it useless, if it Lames but a Joint, or takes away an Eye; how much greater, and more dangerous is this Spiritual Disease, which extends it self to all that is in man, and vitiates his whole nature? It is therefore compared to such Bodily Diseases, which spread over all the parts, to a Leprosie, ( for by that it was typified in the Ceremonial Law ) that goes over all the body. You account that a poysonous Creature, and loath it, which hath Poyson but in one part, As Serpents have it only in their Stings, and Vipers in their Teeth, so as when they are taken out, the rest is not Poysonous. But this Poyson of sin hath soakt all, and peirced thro' every part of us. It is in our Souls, as the Soul is in the Body, as it were *tota in toto, & tota in qualibet parte*, the whole of Sin is in the whole Soul, and in every part too. If we look but to one part, the Tongue, James says of it, there is a World of evil in that little Member, James 3. 5, 6. *Even so the Tongue is a little Member, and boasteth great things. Behold how great a matter a little fire kindleth. And the Tongue is a Fire, a World of Iniquity: so is the Tongue amongst our Members, that it defileth the whole Body, and setteth on Fire the course of nature; and it is set on Fire of Hell.* How many Worlds hast thou then in thy whole man, which tho' in it self is but a little World, yet contains in it many Worlds of Sin? If thy Tongue hath in it so much evil, what hath thy Will, thy Understanding, thy Desires? These are more active than that little part of thine, tho' it be so moveable. They never lye still, but are always working. They have more distempers in them, than are in all the parts of thy Body, which according to Physitians reckoning, amount to so vast a number. If there are (as they say) three hundred several Diseases incident to the Eye, there are more in the Eye of thy Soul. Look inward then, and sagaciously search out all those noysom Distempers, which are in all thy faculties, and loath thy self at the sight of them.

*Use 2.* If the whole Soul be infected with such a desperate Disease, what a great, and difficult work is it to regenerate, to restore men again to Spiritual Life, and Vigor, when every part of them is seized by such a Mortal Distemper? How great a cure doth the Spirit of God effect in restoring a Soul by Sanctifying it? To heal but the Lungs, or the Liver, if corrupted, is counted a great cure; tho' perform'd but upon one part of thee; but all thy inward parts are very rottenness, *Psal. 5. 9. For there is no faithfulness in their mouth, their inward part is very wickedness; their Throat is an open Sepulchre, they flatter with their Tongue.* How great a cure is it then to heal thee? such as is only in the skill and Power of God to do. And the Universal Medicine he makes use of is the Gospel, by which all the Diseases of the Soul are heal'd; the Blind, the Lame, the Deaf, and all other are restored by receiving the Gospel, *Mat. 11. 5. The Blind receive*

receive their sight, and the Lamewalk, the Lepers are cleansed, and the Deaf hear, the Dead are raised up, and the Poor have the Gospel Preached to them.

Use 3. Be you all exhorted to search into your own Hearts, and make it your most inquisitive study to know the variety of corruptions, which are in them.

This is an Use as proper to this Doctrin, as any other, and this I premise to all that is to follow in the discovery of the corruption of our nature, that in all the rest of the particulars you may have this use in your eye. And indeed that you may know what is in Man, and so have an exact knowledge of your selves, is the Principal design for which I fixed on this Subject, and therefore in all that I shall say in the prosecuting it, I desire you to keep this use in your sight, and to search still into your hearts, as any particular corruption is discovered, to find whether it be in you, or not. I thought best to premise ere I go any farther, and the rather do I set you on work thus beforehand with some general directions how to enquire into your hearts, that having first tryed what work you can make of it your selves, you may be better able to understand the discoveries of particular defilements, which hereafter I shall make, you having first taken a view of such particulars in your own hearts, which will make them good, and evidence the truth of them to you. And here it may be truly said, that of all discourses, and discoveries, they are the most difficult, which are concerning the inward workings of Grace, and sin. As no Study is more hard, than Anatomy which discourses of the parts of Mans Body, unless a Man hath seen first some Body cut up, and then none is more easie, certain, and evident; so also it is in an Anatomy Lecture of the soul, and heart, and therefore the figures I shall draw and cut of the understanding, will, and affections in the following discourse, will be difficult to understand, unless you withal, as I shall go along, Look inward, to see in your own hearts those several parts of corruption, which the pictures tho ne're so well drawn, will otherwise but darkly represent. To do thus will perhaps be a work very difficult to some, who never yet were acquainted with themselves, who have had their eyes turned outwards all their lives, and never turned them inward to look into their hearts. I remember *Julius Scaliger* hath a saying, that there be two things in Philosophy, which do conceal, and hide themselves from mans understanding, *Ens primum, & Materia prima*. The first being, or God, and the first matter of all things, or that *Chaos, and confused heap, Gen. 1. 1.* out of which all things were made. The one is incomprehensible, *propter summam suam perfectionem*, by reason of his Infinite Perfection, the other is unperceptible, *propter summam suam Imperfectionem*, because of its greatest imperfection. This is true in Divinity also, and as to our present purpose, that God, and a man's heart, are things most unsearchable; God, because of the Infinite Purity, that is in him; *Rom. 11. 33. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his Judgments. and his Ways past finding out?* How little in portion is heard of him? says *Job*; *Job 26. 14. Lo, these are parts of his Ways, but how little a portion is heard of him? but the Thunder of his Power who can understand?* And the heart is unsearchable, because it is a vast deep Chaos of all confusion, and disorder, and hath bundles, *Prov. 22. 15. yea worlds of folly in it; Jer. 17. 9. The heart is deceitful above all things, and desperately wicked; who can know it?* None but God that made it, who is greater than our hearts, and yet he hath appointed means, whereby we may be helped to know, and search them; which I shall now enumerate.

1. God hath put a Light of Conscience within you, which tho' it is in every man by nature, yet it is a Candle set up, and lighted at the Sun, which enlightens every man that comes into the World; *John 1. 9.* compared with *Prov. 20. 27. The Spirit of Man is the Candle of the Lord, searching all the inward parts of the belly.* The Chambers of the belly some read it. So that as in a man's body, when cut up, you find several Rooms prepared, for the various Animal Offices, Vital, Natural, &c. as in Anatomy we see, and these distinguish'd by several partitions, as the Midriff, the Diaphragme, &c. Thus is it also in the Soul of man, where there are Spirit, Soul, Understanding, Will, Affections, &c.

as so many several Chambers. Now that Light of Conscience God hath placed in these dark Rooms, to manifest all that is in them; and tho' he hath fram'd your Bodies so, as there is not a Casement made to see through it what Entrails, and inward Parts a man hath, yet he hath made one for the Soul; *1 Cor. 2. 11. For what man knoweth the things of a man, save the Spirit of Man, which is in him?*

2. Because this Light of Natural Conscience is very dim, and by it you can discern but very little of what is in your hearts, therefore God also hath given you his Word, which is a quicker discerner of the thoughts, and intents of the heart; *Heb. 4. 12. For the Word of God is quick, and powerful, and 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.* It divides between Soul, and Spirit, and cuts the heart open so, as to make a nice, and accurate dissection, and shews every thing that is in it, and all that is done there. 'Tis the most sharp Anatomizing Knife, which can be us'd, as 'tis compared in *Heb. 4. 12.* It hath the Key of Knowledge, as Christ calls it, *τὸ κλεῖδον τῆς γνώσεως*, and the Lock for which it is made, is man's heart, of which the several faculties are the Wards. And as it open'd *Lydia's* heart, it opens all ours, and discovers what is within; as the Apostle speaks of Prophecy, that it hath such an effect; *1 Cor. 14. 24, 25. But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: And thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.*

3. Because Natural Conscience enlightened by the Word is not enough, therefore God farther renews in his Children the Spirit of their Minds; *Eph. 4. 23.* as to put off, so to discern the corruptions of the Old Man, which are in him through lusts. The spiritual corruptions whereof, which are essentially contrary to the spiritual workings of Grace, are not, nor can be discerned by any other Eye, than one so renewed. It is the Spiritual Man which discerneth all things; *1 Cor. 2. 15.* Conscience indeed discerns the gross defilements of the Soul; but it self being defiled, *Titus 1. 16.* and muddied like muddy water, you cannot see your face distinctly in it, so as to descry the less perceivable blemishes.

4. Because this renewed Spirit also is but imperfect, and therefore dim-lighted, and indeed the Light of Conscience, and of the Word, and of the sanctified Soul too, all put together, of themselves can do little, or nothing, without the Light of God's Spirit, therefore God hath appointed his own Spirit to be in us, to search our hearts, *Jer. 17. 10. I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings.* And for this reason *David*, when he had done all that he could, calls upon God to try, and search him. And when the Light of this Spirit enters in but at a cranny of the Soul, it manifests those defilements in it, which before were unseen; as the Sun Beams shining into a dark Room, shew those little dusts, or motes in the Air, which were undiscerned; nay, the Chairs, and Stools in it could hardly be seen before.

Now having all these helps, set upon the search of your Hearts, and Spirits. Though they be desperately wicked, and every part corrupted, even the Spirit it self, which should discern, and pass Judgment on things, yet you have superiour Aids, whereby you may be sufficiently assisted. Keep your Hearts, and Consciences pure from gross defilements, else it will be impossible to find out spiritual corruptions, of the Spirit, and Judgment, into which yet we are first, and chiefly to enquire. If a Looking-glass be dirty, little can be seen in it, but if it be rubbed clean, and kept clear, we may discern the least spots. Make further use of the Light of the Word to discover what is in you. The Apostle *Paul*, tho' he could not but discern Grosser Lusts, Sensual Lusts in him, by the Light of Nature, yet by that help alone he could not perceive those which were spiritual, till the Spiritual Light of the Law came, and manifested them, and he saw not how all Concupiscence was in him till then; *Rom. 7. 7, 8, 9. What shall we say then? Is the Law sin? God forbid. Nay, I had not known sin, but by the Law: for I had not known Lust, except the Law had said, Thou shalt not covet. But sin taking occasion by the Commandment, wrought in me*

**Book III.** *all manner of Concupiscence. For without the Law sin was dead. For I was a live without the Law once; but when the Commandment came, sin revived, and I died. Grow in Grace, and increase in the Light of it, and be sure to keep that quick-sighted. If you do not grow in Grace, you will not be able to see perfectly, and clearly, 2 Pet. 1. 5, 6, 7, 8, 9. But a man increasing in Grace, and walking in the Spirit, will be able to see the least Mote of sin that flies up and down in his Heart, which another Man, tho' regenerate, yet if he arrive not to such a growth, and Spiritual walking, will not see. Pray for the Spirit of God also to help you. Because Laodicea was deceived in the Knowledge of her Heart, and State, she is counselled to take Eye Salve, and to anoint her Eyes with it, Rev. 3. 17, 18. Because thou sayest, 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 mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine Eyes with Eye-salve, that thou mayest see. When Job was sensible that he knew not all of himself, which he ought, he goes to God to instruct him, Job 34. 32. That which I see not, teach thou me; if I have done Iniquity, I will do no more. And last of all be diligent, and constant in this exercise of searching your Hearts, the more you exercise your Eyes, the quicker they will be in seeing. Use Light, and have Light. Exercising of the Spiritual senses produceth an Habit of discerning Good and Evil, Heb. 5. 14. 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.*

But further to instruct you in this duty, and art, I will shew what it is to search the Heart, and teach the skill of cutting it open, and rightly Anatomizing it, and what in every faculty is especially to be searched for. The true searching of the Heart I thus define. *It is a reflex Act of the Mind, and Conscience renewed, whereby a man, assisted by the Light of the Word and Spirit, doth discern, and judge of the Spiritual Good and Evil, that is in his Heart, and in every faculty of it, both severally, and jointly together.*

1. *It is a reflex Act of the Mind*, wherein the mind looks inward, and comes home to it self. For in the direct Acts of the Mind, a Man is carried out to things without himself, but this calls in his thoughts to view his own Soul. And this is one of the chiefest excellencies of the reasonable Creature, wherein it doth so much transcend Beasts, that it is able to turn its Eyes inward, and judge of its own thoughts, and desires, what they are, and to what they tend. This I say is proper only to Man, and Angels, 1 Cor. 2. 11. *who knows the things of a Man?* the Spirit of a Man doth this, but not that which is in Beasts. This of all Acts is also the noblest, and in the exercise of it consists Mans Honour, and Wisdom. As in Mathematicks a Circular Figure is better, and stronger, than any other, because it returns into it self, so that every part bears up another, so reflex thoughts returning in upon our selves are Wiser, Stronger, and Safer. In this too the Image of God much consists (I mean that Image which is in the natural faculties of the Soul) that as God doth know himself, we also are able to know our selves.

2. *I add [of the Mind renewed, and assisted.]* For tho every man hath this reflecting power in him since the fall, yet it is dimm'd, and weaken'd more, than other direct Acts, which yet are dimm enough, and therefore we know all other things better than our selves, and of all else we know least what is done in our own bosoms. The Heathens therefore could say that *γνωσις σεαυτον*, was of all other the hardest Lesson. Man by sin becoming like the Beast, which perisheth, hath lost this ability, whereby he was chiefly distinguish'd from the Brutes, more than any other. When man had Gods Image of holiness, he understood God, and himself, the best of any other, but now Alas! it is the least part of his knowledge. You shall see a poor soul mean in abilities of Wit, or Accomplishments of Learning, who is Ignorant in all things else, who knows not how the World goes, nor upon what wheels States turn; Who yet being *renewed, and assisted by the Spirit of God*, knows more clearly, and experimentally his own heart, than all Learned men in the World do theirs, and knows more of grace and sin in it: And Tho the other may better discourse Philosophically of the Acts of the Soul, and the dependance

dance of them one on another, yet this poor man sees more into the corruptions of it, than they all.

3. I add, [*Whereby a Man knows the Spiritual Good, or Evil, in the Heart*] for that is the object to be searched into. It is not only what his thoughts, and purposes are for the matter of them, for ask any man, and he can tell you what he thinks at any time; but there is a farther thing to be look'd into, *the Good, or Evil, the Frame, the Temper, the Inclination* of all either to Sin, or to Godliness. We are to feel the pulse of the heart, and to discern by its beating whether it be sound, or diseas'd, and with what particular distemper it is most affected. And herein lies the great and difficult work. Any mans pulse tells him, that his heart beats, and he may feel whether the motion be Orderly, or Irregular, but it is a Physicians Skill to guess at the disease, and know the temper of the blood by it, and it is a Christians Skill too to know and judge the like of his Soul, and Spirit. Now the Word when it searcheth the heart, reads not a Philosophy Lecture upon it, but shews the Evils which are in it. It is not the nature of the heart simply, and the dependance of one faculty on another, but the wickedness and deceitfulness which God there points out to be known, *Jer. 17. 9. 10.*

4. I add [*in every faculty,*] For then thou seest thy sins in their causes, when thou seest from whence every sin hath its rise in thee, from whence its first motion is, wherein its strength lies, and how sin carries things within thee: How it runs through thy understanding in devising, projecting and approving of it, through thy will in consenting to it, through thy affections which are inflam'd with it, till at last it works in the members to execution. Then thou knowest how sinful thy heart is, when thou seest how all the several wheels in it turn still to Evil, and how one wheel moves another, so that thou sinnest with a joint concurrence Of them all to the wicked Action. And in all this it especially concerns thee to search out the pollution of thy spirit, of thy understanding, judgment, and will. How far they are guilty in the commission of the sin, which will serve to aggravate, or lessen the sin so much the more, as they are found to have a greater, or lesser hand in it. For as the sins of Princes are greater, than those of other men, because they are their rulers, so are the sins of these superior faculties of a higher guilt, because it is their duty, and they are plac'd to guide the rest. And it concerns thee the more to be strictly inquisitive into these sins, because of all other they most conceal themselves, and as their operations are more strong, so with less noise, as poison works more strongly in the head, than the stomach, tho it be perceived more there than in the head. Enquire thou into the sins of these Ring-leaders in thee; and as in case of Treason, the State, the Government enquires most after the Plotters, and Contrivers of it; so look thou not so much to the Members of the Body, and the Lusts which war in them, as unto that corrupted Judgment, and Will in thee that devised the means to satisfy those Lusts, which fed them with thoughts and fancies, which were privy to the first Contrivance of the Treason, and gave way, and consented to it. The Lusts which war in the Members are but Weapons, Instruments; *Rom. 6. 19.* You must therefore look to the Higher Powers of Sin in the Soul, to the Throne of Unrighteousness there, whose Agents those Lusts are.

If a man would rightly understand a State, or a Common-wealth, it is not enough to know, and view what Proclamations come out, what Decrees, and Orders are made, what Factions are in it, what Transactions of Affairs, what Armies raised, &c. for this all in a Kingdom know; but he who would be an exact States-man, must also know what passeth at Council-board, what the Consults, and Deliberations are, what was the Design of such Acts, and Proclamations, and to what End they were made; what Ends such, or such a Potent Faction hath, with what Colours they hide their secret Intentions, and into what Principles of State all may be resolved: This is so to understand a State, as few do, and for want of this knowledge how amiss do vulgar Capacities judge of Publick Actions. Thus also if you would understand the State of your Souls, you must diligently, and especially mark what passeth at Council-board in the understanding, the sight of which is enough to amaze us, if

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we saw but by what Devilish Principles, and Atheistical Consultations, all is guided, and swayed, and into which our Actions may be resolved, what most base, and filthy Ends rule us, and what petty, slight, foolish Motives we have, what ungodly Reasonings, and Deliberations pass through us, and how contrary to the Rules of Conscience, which notes all, as God's sworn Secretary, and how all is over-ruled by our corrupt Reasonings, let Conscience say what it will in opposition: I say, if we saw all this, it would amaze any of us; and this is that which I mainly intend to shew in the following Discourse, when I shall come to particulars. This is indeed to search a man's heart, and to know it, for the wickedness of it lies especially in deceitfulness, and that deceitfulness consists in the Jugling tricks of the Mind, which are least discerned by us.

5. I add [*in each of these Faculties apart.*] For when the Apostle speaks of the Word's powerful searching the heart, how doth he express it? *As dividing between the Soul, and Spirit; Heb. 4. 12. For the Word of God is quick, and powerful, and 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.* The meaning of which phrase I understand thus, that the Soul, and Spirit is divided, when we consider them apart, and severally, when we remark what evil is in the Spirit apart, and in the Soul apart, that is, in the Judgment, and Affections. They joyn in the Action, and the Influences which they have are intricately involved, and twisted in every Act, which comes from us; but this is the way to untwist them; *etc.* to dissever, and to view apart what a man's thoughts, reasonings, motives, and devisings are in such a business, which thoughts, reasonings, &c. the Apostle there calls the Marrow of the Action. Then after this view what the desires, or fears, or inflammations of Passions are by which thou wert acted in the doing it, which are but the Bones of it, and are indeed but guided and acted by those Ends, Reasonings, and Conclusions, which the heart made. And accordingly (as you see) the Apostle instanceth only in the intents, and thoughts, which are Acts of the Understanding, and Will. And so at the Day of Judgment what is it God will bring to Light? not Passions so much, and Actions, (tho' these also shall be manifested) as the Counsels of the Heart; *1 Cor. 4. 5. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.* Passions are but the Veins, and Arteries, in which our Intentions, and Ends, as the Blood, and Spirits, do move, when the Mind, which is as the Heart it self, hath by reasoning, and agitating things in it self, hatched, and forged those Designs, and Ends, as the Real Heart doth Spirits by motion. Take an Affection, which you have stirr'd, and examine it, and you will find a reason of it, a meaning of it, and that there is some End acts it, and stirs in it. And it is the End also which makes an Action good, or bad; and as God is said to look to the meaning of the Spirit in us, *Rom. 8. 27.* that is, to every sigh, groan, and desire; so also to the meaning of Flesh in us, what our Carnal Ends, and Motives are; therefore we should look most especially to them.

Now as you are to divide thus between Soul, and Spirit, Thoughts, Intentions, and Passions, and to view them apart, so you must also *view them jointly, and together in every Action*, and consider not only what Affections you have, which may deceive, but consider withal what Thoughts, Considerations, Motives ever stirr'd them up, and mov'd in them, then you know the Heart aright. Do not simply look to your Thoughts, but see what Motives prevail with the Heart, and stir the Will, and Affections, and what Motives, or Suggestions put in by Conscience, or the Word, lie as dead Drugs, and work not. This is to search the Heart. So if thou mournest for Sin, search the spring of thy Sorrow, and look what consideration mov'd it in thee, and do so likewise in other thy Actions.

I do speak this before you all, that all Deceit lies in this, either Men view their Hearts undivided in the gross, and do not divide between Soul, and Spirit, or else they view them only apart, and not in that dependance, or at least concurrence

currence the one hath with the other. They look upon Good Affections as on *Ezekiel's* Wheels, and because they turn outwardly to Good, they rest in them, not seeing, nor so much as enquiring what Spirit moves within those Wheels, what Motives, Intents, Considerations, act, and inform them. The truth is, the Heart is a Maze, or Labyrinth, and if you would find the way into all its windings, you must be guided by a Clue, or Thread drawn through them all. And when you view any Action, you must go through Understanding, Will, and Affections, and not only see, that they concur to it, but the manner of their concurrence; search the Chambers of the Heart, not only one Room to see what is done there, and what Thoughts and Fancies are in the outward Room (which is a Room that all come into, both good, and bad) but from thence go into the Privy Chamber, and hear what Principles, Sayings, Dictates, Reasonings you are guided by, what Resolutions you fix on, what Aims you have. Then go down to the Affections, and view how they as Agents act their parts, and see all this time, how Conscience is imprisoned as in a Dungeon, *Rom. 1. 18.* being with-held in unrighteousness, while they act all in the dark; *1 Cor. 4. 5.* *Therefore judge nothing before the time, until the Lord come, who will both bring to light the hidden things of darkness, and will make manifest the counsels of the hearts: and then shall every man have praise of God.* He calls the counsels of the Heart, the hidden works of darkness, and whilst Conscience is thus imprisoned, it may call, and cry till it be hoarse, but it shall not be heard.

Chap. 10.



## C H A P. X.

*That the Errour of the Papists is by this Doctrine evinced, who place Sin only in the Lower Faculties of the Soul. That we should be sensible of the Defects of our Minds, and if we have any Natural Endowments of Soul, we must praise, and thank God alone for them. We who have the Discoveries of the Gospel, and a Spiritual Light to discern the things of it, should much more bless God.*

**A**S we have not only proved this Corruption to have over-spread the whole Soul, but in particular have demonstrated that the Superiour Faculties are in a high degree infected, and have also shewn wherein the depravation of the Understanding consists; let us now farther consider what practical Inferences, and Uses this Doctrine will afford us.

*Use 1.* We see then how great an Errour it is of the Papists, and some others, who assert that the higher parts of the Soul are not touch'd, nor tainted with sin, but they thrust it all down to the Inferiour, and to the Sensual Appetite. And they answerably interpret the Combat between the Flesh, and Spirit, which is spoken of in *Rom. 7. 23.* and *Gal. 5. 17.* to be but the Rebellion of the Senses, and Animal Appetite against Reason, the one of which (they say) is meant by Flesh, the other by Spirit. And as thus they make the Conflict to be between Soul, and Body, they answerably place the whole, or greatest part of Religion in bodily worship. All their Acts of Mortification are to keep under the Body, whilst the Soul lies neglected, as not needing any Remedy, or Help. But we have not so learned Christ, nor so little know our selves, and therefore as we feel our Superiour Faculties depraved by sin, we most of all are humbled for, and strive against the Spiritual Corruptions of our Minds, such as Ignorance, Unbelief, Atheism, Pride, Darkness of Apprehension,




 hension, and Dulness of Heart, and Affections in the Ways, and Worship of  
 Book III. God, and Hypocrisie, and base Selfish Ends, by which we find our selves apt  

 to be swayed, and byassed in our best Actions; we find not only Sensual  
 Lufts warring in our Members, but Atheism against the Knowledge of God,  
 Darknes against Divine Light, and Unbelief against Faith. 'Tis true indeed,  
 sins of the Understanding are least discernible, for the Law in our Members  
 is more clamorous, and impetuous, and sensual things do more sensibly affect  
 us, but yet the other sins of the Mind, tho' more stilly, and with less noise,  
 yet do more constantly assault us, and prevail. 'Tis true also of the Combat  
 between Flesh, and Spirit, that it is less sensible in the Superiour Faculties  
 of the Soul, than in the Inferiour: Because not only Grace, but the Light of  
 Nature, and Conscience, make resistance against the Lufts of our Senses, and  
 Fleshly Appetites, but Natural Conscience doth not oppose the Spiritual Lust-  
 ings of the Mind: It doth not check Pride, Unbelief, Selfishness, &c. as it  
 doth Drunkenness, Adultery, and other Lufts of the Flesh. But yet it is in  
 the Combat between Sin, and Grace in the Mind, and Understanding, and  
 Will, that a Godly man's Courage, and Resolution against Sin most shines, and  
 his Victory over it shews most illustrious. And it is also for those Spiritual  
 Wickednesses in the Mind, that a Godly man is most humbled. And as he  
 also professeth, that it is not Bodily Worship, which can take away the Guilt  
 of Sin, so neither can the keeping under, and torturing the Body only, cast  
 out the Power of Sin: You may pray, and cry your Eyes out, but Sin will  
 not flow out with your Tears: You may fast down all your Spirits, and Flesh,  
 and yet tho' Bodily Lufts may hereby be lean, yet Pride, and Hypocrisie may  
 grow the fatter. The Papists shew also their Corruption in this, that it is  
 all their care, and business to keep People in Ignorance, and Darknes, and such  
 a practice is suitable to their Corrupt Principles, and Errours, which by this  
 means they may maintain undiscovered, as Darknes hides all things. But  
 we who Love, and Teach the Truth, are also for Light, and so far are we  
 from thinking Ignorance to be the Mother of Devotion, that we reckon it  
 among the Daughters of Sin, and account Grace to be Spiritual Light in the  
 Mind, as well as Holiness in the Heart, and Affections. We open to the  
 People the Treasures of Divine Knowledge, and we exhort men to seek it,  
 since without it the Heart cannot be good, as *Solomon* speaks; *Prov. 19. 2.*  
*Also, that the Soul be without Knowledge, it is not good; and he that hasteth with*  
*his feet, sinneth.*

*Use 2.* Let us be sensible of all those before-mentioned defects, and imper-  
 fections of our Understandings. Hast thou Parts, and Learning, and Know-  
 ledge in Natural, or Civil Affairs, or hast thou Spiritual Gifts? Know whom  
 to thank for them: The grew not out of thy corrupt Nature, which is too  
 vile, and base a soil, to produce any thing that is good, but it is God, who  
 out of his bounty, and riches of goodness hath endowed thee with them, and  
 he holds the Candle to thee, whilst thou readest, and understandest, for so  
 the Mind of Man is called. *Prov. 20. 27. The Spirit of Man is the Candle of the*  
*Lord, searching all the inward parts of the Belly.* What doth *Agur* acknowledge  
 with much humility, tho' he was a Teacher of others? *Prov. 30. 2. Surely I*  
*am more Brutish than any Man, and have not the Understanding of a Man. I am*  
*Brutish since I was a Man (as some read it) and have not the understanding of a*  
*Man by Nature.* It is God who inspires a Nobler, Quicker Spirit into some,  
 and from thence ariseth the difference of Mens understandings; *Job 32. 8.*  
*But there is a Spirit in Man: and the inspiration of the Almighty giveth them un-*  
*derstanding.* Wisdom goes neither by Greatness of Birth, nor the Advantages  
 of Education, for Great Persons may have Wise Men about them, to inform  
 them, who yet are not able to instill into them Wisdom, nor can make them  
 Wise, *Job. 11. 12. For vain Man would be Wise, though Man be Born like a wild*  
*Asses Colt.* And a wild Asses Colt is the most indocible Creature of all other.  
 Neither doth Wisdom come merely by Age, and Experience, *Job 32. 9.*  
*Great Men are not always Wise: neither do the Aged understand Judgment. There*  
*is a Spirit in Man, and an Inspiration of the Almighty, which giveth him un-*  
*derstanding.* View but your own Pictures in Fools, and tell me what hath put  
 the

the difference between you and them. If you say a various Temper of Body, 'tis true indeed it hath a hand in it, but yet what fogg'd the Oil in them, which should have afforded fuel to the Light of Mind, so that the Candle burns blew in them? What was it produced that cloudy temper in them? Was it not *Adam's Sin*? Why might it not have had the like effect on thee? It was God only that gave thee finer Blood, and Spirits, that the Light of thy Mind might burn more clear, and bright. And if you think Temper is the only cause of this difference, do but look on *Nebuchadnezzar*, a Great, and Wise King, and yet how soon is his Heart chang'd from a Mans to a Beasts? *Dan. 4. 16. Let his Heart be changed from Mans, and let a Beasts Heart be given unto him, and let seven times pass over him.* And so he was driven from men, as not having reason enough to converse with them. And what was his case, might be thine, for that which befalls one Man for Sin, might befall all by reason of the first Sin. But God was Graciously pleas'd not to deal thus with men, tho' he might justly have done so. And astho' he might annihilate men for Sin, and take their Beings away, yet he doth not, no not in Hell: So neither doth he take away their Understandings, no, not from the Devils, for how then should they be punish'd with the sense of his Wrath? And yet that punishment, which is inflicted is a destruction of their well being, and therefore is call'd destruction, tho' the Being still remains. So in this Life God deprives not Men of their Understandings, for how then should they be Men? yet because they want the goodness of Understanding, the holiness of it, therefore they are often in Scripture said to have no understanding, *Isa. 27. 11. When the Boughs thereof are withered, they shall be broken off: the Women come and set them on fire: for it is a People of no understanding: therefore he that made them will not have Mercy on them, and he that formed them will shew them no favour.* *Rom. 3. 11. There is none that understandeth, there is none that seeketh after God.*

In the mean time it is a great obligation, that lies on those, who have parts, to employ them for God, who preserves them, when sin might have taken them utterly away. And this may humble men too, who are most proud of Knowledge, and are puffed up, when as it is not their own, but borrowed from God. Much of Mans Wit now depends upon the right tempering of the Dust, with which he is cloathed, and so is but a Flower of the Grass, which each man lays down in the Grave, for the compass of understanding with which men shall arise into the other World is from another account. And this should also teach men to depend on God for their Knowledge, and Learning, and the increase of them, for alas they cannot secure to themselves all their Wit, or Learning. The parts of their mind are as subject to decay, as the Beauties of the Face, and may be wasted, and lost, as well as them, or their Estates; and indeed Men who presume on them, or who use them not for God, we see ordinarily bereft of them, and prove Fools and Sots in the end, or at least they die despised, and forgotten.

*Use 3.* Raise your hearts unto thankfulness to God by all these steps, which follow.

1. Bless God, that he hath brought thee to those times, and places, where the Gospel is Preach'd, and the great Truths of it are laid open, and made plain to thee. This is one Mercy, and a great one, for without such a discovery thou couldst never have found them out. God made tryal of the utmost mens Wits could do for some thousands of years among the Gentiles, but they bewildred themselves in their inventions, *1 Cor. 1. 21. For after that in the Wisdom of God, the World by Wisdom knew not God, it pleased God by the foolishness of Preaching to save them that believe.* They had quite lost themselves in all their vain enquiries, and therefore (says the Apostle) *after that in the Wisdom of God, the World by Wisdom knew not God, he set out the Gospel to be Preach'd, to reveal, what they could not search out.* They had indeed some Knowledge of God, but yet even that was not their own, but a borrowed Wisdom receiv'd from God. God indeed afforded them some light to grope after him, *Act. 17. 27. That they should seek the Lord, if haply they might feel after him, and find him, though he be not far from every one of us.* But they

were

Book III.

were so far from knowing God by all this Wisdom, that by their abuse of it they were put farther off, and became vain in their imaginations, and did not glorifie God, as God, and so with all their wit they were but Fools, *Rom. 1. 20, 21, 22. 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: Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish Heart was darkened. Professing themselves to be Wise they became Fools:* This would have been thy case, and thus it would have been also with thee, if God had not made the Light of his Gospel to shine for thy better direction. It is then great goodness that God hath reveal'd himself so clearly, and fully to men in his Word, and 'tis a great Mercy to thee, that thou shouldst ever come where these great Truths, and of such high concernment to thy Soul, are spoken of, and Preach'd. God hath not dealt thus with every man, nay not with every nation, as he hath with thee, but when he leaves Kingdoms, whole multitudes of people together to sit in sad darkness, thou standest in his Light.

2. Bless God, if he hath farther given thee an insight, into these truths, by enlightening thy understanding, which (as hath been discoursed) was naturally dark, and blind, and had no Spiritual discerning. if thou beginnest to conceive of things Spiritual better than others, or than thy self did some time ago, It is God who hath put a new Light into thy mind, and it is a great mercy, which thou shouldst with the highest praises acknowledge. For remember that in thy self thou art but darkness, as all other men are whom God hath not enlightened, as he hath thee, and therefore many, who tho' wiser than thee in the World, and attentive hearers also, yet understand not so much as thou. The first ground in the parable, which received, the Seed of the Word, *Matth. 13. 4. And when he sowed, some Seeds fell by the way side: and the fowls came and devoured them up:* What was it but such hearers, who do not understand? *Verse 19. When any one heareth the Word of the Kingdom, and understandeth it not, then cometh the Wicked one, and catcheth away that which was sown in his heart: This is he which received Seed by the way side.* And the most hearers are such, who do not so much as conceive in the General notions, the truth of Spiritual things. They cannot conceive that there is such a thing, as Regeneration, much less what it is, as was the case of *Nicodemus*. There are those who walk in darkness, tho' the Light shines round about them, who are Ignorant under all the means of knowledge, because of the blindness of their heart, and therefore they walk in darkness, and know not whither they go. *John 12. 35. Then Jesus said unto them, Yet a little while is the light with you: Walk while ye have the light, lest darkness come upon you: For he that walketh in darkness, knoweth not whither he goeth.* If thou seeest Light in the Lord, bless him for those eyes which he hath given thee, whilst he hath denied them to others.

3. But now if God hath proceeded farther in mercy toward thee, and not only hath revealed these truths to thee, and not to others in other places, and times, and hath given thee a new light whereby thou seeest those things, which thy self saw not before, tho' thou wert an Auditor, and heardest them before: But if God hath gone farther, and renewed thy mind also, and put in a new principle to see things aright, to see thy misery, so as to be truly humbled for it, to see Christ, so as to prize him above all the world, to see what the truth is in Jesus, *i. e.* what that truth of grace, and regeneration is, which Jesus requires of thee, and to see this in thy own heart too: For this thou hast farther cause to be thankful. Thou canst now say, I know God, and Christ, and am not deceived, for he hath given me an understanding on purpose to know him, so as no wicked man knows him, *1 John 5. 20. And we know the Son of God is come, and hath given us an understanding, that we may know him that is true: And we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life.* This is a higher mercy, and favour bestowed on thee, and therefore greatly bless God for it. For tho' thou mightest have had a new light, whereby thou mightest have come to see things which thou never sawest before,

before, yet thou mightest not have had a new understanding. They of whom the Apostle speaks in *Heb. 6. 4.* were enlightened anew indeed, but yet they were not renewed in the Spirit of their minds, for that is proper only to the Godly, who never fall away. It is peculiar to them alone as to have a new Light, and new Objects, so to have a new Eye.

Chap. 10.

*Use. 4.* See, and admire the great, and wonderful work which God effects in regenerating our natures. How great and difficult is the work of Grace wherein Christ must not only be at the trouble, and cost of purchasing, by his blood, Truths to be reveal'd, but he must send his spirit to reveal and bring them to light, and then he must be at the cost to set up a candle by which to read them, and when all is done he must find you eyes, with which to read. And then he must also take the pains to teach you himself, he cannot set Under-Ushers to do this office, but when you have eyes given, you must be all taught by himself too.

If the knowledge thus of Spiritual truths be not in any manner in us, no not so much as a power to receive these things savingly into our minds, then certainly the work is Gods, and wholly his. Men think indeed that to Subdue their affections, and to curb their lusts, a great and mighty power is necessary, but as for knowledge they think, that they have at command enough of it, and more than they can tell what to do with, and that it is sufficiently easy. But consider that to make thee able to know Spiritual things savingly, costeth God as much, as any other work, that passeth on thy Soul, and therefore Paul in every Epistle Prays for it. Thus he Prays for the *Ephesians, Eph. 1. 16, 17, 18.* *Cease not to give thanks for you, making mention of you in my Prayers; That the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation, in the knowledge of him: The eyes of your understanding being enlightened: that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the Saints.* Thus he Prays for the *Philippians Phil. 1. 9.* *And this I pray, that your love may abound yet more and more in knowledge, and in all Judgment;* Thus he Prays for the *Colossians, Colos. 1. 9.* *For this cause we also since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding.* And therefore whenever thou goest to God in Prayer hereafter, forget not to ask this Eye-Salve of him, *Rev. 3. 18.* *I counsel thee to buy of me gold tryed in the fire, that thou mayest be rich; and white raiment that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thy eyes with Eye-salve, that thou mayest see.* What is that but his Spirit to anoint thine eyes, that thou mayest see things aright, and Judge of things that differ? Remember that Christ is a Prophet for thee as well as a King, and Priest, and that when all his benefits are reduced but to four heads, Wisdom is put in as one, and one of the chief also, *1 Cor. 1. 30, 31.* *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, He that glorieth let him glory in the Lord.*

## Unregenerate Man's Guiltiness

BEFORE

## G O D.

In respect of SIN and PUNISHMENT.

## BOOK IV.

Of that corruption, which is in the Practical Judgments of Unregenerate Men.

## CHAP. I.

*The Nature of Practical Knowledge explained. The different Judgments which Men Unregenerate, and Regenerate, have of Spiritual things.*

I Have proved that the mind, and understanding is corrupt, that it is Dark as to any apprehensions of the things of God, I have explained wherein this blindness Consists, and what are the causes of it, I have described the difference there is between the speculative knowledge of a Godly man, and of one unregenerate. It now remains that I should plainly draw the lines of difference that is between the practical Judgments, or working Knowledge of one, and the other concerning Spiritual things. This is necessary to be done, because men whose minds are not renewed by the Spirit of God, have some kind of Judgment or practical knowledge about Divine truths, which yet doth not arise to that knowledge which the regenerate have, and also because that the Chief end of these truths, if known aright, is to operate on our hearts, and to set them awork.

Now herein, that I may carry things clearly before me, it is necessary, that I lay open to you,

First In general the nature of that kind of knowledge, which we call practical, that is, which works in, and upon a Mans will, and affections, by what we know ; and then,

Secondly Come particularly to shew the difference which is between this kind of knowledge in one who is savingly enlightened, and another, who is not.

First, In the General, to explain what practical knowledge is ; it is said to be so in two respects.

1. Then knowledge is practical, when it affects, moves, and stirs the Will, and Affections, to the thing which it knows. I put in this, *to the thing which it knows*, to set one difference between it and barely knowing Knowledge. For in speculative knowledge our Minds are wholly took up, and delighted with the bare knowledge, and speculation of the thing, and tho' the knowledge may and doth affect us, for it produceth such a pleasure, yet not the things which we know. But when we know things in that manner

as that our Wills and Affections are mov'd, and stirr'd to the things themselves, as well as to the desire of, or delight in the knowledge of them, it is call'd practical knowledge. Or,

Chap. I.

2. It is call'd practical, when it is such a Knowledge as is able to guide, manage, and direct our Wills, and Affections, and other faculties in us, in the practice, and exercise of such actions, whereby we may come to enjoy the thing, which we desire. To give an instance, by which this may the more fully be clear'd to you.

A Man may have Learn'd the Art of Musick, and know how Songs are made, and all the rules of Harmony, by which they are compos'd, and he may be much delighted with this Knowledge, and yet not have a mind to have a Lesson plaid, nor be much affected, if he hear one, but he rests satisfied barely in the knowledge of the Art it self. This now is a bare knowing Knowledge.

2. Another Man, who knows not so well the Art of Musick, yet when he hears a Lesson, he understands the Harmony, and is pleas'd, and much affected with it. This now is a practical Knowledge, an affecting Knowledge, because by it his Affections are carried to the thing it self perceiv'd.


3. But yet thirdly, it is a new business to teach this Man thus affected to Musick, the Art of playing upon an Instrument, and to instill into him such a Knowledge, and Phanse, as may guide his Fingers aright to play a Lesson, which he understands, the art of which consists more in Knowledge, than in nimbleness of Fingers. This also is a farther degree of Practical Knowledge.

Now to apply this to things Spiritual;

A man may have the whole frame of Divinity, and of Spiritual Truths in his Head, and yet they may have no influence on his Heart. He may have a form of knowledge, and yet feel no power of it, *Rom. 2. 20. an instructor of the foolish, a teacher of Babes, which hast the form of Knowledge, and of the Truth in the Law.* He may have a pattern of wholesome Words, *2 Tim. 1. 13.* and yet have no experience of the things signified by them. Nay he may be much delighted with such Knowledge, and not have his Heart affected with the things themselves, which he knows in Divinity. Tho' he knows what the true Nature of Love to God is, and of Hatred of Sin, yet his Heart is not excited to love God, or to hate Sin. Tho' he knows Christ, and Grace, yet he doth not love, nor desire them, nor delight in them. Now this is a meer knowing Knowledge.

But when he hath such a knowledge, as both works upon his Mind, and Will, and stirs them, and inflames them to those things which he knows, and makes him earnestly desirous of the attainment of Gods favour, and love, and of Christ's Righteousness, &c. and also sets him a work, and guides him in those practices, ways, and means, which God hath appointed for the attaining of them, such as Faith, and Repentance, so as he knows how to do them, and how to frame himself, and all in him as instruments in the practice of them: Both these kinds of Knowledge are called practical knowledge, and the one of them you may call affecting knowledge, and the other guiding knowledge. And you shall find in Scripture such a Knowledge spoken of, as causeth you to love the things you know, according to the worth of them. Thus there is a Knowledge to love the things which are excellent, *Phil. 1. 9, 10. 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.* And there is a Knowledge too, which guides you in doing such duties whereby you may attain those things, which are excellent, as is plainly supposed in *Jer. 4. 22. For my people is foolish, they have not known me, they are sottish Children, and they have none understanding: they are Wise to do Evil, but to do Good they have no Knowledge.* There is a Knowledge implied in this Text, to do Good.

Now Unregenerate Men may, and do come to have such a Knowledge of Spiritual things, as affects them with the things which they know, as those Hearers which are represented by the Stony Ground in the Parable, received the Word with Joy, *Mat. 13. 4, 5, 20, 21. And when he Sowed, some Seeds fell*


 fell by the way side, and the fowls came and devoured them up, Some fell upon stony places, where they had not much earth: And forthwith they sprung up, because they had no deepness of earth: But he that received the seed into stony places, the same is he that heareth the Word, and anon with joy receiveth it: Yet hath he not root in himself, but dureth for a while: for when Tribulation or Persecution ariseth because of the Word, by and by he is offended. And they have also such a Knowledge which directs, and acts them in many holy practices, as Herod enlightened by the Preaching of John the Baptist, did many things, *Mark 6. 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. It is then needful to enquire into the difference of this Knowledge, as it is in a person Regenerate, and one who is not so.

1. I will begin to examine the difference, in that Knowledge, which affects them with the things that they know. And,

First in General I will assign the reasons, and causes, how, and why we come to be affected with the things which we know, by our knowledge of them. There are two things concur to this.

1. We are then affected with the things, which we know, when we look upon them, and consider them not only as good, but as things, of which we are perswaded, that they are good for us, and that they concern our selves, and make for our own ends, purposes, and desires. Observe it in your own hearts when you will, and you shall find, that you pass by many things, which tho' you know to be good, yet you regard them not. But when your Mind lights on any thing which it apprehends suitable to your present purposes, and desires, then you are affected with it, and presently seize on it. As it is not every Stone, tho' a good one, that will move, and draw the Iron after it, but the Loadstone only, because it hath a particular Affinity, Likeness, and Sympathy unto Iron in nature, and that stirs the Iron presently: So is it as to the Objects of the Mind, it is not what is good, but what hath a suitability to our thoughts, and desires, and what we apprehend to be best for us, which stirs us. The Devils know the Blood, and Death of Christ to be the only Remedy against Sin, and its Guilt, and the only means to purchase the greatest Good; but because this is represented to them no way in relation to them, nor as concerning them at all, therefore they are not mov'd at the news of it. So that practical Knowledge is such as convinceth, and persuadeth the Mind that a thing is good, and best for us. But,

2. If besides this Conviction by Reason, there accompany this persuasion a real tast, relish and sense of the sweetness, goodness, and worth of the thing which we apprehend good for us, let in at our Understandings, so as we really find, tast, and perceive it to be so, then we are stirr'd, and affected indeed with it. And where this is wanting, tho' there be a large Conviction that the things are good for us, yet since this is but from bare, and naked apprehensions taken up from others, without our own tasting them to be so, this Conviction, tho' it may breed some lazy desires, and faint wishes in us, yet none of them so strong, as to be lasting. And therefore we shall find by experience, that if two things, whereof one hath less goodness, be presented to us, yet if we have a real tast, and sense of the goodness of it let unto the Soul, it moves us more, than the naked relation, or consideration of that thing, which is of greater worth, whereof we have not a tast. As the sight, or tast of a piece of the meanest Bread, stirs an hungry man's Appetite, more than the empty Narrations of the greatest Feasts. And therefore still you will find that all the Reasons, and Motives which sway with you, and effectually move you, may be resolv'd into some Principle, or Conclusion, whereof you have had a real sense, and tast, and all the reasonings built thereon move in the force, and power of it. And the reason of this is, because indeed nothing moves us but realities, for our Wills, and Affections are real things, and full of weight, and therefore it must be a real tast of the goodness of things, which moves them, and not meer Notions, and Pictures, and empty Descriptions of things by words. Such as is the Cause, such will be the Effect, and therefore a meer Notional Knowledge will not work really upon us, but notionally only.

That

That Knowledge then which works upon us, hath a tast, and real sense of the things known joyn'd with it. And indeed God hath placed Wisdom, and Understanding in men to supply that Office to the Will, and Affections, which the Tongue doth to the Appetite, and Stomach, to take a tast of things, and to relish their sweetness, and to discern what goodness is in them, and so to admit, and receive them. To be wise therefore, and to tast, are signified by the same word in the Latine Tongue, *viz. sapere*, and so in the Greek too some have translated *γεωρα*, to favour or tast, in *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.* Some interpret the word *γεωρα*, do tast, favour, or relish the things of the flesh. And *Elihu* speaking of knowing things, says, that the Ear tryes words, as the Mouth tasteth Meats; *Job 34. 2, 3, 4.* *Hear my words, O ye wise men, and give ear unto me, ye that have knowledge. For the Ear tryeth words, as the mouth tasteth meat. Let us chuse to us Judgment: let us know among our selves what is good.* And so tast, and knowledge are joyned together, in *Psal. 34. 8.* *O tast and see that the Lord is good: blessed is the man that trusteth in him.* And tasting, and being enlightened, are also put together, *Heb. 6. 4, 5.* *For it is impossible for those who were once enlightened, 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. That is, who are so enlightened, as also to take in a relish of the goodness, and sweetness of the things. This only is to be added, that there are some things whose goodness our understandings tast immediately, as the pleasures of the Body, which yet because the Soul (where Judgment hath its Seat) receiveth them in, therefore the Soul by the Understanding judgeth them good, and so may be said to tast them, and this is *Scientia Gustus*, a Knowledge of Tast. There are other things, which the Judgment it self immediately tasteth, as Honour, Credit, Revenge, &c. and finds a sweetness in these, as our Senses do in other Objects. And the reason why God hath given the Mind this power of tasting things, is, because otherwise it could not come to know the sweetness of things as they are in themselves; as a man cannot be said to know truly the sweetness of Meat, unless he hath tasted it, because till then he knows it not with that sense which is made to receive the sweetness of it, and discern it, and make report of it to the rest. So a blind man is not said to know Colours, unless he apprehend them as they are to be apprehended by their proper senses, which is Sight, and so the Understanding tasteth its Objects as well as the Senses do.*

Now then to apply all this unto Spiritual Knowledge as there is a goodness, and sweetness in spiritual things, even the greatest; so this is no way to be tasted, but by means of the Understanding, neither is the Soul ever to purpose affected with them, till it tasteth their goodness, and sweetness, *1 Pet. 2. 2, 3.* *As new born Babes, desire the sincere Milk of the Word, that ye may grow thereby: If so be ye have tasted that the Lord is gracious.* We are there said to desire, if so be, that we have tasted how good the Lord is, or otherwise our desires are not stirred. And so the Apostle *Paul* prays for the *Philippians*, that Love may abound in them. so as to approve the things which are excellent, and with affectation to discern things that differ; and how was this to be; In Spiritual Knowledge, and Sense, for the word is *ἀναγνωσκω*, *Phil. 1. 9, 10.* *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. In all Judgment, i. e. in all Sense, that is, as truly, and really to perceive the goodness of things spiritual by a true, and proper sense, and tast, as Senses have perception of their Objects. And therefore also that Knowledge which a Regenerate man hath of good, and evil, is called exercising of his Senses; *Heb. 5. 14.* *But strong Meat belongeth to them that are of full Age, even to those who by reason of use have their Senses exercised to discern both good and evil.* The word is *διαιρησις*, And so the light of God is joyn'd with a tast of his Goodness, in *Psalms 34. 8.* *O tast and see that the Lord is good: blessed is the man that trusteth in him.* It is of this kind of Knowledge too that *Christ* speaks to the Woman of *Samaria*; *John 4. 10.* *Jesus answered and said unto her, If thou knewest the Gift of God, who*  
*and**



Book IV. *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. If thou knewest (saith he) the Gift of God, i. e. the Water of Life, which is known as Water useth to be by the tast, and sweetness of it, thou wouldest have asked it. To this purpose also Solomon speaks in Prov. 24. 13, 14. My Son, eat thou Honey, because it is good; and the Honey-comb, which is sweet to thy tast: So shall the knowledge of Wisdom be unto thy Soul: when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. The knowledge of Wisdom is both a sweetness at the present, which rewards it, and hath an expectation of a future good, of which it shall not be disappointed. Thus likewise in Isaiah the Prophet, speaking of that excellent Spirit of Wisdom, which is in Christ, expresseth of him, that he shall be of a quick scent, or smell in the fear of the Lord; Isa. 11. 3. And shall make him of quick understanding in the fear of the Lord, and he shall not judge after the sight of his Eyes, neither reprove after the hearing of his Ears; as it is in the Hebrew. And the Apostle speaking of Spiritual things, expresseth that they have a favour, which goes along with them; 2 Cor. 2. 14. Now thanks be unto God which always causeth us to triumph in Christ, and maketh manifest the favour of his knowledge by us in every place.*

## C H A P. II.

*How far Men unregenerate apprehend, and judge the Goodness of Spiritual things. How far it all comes short of the Knowledge and Judgment which a holy Soul bath of them.*

**T**HESSE things in general being premised, I now come more particularly by the application of these Generals, to enquire out the true difference of this Affecting Knowledge as to Spiritual things, in the Regenerate, and Unregenerate, so as to discern wherein true Sanctifying Knowledge, as it affects the heart in a different manner from any other, consists.

1. Let us examine how far Unregenerate men apprehend, and judge Spiritual things to be good.

2. How far they judge them good for them.

3. How far they tast them, and their goodness.

1. How far do Unregenerate men apprehend, and judge Spiritual things to be good? It cannot be denied but that they may in the general apprehend Spiritual things to be good, and the best things too. Thus much is implied

*Mens aliud suadet, video meliora proboque,  
Deteriora sequor* —  
Ovid. Metamorph. Lib. 7. *she saw, and judged other things to be better, than what she practised. And Balaam's magnifying the blessed*

State of the righteous evidently argues the same thing; Numb. 23. 10. *Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous, and let my last end be like his.* Now the apprehension of that good which manifests it self in persons truly godly, and how happy they are, and shall be, may affect wicked men with such thoughts, and wishes, as Balaam had, to envy, and desire their condition. And so on the contrary they may judge, and esteem the ways of sin, the worse ways of the two, when in the general they are compared one with the other, and yet choose, and practise them for all that; knowing the Judgment of God, and that what they do deserves death, and therefore that the things are evil, yet they will do them; Rom. 1. 32. *Who knowing the Judgment of God, (that they which commit such things are worthy of death) not only do the same things, but have pleasure in them that do them.*



Yet this for difference sake is to be added even concerning their apprehension of the goodness of these things in the General, that it is one thing

to assent unto that goodness, which is said to be in and is spoken of things, whilst it is no otherwise represented than in a bare general proposition, and another thing it is to assent to their goodness, when the things themselves come to be presented in real performances and enjoyment. An unregenerate man may, and oftentimes doth strongly assent to all the goodness which is, or can be said of spiritual things, whilst it is but represented in a meer notion, and in expression of words propounded in the abstract, but when the things come to be acted, or enjoyed, he is unable to apprehend them as good. It is thus too in other instances, for take the veriest coward in the world and commend, and set out true valour to him, and tell him what Noble and Heroick Actions the great Commanders of the World have done, and what a glorious thing it is to imitate them, he assents to all that is thus said, or can be said of them, and as truly joyns in magnifying all, as the Noblest spirit doth, yea and his spirit is much raised with this fair Idea of Heroick Vertue, wishing that he were like them, and might have the Honour of such Atchievements. His mind is elevated, and stirred by the representation, as well as the Noblest spirit. But let him be brought into the Wars, and let the least of the like Brunts and Encounters, in which those Hero's were engag'd, look him really in the face, his apprehensions, and esteem of the Excellence of valour, and of the glory of a Conqueror, sinks and falls, and vanisheth into base thoughts of saving his Skin whole, tho' it be with shame. Such difference is there between our apprehension of the goodness of things conceived in the abstract notion and meer Idea, and our thoughts of the same things, when they come to be acted. As the man in the Fable who wish'd for death, but when death came to him really appearing, he wished him gone again.

To apply this now to our present purpose, Take an unregenerate Man, and he will acknowledge the holy duties of the Law to be good. To sanctifie the Sabbath in the strictness of it, to have our speeches favoury, to pray with our families, to contemn the world, to deny our selves, to be patient in afflictions, such dispositions, and actions as these whilst viewed, and conceived in meer abstract propositions, and in the notion, as you hear of them in Sermons, are accounted most amiable, excellent, and worthy, and so they are acknowledged, and you resolve to do them, as wholesome, and good Laws, when propounded in Parliaments, and viewed only as they are yet in black and white, are assented to, and applauded. But when any of these holy practices come really, and particularly to be done by you, or when they appear in the Lives of others in the concrete, any of you who are unregenerate want light to see, judge or acknowledge them to be good and excellent indeed, and in truth, and tho' to the notional abstract goodness of them as barely in the *Thesis*, your consciences may and do still assent, yet to the real goodness of them they do not, but they hate it, and fly in the face of it, or account it folly, and madness, and accordingly despise, and vilifie it. Thus also when the blessed condition of the Saints, and Heaven, and the glory of it is painted Lively, and set out to men in a quick representation, and so they apprehend in the notion and Idea all those glorious things which are spoken of that City of our God: Who desires not (as *Balaam* did) to die the death of the righteous, if they might but go thither? But were it possible that an unregenerate man should be admitted into Heaven, admitted (if I may so speak) but upon tryal and liking, as some Monasteries admit their Novices, yet when once those pure and undefiled beams of light, which kindle *Joy that passeth understanding* in the Spirits of Just men made pure, and perfect; when once I say those Beams should come to be darted upon the eyes of his understanding, and by those Windows be let in upon the rest of his Soul, he would not be able to behold them, he could not endure them, but would seek to shun them, more than the night-owl doth the day.

2. But if they could assent to their real goodness, as well as they did to it when appearing in the notion only, yet unless they be able to apprehend it thus to be truly good for *them*, that knowledge works not to any purpose. Tho' a fore eye may have sight enough to judge the light in it self to be good, and amiable, and that it is a pleasant thing, yet it cannot judge it so for it self,

for



 for it vexeth it; so suppose an unregenerate man could assent, that indeed spiritual things, when really represented, were the best, yet he could not judge that they were the best for him. Tho' upon consideration he may think that to draw near to God, and to live upon communion with him, affords the truest pleasure, yet his heart being carnal, and so not having any gust of this spiritual pleasure, he cannot judge it to be best for him. But *David's* heart and sense being spiritual he could say really, *Psal. 73. 28. But it is good for me to draw near to God: I have put my trust in the Lord God, that I may declare all thy works.* It is as if he should have said, I account it my present happiness, and what is best for me now to do, and I can wish no other happiness than to Live in the presence and enjoyment of God, day, and night: But no unregenerate men have such thoughts, and judgment, of which we have an instance in *Balaam*, whose Heart being carnal, and his Wisdom sensual, tho' he Judg'd the State of the Righteous better in it self, than his own, yet for the present while he could in this World enjoy the pleasures of sin, he desired it not, because indeed he knew not how he could find at present more comfort in that condition of the righteous, than in the pleasures of sin, and wages of unrighteousness, *2 Pet. 2. 13, 14, 15. And shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day-time: Spots they are and blemishes sporting themselves with their own deceivings, while they feast with you; Having eyes, full of Adultery and that cannot cease from sin, beguiling unstable Souls: An Heart they have exercised with Covetous Practices: cursed Children: Which have forsaken the right way, and are gone astray, following the the way of Balaam the Son of Bofor, who loved the wages of unrighteousness.* When *Balaam* indeed should dye, and must then part with all these things in this World, which he lov'd, and admir'd, which are but for a season, and must then receive death the wages of all; It is then he desires the death of the righteous, and to possess their happiness. *Num. 23. 10. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the Righteous, and let my last end be like his.*

Now the reason of all this is, because a man judgeth those things best for him, which are most suitable to those dispositions, with which his Spirit is seasoned, and which most answer his present desires, purposes and aims. For that happiness which we find in things ariseth from their suitability to us, and not merely out of the goodness of the things themselves. Therefore tho' we may apprehend the things in themselves best of all; yet if we do not perceive them suitable to us we cannot judge them good for us, as the Cock in the Fable, who preferred a Barley-corn, before a Diamond, because that he could eat, but the other could not feed him. Thus a Man who is Sick, tho' he knows that solid meat is Sweeter, and better to a Man in health, yet he cannot judge it to be so for him, as long as his Palate remains vitiated, and his stomach distempred. Now the Scripture tells us that the Wisdom of all unregenerate men is thus deprav'd, *Jam. 3. 15. This wisdom descendeth not from above, but is Earthly, Sensual, Devilish,* that all their perception, and judgment is seasoned with nothing but Flesh, and so vitiated, *Rom. 8. 7. Because the Carnal Mind is enmity against God: For it is not subject to the Law of God, neither indeed can be.* And now then it is no wonder if they judge the things of the Flesh to be better for them, because more agreeable to their corrupt senses, and appetites.

*Object.* If now it be farther asked, and the Case put, and Query made, That tho' indeed a man unregenerate cannot apprehend spiritual things as Good for him in the condition wherein he is, yet knowing that to one whose Soul is restor'd to Health and Grace, Spiritual things are better than the pleasures of sin, he may therefore judge that so they would be to him, if he was once renewed in his mind, and from this judgment of the thing he may come to be set on work to seek, and desire it. As a man that is Sick, tho' he cannot now judge meat to be best for him while he is so, yet he may judge that in Health it may be so, and so desire to have it, when he shall be restored to that condition.

*Answer.* To this I Answer, It is true that such a Notional apprehension, and conviction

conviction he may have which may thus work, yet it is not strong enough Chap. 2. so to affect him, as to overcome the difficulties, and to sweeten the use of the means, by which they may obtain that good, as in a regenerate man it doth. For tho' in the general, and abstract Notion, they apprehend all which is mention'd in the objection, yet really, and truly, they do not affect the thing it self, for when the means of grace come to be us'd, which should as Physick restore them to that health, their judgments disapprove, and dislike even them, and they do not, nor cannot judge it best to use them constantly, and diligently. That Physick which should expel the noxious humor, and recover them, they cannot get down, tho' they should dye for it, because their Palats and their Stomachs are both against it. In a word tho' they conceive spiritual things to be true, and good, and some desires of possessing them may be stirr'd, yet when come to the point, and must use means to obtain them, then upon the tryal it appears that all their apprehension, and judgment doth not, nor cannot really affect them to purpose. For their minds disallow disapprove, distast, and fight against all the means of their own recovery, or of the acquisition of these desired good things, and both their Palats, and Stomachs, their Judgments, and Wills, rise against the Means and Workings of Grace in them, and cannot but do so. They cannot be brought to get the healing Physick down, or to keep, and retain it, tho' they know that otherwise they must dye. The Wisdom of their Flesh is enmity against God, and his Law, and his grace, and all the means of it, *Rom. 8. 7.* and therefore, this wisdom is death, because it thus resists the means of Life. Thus they cannot judge the use of the Means to be good for them, when really they come to use them, nay the very Light and Workings of the Spirit of God in their reasonings, their reasonings oppose *2 Cor. 10. 4, 5.* (*For the Weapons of our Warfare are not Carnal, but Mighty through God to 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 to Christ: And what is the cause why they do thus? Because nothing can Judge, and Judging desire the destruction of it self, and therefore abhors any mixture of its contrary, and therefore flesh, and corrupt Nature, which possesseth the Judgments of men unregenerate cannot pass such a sentence, as to Judge the State of Grace better for it, so as to set him effectually on work to seek it, and to admit of it, for that would be to the ruine of it self. As tho' Water be a baser Element than Fire, yet when Fire comes to change it into it self, the form of Water will hold its own, and make the utmost resistance, and cannot but do it, so it is in this case too.

A stronger Instance of what I have said cannot be given than is to be found even in a Man Regenerate, who tho' he hath Grace begun in him, and knows, not notionally only, but tastingly and really, the pleasures of that state to be greater, and better than those of sin, yet still so far as he is unrenewed in his Judgment, and the Spirit of his mind, so far doth that fleshly mind approve the ways of sin as best, and the ways of Grace, as of less worth, and the unrenewed part in his Mind fights against the means of Grace in a Mans own Heart, and disallows of them as if they were not best for him. How much more then must his Mind, and Judgment, who is nothing but Flesh, and who never tasted that the other state is better, and who never came in that full manner to assent unto this indeed, that the estate of Grace is best for him, how much more, I say, must his Judgment, and Heart fight against these things

3. Last of all, tho' notionally an unregenerate Man may be convinc'd that the other state of Grace would be better for him, yet because he wants a Judgment of taste of the betterness of it, he cannot strongly be affected to it, so as to leave those things of which he hath always had so sweet a taste, in exchange. To prove this we need go no farther than the Instance of the Young Man in *Mat. 19. 16, 17, 18, 19, 20, 21, 22.* *And behold, one came and said unto him, Good Master, what good thing shall I do that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one, that is God: but if thou wilt enter into life, keep the Commandments. He saith unto him, Which? Jesus said, Thou shalt do no Murder, Thou shalt not commit Adultery,*

Book IV. *Thou shalt not steal, Thou shalt not bear false witness, Honour thy Father and thy Mother: and, Thou shalt love thy neighbour as thyself. The Young Man saith unto him, All these things have I kept from my Youth up: what lack I yet? Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have Treasure in Heaven: and come and follow me. But when the Young Man heard that saying, he went away sorrowful; for he had great possessions.* He had a great conviction of the goodness, and excellence of Salvation, and he notionally knew it better than all the World, and not in it self only, but for him if he could attain it, and therefore he comes earnestly to make the question, what shall I do to be sav'd, and he comes with a seeming resolution to do any thing which Christ should enjoin, but yet when it came to the Tryal, he would not buy this eternal Life so dear, as at the price of all that he had in the World, because he had not such a real taste of the pleasure, and sweetness of that Life as might prevail on him so to do. He had not (I say) such a lively sense of it, as should be sufficient to sweeten the means (which yet he enquired for) that were necessary to obtain it, but he knew, and relish'd really the goodness of his Worldly enjoyments, and possessions, which was the reason that he could not find in his Heart to forego them, and that he preferred them above that Salvation, whose delights he had never yet really experienc'd. From this cause it was that all the apprehensions, and desires which he had of Eternal, tho' they wrought on him a little, yet in the issue came to nothing, *he went away exceeding sorrowful, for he had great possessions*, which he lov'd better, and judg'd better for him than Salvation it self. For it is not bare conceits, and notional apprehensions of things absent not yet attain'd, which can sway more, or affect us more, than the real tasting of present pleasures which are to be foregone. Our Wills, and Affections, being realities, and things full of weight, it must be a real apprehension, and sense that can move, and stir them.

*Object.* But it will be further objected that it is said of those who fall away, and therefore were never regenerated, that they are not only enlighten'd, but that they taste the World to come, *Heb. 6. 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. They have tasted the good Word of God, i. e. the goodness of those things, which the Word reveals.*

*Ans.* To this I answer, that there is a twofold goodness of the things represented in the Word, which is reveal'd to us therein. The one is the good which comes by the things, the other is the goodness of the things themselves. For as other things, so those which are Spiritual too, have an intrinsic, essential proper goodness, and excellency in their own nature severed from all the outward conveniencies, which proceed from them, and accompany them. Thus in Friendship there are the personal good qualities, and conditions of the Man, and there are besides some outward benefits, which may happily be gotten by his friendship, as promotion to some desir'd and expected honour, and dignity, or freedom from some fear'd evils, or some other ends, and use, which a Man may have of his Friend wherein he may stand him in stead. Thus also in Marriage there are the personal excellencies of the Wife, her Beauty, and the Goodness, and Amiability of her Nature, and Carriage, and also her Vertues, and Graces, which are inherent in her person, and there is also her Portion and Dowry, and the advantageous alliances which come with her: And so now to speak to the present Instance, as there is the sweetness of the Meat it self, and the sweetness of the Sauce which it is served up in, so in the Word Spiritual things are with a double goodness propounded, and reveal'd to us. There are the good things which come by Christ through believing, as freedom from Hell, Pardon of Sin, Peace with God, and a happy condition spoken of, and promis'd with it, and we are told that we cannot have one without the other, but besides this, there is also the internal excellence, the personal worth, the glory of the things themselves, the proper goodness of them conceiv'd in their Spiritual Nature. Now since the Word sets out both these kinds of Goodness to us, an Unregenerate Man may taste of the one, but not of the other.

They

They may relish the sweetness of the Sauce, with which they are dish'd up, but not of the Meat it self. In Sin there is the bitterness of the Sauce, that is, the direful effects, and concomitants of it, horror of Conscience, Shame, fear of Punishment, and the Threatnings, and the Miseries with which God hath Dish'd Sin up to all those, who shall eat the Fruit of their doings, and this bitterness of Sin Wicked Men may, and do taste, *Jer. 2. 19. Thine own Wickedness shall correct thee, and thy Back-slidings shall reprove thee: know therefore and see, that it is an evil thing and bitter, that thou hast forsaken the Lord thy God, and that my fear is not in thee, saith the Lord God of Hosts.* But wicked Men never see, nor taste the evil that is in Sin it self, nor are they sensible of it, nor mov'd with it. They see not, nor abhor that evil in Sin, which God, and Holy Men do, which puts their Mouths out of relish with it for ever. For when that bitter Sauce is not tasted by the Unregenerate, when they have not the sense of those bitter effects in Sin; but the same Sin of which they were afraid, and shy of before, is presented in the pleasure of it without its former tasted bitterness, they fall to it as eagerly, and as much as ever. In Spiritual Duties likewise there is peace of Conscience which accompanies the performance of them, and hence the thoughts of Men may excuse, and pacifie guilty fears upon the doing of a Duty, as well as accuse upon a neglect of it, or the Commission of a Sin, *Rom. 2. 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.* Now this Sauce of good Duties which satisfies the Gnawing Worm of Conscience, an Unregenerate Man may relish, but to the Meat it self, the goodness of the holy exercise he hath no mind, nor Stomach, but Christ on the contrary delighted in the Holy Work it self, and found a sweetness in it, *John 4. 32, 33, 34. But he said unto them, I have Meat to Eat that ye know not of. Therefore said the Disciples one to another, Hath any Man brought him ought to Eat? Jesus saith unto them, My Meat is to do the Will of him that sent me, and to finish his Work.* Nay farther, those who are not true, and real Believers on Christ, tho' they find a sweetness in his benefits, yet they see not his own proper excellencies, nor delight in his personal goodness. God sets out to us in the Word, in, and with Christ, freedom from Hell, discharge from the guilt of Sin, and the Pardon of sin, which is as the Sauce to the Bread of Life, and Heavenly Manna, Christ himself. Now those who never arrive to true Faith, and Holiness, having their Mouths embitter'd with the nauseous Sauce of Sin, may find sweetness in Christ, as to these good effects mention'd, and yet have no pleasing sense of his excellent Person; of the Joys of Communion with him, that relish of his Love, which the Church in *Cant. 1. 2.* says is better than Wine; of that taste of the goodness of God in himself, of which *David* so much speaks of *Psal. 34. 8. O taste and see that the Lord is good: blessed is the Man that trusteth in him.* And *Paul* intimates when he says that we do not only rejoyce in hope of the glory of God, but in God himself, *Rom. 5. 2, 11. By whom also we have access by Faith into this Grace wherein we stand, and rejoyce in hope of the Glory of God. And not only so, but we also joy in God, throughour Lord Jesus Christ, by whom we have now received the Atonement.*

Now in a word to shew you the reason of this difference I need only present to you this consideration, that there is in an Unregenerate Man a Principle of Self-love, which seasons his Palate, and his Judgment, and there's nothing more in him, but in a person Regenerate there is more, there is a new Divine Spiritual power of discerning Spiritual things put in, and super-added both to his Judgment, and to the Self-love in his Heart. Now then, that Principle of Self-love makes Men Unregenerate capable of tasting the Goodness, and Sweetness of the Sauce, that is, those Motives, and Arguments, which in the Word are drawn from the Good, or Evil which we shall get by Spiritual things, but there being a farther goodness, and sweetness in the things themselves, which is of a more Transcendent Nature ( for they are good not only because they bring us such benefits with them, but they are first so in themselves, and as they tend to Glorifie God ) to relish this aright, a Principle beyond all that is natural in Men, a Principle that is congenial to God, and his things, and so suited to them, is requisite. Tho' this is to be

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added that a Regenerate Man having Self-love, yet rightly temper'd, taſts of both theſe kinds of ſweetneſs, which Spiritual things afford, for both Meat, and Sauce were made for him.

From hence alſo it will now appear by way of Inference, or deduction,

1. That even the affecting knowledge of an Unregenerate Man, which may a little ſtir, and warm his Heart, is not that true knowledge of Spiritual things which he ought to have, becauſe he knows not that true internal proper goodneſs which is in them; which is indeed to know the thing as it is to be known, which alſo is the Apoſtles meaning when he ſays that they are Spiritually diſcern'd, 1 Cor. 2. 14. *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, i. e. in that Spiritual goodneſs, and worth, which is in the things themſelves.* For as it is in affections ſo it is in Knowledge, that they are not ſaid to be true, unleſs they be ſuitable to the Nature of thoſe things, which we affect, thus to Love a Man only for ſome advantage I may have from him, to love a Wife for her Portion, or to ſatiſſie Luſt, is not Love, it is not ſaid to be true Love, becauſe it is not agreeable to that which in all theſe ought principally to be beloved, viz. their Perſonal goodneſs, and qualities. Thus neither is our knowledge true, unleſs we know that in the things, which is principally to be known of them, for till then the thing is not known as it is. As therefore we ſhewed that Unbelievers in their ſpeculative knowledge of Spiritual things could not be ſaid truly to know them, becauſe they know but the Pictures, not the things themſelves, ſo practically they know them not, when they know affectionately, only the accidental goodneſs, which comes by the things, and not the true proper goodneſs of the things themſelves.

2. It may be inferr'd that becauſe they do not taſte the proper goodneſs of Spiritual things, or becauſe they have a taſting knowledge of that goodneſs, therefore in this reſpect alſo they cannot be ſaid to have true knowledge. For here again, unleſs a thing is known by that knowledge which is proper to it, 'tis not known truly. A Man cannot be ſaid to know the ſweetneſs of Meat, who wants the power of taſting it, becauſe he is not able to know it with that ſenſe, which God hath appointed to receive it, and to make report of it to the reſt. A Man cannot be ſaid to know Muſick, and its charming harmony, who knows only the compoſure, but never heard a Tune, becauſe the hearing is the ſenſe which God hath made the Judge of it. And ſo tho' you may know there is a farther goodneſs in Spiritual things, than what only comes by them, yet if you taſte not of that goodneſs alſo you may be ſaid not yet to know it, becauſe you want the inward Spiritual ſenſe, which is homogeneous to them, which is proper to know, and judge of them, and which God hath appointed for that office.

### C H A P. III.

*That Men Unregenerate are utterly deſtitute of that Wiſdom, and Holy ſkill to do Good, which Men Regenerate have. Wherein this Wiſdom, or Holy Art conſiſts; prov'd that Ungodly Men want it.*

**H**AVING thus diſcour'd of the firſt part of practical knowledge, which influenceth Men with affections to Spiritual things, and having aſſign'd the difference of this Knowledge in thoſe who are Unregenerate, from that which a ſanctified mind hath: Let us now conſider the other part, which guides Men in the practice of Holy Duties, which is called Wiſdom to do good, as well as to love what is good, Jer. 4. 22. *For my People is fooliſh,*

*foolish, they have not known me, they are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.*

Chap. 3.

That we may the better understand this, we must in the general consider that to new, and Holy obedience, two things are requir'd.

1. That our Wills, and Affections, and the other Powers in us, which are as Instruments, and Tools to be imployed in it, be made fit for such a business, and work; that they be made fit to pray, and to hear, and to sanctifie the Sabbath, and God's Name also, in the worship of him, &c. *Rom. 6. 13. 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.* Their being Instruments supposeth a fit disposition in them for such an use, and this fitness, readiness, and preparedness to be used in such services is their proper Sanctification.

2. Besides this fitness in them, there is required in the Mind, or Judgment, Wisdom, and Skill to manage, turn and weild these Weapons right in the practice of holy duties, which is call'd Wisdom to do good, and is necessary to direct us in the doing it. And by it we walk exactly, not as fools, but as wise, *Eph. 5. 14, 15, 16, 17. Wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee Light* See then that ye walk circumspectly, not as fools, but as wise, redeeming the time, because the days are evil. *Wherefore be ye not unwise, but understand what the Will of the Lord is.* There is a Light which we are to receive from Christ, needful to instruct us how to take our steps in due order; there is a Wisdom requir'd to know how to guide our feet, and to walk, *Eph. 5. 8. For ye were sometimes darkness, but now are ye light in the Lord: walk as Children of light.* And this is called Practical Knowledge. I will make the thing more clear by some easie example; If a man would Fence aright, he must not only have fit Weapons which are not too heavy for him, and which are of a fit fashion to be us'd, but he must have Skill also to know how to be able to weild them, wherein lies the main of that Art. If a man should go to play on an Instrument, it is not necessary only that he should have a hand, which is nimble, and quick, and apt to move fast, and to fall readily on such stops, which readiness is gain'd by use, and exercise, and to this answers the Sanctification of the Will, and Affections: But he must have the Art and Skill also imprinted on his Fancy, and Understanding, which may still upon all occasions guide those fingers aright, else he can never play well. And the excellency too, which men attain in their several Trades, comes from the excellency of their Fancies. Thus in Sanctification there is a holy Art, and Skill implanted in the Mind to direct the Will, and Affections in all the Acts of Obedience, and this we call Practical Knowledge.

Now to this Skill two things concur.

1. To know all the Rules, and Fashion, and Manner of doing things aright. As when a man takes an Apprentice, he gives him Rules, and shews him how he should handle those Instruments, with which he is to work; but yet this is not knowledge enough; for a Scholar who skills not a stroke of the Mechanical work, and knows not how to turn his hand in it, may learn presently all the Rules, and yet be as far off the Knowledge of the Trades as any other. Therefore,

2. There is required a Practical Skill, a slight, and cunning in the Fancy, and in the exercise of the hands, which use makes perfect. There is necessary such a practis'd Art to know the difference of Wares at first sight, or to know how to guide the hand in such or such businesses, and to use Tools proper for the work.

That we may make application of all this to the purpose in hand. The difference between the practical Knowledge which is in a regenerate Man, and one who is not so, lies in this:

1. That an unregenerate Man wants the skill, and holy art, to perform Religious duties, tho' they may know all the rules of Practice as fully as the other, *James 4. 17. Therefore to him that knoweth to do good, and doth it not, to him it is sin* 2 *Pet. 2. 20, 21. 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,*



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therein, and overcome, the latter end is worse with him 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. Rom. 2. 20. An instructor of the foolish, a teacher of babes, which hath the form of knowledge and of the truth in the Law. Isa. 58. 2. Yet they seek me daily, and delight to know my ways, as a Nation that did righteousness, and forsook not the ordinance of their God: They ask of me the ordinances of Justice: They take delight in approaching to God. But a godly man besides the knowledge of the rules and ways of righteousness knows how to walk in them, he hath a particular Skill, and art of holiness (which an unregenerate man wants) as a farther art infus'd into him to guide his heart in all the parts of a godly behaviour, and in the several passages of duties. He hath a Skill to discern the difference of Good, and Evil, as he finds or meets with either of them in his heart, and life, Heb. 5. 14. 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. He can distinguish true and good Wares from those which are false, real Genuine Holiness, from what is seemingly so, but counterfeit. Indeed men as to all Human Faculties, or Arts, get by use a Skill in them, besides the Rules which they have Learn'd, but this art of Holiness is not acquired by custom, or exercise, but God puts it into a Godly Mans heart, as part of his Stock, the first day that he converts him, tho he may, and doth gain more of it afterward by exercise, so that, tho he Learns not more rules of holy living than he knew before, yet his Skill in praying, or in the performance of any other duty increaseth, and this proves it to be a distinct thing from the meer knowledge of the rules themselves. As for Prayer, let a man have never so many rules in his head, yet all these cannot help him to make an acceptable Prayer, but there is a farther Skill requir'd, call'd a Spirit of Prayer, which God only can infuse, Zech. 12. 10. And I will pour upon the house of David, and upon the Inhabitants of Jerusalem, the Spirit of grace and of supplications, and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only Son, and shall be in bitterness for him, as one that is in bitterness for his first-born. Rom. 8. 26. Likewise the Spirit helpeth our infirmities: for we know not what we should Pray for as we ought: But the Spirit it self maketh intercession for us with groanings which cannot be uttered. We know not how to Pray as we ought, we cannot make a Prayer, nor so much as frame one Petition; but it is the Spirit who teacheth, and helps us, by giving us this Skill, and he alone. And so for the Love of God too, tho' we may all know the Rules about it, yet we are ignorant of the Skill how to produce such an Act of Love, and turn the Will in it, and guide it aright, till it be taught us by God, 1 Thes. 4. 9. But as touching brotherly Love, ye need not that I write unto you; for ye your selves are taught of God to love one another. And if we cannot love one another without being thus instructed, much less can we love God himself: And therefore read through the Psalms, and you shall still find that David hath recourse to God for this particular practical Skill, tho' he knew Rules enough already; and he asks of God to bestow this Art upon him, as being the peculiar Prerogative of God's People, Psal. 25. 4, 5. Shew me thy ways, O Lord; teach me thy paths. Lead me in thy Truth, and teach me; for thou art the God of my Salvation, on thee do I wait all the day. He prays for instruction; Shew me thy ways, says he. Now what teaching means he, to have the Rules of godly walking only revealed to him? No, but to have a skill to walk, and to order his steps in his particular Actions: Lead me in thy Truth, (says he) in the way that I should choose, as thou teachest thy Saints, and them only to do. V. 9, 12. The meek will be guide in Judgment; and the meek will be teach his way. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. They only have this secret, and all others are ignorant of it; V. 14. The secret of the Lord is with them that fear him; and he will shew them his Covenant. And their Light is such as guides them in all their walking; Luke 1. 78, 79. Through the tender Mercy of our God, whereby the day-spring from on high hath visited us, to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of Peace. God doth imprint this

this skill in every Servant, and Apprentice which he takes, and he doth not so to any other. It is in our Indentures that he should do so, for he hath bound himself by Covenant, *Jer. 31. 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 will be their God, and they shall be my People.* And it is a skill which all the Ministers can never teach you. Our Preaching may read Lectures to you, and fill your heads with Rules which you may be able to teach others too: But the Right Art of doing duties according to those Rules, none can teach you but God. This particular Skill, or Wisdom to do (for as all Practices of Trades lie in a skill of the Mind, so doth this also) all Unregenerate men want; *Jer. 4. 22. For my People is foolish, they have not known me, they are sottish Children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge.* They are wise to do evil, they have working heads that way, and are perfect Masters of that slight, and cunning, but to do good they have no practical knowledge at all, and that I take to be the meaning of the phrase, *Titus 1. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.* They profess to know God, and so how to fear him, but are to every good work *ἀδύνατοι*, that is, void of Judgment, for so the word signifies, and in that meaning it is taken, *Rom. 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient.* *Ἔως ἀδύνατοι γίνονται*, or to a mind void of Judgment were they abandoned. The Apostle in *Titus 1. 16.* shews the variousness, or difference of their knowledge, from what is in a man godly, that tho' it be of practical things, yet it is not a practical knowledge which is able to guide them. And it is the meaning of the Holy Ghost, in *Rom. 12. 2. 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, and acceptable and perfect will of God.* Our minds must be renewed, *ὡς τὸ δοκιμάζειν*, to prove, and to make tryal of the Will of God, and to try how well we can do it. And that a Man may know the thing, and all that belongs to its Nature, and use, and yet be ignorant to do it, we have a common instance, for a Man may have all directions how to temper such a potion, and what drugs should go into it, but to discern what drugs are good, and to have the skill to temper them rightly together is quite another thing, and there is more requir'd to it, for a Physician who can do the one, is unable to do the other, and therefore an Apothecaries business, and work is very different from his. Thus now, tho' you may know all the parts of a Prayer, and what is to be put into your Petitions, or thanksgivings, to render them acceptable, yet to know how to Temper your Prayers right, to discern true Spiritual desires, which may be put in, and to distinguish them from such as are carnal, and unlawful in your Hearts, which if mingled with the Prayer would spoil it, this is a distinct art, and is a true Christians skill. A man who never was at Sea, nor saw a Ship in his Life may know all the art of Mariners, and rules of Navigation, which may carry a Man on any Voyage, for he may learn them at home by his own Chimney, and yet he would want that skill to guide a Ship, which a poor Sailer hath, who knows not so many rules as he. Thus a Man may be Learned in Divinity, and know all the rules of a Christians duty, and practice, in all conditions of Life, and yet when he comes to put these Rules into action, he may be at a loss how to steer his course aright in any one of them.

*Object.* But you will say do not Unregenerate Men know how to Pray? &c. Whence is it then that they can pray with such apparent fervency, and can so freely speak their minds in Prayer? Why, they put me down quite (will many a poor Soul say) in Zeal, and readiness of expression, and therefore they know how to make Prayers, as well as to give Rules.

*Answer.* I answer there are two things in every duty, the inward work, and out-work, the in-side, and out-side of it, bodily exercise as the Apostle calls it, and Godliness which is the Carriage of the Heart in the Duty, the first is but little available, it is the second that hath the force, and virtue in it, *1 Tim. 4. 8. For Bodily exercise profiteth little: but godliness is profitable unto all things, having*

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having promise of the Life that now is, and of that which is to come. There is in a duty, as in the Law which commands it, the Letter, and the Spirit. There is in the Law the outward part of it, and the inward Spirit, and Life, and form of it, *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. And there is in a duty the external performance, which is the oldness of the Letter, and the Life, and warmth of the Heart, which is the newness of Spirit. Now to have gifts, and skill to perform the outward work, is nothing in comparison, but the great, and difficult art is to guide the Heart aright in Prayer, in a Spiritual manner, so as God, who is a Spirit may accept it. This skill all Unregenerate Men in the World want, for they have but a form of Godliness, which is no more the thing it self, than a Picture is a Man. Therefore the Apostle says in *Rom. 12. 2.* that we must be renewed to know that good, acceptable will of God, so as also that good, to know it, i. e. to be able to make such an experiment, and tryal in performance as to produce a Prayer that shall be acceptable to God, which no Unregenerate Man can do. They may put in materials, as drugs, which are good, but they spoil all in the Tempering, mingling no Spirits with them, Or as a Painter may have skill to draw the Picture of a Man, but still 'tis but the outside, the inward Veins, and Nerves are not visible in his Piece, or tho' he may figure them, yet he cannot Paint the Spirits, much less the motions, turnings and affections, the various postures, and carriage of the Soul in any action, for he wants that Divine skill, that plattick or formative Art, whereby God fram'd us in the Womb, and Drew, and Limnd all these. Thus an Unregenerate Man may shaddow out all the externally appearing parts of a Prayer, but the inward vital parts he cannot form, the life, and the heat, and the several motions of the Soul Praying in Faith, he cannot draw, for he wants the art of the Spirit of God, who doth all this, in a Godly Mans Heart, when he Prays. And therefore to be able to produce such an acceptable piece of work is ascrib'd to knowledge, and light in the Soul, which is made peculiar to Believers, as being the work of the Spirit in them, *Eph. 5. 8.* For ye were sometimes darkness, but now are ye light in the Lord: walk as Children of Light, *Heb. 12. 28.* Wherefore we receiveing a Kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably. with reverence and godly fear. The Word acceptably still is us'd, and this acceptable service chiefly lies in a holy skill to manage the mind, and Heart of a Man in the performance of every duty, and this skill is a peculiar Light which Unregenerate Men have not, and therefore know not how to produce the Spiritual secret motions of good duties, or the carriages of a Mans Spirit in them.

It is not enough neither to play the Holy Lesson, and to strike all the strokes with all the Graces nimbly, and quickly, but it is requisite to have skill to chuse out good, and true strings, suitable holy affections, and to have an ear to discern, when they Jar, or are flat, being not wound up high enough, ( which Gods Ear regards, and takes notice of ) and accordingly to tune the Heart aright. This art is proper only to a Holy Soul, and one Unregenerate is entirely defective in it.

CHAP. IV.

Chap. 4.

*That Wicked Men wanting this true Wisdom are Fools. This demonstrated by considering the Nature of Wisdom, of all the parts of which Ungodly Men are prov'd to be destitute.*

Prov. 8. 4, 5, 6.

*Unto you, O men, I call, and my Voice is to the Sons of Man. O ye Simple, understand Wisdom; and ye Fools, be ye of an understanding Heart. Hear, for I will speak of excellent things; and the opening of my Lips shall be right things.*

**H**ERE are some called Fools, and a Proclamation is made to them, and it is a word so disgraceful, as I make no question, that there are many here who thinking as they in *Jer. 8. 9. Are not we Wise?* will be desirous to know who are meant. Unto all of us in our state of Nature, *Wisdom* proclaims this, for her Voice is to the Sons of Men, *v. 4.* Because Men regard, and matter it not to be call'd Fool by one who is not Wise himself, therefore that they may be oblig'd to regard what is declar'd of them, Wisdom it self is brought in as making this declaration, *v. 1. Doth not Wisdom cry? and understanding put forth her Voice?* Wisdom with her own Voice Proclaims us all to be Fools.

*Obfer.* The Words then of the Text afford us this observation both of our selves, and other Men, *that all by nature, or in the state of Nature are Fools.* This is the next thing of which I am to discourse, in discovering how deprav'd Mens Judgments are by sin, that their minds are emptied of all true solid Wisdom, and are filled with nothing but folly. This is here asserted of all men in General, and it is easie to prove by an induction of particulars, that those who of all others think they have reason to be excepted out of this Catalogue are yet included in it.

1. Learned Men, and those who are the most skilled in Humane knowledge, and so are accounted the wisest, as they make Wisdom their Profession, yet they are termed Fools, and 'tis asserted of them also, that in the end they prove themselves no otherwise, *Rom. 1. 21, 22, 23. Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their imaginations, and their foolish Heart was darkened. Professing themselves to be Wise, they became Fools: and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts and creeping things.*

2. If we consider the most Politick, and Wisest States-Men who can rule, and overturn Kingdoms by their Wits, yet all their deep Wisdom is but folly, and comes to nothing, *1 Cor. 2. 6. Howbeit we speak Wisdom among them that are perfect: yet not the Wisdom of this World, or of the Princes of this World, that come to nought.*

3. If we look on the most civil sober carriag'd Men who live free from the grossest sins, and profess Religion, and who are Virgins free from common pollutions, and can Pray, and Preach, yet these wanting Grace are termed foolish Virgins, *Mat. 25. 3.*

But again you will ask what Wisdom doth he speak of, and mean, and imply that we want, when he thus calls us all Fools, for there is much Wisdom acknowledg'd in many other places of Scriptures to be in Unregenerate Men.

Book IV. *1. They are Wise enough in their Generation, Luke 16. 8. And the Lord commended the Unjust steward, because he had done wisely: for the Children of this World are in their Generation Wiser than the Children of Light.* That is, they are wiser in their kind of wisdom, but it is not the best Wisdom. As the Crocodile is quick-sighted on the Land, but dim-sighted in the Water, so they in Earthly things are Wise enough, but this their Worldly Wisdom is Foolishness in Gods account, *1 Cor. 3. 19. For the Wisdom of this World is Foolishness with God: for it is written, He taketh the Wise in their own craftings.* God speaks this upon his own knowledge, for he knows their thoughts are vain, they think Godly Men to be Fools, *1 Cor. 2. 14. 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 God, and his Saints know them to be so. Now all wisdom is to be measured by God's Wisdom, for *primum in quolibet genere est mensura reliquorum*, the first in every kind is the measure of all the rest, and God is Primarily, and Originally Wise, *1 Tim. 1. 17. Now unto the King Eternal, Immortal, Invisible, the only Wise God, be Honour and Glory, for ever and ever, Amen.* Therefore what he esteems foolishness, is certainly so.

*2. They are wise enough to do Evil, Jer. 4. 22. But to do good they have no understanding.* A man, who can speak well to men, or hath a notable cunning head, to contrive, and bring about any Villany, because his Wit lies that way, is yet very dull in any matter of Religion, and is utterly Ignorant how to Pray, or to do God any Service, which is requir'd of him, *Rom. 6. 19. I speak after the manner of men, because of the infirmity of your Flesh: For as ye have yielded your Members Servants to uncleanness, and to iniquity, unto iniquity; even so, now yield your members servants to righteousness, unto holiness.*

*3. They may be so wise as to know much in matters of Salvation, when yet they are not wise to Salvation, which is the true Wisdom recommended to us by one who very well knew what it was, 2 Tim. 3. 15. And that from a Child thou hast known the holy Scriptures, which are able to make thee Wise unto Salvation, through Faith which is in Christ Jesus.*

And now again you will ask how came we thus to be all fools. The Answer is easie, and ready; we were all born so, *Job 11. 12. For vain Man would be Wise, though Man be born like a wild Asses colt.* Which of all creature is the most dull, and stupid But what! were we all made thus? No certainly, we are not fools of Gods making, for he created us in his Image, which especially consists in Knowledge, and true Wisdom, *Col. 3. 10. And have put on the new Man which is renewed in knowledge, after the Image of him that created him.* How then hath Man who at first was Wise, become a Fool? Why truly Adam our great Grand father play'd the fool by sinning, which is the greatest folly in the World, *Prov. 5. 22. 23. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his Sins. He shall lie without instruction, and in the greatness of his folly he shall go astray.* And so Adam befool'd himself, and all his posterity: Ay, but you will say, many tho' they play the fool once, yet they become wiser by it. 'Tis true they do so, if they have any wit left, but Adam by sinning quite lost all that he had, and that justly, for his sin was in coveting to get more knowledge than was meet for him he would have been as a God, and so he was justly punish'd with the loss of what he had, and aiming at the shadow he lost the Substance. But you will say, Foolish fathers beget Wise Children, and therefore tho' he was a Fool, it will not follow of course, that we should be so. I Answer yes it will, because that Wisdom was given him as a stock, and treasure, to be kept for us all, and so losing it, we of consequence lost it also.

But that we may farther and more particularly demonstrate unto you the folly which is in wicked men, let us consider what true wisdom is.

*1. Wisdom is more than knowledge, and then folly is more than Ignorance, and many are Witty who yet are not Wise.* The Apostle makes this distinction between wisdom and knowledge, *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;* where by word is meant utterance, and by knowledge a Mans being conversant about the truths, or falseness of things, but wisdom is concern'd

cern'd about their goodness, or profitableness. That is Wisdoms property ( Chap. 4. to enquire into, and discern what is best, or most advantageous, and that not in the general, but what is so to a mans self; It is the part of a prudent Man (saith *Aristotle*) rightly to consult about those things, which are good and profitable to himself. So that as knowledge enlargeth it self to all truths, and to what ever may be known to be good in the general, Wisdom contents it self with those things which are profitable and usefull; so *Job* speaks of Wisdom, as that which will make a man profitable to himself, *Job 22.2. Can a Man be profitable unto God, as he that is wise may be profitable unto himself?* As also *Solomon* advises a Man to be wise for himself, *Prov. 9.12. If thou be wise, thou shalt be wise for thy self; but if thou scornest, thou alone shalt bear it,* That is, if thou have grace, and true Wisdom, it will guide thee, as all true Wisdom doth, to such things only, as tend to thine own good, and benefit, and thou wilt be wise to thy self. Now tho' unregenerate men have never so much knowledge, yet because it enlightens them not to discern what is good, and profitable for them, but their Lusts carry them to what is hurtful, and pernicious, or which profits not in the latter end; therefore they are call'd fools, *1 Tim. 6. 9. But they that will be rich, fall into Temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition.* There we see foolish, and hurtful lusts are joyn'd together, as being one and the same.

2. It is not things less profitable, or good for some particular ends only, that true Wisdom seeks out for and inquires after, but that which is the chiefest Good, the general universal Good, which contains in it all true happiness, and will stand a Man in stead at all times, and upon all occasions. This is true Wisdom to search out, and pursue such a Good as this. Thus (*Aristotle* says) *He is absolutely a prudent man who reasons, and acts, about a common, or general end or Good, but he who only exercises himself about a particular one, is only prudent in some sort or certain kind.* A man may be a wise Soldier, able to lead an army, but that being but a particular end, and good, he may be a fool in other things; a man may be wise to get riches, or to screw himself up into preferments, which are things profitable for a mans self, but yet these serving only for a particular end, and whilst a man is in this World, for they avail not at the day of death, therefore even such a man proves himself a fool in the end, that he made no better, nor more lasting provisions for his happiness, *Jer. 17. 11. As the Partridge sitteth on Eggs, and hatcheth them not; so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool* But now grace and Godliness are profitable for all things, and that also at all times, *1 Tim. 4. 8. For bodily exercise profiteth little: but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.* Whether we dye or live, whatever condition we are or may be in, Grace will render us happy. This therefore is the true Wisdom to seek grace, and the love, and favour of God above all things, this is true Wisdom, and therefore call'd Wisdom unto Salvation, *2 Tim. 3. 15. take therefore the poorest Christian, the most Ignorant, and simple man, one who is a meer fool in all manner of Worldly business, yet if his mind be exercised in seeking after the chiefest good, and busied about that one thing necessary, the saving of his Soul (which one necessary thing Christ calls the better part, Luke 10. 42. But one thing is needful. And Mary hath chosen that good part, which shall not be taken away from her.)* He is become truly wise, tho' otherwise a fool. Tho he is a fool he shall not err in respect of holiness, when God teacheth him, *Isa. 35. 8. And an high-way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools, shall not err therein.* *Solomon* on the contrary was a Wise man, and us'd his Wisdom to find out what was that good for the Sons of Men, and he went over all pleasures here below, but however he was befool'd in it, and he laid hold on Folly in doing so, *Eccles. 2. 3. I sought in mine Heart to give my self unto Wine (yet acquainting mine Heart with Wisdom) and to lay hold on folly, till I might see what was that good for the Sons of Men, which they should do under the Heaven, all the days of their Life.* The Philosophers also spent all their Brains in seeking out the chiefest happiness for Man, but because they mist it, plac-

cing it some in Riches, some in Pleasures, some in Honours, &c. Therefore  
 Book IV. herein they are proclaim'd Fools, *Rom. 1. 22. Professing themselves to be Wise, they became Fools.*

3. True Wisdom as it finds the true, and most general good, so it directs to the best means for the attainment of this end, therefore *Solomons* says that Wisdom is profitable to direct, *Eccles. 10. 10. If the Iron be blunt, and he do not whet the edge, then must he put to more strength: but wisdom is profitable to direct.* Now what are those means? to believe in Christ, in the first place, and to love, and fear God, and to live in holy obedience, and to serve him sincerely. And to make use of these means was the conclusion, to which *Solomons* Wisdom in the end came, *Eccles. 12. 13. Let us hear the conclusion of the whole matter; Fear God, and keep his commandments: for this is the whole duty of Man.* And accordingly God himself tells us, that this is Wisdom, and understanding to keep the statutes which he hath given to us, *Deut. 4. 5, 6. Behold, I have taught you Statutes and Judgments, even as the Lord my God commanded me, that ye should do join the Land whither you go to possess it. Keep therefore and do them, for this is your wisdom, and your understanding in the sight of the Nations, which shall hear all these Statutes, and say, Surely this great Nation is a wise and understanding People.* And so in *Eph. 5. 17. Wherefore be ye not unwise, but understanding what the Will of the Lord is,* *Prov. 28. 7. Whoso keepeth the Law, is a wise Son: but he that is a companion of riotous men, shameth his Father.* He who knows the ways of Wisdom then is convinc'd of the necessity of Christ, of Regeneration, of Faith in Christ, and to be strictly Holy, and such an one is Wise. But he who is ignorant of these, and would search out other means of his happiness, is a Fool. When *Solomon* would find out the true causes of folly, and wherein it consists, for that is the matter of his search, in *Eccles. 7. 25. I applied mine Heart to know and to search, and to seek out Wisdom and the reason of things, and to know the wickedness of Folly, even of Foolishness and Madness: when I say he would find out the Original, and nature of Folly, he says, ver. 29. Lo, this only have I found, that God hath made Man upright; but they have sought out many inventions.* That is to say, Man hath been so foolish, as to seek other means to be happy, than what are appointed by God, and so are only true, and right, and effectual.

4. That wherein especially Wisdom consists, is when a Man is enabled to chuse that best end, and good, and the fittest, and most successful means to obtain it. The chiefest part of Prudence lies in a due application to work, not only to consult, for this Wicked Men can do, but to Judge what is best to be done, and to set about the doing it in the properest manner. Thus *Solomon* says, *Prov. 13. 16. Every Prudent Man dealeth with Knowledge: but a Fool layeth open his folly. A wise Man worketh, or dealeth with Knowledge, that is, orders all his actions, and work by it, and keeps himself to this, as his Rule, Prov. 15. 2. The Tongue of the Wise useth Knowledge aright: but the Mouth of Fools poureth out foolishness.* And so we are commanded to walk exactly according to Rule, *Eph. 5. 15. See then that ye walk circumspectly, not as fools, but as wise.* The word is *ἀκριβῶς*, exquisitely, exactly, so as not to swerve a tittle from the rule. A wise Man is enabled with skill to walk according to his pattern, but a Fool now cannot keep himself to any Pattern. Now then, because all Wicked men walk not according to the Rule of the Word, but reject Gods Commandments, therefore they are said to be utterly destitute of all true Wisdom, *Jer. 8. 9. The Wise Men are ashamed, they are dismayed and taken: lo, they have rejected the word of the Lord, and what wisdom is in them? And therefore Wisdom cries to Men, as being Fools, and reproves them for not choosing the fear of the Lord. Prov. 1. 20, 22, 29. Wisdom crieth without, she uttereth her voice in the streets: How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? For that they hated knowledge, and did not chuse the fear of the Lord.*

*In what particulars the Folly of Unregenerate Men consists. That they are incapable of considering of things.*

**H**AVING thus describ'd to you only in the general, wherein true Wisdom consists, I will come to some particulars wherein this folly of wicked men, or *their* want of Wisdom consists, and discovers it self.

I. It consists in an inability to consider of things.

1. In an inability to reflect, and consider on their own ways, and estates. Fools cannot turn the Eyes of their Minds inward, but as *Solomon* says, they run through the ends of the Earth, *Prov. 17. 24. Wisdom is before him that hath understanding; but the Eyes of a Fool are in the ends of the Earth.* As Beasts, and Madmen, Children they make no inward remarks on themselves, but pass over their times without reflecting upon the griefs, or joys, which they have had. Their thoughts being dispers'd and scatter'd cannot be call'd in, and home to themselves, to consider their condition, and to be intent on it. For still as Wisdom is wanting the reflecting power is wanting also. It is made one particular of folly not to consider what it doth, *Eccles. 5. 1. Keep thy Foot when thou goest to the House of God, and be more ready to bear, than to give the sacrifice of fools: for they consider not that they do evil.* And truly such folly is there in the hearts of the Unregenerate; their Eyes look outward only to things abroad in the World, but they call them not in to view their own actions, and estates, and seldom, or never enter into any serious consideration of them, *Jer. 8. 6. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the Horse rusheth into the Battel.* They are Madmen, and when they turn to the Wisdom of the Just, then, and not till then they come to themselves, as the Prodigal did. And indeed the chiefest part of Wisdom Lies in knowing a Mans self, and he would be a fool, who minded all business, which pass in the World, whilst he neglected his own.

2. A Fool is incapable of considering the issues, and consequences of things, and what will come of such ways, and courses which he takes, and what will be the end of them. Providence, and foresight is the chiefest part of Wisdom, *Prov. 22. 3. A Prudent Man foreseeth the evil, and hideth himself: but the simple pass on and are punished.* A Wise Man knows the paths of Drunkards, whither they lead, and that he who lays hold on an Whorish Woman takes hold on Hell, and that in choosing sin he chooseth Death, *Prov. 8. 36. But he that sinneth against me, wrongeth his own Soul; all they that hate me, love Death.* And he knows that to walk in the high ways of Wisdom is to depart from Hell beneath, but a Fool he knows not, nor considers this, *Deut. 32. 28, 29. For they are a Nation void of Counsel, neither is there any understanding in them. O that they were wise, that they understood this, that they would consider their latter end!* Foolish Man will not consider his latter end, and what condition he will be in at the day Death, and Judgment. An Adulterer who is led away, like a Fool, by his Lust, never thinks what will be the sad consequence, and bitter fruits. *Prov. 7. 21, 22, 23. With her much fair speech she caused him to yield, with the flattering of her Lips she forced him. He goeth after her straightway, as an Ox goeth to the Slaughter, or as a Fool to the Correction of the Stock: till a Dart strike through his Liver, as a Bird hasteth to the Snare, and knoweth not that it is for his Life.* But a Wise Godly Man sees things in the causes, and foresees the effects, he sees the Punishment in the Sin, whilst a Foolish Wicked People never consider it, and know not the Judgment of the Lord, *Jer. 8. 6, 7, 8, 9. I hearkened and heard, but they spake not aright: no man repented him of his wickedness, saying, What have I done? every one turned to his course, as the Horse rusheth into the Battel. Yea the Stork in the Heaven knoweth her appointed*



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ed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my People know not the Judgment of the Lord. How do ye say, We are Wise and the Law of the Lord is with us? lo, certainly in vain made he it, the Pen of the Scribes is in vain. The Wise Men are ashamed, they are dismayed and taken; lo, they have rejected the Word of the Lord, and what Wisdom is in them?

3. A Fool is unable to consider fit times, and seasons, and opportunities wherein things fall out to him, or are to be done by him. Indeed to consider circumstances is the chiefest thing in which Wisdom consisteth, as it is said of the Wisemen, that they knew the times, *Esther* 1. 13. Then the King said to the Wise Men, which knew the times, (for so was the Kings manner towards all that knew Law and Judgment: Ungodly Men then are Fools who know not the times of their visitation, who do not apprehend when it is the day of Grace, and when a time of Salvation comes, *Fer.* 8. 7, 8. Yea the Stork in the Heaven knoweth her appointed times, and the Turtle, and the Crane, and the Swallow observe the time of their coming, but my People know not the Judgment of the Lord. How do ye say, we are Wise and the Law of the Lord is with us, lo, certainly in vain made he it, the Pen of the Scribes is in vain. The Judgment of the Lord, that is, the season of Faith, Repentance, and Conversion, the season of averting Gods Wrath, and Vengeance from them. This they know not, but when God calls to Fasting, Weeping, and Mourning, they run out into all excès of Riot, and this is their great misery. *Eccles.* 8. 6, 7. Because to every purpose there is Time, and Judgment; therefore the misery of Man is great upon him. For he knoweth not that which shall be: for who can tell him when it shall be? But he who is Wise shall know time, and Judgment, and so be safe. There are times wherein Heaven is offer'd to them, as there was a time when the Kingdom might have been setled on Saul, but they regard them not, as he did not consider, and discern his opportunity, and so lost it, *1 Sam.* 13. 13, 14. And Samuel said to Saul, Thou hast done foolishly, thou hast not kept the Commandment of the Lord thy God which he Commanded thee: for now would the Lord have established thy Kingdom upon Israel for ever. But now thy Kingdom shall not continue: the Lord hath sought him a Man after his own Heart, and the Lord hath commanded him to be Captain over his People, because thou hast not kept that which the Lord Commanded thee. It was his Folly made him not discern it. But he who sees his time, and opportunity, and strikes in with it, *Prov.* 10. 5. He that gathereth in Summer is a Wise Son: but he that sleepeth in Harvest, is a Son that causeth shame. And therefore an Ant is reckoned a Wise Creature, but the Unregenerate are Fools in neglecting their season of Grace. Thus also they know not the proper Season of Duties, when to Pray, and when to Hear, &c. They know not, that in the first place they should seek the Kingdom of God, and then next in order mind their Worldly affairs, and follow their callings, *Mat.* 6. 33. But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you. They therefore act all things rashly, and confusedly, and this is made the property of a Fool: when he enters into the Temple, and should hear, then to fall a reading, or Praying, this is the Sacrifice of a Fool, because out of season.

4. A Fool is unable to make use of a rule in any particular case. Give rules to them, and see what absurdities they will commit. *Dum vitant vitia, in contraria currunt.* While they avoid one error, they run into others of the contrary extream. You cannot by any direction teach a Fool to make a Cross. Thus let an Unregenerate Man have never so much knowledge, and instruction, yet he is not directed by it in his partic'ar course to bring forth actions pleasing, and acceptable to God, as tho' you give a Fool the exactest relations of a way, yet when he comes to make use of them, and to take his journey, in every turning, or by-Lane he mistakes, and bewilders himself, *Eccles.* 10. 3. Yea also when he that is a Fool walketh by the way, his Wisdom faileth him, and he saith to everyone that he is a Fool. A Fool when he walks in the way, all his instructions fail him, he may tell the way, and give it to others, but how to take it himself he knows not. Thus an Ungodly Man, tho' he is instructed by the Word, what the way is wherein he should

should go, yet he will miss it, for he wants the Spirit of God to say to him on all occasions, this is the way, walk in it, which is promis'd to those whom God loves and takes care of, *Isa. 30.21. And thine Ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left.* And as Solomon says the Wisdom of the prudent is to know his way, *Prov. 14.8. The Wisdom of the Prudent is to understand his way: but the folly of fools is deceit,* not the way in general only, but his way, wherein he should steer his course. And answerably the Apostle exhorts us to walk exactly, *Eph. 5.15. ἀκριβῶς,* according to a rule. It is not Wisdom to understand the will of the Lord only, but to be able to walk by that rule, for a Man may get rules, and yet not know how to turn his Heart, or hand to them.

5. A Fool is stupid, and insensible, and lays not any thing to Heart. Fools cannot have strong, or serious thoughts, for they cannot be intent on any thing, and therefore they are always Merry, and will Laugh even at the wagging of a Straw, *Eccles. 7.4, 5, 6. The Heart of the Wise is in the House of Mourning; but the Heart of Fools is in the House of Mirth. It is better to hear the rebuke of the Wise, than for a Man to hear the Song of Fools. For as the crackling of thorns under a Pot, so is the laughter of the Fool: this also is vanity. The Heart of the Wise is in the House of Mourning, to sorrow upon every great and just occasion, but if a Fool lays any things to Hear, they are trifles, the loss of a Bauble, or a foolish word spoken, but tell them that such a Friend is dead, or that the Spaniards are on the Coast, and they are not at all mov'd. Denounce threatenings to an Adulterer, or Drunkard, and they will soon shake them off, and the most terrible things spoken in the Word of God sink not at all into them, but they pass on till they are punish'd at last, *Prov. 22.3. A Prudent Man foreseeth the evil, and hideth himself: but the simple pass on and are punished.* They will lay the loss of trifles to Heart, but not the loss of Gods favour. They will be troubled for petty matters, whilst they are not concern'd at Gods anger, nor the sufferings of his People, nor the Miseries, and ruins of the Churches of Christ abroad. They do not weigh, nor ponder in their minds, but forget the afflictions of Joseph, drinking Wine in Bowls, *Amos 6.6. That drink Wine in Bowls, and anoint themselves with the chief Ointments: but they are not grieved for the affliction of Joseph.* When God comes with Armies into their Countrey, or waists it with Fire, or a Plague, still they are careless as those in *Isa. 42.24, 25. Who gave Jacob for a spoil, and Israel to the Robbers? did not the Lord, he against whom we have sinned? for they would not walk in his ways, neither were they obedient unto his Law. Therefore he hath poured upon him the fury of his anger, and the strength of Battel: and it hath set him on fire round about, yet he knew not; and it burned him, yet he laid it not to Heart.* And indeed it is no wonder, that they lay not Gods Judgments to Heart, who make light of Sin, that deserves and brings them, *Prov. 14.9. Fools make a mock at sin: but among the Righteous there is favour.**

C H A P. VI.

*That another Particular wherein their folly is manifest is in their false Judgments. They deceive themselves in the estimate they make of things, and actions.*

**T**HE second main thing wherein the folly of Unregenerate Men consists is their false Judgments. In Judging and esteeming of what is good, and profitable for themselves they are deceiv'd by many false Rules. And folly, or false Judging of things is called in the general by Christ, and Paul, judging according to the appearance κατ' ὄψιν, that is, according to what things outwardly seem to be, *John 7.24. Judge not according to the appearance, but judge righteous Judgment.* And by the Apostle it is stil'd judging κατὰ πρόσωπον,

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1. They judge those things best for them, which are present before them and may presently be enjoyed. tho' but a while, and are so inconsiderate as to prefer them to those that are afar off, and out of sight, and but in hopes, tho' infinitely better, and of eternal duration. They are so foolish as to prefer the Devils, and the Worlds present Pay above all God's Promises, and his recompense of reward. They act thus meerly out of folly, for Wisdom only inableth a Man to see, and apprehend the goodness of things afar off, and out of sight, but Fools, and Children, and Beasts look only to what is before them, and present in their view. Take a Child, and look what he hath in his hand he will hardly be brought to part with it for all your promises, and hopes given him of something better, unless you present it before him to exchange with him, for he wants Wisdom to judge of the goodness of what he sees not. Hence also it is always one fruit of folly, and weakness to be Impatient, and that it cannot stay for a thing, Wisdom being wanting to content, and quiet the mind till the thing for which it longs is come, hence you see Children, and Fools whom nothing but present things will satisfy, cry till they see, and enjoy what they would have. So this same now, the present time sways all Unregenerate Men, as it swayed, and prevail'd with Esau, Gen. 25. 30, 31, 32. And Esau said to Jacob, Feed me, I pray thee, with that same red Pottage; for I am faint: therefore was his Name called Edom. And Jacob said, sell me this day thy Birth-right. And Esau said, Behold, I am at the point to die: and what profit shall this Birth-right do to me? He had a sense of nothing, but what might satisfy his present needs, and desires, and as for his Birth-right he thought he should have no use of it till his Fathers Death it was a thing to come, and a Type of Heaven, and so he sells it. Thus do Wicked Men sell Heaven, and purchase to themselves eternal destruction to enjoy present pleasures, or to avoid present sufferings, 2 Tim. 4. 10. For Demas hath forsaken me, having loved this present World, and is departed unto Thessalonica: Crescens to Galatia. Titus unto Dalmatia. There lay the Motive, and Inducement, he had present offers, and opportunities of Riches, and Preferments, tho' with the Shipwrack of a good Conscience. Whereas Grace inableth a Man to bear present inconveniences, and to forbear present pleasures, looking to things to come; so says Paul, 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. For this cause (says he) we faint not, tho'

tho' our outward Man perish, tho' our Credit decays, our Estate consumes and our strength wastes, yet it is well enough with us as long as the inward Man is renewed. He Judg'd not according to the appearance, and outside of things, and therefore tho' he suffer'd afflictions at present, yet he saw a Glory beyond them attending him, and that these light Afflictions wrought for him that far more weighty Glory, while he look'd not at the things which are seen, thus he Judg'd. There is the reason of all, While we look not at the things which are seen, but at the things which are not seen (says he) thus we judge of our Afflictions, and of the Glory which is to come. And after this rate he speaks also in another place, *Rom. 8. 18. 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.*

2. Fools are misled to judge of things by the easiness, or difficulty of attaining them, and they prefer things easie, before those which are hard, and difficult. Fools are presently discourag'd, if you tell them of Bugg-bears in the way, and so are Idle and Sluggish, and will not stir, *Prov. 26. 13, 14, 15. The slothful Man saith, there is a Lion in the way, a Lion is in the streets. As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. A slothful Man is loth to bring his hand to his mouth; and every slothful Man is a Fool, v. 16. The sluggard is wiser in his own conceit, than seven Men that can render a reason. But wise Men knowing Wisdom to be their strength, are not discourag'd with difficulties, but dare attempt, and venture on great things, Eccles. 7. 19. Wisdom strengtlneth the Wise, more than ten mighty Men which are in the City. Prov. 21. 22. A Wise Man scaleth the City of the mighty, and casteth down the strength of the confidence thereof.* Now to apply this to the purpose, unregenerate Men, because the way to Hell is easie, they go with the stream of their own hearts, and the rest of the World, and they sail thither with a fair wind, and need not row much against the stream, and therefore they chuse this as the easier way, but the way to heaven being difficult; and disgraces, scoffs, the enmity and rage of the World, calamities and sufferings being in that way, they say a Lion is there, and danger, and they will not stir a foot thither, *Prov. 26. 13.* They therefore decline those ways all that ever they can: They say the Cities are all walled, which lie between them and Heaven, and that there are great and armed Enemies to stop them in their passage: Thus they will say to themselves for discouragment, speaking as the Spies did to discourage the Jews from going into Canaan, *Num. 13. 28. Nevertheless the People be strong that dwell in the Land, and the Cities are walled, and very great: And moreover we saw the Children of Anak there.* There are such great lusts to be overcome (says the man to himself) which will require much Battering, and much Prayer, and Fasting must be us'd to cast some Devils out, and some lusts are so sweet, that there can be no such thing, as parting with them, some are so strong, that there is no throwing them, this is impossible to be done, and it is hard to require it, as the disciple said to Christ (when he told them, that they must deny themselves all things for his sake) *These are hard sayings.* They will therefore content themselves with a common care of serving God, so much as they can perform with ease, and as will stand with their lusts. And as for strictness of Sanctifying the Sabbath, praying privately, and constant keeping down every lust, and fighting against it, and watching over the heart at all places, and times, these are hard sayings to them, which they cannot bear, and so they are diverted, and put off from such holy ways, and condemn such strictness as impossible to Flesh, and Blood. This is their folly, for wisdom is too high for a fool, and so he lets it alone as a thing out of his reach, *Prov. 24. 7.*

3. Fools Judge of things by their outward adornings, and as they are set out to shew, those to be the best men, who have the gayest cloaths. As Children phansie such books to be best, which have the most Gays in them, and those the best Horses, which have the most Bells, and Trappings, so do Unregenerate Men Judge of themselves, and others. Thus they Judge of other men, let a Man be never so holy, yet

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if poor, or disgrac'd in the World, or if he hath not great parts, they despise him, *Eccles*, 9. 15. *Now there was found in it a poor wise Man, and he by his wisdom delivered the City; yet no Man remembered that poor Man.* If the Messiah, if Christ himself come among them, yet if cloathed as a Carpenters Son, and meanly attended but by Fisher-men, tho' he speaks as never Man spake, and act as never Man did, yet they are offended at him. Our Saviour speaking to this false opinion had of him, and his Kingdom, says, *The Kingdom of God comes not with pomp, so it is in the Original μετὰ ταπεινήτων, but it is within you, Luk.* 17. 20. *And when he was demanded of the Pharisees, when the Kingdom of God should come; he answered them and said, The Kingdom of God cometh not with observation.* So they think too, them the happiest Men, who are most rich, *Psal.* 10. 3. *For the wicked boasteth of his Hearts desire and blesteth the covetous, whom the Lord abhorreth.* They Judge them most happy, who have an affluence of earthly Good, who have fair Wives, who have Preferment, or Applause in the World, &c. Thus they will Judge of Sermons by the floridness of the Words, thus they will Judge of the Preacher by his voice, and way of delivery, and that he who makes most noise hath most Eloquence, and that a discourse is best which hath most flashing, flaunting Wit, as the *Corinthians* Judg'd of their teachers, *2 Cor.* 10. 7. They Judg'd according to appearance, and because *Paul* was weak and rude in utterance, because he had not a Majestick presence, and Lofty way of speaking, they regarded him not, *2 Cor.* 10. 10. *For his letters (say they) are weighty and Powerful, but his bodily presence is weak, and his speech contemptible.* They prefer a tinkling Cymbal, him who makes a fine noise before him. How far is such a vain Spirit, from the Wisdom of a Man Godly, who as one who comes to a Feast, regards not the Musick but the Meat, so he comes to a Sermon not to please his Phantasie, but to feed his Soul? And in all other things unregenerate men glory in vanity, and an empty shew, as Fools do in a new gay coat, or in a Rattle, or any thing which makes a noise. They rejoyce in the applause of the World, in a good Bargain, a fair House, more than in a good Ministry; in the glory of their town, and the state of their Magistrates, more than in the Holiness, Grace, and Gifts of their Ministers. Thus they have the property of a Fool, which is made to consist in glorying in outward things, *2 Cor.* 11. 16. *I say again, let no Man think me a Fool, if otherwise, yet as a Fool receive me, that I may boast my self a little.*

4. Fools judge of things by the quantity, and not the quality, and worth of them. Thus they use to do both as to magnitude, and multitude, greatness, and number of things. If you offer a Fool, or a Child a small piece of Gold, and a bigger one of Silver, or two, or three pieces of Silver, he will chuse that which is biggest, or most, not what is most valuable. Thus do Unregenerate men judge by greatness; look which way the Great ones, the Rulers do go, look what Opinions they hold, what Judgment they are of, or what courses they take, the same they therefore approve. And as they judge of men thus, so also of their own performances. They think for the length, and breadth, and bulk of their duties to have them accepted, *Isa.* 1. 11. *To what purpose is the multitude of your Sacrifices unto me? saith the Lord: I am full of the burnt-offerings of Rams, and the fat of fed Beasts, and I delight not in the blood of Bullocks, or of Lambs, or of He-Goats.* When they imagined by reason of the number of their Sacrifices to be favourably received; *To what purpose (says God) is your multitude of Sacrifices?*

5. Things that are in appearance and shew like each other, tho' in worth and virtue differing, a Fool cannot distinguish. Brass and Gold, because both glister, and look of the same colour, both are alike to him. And thus is it with Unregenerate men, who taking common grace for saving grace, because there is a likeness, Civility and Good Nature for the Holy Divine Nature; Checks of Conscience for the Combate of Flesh and Spirit, judge that they are well enough as long as they find these things in themselves.

C H A P. VII.

*Their Folly also appears in the Ill Choice which they make of things.*

**W**E are next to consider Mens Folly as discovering it felt in the choice of things: They are very earnest and eager in the pursuit of what is of little or no importance, but neglect that which is the main, and greatest concern.

1. They chuse to do unnecessary things in the first place, and neglect those which are most necessary, and put them off to the last. Is not this the part of a Fool? If a man should go to *London* to get a Pardon, or about some great Suit at Law, and should in the first place spend the most, or chiefest of all his time in seeing the Lions at the Tower, the Tombs in *Westminster-Abby*, or the Streets and Buildings of the City, or in visiting Friends, and put the other off to the last, would he not be a Fool? Christ who was Wisdom it self judged it folly in *Martha*, to be busie about many things, and to neglect the main, that one thing necessary. It is not necessary to be Rich, or Learned, or Great, tho' we have cause to bless God if we obtain them, but God's favour, and Christ, and Grace are absolutely necessary; therefore, says Christ, *First seek the Kingdom of God*, Mat. 6. 33. *But seek ye first the Kingdom of God, and his Righteousness, and all these things shall be added unto you.* So he as Wisdom directs us.

2. He is a Fool, who chuseth to commit his Happiness to uncertainties, rather than the greatest certainty, which he might have. How foolish is that man, who makes a Bankrupt a Feoffee in Trust for all his Estate, who can give him no security, but is likely to break, and run away, when he might have good security for all? Thus do all Unregenerate men, who trust in uncertain Riches, in their Credit, and Preferments here, as their Happiness, 1 *Tim.* 6. 17. *Charge them that are rich in this World, that they be not high-minded, nor trust in uncertain riches, but in the living God; who giveth us richly all things to enjoy.* What is the Counsel which the Apostle kindly gives us, that we should not trust in uncertain Riches, which have wings, and are like to flie way to morrow, but in the Living God, who gives us all things richly to enjoy? There is a double opposition, Riches are not all-sufficient, but God is he who gives all things, and that richly: Or if they were sufficient, yet they are uncertain, but God is the Living God. This accordingly is a Motive made of establishing a sure Covenant, *Isa.* 55. 3. *Incline your Ear, and come unto me: hear, and your Soul shall live, and I will make an everlasting Covenant with you, even the sure mercies of David. I will (says God) make an everlasting Covenant with thee, even the sure mercies of David, which will never fail thee, as all other things will, which have wings, and will leave thee in the lurch.*

3. He who provides not for all conditions, and all times which he is to run through, will be found to be a Fool in the end, and he to be the only wise man, who doth so. Therefore Christ called the Rich, man Fool, because he thought indeed whilst he lived he should do well enough, having goods for many years; but suppose thou dyest this night (says Christ) what a mistaken, disappointed Fool wilt thou be? Then he is prov'd a Fool indeed, *Luke* 12. 19, 20. *And I will say to my Soul, Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided?* And so to the same purpose is *Jer.* 17. 9, 10. *The Heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the Heart, I try the Reins, even to give every Man according to his ways, and according to the fruit of his doings.* However a deceitful Heart may flatter him, and make him presume that he is happy in a present prosperous state of things, yet when God comes to try him, and to make a change in his

Book IV. condition, he will prove him to be a poor deluded Fool. But he is call'd a Wise Man who makes provisions against all events. Thus that Steward is said to have done wisely, who made himself friends, that when his Master should turn him out of doors, might receive him, *Luk. 16. 8. And the Lord commended the unjust Steward, because he had done wisely: for the children of this world are in their generation wiser than the children of light.* He did wisely (says Christ) in his generation. And I say to you, Make you friends here of God, and Christ, and the Saints, spend thy Strength, Money, Credit, and all for them, that when you fail they may receive you, that you may be welcome to Heaven, when you are turn'd out here, *v. 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.* That when you are turn'd out of House, and Home, you may have still a refuge, come what will, and can come, that when the Tower of your Earthly Greatness, and the Magazine of your Riches is taken, you may have God as a strong Tower to run to, and be safe. *Prov. 18. 10. The name of the Lord is a strong tower: the righteous runneth into it, and is safe.* Thus a Regenerate Man is truly Wise, who provides a refuge, which will serve him at all times, and in all estates, and so he can never be miserable. Tho' all things be overturn'd he will still fall on his feet, when as another Man ventures his all in a false, and deceitful bottom.

4. He who hath not the wit to choose a small present inconvenience to avoid a greater for time to come, is a Fool, and he who can suffer a small one thereby to prevent a greater is a Wise Man, *2 Tim. 2. 3, 7. Thou therefore endure hardness, as a good souldier of Jesus Christ. Consider what I say; and the Lord give thee understanding in all things.* Endure hardship here a while (says he) labour a while, and Sow, expecting reward afterward, and because Wisdom only enableth to do this, therefore he adds, the Lord give thee understanding. This course Moses took, who chose to suffer rather than sin, *Heb. 11. 24, 25, 26. By faith Moses, when he was come to years, refused to be called the son of Pharaohs Daughter; chusing rather to suffer affliction with the people of God, than to enjoy the pleasure of sin for a season; Esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward.* But Wicked Men who love sin, who regard iniquity in their hearts, chuse iniquity, rather than affliction, *Job 36. 21. Take heed, regard not iniquity: for this hast thou chosen rather than affliction.* He shrinks at a scoff rather than at being damn'd, and can be content, and suffer himself to be jeer'd out of Heaven, and hiss'd out of Paradise.

5. He who in his bargains exchangeth away precious things for trifles, is a Fool, and indeed you use to call such Fools Bargains, and a Fool, and a Child are easily cheated. Well, thus do Men sell their time, which is their Money given them to purchase Eternity, and they sell it for things unsatisfying, they sell themselves for nought, *Isa. 52. 3. For thus saith the Lord, ye have sold your selves for nought: and ye shall be redeemed without Money.* They sell their right in Heaven for a Mess of Pottage, as Esau did, *Heb. 12. 16. Lest there be any fornicatour, or profane person, as Esau, who for one Morfel of meat sold his birth-right.* And they sell themselves, as Ahab, to work wickedness. The pleasures of sin are their Wages, and they are content to sell their Souls, and all to enjoy this World. Whereas he who made over all he had to buy the truths of Salvation, that inestimable Pearl is call'd a Wise Merchant-Man, *Mat. 13. 45, 46. Again, the Kingdom of Heaven is like unto a merchant-man, seeking goodly Pearls: whom when he had found one pearl of great price, he went and sold all that he had, and bought it.* But a Fool (saith Solomon) hath a price in his Hand, and no heart to it, *Prov. 17. 16. Wherefore is there a price in the hand of a fool to get Wisdom, seeing he hath no heart to it?* He hath a good bargain offer'd him, and as it were pinn'd to his back, and yet passeth it by. Fools are easily cheated, and so is a Man who hath no Grace, by the Devil, if he hath heard a Sermon, and comes home with his heart full fraught with rich Pearls, and Treasure, and full of the precious motions of Gods Spirit, the Devil comes, and puts Worldly cares in his head, and steals the Word away, and so cheats him, *Mark 4. 15, 19. And these are they the*

*the way-side, where the word is sown, but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And the cares of this World, and the deceitfulness of riches, and the Lusts of other things entering in, choke the word, and it becometh unfruitful.*

Chap. 8.

CHAP. VIII.

*Their folly is also evident from the event, and issue of all their actions.*

**T**HE folly of Wicked Men is not only manifest in their false Judgment, and inconsiderate choice of things, but it is clearly apparent in the event, and issue of all their actions, which proves them to be Fools in the end. *Jer. 17. 11. As the Partridge sitteth on eggs, and hatcheth them not: so he that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool.*

1. He who doth all things in vain, and so, that he will certainly lose all his labour, is a Fool. It is for this reason the Apostle gives the Galatians that Title, because they went about to invalidate, and frustrate all their labour in receiving, and understanding the truths of the Gospel, and all their pains in suffering for the sake of them, *Gal. 3. 1, 2, 3, 4. O foolish Galatians, who hath bewitched you, that you should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth, crucified among you? this only would I learn of you, Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? having begun in the Spirit, are ye now made perfect by the flesh? Have ye suffered so many things in vain? if it be yet in vain. And thus do all Unregenerate Men, not prophane one only who take pleasure in sin, and bring forth fruit whereof they have reason to be ashamed, *Rom. 6. 21. What fruit had ye then in those things whereof ye are now ashamed? for the end of those things is death.* But the best of them, who profess Religion, and do many duties and suffer much for Christ, and have Lamps, and seem to watch for the coming of our Lord, yet they lose the end of all their labour, and all proves vain for want of doing a little more, or going on a little further. They fall away at last wanting Grace in the Heart, and therefore those Virgins who had not Oil in their Lamps, *Mat. 25.* are called foolish, because tho' they waited the Bridegrooms coming, yet they had not Grace, nor principles in their Hearts. So to those too who tell Christ, that they did many things in his name, yet all is in vain, because they did it not to him. In vain are all your New Moons, and Observances; says God to those in *Isa. 1. 13, 14. Bring no more vain oblations, incense is an abomination unto me, the new-moons and sabbaths, the calling of assemblies I cannot away with, it is iniquity, even the solemn meeting. Your new-moons, and your appointed feasts my soul hateth: they are a trouble unto me, I am weary to bear them.* And themselves complain, that they were diligent in their Religious performances, fasted, &c. to no purpose, *Isa. 58. 3. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast you find pleasure, and exact all your labours.* What was it render'd all their duties unavailing? Why they retain'd their old sins, which spoil'd all. Such a Fool was *Herod*, who upon *John Baptist's* Preaching did many things gladly, but lost all for an *Herodias*. Such a Fool was *Jehu* who tho' he had a zeal, yet spoil'd all his work for want of doing a little more. Such a Fool was *Jehoash* who walk'd in all Gods ways many years, and yet made Shipwrack in the Haven, and a small matter it was which turn'd him from following the ways of God, in which he had made so good a beginning, he was mov'd only by the flatteries, bowings, and cringing of his wicked courtiers to him, *2 Chron. 24. 17, 18.* Now after the death of *Jehoiazab*, came the princes of *Judah*, and made obeisance to the King: then the King hearkened unto them. And they left the house of the Lord*

God



Book IV.

God of their Fathers, and served Groves and Idols : and wrath came upon Judah and Jerusalem for this their trespass. Such Fools are they too, who run in a Race, and yet for want of dieting themselves or Horses, or taking a little more pains, lose it, but the Apostle Paul is so Wise as to take care to do his business effectually, 1 Cor. 9. 24, 25, 26, 27. *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 also who begins to build, and is not able to finish, is call'd a foolish builder, for all his work and charge is but in vain. Thus those who set out fair in a profession of Religion, and do many things, but go not on to perfection, of all fools they are the worst. For others tho' in the issue they are wretched, mistaken fools, yet whilst they live here they enjoy the pleasures of sin, and are beloved of the World; But these forbear the most sins, and endure much at Mens hands, and are hated for their profession of Religion, which yet doth them no good, but proves vain in the end. They are like those who have bestowed much cost in a sickness, and yet dye at last for want of expending a little more, which would save their lives, or they resemble those, who after having been at great charges and trouble to commence, and carry on a Suit a Law, yet starve their cause, and lose it, because they will not be at the expence of a little more Money in it.

2. He is a Fool in the event whose supposed happiness proves his misery. Thus is it with the Wicked, and God who delights to confound the Pride, and Glory of Men, makes them Wise, and Happy the backward way, as men say of Gains, *Isa. 44. 25. That frustrateth the tokens of the liars, and maketh diviners mad, that turneth wise men backward, and maketh their knowledge foolish.* God makes all their boasted knowledge foolishness, and when they use all wits, and counsels to make themselves happy, misery, and sorrow, is the effect. God makes their own Counsels, and Ways to be their ruin. *Prov. 5. 22. His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins. Prov. 1. 32. For the turning away of the simple shall slay them, and the prosperity of fools shall destroy them.* Those courses whereby they thought in their great Wisdom to advance themselves, are turn'd against them. Thus when *Feroboam* thought to secure his usurp'd Kingdom by setting up Golden Calves at *Bethel*, they prov'd his ruin. *1 Kings 12. 26, 27, 28, 29, 30. And Feroboam said in his heart, now shall the Kingdom return to the house of David: if this people go up to do sacrifice in the house of the Lord at Jerusalem, then shall the heart of this people turn again unto their lord, even unto Rehoboam King of Judah, and they shall kill me, and go again to Rehoboam King of Judah. Whereupon the King took counsel, and made two Calves of gold, and said unto them; It is too much for you to go up to Jerusalem: behold thy Gods, O Israel, which brought thee up out of the land of Egypt. And he set the one in Beth-el, and the other put he in Dan. And this thing became a sin: for the people went to worship before the one, even unto Dan.* Thus *Ahaz* when he thought that he did right in sacrificing to the Gods of Syria, acted to his destruction as well as of all Israel, *2 Chron. 28. 23. For he sacrificed unto the Gods of Damascus, which smote him: and he said, because the Gods of the Kings of Syria help them, therefore will I sacrifice to them, that they may help me: but they were the ruine of him and of all Israel.* Men by Lying, and unjust dealing bring themselves into greater straits, and do but steal a Card whereby to lose the whole Game. They by their own subtle wicked tricks oftentimes so besiege themselves that they cannot escape, *Hos. 7. 2. And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about, they are before my face.* you who plot against Gods Ministers shall be taken in your own Nets, and God will confound you as he did all your fore-fathers, and your great Grand-fire Satan, in all their plots. He thought by Crucifying Christ to have been quiet, and that very thing prov'd his undoing. Thus whilst you dig to undermine the

the Godly, the Earth falls on your own heads. The *Egyptians* thought themselves Wise in following the *Israelites* through the Red-Sea, for they were on Foot, and themselves had Chariots, and so they thought that God must destroy the *Israelites* also, if he brought the Sea in. But wherein they dealt proudly, and presumptuously God was above them.

3. He who is led with vain promises is a Fool, that feeds himself with what is not. Now even in matters of the World Wicked Men are apt to do so. They hearken to every thing but Gods Word, and believe any thing which will pretend to shew, and direct them unto a happiness here, *Psal.* 49. 11, 12, 13. *Their inward thoughts is, that their houses shall continue for ever, and their dwelling-places to all generations; they call their lands after their own names. Nevertheless, man being in honour, abideth not: he is like the Beasts that perish. This their way is their folly; yet their posterity approve their sayings. Selah.* And yet thus in other things too they believe their own vain hearts in all that they tell them, *Prov.* 14. 15. *The simple believeth every word: but the prudent man looketh well to his going.* They will believe every Word which makes for them, nay they will promise themselves safety, tho' they go on in those sins which lead apparently to ruin, *Deut.* 29. 19, 20. *And it come to pass when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of mine heart, to add drunkenness to thirst: the Lord will not spare him, but then the anger of the Lord and his jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall blot out his name from under Heaven.* They will speak peace to themselves, when Kingdoms are a destroying, *Jer.* 6. 14. *They have healed also the hurt of the daughter of my people slightly, saying, Peace, peace, when there is no peace.* They promise themselves Riches, and Honours, and that they will go to such a City, and get wealth, when combustions are in the World, and God is bringing Judgments on the Earth. They promise themselves the continuance of their pleasures, *Isa.* 56. 12. *Come ye, say they, I will fetch wine, and we will fill our selves with strong drink, and to morrow shall be as this day, and much more abundant.* And for all this they will trust their own word. And then they will take any flight evidence for Heaven, and believe, that every good word, and any work of civility, and moral good deed, give them a sufficient title to the place.

We are next to consider what effects this folly produceth in the hearts of Unregenerate Men, which indeed are innumerable.

1. They are ashamed of nothing. Tho' you expose the unreasonableness of their doings, and shew how senseless they are in all their actions, yet they care not; tho' you make it appear that in the whole conduct of their lives they are void of true Wisdom, tho' you expose them dress'd up in their Fools Coat, yet they have not the wit to discern it. They boast of that with which they are deservedly reproach'd, and make their shame their Glory. Thus Men will triumph in their sins, and glory in having been drunk themselves, or in having made others so. They will boast of their deceiving, and going beyond others. They will glory in their Oaths, as a Genteel accomplishment, and swear, and say they will swear. Thus they declare their sins as Sodom, *Isa.* 3. 9. *The shew of their countenance doth witness against them, and they declare their sin as Sodom, they hide it not: wo unto their soul, for they have rewarded evil unto themselves.* And what is their shame they publish as their glory, so far are they from being ashamed of those things, which should cover them with blushes. *Jer.* 6. 15. *Were they ashamed when they had committed abomination? nay, they were not at all ashamed, neither could they blush: therefore they shall fall among them that fall: at the time that I visit them, they shall be cast down, saith the Lord.*

2. They are self-will'd. Reason being down in them, wilfulness, and obstinacy ariseth in its room. They are resolv'd in their lewd courses, and will be Wicked only because they will, *John.* 8. 44. *Ye are of your Father the Devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* *Prov.* 2. 13, 14, 15.

Who

Book IV. *Who leave the paths of uprightness, to walk in the ways of darkness : who rejoice to do evil, and delight in the frowardness of the wicked. Whose ways are crooked, and they froward in their paths.*

3. They are inconstant in all their actions, and as Fools, are driven sometimes this way, sometimes the other, as every wind turns, or a various humour prevails, *Eccles. 5. 4. When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed.* What in a good mood they purpos'd, in another humour they resolve against, and will not do it. And as it is folly to do thus, God hath no pleasure in such Fools. When they have taken up purposes, they afterward meet with some reason, or other, of which they never thought, to make them alter them. They in one moment purpose to repent, to turn to God, and lead another course of Life, which the next moment they forget, or mind it not. Thus as Fools, *semper incipiunt vivere*, are always beginning to live well, but never do it, but are unstable in all their ways, *Jam. 1. 8. A double minded man is unstable in all his ways.*

4. Unteachableness is another property of Fools, They are always unteachable, therefore it is said, *Prov. 5. 23. He shall die without instruction, and in the greatness of his folly he shall go astray.* Not that instruction is not given him, he dies not without it in that sense, but because he will never take it: and 'tis the greatness of his folly makes him do so.

It is one degree of Wisdom to take good Counsel, though it be a farther degree to be able to give it: therefore *Prov. 12. 15. He that hearkeneth to Council is Wise.* But a wicked man will not hearken to Counsel; not to what God says, and the Word says, nor what the Rod of Affliction says: he knows not the meaning of blows neither, (as Fools and Beasts do not) and therefore he is incorrigible, *Prov. 17. 10. A reproof entreateth more into a wise man, than an hundred stripes into a fool.* He also is as little sensible of mercies, *Deut. 32. 6. Do ye thus requite the Lord, O foolish people, and unwise? is not he thy father that hath bought thee? hath he not made thee, and established thee?* Nothing will reclaim a Fool; Bray him in a Mortar, his folly will not depart from him.

5. Confidence in his own way is the mark of a Fool. He thinks not only Gods Way Folly, *1 Cor. 2. 14. as seeing no reason, of Peoples desiring Spiritual Sermons, and the sincere Milk of the Word, nor of all the Spiritual practices godly Men live in, but accounts their lives Madness.* But they are also confident in their own way, thinking it good. *Prov. 14. 16. A wise man feareth, and departeth from evil: but the fool rageth and is confident.* A Wise Man, feareth and departeth from evil; that is, seeing what will be the issue of such courses, being told of it he forbears: as *David* did when *Abigail* met him; but a Fool rageth and is confident; that is, is distempered in his passion, and resolute in what he will do and goes on; for 'tis said at the twelfth verse *There is a way which seemeth right unto a man; but the end thereof are the ways of death.* Persecuting *Paul* is therefore said to be mad against the Church, *i. e.* confident as mad men are; and madness is but the excess of folly.

6. Fools still follow their own minds as their guides in all they do. For Wisdom being wanting, which should be the guide, they must needs follow the next principle in them, which is their Lusts and Desires; and look what they have a mind to do, that they will do, and will please themselves in all, and are unable to deny themselves, for they want reason to put into the Ballance something that might over-rule their passion. Therefore all the delight of a Fool is to discover his Heart, he poureth it out, for he follows his own Heart in all his actions, *Prov. 15. 2. The tongue of the Wise useth knowledge aright: but the mouth of fools poureth out foolishness.* *Prov. 18. 2. A fool hath no delight in understanding, but that his Heart may discover it self.* He hath no delight in understanding but to discover his Heart, that is, to follow his own humane inventions. Therefore Fools are always self-willed, and so are wicked men also. They follow their Lusts in all, and are unable to deny themselves of petty foolish desires; in matters of greatest consequence for the Church or place he lives in; he will not deny himself a petty desire and end, that is, a foolish one,

one, and which he himself is ashamed to manifest to others, shall sway him more than a thousand persuasions and reasons. They will rather hazard Kingdoms, their Estates and Families than not have their Will and Lusts, as their malice on a Man they hate, &c. that foolish King would rather lose his Kingdom, Life and all, than submit to the King of *Babel*; because forsooth the Jews would mock him; and how many hazard their souls, upon the same ground? So *Herod* values it not to cut *John Baptists* Head off; and what was his reason? a foolish one, his Oaths sake, and for their sakes about him. Fools are also self-will'd, for Reason being down Will is up, so *1 Tim. 6. 9.* *But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. They will be rich, and so commit many foolish lusts.* Run into base ways of saving, or getting Money, ridiculous to all that know them. The Lusts of their Father they will do, *John 8. 44.* *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* Did they but follow Reason as their guide, their Wills might be wrought off, but they follow their Lusts, and so are obstinate in their ways.

C H A P. IX.

*The Uses of the preceding Doctrine, That all Men should examine themselves, whether the signs of this folly are not in them, and consider the misery, and danger of such a condition. How we are to become Wise.*

*use.* **T**HE first Use is to all Men in the Estate of Nature that they would try and examine themselves by all that hath been spoken. Whether they do not find in themselves hitherto all want of this true Wisdom, and hitherto to have been fools: let this be the beginning of Wisdom in you, and the first fruit of it to consider your estates, which Fools do not; and you that never yet knew your selves to be Unregenerate, but your ways are right in your own Eyes, of all Fools you are the worst, there is more hope of a Fool than of such, as *Solomon* says, *Prov. 26. 12.* *Seest thou a man wise in his own conceit? there is more hope of a Fool than of him.*

1. Consider the misery of that condition: for whilst thou art in it, God can take no pleasure in thee, he delights not in thee, *Eccles. 5. 4.* *When thou vowest a vow unto God, defer not to pay it: for he hath no pleasure in fools; pay that which thou hast vowed.* God hath no pleasure in Fools, and therefore will not communicate himself nor his secrets, nor give his Son in Marriage to them, unless they become wiser. For who that is Wise would keep company with a Fool, or Marry a Fool, or tell his Mind to a Fool?

2. Consider the danger of being in that estate, and of dying a Fool. Know that whilst thou art such thou canst never enter into Heaven, and hast no portion in that inheritance there; for Fools inherit not neither by Gods Laws nor Mans: and though you hope to go to Heaven as well as the best, yet this conceit of yours puts you but into a Fools Paradise, for Heaven is a Paradise was never made for Fools. Honour is not seemly for a Fool says *Solomon*, *Prov. 26. 1.* *As snow in summer, and as rain in harvest: so honour is not seemly for a fool, much less is; Heaven and to be a King, seemly for him, that is not all, but if thou art a Fool, Hell and Destruction is a preparing for thee, and thou art fit for nothing else, *Prov. 26. 3.* *A whip for the horse, a bridle for the**

**W** *as, and a rod for the fools back,* that is fitter for him than Honour; Hell than Heaven: nay God will instead of delighting in thee, rejoyce and laugh at thy destruction, *Prov. 1. 22, 23, 24, 25, 26. How long, ye simple ones, will ye love simplicity? and the scorers delight in their scorning, and fools hate knowledge? Turn you at my reproof: behold, I will pour out my spirit unto you, I will make known my words unto you. Because I have called, and ye refused, I have stretched out my hand, and no man regarded; But ye have set at nought all my counsel, and would none of my reproof: I also will laugh at your calamity, I will mock when your fear cometh; as thou didst make sin a sport, God will make thy torment a sport to him.*

*Use 2. Of Direction how thou art to become Wise.*

1. Apprehend and acknowledge that thou art a Fool, *1 Cor. 3. 18.* that is the first lesson, Wisdom teacheth a Man, that so he may be Wise. Apprehend thy condition, go not on as a Fool, gaping and being careless, and thinking thy ways right when they are not: what says *Agur*, a Wise Man, when converted? *Prov. 30. 2. Surely I am more brutish than any Man, and have not the understanding of a man.* And so *Paul* for all his wit and learning confesseth, that he was foolish in all his ways; that all his ways were folly, *Titus 3. 3. For we our selves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another.*

2. Go to God to give thee Wisdom to turn thy Heart, if any Man lack Wisdom let him go to God for it, *James 1. 5. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him.*

3. Go to God in Christ and for Christ, who is made Wisdom to us as well as all other things, *1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification and redemption: therefore Isa. 9. 6. He is called the mighty Councillor.* As we became Fools in *Adam*, so we must recover our Wits by Christ, and by being born of him; and it is of all cures the greatest to cure one who is born a Fool, therefore go to Christ, for none else can do it.

4. Turn to the Wisdom of the Just. *Luke 1. 17.* It is said, that *John* turn'd Men to the Wisdom of the Just, *Luke 1. 17. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord.* Do thou turn to the Wisdom of the Just; *i. e.* frame thy opinions according to the Word, and the opinion of Holy Men; lean not to thy own Wisdom and Carnal understanding, thereby to judge of the ways of God, or trust not to the opinions of Carnal Men; But come in, and submit thy Judgment to the Wisdom of God, and of good Men. He that is a Fool begins then to be Wise, when he apprehending himself to be a Fool, will listen to what Wisdom speaks. Frame then thy judgment of the work of Grace, and of Holiness, and of the worth of Grace; and what the way to Heaven is by what God says, and what thou seest Wise, and Holy Men profess and practice; what says God? *Isa. 8. 19, 20. And when they shall say unto you, Seek unto them that have familiar spirits, and unto wizards that peep, and that mutter: should not a people seek unto their God? for the living to the dead? to the law and to the testimony: if they speak not according to this word, it is because there is no light in them.* Do thou go to the Law, and to the Testimony, and lean to the Commandment; think upon all occasions, and in all streights, my Wisdom is to stick close to it, and if I go astray, it is the greatness of my folly. Those ways carnal reason sees no reason for, yet do thou take Gods Judgment for them, and bring every thought into the Obedience of Christ. Know that the Scriptures are only able to make thee Wise to Salvation, take then their Council as *David* did, *Psal. 119. 24. Thy testimonies also are my delight, and my counsellors.* Take Gods Judgment in what is best for thee, if he will have thee poor be content lean not to thy own Wisdom, as *Solomon* says, *Prov. 3. 5. Trust in the Lord with all thine heart: and lean not unto thine own understanding.* Take also the Judgment of holy Men

Men as to Spiritual things, for they have had experience of them, and therefore ought to be believed in their own art, *Prov. 9. 10. The fear of the Lord is the beginning of wisdom: and the knowledge of the holy is understanding.* *Isa. 35. 8. And an high-way shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it, but it shall be for those: the way-faring men, though fools, shall not err therein.* And do thou justify Wisdom too, and stand up in defence of its ways, *Mat. 11. 19.* Chap. 8.

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A N

## Unregenerate Man's Guiltiness

B E F O R E

# G O D.

In respect of SIN and PUNISHMENT.

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B O O K V.

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The Corruptions of Reason.

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C H A P. I.

*That Reason in Man being corrupted by sin, useth its strength, and force to advise and contrive the satisfaction of his Lusts, whence it is that Reason which should have acted for God, now acts for Sin, and Lusts.*

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*Eccles. 7. 29.*

*Lo, this only have I found, that God hath made man upright; but they have sought out many inventions.*

**N**OW I am next to speak of the corruptions of *Reason* it self: and to discover to you what great assistance, and manifold and several concurrences, and orders it gives to the Power and Kingdom of sin within us.

And indeed however we may think that Reason in us fights against, and opposeth our Lusts; yet the truth is that but for carnal Reason, sin would not know how to do, for as Reason of State doth all in Kingdoms, so Fleshly Reason in us. No Man sins, no Man goes to Hell without Reason.

Now the assistance Reason gives to sin is double. First, As a Counsellour, to advise to, and plot for the acting of it and satisfying its desire, which out of this Text we shall speak to.

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Secondly,

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Secondly, As a Protector and defender of the Power and Kingdom of sin, against all the assaults, and invasions that the Word and Knowledge of God might make against it. This corrupt Reason doth, by gathering to it self many carnal pleas for Mens bad courses, and estates, as also by gathering up together all the discouragements and objections against the ways of Grace, that ever it can. As out of the 2 Cor. 10. 4. we shall have occasion more largely to insist on, he there comparing reasonings λογισμὸς, to the strong holds that are in a Kingdom to defend it, where all the Weapons and Armory lyes, and so indeed in reason doth the utmost strength of sin consist.

Now first concerning that counselling and plotting assistance, which Reason affords. This Text mentions it, and indeed lays the fault and the blame of the wickedness that is in Mans Heart to the reasonings and inventions that are therein, and thereby chooseth to express their corruptions, and the causes of them.

The Word translated here, Inventions, which indeed are acts of Reason, is the same with that in the 25. v. which they have translated Reason, and the Septuagint translate it λογισμὸς, and most Latin Interpreters *ratiocinia*, reasonings. The word in the Hebrew is חַיִּימוֹת, which signifies a cunning, artificial invention, as the same word is us'd 2 Chron. 26. 15. and his scope you may see to be to give the reason and cause of those many villanies in Mens lives, and to see the depth of them; I saw all men corrupted and I search'd out the reason and cause of that folly and wickedness, and depth of villany discovered to be in them, and it all lies in invention, in wily cunning wickedness, and (says he) this I found, that though God made Man upright in the Image of God at first, yet now being fallen, and deprived of that Image, and so of that blessedness in Communion with God: like Sharks cast off by their Friends, and cut short of that inheritance they were ordained for, they live by their wits, and that Reason which they have left, they use in manifold, and several sinful practices. It leads them into many crooked ways and by-paths; *they have sought out many inventions.*

Now for the proof of this, I will give you but these Arguments.

1. Man, you all know, is a reasonable Creature, and as he himself was principally ordained for action, so to help him therein Reason was principally given him to guide, and steer him. So that as God works all things according to Counsel, Ephes. 1. 11. *In whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his own will:* so as he hath a reason for every thing he doth, though he manifest it not, Job 33. 13. *Why dost thou strive against him? for he giveth not account of any of his matters.* So also man being created in the Image of God doth work all things according to Counsel also, and useth reason in all, such as it is, for that is part of that Image of God which is a likeness to his Essence, which is not razed out.

And therefore 2. Now Man is corrupted, Reason still remains, and is used in all. For sin hath not made Man a Beast, he useth Reason in all his sinful actions, otherwise they would not be sins, and therefore in Man now fallen, the Estate of Nature is called a Kingdom, though of sin, as truly as the other is a Kingdom of Grace. And every King must have his Privy Councillors to advise, and plot, and manage his affairs: and such is Reason now unto sin, as well as once it was to Grace. For sin as it enters upon the same Territories and Possessions which Grace in Adam once had, so it keeps up the same form of Government for substance, and turns out no Officers, but all keep their former places. Our affections and Members are as the common Souldiers and People, so Rom. 6. 19. *I speak after the manner of men, because of the infirmity of your flesh: for as ye have yielded your members servants to uncleanness and to iniquity, unto iniquity; even so now yield your members servants to righteousness, unto holiness.* Our Lusts are as Laws, and Axioms of State, and Reason, who was sole Privy Counsellor afore, and master of all the Ports, and strong Holds, keeps his place still. Only as Sin hath gained the rest to be for it, all our Lusts to be Laws of sin, all our Members to be Weapons of Unrighteousness, so Reason also to be a Counsellor and Plotter for sin, and which is as true, and faithfull to that wicked purpose as ever it was before to God.

God. And therefore *Pfal. 81. 12.* to give a Man up to his Heart Lusts is all one as to give him up to his own Counsels, *Pfal. 81. 12.* So I gave them up unto their own hearts lust: and they walked in their own counsels, and the Lusts of Sin are therefore called the Lusts *τῆς διαβολῆς*, *Eph. 2. 2.* Wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience, even of Reason, and that discoursing Faculty within us.

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And in the *1 Cor. 4. 5.* the Counsels of the Heart are there mentioned as those things which shall especially be discovered and judged at the latter day; *1 Cor. 4. 5.* Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the heart: and then shall every man have praise of God.

Now Reason is gained to be for Sin.

1. By reason of that blindness I have discovered to be in it, to discern, and tast of the goodness of things Spiritual, so to know them as to make deeper impression of their goodness, than the pleasures sin propound, and thus knowing no better it must be for them.

And 2. By reason also of that Unbelief even of those first Principles of Grace and Godliness; which it should have recourse unto in all our actions, and should reason from them.

Now the first office of Reason is to advise and counsel upon all occasions what is best to be done, with it a Mans Heart always adviseth, and unto it are brought all deliberate actions to have Reasons approbation and broad seal to them, ere they pass to execution; and though indeed it hath lost the power of sole propounding, which in the estate of Grace it had, no affection stirring without it; yet all motions still must have their grant from it, ere they get a act into execution.

But self-love being the Vice-roy, Lord Paramount in this Kingdom of sin (for when God was deposed from being our utmost end, our selves succeeded as next Heirs) therefore now the main and chief principle, that practical reason which guides us in our actions (for of that we speak) is self-love, and all the power and force that Reason hath, is turn'd, and bent to advance and set it up, to maintain and uphold its prerogative. And now then that self-love is made a Mans utmost end, and is the Lord Paramount and chief Governour in this new erected Kingdom of sin. Therefore Reason now must needs be guided by it on all occasions. Therefore that Reason which now we consult with and employ when we crave to do any thing, that practical reason (for of that I speak, not of that reason whereby we dispute, but of that reason only which is to and for a Mans self,) all the force, counsel, and strength Reason hath in us, bends it self that way. And this brings me to the third Head.

That 3. Self-love being now become Mans sole and utmost end in all he doth, God being deposed, and our selves having succeeded as next Heirs, and so are become our selves Lord Paramount, and King in this Kingdom, therefore it must needs gain for it self all that reason that is in us which is call'd practical, whereby we are guided in our actions, whereof we now speak. For the definition of practical Reason, that guides us, is that which reasons for some end: for as we work always for an end, so the reason which guides us in working, must reason to, and for that end. Therefore self-love being made our utmost end, all the reason we have in us, (whereby we do any thing) is wholly turn'd for it, and hath its Eye on it, as the Marriner on the Compass, whereby to Steer, it reasons wholly for it, and to it, and from it. For that which is a Mans end is that which always sways a Mans reason when he comes to do any thing, so as by this means sin hath gained all the reason which is in Men.

*Idem est ultimus finis ad rationem practicum, quod prima principia ad rationem speculativam. Aquinas, 1. 2. qu. 90. Art. 3.*



*How Reason affords all assistance to the encouragement of Sin. By what principles it is herein acted, and what Motives it useth.*

**T**Hese grounds being laid you shall see the corrupt dealings of Reason in us, how it affords all its assistance for sin, and first we will see what principles Reason is most effectually guided by. Now the first office of reason is to advise and counsel, upon all occasion, what is best to be done, for with it the heart adviseth upon all occasions, and unto it are all deliberate actions brought to have reasons approbation and broad seal set to them; now therefore when we come seriously to advise with Reason what is best to be done, whether we should do this or that, refuse this, or choose this; to what principles hath reason recourse in the advice it gives; doth it go to the principles of the Word, and make them its Counsellors, as *David* did, *Psal.* 119. 104, 105. to see what it judgeth of such an action, or cause, or do the rules, the motives, the persuasions thereof prevail with reason? No, because God is not a Mans end, nor do we believe the principles of his Word; but Reason now as corrupted, looks and adviseth with a Mans own Heart, and considers what ends, what present desires, or occasions a Man hath: look how things do suit with our present occasions, or conduce to our own ends, and seem to please our present desires, those corrupt reason, and fleshly Wisdom judgeth best. And these principles are the new inventions, which Men have sought out. So that as the Holy Wisdom of God, whereby he doth all he doth, looks into himself, for the reason of all his actions, and to nothing out of himself, and therefore he is said to work all according to the counsel of his own will, his holy ends being the principles his Wisdom is wholly swayed by in all, so as his Will is the rule of all Reason: so reason now having set up a Mans self for its end, it looks for the reason of every thing in it self, and judgeth not those things to be best which are best in themselves, but which are best for himself and his corrupt desires, and the present constitution of his Heart, and condition.

As therefore whilst God was a Mans end, as in the state of Innocency, or when he becomes a Mans end, as in the estate of Grace, then all the particular directions God expresth his Will in, become Laws, and Principles to consult with in all a Mans actions; which he is sure never to swerve from: and then all the motives which are drawn from God, which the Word lays down to persuade us, become effectual reasons to move us to any thing, for they had all reference, and relation to that first principle reason looks to, God being his utmost end. Now on the clean contrary, a Mans self being become his utmost end, look how many corrupt desires he hath to be satisfied and pleased, look how many by-ends he hath whose turns are to be served, too many principles he hath which corrupt reason, fleshly Wisdom hath an Eye unto, according to which it guides you, and counsels you in all your actions. If the things you are to do be sutable to them, it adviseth you to put them in execution, to set upon them, and also all motives drawn from pleasing your Lusts, and Ends become strong reasons effectual arguments to persuade you to do any thing. So that now I having told you, that all true principles of Godliness are extinguished, you see the principles and reasons which a Man in his actions is guided by, are Lusts, and by-ends, and motives drawn from them. These are the principles you go by, with these Reason consults, from these Reason argues upon all occasions, when any thing is to be done by us. And therefore in *Psal.* 8. 12. to be given up to their Lusts, and their own Hearts Counsels are all one, because Reason in all consults with Lusts.

To make this clear to you by instances out of the Word.

1. If Riches be a Mans End, what principle is that his reason in all his actions consults with? *Paul* tells you it. *1 Tim. 6. 5. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thy self. They suppose that gain is godliness.* That is, they lay that for a rule, a principle, that they advise with, and have recourse to, and frame their actions by; however Men do not profess so much, yet this they lay for a ground, this they truly think, and believe; whereas says the Apostle, there is another principle we are guided by in all estates and conditions, that Godliness is great gain. Now this principle being laid in the Heart, when in a matter of unjust gain a Man comes to advise with his Reason, whether it be better to obey God, than get Money, whether it be better to increase Godliness, or his estate, to forsake, or leave off some practice of Godliness or lose his estate; his Heart supposing gain better than Godliness. because it suits with his desires, and disposition of his Heart more, this being his principle he lets Godliness go, as the young man in the Gospel, and *Demas* did. Now there is the like reason of Honour, Pleasure, &c.

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So also if a Man be to profess Godliness, and sees he must take up some Religion, what principles doth reason consult with, how far he shall shew himself in the cause, why he consults with his own ends, *Eccles. 7. 16. Be not righteous overmuch, neither make thy self over-wise: why shouldest thou destroy thy self?* in the 15 v. he had named a shrewd Temptation that stumbles many in the World, v. 15. *All things have I seen in the days of my vanity: there is a just man that perisheth in his righteousness, and there is a wicked man that longeth his life in his wickedness.* They see a Righteous Man perish in his Righteousness, trodden down, and oppressed, and a Wicked Man that prolongs his days in his Wickedness, and it is a means to save him. Two conclusions are drawn thence, the one by corrupt Reason, the other by the Spirit; what principle doth carnal reason then gather from it? It is this; Take heed, be not righteous over-much, nor over-nice, nor wiser than the rest of the World, says flesh, why the principle which reason guides him by, is to preserve himself whole by taking a moderate course, destroy not thy self; he thinks that too much Religion would destroy his credit, &c. The other opposite conclusion the Spirit draws *Eccles. 7. 17. Be not overmuch wicked, neither be thou foolish: why shouldest thou die before thy time?* So that the principles men advise with, are themselves, and their own Ends.

So when a Man hath his Enemy in his power to hurt him, the principle carnal reason consults with, is quite different from what Godly reason is guided by.

When *David* had *Saul* in his power, what was *David's* principle his reason consulted with? *1 Sam. 24. 6. And he said unto his men, the Lord forbid that I should do this thing unto my master the Lords anointed, to stretch forth mine hand against him, seeing he is the anointed of the Lord.* The Lord forbid that I should do this thing, how shall I do it and sin against God? for God was his end. But what was *Saul's* principle which he would have consulted with in the like advantage? If the question had been askt whether it had been best in such a case to kill *David*, what would *Saul* have thought; If a Man find his Enemy will he let him go well away? *Saul* thought in his reason he were a Fool that would do it. This was a principle in his Heart he should have gone by.

So for pleasing Men when they command one thing, and God another. This was the principle the Apostles in their Hearts stuck to and reasoned from; It is better to obey God than Man, *Acts 5. 29.* but when the *Jews* were to move *Pilate* to Crucifie Christ, when he knew him to be a Righteous Man, what principle do they work upon, and from what do they draw their reason to move him? *John 19. 12. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Caesars friend:*

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friend: *whosoever maketh himself a King, speaketh against Cesar.* If thou lettest this Man go thou art not *Cesars* friend, they knew that was an argument to Carnal reason, which would prevail.

And therefore now if you are to move a Carnal Man in any business, would you speak reason to him so as to prevail, you must speak to save Lust, to save the End, that he hath in his aim and purpose, for they are the principles in his Heart, and what is drawn from thence is effectual to move, else not. Thus when *Balak* would persuade *Balaam* to curse the People of God, what reason doth he use? *Numb. 22. 16, 17. I will promote thee to very great Honour, and v. 37. And Balak said unto Balaam, Did I not earnestly send unto thee, to call thee? wherefore camest thou not unto me? am I not able indeed to promote thee to honour? am I not able to promote thee to honour?* he speaks reason to him, that suited, and was agreeable.

So when the *Jews* consulted among themselves, what they should do with Christ, what was the prevailing reason and argument to put him to Death?

1. Say they, the Inheritance shall be ours, *Luk. 20. 14.*

2. Say they, all will believe in him, and the *Romans* shall come, and take away our Place, and Nation, and so we must lose all, *John 11. 48. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation.* And so in *John 7. 4.* Christ's carnal friends there urge a carnal rule they went by of credit, to move him to Preach, *John 7. 3, 4.* and thus too when any man turns to God, what reason and arguments doth he find his Heart stick at most, what principles doth his reason argue from? I shall be cast out of the Synagogue says one, that is the reason moved some, not to profess Faith in Christ, *John 12. 42. Nevertheless, among the chief rulers also many believed on him; but because of the Pharisees they did not confess him, lest they should be put out of the synagogue.* I shall lose my friends says another, my preferment says a third, and these are reasons with them why they should not turn to God. And on the contrary we see by experience, that the motives out of the Word, and which are reasons drawn from the principles thereof move not, because we believe not those principles, but reason hath other it looks unto, and consults with, *viz.* its own corrupt ends, and those motives having no connexion with such ends, therefore they move not, are no arguments to them, nay they are foolishness, *1 Cor. 2. 14. 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;* that is, he sees no reason in them, because the Principles they are drawn from, are not believed, for Reason is that which sees the dependance and connexion of one thing with and from another.

But 2. This is not all that reason doth, but when a Man hath pitcht upon an end, to be acquired, Reason is farther employed to invent, and to look out for such fit means whereby those ends may be accomplished. Sin could do little, if it were not for the help of reason, for as the speculative understanding when a thing is propounded to be proved, invent and starts up mediums and notions to prove it, so the practical is set on work to find out ways and means, and to consider what will best conduce to such an end. And this office of corrupted reason is especially meant here in this place, the devices and arts of the Heart, to bring sinful enterprises to pass, for he here means Nets and Snares, to catch Men, and these inventions are many, they are infinite, not to be numbred. Inasmuch as the way of a Serpent is on a Stone, so is the way of a Man with a Maid, full of infinite plots, *Prov. 30. 19.* and herein corrupt reason is exceeding witty, wiser in their Generation than the Children of Light. How ready was the wit of a Woman *Jezebel*, when *Abab* himself knew not what to do, how rational to take away, to get in *Naboth's* Vine-yard, to plot his Death? but that would not be enough, for had he been simply kill'd, his Son would inherit, but if he should dye as a Traitor then his Goods should be forfeited; see how she plots it, *1 Kin. 21. 9, 10.*

And

*And she wrote in the letters, saying, proclaim a fast, and set Naboth on high among the people: And set two men, sons of Belial, before him, to bear witness against him saying, Thou didst blaspheme God and the King: and then carry him out, and stone him, that he may die.* Chap. 2.

How witty was *Josephs* Mistress, and sudden to invent a way to be revenged on *Joseph*, when he left his Coat with her, to turn the enticing to Adultery upon him?

How subtle were *Daniels* Enemies to plot against him, when he stood in their way? They knew they could charge him in nothing but in the matter of his God, and they knew him constant in Prayer: Therefore get this confirmed by the King that whosoever put up any Petition to any but the King, should be put to death.

What an invention was it that *Simeon* and *Levi* had to accomplish their revenge upon the Men of *Sichem*, for the rape of *Dinah*, to have them all Circumcised first, that so when they were sore, they might fall upon them? Many and infinite are the inventions of corrupt reason to do mischief.

3. Our Lusts use Wit and Reason to make compositions of pleasures for them, to mingle a Spiced Cup of many sweet ingredients, artificially composed, to improve creatures to the uttermost, so *Solomon*, used not only his power, but his wit also, to make inventions to please himself, *Eccles. 2. 4, 5, 6, 7, 8, 9. I made me great works, I builded me houses, I planted me vineyards I made me gardens and orchards, and I planted trees in them of all kind of fruits. I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants, and maidens, and had servants born in my house; also I had great possessions of great and small cattel above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings and of the provinces: I gat me men-singers, and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem; also my wisdom remained with me.*

4. Reason serves our Lusts, in discerning the fittest opportunity of accomplishing our Lusts and Ends; so *Herodias* did who had watched how to do *John* a mischief, *Mark 16. 19.* but finding *Herod* in a good mood, and so large in promising to give what ever was asked, she takes the opportunity of craving *John Baptists*'s Head, and it was suddenly thought of, for straight-way the Maid came in again, *v. 25.* so *Prov. 7.* the Adulteress takes the opportunity of her husbands being abroad, so *Mat. 26. 16.* *Judas* sought opportunity to betray Christ.

5. Men have inventions to conceal their sins. So had *Josephs* Brethren by his Coat, to conceal their selling their brother, and inventing a cunning lye with it: so had *David* in making *Uriah* drunk, to conceal his Adultery. As Men have arts to cover the deformities of their Bodies, so also of their Souls. Therefore their wicked ends in sinning they strive most to conceal.

*That Mans Reason which should direct him in his actions, is deprav'd, and therefore misguides him.*

Pfal. 14. 1.

*The Fool hath said in his Heart, there is no God : they are corrupt, they have done abominable works, there is none that doth good.*

I Have discovered unto you the *Folly* which is in Mens Hearts. The next which both these words, and my scope, ( which is to go on to lay open the corruption of Mans Heart by Nature ) presents to be spoke of, is the vain reasonings which accompany that *Folly*.

Now when I speak of the vain reasonings of Mans Mind, understand me not to intend the reasonings or discussing and arguing of things in their speculations, which in their speeches, and discourses, and writings they discover; for these are often right and true, though yet therein there are and may be infinite errors, which the Mind of Man is subject to, witness all the errors which the most of the World are divided and carried away with, which are infinite to reckon up. Only let this in the general be said and acknowledged, that look what errors and vain reasonings any Mans Mind engenders, or is taken with, the same every Mans Mind would be if left to it self, there being no more privilege to exempt or free it from being prone to any error, or false reasoning in judgment, than to any sin or error in practice.

But I will limit my self to those false reasonings which Men are led aside by, and misguided in their practice, and in their ways and courses. For in these it is certain that every Man is guided by some reasoning or other, though a false one; and the cause of all errors in the Life, is some error in the Heart, *Psal. 95. 10. Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways.* It is a people do err in their Hearts, for the practical understanding hath its reasonings as well as the speculative.

Now all reasonings and discourses of the mind are made up of two things. 1. Some general Principles or general Axioms, which the Mind takes for granted, and into which all its opinions, and apprehensions and reasonings of things may be resolved. 2. Conclusions and consequences derived and drawn out of them, and founded on them.

Answerably are those vain reasonings ( whereby he is misled in his course, of which only I speak ) made up; and consist of vain and erroneous principles, and unbelief of the true ones which are the Foundation of a Godly course, which principles contrary to the true, are the grounds of all their evil courses and ways.

Secondly, They are made up of false arguments, collections, and deductions which their minds gather to themselves to strengthen them in their evil courses and estates.

Now as a foundation to speak of the first, I have chosen these words, as wherein you have the Axle-tree whereon all wickedness is founded and turns; a fundamental Error in the first principle, of all piety, which is to believe there is a God, and what manner of God he is, which the fool here spoken of, doth not only not believe; but there is a positive principle and grounded apprehension of the contrary, a saying in the Heart there is no God.

And

And by the Fool here spoken of, is not meant some particular man only, but the Psalmist's scope is to describe the general corruption in all mankind, for so he goes on, *Psal. 14. 1, 2, 3. The Fool hath said in his heart, there is no God: they are corrupt, they have done abominable works, there is none that doth good. The Lord looked down from heaven upon the children of men; to see if there were any that did understand, and seek God. They are all gone aside, they are altogether become filthy: there is none that doth good, no not one,* and so it is quoted by the Apostle, *Rom. 3. 10.* And he places Unbelief and Error in this main principle, as the foundation of all that corruption that follows, and therefore puts it in the forefront, and though it be but one of those corrupt principles his mind by nature is poisoned with, yet it is a most principal and fundamental one, for as God is the foundation, and prop, and shoarer up of all being in the World, so that there is a God, is the main Pillar whereon, in the Heart, all Religion subsists. And therefore these words will fitly serve, as a bottom, to a general discourse of that unbelief, of all the first principles of Godliness, and contrary false principles which are in the Minds of all men; whence all errors in their Life proceed.

To this purpose the Doctrine I raise is;

*Obfer.* That there is in the Hearts of all men, a secret unbelief, of the very first principles of true godliness; and not only so, but contrary sayings and dictates of the Heart, which are the foundation of all corruption in their lives.

I will both explain and prove it. I will premise but these two considerations to make way.

1. That as in all matters of Knowledge; there are always some common and general truths, which are as a few Seeds of Light, which when sown, and received into the Mind of them that begin to learn, do multiply in such beginners understandings, and increase into many other Notions. Thus Scholars find it in all Sciences and Arts they Learn, that they meet with some general Truths, which virtually contain all particulars, and so also the Apostle tells you it is in the Doctrines of Religion, and you find it so, that there are certain Principles of the Doctrine of Christ, *Heb. 6. 1. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works, and of faith towards God.* Now as it is so in the matter of the Knowledge of Religion, and the form thereof; so also in the matter of the practice and power of it. There are some general Principles, which if they have true and sound rooting in the Heart, and practical understanding, they do mould and frame anew, and have influence into all their actions. One of which the Apostle clearly to this purpose intimates, *Heb. 11. 6. But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. He that will come to God,* that is, part with sin, and all the World, and all things in it, and joyn himself in Covenant to obey him alone in all things; there are two principles says he, must be riveted into his Heart first, *viz. 1. That God is. 2. That he is a rewarder of them that seek him.*

This you may also see in Popery and the mystery of iniquity.

There are certain Principles both of the Doctrine and Practice of it. Certain Principles of the Doctrine of Antichrist, and of the Oracles of Satan, (I call them so in opposition to those of Christ) which if admitted and acknowledged, you thereby at once acknowledge all particulars in Popery to be true. Those Principles are two; That the Church cannot Err, and that theirs is the true Church: for then all that Church teacheth must be asserted unto as true.

So also in the practice of their Religion, entertain but into your Heart an opinion of Merit, and Justification by works, &c. and it will set all in a Man, if thoroughly believed to abound in all the practices which their Religion dictates, such power and influence hath one small Principle in Mens Hearts, upon all their actions. But now on the contrary *Luther* seeing the heinousness of sin, and thereupon the inability of all in him to justify him, this Principle being laid, and once admitted, he altered all his opinions and practices.

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Such power hath one Principle laid in speculative or practical understanding, to alter a Mans Judgment, and Course. And thus now answerably is it. In the power and practice of sinning in Mens Hearts and Lives, for which tho' there is little reason can be brought, yet the practical understanding wanting faith in some Principles, and being poysoned secretly with the contrary, hence come all, and proceed all the aberrations of Mens Hearts and Lives, and into those they may be resolved. And as all Kingdoms have Fundamental Laws, which are as the Bases, and Props, and Pillars on which all other Laws do rest, and spring, as we see ours hath, and as all States have certain common Axioms of State, they guide all their Counsels by, and frame, and cut out all their projects unto, and which they never cross or swerve from; so hath the Kingdom of Sin also fundamental Principles, whence all wickedness flows, and on which the Laws of sin are founded, which when they are once overthrown, the Kingdom of sin is dissolv'd, so that as the foundation of all coming to God is a belief that God is, and that he is a rewarder of those that seek him: so on the contrary, the foundation of all departing from God, is Unbelief of this and such like principles; so says the Apostle, *Heb 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.*

And secondly, This is farther to be added. That those first and common Principles of Piety and Godliness, come not to have interest and power in the Heart till they be believed. For that is the only right and true way of apprehending them. For they are all things not seen. For who hath seen God at any time, so as to be convinced fully there is a God, it must be done by Faith, so says the Apostle; in that place in the *Hebrews*, you must believe, as that God is, so that he will reward those that seek him; you must have faith to rivet this thoroughly in your Minds, for it is a thing not seen, it is to come: and so that there is a Judgment for wicked Men, is a thing not seen, but to be believ'd by faith.

So then those which are thus the first and common Principles of all true Piety, are no way apprehended truly, but by Faith, which is, as the Apostle says, the evidence or conviction of things not seen, and though they may be, and are known without faith, yet the Heart is not persuaded of them till faith comes in, for as the principles of Arts and Sciences are not to be proved by Reason, but are such as the Mind at first propounding assents unto, for else reason would have no bottom to rest on, so these first practical active principles of Piety are not apprehended by reason, neither are they evident to the Mind at the first blush, for they are things not seen, and therefore if the Heart do truly assent to them, Faith must be wrought, which as an Optique Glass may represent them, and make them Visible. For who hath seen God at any time? and that he will reward those that seek him, and with how great a reward, is a thing to come, not yet seen? That he will render Vengeance to all that do evil, who sees it, nay who sees not the contrary? For all happens alike to all, *Eccles. 9. 3.* And therefore the Heart of Man is full of evil. Now therefore, though there is some knowledge of these things which may be wrought in the Minds of Men, yet if these principles become active, and guide them in their Lives, they must have faith to rivet and fasten these common known truths in them, *Heb. 11. 6.* He must believe that God is, &c. He must have faith to assent to that, if ever it draws his Heart to him.

CHAP. IV.

*That the Reason whereof Man so much boasts is so corrupt and false, that the first Principles of Religion, are not really believ'd by him. The demonstrations of it.*


**N**OW that which I am to demonstrate is this, that these common first Principles are not believed by Men, but the Heart is more thoroughly persuaded of the contrary, that Men say in their Hearts there is no God; though the Text instanceth only in that, yet it affords bottom to discourse of all other the like principles, for this is the chief of all the rest, and the other depend on this.

So that the Unbelief of the Heart, and the false principles of it, is that I mean to treat of; and I will first prove that there is in the Hearts of all men by Nature this unbelief, and then I will explain what it is. First, I will give you demonstrations, then reasons of it, and first demonstrations drawn from experience.

1. We find that when a Godly Man or any other hath any new serious strong convincing demonstration come into his Mind, that shews him more fully and clearly, there is a God, and a day of Judgment, he shall find something in the Heart, that entertains such a new thought as a strange thing, as we use to do such things we were in suspence of afore. That as the Athenians said, when *Paul* Preacht God and Christ to them, thou bringest strange things to our Ears, so you may if you search your Hearts diligently, hear them thus whispering, when in secret your Hearts are confirmed in a real manner in any of those common truths. This may seem to be the meaning of *Psal. 58. 10, 11. The righteous shall rejoice when he seeth the vengeance: he shall wash his feet in the blood of the wicked. So that a man shall say, Verily there is a reward for the righteous: verily he is a God that judgeth in the earth,* when there shall be, says the Psalmist in the 10. v. an evident demonstration of Gods Vengeance on the Wicked, and the deliverance of the Godly, by some hand upon them. This new demonstration shall have this effect. So that a Man even Carnal and others shall say, verily there is a reward for the Righteous, and doubtless there is a God that Judgeth the Earth. They are two common Principles, and commonly received in the notion, yet when there comes to be a real demonstration of them indeed, Men begin to believe it as if they had not believed it afore, for so it comes in as a resolution to a doubt, a determination of a controversie, doubtless there is a God that judgeth the Earth.

2. When any Man is Converted to God, and comes to God, upon these common principles, yet these common principles which all take for granted, he learns over anew, as if he had never believed them, as if he had learned nothing yet, or at least not as he should do, he is fain to begin at *Christ's-Cross-Row* again, to learn his Catechism, that old former persuasion that there is a God, and a Christ, and a Day of Judgment, he finds not to be a Foundation sure enough of a Godly Life, but he lays every Stone anew. He establisheth his Heart in these Truths afresh, in another manner, for though he knew the same things afore, and had some persuasion of them afore, and never doubted perhaps, or call'd them into question, because they were generally received by others yet now when these shall be made the great Beams in the building, and bear the weight of all, a Godly Life, when a Man builds all his hopes, ways, and concerns on them, he sees the former persuasions before to be too weak and rotten, which afore he saw not, because they were not put to any stress. Set Pins in a Wall, and let them hang never so loosely, yet if you hang no weight on them, they will seem to stand as firm as any, when as yet  
the




 the least jogg would shake, and throw down. So these principles were barely believed in the notion, and then they seemed as firm in their Hearts, as in the Godliest Mans Heart, but when a Man comes to part with all his pleasures upon the hopes of pleasures in Heaven, to give up all his Riches for Treasures there, when this weight comes to be hung upon his persuasions, and belief of these Truths, he sees he must get them rivetted in, and fastned in by a new principle of Faith, and so he believes all these over anew. Though the things believed are the same, yet the *ratio credendi*, the ground of believing, ( which is the form of Faith ) the reason, and medium of apprehending the Truth is new. But now when he is converted to God, the *ratio credendi*, is a Light from the Holy Ghost presenting them really to him, and as from God which Faith only apprehends, and which in certainty exceeds all the other. The other are but a Sandy Foundation, this Light only is the Rock, and therefore though in *Rom. 1. 19, 20.* the Apostle affirms that the invisible things of God are clearly seen from the Creation, *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 God-head: so that they are without excuse:* yet in *Heb. 11. 5, 6.* he says that all these are further and anew apprehended by Faith when a Man comes to God, *Heb. 11. 5, 6. By faith Enoch was translated that he should not see death, and was not found, because God had translated him: for before his translation he had this testimony, that he pleased God. But without faith it is impossible to please him: for he that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him.* By it a Man must apprehend anew, that the Worlds were made, and that God is, and is a rewarder of them that seek him, for the other Knowledge would not be enough to persuade the Soul effectually to come unto God, and to live to him.

3. When God leaves any Man to the doubting of his own Heart, and darkness of it, he finds he calls all these former principles of Truth into question, and cannot by all arguments find his Heart established in them. How many Men when Converted are exercised with doubtings whether there be a God, or a Christ, or a World to come? For when a Man begins to believe in earnest, and to make these principles the grounds of a Godly Life then the darkness of the Heart discovers it self, and not before. And the Devil stirs it up, knowing that hereby he undermines the foundation. Now I say these doubts were there always; only now they are discovered, and if these discover themselves in a Man after he begins to believe, as usually then they do: Then much more did they lurk and reign in the Heart afore, and how much more are they in those that have no Faith to establish their Hearts at all. When the shadow of the persuasion of these things was in the Heart, Unbelief fought not with it, but when the true substance of things hoped for comes in, then Unbelief is up in Arms, and a Man finds all those shadows vanish.

Now there would not be no room, nor place, nor entertainment for such objections, and though thrown in by Satan, yet they would not stick, unless there was much Unbelief, much matter to work upon.

4. Tho' such doubts in the mind do not actually appear above Ground, nor muster themselves in the Field, yet the stronger any Man grows in Faith, the more he complains of Unbelief, *Mark 9. 24. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief.* For a Man finds these doubtings like Pioneers under ground at work, when all is fair above, Atheism and Unbelief are of all corruptions the most secret, and discovered only by the true apprehension, and through Belief of the contrary, and therefore the strongest Christians, and as Men grow in Grace, they discern these most. Therefore surely these are the fundamental bottom corruptions of all in a Mans Heart. As it is the clearest Light of the Truth, which discovers the Foundation of an error, and the Lines, where Error and Truth part, so it is the clearest Faith, that discovers Unbelief; and if Faith thus discovers it, then surely it is in all Mens Hearts though they see it not. It is for want of Faith, that the generality of Men think they have so little

unbelief.

unbelief. Whereas if Men would build upon nothing, but sure Earth, and firm Faith: they would find all the Earth above ground to be but made Earth, that would crack and sink presently. Chap 4.

And as the strongest Christians complain of it, so did Christ still of all else complain of this concerning his Disciples. Oh you of little Faith, says he, *Luk. 12. 28. If then God so cloth the grass, which is to day in the Field, and to morrow is cast into the oven: how much more will he cloth you, O ye of little faith?* and if ye had but as much Faith as a Grain of Mustard-seed, says he, *Mat. 17. 20. And Jesus said unto them, Because of your unbelief: for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove; and nothing shall be impossible unto you.* He speaks it often in case of doubting the Power of God, and not of justifying Faith only, and so to Mary he says, if thou wouldst believe but the Power of God, *John 11. 40. Jesus saith unto her, Said I not unto thee, that if thou wouldst believe, thou shouldst see the glory of God?* Thus God also complains of his People, *Numb. 14. 11. And the Lord said unto Moses, How long will this people provoke me? and how long will it be ere they believe me, for all the signs which I have shewed among them?* God speaks it in case of doubting his power to subdue their Enemies. Now then that which God, and Christ, and strongest Christians complain of, is certainly in Mens Hearts.

5 If all these speak it not; yet look upon Mens lives and actions, and the carriages of their Hearts in time of Trial and Temptation, when their belief in these principles is put to the stress.

1. Look upon Mens actions which are the most true interpreters and comments of their Hearts, as *David* says, *Psal. 36. 1. The transgression of the wicked saith in my heart there is no fear of God before his eyes;* that is, it evidently argues it. However they profess they fear God, and think they do, yet their wickedness argues there is no fear of God. So I say, Mens actions argue there is no Faith of the first principles, either of promises or threatnings, which is the meaning of that place, *Tit. 1. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate.* they profess they know God, and believe him, but in Works they deny him, that is, to be that God they seem to believe he is, and in Works they do it, because their works argue they do so, and those works proceed from something within which denies it, for a Man is most serious in his constant action, *quicquid operatur, operatur ut est*, as it is in being, so is it in working; therefore if there was not a real principle within them which denied God, their works would not be the Works of Atheists. For upon the belief, and granting of such, and such Principles, such and such conclusions necessarily follow. They do so in other things, as God argues, *Mal. 1. 6. A son honoureth his father, and a servant his Master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name? If I be a Father where is my honour?* that is, if you believed this heartily, as you profess you do, and as other Children believe these and these Men to be their Parents, you would demean your selves to me accordingly, you would ask my blessing every day, and call me Father Morning and Evening, you would have recourse to me as to a Father, trust me in straits, and difficulties as a Father. So if you believe I am a Master, then where is my fear? How dare you daily do contrary to what I command, and that when Conscience tells you, that you do so? If a Master says, go, his Servant goeth, if come, he cometh: But you leave undone what I command, and slight me in all: Certainly you do not believe that I am your Master, for then obedience of consequence would follow, for to other Masters whom you seriously make account to be so, service, and observance doth follow, a Servant doth fear his Master, says God there. In a like manner God speaks, *Jer. 5. 21, 22, 23, 24. Hear now this, O foolish people, and without understanding, which have eyes and see not, which have ears and hear not: fear ye not me? saith the Lord: will ye not tremble at my presence, which have placed the sand for the bound of the sea, by a perpetual decree that it cannot pass*

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pass it; and though the waves thereof toss them selves, yet can they not prevail; though they rore, yet can they not pass over it? But this people hath a revolting and a rebellious heart: they are revolted and gone. Neither say they in their heart, Let us now fear the Lord our God that giveth rain, both the former and the latter in his season: he reserveth unto us the appointed weeks of the harvest. Fear you not me? will you not tremble every time you think of me? who have placed the Sand for the bound of the Sea, &c. you say you all believe this, why then, says God, will you not fear me? and so says he when you consider that I am he that feeds you, and cloaths you, and give you Rain, and provide for you, that could when I would restrain the Rain; will you not love, and serve me? But, says God, you have rebellious Hearts, neither say you, let us fear the Lord who gives us Rain. To fear him is indeed a natural consequence upon it, and they would do so if they believed it indeed, and in earnest that they depended on him for all, for others you see who do so depend upon you, do fear and regard you, and therefore if you apprehended it indeed, you would fear me, but he tells them, they were a people without the understanding and belief of this, v. 21. and that seeing they did not see, that though they had some light into these principles, yet indeed they did not believe them, and see them by Faith, as Moses saw God, and the Saints see him, for therefore they believe not, says Christ, because they see not with their Eyes, John 12. 39, 40. Therefore they could not believe, because that Esaias said again, he hath blinded their eyes, and hardened their heart: that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them.

6. So also, that in times of distress, when the Anchor should stay the Ship as in a Storm, that then Mens Hearts fail them, though confident afore, this is a demonstration of a natural unbelief in them; when troubles approach, or great ones threaten, then Men are afraid, and their Hearts are mov'd as the Leaves of Trees. Thus was it with the Disciples, Mark 4. 40. And he said unto them, Why are ye so fearful? how is it that you have no faith? It was want of Faith, Why are you so fearful? how is it you have no Faith? did not the Messiah go with you, it was because they believed it not, that they were so afraid, that their Hearts fainted, as Jacob's did for the same reason, Gen. 45. 26. And told him saying, Joseph is yet alive, and he is governour over all the land of Egypt. And Jacobs heart fainted, for he believed them not. Thus Mary who could believe that Lazarus should rise at the latter day, and all men else, yet that her brother should rise now presently, she knew not how to believe it, he might not have died indeed she thought, but he was now four days dead and stunk, Job. 11. 23, 24, 32, 39. Jesus saith unto her, Thy brother shall rise again. Martha saith unto him, I know that he shall rise again in the resurrection at the last day. Then when Mary was come where Jesus was, and saw him, she fell down at his feet, saying unto him, Lord, if thou hadst been here, my brother had not died. Jesus said, Take ye away the stone. Martha, the sister of him that was dead, saith unto him, Lord, by this time he stinketh: for he hath been dead four days. Her Faith now fail'd in this time of extremity, so also men can in their health, believe the Salvation of their Souls, and can trust God for Salvation, it being a thing they are not presently to enjoy, but let them be in a small Worldly strait, they distrust God in it, and let them come to be sick, then when their trusting God for Salvation comes to be present, they are as doubtful of that, as any thing else.

Now the reasons of it are;

1. Mans Nature will believe nothing but what it sees. So Mar. 15. 32. Let Christ the king of Israel descend now from the cross, that we may see and believe. And they that were crucified with him, reviled him. Joh. 6. 30. They said therefore unto him, What sign shewest thou then, that we may see, and believe thee? what dost thou work? now the first principles are not seen, as no principles of Arts and Sciences are to be proved, for then reason would have no bottom to rest on. And so now these first practical principles of Piety not being apprehended by reason, nor sight, therefore Faith must be wrought, which is the evidence of things not seen. God is out of our sight; who hath seen him at

at any time, his Judgments are out of sight, *Psal. 10. 5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.* Hell and Heaven Men see not. But you will say, that the Apostle expresseth that his Godhead is clearly seen, *Rom. 1. 20. 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,* and wrath revealed from Heaven, *Rom. 1. 18. For the wrath of God is revealed from heaven against all ungodliness, and unrighteousness of men, who hold the truth in unrighteousness.* I answer, that all those glimmerings are not of force enough to overcome the contrary darkness, no nor can the Word of God it self do it, till Faith comes with its Optique Glass, and makes them real, and evident, and puts them out of question, so as if ever they become active to guide our lives they must be apprehended by a new principle. Therefore it is written, *Heb. 11. 6. He that comes to God, must have Faith to believe even that God, which yet is clearly seen so far, as to leave Men inexcusable.*

2. These being such transcendent things above our thoughts, there is a dulness in Man to believe them, and we cannot raise our thoughts so high. It is called a slowness of Heart in us, *Luke 24. 25. Then he said unto them, O fools, and slow of heart to believe all that the prophets have spoken!* Inasmuch as Christ says, *John. 5. 43. I am come in my Fathers name, and ye receive me not: if another shall come in his own name, him ye will receive; if another come in his own name, him you will receive, any but me you would accept.* Wisdom is too high, too far above, so out of reasons reach, to believe it as it is to be believed, so that though the folly that is in us makes us believe every vain promise else of our hearts, every Fable, *Prov. 14. 15. The simple believeth every word: but the prudent man looketh well to his going,* we will not believe firm, and solid truths, Wisdom is too high for a Fool, and Men are loth to extend their Eye-sight to see so far off; it wearies, and dulls them, and therefore though we see we can scarce believe, though signs be wrought, *John 12. 37. But though he had done so many miracles before them, yet they believed not on him.*

3. These spiritual Truths are contrary to a Mans Heart, and Ways, and Course; now self-love being in the Mind and Understanding, it keeps it off from assenting to what it apprehends evil to it self. Now to believe there is a God, and a Hell, &c. are contrary to it. For he is a Judge, and therefore Men liked not to receive the Knowledge of him, and believe him not, *Rom. 1. 28. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient: so 2 Thes. 2. 12. this reason is given why they believed not, because they had pleasure in unrighteousness, 2 Thes. 2. 12. That they all might be damned, who believed not the truth, but had pleasure in unrighteousness.* As Love makes us credulous, *1 Cor. 13. 7. Beareth all things, believeth all things, hopeth all things, endureth all things,* we believe good of those we love, so self-love renders us incredulous; therefore Christs says, though I tell you, you will not believe, *Luke 22. 67. Saying, Art thou the Christ? tell us. And he said unto them, If I tell you, you will not believe.*

4. Unbelief was the chief of Mans first sin, their first miscarrying was not believing Gods Word, and therefore they especially wounded our Nature with unbelief, and faith being extinguished, the contrary principles have come to possess the mind, *2 Cor. 4. 4. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious gospel of Christ, who is the image of God, should shine unto them.* Satan hath power to blind their Minds with contrary Principles.

*What are the principles of Godliness which a wicked Man believes not.*

**N**OW the main Principles of a Godly Life which the Heart of Man believes not, and the contrary Principles to them, which do sway and prevail with the Heart are sundry and diverse.

1. We naturally believe not that there is a God ; but the contrary, for this I produce not this place only, but the tenth Psalm, where we have the same truth laid down, yea, and that as the spring and source of all those villanies and oppressions, which there are reckoned up. He speaks in that Psalm of Great and Potent Oppressions and Politicians, who see none on Earth greater than themselves, none higher than they ; and think therefore they may *impunè* prey upon the smaller, as Beasts use to do, and in the fourth verse ; This is made the root and ground of all that God is not in all his thoughts, *Psal. 10. 4. The wicked through the pride of his countenance will not seek after God : God is not in all his thoughts*, the words are diversly read, and all make for this sense: some read it. *No God in all his crafty presumptuous purposes: others, all his thoughts are, there is no God.* The meaning whereof is not only, that among the swarm, and croud of thoughts that fill his Mind, the thought of God is seldom to be found, and comes not in among the rest, which yet is enough for the purpose in hand ; but farther, that in all his projects, and plots, and consultations of his Heart, ( the first reading of the words intends ) whereby he contrives and lays the plot form and draught of all his actions, he never takes God or his Will into consideration, or consultation to square and frame all accordingly ; but proceeds, and goes on, in all, and carries on all, as if there were no God to be consulted with. He takes not him along with him no more than if he were no God, the thoughts of him and his will sways him not. As you use to say when a combination of Men leave out, some one, they should advise with, that such an one is not of their Counsel; is not in the plot : so nor is God in their purposes and advisings, they do all without him. But this is not all the meaning, but farther, all their thought is, that there is no God. This is there made the bottom, the foundation, the ground work and reason of all their wicked plots, and injurious projects, and deceitful carriages, and proceedings, that seeing there is no God, or power above them to take notice of it, to regard or to requite them ; therefore they may be bold to go on. That whereas *Solomon* says in that very case there is a higher than the highest regardeth it, *Eccles. 5. 8. If thou seeest the oppression of the poor, and violent perverting of judgment and justice in a province, marvel not at the matter : for he that is higher than the highest, regardeth, and there be higher than they.* They think not so, *v. 11. of that tenth Psalm, He hath said in his heart, God hath forgotten: he hideth his face, he will never see it.*

Enemies on Earth he sees none can do him any hurt, *all his distressers he puffs at them*, and then vainly imagining that there is no God, he thinks that he may go on presumptuously, for, says he, I shall never be removed ; and tell him of Gods Judgements, why if there be no God, what need he fear any, he is far enough out of their Gun-shot to reach him, *they are far out of his sight, v. 5. His ways are always grievous; thy judgments are far above out of his sight: as for all his enemies, he puffeth at them.* That is, he sees them not, as we do not things that are high and far above us; and he wanting Faith, which is the Optique Glasse of things not seen, he believes them not, and that he believes this great fundamental error, *that there is no God*, you may see by all his Thoughts and Ways, they declare that he thinks *there is no God*, that this is the sum verdict they give in, they speak and declare so much, and if this Principle be laid in mens Hearts ( as you see it is ) then no wonder that they are

are so wicked, for if there be no God, there is not, nor can be any sin, and then no Judgment, and then Men may do what they will. *Quod libet, licet his.* As when there was no King in *Israel* every Man did what was good in his own Eyes, so when Men think there is no God, their own Lusts are their Laws, and Riches and Preferments their Gods, and gain in all these is all their Godliness.

Or 2. If Men be sensible there is a God, and so come to have some respect to him in their actions, yet all those glorious attributes wherein he hath represented himself to us, as Principles of our obedience to him, they believe not, indeed, and in truth, and this is the ground also of all their impiety.

1. They believe not really, that he is a God omniscient, and sees and regards us in all. Though Men profess this, yet when they come to commit secret sins, their Hearts think not so, for contrary thoughts are the ground of their impiety. And this very thing God who searcheth the Hearts hath revealed to us the Antients of *Israel*, the Rulers in *Israel*, Ezek. 8. 9, 10, 12. *And he said unto me, Go in, and behold the wicked abominations that they do here. So I went in, and saw, and behold, every form of creeping things, and abominable beasts, and all the idols of the house of Israel portrayed upon the wall round about. Then said he unto me, Son of man, hast thou seen what the ancients of the house of Israel do in the dark, every man in the chambers of his imagery? for they say, The Lord seeth us not, the Lord hath forsaken the earth, who know God, and all his Attributes, they Sacrificed in secret to Idols, whilst they professed the true God openly; and what is the cause of this? God gives this as a reason, for they say, The Lord seeth us not. That thou shouldst commit uncleanness in secret, thou wouldst not do afore a child, or tell that lye, thou wouldst not have discovered or known, is it not from this Principle emboldning thee; God sees me not? would Gehazi have told that lye, which he did, if he had believed the Spirit of his Master went with him? would Men in secret lay plots to overturn Churches, and States, and Societies, to oppress Gods People, to advance themselves, if they believed God to be Wiser than themselves, or that he did see them, and delighted to shew his wit in confounding them? Isa. 29. 13, 14, 15, 16. Wherefore the Lord said, 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 precepts of men: Therefore behold, I will proceed to do a marvellous work amongst this people, even a marvellous work and a wonder: for the wisdom of their wise men shall perish, and the understanding of the prudent men shall be hid. Wo unto them that seek deep to hide their counsel from the Lord, and their works are in the dark, and they say, Who seeth us? and who knoweth us? Surely your turning of things upside down shall be esteemed as the potters clay: for shall the work say, of him that made it, He made me not? or shall the thing framed say of him that framed it, He had no understanding? God speaks there of those that did profess him, and call upon him, v. 13. Wise Men whom God would confound in their Plots, v. 14. The Wisdom of the Wise shall perish, for v. 15. they digged deep to hide Counsel from the Lord, their Gun-Powder-Plots and Underminings are in the dark, and they look round about them, and they discern none that sees them, and therefore they say, Who sees us, and who knows us? Psal. 10. 11. He hath said in his heart, God hath forgotten: he hideth his face, he will never see it. Psal. 94. 7. Yet they say, The Lord shall not see: neither shall the God of Jacob regard it.*

2. If Men believed the Greatness and Sovereignty of God, and power of his Wrath, would they fear the fury of the oppressour daily, as God complains, *Isa. 51. 12, 13.* them that can kill but the Body, yea, that cannot do that neither long, or often, for he is one that shall die, and then have no longer power to hurt, and he before may have his Horns cut short, may be blasted and wither as the Grass, and his Spirit cut short, so as where now is the fury of the oppressors, wilt thou fear him says God there, and doest thou forget the

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3. Men do not believe he is so great and terrible a God as they profess him to be; For would they then come with loose, irreverent, scattered and careless thoughts into his presence, and offer the Sacrifice of Fools, if they believed he were in Heaven, and they on Earth; That is, that there were such a distance and infinite disproportion between God and them, would they offer the Blind, the Lame; such Prayers as neither their understandings are intent upon, nor their affections? If they believed he were so great a King, and his name so dreadful, they would not come into his presence so negligently, you would not do thus to your Governours, says God, *Mal. 1. 8. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governour, will he be pleased with thee, or accept thy person? saith the Lord of hosts,* that is, if you believed my Greatness as you believe their power and Sovereignty over you, you would bring other Hearts, and Sacrifices into my presence.

And in *Ezek. 5. 3.* God puts them in mind of his Greatness to rectifie this their slighting of him, implying therefore necessarily thereby, that the want of the belief of this was the cause of their careless, and irreverent Worship, *Ezek. 5. 3. Thou shalt also take thereof a few in number, and bind them in thy skirts.*

So also in *Isa. 5. 13.* (as I shew'd under the last Head) the reason why Men fear the fury of Great Men, when they oppress them, or command one thing, and God another: is, because they forget his greatness, and believe it not, who art thou, says God there, who fearest the fury of the oppressour, who yet is but a Man, who can therefore but kill the Body? and a mortal man too that must dye, as well as thou, and it may be before thee, or who however hath no longer power after his death to hurt, and whose power may be blasted ere he dies, or if not, yet his fury may cease towards thee; and his Spirit be cut short; for says God there, *where is the fury of the oppressour?* that is, thou seest it comes to nothing often, and that all their threats vanish; why is it then says God thou forgettest me, thy Maker? Who therefore am able to destroy all that is in thee, both Body and Soul, for I made both, who am the great God who hath stretched forth the Heavens, &c. when I tell thee *I am he that comforteth thee,* and will back thee, and bid thee not fear, *v. 12.* How comes it thou fearest them more than me? It is because thou forgettest me, and my greatness, for therefore he puts them in mind of it; and that it is so, it is evident: For if one whom thou apprehendest greater than thy oppressour, who is able to over-rule, and oppress both him and thee, should but say as much as God doth, thou wouldst dread thy former oppressour no longer, and therefore this shews that thy fearing him is because thou believest not Gods Greatness.

4. If they believe that God doth see and is able to punish, yet Men think him a God slack, and careless and regardless of their ways, and not so certain, and sure, and just an avenger, as they profess he is, that is another Principle in their Hearts, which is a ground of their impiety, *2 Pet. 3. 4, 9.* And

And saying, Where is the promise of his coming? for since the fathers fell asleep, all things continue as they were from the beginning of the creation. The Lord is not slack concerning his promise, (as some men count slackness) but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. God deferring his coming to punish, Peter says that God herein is not slack, as men count slackness, implying that Men indeed do think so, and they interpret his long-suffering slackness, and they say in their Heart God, will neither do good nor evil, as if he regarded nothing, Zeph. 1. 12. And it shall come to pass at that time, that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. Hence they think, that they may do what they will for all him; for as they look for little good from him, but only in the Creatures, so they look for little hurt from him, he will do neither, say they. And hence now their Hearts come to be set upon evil, Eccles. 8. 11. Because sentence against an evil work is not executed speedily; therefore the heart of the sons of men is fully set in them to do evil. This Principle is not only the ground why they venture upon many evil acts again and again, but of a bent and resolute and fixed purpose in mind still to go on in evil courses, so in Psalm 10. when the sinner had often sinned, and had heard nothing of it. He thought God regardless, he hath forgotten it, saith he, Psal. 10. 11. and as he hath done so he will do, and he will never requite it, he minds not these things.

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5. Men think in their Hearts that God is like to them, that if he be such a God of Judgment as it is said he is, certainly it is to those, that are different from him; but certainly he is a God of the same mind and judgment with us, and look what pitch of Obedience and Religion pleaseth us, pleaseth him also. He is not so strict as Men make him; so Mal. 2. 17. they reasoned and put this Dilemma on him, which strengthened them in their courses, Mal. 2. 17. Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil, is good in the sight of the Lord, and he delighteth in them; or. Where is the God of judgment? they say, every one that doth evil is good in the sight of the Lord, that is, though a Man doth evil, i. e. is given to some ill course, be a Worldling, or a Drunkard, or a Swearer now and then, yet God is not so strict a God as you make him, he may be in his favour for his good meaning, for God looks to the Heart: Or if not so, (for 'tis a Dilemma) where is the God of Judgment? that is, either he is a God thus favourable, or else, not such a God of judgment so holy, and so severe as you Prophets make him. For we see not, nor find him to be so; where is the God of Judgment? The truth is, you have wearied him, says the Prophet, that is, tir'd out his Long-suffering which he hath been exercising all this while; so in Psal. 50. The very ground, and spring of that prophaneness and lewdness in the Hypocrites Heart and Life, (who thought though he was an Adulterer and a Slanderer, yet he pleased God by his Sacrifices) was this thought, (says God) that I was like to thee, Psal. 50. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such an one as thy self: but I will reprove thee, and set them in order before thine eyes. That is, thou thoughtest me a God, who if he were to live and converse on Earth, would suite himself with thee, justifie thy courses, and approve all well.

6. Men Naturally believe not the Word of God, neither the Promises nor Threatnings of it. It was the ground of the first sin that ever was committed, Hath God said you shall dye? Gen. 3. 1. he made a question of it to her, and she began to stagger, because a Creature subsist, and yet call Gods Word into question, and therefore she thought she might eat and live also. And as it was the ground of the first sin, so of all ever since; for if Men believed the Word, and Writs we serve upon their Consciences here out of the Word; (when they know themselves) as they do the Writs that come out of Courts, and Attachments from the King, or others; it would make them fear and tremble, and put a stop to their courses. Would the Swearer be so loud if

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The Rich Man in Hell, *Luk. 16.* whose Brethren lived in the bosom of the Church, and heard *Moses* Read and Preacht: and all the Promises and Threatnings which in *Deut. 28* and elsewhere are made, yet he feared they would come to Hell; why says *Abraham* they have *Moses* and the Prophets, to tell them, and testify to them aforehand, a cloud of Witnesses more likely to persuade than if one should come from the Dead. But they would not be persuaded, the Rich Man thought by them, for he had woful experience of it in himself, for when *Abraham* says, Let them hear them, nay, says he, but if one come from the Dead they would repent. Nay, says *Abraham* again, if they believe not *Moses* and the Prophets, neither will they be persuaded by one rising from the Dead. The reason Men Repent not is because they are not persuaded. *Luk. 16. 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. The word is *πειθίζω*, that same word is used to express the persuasion of Faith whereby we believe things are, *Heb. 11. 13.* These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them and embraced them, and confessed that they were strangers and pilgrims on the earth. Having seen the promises afar off, they were first persuaded, that is, of the truth and reality of them, and then applied and embraced them, now then his Brethren would not so much as be persuaded of the truth of the Threatnings, and *Moses* and the Prophets would not sink into them. Thus Christ also tells the Jews. *John 5. 46, 47.* For had ye believed *Moses*, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words? Ye believe not *Moses* his Writings (says he) not in earnest, so as to be guided by them. The cause of all the murmuring in the people of *Israel* so often, and that they hearkened not to his voice, and despised the promised Land was, they believed not Gods Word, nor the truth and faithfulness of it, *1. Isa. 1. 24, 25.* Yea, they despised the pleasant land: they believed not his word: but murmured in their tents, and hearkened not unto the voice of the Lord, and they in *Heb. 4.* are made a Type of all Unregenerate Men, who believe not the promises of Heaven, for still you shall find their Unbelief there mentioned, and they failed not only in the application to themselves that they should not enter, but of the truth it self the seriousness of Gods meaning in it, as appear'd by the story. You know who it was, even wicked *Abaz*; who refused a promise and a sign when it was offered him, *Isa. 7. 10, 11, 12, 13.* The reason was he was loth to take that course of trusting and depending upon a promise, to go that way to work, he not only distrusted but refused Gods bond, would not take it, though God offered a sign and seal to it; and as for promises so for threatnings, how do men slight them? *Jer. 17. 15.* where is the Word of the Lord? Let it come now, as also in *Isa. 5. 19.* That say, Let him make speed, and hasten his work, that we may see it: and let the counsel of the holy One of *Israel* draw nigh and come, that we may know it. A parallel place to it, let him make haste that we may see it, they speak it in a daring desperate Unbelieving manner, he hath threatned long, let him come, we would fain see it once. Thus that oppressor too in *Psalms 10. 5.* behaves himself; as for Gods Judgments, of all else he fears them least, they are far out of sight, so as he can't see them, and if he doth, they seem small as stars do, he cannot believe they are so great.

6. Men believe not that there is a World to come, wherein evil men shall be punished and godly Men rewarded, nor a day of Judgment, nor a Resurrection. You think you believe all these things, well enough, they are in your Creed. *Martha* she professed she knew her Brother should rise in the Resurrection of the last day, *John 11. 24.* *Martha* saith unto him, I know that he shall rise again in the resurrection at the last day, but yet Christ saw her Faith staggering, in the truth of this indeed and in truth, else he would never have after that profession posed her so in her Creed, and Catechised her again, in this

this general article, whosoever liveth and believeth in me shall never dye, believest thou this? *v. 25, 26. Jesus said unto her, I am the resurrection and the life: he that believeth on me, though he were dead, yet shall he live; and whosoever liveth, and believeth in me, shall never die. Believest thou this?* she had said it even now, and yet Christ asks her again if she believed it, though had she believed it, she would not have thought her Brother could not be raised now, because he stank; Christ tells her, that she did not believe it, as he had said and intimated to her, *v. 40.* yet she had some faith. How much more is this true in Wicked Men, whose not believing the World to come is the cause they take out their fill here? That speech of the Jews, *Isa. 22. 13. Let us eat and drink for to morrow we shall die,* is interpreted and applied by the Holy Ghost to the Resurrection, *1 Cor. 15. 32. If after the manner of men I have fought with beasts at Ephesus, what advantageth it me, if the dead rise not? Let us eat and drink, for to morrow we die,* because they denied that in their Hearts, and any life hereafter, therefore they thought it was best to take it out here, and that it was folly to do otherwise. Thus also the Rich Man did, who is put in mind of this his Atheism in Hell, *Luke 16. 25. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented.* Remember thou receivedst thy good things in thy life time; that is, all the good things thou didst look for, or expect. And he acknowledgeth as much in that he would have *Lazarus* go, and testify to his Brethren that there was another World, and a place of Torment. He knew the want of belief of this brought him thither, and therefore prescribes it as a remedy to prevent their coming; and this in like manner in *Mat. . 14.* is made the cause of their neglect of holy duties and seeking God, *You say it is in vain to serve God, and what profit is there in keeping his Ordinances?* there is no reward for the Righteous, nothing to be got by it, they could see none here, and much less did they look for any hereafter, what good will it then do us? say they, and now therefore we call the proud happy, say they, and the presumptuous that carry the World afore them, and for whom the World was made, seeing happiness is only to be had here, and that wicked Men are advanced, *v. 15.* and they seeing this, they said in their Hearts there is no reward, and thought there was none to come neither. And yet they scarce discern'd their unbelief of this future state (as many such speeches are to be interpreted) for they said, wherein had they spoke against God, *v. 13. Your words have been stout against me, saith the Lord: yet ye say, What have we spoken so much against thee?*

And that this is a principle in Mens Hearts that guides them thus, and that also upon the same ground, is evident by that of *Solomon* in *Eccles. 9.* he had shewn in *chap. 8.* how that the wicked are rewarded with the work of the Righteous, that the Righteous are unprosperous, and *è contra,* and in *v. 2.* of *chap. 9.* How here one event was to all, *Eccles. 9. 2. All things come alike to all, there is one event to the righteous and to the wicked; to the good, and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an oath.* And he says there was no greater evil than this, for the event and issue of this Gods dealing was, that thereby the Hearts of the Sons of Men was full of evil and madness, whilst they live, and it is the occasion they go so many of them to Hell when they dye, and why because Gods dealing thus engenders such thoughts as these, that whilst a Man lives there is hope indeed of some good and happiness, but in the World to come there is no recompense to Godly courses, which they express by this proverb; that a living Dog is better than a dead Lion, *v. 4. For to him that is joyned to all the living, there is hope: for a living dog is better than a dead lion,* that is, the meanest condition of men here is better than the best hereafter, they have then the best hereafter, so as they had rather be a rustick clown now, than a King in Heaven, they have no knowledge of hereafter and knowing they shall dye, think 'tis best taking it out here. They believe there is no reward hereafter, unless it may be, to be spoken well of for a while, they saw that, but no other, and that is soon forgotten;

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forgotten, and therefore they are set upon evil here, and here they prepare only for this World, and this though they know they shall dye, not young Men only who may hope to live long, but old Men also, when they know they cannot live long, and have a foot in the Grave, yet they are most worldly; whence is it; is it not from this principle that they think not of any reward beyond this World, which Gods dealings confirm them in? I have known those persons who have had this distinct thought in their minds, that let them but have their pleasure here, and let God keep Heaven to himself, so he would not damn them. Thus that Cardinal said, that he would not lose his portion in *Paris* for that in *Paradise*.

Did we believe but these first principles as we do other things of like nature in this World, we would be other Men; did we believe there were another World after this, in which we must live for ever, as all profess they do, men would not take up their rest here, they would not lay out all their Money, that is, their endeavours, time, and care, upon the settling and assuring a happy condition here, and spend no thoughts or time to provide all necessaries and friends in the World to come. We see that Men who believe they shall shortly go into another land, send their goods thither, and care not how things go at home, as you do not, when you know you are to remove into another House, and your Landlord hath given you warning. And yet now God gives you warning by sickness to dislodge from this World, why do you not then look out for another House and better Habitation, why are your thoughts, and care still employ'd to repair the decayed House, which you are leaving. But the truth is, men believe it not, so *Solomon* tells us, *Eccles. 3. 21. Who knoweth the spirit of man that goeth upward, and the spirit of the beast that goeth downward to the earth?* which is not the speech of an Atheist, but of *Solomon* complaining that none believe it or know it, but think all befalls a Man and a Beast alike; Mens works shew, that they do not heartily believe death, and Judgment, for if Men did believe the shortness of their time to get Grace in, when they are old, as Men believe the shortness of the time when the Sun grows low, they would not defer, to make their calling sure; did men believe that all the Seed they sow to the Spirit, all the prayers they make, and good they do, will come up again in a full crop of reward at the great Harvest of the World, and that as they Sow they shall Reap, as Husbandmen do believe, when they cast their Corn into the ground, they would sow fewer sins and more good duties, and more good speeches, but men think all cast away, because it comes not up presently, *Mal. 3. 14. Ye have said, It is vain to serve God: and what profit is it, that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts?* If men believed that in parting with credit, wealth, &c. they should have an hundred fold, as they believe if they put their money out, and venture it with such a Company they shall gain half in half; if men believed this as the other, they would certainly venture all for Heaven; if men believed evil times were coming, and that these times would cause judgments, (as you believe Winter will come when Summer is gone, and so lay up provision and provide Winter suites) you would provide for such a great, and terrible day.

C H A P. VI.

*Some objections answered. In what sense it may be affirmed that all wicked Men are Atheists. That wicked Men are wanting in giving a hearty assent to the first Principles, and fundamental truths of Religion, as well as they are defective in the application of them to themselves.*

**T**Here are some objections, which may be urg'd against the Truth of the Doctrine, which I have deliver'd, which I now come to answer.

*Object.* If these sayings were in Mens Hearts, then all Men should be Hereticks and Atheists; and besides, do not all profess the contrary Principles, yea and not only so, but assent to and contend for all those, particular truths which are deduced out of them, and zealously defend all those branches of our Religion which spring from them?

To all which I briefly answer;

First, Whereas you say all should be Hereticks; I answer, that there is a twofold Atheism and Heresie, one direct and professed, conceived and expressed in so many words contrary to these principles, and there are few such; but then there is an Atheism is indirect, and manifested but by way of consequence, when that is yielded to by the Heart, which overthrows what a Man hath own'd, and assented to in his mind; and so many deny God in their works, *2 Pet. 2.1* *But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction.* So as what in words they yielded unto, they in deed and in truth deny again. We may say in this case as Divines do of Papists, who though in words they do profess Christ, and assent to all the Articles of the Creed, yet withal they admit and hold such opinions to uphold their cursed practices, as do deny him to be come in the Flesh, *1 Joh. 4. 3.* *And every spirit that confesseth not that Jesus Christ is come in the flesh, is not of God: and this is that spirit of Antichrist whereof you have heard that it should come, and even now already is it in the world,* and therefore their assenting to this truth that Christ is come in the Flesh, doth not free them from being Antichrists, and to be justly called so, yea, and as justly as the Jews are: for they do strip him of all the ends he came into the World for. Thus though Men assent to this truth in direct terms propounded, that there is a God and a World to come, yet seeing they yield to such courses as cannot stand with a true assent thereto, therefore they may be termed Atheists and Hereticks in that sense, as the Papists are called Antichrist, who are they that in *Rev. 11. 1.* are to tread down the Holy City forty months, and possess the outward Court of the People, that is, the profession of the Church. They are notwithstanding called Gentiles, *Rev. 11. 2.* *But the court which is without the temple leave out, and measure it not; for it is given unto the Gentiles: and the holy city shall they tread under foot forty and two months.*

And whereas second, It is said Men profess these principles; I answer, there is such an assent given to these truths as shall cause a Man to profess them, for that you do being carried away with the common cry of all those you live amongst; as they believed for the saying of the Woman, *John 4 39.* so you

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take them for granted and never question, being brought up in them and taught to say so, and because they are universally received; just such an assent it is as the Turks have to their *Alchoran*, and therefore as they, so we profess these things as true; and look as the stream riseth no higher, than the Fountain, so doth this assent, as it is engender'd by common opinion in Mens minds, so it ariseth to common confession. But now when a Man shall be put upon all those practices, which are the necessary consequences of those principles, to alter all a Mans Course and Life upon these grounds that there is a God, and that he is a rewarder of those that seek him, herein Men fall short, for these principles have not interest enough in the Heart to prevail so far.

And therefore thirdly, As from common opinion, and general consent Men receive these principles, they do in like manner assent to all the branches of Religion which spring from them, to all the consequences of speculation, and doctrine which are thence deduced, and think them true for their concatenation, and linking together, and harmony, and correspondency one with another, and so out of those principles contend for them, and accord to them, reason for them, and say if these be true, then are these likewise. As many Mathematicians do for *Copernicus* Demonstrations which were framed and rear'd upon this that the Earth moves and the Heavens stand still, wherein yet he makes all the Phenomena of Sun, Moon and Stars good upon that supposition, and yet the first principle it self not being fully believed nor prov'd and evidenced to a Mans mind, but the contrary, a Man would not venture or hazard much upon the truth of them all; no more will Men for the truth they profess they believe, because they stagger in their belief of the principles themselves, which are to be apprehended by faith, and then all that are built on them, are so too. But otherwise men will not dye for them, and hold them fast as their lives, and part with all for them, nor do they frame their lives to them, so as though they yield to all the consequences of them of speculation and doctrine, yet not of practice, which those put them upon.

*Object.* 2. But you will in the second place further object, That Men will say, they have laid their Ears to their Hearts, but yet they never heard them say so, they never had such distinct contrary thoughts come into their minds, surely if there were such principles and sayings which do thus guide all their lives, they should know them, but on the contrary, thoughts that there is a God, &c. do often fill their minds, and are frequent with them and come in when they are about to sin.

I answer, That Men may verily think they believe these things and perceive no contrary thoughts, and yet indeed do not believe them, nay the contrary sayings shall yet be the chief engines that do turn their Hearts about, and all the Wheels of them.

For 1. There is a clear instance of it in *John* 5. 45, 46, 47. *Do not think that I will accuse you to the Father: there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses, ye would have believed me: for he wrote of me. But if ye believe not his writings, how shall ye believe my words?* The Jews they thought they believed *Moses* well enough, for Christ says they trusted in him, and thought his writings the Word of God, so as they put confidence in them, yet says Christ it is evident you do not believe his writings, for you would then believe me also, but because that cannot stand with your Lusts and greatness, you will not do it, v. 44. *How can ye believe which receive honour one of another, and seek not the honour that cometh from God only?* The consequences therefore of believing *Moses* writings they yield not unto, as indeed wanting true belief of them, and of their truth.

And secondly, You must know that these principles of Atheism, discover not themselves in direct opposite thoughts much, which you may take notice of;

of; for they say little to the contrary, of the great Truths of Religion, but work underhand to the contrary; you hear them not disputing against the truth in the Schools, of your speculative understandings, no there the Word of God is heard, and they are silent there, but at the Court of the Heart, there they plot and act, and procure all acts that pass, all a Mans deeds to be clean contrary, These possess the Ears of the will, and affections, and so slyly guide all, and carry all afore them. And herein lies the very depth of the Hearts Deceitfulness, which *Jer. 17.* the Prophet say, no man can know. They say in their Hearts there is no God, 'tis added, in the Heart, to note out the secrecy of it. Why but you will say, if they be so prevalent, we should know and discover them: I answer, the Heart is deceitful who can know it?

For thirdly, Yet further to clear this to you, you must know, That the first principles whereby our minds are guided in judging of things, are seldom or never drawn out into actual thoughts by themselves, so as you may view them alone. And if in any thing the hearts deceitfulness is discover'd it is in this, that all things should be thus carried in the Heart, and yet the chief Agents and Principles never appear.

For first, those first principles wherewith our minds being fully possessed, are guided by them, are seldom or never drawn forth and formed into explicate distinct actual thoughts; so as to consider them apart by themselves, and yet implicitly, they have a hand in all a Mans actions, so as a Man hence comes seldom to take notice of them. For example now, this is a common principle; even Children are guided by, That the whole is greater than one part; therefore bring half an Apple to a Child, and a whole one, to chuse, and he takes the whole, and refuseth the half, his Mind being guided by that principle; and yet he hath not that thought drawn out by it self, that the whole is bigger than the half, therefore I will chuse it; yet that is in his mind that doth it. So now this is a principle that all the World in sinning is guided by, that there is no God, but the meaning is not, that when Men sin, they have such an actual explicate distinct thought by it self, no, and yet but for such an one in the Heart Men would never sin. Even also as Men that speak Latin, the rules they make it by, they seldom think of them, and yet one that heard them, would say surely their minds are guided by such rules in all: So when Men produce such deformed actions of sin and wickedness, though they have not this thought still in their eye and view, There is no God, &c. yet he that sees their actions would say, that all these actions argue such principles to be in their Hearts; they are inbred there, and by them Men are guided in all, so as if you would resolve all your actions into their first principles you would say it were so. So when in *Psal. 10. 4.* it is said as some read it, that all his thoughts are, there is no God, the meaning is not that he actually thinks explicitly of nothing else, but virtually all his thoughts are so. So as these principles are as a spring in a Watch, which moves least it self, yet the force of it doth all: *Movet, Quam ipsum sit immobile.*

And secondly, As first principles move thus unseen, so the acts of unbelief also. For as the acts of Faith are most secret, and yet most strong and powerful, so are the acts of unbelief: Faith being the bottom and foundation of all Graces, it lies like an Anchor under Water, or as a Foundation under Ground; as it is of things not seen, so also it self is a thing least seen, and discerned, and is mostly seen but in the effects, and so therefore it is distinguished and discovered to us in the Word. How many do believe, and yet we discern no faith in them? how do we Walk by it, Live by it, Pray, Preach, Work in our callings by it, so as all good works are the fruits of it, and yet we have not distinct immediate thoughts of justifying faith in all these? Nothing so secret as the acts of Faith, what a do is there among Godly men what should be that act that justifies, and what should be the ground of it, &c. and yet all have it, and yet it is not discerned: Now as it is in the bottom grace of all the rest, so it is in the bottom corruption of all the rest, unbelief, it is the root of all,

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and therefore it is under ground, it doth all, hath an influence into every action, and yet we discern it not, but we see such a thing is in our Hearts rather by the effects, than otherwise, as we do faith also, and the bottom of corruption, is much less discernable, than the foundation of Grace ; for Grace is light, and discovers it self, but corruption is darkness, and if the Heart be deceitful who can know it? then certainly, what lyes at the bottom of all is least discernable, and so unbelief doth.

Why but you will say, we have many distinct thoughts to the contrary, *viz.* that there is a God, many considerations which aim to curb us, because there is a God, and a Hell.

I answer, 1. That as in a believer, there often come in a thousand objections against his Faith, and his Heart is filled with doubting thoughts, and to his thinking with nothing else, when yet secretly Faith works in all its actions against them, and the acts thereof which are not discerned, do prevail with his Heart still to go on to obey God, and cleave to him, and to fear him, more than all those doubts that keep a noise, can prevail to the contrary.

I have told you of an estate of Men, who walk in darkness, and have no light, yea Souls that will complain that they call all into question, whether there be a God, or the Scriptures be true, or themselves in Gods favour, and they have no thought in view, but such as causes them to doubt of all these, and yet even they walk more closely with God in such an hour, than when they are freed from all these, and thereby they shew that they believe these truths, even when they seem to deny them, which they could not do, but that faith, and the principles of it work the most strongly in them. When Faith says least, it often doth most.

So on the contrary in Men whose Hearts are fill'd with many convictions from the light of nature, and the Word, that there is a God, and a Hell, and such thoughts Glare in their Eyes, yet secretly the unbelief of all these prevail, and have a greater Hand in their Hearts, and they by reason of the other more glaring Light discern it not.

But you will say how can these two stand together in the Heart? I answer you out of this Psalm; This you may see in this very Psalm, the Psalmist confidently affirms, that wicked Men say there is no God, you see in the 1. v. Now because men would object, and say, how can that be; have not Men knowledge that there is a God, and many serious thoughts about him? yes, says he v. 4, 5. he makes there the objection himself, and says, they have, and that such knowledge, as awes them and terrifies them often, there is their fear, for God was in the Generation of the Just. So even the Gentiles knew God, when yet they glorified him not as God, and therefore the Apostle adds, that the fruit of all this was only to leave them without excuse. So that though there be such light and sparkling thoughts in the mind, yet it is not so powerful as the contrary darkness and unbelief, which doth not only stand together with it in the same Heart, but prevails more than it, and still they are corrupt for all that, the one, *viz.* the Knowledge of the Principles of the Truth only so prevails, and wins but so much ground as to give warning of the contrary detestable falsehoods, so as they shall be without excuse, and therefore it speaks loudest, for it can do nothing else but speak, but the other doth all, and gives Law to the Man.

But you will ask; may two such contradistinct Principles be in the Mind at once?

I answer yes; yea and the Psalmist himself affirms so much in this fourteenth Psalm, For when as he had said in first *verse*, That the Fool says in his Heart there is no God, he notwithstanding by way of prevention of this  
very

very objection grants that they have knowledge, and many sad and serious thoughts and apprehensions of God and his Wrath, so *v. 4, 5. Have all the workers of Iniquity no knowledge? who eat up my people as they eat bread, and call not upon the Lord. There were they in great fear: For God is in the generation of the righteous.* Have they no knowledge? There is the Objection: Yes, says he, there is their fear, for God is in the Generation of the Just; that is, God discovers himself to their Consciences, not in his Works only, but in his people, whom they oppress, and in his Ordinances, which in their Congregations they are conversant about, and that fears, and awes their Consciences often; yet so, as still this knowledg doth not exclude, but that in their Hearts the contrary principles remain still, and sway them, whence all their corrupt actions spring. For according as these two contrary principles have place in their Hearts, accordingly have they contrary effects in their Hearts also for these principles of Atheism, having the chiefest interest, and being deeplier rooted, do still guide, and sway all in the Heart; but the other have not that firm rooting in the Heart, so as to sway all in it, yet prevail so far as to make them without excuse, *Rom. 1. 20.* and to awe them in their evil courses, to which end they are plac'd there. And because these contrary serious apprehensions of the God-head cannot prevail, therefore they are more clamorous than the other, and seem to be more busie, and make most noise, being opposers of the other and contesting against them, and yet are oppressed by the darkness in the Heart, and therefore do seem to cry loudest.

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If then there be in the Heart such unbelief of these first principles, then when any Man is converted to God, a Man must have a new work of Faith wrought in him, a new peculiar light from God whereby to apprehend, and to assent to these first principles anew, as if he had never yet believed them. You that live in the bosom of the Church, you take all these things for granted, and think you need learn them no more, you having learnt them at first; but I tell you, when Faith once comes into your Hearts, these ordinary common things you knew before, are all new to you, and you give a new assent to them. So says the Apostle, *Heb. 11. 6.* He that cometh to God must believe that he is, and that he is a rewarder of those that seek him, and what kind of Faith doth he speak of there, wherewith he that cometh to God must believe those generals, he speaks of that Faith which is peculiar to Gods Elect, whereby the Just do live, to work which is a work of power, as great as to create the World. This I prove to you, by the coherence and scope of the Apostle. In the 10th chapter, he had said at the 38, and 39. *v.* that the Just do live by Faith, and that they that want it do draw back, but we are not such, for says he, we are of them that believe to the saving of the Soul, and then after a general definition of it, he shews what acts this Faith puts forth, he tells you that by this saving faith, we do not only believe in Christ for Salvation, but by it we also believe the World was made, *v. 3.* by it we believe that God is too, *v. 6.*

But you will further object that it is not unbelief, of the generals, and first principles that wicked Men fail in or want, which is the cause of the corruption in their lives. For *James* says of him that hath no works, that he believes there is a God, and so do the Devils; *James 2. 17, 18, 19. Even so Faith, if it hath not works, is dead, being alone. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well: the devils also believe and tremble.* But they fail in not applying by Faith these generals, to believe and rest on God as their God. They believe there is a Hell, but they fail in not believing and applying the threatnings to themselves that they shall go thither, as in *Rom. 1. 32. Who knowing the judgment of God, (that they which commit such things are worthy of death) not only do the same, but have pleasure in them that do them. Rom. 2. 1. Therefore thou are inexcusable, O man, whosoever thou art that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things. He knew in general the judgment of God, but thought he should escape it.*

For



For answer many things are to be considered and laid together.

1. That indeed it is most true, that besides a bare naked belief of the generals, special faith and application is to be made, and therein lies the very life of faith; whereby I believe not only that there is a God but I believe in God. 'Tis the Papists error to think otherwise; and therefore there are three things required to Faith, 1. To understand the promise; but that is not enough that they know them, but 2. It is necessary to assent to the truth and goodness of them, and 3. Then to embrace them or apply them to themselves, *Heb. 11. 13. These all died in faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth.* For as ere any conclusion can be drawn in reasoning, there must be a major and a minor Proposition, so to make up the act of Faith, and to bring forth those holy fruits, which are the consequences and conclusions of it in mens lives, that Faith may be a working Faith, it is necessary there be an application of generals to themselves.

2. It is also true that wicked men do more commonly and more easily give some kind of assent to the generals, as that all such and such threatenings are true, when they cannot endure application, no not the thoughts of it, but self-love comes between, and shelters the blow with self-flattery, and some forc'd shift or other, to exclude it self out of the general, and therefore *James* expresseth their faith rather by the general, than otherwise, to believe there is a God, &c. for without application such generals work not, yet wicked men do fail in the belief of the general, For

2. Though that applying act of Faith is necessarily required, and is a farther thing, yet it is the truth and strength of our assent to the general, that hath the great influence, into our lives to draw forth such conclusions of practice. My meaning is, it is the belief of the general which hath the chief stroak in setting men a work. For as in reasoning, the chief weight of the conclusion depends on the *major*, and the truth of it, though a *minor* is required, so also here in the working of faith, though application of generals is necessary, yet the main thing that stirs the Heart is the particular application. But yet though that applying special act of faith is required necessarily, and is to be added to the general, yet still it is the strength and truth of my belief of the general, that hath the main, and great influence, and stroke in the Heart to set it on work, and which draws out the application, even as the conclusion tho' it depends upon the *minor* proposition, yet especially on the *major* as the foundation of it. Yea and the strength of my apprehension of the truth and goodness of God and his Promises in the general, is partly, nay mainly the cause of the particular act of application, and much helps to draw the Heart to seek God, and to trust him; yea and the cause why men come not truly in to seek and serve God, is because they fall thort in believing his Goodness, Mercy and Wrath, such as indeed they are, in the general notion of them, *Heb. 11. 6.* Therefore what says the Psalmist? *Psal. 9. 10. And they that know thy name will put their trust in thee: for thou Lord, hast not forsaken them that seek thee.* Those that know thy name, that is, truly apprehend and believe, what a Gracious, Just, Merciful, Powerful, All-sufficient God thou art, and able to make them happy, they will trust in thee, and the reason Men do not is, they fail in the general Knowledge and Faith of this; therefore the name of God, *i. e.* the Mercy that is in him, is the main ground of Faith, because Mercy and Redemption is with him, *Psal. 130. 4, 7. But there is forgiveness with thee: that thou mayest be feared. Let Israel hope in the Lord: for with the Lord there is mercy, and with him is plenteous redemption.* did men believe it strongly enough, as they did who said we have heard that the Kings of *Israel* are merciful Kings, they would put Ropes about their Necks, and submit themselves.

C H A P. VII.

Chap 4.

*That the truth of Faith assenting unto the first general principles of Religion, which wicked men want, hath a great influence on practical Godliness, where they are sincerely and heartily believed.*

**T**HAT the truth of Faith believing things in the general hath the main influence, may many ways be evidenced.

1. There is something in that which the Papists urge, namely, that the Scriptures usually express saving faith, by that act of it whereby we believe but the generals, though they make use of it to a wrong end, namely to shew that to believe things in the general, without application, is enough to Salvation, which is most false. But yet thus much may be thence gathered, That general Faith hath a great influence in believing, and the workings of the Heart, so Peter's faith is expressed by a belief in the general that Jesus was the Son of God, and Christ tells him that was the rock he would build his Church upon, *Mat. 16. 16, 17. And Simon Peter answered and said, Thou art Christ the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in Heaven.* So in *Acts 8. 37. And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God.* So Christ catechiseth Mary in the belief of the generals, *John 11. 26. And whosoever liveth, and believeth in me, shall never die. Believest thou this?* and she expresseth her Faith again in this, *v. 27. She saith unto him, Yea, Lord: I believe that thou art the Christ, the Son of God, which should come into the world.* For their firm and strong and full assent to these generals, was a great cause of coming and cleaving to him and following of him, as our best Divines interpret these speeches.

2. We find by experience, that when men come to make use of their faith in any particular business, weakness of assent to the general, and doubting of the greatness of Gods power, and mercy, in the general, is secretly the thing as much stuck at as any thing else. So *David* call'd the Promise it self into question, *All Men are Liars, Samuel* and all. Thus when they were put to it for Victuals, Can God prepare a Table in the Wilderness, say they, *Psal. 78. 19. Yea, they spake against God: they said, Can God furnish a table in the wilderness?* so also when that Man did not believe that there should be such plenty of corn, why, says he, if God should make Windows in Heaven it could not be, *2 Kin. 7. 2. Then a lord on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.*

And on the contrary we find that in difficulties, that which chiefly bore the stress, hath been belief in general, though not excluding the other. So in *Abraham's* Faith, after he believed Gods willingness to make good the promise of *Isaac* and of Christ in him, he considered God able to do it, *Rom. 4. 17, 18, 19, 20, 21. (As it is written, I have made thee a father of many nations) before him whom he believed, even God who quickeneth the dead, and calleth those things which be not, as though they were: who against hope believed in hope, that he might become the father of many nations; according to that which was spoken, So shall thy seed be. And being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb. He staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God: And being fully persuaded, that what he had promised,*

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sed, he was able also to perform. A God that quickneth the Dead, that is especially noted. Therefore Christ also asketh the blind-men, whether they believed his ability to heal them, *Mat. 9. 28.* And when he was come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. He put that question, because he knew it stuck most there, yea, and when men are afflicted with the greatness of their sins, that mercy which whilst they saw not the hainousness of sin they presumed so much on, now they stick at, as thinking their sins greater. So Cain did, *Gen. 4. 13, 14, 16.* And Cain said unto the Lord, My punishment is greater than I can bear. Behold, thou hast driven me out this day from the face of the Earth: and from thy face shall I be hid, and I shall be a fugitive and vagabond in the Earth, and it shall come to pass, that every one that findeth me shall slay me. And Cain went out from the presence of the Lord, and dwelt in the Land of Nod on the East of Eden. We find, that, still as new convictions of things in the general come in, that still as they are enlarged, and a man hath farther insight into them, accordingly a Mans Heart is affected and set on work, when a Man comes to have large apprehensions of the greatness of God (as Job had when God revealed himself) of the day of Judgment, of Eternity, these mightily carry on the Heart, though I confess never without application, for I do not exclude it. When Moses saw God, and when Job saw him, and when Isaiah saw his Glory, this sight made great impressions, and as those apprehensions were enlarged, so were their Hearts also. Thus also the more convictions of Gods Mercy in pardoning a Man hath, the more is special Faith strengthen'd. So as I say belief in the general hath that great and strong influence upon our Hearts, and Actions.

4. Hence it is certain, that Unregenerate men fail in their assent to the general, whereby they believe the greatness of Gods Mercy and All-sufficiency, and of his wrath, and not only in applying these things to themselves. Though therein I confess they mainly fail also, for self-love steps in and flatters them they shall escape, and with shifts and distinctions Wards the Blow.

For 1. If they believed there were a Hell and another World, and the vastness of Eternity, and greatness of Gods wrath, and of God himself, as they seem to do at least, they would not trust to such tender grounds why they think they shall escape, it would make them willing to have their estates searched to the bottom, it would make them wary, and fearful upon what Bridge they ventured to pass over that dreadful lake, whereinto if they fall, they are plunged all over for Eternity, and they would not venture on the rotten grounds of civility, and formal performances which breaks and cracks in the midst, in the end, under those that trust to them.

If they believed a World to come, which within few years they must enter into, as Noah believed that within an 120 years the Floud should come, it would make them fearful, as it did him, and move them to prepare an Ark, as he did, though so long before, *Heb. 11. 7.* By faith Noah being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith, but as they believed not the Floud, so nor do men now another World, or if they believed there was a Heaven (which if they seriously thought they were not ordained for Hell, they do withall believe was prepared for them) if I say they did know and believe in the general but the least part of what they profess they know of it, what manner of men would they be in all holiness? Which argues their belief fails in the general; yet had they but the Devils faith, they would behave themselves otherwise, for they tremble when they think of God, but these do not.

The 2d. Demonstration that they fail not in the application only, but the general, is, that when the application is made as clear to them as the general,  
yea,

yea and more, yet they are not moved, but deny the conclusion: Come to Drunkards or Adulterers that live in their sins, ask them if they believe, *1 Cor. 6. 9, 10, 11.* that no such shall inherit the Kingdom of God, till they be washed and sanctified, *1 Cor. 6. 9, 10, 11* Know ye not that the unrighteous shall not inherit the Kingdom of God? Be not deceived: neither Fornicators nor Idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners shall inherit the Kingdom of God. And 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 ask them if such be not some of them, and you are not yet wash'd, but wallow in these sins as the sow in the mire, and this application is so evident as it cannot be denyed. Now the conclusion must necessarily follow, unless there be a failing in the assent of the mind to one of those propositions. Now the application that they are so, is undeniable, therefore the most fault and failing is in not believing the general, viz. that all such shall go to Hell, till they be wash'd; neither do they assent to the greatness of the misery of men there in Hell.

Chap. 7.

But you will Object, that *James* describing the Faith of the Unregenerate, says they believe in the general. Thou believest that God is, so do the Devils and Tremble, *James 2. 19.* Thou believest there is one God; thou doest well: the Devils also believe and tremble. I answer, 1. It is true that men do ordinarily more easily, give some kind of assent to the generals, than make application of them, for that is a further and a harder work to flesh and blood, as appears in all the threatnings, to which till they be applyed they seem to assent, and therefore *James* chuseth to express to us the common faith of men, by general belief without application. Yet. 2. That general faith is not true, and such as it ought, for he tells them, it is a dead Faith, when it works not. Were it a living, true assent to the general, it would not lye in the brain, and not stir at all, but it would work some way; For even the faith of Devils works trembling, which thine doth not, so *ver. 20.* know, says he, thy faith is a dead Faith, it works not, *v. 20.* But wilt thou know, O vain man, that faith without works is dead? The fault is not only that 'tis a general faith, but that it is but a dead faith. And therefore. 3. You must know, that those acts of belief in a Regenerate man, whereby he believes there is a God, that the promises and threatnings are true, though but in the general, do spring from a new work of faith, from the same work and habit that justifying Faith doth spring from, because that root that the other belief springs from is dead, therefore it brings forth no fruits, no works; but in a godly man there is a living root and faith, therefore in the *Heb. 11. 6.* when he says, he that comes to God must believe that he is, what faith speaks he of but that faith which is peculiar to Gods elect, whereby the Just do live? which I prove by the coherence and Scope of the Apostle, from the 38, 39. *ver.* of the 10. *chap.* Where he had said the Just do live by faith, which faith those that draw back have not, and wanting do draw back, but we are of those that believe to the saving of the Soul. He speaks then of living, saving Faith, and then after a general definition, wherein he shews you that all things to be believed are the objects of it, he Instances, 1. In believing that the World was made, *v. 3. 2.* That God is *v. 6.* So that the eye of faith stands us not instead only to see Jesus Christ, and to apply him, and the promises of Salvation, but even also to help us to believe as we ought the very general principles laid down in the Word, to believe that there is a Jesus Christ, and a God, and such promises, for it is Faith, whereby we live and so whereby we perform all the acts of Spiritual life.

And as tis an act of life to see and discern our meat, and to discern the goodness of it as well as to eat and digest it, so it is an act of spiritual Life to believe in general that God is, and that his promises are true: as well as to apply them,

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them, *Heb. 11. 13.* These all died in Faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth. By faith they are said to have seen the promises: and that is an act of faith. 2. To have been persuaded of the truth of them, and both there are but general acts, whereby they believed that these were such promises, and that they were true; and then, 3. they embraced them, that is, laid hold of them for themselves, joyned their souls to them, which is that special act of faith, yet so as the other two were branches of the same root, acts of the same faith, and where the first two are in truth, they are also.

But you may object against this truth, that there are common notions in the hearts of all men, apprehensions enough that there is a God, so as to assent to it, as by the hearing of the Word, so by seeing his Works, wherein the Characters of his Eternal God-head, are clearly seen and evidently appear, *Rom. 1. 20.* 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 God-head; so that they are without excuse: What need is there then of a new work of faith to convince men of it? or how can it be the object of Faith, seeing faith is of things not seen.

For Answer, Even the Schoolmen themselves do acknowledge, that though it may by reason be proved there is a God, and though it is clearly seen, yet that these must be apprehended by faith also.

Aquinas secundum secundum  
Qu. 2 Art. 4.

1. Because those common notions implanted in mans mind, though these sparks be much encreased, by addition of many Reasons and Arguments out of Gods Works and Word, and made a great blaze; yet they are not of force to expel the contrary darkness that is in the Heart, and Atheistical principles of unbelief, which are engendred there: Now that they cannot expell it, is evident, for unbelief is a corruption in Nature, and therefore is rooted out by nothing, but by its contrary Faith; till therefore that peculiar work and light of Faith comes, the other prevails not. The other is but of force to make men inexcusable, as it did the *Romans*, *Rom. 1. 20.* but to take away the evil heart of unbelief, which causeth us to depart from God, this light of Nature though never so advanced, cannot: But he that comes to God, and is drawn to him must believe that he is, by a new act of faith.

2. Though *Adam* saw God in his Works and extraordinary Revelations more fully than all mankind, by those common notions and all the helps added to it, can do, yet for all that he principally saw God by a spiritual, light if not of faith yet such as was over and besides the other. So as suppose there had been no Creature made but himself, no *Vestigium* or Footstep of God to be seen in any thing; yet by faith immediately, he would have known, and apprehended him, so as though *Adam* could have proved by reason, that the World was made by God, yet he first believed it above and beyond reason. For God intended Faith to be, though not the Sole, yet the great and principal Light, and means to apprehend these things by, and only added the other as helps, to add some more weight to the ballances, when faith had first cast it; that faith might give a reason of things, he appointed the other as Star-light to accompany the greater light of faith; now then though there be in the heart common notions put in by God, whereby to see and argue out of his Works and Word that there is a God, yet the main light is wanting, and till that light *Adam* lost arise in the heart again, (as it doth, we being no less compleat, in the second, as in the first *Adam*) the natural darkness of the Heart is not expelled, but men stray and depart from God, and know not whither they goe, and all the light that is, or can be added to the common notions in a mans natural Estate, all the arguments that are brought into the mind out of Gods Word and Works, are but as so many Stars in a dark night. Though there be many of them, yet they dispel not the darkness, till the light of faith come.

An

‘ An evident instance of this we have in Ecclesiastical Story, where a  
‘ whole Council of Bishops laboured with a Philosopher to convince him of  
‘ the first Principles of Religion, and they could not by arguing convince him  
‘ of them, but a poor man standing by, after all rehearsing them in a bare  
‘ Narration, God giving him a new Principle of Faith, he assented immediately.

Chap. 7.

And whereas it was in the second place objected, that Faith is the evidence of things not seen, and therefore if the God-head be clearly seen by the light of nature, in his works, it is not the object of Faith, I answer 1. That God is of himself invisible, and what the World was made of, the Apostle tells you is not seen, *Heb. 11. 3. Through faith we understand that the worlds were framed by the word of God, so that things which are seen were not made of things which do appear, only God hath made himself visible two ways.*

1. The one more mediately in his works, and to the light of nature, which is more dim and weak and brokenly, and but by way of arguing by consequence. So as there is yet a necessity of seeing him farther and more clearly by Faith, and immediately, as revealed in his Word, whereby we seeing him who is invisible, ( as it is said of *Moses, Heb. 11. 27. By faith he forsook Egypt, not fearing the wrath of the king : for he endured as seeing him who is invisible.* ) We see by a farther light, that there is a God, and how great and glorious, and thereby have that insight into him, which the light of nature coming both to his Word and Works could never have attained.

2. I answer, that though the same God is evidenced by these common principles and further the Word to them, yet the *ratio formalis credendi*, which is the Form and Essence of Faith, is not the same, *i. e.* the ground of believing it and manner of representing it is not the same in the one and other. As those that never saw the King, but have read his Proclamations and seen his Palace and Attendants believe there is a King, but yet not after that manner that Courtiers do who stand before him, and see his face every day. Such difference is there between the assent of the natural Man out of the Word and Works, and of a Believer, that there is a God. Believing *Moses* by Faith saw God who is invisible.

*The Uses. We should employ all our Wit and Reason for God. What need we have that Christ should be made Wisdom to us. How useful rational Gifts are in the Church. We should not wonder at the springing up of Heresies. We should not harbour nor give them entertainment.*

*Use 1.* **I**F Carnal Reason in us is thus gain'd to take sins part, to be for it, and helpful to it; Let us consider then what a great engagement it is on any of us who have Wit and Parts, and Abilities of Mind to turn to God, that they may not be used against him. If Men of Wit and Learning are not good, they will have more sinful inventions than other men. Thus a Traitor if he be Witty and Politique, proves the most dangerous. Reason as it makes you capable of sinning, ( for Beasts by the want of it are limited to a few objects ) so it enlargeth Affections to sin, and assists to find out means for the accomplishment. Thou who art a cunning witty sinner wilt in Hell curse thy Brain, as well as thy Heart for ruining thee. It was Solomons Wit which undid him. And knowledge perverteth many Men, *Ija. 47. 10. For thou hast trusted in thy wickedness; thou hast said, None seeeth me: thy wisdom and thy knowledge, it hath perverted thee; and thou hast said in thine heart, I am, and none else besides me.*

*Use 2.* By this corruption of reason, thus perverting Mens Minds, and turning their best Wisdom into Folly, we see how much need we have, that Christ should be made Wisdom to us, that we may be truly wise to purpose, to all the ends of our Salvation. We are naturally Fools, and it is that reason to which we trust, of which we so much boast, and in which we pride ourselves, which befools us. Would we be cur'd of this our folly, we must go to Christ for instruction, for his being Wisdom to us is the only remedy which can help us against the vain and foolish reasonings of our own Hearts.

*Use 3.* Is Reason in Men so much deprav'd and all its acts turn'd to a wrong way and use? We see then how useful in the Church of Christ such gifts are that are rational, and which may encounter with the Carnal reasonings of Wicked Men. Which Reasonings because they are the strong holds wherein they fortifie themselves, there are but two ways of opening the Gates upon them, either to break them open, or to pick the locks, and make a new Key to the Wards. Now answerably there are two gifts in the Church. There are some sons of Thunder, who come with a mighty Wind, and carry all before them, and break open the doors of Mens Hearts. Others they go about to pick the Wards, by convincing them, and beating them from their strong holds. If you would catch Rabbits, you find it necessary not only to lay Nets, but to get them out of their holes. If you would catch Fish you do not only lay Nets, but beat with poles, to drive them out of their lurking places in the Banks. Thus to catch Mens Souls also ( as Christ says he would make his Disciples Fishers of Men ) it is needful not only to use motives, and exhortations, but by strength of arguments to drive them out of those Carnal Reasonings, wherein they conceal and strengthen themselves.

*Use 4.* We see what need Ministers have of the Almighty assistance of God in their Preaching; considering that they are to encounter with, and overthrow so mighty and potent an enemy as carnal reason is. Christ told his Disciples

Disciples that they were to bear witness of him, when he was absent, *John* 15. 27. *And ye also shall bear witness, because ye have been with me from the beginning.* They upon it began to be full of sorrow, *John* 16. 6, 7. *But because I have said these things unto you, sorrow hath filled your heart. 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.* For they thought it an impossible task for them poor ignorant Fishermen, to overturn the World, and to persuade Men that their Estates were naught, and to believe in a Crucified Man absent, whom they saw not. This was a story which the *Athenians* hooted at as ridiculous. But for their comfort he tells them that his Spirit should accompany them, to convince the World of sin, &c. to convince that is, to overcome their carnal reason, and gain-saying, for so the Word signifies, and this as he brought it in for the comfort of the Apostles, so of all Ministers to the end of the World. It had been folly and madness, else, for any Man to have attempted to be a Minister. But such extraordinary help had the Apostles from Christ that it is said Men could not resist the Wisdom and the Spirit by which they spake, *Act.* 6. 10. *And they were not able to resist the wisdom and the spirit by which he spake.* As he had Wisdom to convince them, so if he had not had the Spirit to have gone with it they had resisted, for while we bring reason only, reason can oppose it. Let us weave our Nets never so close, a cunning wicked Man will find holes to get out at: except the Holy Ghost comes down, and stops all. We have need of much Wisdom to know Mens starting holes, as *Saul* said concerning *David*, *1 Sam.* 23. 22, 23. *Go, I pray you, prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly. See therefore, and take knowledge of all the lurking places where he hideth himself, and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah.* Thus too the Hearts of Men are very deceitful, and cunning, and Ministers have need of a great deal of Wisdom to search out all their windings, & turnings, and this they can never do unless the Wisdom of the Spirit of God assists them.

*Use 5.* We may hence derive a demonstration for the truth of our Religion and profession thereof. There is no truth of the Gospel, but all the Reason in a Man is against it, and yet we see Carnal Men are forced to stoop to it. It is contrary to their Wills, and contrary to their Reasons: and it is a question which is strongest in them and yet they yield. It is an argument whereby *Paul* proves his Apostleship; That the Weapons of our warfare says he, are not Carnal, but mighty through God, *2 Cor.* 10. 4, 5. *For the weapons of our warfare are not carnal, but mighty through God, to 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.* We do not War after the Flesh, that is, we do not take in the help of Carnal Reason, and what may please the Flesh and draw it in as a party to join with us, as all other false Religions do, as Mahometism which accommodates it self, to the dispositions of all sorts, and so allures them; and as Popery also doth, which stroaks and pleaseth corrupt nature; but the Gospel goes clean contrary, and crosseth it, and yet prevails and conquers where it comes, which is a sign God is with it. Therefore says *Paul*, Our Weapons are mighty through God, which appears in this that they cast down strong holds, and so when you shall see a Man that is Wise, strong, that hath much to plead and say for his Carnal Natural Estate, that could vye learning and civil righteousness and outward priviledges with the proudest: when you shall see such an one come and have all his books (that I may so allude) in the Market place, and make open profession that he was deceived and misled, and that he yields to the power of Religion which the Wise of the World account foolishness, it is a mighty demonstration of the truth of the Gospel, when a Man who had Wit and Parts, and an opportunity of rising by them, renounceth them all for Christ, it is a great evidence of the truth, and power of religion, why else doth



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doth *Paul* so often tell the story of his conversion, how strong he was in the other way, and could have said as much for Pharisaism, and the Jews Religion, as the best of them. He was not a Fool in that Sect, for he profited in it more than any, and he was strong in his way, for he thought verily he ought to persecute the Gospel of Christ; and yet God turned him. And this amazed them all, they knew not what to say to it; that so strong a Town as this should yield and be forced to do so. It half persuaded *Agrippa* to come in and yield up his Keys also, and *Festus* had no put-off but this; Too much learning hath made thee mad, says he to *Paul*. And on this account it was that *Paul* so Triumphs, where are the disputers of this World with all their reasons? *1 Cor. 1: 20. Where is the wise? where is the scribe? where is the disputer of this World? hath not God made foolish the wisdom of this world?* and thus did *Luther* Triumph, when he said that that Pen should strike off the Popes Triple Crown from his head.

*Use 6.* Let us not be offended, if Heresies arise, and oppositions against the truth, and those backt strangely too, seeing there are such mighty reasonings in their Hearts. Some opinions in Popery a poor believer would think so gross, that surely nothing could be said for them, as worshipping of Images, Justification by our own righteousness and merit of good works; who that hath a clear eye of faith, and hath seen his estate could imagine any thing, could be found out to colour such gross errors as these? But yet read *Bellar. mine*, read the Jesuites, and what fair tales do they tell for themselves? that as the Scripture foretold, they have not only delusions, but strong delusions, *2 Thes. 2. 11. And for this cause God shall send them strong delusions, that they should believe a lie:* such Delusions as catch not Fools, and silly Women, but the Great and the Wise of the World. That it is foretold by Christ that if possible, the Elect should be deceived, *Mat. 24. 24. For there shall arise false Christs, and false prophets, and shall shew great signs and wonders, insomuch that (if it were possible) they shall deceive the very elect,* should probabilities be brought; and so likewise Semipelagianism, how strongly is it backt? Popery being but Childishness to it; what Armies of places of Scripture cunningly perverted, what reasons, what harmony is there in the plot of it, what depths, though depths of Satan? as the Apostle says, *Rev. 2. 24. But unto you I say, and unto the rest in Thyatira, As many as have not this doctrine, and which have not known the depths of Satan, as they speak, I will put upon you none other burthen.*

*Use 7.* We may from hence see the mighty Wisdom of Jesus Christ, who knows all these reasonings, and will fully silence and confute them all at last, which all the Learning, all the Wit this World hath, could never do; still it is said of Christ that he knew their reasonings, *John 6. 61. When Jesus knew in himself, that his disciples murmured at it, he said unto them, Doth this offend you? Luke 5. 22. But when Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts?* How did he non-plus the Pharisees, when he was here on Earth, that they would ask him no more questions? The Enemies of the Gospel think to out-face us, and to out-reason us, and think they have the victory, but at the latter day he will come on purpose to convince all the World, *Jude 14, 15.* He will then at once cut asunder all controversies, and easily decide them, and discover the secret intents, and reasonings of the Heart. Then he will answer all Mens cavils and objections against his Ways, and his Children, whose lives they thought to be madness and folly. Then he will convince them that their Estates were naught, that they are justly damned, which now they will not acknowledge, and he will then send them to Hell convinced, and will so silence them that they shall not have a word to say, and tho' they now cavil at the Word, yet then they shall have nothing to reply, against him, but shall be struck perfectly dumb.

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*Mat. 22. 12. And he saith unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. And then Christ will deal by reason with them, and not with power only, and therefore their judgment is called but rendering a reason, 1 Pet. 4. 5. Who shall give account to him that is ready to judge the quick and the dead. It is in the original, wicked men now think strange at the Saints, as seeing no reason for what they do, and are strengthen'd in their own Ways, thinking reason to be on their side, therefore they shall have a reason at last sufficient to answer all their's, Isa. 41. 21. Produce your cause, saith the Lord; bring forth your strong reasons, saith the king of Jacob. Job 38. 3. Gird up now thy loins like a man; for I will demand of thee, and answer thou me.*

*Use 8.* Is to search into your Hearts to find out this unbelief, which is the ground and bottom of all corruption in you, when you look on your lives, you see gross sins committed, when you look into your Hearts you find strong lusts up, and warring in your Members, and it is well you see them, and find any contesting against them. But how durst these Lusts be so bold, unless they were secretly back'd, and encourag'd by the supream power, *viz.* the Atheistical Principles in the Heart, which are the abettors of them. Therefore dig, and search still into your Hearts, and resolve all into their first principles, and you will find it true that Atheism, and unbelief are at the bottom. And this know, the more you see this experimentally true, the more you grow in Grace. To see that Lusts are sins is not ordinary, but to see these Springs, and Abettors of all Lusts is a degree further. And also take notice of the deceitfulness of your Hearts, which lies in this, that there should be so much seemingly in it for these principles, and yet the contrary do all. So now every stud in this building must become new, these main Foundations must be laid new, *viz.* to believe that God is, that he is Merciful, that he is All-sufficient, that his promises are true, All things must become new. Nature brings not one stud, that is able to bear the weight of a Godly Life, none of the old will serve, and he only is converted to God, who experimentally hath learnt over the Articles of our Christian Profession.

*Use 9.* Let us be humbled for this Atheism, and unbelief which by nature is in all of our Hearts? of all corruptions what can be greater; therefore 'tis called the *Evil Heart of Unbelief*, *Heb. 3. 12. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God.* Of all traitors we account Jesuites the worst, because they deny the Kings Supremacy, and indeed the very opinion is Treason, and therefore the Law is against them for their very Profession. Now *Titus 1. 16. They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate,* such is unbelief that denies God; so that unbelief in effect says there is no God, or at least denies his Just, and Royal Titles; now indeed although you profess not so much with your Mouth, but come to Church and profess all we would have you, yet this in your Hearts do shew as there are Church Papists and Jesuites, so there are Church Atheists. I find that for the Atheism in Mens Hearts God expresseth himself most provoked and weary of the Sons of Men. So *Mat. 2. 17. Ye have wearied the Lord with your words: yet ye say, Wherein have we wearied him? When ye say, Every one that doth evil, is good in the sight of the Lord, and he delighteth in them; or, Where is the God of judgment? you have wearied me saith the Lord, and ye say, wherein have we wearied him? Why says he, search your Hearts, and you shall find, for you say, Where is the God of Judgment? So your Words have been stout against me, you say, it is in vain to serve the Lord, that is, you believe not that there is a God, who is a rewarder of him that seeks him. So also *Isa. 7. when Abaz would not trust God, and take a sign and promise of him, what says the Prophet? v. 13. Is it a small thing**

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thing for you to weary men, but will you weary my God also? It tires out his patience exceedingly. It is called speaking against him, *Psal. 78. 19. Yea, they spake against God: they said, Can God furnish a table in the wilderness?*

*Use 10.* You may hereby see how little nature brings to the great work of Grace, and what a distance is between the one estate and the other, for if we believe not the first principles as we should, but must have a new principle to apprehend them with, ere we come to God, then there is an infinite incapacity of the Work of Grace, for if you go to teach men any science, if they deny the first principles, there is no hope, *contra negantem principia non est disputandum*; now we deal with Hearts that secretly do deny the principles on which all our motives and persuasions to holiness are grounded, and is rooted by denying them, that till by a new work of Faith they apprehend them, we shall never work upon them.

There are two principles in the Heart at once; that there is a God, and that there is none; and accordingly there are differing conclusions and effects, and that according to that interest and place they have in the Heart; the one is rooted in corrupt nature, namely that there is no God, and therefore you see all actions swayed by it, the other, *viz.* that there is a God, is put in to give warning as a Prophet, and to make them without excuse, and is weak, and hath no power, stroke, nor authority in the Heart, which listens not to it, it endeavours to extinguish it. So as if a Man come to be converted, a new Principle of Faith must be wrought to apprehend all these things strongly and powerfully, so as to prevail against, and overcome the contrary, or else the Heart is never changed.

*Use 11.* Are there any here troubled with thoughts of Atheism, with objections against the truth of Scripture, and of our Religion? Wonder not at it, think not therefore your case desperate, or such as no Mans is, for I tell you, all Men by Nature are Atheists, and that doth but discover it self in thy haste, which lies hid in all Mens Hearts. For every sin a Man commits ariseth from such a principle, and they discover it in their Works, but in thee it discovers it self in thy thoughts. To thee this Devil of Atheism takes a shape and appears to affright thee, but in other Men this Devil rules and reigns in their Hearts and Lives. He only appears not to them, that is all the difference.

Others profess there is a God, and find no doubts in them, but shew they believe it not in their Lives. Thou professest thou canst not believe there is a God in thy thoughts, yet look to thy course, and thou shewest that thou believest there is one (for usually the Devil troubles none with those thoughts but such as have true Faith wrought) for dost thou not walk fearful of sin, or of omitting of any duty? Art thou not careful to come to every Ordinance? Why if thy Heart did not secretly believe there were a God, and strongly too, these considerations would not come from thee, and therefore let such look to their lives, and practices, and not to the inward exercises of their Spirits.

*Use 12.* If the Heart be thus possessed with Atheism and Unbelief, take heed of admitting doubts, and suffering them to lye unanswered in the Heart, for they secretly weaken faith, and back and strengthen the other party. Mens Hearts are apt to gather doubts from the dispensation of things in the World, that all falls alike to all, that the wicked prosper, *David* had well nigh his Faith struck up with this objection, *Psal. 73. 2, 3. But as for me, my feet were almost gone: my steps had well nigh slipt. For I was envious at the foolish, when I saw the prosperity of the wicked.* But make known such doubts, and get answers to them, for in suffering them to harbour in the Heart, you conceal Jesuites that deny the Kings Supremacy.

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*Use 13.* We may see what need there is of coming often where God is known, into the Assembly of the Saints, where he is spoken of, Worshipped and Served, for God appears in the generation of the Just, in their Lives, Speeches, and in his Ordinances, so that if an Unbeliever comes in, he is convinced God is among them, 1 Cor. 14. 24, 25. *But if all prophesie, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all: and thus are the secrets of his heart made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth.* Let us Pray often, and Meditate often, and renew acquaintance with God, for all these leave deep impressions of a God upon the Mind behind them. Let us observe his Providence in the World, and See, and Study his Wisdom, Power, &c. For all these are means to strengthen in us the Principles which are contrary to Atheism and Unbelief.

*Use 14.* If any of you be free from such thoughts bless God, for such are in thy Heart God might hold thee to thy Catechism to thy *A, B, C.* all thy days, that when thou shouldst be taken up with thinking how to serve and please him, and how to make it sure that he is thine, that so thou mayest be going on to perfection, God might exercise thee and suffer thee to be posed and non-plust, and to stumble at the Principles, whether there be a God or no, so he doth deal in many a Soul, and believe it, there is matter enough in thee for this.

*Use 15.* Wonder not if Men in time of Trial forsake the Truth, and that they are such Children tossed too and fro with every wind of Errour, willing to embrace every opinion, and assent not to wholesome Words. Consider they assent not indeed and in truth to the first principles, and if *they* be not rivetted into them, how should they stick to the truth, when as all truth hangs on them?

A N

# Unregenerate Man's Guiltiness

BEFORE

# G O D.

In respect of SIN and PUNISHMENT.

## BOOK VI.

The VANITY OF THOUGHTS: Being an instance of the abounding sinfulness in one faculty of the Soul, the *Cogitative*: whereby the sinfulness in the rest may be estimated.

JER. 4. XIV.

*How long shall thy vain Thoughts lodge within thee?*

### CHAP. I.

*The Text opened. The Subject set out; viz. the sinfulness of the thoughts in the Imaginative, or Musings Power of the Soul. That thoughts are sins.*

**I**N these words he compares the *Heart* unto some house of common resort, made as it were with many and large rooms to entertain and lodge multitudes of Guests in; into which, before Conversion, all the vain, light, wanton, profane, dissolute thoughts, that post up and down the World, (as your thoughts do) and run Riot all the day, have free, open access, the heart keeps open house to them, gives them willing, chearful welcome, and entertainment; accompanies them, Travels o're all the World for the daintiest pleasures to feed them with; lodges, harbours them. And there they, like unruly Gallants, and Roysters, lodge, and revell it day and night, and defile those rooms they lodge in, with their loathsome filth and Vomit. *How Long*, says the Lord, *shall they lodge therein? Whilst I, with my Spirit, my Son, and train of Graces, stand at the door and knock, Rev. 3. 20. and cannot find admittance: from all which filthiness, &c. the Heart, this House must be Washed; wash thy Heart from Wickedness, so it follows. Wash'd, not swept only of grosser evils (as Mat. 12. 43. the house, (the unclean spirit re-enters into)*

Book VI. is said to be swept of evils that lay loose and uppermost) but wash'd and cleansed of those defilements which stick more close, and are incorporated and wrought into the Spirit. And 2. those vain and unruly guests must be turned out of doors, without any warning, they have staid there long enough; too long; *How long?* says our Prophet, and the *time past may suffice*; as the Apostle speaks, they must lodge there no more. The house, the soul is not in conversion to be pull'd down, but only these guests turned out; and though kept out they cannot be, they will still enter whilst we are in these houses of clay, yet lodge they must not: If thoughts of anger and revenge come in, in the morning or day time, they must be turned out ere night, *Let not the Sun go down upon your wrath*, Ephes. 4. 26. For so you may come to lodge yet a worse guest in your heart with them: *Give not place TO THE DEVIL* (so it follows) who *will bring seven worse with him*. If unclean thoughts offer to come to bed to thee, when thou lyest down, let them not lodge with thee. To conclude, it is not *what thoughts* are in your hearts, and pass through them; as *what lodging* they have, that doth difference your repentance: Many good thoughts and motions may pass as *Strangers* thorow a bad mans heart; and so likewise multitudes of vain thoughts may make a thorow-fare of a Believers heart, and disturb him in good duties, by knockings and interruptions, and breakings in; but still they lodge not there, are not fostered; harboured.

My scope in our ordinary course hath been to discover the *wickedness* and vanity of *the heart by nature*: In the heart we are yet but in the upper parts of it, the *understanding*, and the *defilements* thereof, which are to be wash'd out of it, and the next defilement, which in my broken order, I mean to handle, is that which is here specified, *The Vanity of your Thoughts*: For the discovery sake of which only, I chose this Text, as my ground; *That* is it, therefore, which I shall chiefly insist upon. A *Subject* which, I confess, would prove of all else the *Vastest*, so as to make an exact particular discovery of the Vanities therein. To travel over the whole Creation, and to take a survey, and give an account of that Vanity abounds in all the Creatures, was (as you know) the task of the Wisest of men, *Solomon*; the flower of his Studies and Labours: But the *Vanity of our Thoughts* are multiplied as much in us, and more. This *little World* affords more varieties of Vanities, than the Great. Our thoughts made the *Creatures subject to Vanity*, *Rom. 8. 20.* therefore themselves are subject to Vanity much more. In handling of them I will shew, 1. What is meant by *Thoughts*. 2. *What* by *Vanity*. 3. *That our Thoughts are vain*. 4. *Wherein that Vanity doth consist*, both in the general, and some particulars.

First, What is *meant by Thoughts*, as they are the intended subject of this discourse.

'Tis true, that by *thoughts* the Scriptures do comprehend all the *internal* acts of the mind of man, of what faculty soever, all those reasonings, consultations, purposes, resolutions, intents, ends, desires, and cares of the mind of man, as opposed to our *external* words and actions. So *Isa. 66. 18.* All acts are divided into those two, *I know their Works and their Thoughts*: What is transacted within the mind, is called the *thoughts*; what thereof do manifest themselves, and break out in actions, are called *Works*. And so *Gen. 6. 5.* *Every imagination of the thoughts (omne figmentum)* that is, all the *Creatures* that the mind of man frames within it self, either *purposes, desires, &c.* (as the margin of our Translation observeth;) or as in *Ezek. 11. 5.* *All that cometh within the Mind*: And so we vulgarly use and understand the word [*thoughts*] in such a Latitude.

These Sermons were preached in the year 1629 in the course of my Lectures at Cambridge. The general subject whereof being the *defilements of the understanding*, I had dispatched many other parts of the defilements thereof. Each as entire and distinct subjects, such as this, as namely the *false reasonings* in the *speculative* and *practique* understanding. The *false principles of Atheism, unbelief, &c.* which are the Spring and Foundation of all our sinful actions: so as this discourse when formerly Printed was but one particular piece, taken out and severed from those other.

Latitude. To remember a man, is expressed by this, to *think of him*, Gen. 40. 14. And to have *purposed* a thing, we say, *I thought to do it*. To take care about a business, is to *take thought*, 1 Sam. 9. 5. And the reason, why all in mans heart may thus be called *the thoughts*, is, because indeed all affections, desires, purposes, are stirred up by *thoughts*, bred, fomented, and nourished by them: no one thought passeth, but it stirreth some affection of fear, joy, care, grief, &c. Now although they are thus largely taken, yet I intend not to handle the *vanity* of them in so large a sense.

Chap. I.

But strictly, that which now is intended by me, is the confused *vanity* or *sinfulness* of the *cogitative*; *Musing*, *thinking power*, in the Soul prescinded and abstracted, or severed apart from all the other. The sinfulness whereof, I here give as one instance for all, that is, to be found in the understanding, or other faculties.

And confining my self to this sort or kind of *thoughts* only, I know not how to give a description of them, other than thus. That they are those more *simple concepts*, *apprehensions*, *meditations*, which the understanding, by the help of, and through its conjunction with the fancy frameth unto and within it self.

First, By *thought* I mean such as the Scripture termeth the *talkings* of our minds with the things we know, *Prov. 6. 22.* the parleys, interviews, chattings, discourings, which the mind hath with the things let into it; with the things we fear, with the things we love or any way affect. For all these things our minds make their companions, and our thoughts hold them discourse, and have a thousand conceits about them; this in this argument I mean by *thought*.

Secondly, As for the proper seat of these *thoughts*. *Solomon* compares the faculties of the Soul, unto several *Chambers of the belly*, some there are more *outward*, some more *inward*: In every mans heart there is a *Reasoning power*, whereby we deliberate and discuss of things we are to do: and so there is a secret Cabinet or Privy-Council Chamber, wherein the most intimate grounds and Principles that move us, or conclude us in and to our own actings, do sit close at it day and night, which are termed the *Intents* and *Councils*, or deliberative thoughts of the Heart. But then there is besides, a common entertaining room, a *Presence-Chamber* (as in Princes Courts we term it) left empty for all comers, for the common Croud and Multitude of confused thoughts that may or will come in, whether they have serious business or not; that come only to see, or speculate, and behold, and talk; and chat of this, and that: Or if you will, this *faculty* is the *common Exchange* of the Soul, and accordingly lies more *outward*, in respect of the other; and the scituation thereof, is in the borders, between the Dominions, proper to the understanding or purely intellectual nature, and the inward senses: And so pays contribution to both, entertains both. It is the *fancy* or *imaginative* faculty so far as it is joyned with the understanding, and the understanding with it. *Fancy* in Apes and such Creatures as come near unto reason, is in them devoid of reason but in man is *Participative rationalis*, by participation it is reasonable. In man you have the clearest experience of its workings in dreams, *fancy* being as the Moon that Rules and Predominates in the night, and accordingly the Phantasms or shadows thereof appear to us as real, when the *Sun* of *reason* that rules the day is down and set: For otherwise we have the same *Images* and *Phantasms* of things that flye up and down in our minds in the day, that do in sleep; and when we are awake, and reason is up, the understanding continually forms in the fancy, and by the help of fancy, a thousand thousands of thoughts *within and to it self*: All our talkings within our selves are the actings of reason in this Work-house, *viz.* that faculty of fancy. So then the *thinking*, *meditating*, *musings*, power in man, which suggesteth materials for deliberations,

liberations, and consultations, and reasonings; which holds the *objects* till we view them, which entertaineth all that come to speak with any of our affections, is that subject we are upon.

Thirdly, Which *the mind frames within it self*. So the Scripture expresseth their Original to us, and their manner of rising, *Prov. 6. 14. Forwardness is in his heart, and ( fabricatur ) he forgeth mischief*, as a Smith doth his Iron, Hammers it out: And the thoughts are the materials wrought in this Forge, our thoughts work upon all the things which are presented to us, the mind begetting some thoughts, and imaginations or other on them. And thus as *lusts*, so *thoughts* are conceived, *James 1. Isa. 59. 4. They conceive mischief, and bring forth iniquity, and hatch Cockatrice eggs, and weave Spiders webbs*. And *verse 7.* he instanceth in *thoughts of iniquity*, because our thoughts are spun out of our own hearts; are eggs of our own laying, though the things presented to us be from without.

Fourthly, I add which the mind, *in and by it self*, or by *the help of fancy*, thus begets and entertains. I say by the help of fancy, for the understanding vieweth its own conceptions in that Glass, and there are no thoughts or likenesses of things at any time in our fancies, but at the same time they are in the understanding also, and reflected unto it: And likewise the understanding makes use of the fancy therein, to *Picture* and *Pourtray* forth its own apprehensions and conceits, and so to speculate them thereby, as when two Looking-glasses are placed opposite, and nigh each to other, look what species appears in the one, do also in the other.

And this latter clause [*within our selves*] I add to sever them from such *thoughts* as are *injected*, and cast in, only from without, which are Children of anothers begetting, & often laid at our doors: such as are Blasphemous thoughts cast in by *Satan*, wherein it the soul be meerly passive, (as the word *Buffeting* implies, *2 Cor. 12. 7.*) they are none of your thoughts, but his; wherein a man is but as one in a room with another, where he hears another swear and curse but cannot get out from him; such thoughts, if they be only *from without*, defile not a man. For *nothing defiles a man, but what comes from within*, *Mat. 15. 18, 19.* Otherwise such thoughts or lusts as the heart hath begotten upon it by the Devil, as thoughts of uncleanness, &c. Wherein though he be the Father, yet the Heart is the Mother and Womb, and therefore accordingly affect the heart, as natural Children do: These are *ours* as well as *Satans*, and by that we may distinguish them from the other, namely, when we have a soft heart, and inward love unto them, so that our hearts do kiss the Child, then they are *our thoughts*, or else when the heart broods upon those eggs, then they are *our thoughts*, though they come from without.

Though this is to be added, that even in those thoughts, wherein the Soul is passive, and which Satan casts in, which we do no ways own, wherein he *ravisheth* the heart, rather than *begets* them on us, that if there be not any consent to them in us, then it is but a *Rape*, as in Law the like violence is said to be. I yield those thoughts are punishments often of our thoughts, of our suffering them to wander; as *Dinah*, because she went out of curiosity to view the *Daughters of the Land*, was taken and ravish'd, which though against her will, yet it was a punishment of her curiosity: Or else they are the punishment of the neglect of good motions of the Spirit; which resisting, *we thereby grieve him*, and so he deals with us, as we with our Children, suffers us to be Scared with Bugbears, and to be vexed by *Satan*, that we may learn what it is to neglect him, and harbour vanity.

Secondly, Let us see what *vanity* is, take it in all the acceptations of it. It is true of our *thoughts* that they are *vain*.



1. It is taken for *unprofitableness*. So *Eccles.* 1. 2, 3. *All is vain*, because there is no profit *in them under the Sun*, such are our thoughts by nature, the wisest of them will not stand us in any stead in time of need, in time of temptation, distress of conscience, day of death or judgment, *1 Cor.* 2. 6. *All the wisdom of the wise comes to nought*, *Prov.* 10. 20. *The heart of the wicked is little worth*, not a penny for them all; whereas the thoughts of a godly man are his *Treasure: Out of the good Treasure of his heart he brings them forth*. He mints them, and they are laid up as his riches, *Psal.* 138. 17. *How precious are they?* he there speaks of our *thoughts of God*, as the object of them, *thy thoughts*, that is, *(of thee) are precious*.

2. *Vanity* is taken for *lightness*. *Lighter than vanity*, is a phrase used *Psal.* 62. 9. and whom is it spoken of? of *men*: and if any thing of them be *lighter* than other, it is their *thoughts* which swim in the uppermost parts, float at the top, and are as the scum of the heart; when as all the best, wisest, and deepest, and solidest thoughts in *Balthazar* a Prince, were *weighed*, they were found *too light*, *Dan.* 5. 17.

3. *Vanity* is put for *folly*. So *Prov.* 12. 11. *Vain men* is made all one with men *void of understanding*: Such are our thoughts. Among other evils which are said to come *out of the heart*, *Mark* 7. 22. ἀφροσύνη is reckoned as one, *foolishness*, that is, thoughts that are such as *mad men* have and *fools*, nothing to the purpose, of which there can be made no use, which a man knows not whence they should come, nor whither they would, *without dependance*.

4. It is put for *inconstancy* and *frailty*, therefore *vanity* and a *shadow* are made *Synonyma's*, *Psal.* 144. 4. such are our *thoughts*, flitting and perishing, as bubbles, *Psal.* 146. 4. *All their thoughts perish*.

Lastly, they are *vain*, that is, indeed *wicked* and *sinful*. *Vanity* in the Text here, is yoked with *wickedness*: and *vain men*, and *Sons of Belial* are all one, *2 Chron.* 13. 17. And such are our thoughts by nature, *Prov.* 24. 9. *The thought of foolishness is sin*. And therefore a man is to be humbled for a *proud thought*, *Prov.* 30. 32. For so *laying hand* on the mouth is taken, as *Job.* 39. 57 for being *wile in a mans own eyes*.

And because this is the sense I chiefly must insist on, in handling the *vanity of the thoughts*, and also men usually think that *thoughts are free*; I will therefore prove this to you, which is the only Doctrine raised, that *Thoughts are sins*.

DOCT. *That thoughts are sins.*

1. *The Law judgeth them*, *Heb.* 4. 12. *rebukes a man* for them, *1 Cor.* 14. 25. and therefore they are transgressions of the Law: and so also did Christ rebuke the *Pharisees* for *their ill thoughts*, *Mat.* 9. 4. which argues the spiritual excellency of the Law that reacheth thoughts.

2. Because they are *Capable of pardon*, and must be pardoned, or we cannot be saved, *Act.* 8. 22. which argues the multitudes of *Gods compassions*, seeing thoughts are so infinite.

3. They are to be *repented of*, yea repentance is expressed, as to begin at them. So *Isa.* 55. 7. *Let the unrighteous man forsake his thoughts*; and a man is never truly and thoroughly wrought on, (as *2 Cor.* 10. 4. 5.) *till every thought be brought into Obedience*; which argues that they are naturally rebellious, and contrary to grace And this also argueth the *Power of grace*, which is able to rule and to subdue so great an Army as our thoughts are, and command them all, as one day it will do, when we are perfectly holy.

4. *They*

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4. *They defile the man* : and nothing defiles but sin, *Mat.* 15. 15, 16, 17. *Out of the heart proceed evil thoughts; these defile the man.*

5. They are an *abomination to the Lord*, who hates nothing but sin, and *whose pure eyes can endure to behold no iniquity*, thus *Prov.* 15. 16. *look as good Meditations are acceptable, Psal.* 25. *ult.* so by the rule of contrary, *bad are abominable.*

6. They *binder* all good we should do, and spoil our best performances. Vain thoughts draw the heart away in them, that when a man should draw nigh to God, his *Heart*, by reason of his thoughts, *is far off from him*, *Isa.* 29. 16. *A mans heart goes after his covetousness*, when he should *hear*, as the Prophet there speaks, because his thoughts thus run. Now nothing else but *sin* could *separate*, and what doth estrange us from God, is sin, and enmity to him.

7. Our thoughts are the *first movers of all the evil in us*. For they make the motion, and also bring the heart and object together; are *Panders* to our lusts, hold up the object till the heart hath plaid the adulterer with it, and committed folly. So in speculative uncleanness, and in other lusts, they hold up the images of those Gods the mind creates, which the heart falls down and *Worships*; they present credit, riches, beauty, till the heart hath *Worshipt* them, and this when the things themselves are absent.

## C H A P. II.

### *The sinfulness of thoughts. I. Negatively. In relation unto thinking of what is good.*

**T**O come now to those *particulars* wherein this *vanity* or sinfulness of the *thinking*, meditating power of the mind (as it hath been limited) consists.

First, I will discover it regard of *thinking what is good*, how *unable* and *loath*. &c. it is to *good thoughts*; and secondly in regard of the readiness of *it to think of evil and vain things*.

For the first,

First in a *want of ability* ordinarily, and naturally to raise and extract holy and useful considerations and thoughts from all ordinary occurrences, and occasions; which the mind, so far as it is Sanctified, is apt unto. A heart Sanctified, and in whose affections true Grace is enkindled, out of all Gods dealings with him, out of the things he sees and hears, out of all the objects are put into the thoughts he distilleth holy, and sweet, and useful meditations: and it naturally doth it, and ordinarily doth it, so far as it is Sanctified. So our Saviour Christ, all speeches of others which he heard, all accidents and occurrences did still raise and occasion in him Heavenly meditations, as we may see throughout the whole Gospels: When he came by a Well, he speaks of the *Water of life*, *John* 4, &c. Many instances might be given; *He* in his thoughts Translated the Book of the Creatures, into the Book of Grace, and so did *Adams* heart in innocency: his *Philosophy* might be truly termed *Divinity*, because he saw God in all; all raised up his heart to thankfulness and praise: So now in like manner our minds, so far as they are Sanctified, will do. As the *Philosophers Stone* turns all Metals into Gold; As the Bee sucks honey out of every flower, and a good stomach sucks out some sweet and wholesome nourishment out of what it takes unto it self; so doth a holy heart, so far as Sanctified, convert and digest all into spiritual useful thoughts; this you may see *Psal.* 107. *ult.* *That Psalm* gives many instances of Gods providence,

dence, and wonderful works which he doth for the Sons of men; as deliverances by Sea, where men see his wonders: deliverances to Captives, &c. and still the foot of the Song is, *Oh that men would therefore praise the Lord for the wonderful works he doth for the Sons of men.* Now after all these instances, he concludes, that though others pass over such occurrences with ordinary slight thoughts, yet says he, *The righteous shall see it, and rejoyce*: that is, extract comfortable thoughts out of all, which shall be matter of joy, and *who so is wise will observe these things*, that is, makes holy observations out of all these; and out of a principle of Wisdom he understands Gods goodness in all, and so his heart is raised to thoughts of praise, and thankfulness, and obedience. Now compare with this the 92. Psalm made for the Sabbath; where in imitation of God, who that day viewed his works, we are, on our *Lords day*, still to raise holy, praiseful thoughts out of them to his Glory, which he that penned that Psalm then did, *verse 1. and 2. now verse 5. How great are thy works! &c. A brutish man knows not, nor will a fool understand this*: that is, an Unregenerate man being a beast, and having no sanctified principle of wisdom in him, looks no further than a Beast into all the Works of God, and occurrences that pass; looks on all blessings as things provided for mans delight by God, but he extracts not holy, spiritual and useful thoughts out of all, he wants the art of doing it.

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If Injuries be offered us by others, what do our thoughts distil out of those wrongs, but thoughts of revenge? We meditate how to requite it again. But see how naturally Davids mind distills other thoughts of Shimei's cursing, 2 Sam. 16. 11. *God hath bidden him*, and it may prove a good sign of Gods favour, *God may require good for it*. When we see judgments befall others, our minds are apt to raise severe thoughts of censure against our Brother, as Job's friends did. But a godly man whose mind is much Sanctified, raiseth other thoughts out of it, *Prov. 21. 22, Wisely considers, &c.*

So when outward mercies befall us, the next thoughts we are apt to have, is to project ease by our wealth, thou *hast goods for many years*: and when judgments befall us, we are apt to be fill'd with thoughts of complaint, and fears, and cares how to wind out again. But what were the first thoughts Job had upon the news of the loss of all? *God hath given, and the Lord hath taken, blessed be the Lord for all.*

Such thoughts as these (which all opportunities hint unto) a good heart is apprehensive of, and doth naturally raise for its own use. *So far Barren as our thoughts are, so far vain.*

Secondly, the *vanity* and *sinfulness* of the mind appears in a *lothness* to entertain holy thoughts, to begin to set it self to think of God and the things belonging unto our peace; even as loth they are to this as School-boys are to go to their Books, or to busie their minds about their lessons, their heads being full of play; so loth are our minds to enter into serious considerations, into sad, solemn thoughts of God, or death, &c. Men are as loth to think of death, as thieves of the *Affizes* and *Execution*; or to think of God as they are of their Judge. So to go over their own actions in a review of them, and read the blur'd Writing of their hearts, and to *Commune with them*, at night in the end of the day, (as David did, *Psalm 119, 59.*) men are as loth to do this, as School-boys are to Parse their Lessons, and the false Latins they have made, *Job. 21. Depart from us*, say they in Job unto God, from their thoughts they meant it, for it follows, *we desire not the knowledge of thy ways*: They would not think of him, or know them by their good wills; and therefore our minds like a bad stomach, are nauseated with the very scent of good things; and soon cast them up again, *Rom. 1. 28. They like not to retain the knowledge of God.* Let us go and try to wind up our Souls, at any time, to holy medita-

Book VI. tions, to think of what we have heard, or what we have done, or what is our duty to do, and we shall find our minds like the pegs of an instrument, slip between our fingers, as we are winding them up, and to fall down suddenly again, ere we are aware of it: Yea, you shall find, our spirits will labour to shun what may afford occasion to such thoughts, even as men go out of the way, when they see they must meet with one they are loth to speak withal; Yea hence 'tis, that men dare not be alone, for fear such thoughts should return upon them. The best shall find a gladness, for an excuse, by other occasions to knock off their thoughts from what is good: Whereas in thinking of vain, earthly things, we think the time passeth too fast, clocks strike to soon, hours pass away ere we are aware.

Thirdly, The *vanity* and *sinfulness* of the mind appears in the godly, that though they entertain good thoughts, yet the mind is not, will not be *long intent* on them. Some things there are, which we are, and can be intent upon, and accordingly dwell long upon them, and therefore in *Job 17. 11.* *The thoughts* are called the *possessions of the heart*, (so it is in the Original, and noted in the margin) such thoughts as are pleasing, the heart dwells on them; yea so intent are we often, that they hinder our sleep: as 'tis said of wicked men, *they cannot sleep for multitude of thoughts*, *Eccles. 5. 12.* So, to devise forward things, Solomon says, *a man shuts his eyes*, that is, is exceeding attentive, porreth upon his devices about them; for so a man doth use to do, to shut his eyes when he would be intent, and therefore it is so expressed. But now let the mind be occupied and busied about good things, and things belonging to our peace how unsteady is it? which things should yet draw out the highest intention of the mind. For the more excellent the Object is, the stronger our intention should be. God is the most Glorious Object our minds can fasten on, the most alluring: The thoughts of whom therefore should swallow up all other, as not worthy to be seen the same day with him. But I appeal to all your experiences, if your thoughts of him be not most unsteady, and are, (that I may so compare it) as when we look upon a Star thorow an Optick glass, held with a palsie shaking hand: It is long ere we can bring our minds to have ken of him, to place our eyes upon him, and when we have, how do our hands shake, and so lose sight ever and anon. So whilst we are in never so serious talk with him, when all things else should stand without, and not dare to offer entrance, till we have done with him, yet how many chinks are there in the heart, at which other thoughts come in? And our minds leave God, and follow them, and *go after our covetousness*, our credit, &c. as the Prophets phrase is, *Ezek. 33.* So when we are hearing the Word, how do our minds ever and anon run out of the Church, and come in again, and so do not hear half, not a quarter, that is said? So when we are at our callings, which God bids us to be conversant about with *all our might*, *Eccles. 9. 10.* yet our minds like idle truants, or negligent servants, though sent about never so serious a business, they go out of the way to see any sport, run after the Hares that cross the way, follow after Butter-flies that buzz about us.

And so when we come to pray, Christ bids *watch to prayer*, *Mark 13. 33.* which is spoken, as if we were at every door bid to place a guard that none come in and disturb, and knock us off. But how oft doth the heart nod, and fall asleep, and run into another World, as in dreams we do? Yea so naturally are distractions to us, when we are busied about holy duties, that as excrements come from men, when very weak and sick, ere they are aware of it, so do Worldly thoughts from us; and we are carryed out of that stream of good, our mind was running in, into some by-creek ere we are aware of it.

Fourthly, the *vanity* of the mind in our thoughts appears, in regard of good things, that if it doth think of them, yet it doth it *unseasonably*. It is with your thoughts as with your speeches, their goodness lies in their placing and order,

order, *Prov. 25. 11. If fitly spoken, they are as Apples of Gold in pictures of Silver.* And as a man is to bring forth actions, so thoughts in *due season*; as those *fruits*, so the *buds* should come out in *season*, Psalm 13. Now the vanity of the mind appears in thinking of some good things, sometimes unseasonably; When you are praying, you should not only have no worldly thoughts come in, but no other than praying thoughts. But then haply some notions of, or for a Sermon will come readily in: So in hearing, a man shall often have good thoughts that are utterly heterogeneal to the thing in hand; So when a man is falling down to prayer, look what thing a man had forgotten, when it should have been thought of, will then come in, or what will affect a man much comes in to divert him, and whirle his thoughts another way. This *misplacing* of *thoughts* (suppose they be good) is yet from a vanity of the mind; did those thoughts come at another time, they would be acceptable: We find our minds ready to spend thoughts about any thing, rather than what God at present calls unto. When we go to a Sermon, we find we could then spend our thoughts more willingly about reading, or haply searching our hearts; unto which at another time, when called to it, we should be most unwilling to. We could be content to run wild, over the fields of meditations and miscellaneous thoughts, though about good, rather than to be tyed to a task, and kept in one set path.

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In *Adam* and *Christ* no thought was misplaced; but though they were as *many* as the *Stars*, yet they marched in their courses, and kept their ranks. But ours as *Meteors* dance up and down in us. And this *disorder* is a *wanity* and *sin*, be the thought materially never so good. Not every one that hath the best part must therefore first step up the Stage to Act, but take his right Cue. In Printing let the letters be never so fair, yet if not placed in their order, and rightly Composed, they marr the sense. Souldiers upon no terms should break their ranks: so nor should our thoughts, *Prov. 16. 3.* There is a promise to a *Righteous man that* (as some read it) *his thoughts shall be ordered.*

And so much for the first part, *The privative sinfulness* in our *thoughts* in respect of *what is good.*

*The positive Part of this sinfulness laid open in four particulars.*

NOW secondly, I proceed to discover that *positive vanity* which appeareth in our thoughts in regard of *what is evil*. And here it is not to be expected, nor indeed can it be performed by any man, to reckon up the several particularities of all those vain thoughts which run through mans heart; I will insist only on some more general discoveries, to which, many more particulars may be reduced for an essay of the rest.

First, the *vanity* of them discovers it self, in that which Christ calls; *Madness*. 7. 22. *ἀφροσύνη*, *foolishness*: that is, such thoughts as mad men have and fools; which foolishness is seen both in that unfetled wantonness and *unstayedness* of the mind in thinking; that like quick-silver it cannot fix, but as *Solomon* says, *Prov. 17. 2. A fools eyes are in the hands of the earth* are garish, and run up and down from one end of the earth to the other, shooting and streaming, as those Meteors you see sometimes in the Air. And though indeed the mind of man is nimble and able thus to run from one end of the earth to another, (which is its strength and excellency) yet God would not have this strength and nimbleness, and metal-spirit shewn in curvetting and tumbling, (as I may call it) but in steady directing all our thoughts straight on to his Glory, our own Salvation, and the good of others; he gave it this nimbleness to turn away from evil, and the first appearance of it. As we are to walk in Gods ways he calls us to, so every thought as well as every action is a step: and therefore ought to be steady, *Make straight steps to your feet*, says the Apostle, *Heb. 12. 13.* turning not to the right hand, nor to the left, until we come to the journeyes end of that business we are to think of. But our thoughts, at best are as wanton Spaniels, who though indeed they go with and accompany their Master, and come to their journeyes end with him in the end, yet do run after every Bird, and wildly pursue every flock of sheep they see. This unsteadiness, it ariseth from the like curse on the mind of Man, as was on *Gain*, that it being *driven from the presence of the Lord*, it proves a Vagabond, *and some eyes are in the ends of the earth*.

This foolishness or *ἀφροσύνη* is also seen in that *Independence* in our thoughts, they hanging (oft) together as ropes of sand, this though we see more evidently in dreams, yet not only then, but when awake also; and that when we would set our selves to be most serious, how do our thoughts jangle and ring backwards? and as wanton Boys, when they take Pens in their hands, scribble broken words that have no dependence: thus do our thoughts. And if you would but look over the copies thereof, which you write continually, you would find as much nonsense in your thoughts, as you find in mad mens speeches. This madness and distemper is in the mind since the fall (though it appears not in our words, because we are wiser,) that if notes were taken of our thoughts, we should find thoughts so vagrant, that we know not how they come in, nor whence they came, nor whither they would. But as God doth *all things in weight, number and measure*, so doth his Image in us, so far as it is renewed. And, by reason of these two, the *folly*, *unsetledness*, and *independence* of our thoughts, we bring our thoughts usually to no issue, to no perfection, but wilder away our time *in thinking* (as you use to say) *of nothing*; and what *Seneca* speaks of mens *lives*, that as Ships that are tost up and down at Sea, it may be said they have been *tossed much*, but *failed nothing*; The like in this respect may be said of *our thoughts*: Or as when men make imperfect dashes.

dashes, and write nonsense, *they are said to scribble, they do not write*: So in these follies and independencies, we wilder and *lose our selves, we do not think*.

Chap. III.

But 2. On the contrary, if any *strong lust*, or violent passion be up, then our thoughts are *too fixed* and *intent*, and run in so far into such sinful objects, that they cannot be pul'd out again, or any way diverted or taken off: which is another Vanity. For our thoughts and our understanding part was ordained to moderate, allay, and cool, and take off our passions, when they are a plying over; to rule and govern them. But now our thoughts are themselves subjected to our affections, and the like fuel put under them, do but make them boyl the more. And although our thoughts do first stir up our fears, joys, desires, &c. yet these being stirred up once, chain, and fix, and hold our thoughts to those objects, so, as we cannot loosen them again. Therefore says Christ to his Disciples, *Why are you troubled, and why do thoughts arise in your hearts?* For perturbations in the affections cause thoughts like fumes and vapours to ascend. Thus if a *passion of fear* be up, how doth it conjure up multitudes of gasty thoughts which we cannot conjure down again, nor hide our eyes from? But which like Ghosts do haunt us, and follow us up and down where ever we goe, so as a man runs away pursued by his own thoughts; *the heart meditates on terrour*, As *Isa. 3. 18.* So when sorrow is up, how doth it make us study the cross that lights upon us? which to forget would be an ease unto the mind. But a mans passions make his thoughts to con it, and to say it by heart, over and over again, as if it would not have us forget it. So when *love and desire* is up, be the thing what it will, we are taken with, (as preferment, credit beauty, riches,) it sets our thoughts a work to view the thing all over, from top to toe, (as we say) to observe every part and circumstance, that doth make it amiable unto us: as if a Picture were to be drawn of it. So when joy is up, we view the thing we rejoyce in, and read it over and over, as we do a Book we like, and we mark every tittle, we are punctual in it: yea, so inordinate are we herein, as often we cannot sleep for thinking on them. *Eccles. 5. 12. Abundance of riches will not suffer him to sleep for the multitude of thoughts in his head.* speaking of a man who is covetous: How do thoughts trouble the *Belsazzers* and *Nebuchadnezzars* of the World? *Dan 4. 19.* so *Prov. 4. 16. They sleep not unless they have done mischief.* If their desires remain unsatisfied, they do disturb their thoughts like froward children by their crying: so as, often *these* which men count *free* (as the most do *thoughts*) do prove the greatest bondage and torment in the earth unto them, and do hinder sleep, the nurse of Nature, eat out, and live upon the heart that bred them, weary out the spirits, that when a man shall say (as *Job 7. 13.*) *My bed shall comfort me*, by putting a parenthesis to his thoughts, and sad discourses which he hath when awake, yet then they haunt a man; and as *ver. 14. terrifie him.* A man cannot lay them aside as he doth his Cloaths: and when men die they will follow them to Hell, and torment them worse there; your thoughts are none of the greatest executioners there, even the *worm that dies not.*

Thirdly, The *vanity* of the mind appears in *curiosity*, a longing and itching to be fed with, and to know (and then delighting to think of) *things that do not at all concern us.* Take an experiment of this in Scholars (whose chief work lies in this shop) how many precious thoughts are spent this way? in curiolity of knowledge, as appears by those the Apostle often rebukes, that affect, (as *1 Tim. 6. 4, 20.*) *oppositions of science falsely so called*; curiosities of knowledge of *things they have not seen.* So *Colos. 2.* and *1 Tim. 4. 7.* he calls such issues of mens brains. they dote on, *old wives fables*: because as fables please old wives, so do these their minds, and of that itch they have in them: even as women with child, in their longings, content not themselves with what the place affords, or the season, with what may be had; but often long after

Book VI. after some unheard-of rarity, far fetcht, or, it may be, not at all to be had : Thus men not contenting themselves with the wonders of God, discovered in the depths of his Word and Works, they will launch into another Sea, and World of their own making, and here they sail with pleasure ; as many of the School-men did in some of their speculations, spending their precious wits in framing curious webs out of their own bowels.

Take another instance also in others, who have leisure and parts to read and understand much, they should ballast their hearts with the Word, and take in those more precious words, wisdom, and sound knowledge contained therein to profit themselves and others, and to build up their own souls, or such studies whereby they might be enabled to serve their Country, but now what do their curious fancies carry them unto, to be versed in, but Play-books, jeering Pasquills, Romances, fained stories, which are the curious needle-work of idle brains ; so as they load their heads with *Apes and Peacocks feathers*, in stead of Pearls and Precious stones ; so as a man may say as Solomon. *Prov. 15. 14. The heart of him that hath understanding seeketh knowledge, but the mouth of fools feeds on foolishness.* Foolish discourses please their ears to hear, and eyes to read: all these being but purveyors (as it were) for food, for the thoughts: which like Camelions live on Air and Wind.

To leave them, how do others out of meer curiosity to know and please their thoughts, listen after all the news that fly up and down the World; scum all the froth that floats in foolish mens mouths, and please themselves only with talking, thinking, and hearing of it ?

I do not condemn all herein : some, their ends are good, and they can make use of it, and do as *Nehemiah* did, who inquired how things went at *Jerusalem* to rejoyce with Gods People, and mourn with them, and pray for them ; so these, if to know how to fashion their Prayers accordingly: But I condemn that curious itch that is in men, when it is done but meerly to please their fancies ; which is much delighted with *new things*, though they concern us not ; such the *Athenians* were, *Act. 17. 21.* How do some men long all the week till they hear of such and such events and issues, and make it a great part of the happiness of their lives, to study the State more than their own hearts, and affairs of their callings ? who take actions of State as their Text to study the meaning of, and to preach on where-ever they come. I speak of those that yet lay not to heart the miseries of the Church of Christ, nor help them with their prayers, if at any time they happen.

The like curiosity is seen in many, in desiring to know the secrets of other men, which yet would do them no good to know, and who do study mens actions and ends, not to reform, or do good to them, but to know them, and think and muse thereof, when alone, with pleasure ; this is curiosity, and properly a vanity of the thinking power, which it mainly pleaseth.

This is indeed a great sin, when much of mens most pleasing thoughts are spent on things concern them not. For the things we ought to know, and which do concern us, are enough to take up all our thoughts alone, neither shall we have any to spare : and thoughts are precious things, the immediate fruits and buds of an immortal nature ; and God hath given us power to coyn them, to the end, to lay them out in things that concern our own good, and of our neighbours and his own glory ; and thus not to spend them is the greatest waste. Examine what Corn you put to grind, for God ought to have toll of all, *Prov. 24. 8. He that deviseth evil shall be called a mischievous person,* not always he that *doth* a mischievous action, but that *deviseth* it : and  
ver/e



verse 9. he aggravates it *à minori*, for, ( says he ) every thought is sin ; and then a combination and conspiracy of wicked thoughts is much more.

Chap. 3.

But 4. there is a worse *vanity* than this, and that is intimated, *Rom. 13. ult. Taking thought to fulfil the lusts of the flesh.* *περίουσι πορεύουσι* [ *To make projects for it.* ] For thoughts are the Caterers for our lusts, and lay in all their provision, they are they that look out where the best markets are, the best opportunities for sinning in any kind, the best bargains for credit, for preferment, for riches, &c. For example, would a man rise ? his thoughts study the art of it, men frame their own ladders to climb withal, invent ways how to do it, though often it proves, as to *Haman*, their own Gallows. Would they be rich ? what do they study ? even all cheats and tricks of the Cards, ( as I may so speak ) that is, all the cunning tricks of the world, all the ways of oppressing, defrauding, and going beyond their brethren, so to pack things in all their dealings, that they themselves should be the winners, and those that deal with them, the losers. *Isa. 32. 7.* it is said, *That the Instruments of the churlish are evil, and he deviseth wicked devices to destroy the poor.* Would a man undermine his opposite, as one that stands in his light, and who hinders his credit ? he'll dig and fall a pining with his thoughts, ( which are his engines ) in the night dig a pit, as the *Scripture phrase is*, and dig deep to hide his counsel, to blow his adversary up in the end, and so as he shall not know who hurt him : and this is worse than all the former, this studied artificial villany. The more devising there is in sin, the worse : therefore the fact about *Uriah*, not so much that of *Bathsheba*, is objected against *David*, because he used art in it ; he took thought for it, but in the matter of *Bathsheba*, thoughts took him.

*A Fifth, and more Eminent Particular, in which the positive sinfulness of Thoughts is seen : Speculative acting over sins in thoughts : in many instances the great Vanity and Sinfulness thereof.*

**A** Fifth is the *representing* or acting over sins, in our thoughts and imaginations, personating those pleasures by imagination, which at present we enjoy not really, faining and imagining our selves to act those sinful practices we have not opportunity outwardly to perform : *speculative wickedness* Divines do call this, which to be in the power of imagination to do, is evident to you by your dreams; when fancy plays its part most, and to allude to what the Prophet says, makes us believe *we eat when we are an hungry, to drink when our souls are thirsty, Isa. 29. 8.* But I mean not to speak of the power and corruption of it, as in our dreams : it were well if, as the Apostle speaks of *Drunkenness*, that this *speculative wickedness* were only *in the night.* But corrupt and distempered affections do cast men into such dreams in the day, and when they are awake, they are then (to borrow the Apostles expression) *filthy dreamers, Jude 8. that defile the flesh,* even when awake. When their lusts wanting work, their fancy erects to them a stage, and they set their imaginations and thoughts their several parts, to entertain their filthy and impure desires, with shews and plays of their own making, and Reason and the intention of their minds, sit as spectators all the while to view with pleasure, till their thoughts inwardly act over their own unclean desires, ambitious projects, or whatever else they have a mind unto.

So *vain* and empty is the heart of man become, so *impatient* are our desires and lusts of interruption in their pleasures, so sinful and corrupt.

First, vain and empty it appears to be in this; for take all the pleasures of sin, when they are never so fully, solidly, really and substantially enjoyed, they are but shadows, a meer out-side and *figure*, as the Apostle calls the world. It is opinion of imagination that casts that varnish of goodness upon them, which is not truly in them. So *Felix* and *Bernices* pomp is termed *πολυεργηλασία*, but now this *speculative* enjoying of them only in imagination, the pleasing our selves in the bare thoughts and imaginations of them, this is but a shadow of these shadows, oh that the soul should *Ixion* like embrace and commit adultery with clouds only ! this is a vanity beyond all other vanities, that maketh us vainer than other creatures who though *subject to vanity*, yet not to such as this.

Secondly, it argues our desires to be strangely impatient, to be detained from, or interrupted of their pleasures. When the soul shall be found so greedy, that when the heart is debarred or sequestred from those things it desires, and wants means or opportunities to act its lusts, that as not being able to stay, it will at least aforehand enjoy them in imagination, and in the *interim*, set fancy to entertain the mind with empty pictures of them drawn in its own contemplations.

3. In this respect, that they appear also to be exceeding sinful and corrupt; an *outward* act of sin, it is but as an act of *whoredom* with the creature, when *really* enjoyed : But this is *Incest*, when we defile our souls and spirits with these imaginations and likenesses which are begotten in our own fancies, these being the children of our own hearts.

And yet (my brethren) such *contemplative* enjoying of pleasures and acting over of sins the mind of man is full of, as will appear in many particulars.

First, look what comforts men have *at present* in their possession and at command, what *excellencies* or endowments, men love to be alone to study, and think of them, and when they are sequestred from the present use and employment of them, yet they will then be again and again recounting and casting of them up, taking a survey of their happiness in them, applauding their own hearts in their conditions. And as rich men that love money, love to be looking on it, and telling it over; so do men to be summing up their comforts and priviledges they enjoy, which others want; as how rich they are, how great, how they excel others in parts and gifts, &c. Oh how much of that precious sand of our thoughts runs out this way! Thus he in the Gospel, he keeps an audit in his heart; *Soul* (says he) *thou hast goods laid up for many years.* So *Haman*, *Esther* 5. 11. takes an Inventory of his honours and goods, he talks of *all the glory of his riches, and all the things wherein the King had promoted him.* So *Nebuchadnezzar*, *Dan.* 4. 30. as it may seem, he was alone walking and talking to himself like a fool, saying to himself, *Is not this the great Babel which I have built by the might of my power, for the glory of my Majesty?*

And as thus upon their comforts, so also upon their excellencies, as their learning, wisdom, parts, &c. Men love to stand looking upon these in the glass of their own speculation, as fair faces love to look often and long in Looking-glasses: which, as it ariseth from the self-flattery is in men; so also that they might keep their happiness still fresh and continued in their eye; which thoughts, when they raise not up the heart to thankfulness to God, and are not used to that end, but are bellows of pride; they are vain and abominable in the eyes of God: as appears by Gods dealing with those fore-mentioned; for to the one he says, *Thou fool, this night*; the other, *whilst the word was in his mouth* (giving him no longer warning) he strikes with madness, and brutishness: and *Haman*, you know, was like a *Wall* that *swells* before it *breaks*, and falls to ruine and decay.

Secondly, *This speculative* enjoying of pleasures, and acting over sins thus in fancy, doth appear in regard of *things to come*; which when we have in view, or any hopes of, mens thoughts go forth afore to meet them; oh with how much contentment do mens thoughts entertain their desires; with vain promisings and expectations afore-hand of their pleasures; that are in view and in possibility to be enjoyed! So they in *Isaiab* wind up their hearts to a higher pin of jollity in the midst of their cups, in that their hearts thought and *promise* them, *To morrow shall be as to day, and much more abundant,* *Isa.* 56. 12. So they, *Jam.* 4. 13. they say with themselves, *We will go to such a City, and continue there a year, and get gain.* When men rise in a morning, they begin to fore-think with much delight, what carnal pleasures they have the advowson and promise of, that day or week; as to go to such company, and there be merry; to go such a pleasant journey, enjoy satisfaction in such a lust, hear such news, &c. And thus as godly men *live by faith* in Gods promises, *Hab.* 2. 4. *Isa.* 38. 16. *By these men live, and this is the spirit of my life, saith Hezekiah, even what God hath spoken, ver. 15.* So do carnal men live much upon the promises of their own hearts and thoughts afore-hand; (for to this head of vain thoughts, these *vain promises* are to be reduced, *Psal.* 49. 11. *Their inward thought is, their houses shall continue for ever*) what pleasure almost is there, which a man makes much account of, but he acts it first over in private in his own thoughts? And thus do men foolishly take their own words and promises; and *so bes fool themselves in the end,* as *Jeremy* speaks, *Jer.* 17. They take up before-hand in their thoughts upon trust, the pleasures

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pleasures they are to enjoy, even as spend-thrifts do their rents, or Heirs their revenues before they come of age to enjoy their Lands, that when they come indeed to enjoy the pleasures they expected, either they prove but *dreams*, as *Isa. 29. 6.* they find their *souls empty*; or so much under their expectation, and so stale, as they have little in them; so that there still proves more in the imagination, than in the thing: which ariseth from the vastness and greediness of mens desires, as the cause hereof; for that makes them swallow up all at once. As *Hab. 2. Enlarging his desires as hell, he heaps up all Nations, swallows them up in his thoughts.* So an ambitious Scholar doth all preferments that are in his view.

Thirdly, this *speculative wickedness* is exercised in like manner to *ards things past*, in recalling (namely) and reviving in our thoughts the pleasure of sinful actions passed; when the mind runs over the passages and circumstances of the same sins long since committed, with a new and fresh delight; when men raise up their dead actions long since buried, in the same likeness they were transacted in, and parley with them, as the Witch and *Saul* did with Satan in *Samuels* likeness. And whereas they should draw cross lines over them, and blot them out through faith in Christs blood, they rather copy and write them over anew in their thoughts with the same contentment. So an unclean person can study and view over every circumstance passed in such an act, with such a person committed; so a vain glorious Scholar doth repeat in his thoughts an eminent performance of his, and all such passages therein as were most elegant. And thus men chew the cud upon any speech of commendation uttered by others of them. And all this even as a good heart doth repeat good things heard or read, with the remembrance also of what quicknings they had in such and such passages, and with what affections they were warmed, when they heard them; or as a godly man recalls with comfort the actions of a well-past life, as *Hezekiah* did, *Lord I have walked before thee with a perfect heart*; and thereby do also stir and provoke their hearts to the like temper again: So on the contrary, do wicked men use to recall, and revive the pleasingest sinful passages in their lives to suck a new sweetness out of them: Than which nothing argues more *hardness* and *wickedness* of heart, or provokes God more. For,

First, it argues much *wickedness* of heart, and such, as when it is ordinary with the heart to do thus, is not compatible with grace: for in the 6. of the *Romans, verse 12.* the Apostle shews that a good heart useth to reap no such fruit of sinful actions past; *But what fruit had you of those things whereof ye are now ashamed?* The Saints reap and distill nothing out of all those flowers but shame and sorrow, and sad sighs: when *Ephraim* remembered his sin, he was *ashamed and repented*; and canst thou in thy thoughts, fetch a new harvest and crop of pleasure out of them again and again?

Secondly, it argues much *hardness* of heart: nothing being more opposite to the truth and practice of repentance. The foundation of which is to call to mind the sin with shame and sorrow, and to recall it with much more grief, than ever there was pleasure in the committing of it: and whose property is to *hate* the *appearance* of it, and to enflame the heart with *zeal* and *revenge* against it. And hereby God is exceedingly provoked, our hearts are thereby embued in a new guilt, we thereby stand to, and make good our former act of sinning, and by our remembering it with pleasure, we provoke God to remember it with a new detestation of both of us, and it, and so to send down new plagues; who, if we recal it with grief *would remember it no more*: we shew, we take light to rake in those wounds we have given Christ already. To view *the sins of others* with pleasure, *Rom 1. ult.* is made more *than to commit them*: But much more to view and revive our own with a fresh delight: and therefore know that however you may take  
delight

delight here to repeat to yourselves your old sins, yet that in Hell nothing will gall you more, than the remembrance of them; every circumstance in every sin will then be as a dagger at thy heart. This was the rich mans task and study in hell, *to remember the good things he had received*, and his sins committed in the abuse of them. And if godly men here be made to possess *the sins of their youth with horrour*, as *Job*, and to have them ever afore them, as *David*, how will wicked men be continually affrighted with them in hell? whose punishment is in a great part set forth to us, by this, *Psalm 50. 20. I will set them in order before thee.*

Fourthly, the fourth thing wherein the *speculative vanity* appears is in acting sins upon meer imaginary suppositions: men feign and contrive to themselves, and make a supposition to themselves in their own thoughts, first of what *they would be*, and *thereupon* what *they would do*. Men create *fools paradises* to themselves, and then walk up and down in them; as, if they had money enough, what pleasures they would have; if they were in such places of preferment, how they would carry themselves. To allude to that *Abalom* said, *2 Sam 15. 4. Oh if I were a Judge in the Land, I would do this or that*, &c. doing this with a great deal of pleasure, almost as much as those that really enjoy them. This may well be the meaning of that *Psalm 50. 18.* where of the hypocrite (who outwardly abstains from gross sins) 'tis said that *he consenteth with the thief, and partaketh with the adulterer*; namely, in his *heart and fancy*, supposing himself them, and so desires to be doing what they do. Thus take one who is naturally ambitious (whom both nature, parts and education have all made, but a *Bramble, never to rule over the trees*, and hath fixt in a lower sphere, as incapable of rising higher, or being greater, as the earth is of becoming a Star in Heaven, yet) he will take upon him in his own heart; feigning and supposing himself to be, and then to act the part of a great Man, in his own thoughts erect a throne, and sit down in it; and thinks with himself what he would do; if a King or the like. So take a man that is unclean, but now grown old, and a *dry tree*, and so cannot act his lust as formerly, yet his thoughts shall supply what is wanting in his strength or opportunity. And he makes his own heart both Bawd, Brothel-house, Whore, Whore-monger; and all: so a man that is naturally voluptuous, loves pleasures, but wants means to purchase them, yet his inclinations will please themselves with the thoughts of what mixture and composition of delights he would have; he will set down with himself his Bill of fare; how he would have, and (if he might wish) his cup of pleasure mingled, what ingredients put into it. So a man that is revengeful, and yet wants a sting, he pleaseth himself with revengeful thoughts and wishes; and will be making invectives and railing dialogues against him, he hates when he is not by. A man in love, in his fancy, he will court his Paramour; though absent, he will by his imagination make her present, and so frame solemn set speeches to her.

In a word, let mens inclinations and dispositions be of what kind soever; and let the impossibilities and improbabilities be never so great of being what they desire; yet in their fancies and thoughts they will discover themselves what they would be. *Totumque quod esse desiderant sibi apud semetipsos cogitationibus depingunt*, men will be drawing Maps of their desires, calculating their own inclinations, cut out a condition of life which suits their hearts; and they please themselves therewith: and there is no surer way to know a mans natural inclination, than by this.

*The great vanity and folly hereof in three things.*

First, as great a folly as any other, imitating children herein; for is it not childish to make clay-pies, and puppets? what else are such fancies as these?

and to be as Children acting the parts of Ladies and Mistresses, and yet such  
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2. And secondly, a *vanity* also, because a man sets his heart on *what is not*: the things themselves are not, if a man had them, *Prov. 23. 5.* but to please themselves with suppositions is much more vain.

Thirdly, This argues the greatest incontentation of mind that may be, when men will in their own thoughts put themselves into another condition than God ever ordained for them.

## CHAP. V.

### *The uses. That we ought to be humbled for the sinfulness in Thoughts. Motives thereof. Their Hainousness. Their Number.*

*Use 1.* **H**AVING discovered the vanity of your thoughts and your estates thereby, be humbled for them. This I ground upon *Prov. 30. 21.* Where *Agur* teacheth us to humble our selves as well for thoughts as actions. *If thou hast done foolishly in lifting up thy self, or if thou hast thought evil, lay thy hand upon thy mouth.* Now as *smiting upon the thigh* is put for repentance, and shame, and sorrow in *Ephraim, Jerem. 31. 19* so is *laying the hand* upon the mouth put for great and deep humiliation, as arguing full conviction of ones guilt, *Rom. 3. 19. Every mouth must be stopped.* Having nothing to say; nor to plead and excuse, that *thoughts are free*, and it is impossible to be rid of them, &c. but as *Ezekiel 16. 56. To and remember to be confounded, and never to open thy mouth more! to be vile, and not to answer again,* as *Job 39. 27, 28.* this is to *lay thy hand on thy mouth*, that is, to humble thy self.

And indeed there is much cause, for your thoughts they are the first begotten, and eldest Sons of Original sin, and therefore *the strength of it*, as *Jacob* called *Reuben* the first born; Yea also, and the *Parents* and begetters of all other sins, their *brethren*. The first plotters and contrivers, and *Achitophel*, in all the Treasons and Rebellions of our hearts and lives; the bellows and incendiaries of all inordinate affections; the Panders to all our lusts, that *take thought* to provide for the satisfying thereof; the disturbers in all good duties, that interrupt and spoil and fly-blow all our Prayers, that they stink in the Nostrils of God.

And if their hainousness will nothing move you, consider their number, for they are continually thus: It is they which makes our sins to be in number more than the sands: not a minute, but as many thoughts pass from us, as in a minute sands do in an Hour-glass. Suppose they be in themselves, but as Farthing-tokens, in comparison of gross defilements: yet because the Mint never lies still, sleeping or waking, therefore they make up the greatest part of that Treasure of Wrath which we are laying up: and know that God will reckon every farthing, and in thy punishment bate thee not one vain thought. And that God looks upon our thoughts thus, see but the indictment he brings in against the old World; which stands still upon record, *Gen. 6.* When he there pronounced that heavy Judgment of destroying the old World, doth he alledge their Murders, Adulteries, and gross defilements chiefly as the cause? Their thoughts rather. Which because so many, and so continually evil, provoked him more than all their other sins. Go down therefore into thy Heart, and consider them well, to humble thee, to make thee vile, and if

in one room such a treasure of wickedness be found laid up, what in all those other *Chambers of the belly*, as Solomon calls them? consider them to humble thee, but not so as for all this their multitude to *discourage* thee, as in relation to the pardon of them. For God hath *more thoughts of mercy*, in him, than thou hast had of rebellion. *Psal. 40. 5. Thy thoughts to us-ward*, (speaking of thoughts of mercy) *are more than can be numbred*. Thou beganest but as yesterday to think thoughts of Rebellion against him, but his thoughts of mercy have been *from everlasting*, and reach to *everlasting*: and therefore in *Isa. 55. v. 7.* having made mention of *our thoughts*, *Let the unrighteous man forsake his thoughts, and he will have mercy on him*; because this objection of the multitude of them might come in to discourage men from hopes of mercy, therefore purposely he adds, *He will multiply to pardon*; and to assure us that he hath thoughts of mercy to out-vie ours of sin, he adds, *for my thoughts exceed yours, as Heaven doth the Earth*.

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USE II. *Make conscience of thy thoughts and keep thy heart above all keeping.*

Let us make for ever conscience of them; so Job did, *Job 31. 1.* I made a Covenant with mine eyes, *why should I then so much as think upon a Maid?* Solomon gives in especial charge, *Above all keeping keep thy heart*, *Prov. 4. 23.*

First, Thou art to *keep* the Lords day holy, *thy self unspotted of the World. To keep thy brother, to keep all the Commandments, but above all to keep thy heart*; and in it *thy thoughts*: for this is the *Great Commandment*, because it extends it self (as the foundation) unto them all: for as in the same Commandment where Murther is forbidden, a malicious thought is also, and so of the rest; So in keeping the thoughts thou virtually keepest all the Commandments: as Original sin is said to be forbidden in all the Commandments, so are the thoughts taken order for in all.

Secondly, *Out of it are issues of life*; So it follows, thoughts and affections are the spring, speeches and actions the stream: as are our thoughts, such are our affections; for these are the bellows: such also our Prayers, such all. For thoughts are in the soul as the spirits in the body, they run through all, move all, act all.

Thirdly, If you look to God, our thoughts are that spot of ground which he proclaims himself sole Lord of, and makes it one of his greatest titles, that he *knows them, and judgeth them*. Kings attempt to rule your Tongues, to bind your Hands, and rule your Actions; but God only your thoughts. By them we chiefly Sanctifie him in our hearts, by them we walk with God; and shall we not make conscience of them?

Fourthly, If you look to the work and *power of grace*, wherein lies it, but in *bringing every thought into obedience*, *2 Cor. 11. 4.* This is the glory of our Religion above all other in the World: Wherein lies the difficulty of it, the strictness of it, what makes it so hard a task? but the observing and keeping the thoughts in bounds: wherein lies the difference between sincere hearted Christians and others? but the keeping of our thoughts, without which all Religion is but *bodily exercise*. Papists may mumble over their Prayers, hypocrites talk, but this is *godliness*.

Fifthly, If we look to things we have a care of, then also of these. If we have a care of speeches, because Christ *hath said we shall answer for every idle word*; why not also for the same reason, should we have a care of thoughts? which are the *words of the mind*, only they want a shape, to be audible to others, which the tongue gives them, for which you must answer as well as for

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for words, *Heb. 4. 12. 1 Cor. 4. 5.* Again, if you be careful what Companions you have, and whom you lodge in your houses, and who lie in your bosoms, then much more of your thoughts which lodge in your hearts, which are not yours, but Gods houses, built for himself, and for Christ and *his word to dwell in*: seeing also the things you think of, have the most near intimate fellowship and converse with you. And therefore when you think of the Word, it is said to *talk with you*, *Prov. 6.* If you be careful of what you eat, because such blood you have, &c. then be careful *what you think*: thoughts being *Pabulum animæ*, as Tully calls them. *Thy words did [I eat]* says *Jeremiah*, speaking of meditating on it.

Sixthly, If you look to the *issue* of all: what shall be the subject of that great inquest at the Day of Judgment? the *thoughts and counsels*, *1 Cor. 4. 5.* And after the Day of Judgment mens thoughts shall prove their greatest executioners: what are the cords God lathes you with to all eternity? your own thoughts. *Thoughts accusing*, whereby you study over every sin; and every one will be as a dagger. The *Hypocrites* torment, is to *meditate terrours*, *Ha. 34, 18.* to study Gods wrath, and the Saints blessedness, and their own sin and misery.

*But you will say what are the Remedies against these vain Thoughts?*

The first is to get the heart furnished and enriched with a good stock of Sanctified and Heavenly knowledge in spiritual and Heavenly Truths: *For a good man* (saith Christ) *hath a good treasure* in his Heart, *Mat 13. v. 35.* that is, he hath all graces: and so many precious truths which are as Gold in the Ore, which his thoughts, as the Mint, do coin and beat out, and which words bring forth. *A good man, out of the good treasure of his heart, brings forth good things.* If therefore there be not mines of precious truths hid in the heart, no wonder if our thoughts coin nothing but dross, frothy vanities: for better materials, which should feed the mind, are wanting. Therefore *Solomon* saith, *Wicked men forge, mint, or hammer wickedness*, *Prov. 6. 14.* so *Janus* reads it. Or if men have store of natural knowledge, and want spiritual useful knowledge, to themselves; although in company with others, they may bring forth good things in speeches, yet when alone, their thoughts run not on them. For this take a place of Scripture, *Deut. 6. 6, 7.* which Scripture shews that laying up the Word in the heart, and being much conversant in it, and getting knowledge out of it, is an effectual means to keep our thoughts well exercised when we are alone, for the end why those words of the Law are commanded *to be laid up in the heart, ver. 5, 6.* is as to teach them to others, so, to take up our thoughts when we are most retired, and alone, and when a man can do nothing but barely exercise his mind, in thinking; for when a man is a riding, or walking, or laying down, and rising up, (which are often and usually our most retired times for thoughts, and are wholly spent in them, and many ride alone, and lie alone; &c.) yet then saith he, thou shalt *talk of the Word*: which command he that is alone cannot do with others. therefore the *talkings* there meant, is not only or wholly *λόγος προσηγορίας, outward conference* with others (though also intended as occasion of talking with others is given) as to talk to thy bedfellow of it, and to thy companion: but suppose thou hast none, yet then to *talk of it* to thy self, for thoughts are *λόγοι ἐνδίαυτοι* *talkings of the mind*; and so comparing *Prov. 6. 22.* with this place (which will fitly interpret it) it appears; for *Solomon* exhorting to the same duty of *Binding the Word to the heart*, useth this motive which is the fruit thereof, *That when thou awakest, it shall talk with thee*, that is, by thy thinking of it, it will talk with thee when thou and it are alone: So as thou shalt not need a better companion, it will be putting in and suggesting something.

Secondly, Endeavour to preserve and keep up lively, holy, and spiritual affe-



affections in thy heart, and suffer them not to cool; Fall not from thy first love, nor fear of, nor joy in God; or if thou hast grown remiss, endeavour to recover those affections again. For such as your affections are, such necessarily will your thoughts be; and they incline the mind to think of such or such objects as will please them, rather than of other; therefore says David, *Psal. 119. 97. How do I Love thy Law! it is my meditation day and night.* It was his love to it made him think of it so frequently. So *Mal. 3. 16. Those that feared the Lord, and that thought upon his name, are joyed:* For what we fear we often think of, and also, use to speak of often; therefore it is added, *they spake one to another; fear made them think much of his name, and thinking of it made them speak of it:* such affections, such thoughts: and such speeches, as they both are. And indeed thoughts and affections are *sibi mutuo causæ*, the mutual causes of each other: *Whilst I mused, the fire burned,* *Psal. 39.* So that thoughts are the bellows that kindle and enflame the affections: and then if they are enflamed, they cause thoughts to boyl, therefore men newly converted to God, having new and strong affections do with more pleasure think of God.

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Thirdly, Of all apprehensions else, get thy heart possessed with deep, strong, and powerful apprehensions and impressions of *Gods Holiness, Majesty, Omnipresence, and Omniscience.* If any thoughts be of power to settle, fix, and draw in the mind of man, they are *such thoughts of God.* What is the reason that the Saints and Angels in Heaven have not a vain thought to eternity, not a wry look? His presence fixeth them, their eye is never off him. Take a wanton, garrish, loose spirit, let him be but in the presence of a Superior whom he fears and reverenceth, and it sobrieth and consolidates him. *Job* made therefore conscience of his thoughts, that he durst not look a-wry, *Job 31. 1, 2.* because God sees it, saith he. This drew in and fastened  *Davids* thoughts, *Psal. 139.* from the 1. ver. to the 12th. he manifests what continual apprehensions he had of Gods Greatness, Majesty and Omnipresence, and what effect had this? *When I awake I am before thee,* ver. 17. Look what objects they are, as have most strong and deep impressions in the mind, of those things when a man awaketh he thinks first. Now such strong impressions had  *Davids* thoughts of God, that still when he awaked, he was with him; and therefore we find this by experience, to be a means to avoid distractions in prayers, to enlarge a mans thoughts in his preparations before, or at the beginning, with a consideration of Gods attributes and relations to us: and it will and usually doth make us serious.

Fourthly, Especially do this when thou awakest, as *David* did there, *when I awake I am still with thee:* to prevent wind which ariseth from emptiness, men use to take a good draught in the morning, which the stomach feeds on; so to prevent those vain, windy, frothy thoughts the heart naturally ingenders, and which arise from emptiness; first fill thy heart with the thoughts of God; *Go down into his wine-cellar.* Observe it when you will, when you first open your eyes, there stand many suitors attending on you, to speak with your thoughts, even as Clients at Lawyers doors, many vanities and businesses; but speak thou with God first, he will say something to thy heart, will settle it for all day: And this do before the crowd of business come in upon thee. Of some Heathens it is said, that they Worship *that* as their God, for all day, which they first see in the morning; so it is with the Idols of mens hearts.

Fifthly, Have a watchful eye, and observe thy heart all day. Though vain thoughts will crowd in, yet observe them, let them know that they pass not unseen; if a man would pray aright, he must watch also, who comes in and who goes out: where strict Watch and Ward is kept, and Magistrates observant, the Marshal and Constable diligent to examine vagrant persons,  
you

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you shall have a few such there ; that such swarms of vagrant thoughts make their rendezvous, and pass, is because there is not strict watch kept.

This is in a manner all thou canst do, for they will pass however, but yet complain thou of them, whip them, and give them their Pass.

Sixthly, Please not thy fancy too much with vanities and curious sights, this engenders vain thoughts ; therefore Job says, Chap. 31. ver. 1. *That he made a Covenant with his eyes, lest he should think of a Maid*, Prov. 4. 25. *Let thine eyes look right on.*

Seventhly, Be diligent in thy calling ; and *what thine hand finds to do, do it, with all thy might*, as it is Ecclesiastes 9. 10. that is, putting to all the intention and strength of the mind, that may be, in it. Let all the stream run to turn about thy Mill ; the keeping thy thoughts to that Channel, keeps them from overflowing into vanity and folly, 2 Thes. 3. 11. *Those that labour not are busy-bodies* And 1 Tim. 5. 13. *Idle wandring*, περιεργοί, they are not called ἀργοί, idle as simply, because not busy about what they should, but περιεργοί, as intent on things they should not ; they go from house to house : so their bodies do, because their minds do wander, having no centre. When David walked alone, what extravagancy did his spirit run into ? Let the ground lie fallow, and what weeds will there soon grow in it ? God hath appointed us our callings to entertain our thoughts, and to find them work, and to hold them doing in the *interims*, between the duties of his Worship, because the spirit and thoughts of men are restless, and will be busy some way. As therefore Kings keep those men that have active spirits in continual employment, lest their heads should be working and plotting mischief : So did God appoint even in Paradise the active spirit of man, a calling to keep him doing. God hereby hedgeth in mans thoughts, and sets them to go in a narrow lane, knowing that if they are unconfined and left at liberty, they would like wild Asses *snuff up the wind*, as Jeremy speaks, Jer. 2. 24. Only take heed of encumbering thy mind with too much business, more than thou canst grasp. It made Martha forget that *one thing necessary*, being *cumbered with many things*, Luke 10. 4 this breeds cares, μεριμνᾶν, which distracts the mind (so the word signifies, ἀπὸ τοῦ περιεργεῖν) as *dividing it*, and so cause wandring thoughts nothing more, so that the mind is not it self. For this weakens it, enervates it, and brings a vanity, Ex. 8. 8. said Jethro to Moses, when encumbered with business, *Thou wilt fade away as a leaf* ; out of which the moisture is dried up, even that juyce which should be left, for good duties will be exhausted. As *dreams come through multitude of business*, Eccles. 5. 3. so do a multitude of thoughts from a cumber of business.

Eighthly, In thy calling, for the success therein, *Commit thy ways to God*, Prov. 16. 3. *Commit thy way unto the Lord, and thy thoughts shall be established, or ordered* : that is, kept from that confusion and disorder. And those swarms of cares, which others are annoyed with. And thereby thy aims may be as well accomplished : *a few thoughts of faith would save us many thoughts of cares and fears*, in the businesses we go about ; which prove therefore *vain*, because they forward not at all the business we intend. When such waves toss the heart, and turmoil it, and the winds of passion are up, if a few thoughts of faith come into the heart, they calm all presently.

A N

# Unregenerate Man's Guiltiness

BEFORE

# G O D.

In respect of SIN and PUNISHMENT.

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## BOOK VII.

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The Corruption, and Defilements of Conscience.

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Tit. 1. 15.

*Unto the pure all things are pure: but unto them that are defiled and unbelieving, is nothing pure: but even their mind and conscience is defiled.*

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### CHAP. I.

*That Conscience is false in the performance of its office. It Indulgeth some sins, tho' it be severe against others, It tells a Man but part of his duty. It is very scrupulous of observing its own Traditions, while it neglects the Institutions of God. It urgeth only Carnal Motives. It invents Arguments to justify a Sin.*

**I**F there be any thing good in Man it is his Conscience, which yet the Apostle pronounceth defil'd How the light of Natural Conscience hath no true goodness in it, I have before shewn. \* And how all the acts of it fall short of Grace; I have in another treatise of the differences between Natural Conscience and True Grace, demonstrated. † Now here only I shall shew the positive defilements of Conscience in some particulars, and shall frame the demonstration from the false, and corrupt carriage of it in its office, and abuse of its power committed to it. Which power tho' it be from God, ( as the authority of all Magistrates is ) yet being seated in, and committed to a corrupt and defiled faculty, as Conscience is here in the Text said to be, it proves false to God, and tho' it be from God, and is his

\* Book II.  
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of this Discourse.

† Which belongs to the Discourse of Regeneration, and the new creature in M. S.


Book VII. Officer, yet it is not for him, nor true to him, as it ought, and as true Grace is, which is Gods Image.

1. Conscience is exceeding partial in its office, in winking at, and Indulging some Sins, which are favourites of the Heart, and great with it: when it will be exceeding strict and severe against those of the lower sort, and Rank, and by a shew of Justice and Severity against them, colour its countenancing of those other. Thus we find *Sauls* conscience exceeding strict in a matter of the Ceremonial Law, *1 Sam. 14. 34. And Saul said, Disperse your selves among the People, and say unto them, Bring me hither every man his Ox and every man his Sheep, and slay them here, and eat; and sin not against the LORD in eating with the Blood. And all the people brought every man his Ox with him that night, and slew them there.* But his Conscience never scruples to eat Gods People as bread (as *David* speaks, *Psal. 4. 4.*) to kill fourscore, and five of Gods Priests, to seek the blood of *David* an Innocent man. his Conscience, though so squeamish in other things, yet never strains at all this, tho' he is rebuk'd for it by his own Son again and again. The *Pharisees* they also mightily pretended Conscience, *Mat. 27. 6. And the chief Priests took the silver pieces, and said, It is not lawful for to put them into the treasury. because it is the price of blood.* And yet it was the same money which these Hypocrites gave unto *Judas* to betray that blood. Thus Conscience, which is Gods Vicegerent, and entrusted with the execution of his Laws, as to some of them will be very severe, in others Lax. It ought to be as Gods mouth, and speak truly, and faithfully, but on the contrary it is like those Priests of whom God complains, *Mal. 2. 7, 8, 9. For the priests lips should keep knowledge, and they should seek the Law at his mouth: for he is the messenger of the LORD of hosts. But ye are departed out of the way: ye have caused many to stumble at the Law: ye have corrupted the Covenant of Levi, saith the LORD of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. It is partial in the Law, and will become a Judge of the Law, not a Judg according to Law. It will urge the Statute against some sins, and turn them out of their places, but it will not look on the Statutes, which are in force against other sins, but wink at them, and suffer them to hold their places still. Thus a meer natural Conscience will be partial in its actings, when Grace, and a sanctified Conscience, will not do thus, but urgeth the Law indifferently, and judgeth impartially, and will let no sin escape. We trust says *Paul*) that we have a good Conscience, for we desire to live well in all things, *Heb. 13. 18. Pray for us: for we trust we have a good Conscience, in all things willing to live honestly.**

Now the reason why a natural Conscience is thus unequal, is because of its defilement, it is out of order, and humorous, as a stomach which is longing, & craving for some kind of meat, and loaths other, tho' wholesome; and why doth it so, but because it is foul? Or custom makes Conscience to be thus unequal, when a sin hath never been committed by a man before Conscience will fly in the face of a man for it, but a sin which a man practises every day, and with which Conscience is made familiar, it will let alone, and ne're trouble the man for it. And on the contrary, a duty which a man hath customarily perform'd, if he neglect it, Conscience will much trouble him for it, but as to one, which hath been long neglected, it will be quiet. Many such reasons may be given of these false and partial dealings of Conscience, and God acting mens Consciences by a common providence, gives them more scope for one sin than another, as he sees cause, and therefore some men, make no Conscience of swearing, talking lewdly, Sabbath-breaking, &c. when yet they will startle, at Murder, Stealing, Adultery, and Perjury. But now in the government which God exercises over a Godly mans Conscience, his Vicegerent is punctual to exercise the whole of its Commission, and will check the man for every sin, Gods design being to save him from all sin, and to have an uniform Obedience from him.

2. The corrupted Conscience is partial in telling a man what is his duty, and herein it is unjust to God, as well as in the former instance. For it will be content, and let a man alone quietly, tho' he neglects the greatest part of that obedience, and service which he owes unto God. It will wink, and take no notice, nay is well enough satisfied, tho' God hath but half his due. It is like that Steward, who was so unjust to his Master, that when an hundred pound was owing to him, bid the Creditor set down fifty, and crossed the debt, when but half of it was paid. Thus Conscience will excuse a man of half the debt due to God, and accept the payment of a part for the whole. If the man prays, and performs the Ceremony of that Service, Conscience will be contented, tho' he do it never so lazily, and in a most careless, and perfunctory manner. It will be content with the meer bodily Service, tho' the Soul hath little, or no part in it, and therefore tho' Gods name is not Sanctified in the performance; yet it will excuse, and give an acquittance for the payment of the duty. If the man hath but pray'd to day, it is no great matter how he did it, and his Conscience gives him a discharge of having done the Work. Thus they in *Malachi* offer'd the Lame and the Blind, and yet their Consciences were never troubled for being so defective, *Mal. 1. 8, 9.* *And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? offer it now unto thy governour, will he be pleased with thee, or accept thy person? saith the LORD of Hosts. And now I pray you, beseech God that he will be gracious unto us: this hath been by your means: will he regard your persons? saith the LORD of hosts.* Nay they wondred, that they should be charged with despising of God, or any neglect of him, *ver. 6, 7.* *A son honoureth his father, and a servant his master: if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the LORD of hosts unto you, O priests, that despise my name: and ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The Table of the LORD is contemptible.* Now God reckons this a great corruption in Conscience, and therefore he calls them deceivers, and cheaters, who dealt thus with him, *ver. 14.* *But cursed be the deceiver, which hath in his flock a male, and voweth and sacrificeth unto the LORD a corrupt thing: for I am a great King, saith the LORD of hosts, and my name is dreadful among the heathen.* This kind of Conscience *Saul* had, who destroy'd only the lean kine, and yet pleads that in doing so he had done the will of the Lord, and thought he deserved a discharge, *1 Sam. 15 9.* *But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fatlings, and the lambs, and all that was good, and would not utterly destroy them: but every thing that was vile and refuse, that they destroyed utterly.* Now what is the reason that Conscience acts thus deficiently in its duty? Why truly it is because its light falls short of Gods Glory, and Holiness, and therefore thinks any thing good enough for him, and that a small matter will serve him. It was upon this principle that the *Israelites* thought they could serve God sufficiently well, for they imagin'd they could perform the outward Service, and thought any thing would please. No, says *Joshua*, he is a holy God, too holy for you to please with such your Services, *Joshua 24. 19, 21.* *And Joshua said unto the people, Ye cannot serve the LORD; for he is an holy God: he is a jealous God, he will not forgive your transgressions, nor your sins. And the people said unto Joshua, Nay, but we will serve the LORD.*

But now a good Conscience is faithful to God, and will refuse such broken, and crack't pieces, for payment, and calls for whole Mony, for a whole Sacrifice, entire Services, and Spiritual, Lively Prayers. It knows that the Law is spiritual; and the Light of a good Conscience is spiritual too, and therefore calls for spiritual Sacrifices. And tho' it may give allowance for failings, as God himself doth, yet it will have good and currant mony, and God must be Worshipped in Spirit, and in Truth, or else it accounts not the duty done.


 3. A corrupted Conscience will be often exceedingly scrupulous of its own Traditions, and the Traditions of Men, when it is Lame and Negligent in things which the Word enjoins. It will be exact to keep a Man to its own private Edicts and Orders, when it lets the publick Statutes be broken. Thus the Pharisees were very nicely wary of eating with unwashen hands, when they laid aside the Commandments of God, as Christ tells them, *Mar. 7. 6, 7, 8, 9. He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written. This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men. For laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups: and many other such like things ye do. And he said unto them, Full well ye reject the commandment of God, that ye may keep your own tradition.* And thus persons Popishly affected prefer Holy-days before the Sabbath, and account to eat Flesh on a Friday a greater sin than uncleanness. Thus Hypocritically scrupulous were the Jews, who would not at the time of the Passovers approaching enter into Pilates Hall, lest they should be defil'd, *John 18. 28. Then led they Jesus from Caiaphas unto the hall of Judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled: but that they might eat the passover.* Yet this was a thing which was never forbidden even by the Ceremonial Law, which doth not make the coming into any Heathen House a defilement, and yet when they scrupl'd this which was never prohibited neither by the Moral nor Ceremonial Law, they made no Conscience of shedding the Innocent Blood of Christ. And thus you shall see Men now to be very scrupulous about the observance of any old order or humane custom, or any thing which they have vow'd to perform, or in the practice of which they have been educated, whilst they will not be much careful about the neglect of the great things of the Law; and thus they will act out of a Principle of Conscience also. They will take more care not to eat before the Sacrament, than to prepare for the receiving of it. Thus Conscience is exceedingly corrupt in taking exactly its own Taxes and Impositions, whilst it suffers Gods customs to be stolen.

4. A corrupt Conscience will make use of arguments drawn from self-interest, and its lusts, and urge carnal motives to persuade the Man to do a good action. It useth not right, but fleshly means to make the duties of Religion pass freely, and to get them currantly down. Whereas it is the office of a good Conscience not only to perform the holy action, but to stir a Man to do it upon holy grounds, and reasons, not only to propound duties as Gods commands, but to offer motives from God to persuade us to discharge them. But now a corrupt Conscience, tho' it proposeth a right thing to be done, yet presseth the doing it from wrong principles, and arguments, and tho' the matter is good, yet it gets the Enemies voices to bear, and carry it out. That God may have his due, it gathers his Rents, but yet forceth the payment of them by violent courses. It frightens the man to give in his Arrears, by threatening to sue him out to an Arrest. It drives him on to his duty only by terror, and representing God as cruel, or a Tyrant, which wrongs God as much, as if the dues were not paid. For even in common converse among Men, when the thing mov'd for a Man might be a kindness to him, yet the motioning of it for him may be in such a manner, as to do him a real injury. It may be mov'd upon considerations so prejudicial, as to make him wish that it had never been propounded, and to move him to choose rather that he had not obtain'd, than to get it so. The motives may prove disadvantageous, when the thing to be done would be a kindness. It is in this manner that a corrupt Conscience wrongs God by urging us to do our duty to him, by carnal arguments; by such reasons only as stir and prevail with corrupt nature, by urging us with fear and trouble of mind, with the shame and misery which will unavoidably follow, if such

a sin

a sin be committed, or such a duty is not done. It will make use of, or strike in with such reasons as these only, to keep us from a sin, or to put us upon the duty, or if it propounds other arguments as the glory of God, and considerations drawn from his love, yet it offers them but for fashions sake. For it being its office to propound what is suggested to it, it may and doth sometimes lay such reasons as these before the Man, yet for shew rather than so as to prevail. Look as a person interested who promiseth to propound, and recommend many to a place of office or trust, some he offers to the choice but faintly, and as knowing beforehand that they will not please the company, and as such too, that he is not hearty for; but when he comes to others he not only propounds them, but presseth earnestly and zealously for them: thus Conscience will put in Holy and Spiritual motives among the rest, but the stress and emphasis is put upon those which are Carnal; which will work with flesh in the Man. Spiritual Motives are like Wooden Ordnance brought out for shew only, but those which are charg'd and let off are such as are suited to corruption, and whose Bullets will pierce, and strike, and sink into self-love, and the heart is not mov'd till their force comes. And the reason is because Conscience being corrupt it self these arguments are most suitable to it. These arguments of the Law it understands well enough, and therefore as Men use such reasons as are suitable to their Brains, and which they naturally invent, and of which they are apprehensive: so natural Conscience will not employ Spiritual arguments or motives, because it naturally doth not engender them, and not suiting its Mold they seldom come in, but the Carnal Motives and Arguments do, and these Weapons it can wield, when the other are too strong and heavy for it. And it finds also, that having to do with flesh, nothing but such agreeable motives will take with it, and therefore directing its speech to the Heart, that it may prevail, it speaks in the Flesh's Language of reward or punishment. In a word a corrupt Conscience always deals by way of Bribery, or Flattery, or Threatning, and therefore is corrupt, tho' the duties which it propounds be good.

Chap. I.

5. As Conscience useth motives drawn from some Lusts, or other in the Heart to enforce its injunctions, and to make them to be obey'd, so to gratifie these Lusts again, Conscience will join with them to colour and countenance such actions which are done chiefly out of Lusts, and ill ends. Some consideration of Conscience, or other will be found out to help them, and make them out to be acts of Conscience. So when *Herod* was about to commit that great sin of Killing *John* the Baptist, which he did chiefly to please *Herodias*, and those who were with him, and that against his Conscience too, yet Conscience it self strikes in to help the action forward, and seeing his sinful Will would have it done, suggests his Oath to him, as a thing to be made Conscience of. And therefore it is said that he did it for his Oaths sake, *Mar. 6. 26. And the king was exceeding sorry, yet for his oaths sake, and for their sakes, which sat with him, he would not reject her.* He made Conscience of his Promise and Oath, forsooth, in it. Thus Conscience joynd with his Lusts to help forward a wicked act against Conscience. Thus also *Sauls* Conscience told him that he ought not to Sacrifice till *Samuel* came, and yet to please the people he did it, because they began to be scatter'd from him, *1 Sam. 13. 11. And Samuel said, What hast thou done? And Saul said, Because I saw that the people were scattered from me, and that thou camest not within the days appointed, and that the Philistines gathered themselves together to Michmash.* But yet Conscience would come in with some consideration which might warrant it, and he would pretend at least, that he could not find in his heart to go to War before he had pray'd, *v. 12. Therefore said I, the Philistines will come down now upon me to Gilgal, and I have not made supplication unto the Lord: I forced my self therefore, and offered a burnt offering.* So that now if Conscience can but find out some little consideration to humour and please it,

Book VII. it, it will be satisfied with the act, and gives its Warrant for it, tho' it be gross, and tho' sinful Lusts are the Actors and Managers of the whole Affair, so to combine and joyn in acts of higher Treason against God.

6. Corrupt Conscience will be brib'd to find out Arguments, and to plead (which is yet more) in justification of actions utterly unlawful. And is not that a corrupt Judge which justifies the Wicked? This is Conscience, which not only like a corrupt Lawyer may be fee'd and hir'd to plead an ill cause, and find out some Law or other for it, (as they who Crucified Christ would not do it without a colour of Law, *John 19. 7. The Jews answered him, We have a law, and by our law he ought to die, because he made himself the Son of God.*) But it is an ill Judge which is brib'd to give Sentence for a Wicked Cause to Justifie it. Thus all true Judgment is ruin'd when it is swayed and carried wholly by Affection; *Perit omne Judicium, cum res transit in Affectum*; and hence men call Evil Good, and Good Evil, *Isa. 5. 20. Wo unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter.* And we see in many instances that Conscience by reason of the defilement which is in it, is ready to prove the lawfulness of a sinful action by false Arguments, when the heart is once inclin'd to the Sin. Thus a Man newly come out from Heathenism, and having his heart yet touched and warped toward his former Idols and Idolatrous practices, and bearing some reverence to the rites of his old superstition, would comply with the Gentiles in a part of their Worship, (as eating in the Idols Temple) tho' not in the whole of it. And tho' eating things Sacrificed to Idols in the very Temple was as flat Idolatry as could be, and prov'd to be so by the Apostle *Paul, 1 Cor. 10. 14, 15.* yet some, to hold a fair correspondency with the Heathen, or to avoid Persecution, would find out some shuffling reason or other to maintain their doing so. What Arguments did their Consciences find out, that an Idol was nothing in the World, and that therefore whatever they did about it was but frivolous, and insignificant. *1 Cor. 8. 4. As concerning therefore the eating of those things that are offered in sacrifice unto idols, we know that an idol is nothing in the world, and that there is none other God but one.* But some did stumble at the practice, as having a Conscience of the Idols, and so being convinced that what they did in respect to it touch'd upon Idolatry, *1 Cor. 8. 7.* And yet as for those persons their Consciences were apt to be confirm'd in such a practice by the example of others, and they were ready to join with any Argument that might give them confidence to do it. This the Apostle refers to, *1 Cor. 8. 10. For if any man see thee which hast knowledge, sit at meat in the idols temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols?* And if when Conscience is only weak it may be thus defiled and perverted, much more when it is wholly corrupt, as in Wicked Men, much more will they take encouragement from any invented reasons of their own, or example of others, to practise that to which they are inclin'd, and will strive to fashion their opinions to their Lusts, and mould them answerably; and therefore a corrupt Conscience is afraid to have more light admitted into it for its better information, whereas a Godly Soul gives it self up to God to be instructed by him.



## C H A P. II.

Chap. 2.

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*That Conscience is corrupt in respect of that false peace, which it speaks to a Man, when there is indeed no peace to him, it sooths a man always with thoughts of peace, without first giving him any trouble of Mind. It speaks peace not from Christs Blood, and Righteousness, but from its own righteousness and good Works.*

**A** Nother effect which Natural Conscience hath in Unregenerate Men about what is good, and which bears a resemblance to what is in the Regenerate, is peace of Mind, and excusing themselves. We will now examine what the actings are of Unregenerate Mens Conscience, in this respect, and make it appear to be greatly corrupt in doing this its Office.

1. It speaks peace to the Man, when there is no reason or ground for it, and when there is no solid peace in the Soul, as God says there is not in any Wicked Man; *Isa. 57. 21. There is no peace, saith my God, to the wicked.* And therefore tho' the deprav'd Conscience may calm, and lay asleep the disquiets and tumults of the Mind, yet this peace of natural Conscience is rather a not being troubled, than true peace, ease rather than peace. Thus a Man in Debt thinks all is well, if he hears of no suit entred against him, no Serjeant to attack him, no Writ out for him, but all this is only quietness from being troubled, not peace with his Adversary. But a Godly Mans Conscience is not only at peace, but it hath peace with God through Faith, *Rom. 5. 1.* Therefore being justified, *By Faith we have peace with God, through our Lord Jesus Christ.* A Godly Mans Conscience receives an acquittance ( which it hath to shew ) from Christs Satisfaction, and Gods receiving the Atonement, *Rom. 5. 1, 11. compared: By Faith we have peace with God, through our Lord Jesus Christ. And not only so, but we also joy in God through our Lord Jesus Christ, by whom we have now receiv'd the Atonement.* But an Unregenerate Conscience never receiv'd this, nor can the Ungodly produce such an acquittance, and indeed they never seek after it.

2. It is not a peace which comes after a War, after an apprehension of their being Enemies unto God, and then reconcil'd to him through Christ. No, but they usually have always been at peace, and know not what Spiritual trouble of Mind is. Thus *Paul* when in the highest Malice and Persecution against the Church, was undisturbedly at rest in his own Mind, having never apprehended what it was to sin against God, nor the greatness of his Wrath, *Rom. 7. 9, 10. For I was alive without the law once: but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death.* All their peace is but a stupid security, such as they had in *Hos. 7. 2. And they consider not in their hearts, that I remember all their wickedness: now their own doings have beset them about, they are before my face.*

3. As it is quietness rather than peace, so the effects of it answerably are rather negative than affirmative, and tho' they are not troubled at the thoughts of God, nor with the sad apprehensions of his Justice and Wrath, yet all this doth not cause them to rejoice in God. Their false peace of Conscience doth

doth not bring in their greatest comforts, as true peace in a godly man doth, **Book VII.** *Rom. 5. 11. Having peace with God (says he) we joy in God. And 2 Cor. 1. 12. For our rejoicing 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.* A godly mans peace in the thoughts of Gods favour brings him in abundance of joy. I use to say, natural Conscience is a killing Witch, not an healing one, and tho' it can give real troubles, and wounds, yet it can never afford inward, healing joys. The Letter kills, says the Apostle, the power of it that way is real, and greater, than to make alive, *2 Cor. 3. 6. 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.* It hath more power given it to destruction, than to edification. It gives such torments when it accuseth, as all the good, or evil things in this World cannot counterpoise. But the comfort which it gives in excusing is weak, and faint, and negative only. It keeps the Heart quiet, that it may enjoy outward comforts of life without disturbance, and that is all the comfort which it affords.

4 The peace which natural Conscience pronounceth is not from the true foundation, from reconciliation with God by Christs Blood, and Justification by his Righteousness, but it derives its peace and quiet from *doing*, from good Works, from some duties perform'd. It builds its peace upon these, because 'tis satisfied, and pleas'd with doing what is requir'd. It gives you out a *Quittance* est, upon the plea of your own Righteousness, and having done what the Law demands. This was the peace, and satisfaction of mind which the young man had, who pronounced peace to himself from what he had done, *Math. 19. 16, 17, 18, 19, 20. And behold one came and said unto him, Good master, what good thing shall I do, that I may have eternal life? And he said unto him, Why callest thou me good? there is none good but one that is God: but if thou wilt enter into life, keep the Commandments. He saith unto him, Which? Jesus said, Thou shalt do murder, Thou shalt not commit adultery, Thou shalt not steal, Thou shalt not bear false witness. Honour thy father and thy mother, and, Thou shalt love thy neighbour as thy self. And the young man saith unto him, All these things have I kept from my youth up: what lack I yet?* Thus a natural man will not receive his sentence of discharge from the Court of Faith, but of Works: But a Regenerate man derives his comfort, and joy from believing, *Rom. 5. 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 faith having first sprinkled the blood of Christ on the Conscience purgeth it from the guilt of sin, *Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works, to serve the living God. Heb. 12. 24. And to Jesus the mediator of the new covenant, and to the blood of sprinkling, that speaketh better things than that of Abel.* It is the voice of that blood in the Conscience which speaks those good things to a man, and sprinkleth the Conscience it self, and purgeth it from dead works, even those, which the man trusted in before, ere the Conscience can speak true peace. But natural Conscience speaks peace out of its own Court as a Judge, whereas it should pronounce it but as a Witness, which having received the sentence out of the Court of Faith, may then set its hand to it, and confirm it. It may indeed out of its own Court excuse a man in regard of such a particular fact, as *Abimelechs* Conscience did, *Gen. 20. 4, 5. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous Nation? Said he not unto me, She is my sister? and she, even she her self said, He is my brother: in the integrity of my heart, and innocency of my hands have I done this.* But it cannot justify the man; as *Paul* says, that tho' his Conscience know nothing of evil by him, but judg'd him to be as touching the Law blameless, yet he professeth that he was not hereby justified, but he waited for that sentence out of another Court of free Grace, and to be pronounced on the

the account of Christs satisfaction, and of his Righteousness, and Gods Imputation of it, and faiths receiving, and applying it, Phil. 3. 4, 5, 6, 7, 8, 9. *Though I might also have confidence in the flesh. If any other man thinketh that he hath whereof he might trust in the flesh, I more: Circumcised the eighth day, of the stock of Israel, of the tribe of Benjamin, an Hebrew of the Hebrews; as touching the law, a Pharisee: Concerning zeal, persecuting the Church; touching the Righteousness which is in the law, blameless. 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.*

C H A P. III.

*That a natural mans Conscience is very corrupt, and plays false in the resistance which it makes against sin, what conflicts between the light of Conscience, and lusts, Unregenerate men may have. The difference of this from the conflict in a Godly mans heart against sin, set out as to the causes of the Combat, the Quarrel it self, and the Issue of the Fight.*

**I** Come now to those other effects of natural Conscience, which have exceeding much affinity with the most inward workings, and efficacy of Grace it self in the Heart of the Regenerate.

1. A natural Conscience causeth an inward Conviction, Combat, and Strife in the heart against sin. It fights against it, and raiseth a reluctancy and displicency of it. Thus *Darius* was displeas'd with himself for his ill and unjust act in condemning *Daniel* to be cast into the Lyons Den, Dan. 6. 14. *Then the King when he heard these words, was sore displeas'd with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the Sun, to deliver him.* Thus *Herod* too was troubled for his rash Oath, and found a reluctancy in his Conscience to the Murther of *John* the Baptist. Matth. 14. 7, 8, 9. *Whereupon he promised with an Oath, to give her whatsoever she would ask. And she being before instructed of her mother, said, Give me here John Baptists head in a charger. And the King was sorry: nevertheless for the Oaths sake, and them which sat with him at meat, he commanded it to be given her.* Now Unregenerate men finding in themselves such an opposition against greater, and more enormous crimes, they vainly imagine that this is the true conflict between flesh, and spirit in them, and take it for that renowned Battle, (and it is indeed the most renowned Battle in the World, that ever was fought) which is said to be only in a Regenerate man; and we find it Recorded, Rom. 7. 21, 22, 23. *I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin, which is in my members.* 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 so like are the impressions of these two contrary principles; that Unregenerate men reading these two Chapters are presently ready to phancy that they find the very same within them. And yet a sensible difference there is

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which the experience of all Saints finds, especially they who before conversion have had active, busy Consciences, which have striven with them, and fought many a stout Battle in their Hearts. And yet when that new principle of Grace hath come into the Field, they have found the course and order, and array of the fight clean alter'd from the former. Like unto *Rebekah*, (who found two Children sensibly fighting in her Womb) they cry out in a surprisal of astonishment, *Why am I thus?* as she did, *Gen. 25. 22. And the children struggled together within her: and she said, If it be so, why am I thus? And she went to enquire of the Lord.* She wondered at it, and was amaz'd what it should mean, as never having heard, that any other Women bearing Children, were so affected, who though they might feel Children stir in their Womb, yet not two together so as they did. Thus when Godly men come to have experience of two contrary wills, two contrary lustings about the same object, such a division in the Heart as cannot be match'd, or parallel'd by any instance else, they wonder at it, and enquire into the meaning of it, as she did. And this they often perceive even in their first quickening, when grace begins to spring within them. Such an instance *Austin* gives us in

*Voluntas autem nova, quæ mihi esse cœperat, ut te gratis colerem, fruique te vellem, Deus, sola certa jocunditate, nondum erat idonea ad superandam priorem vetustate roboratam. Ita duæ voluntates meæ; alia vetus, alia nova; illa carnalis, illa spiritualis, conflagabant inter se, atque discordando dissipabant animam meam, sic intelligebam meo ipso experimento id quod legeram, quomodo caro concupisceret adversus spiritum, & spiritus adversus carnem. August. Confess. Lib. 8. cap. 5.*

the story of his own Conversion, where speaking of what he felt in his heart when he was first turned to God, and of the differing and divided pulse of his heart towards sin, which he found in the first symptoms of his Conversion, his Words are memorable to this purpose, *I found (says he) two Wills; the one, the old Will, which I had before to sin, the other a new Will; the one carnal, and the other spiritual; which fought within me one against another, and by their discord divided my Soul, and so (says he) I understood by my own experience that which I had read before, viz. the manner how the flesh lusteth against the Spirit.* He had such a new experiment of the manner of it, as he never had before.

And now to set out these two Battles, and the differences of them, would require a large Field of discourse. To shew you the difference in respect,

1. Of the Causes,
2. Of the Quarrel,
3. Of the Combatants,
4. Of the issue and event of the contest,
5. Of the continuance of it, would make a large story, and you have heard it from others.

1. As that first, That in the conflicts of Conscience in Unregenerate men, Conscience which is but one faculty fights against all the other faculties, which are wholly for sin. But in the fighting of spirit against flesh in a godly man, the seat of the War, and Battle is in every Faculty of the Soul, and all Faculties are divided between themselves as it were into several Armies. Thus Light in the mind fights against Darkness there, and Grace in the Will, against the remainders of sin in it.

2. The natural Conscience in men Unregenerate fights but against the outward Wings of the Army of sin, against gross sins; but grace fights against the whole Army, and all the Battallions of it, against the whole Body of sin, and against all sins of what kind soever, it fights not only against some great reigning lusts, but against both small, and great, against all inward corruptions, and against spiritual lusts, as well as grosser defilements. Tho' this indeed is to be added concerning this difference, that the Combat is most discernable (even in Regenerate men) in regard of conflicting with grosser evils, and lusts, tho' it be as strong, and as real in regard of spiritual lusts. Thus poison, and the blood, and spirits, fight as strongly in the Head, and Brain, tho' the contrariety of them is more discern'd in the Stomach, where it makes a man more

more sensible, and sick. And therefore *Paul* when he would represent this Combat to the sense and experience of a Christian, and so as he might most clearly discern it in himself, he points him to view it in the Law of his Members fighting against the Law of the mind. Which he calls so, because tho' that fight is as to all lusts, yet especially those of the members, bodily lusts.

3. Divines make these two Combats, *viz.* that in an Unregenerate mans Conscience, and that in a Sanctified heart, to differ in the event. In this Combat Grace ordinarily gets the Victory whenever any set Battle is Fought, but in that fight between natural Conscience, and a corrupt Heart, the Weapons of Conscience are in the end Blunted, and beaten back to its own head, and the Victory goes on sins side, which is all the difference *Arminius* seems to acknowledge.

4. These two Combats differ as to the continuance of them. This of Grace against sin lasts all a mans Life, and grows stronger and stronger, on Graces part, as the house of *David* waxed stronger, and stronger, but *Sauls* house weaker; but the Combat of Conscience ceaseth in the end, and as Gods spirit Leaves off striving with men, so doth Conscience also. Thus Conscience is like a person, who lives in a bad Society, where the Government sways the worse way; and who, tho' a long time he contested, yet being but one man, and overborn by numbers he is wearied at last, and sees he can do no good, and so is quiet. Thus Conscience in Unregenerate men is at last overpower'd, by all the other corrupt faculties, and affections which are against it, and so it is beaten clear out of the Field, and men in the end are all given up to a reprobate or injudicious mind, for so the word, ἀδόκιμος signifies, *Rom. 1. 28.* And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not Convenient.

5. When the act of sin comes to be done, then the reluctance which natural Conscience causeth, doth cease, and the Will is not only overcome to do it, but overcome by it. Tho' whilst the sinful act was in consultation, and the object afar off, there might be oppositions rais'd; yet when the lust, and the object come to embrace each other then the will is wholly drawn out, and allured, and sets it self to work out all the pleasure which it can out of the sin. All the impressions of unwillingness which Conscience makes are before the act comes to be done, and are seen in the sad reflections after the commission, but when the thing is to be done, the Will comes wholly off to it. As a man who is to do a kindness for another, tho' perhaps at first he somewhat sticks, and deliberates, yet when he doth it, he doth it heartily without any reluctance, his heart is wholly in it, and he doth it as a kindness; so doth the Will to gratify a lust come off entirely and fully to it. And therefore in regard of the act it self, and the instant time wherein it is committed, Unregenerate men are said to sin with full consent. And therefore they are said to be overcome by their corruptions, *2 Pet. 2. 20.* 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. For tho' they strive a while, yet in the issue, when the sin is to be acted, they perfectly consent, and so are overcome, and their Hearts subdued to the lust, and they therefore may be said to fall totally into the sin. But in a godly man the inward strife continues even in the very act of sinning, and there is an inward man in the Heart, and Will, which is never overcome, and therefore the Apostle *Paul* in the description of this Combat in *Rom. 7.* useth the present tense when he speaks of the opposition of both Combatants, *ver. 15, 16, 17.* For that which I do, I allow not: for what I would, that I do not; but what I hate, that do I. If then I do that which I would not, I consent unto the law, that it is good. Now then, it is no more I that do it, but sin that dwelleth

Book VII. dwelleth in me. It is not I that do it, but sin which dwelleth in me, i. e. at that present time when I do it; shewing that in the very act when it is doing, and comes to execution, there is a will resists, and a reluctancy in his renewed nature. There is an [ I ] which can say that it had no hand in it.

6. The opposition which Conscience makes tho' it restrains the act, yet it weakeneth not the inward power of the Lust by a contrary lusting. A Man standing with a Cudgel in his hand over a Dog who hath Meat set before him, tho' he may keep every Member of him in awe from stirring towards it, yet he cannot abate his hunger, nor lessen his desire to it, and so it is here in this case. And the reason is, because the Government of Conscience is Extrinsecal, Forc'd and Tyrannical. Tho' it be a principle within a Man, yet it is Extrinsecal in its working on the Will and Affections, for it stamps not on them any inward natural inclinations to what it dictates. Therefore the power of its Government is seen in restraining outward acts, and gainlaying inward Lufts, and speaking against them, but never raising up an Army of contrary desires against them; but so Grace doth, being an intrinsecal natural principle in the desires themselves. The Combat is therefore especially expressed by contrary lustings, Gal. 5. 17. *For the flesh lusteth against the Spirit, and the Spirit against the flesh: & these are contrary the one to the other: so that ye cannot do the things that ye would.* And so the desires of the Flesh are weaken'd by contrary desires in a Godly Man. Conscience indeed by terrors damps the desires of sin, and also by checks it may divert desires which rise, and keep them from parlying with their objects, as Parents may restrain Lovers from speaking together, but their Loves they cannot abate or quell, or put contrary desires or antipathy into them. Thus Conscience tho' for a time it may keep the Will and the Lust from holding a correspondence, yet it cannot produce in the will an hatred of it, or averse inclinations to it.

7. In the Combat where Grace is, this opposition in desires, and this weakening of desires to sin, may be discerned in and from the very first rising, and setting forth of the desire: But in the other the Lust springeth up in its full strength, only Conscience meets it in its march, and diverts it or drives it in again. But where Grace is ever at the first rising of a Lust, the Will breaks it self into a contrary and opposite desire that Watches the desires of sin, and benums them, and fore-flows them in their proceedings. To clear this difference further by a Similitude or two.

1. When you throw a Bowl out of your hand that hath no Bias in it, tho' it runs never so directly to the Mark, yet a contrary Bowl may meet with it, and beat it back again. Or rather a Bowl that wants a Bias to order its Motion may be diverted, or stopt, or fore-flowed by an impediment which it meets with after it is thrown out of a Mans Hand, and so may a natural Mans Desires and Lufts after they arise, and are cast out by the Will, with its full force, meet with considerations of Conscience, which it being watchful opposeth against them, and so those Desires may be diverted or taken off. But in a Regenerate Mans Will there is an inward and innate Bias, by which the desire put forth is hindered at its first setting out, that it cannot move so fully as else it would. The desire carries with it a contrary Bias attending upon it, that corrects and slackens it at its first setting out, all the way throughout. Thus hath the renewed Will a contrary Bias, which puts forth a contrary act to retardate the desires of sin ere checks of Conscience meet with them.

2. Or secondly more plainly, a Man throws a round Hoop out of his Hand fairly and directly, and with all his strength, which yet running from him may by some rub it meets with, be stopt or fall, or come back again, when it was thrown out of his Hand with his full strength. But if at the same

same time that a Mans cast it from him, if as it is going out of his hand, he gives it a contrary jerk, and impresseth a contrary *Impetus* upon it towards him; there being two contrary motions impressed upon it by the Hand which casts it forth; as it will go forth of it self, some small distance, so it will come back again of it self, for the Hand as it threw it out, pull'd it in again. So when the Will of a Regenerate Man puts forth a desire to Sin, yet at the same instant the same Will retracts it, and puts forth a contrary desire, so as the other is Lam'd, and corrected in its first rising, and therefore often comes back again, by reason of the contrary desire which it carries with it. The inward Bias brings it back again. It hath ever a contrary impression stamp't upon that desire to the sin which weakens it. And this is one affection which *Paul* expresseth that he found to be in his Heart in this Combat, *Rom. 7. 21. That when he would do good, evil was present with him.* As his Will sent forth desires to good, so the same Will as readily and as instantly sent forth desires to evil which hinder'd that good; therefore he says it is then present, when I would do good, and so on the other side when his Will exerted desires to sin, it had contrary desires to good, which hinder'd him from sinning with a full Will. The same Will thus breaks it self into contrary motions contradictory each to other.

And the reason how this comes to pass is, because Grace and Sin as they dwell in the same Will, and not in several Rooms, but the same, and are contrary and never mix, so they are alike active, and never rest. And therefore no sooner can a Lust creep out of its hole, but a contrary act of Grace is put forth with it. It is up in Arms as soon as sin, and as soon comes forth into the Field. *It is present with the Man then,* at the same time, and sets forth with it, and from its first setting out opposeth it. And hence Lusts are often call'd back again, not so much by the opposition which Conscience makes, meeting with them, as by the contrary desires sent out after them, and with them, by the Will.

8. Lust may be most furious, and commit most outrages, when the natural Conscience is strongest and most up in Arms, and makes the stoutest opposition, as in those who sin against the Light of Conscience, and against the Holy Ghost. When Conscience is most loud and clamorous, their Lusts yet rage most, and go against it. Conscience and Lust may be both up together in an Unregenerate Man. But now on the contrary in one Regenerate, so much as Grace is up, so much Lust must needs be down, as in two Scales by how much the more one is up the other is depressed. And therefore when Grace is kept up, and a Man walks in the Spirit, he fulfils not the Lusts of the Flesh, that is, falls not into outward acts of sin, *Gal. 5. 16. This I say then, Walk in the Spirit, and ye shall not fulfil the lust of the flesh.* And the reason which the Apostle gives is this, because Grace and Corruption are opposite as two contraries, *v. 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.* They Lust one against another. And therefore when Grace is in its heat and courage, and the Army of it kept in its aray, those impressions which it makes prevail, and must needs do so.

*What is come both to the strivings of natural Conscience against Sin, and the conflict of Grace against it in a Regenerate Man. To find out the true difference between them, we must consider the Cause and Ground of the Quarrel, and the Weapons with which it is manag'd.*

**T**HO' all these things, and many more be true, yet that we may come more narrowly to search out the immediate, and fundamental difference between the Combat of Grace against Sin, and that which only Natural Conscience maintains against it, I will first shew what is common to both.

1. This must be yielded and granted as common to both, that not Grace only, but Natural Conscience also, when the pulse thereof beats strongly, may and doth cause a commotion and a combustion against an act of sin in the whole Man. The whole Man may be disquieted, disturb'd and mov'd against it. For a passion of fear, a passion of horreur ( which kind of Storms Conscience can raise about sin ) we find in other things do move; and make impresson upon the whole Man, and cause a quelling, a recoyling, and a faulting to be in the whole Heart, when a man is about to do a thing. And such a disturbance may Conscience raise in the whole Man, when a Man is about to commit some kind of sin, as in the case of Murther, and the like, when horror seizeth upon the whole Man.

2. And Natural Conscience may create this disturbance in the Will, as well as in other faculties. It may cause a great unwillingness to commit a sin, not only a remissness, but a displicence and reluctancy, and Heart-rising against it, so as the Man shall not sin with a full consent of Will. Thus *Darius* was displeas'd with himself for the Injustice and wrong which he did to *Daniel*, Dan. 6. 14. *Then the king when he heard these words, was sore displeas'd with himself, and set his heart on Daniel to deliver him: and he laboured till the going down of the sun to deliver him.* Thus *Herod* was exceeding sorrowful, and griev'd, that he should put so holy a Man as *John the Baptist* to death, Mat. 14. 9. *And the king was sorry: nevertheless for the oaths sake, and them which sat with him at meat, he commanded it to be given her.* And grief hath alway a *renisus voluntatis*, a resistance of the Will to accompany it. For when the understanding is strong against a thing, it doth cause some stand in the Will, and a bearing of it back more or less, that a Man cannot be so fully willing as else he would. There is no sin which any Man commits, but some inconveniences present themselves, and they will take somewhat off from the Wills eagerness.

3. This Commotion which Conscience makes shall be intense and great. It will strike up the Drum, especially, when Conscience is awakened, and cause as great an Alarm, as great an uproar, clamour, and noise, and hurley Burley, as Grace shall do.

4. Conscience will not only alarm the Man before, but also in some measure in the very act it self, and while it is doing; so as the impresson which



which is made upon the whole man, and on the will shall not be worn out, but continue in the commission of the act : So as all the Will is not overcome by the sin and the pleasure of it, but bears off, and is grieved, and abates something of that full delight which would otherwise be in it, and which if his will was wholly, and altogether, in the sin, he might find. Thus it was in *Herod* who when he gave command for the abovementioned Murther, was exceeding sorrowful. So as these are not to be assign'd as the exact differences of this Combat, for that there may be a conviction in the whole man against sin both in an Unregenerate, and a holy Soul.

*In what then shall be put the true difference?*

1. The ground of the quarrel against sin is to be consider'd. As it is not dying which makes a Martyr, but the cause, so not every resistance against sin argues Grace, but the ground, and cause of it. Now what is the cause of this War in a gracious Heart, you shall know best if you search into the thoughts, and consultations of the Leaders, for they set the Armies on fighting. Observe diligently therefore what thoughts run through thy understanding, and what apprehensions they are which thou hast about sin, that cause this adoe in thy Heart. Observe whether thy first thoughts be of the evil of sin in it self, the foolishness, the hainousness, the contrariety of it to Gods Holiness, and his Law; the unkindness which is in it to God, and Christ, the injury, and wrong that is in it to God, who is so good both in himself, and to thee. Observe whether thy quarrel against sin begins principally upon such thoughts as these. Or is the Original of thy being angry with sin the inconveniencies which attend upon it in this World, or in that which is to come? Do the threatnings annexed to the Law, and the Wrath of God as offended, only occasion this commotion? Then tho' this opposition to sin be on the whole man, yet it is not the Combat of Grace.

2. As the ground of the quarrel is thus narrowly to be search'd into, so the Weapons also with which they fight. The Motives, and Arguments which are us'd by the Leaders to stir up the heart against sin are to be considered. Motives drawn from self, and proportion'd to self, are the Weapons which strike and pierce through the whole man; and tho' the whole man be mov'd against sin, yet when it fights but with such Weapons, I may say the Weapons of its warfare are carnal which awakens, and rowzes self in a man, and then that stirs, and moves the whole army.

3. This commotion in Unregenerate men is maintain'd wholly by Logical disputes, and Arguments, and Motives to work the Heart against sin, and while the pleading lasts, the Heart is exasperated a little, but no longer. 'Tis only while the Combatants are in the Field. But the heart-rising, and opposition of a godly man tho' it be whetted, and sharpened by such arguments, yet it hath a farther principle, and that is, a natural inbred antipathy, an innate, habitual contrariety, and enmity which works in the man at the first view of a sin: as a commotion is wrought in a Lamb at the sight of a Wolf, or in a Lyon at the Crowing of a Cock, and is natural, and real. And therefore it is quick, and up when a man is taken on the sudden, and before he musters up thoughts, or arguments, his heart riseth at the first view of the sin. Yea and therefore sometimes when motives drawn from Heaven, and Hell, and many such considerations would not have been effectual to keep a man from a sin; yet then this inward antipathy withholds him, Christ backing it in the Heart. So that a man can say, I cannot do it, not so much because of such and such considerations, but because *I cannot*, for my renewed nature will not let me. As a man loves out of sympathy beyond what reason suggests, so he hates out of antipathy too. There is a seed within which cannot sin, a seed from Christ which hath an enmity to sin: the seed of the Serpent,

pent. 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.* 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 we have an Instance in *Joseph*, who by reason of Grace in his Heart could not do that sin to which he was tempted, *Gen.* 39. 9. *There is none greater in this house than I; neither hath he kept back any thing from me, but thee, because thou art his wife: how then can I do this great wickedness, and sin against God?* There is a seed within that cannot sin. And thus *Paul* asserts of himself, and others Regenerate, *2 Cor.* 13. 8. *For we can do nothing against the truth, but for the truth. I cannot do such a holy duty,* is the voice of nature, but *I cannot, sin* is the voice of a Divine nature in a man. *I must not sin for these or these reasons,* is the voice of Reason and Conscience. *I must not sin,* works in the Heart of a natural man, but the holy nature's *I cannot sin,* acts in one Regenerate. It is the voice of the new nature in him, like to what was in *Esther*, when she said to *Abasuerus*, *Esther* 8. 6. *For how can I endure to see the evil that shall come unto my people, or how can I endure to see the destruction of my kindred?* A *σόφρον*, an innate pious affection wrought in her this cannot, a not being able to bear it. A man may have many reasons not to murder his enemy, because he must not do it, but a man cannot kill his Child, he cannot find in his heart to do it, for a Father's nature withholds him. And it is said of the Regenerate part, that it cannot sin, as of the Sun, yet it cannot mingle with darkness, as of the fire, that it cannot resist Water, as God cannot lye, so his Image remaining such cannot sin.

4. In an Unregenerate man terrours of Conscience and impressions of wrath, and the smart of sin felt in the Conscience, or the inconveniencies by which a man hath been hurt, or with which he is threatned in his thoughts, those fight against the pleasures of sin in him. But in a godly man delight in the Law, and in God, and Communion with him, and the impression of the sweetness which he hath tasted therein, fights against, and countervails the pleasures of sin. And therefore *Paul* speaking of this Combat puts it upon delighting in the Law, *Rom* 7. 21, 22. *I find then a law, that when I would do good, evil is present with me. For I delight in the law of God, after the inward man.* And so *Solomon* says that knowledge, when it is pleasant to a man, keeps him from evil, *Prov.* 2. 10, 11. *When wisdom entreteth into thine heart, and knowledge is pleasant unto thy soul, discretion shall preserve thee, understanding shall keep thee:* When the holy man is tempted to sin, his having recourse to thoughts of God, and of his love, and his own duty, and what Communion he hath had with God, bring a fresh present delight which fights against the delights of sin, and so puts the heart out of tast, that it cannot relish it.

5. Conscience works this commotion in Unregenerate men by the way of fear, but Grace works it by the way of hatred against sin. Accordingly *Paul* says of himself, *Rom.* 7. 15. *For that which I do, I allow not: for what I would, that do I not; but what I hate that do I.* And there is a real, and sensible difference between fear of sin, and hatred of it. And you will discern it, if you have recourse to the temptation in which you have been when fear seiz'd on you, and to that temptation when hatred of sin rose in you, you will find that both fear, and hatred stir the whole man, but differently. If a man hath on a suddain a sword drawn with the point bent toward him, this stirs up fear, and that causeth a commotion in the whole man to avoid it, but bring the same man to a place where so many Toads are, and this causeth a commotion in the whole man to eschew them, but the commotion is different from the other, for it is out of an inward loathing, and abhorrency which he hath of them. Now thus differently affected are natural men, and godly men about sin, when presented to them. Men whose Consciences are not enlightned, or have not been scar'd, they can handle the Sword, when

when in the Velvet Scabbard, but when Conscience presents death in the point of it, and draws it out of the Scabbard, this causeth fear, and that fear raiseth an inward perturbation in the whole man. But now such a fear is not all the cause of that reluctancy which a godly man finds in his heart against sin, but there is an inward dislike and loathing, and irreconcilable hatred. He hates sin, and would always do so, and carefully avoid it, tho' the consequent misery, and torment, and hurt which it doth, could be separated from it. As tho' a man thinks, and knows, that the Toad cannot sting him to death, nay that it cannot any way hurt him, if the poison could possibly be taken out, yet he would hate it out of an antipathy. The Lyon is mov'd at the Crowing of a Cock, and yet the Cock cannot hurt him, yet he is mov'd, and shudders at it, because he hates the noise. Oor, to express it by another similitude, a Child sees a fir'd-coal, there is a Commotion of fear when his little finger shall but come near it, but if it be brought to a Toad there is a Commotion of hatred. Thus whilst Conscience views fire in the coal, the Flames of Hell in the sin, when any strong temptation carries on the heart to it, there is a Commotion of fear in, and near the acting of the sin, but this is differing from the Commotion of loathing, and hatred, which a godly man hath. For fear is but a passion, and soon over, and the conviction of sin raised by it is as transitory, and the Combat against sin, therefore ceases as soon as the fear is blown over. But hatred is constant, and tho' it works more stilly, and calmly, yet more strongly, and is more lasting; and such is the Conviction of Regenerate men. Hatred works against all, or any having to do with sin, against all dealings with it of what kind soever, so as not to touch it, nor so much as to see it, as a man cannot endure not only to handle, but not to look on a Toad. But a man who is but afraid of a coal can endure to see it, tho' he cannot bear to carry it in his hands, and thus Unregenerate men can rowl sin in their thoughts, view it with pleasure in their unclean Phanfies, and act it in imagination, tho' their Conscience works against the outward acting of it. And when the fire is gone out of it, then they can bear to touch it. When the sense and smart of sin is out of their Consciences then they can freely, and boldly defile themselves with it. As familiarity with the most savage Wild Beasts, as Bears and Tygers, will take away the fear of them tho' at first a man was afraid, so a man by degrees wearing off the fears, and horrors of his Conscience grows bold with those sins, at which he first trembled, after a while he is familiar with them; but where there is a hatred of sin in the heart this familiarity increaseth hatred, and therefore a mans spirit in the end riseth most against those sins, into which he ofteneft falls.

6. And hence sixthly, (which will afford another difference, or at least help us to discern the former) Natural Conscience will cause a conviction in the heart against sins which a mans own self is to commit, and the guilt whereof will redound to his person, because self-love stirs up fear, and that stirs the man. But Grace will work as great an heart-rising and Commotion against the sins of others, the guilt whereof will not redound to him. For sense of guilt is from Conscience of a mans own, not of anothers sin, tho' indeed, Conscience out of Pride, or because of the reflection which it makes, that the sin becomes his, if he doth not tell the man of it, may make a man reprove another for sin. But Grace riseth against sin in others, and is afraid lest another should offend, swear, blaspheme, &c. He is afraid of Oaths in others as well as of blasphemous thoughts in himself, & he loaths them as much. He is one who fears an Oath, *Eccles. 9.2. All things come alike to all, there is one event to the righteous and to the wicked; to the good and to the clean, and to the unclean; to him that sacrificeth, and to him that sacrificeth not: as is the good, so is the sinner; and he that sweareth, as he that feareth an Oath.* An Oath startles him, as if a piece of Ordinance were let off behind him. Thus Job fear'd the sin of his Sons, as well as his own, *Job 1. 5. And it was so when the days of their feasting were gone about, that Job sent and sanctified them, and rose up early in the morning, and offered*

Book VII. offered burnt offerings according to the number of them all: for Job said, It may be that my sons have sinned, and cursed God in their hearts. Thus did Job continually. Thus Lots righteous Soul was vexed at the abominable sins of Sodom, 2 Pet. 2. 7, 8. And delivered Just Lot, vexed with the filthy conversation of the wicked: (For that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds.) And the reason why a Regenerate man is afraid of the sins of others as well as of his own, is because his fear of sin arising from the hatred which he bears to it, which is general to sin as sin, and not as his sin only, he is therefore afraid of the sins of all men, as well as of his own.

## CHAP. V.

*What great difference there is between that regret to sin which Unregenerate men have under convictions of natural Conscience; and that unwillingness to sin which is in a godly man.*

**T**Hat I may farther clear, the difference between the strife which is in a Regenerate mans heart against sins and opposition which only natural Conscience makes; I come now to consider what is that unwillingness to sin, which men Unregenerate may express to have, and how much it is different from that inward aversion which a godly man hath to Sin.

The Will is the Especial Center, and Seat of this War, and therefore it is express'd by lusting, 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 more the Will is in a sin, the greater is the aggravation. This therefore is made the aggravation of Ephraims sin in the matter of Jeroboams Calves which he Commanded them to Worship, that they went willingly after this wicked Commandment, Hos. 5. 11, 12. *Ephraim is oppressed, and broken in judgment: because he willingly walked after the Commandment. Therefore will I be unto Ephraim as a moth; and to the house of Judah as rottenness.* And it is urg'd against the Pharisees by Christ, *that they would sin,* John 8. 44. *Ye are of your father the devil, and the lusts of your father ye will do: he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own: for he is a liar, and the father of it.* And so as a heightning of their guilt, who Apostatize, it is said, that they sin wilfully after the knowledge of the truth received, Heb. 10. 26. *For if we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins.*

Now in Regenerate men there may be some strife in their Wills against sin; so as their Wills may bear off, and they have some remissness, and reluctancy, as in Herod, and Darius. So as it may be truly said there is some unwillingness by reason of Conscience in many sins. When indeed Conscience is past feeling, then wicked men Sin with greediness, and their Wills are wholly let out in the Sin, and yet not before, Eph. 4. 19. *Who being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness.* But to clear this farther to you.

1. Consider that there is a double unwillingness, or averseness in the Will to things presented to it, as also a double willingness, for the distinction is applicable to both, and therefore we will use one part of the distinction of the one, and the other part of the other.

1. There

1. There is a willingness *per se*, i.e. a direct, innate, full inclination, and going out of the Will to a thing suitable to it; when the Will is of it self carried to an Object for it self.

2. There is an unwillingness *per accidens*, an accidental unwillingness, Indirect, and by the by, when there is some inconvenience annexed to the thing which we desire, which the mind apprehending is made less willing, than otherwise it would be. Thus it was in the young man in the History of the Gospel, whose will of it self was fully set upon the World, and the pleasures of it, as things which were suitable to him, and yet when Christ told him that he could not enjoy Heaven, and them both together, this caused some sorrow, and unwillingness in him, and took off his mind somewhat from them, yet so as in the issue he followed the innate swinge of his Will, and heart, tho' with some mixture of unwillingness, but it was only an accidental unwillingness, *Matth. 19. 21, 22. Jesus said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in Heaven: and come and follow me. But when the young man heard that saying, he went away sorrowful: for he had great possessions.* And thus a wicked mans heart is of it self fully for sin, wholly for sin, and the pleasures of sin, as suitable to his desires. Well but there are inconveniencies which attend upon sin, and which Conscience represents as inseparable from it, the fearful consequences which follow upon it, such as shame, misery, Hell, and Damnation. This takes off the edge of the Will somewhat, that it cannot be so keen towards sin, and it makes a stand in the diverse motions of the Will, which otherwise were going out to sin, with a full propension, and without any reluctancy. And so in wicked men there may be also some willingness to good, but it is so only accidentally, not for goodness sake, but for some pleasing consequences which follow upon it, which may candy, and sweeten it when for itself it is not lik'd.

Now such a mixture of a direct willingness for sin, joyn'd with some accidental unwillingness to it, makes not the Combat of Flesh, and Spirit, for then the most of men would have it in them. For there is no action which a mans heart is ever so fully for; but some inconveniencies make him less willing. And indeed all this may rather be said to make a man less willing, than otherwise he should be, but not indeed, and really unwilling. Thus Water whose direct course, and stream is to run one way, may have (as in Mills) some bar, that stops, and hinders, and takes off some of the stream, but it turns it not the contrary way.

And that this part of an Ungenerate mans will, which is unwilling, is not against sin, appears by this, that he wisheth those inconveniencies, and impediments remov'd, that his Will might fully, and wholly pour out it self to the sin. He is vexed rather at the Impediments, than at the sin, and thinks he, if there were no Conscience, nor no Hell, I might then sin freely.

But now the Combat in a godly man is occasioned between two direct Wills, that which is of it self for sin, and that which is of it self, and directly against sin. He is like a needle between two Load-stones, and there is an inward inclination which carries him both ways, and therefore it is said the Law of the Members fights against the Law of the Mind, i. e. one inclination, in him against another inclination *Romans 7. 23. But I see another law in my members, warring against the Law of my mind; and bringing me into captivity to the law of sin, which is in my members.* But unregenerate men in all their lothness to sin are but as Iron, which is but by some external accident detain'd, and fore-flowed in its motion towards the Loadstone. And therefore notwithstanding this accidental unwillingness they are still said to sin with a full consent, because they wish those inconveniencies remov'd, which make them unwilling. When the Iron is detain'd the hand which holds it shall find the Inward drawing power, and the inclination;

Book VII. nation, as strong as if it were let go. Thus tho' an Unregenerate man is kept from sin, yet his inward Bent is to it, and if the fear'd inconveniences were remov'd, the will of it self would be wholly for it.

2. That the difference of these two Wills so directly contrary may be more fully understood, we will compare these contrary motions of the Will, with all other diverse kinds of motions of it whatsoever which may be thought of, or which Man is capable of.

1. There may be in the same Man two direct desires to contrary things, but then they are not seated in the same Appetite, neither are they indeed contrary, but subordinate each to other. As for example the natural Appetite may crave Meat when a Man is hungry, when yet the reasonable Appetite, or his Will guided by Reason, may be bent upon some business to be done, which shall put off his eating, yet these are not seated in the same Will, neither are they contrary, unless this natural Appetite Rebel, and make impressions upon the reasonable Will, so as to hinder it in its desires, for otherwise they are subordinate, as in Christ when he was an hungry and yet he refrain'd eating, because it was sweeter Meat and Drink to him to Convert a Soul, *John 4. 31, 32, 33, 34. In the meanwhile his disciples prayed him, saying, Master, eat. But he said unto them, I have meat to eat that ye know not of. Therefore said the disciples one to another, Hath any man brought him ought to eat? Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* There were two desires in him, but yet subordinate, and not in the same Appetite. And so it was in Christ too when nature abhor'd Death and shrunk at it, and yet he submitted his Will to God, even unto Death.

2. A Man may have a mixed Will to the same thing, *i. e.* he may be willing, and some unwillingness be mixed with it, but then the one is only accidental. A Man Wills the saving of his goods directly, but a storm comes, and he throws them over-board to save his Life, this willingness to lose his goods is only accidental. Water running with a full stream in its natural course may be interrupted by windings as in Rivers, or stopt part of it, as in Mills, so as the current is not so full and strong as else it would be.

3. Or thirdly, a Man may have a divided Will, and both directed to contrary objects. Thus *Paul* was divided between two, and was in a strait, and knew not what to chuse. He had a desire to depart, and to be with Christ, and a desire to stay here on Earth, and to glorifie Christ, *Phil. 1. 21, 22, 23, 24. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour: yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart, and to be with Christ; which is far better: Nevertheless, to abide in the flesh, is more needful for you.* Yet these desires in him, tho' carried contrary ways, did not fight one against another, and therefore they were not truly contrary, but agreed in the same love of Christ being the ground of both; so that he did not in that manner desire to live with Christ, as withal that desire should rise up against the other, so as to wish it expelled, and not to be at all. Because tho' the streams went different ways, yet they had but one spring *viz.* love to Christ, which was shewn different ways. The objects were incompatible, but the desires not contrary. It is like a stream dividing into two Channels, and yet meeting in one at first. Thus also a Wicked Mans Will is of it self carried to Prodigality, and also to Covetousness, that he is in a strait and knows not which to chuse, yet so as self-love is the Ground and Spring of both. So that to put all together, the same Will may be carried to contrary objects with contrary acts, and to the same object with contrary acts. But now the two Wills in a Re-

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generate Man are every where directly contrary, so that he cannot do the things which he would, *Gal 5. 17.*

Chap. 5.

1. There is not only a mixture of an accidental unwillingness, as in a Man in a storm, who casts out his goods, but there is a direct unwillingness to sin.

2. And this unwillingness is in the same Will; not in two appetites subordinate. but in the same Will contrary to it self, and there are two parties in it, which fight one against the other, as the Law of the flesh, and the Law of the mind are said to do, *Rom. 7. 23. But I see another law in my members, warring against the Law of my mind, and bringing me into captivity to the law of sin, which is in my members.*

3. And these are not contrary only in regard of two several Objects, as a man may Love covetousness, and prodigality at the same time, but hate neither, but they are two contrary acts one to the other, seeking to destroy each other. They lust one against another, says the Apostle, and the one would destroy the other. A godly man hates not only the pleasure of sin, but hates his love of it, and abhors himself for loving it in any degree.

4. Which is more, there are contrary Wills directly thus contrary towards the same Object; and then, says *Aquinas*, Wills are contrary, when *in eodem, & circa Idem*, when in the same, and about the same thing. To love the pleasures of sin for themselves, and yet to hate them at the same time, and to hate his very loving them, these are contrary acts about the same Object. Here is not only a divided stream meeting in one Channel; but a contrary stream running in the same Channel, having two contrary Springs, which would be a Miracle in Nature, a Paradox which *Aristotle* would have his'd out of the Schools, and it is a Riddle indeed to all but godly men. *Adam* in *Paradise* had experience of no such contrary acts, nor *Christ*, nor have the fallen Devils, nor the Angels in Heaven, nor wicked men, tho' never so much enlightened, but only a godly man; and therefore wonder not, if you understand it not, tho' it be told you, for there is no instance like it, by which to make it plain. And the reason is because in no other case a man hath, as it were, two men, and two Wills in him. Toward all other Objects he hath but one self, but here he hath two, a New man and an Old man, which have contrary Wills. Bring two men to the same thing, and the one may hate it, and the other love it, for the same thing which each see in it, because they are two men; and now a godly man hath as it were two men in him, and therefore hath such contrary motions in the same Will toward the same thing, and of such contrary motions no instance can be given in the Will of any reasonable Creature towards any kind of objects, but only in this Will of a Regenerate man, and in his Will, only toward sin and Grace.

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A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O O D

In Respect of SIN and PUNISHMENT.

B O O K VIII.

Of the Inclinations and Lusts which are in the Will and Affections, after Things Fleshly and Sinful.

E P H E S. IV. 22.

*That you put off ----- the old Man, which is corrupt in deceitful Lusts.*

C H A P. I.

*The Words of the Text explained. That to compleat the Description of our natural Sinfulness, the Positive Part, which consists in Lusts, is to be considered, as well as the Privative, which is the want of all that's good.*

**H**AVING dispatched the first Part of the positive original Sinfulness of Man's Nature, which is the Depravation of the Mind in all the Powers of it, Understanding and Thoughts, Judgment, Conscience and Reason; I come now to discourse of the Corruptions of the Will and Affections, which are Lusts: which that they are another Part of the Sinfulness of our Nature, will appear from the Words, and the Coherence of them.

For first, The main thing here spoken of by the Name of the *Old Man*, is no other than the Subject we have in hand, *viz.* that sinful Nature of the old Man contracted from his Birth.

And *First*, That the Sinfulness of our Nature is principally and directly meant in that Phrase, is evident out of this Place.



## Book VIII

1. Because he opposeth it to the New Man. Now by *New Man*, as the Apostle doth in *ver. 24.* explain himself, is meant that Integrity, Righteousness and Holiness of Nature, which is called God's Image, like that created by God at first, and which renews not the outward Life only, but the most inward Room of the Mind; *Ver. 23, 24. And be renewed in the Spirit of your Mind; And that ye put on the new Man, which after God is created in Righteousness, and true Holiness.* Therefore that old Man that is exhorted to be put off by Law of Opposition, is meant that opposite Corruption of Nature that came in the room of it; which must therefore be put off, (as he exhorts) that this may be put on; which whilst it resides in the Nature of Man, it hinders his renewing, and the Image of God from coming in. These two therefore are two contrary things, which are conversant about the same Subject, to wit, Man's Nature.

2. It appears from the Scope of the Words and their Coherence, in *ver. 21. If so be that you have heard him, and have been taught by him, as the Truth is in Jesus.* He exhorts not to an outward Reformation of their Converse only, but to that Truth and Sincerity of Sanctification, which the Doctrine and Power of Grace in Christ teacheth, and worketh in all true Christians; *If so be, saith he, ye have learned the Truth as it is in Jesus.* Which doth not, as other Doctrines of Philosophers, &c. teach you to put off the Evils of your outward Converse only, and to put on a new Conversation over an old Nature, as a Sheep's Skin over a Woolvish Nature; he that doth no more, falls short of the Truth of Grace which Christ requires: But it teacheth principally to put off the old Man, as the Cause of all the Evils in the outward Converse; and this is his meaning, when he saith, *As concerning the outward Converse, put off the old Man,* without which it is impossible to reform the Converse. Now if by the *old Man*, had been meant the outward Converse only, (as some would) his Exhortation had fallen short of that Truth of Sanctification, to which he urgeth them: therefore by *old Man*, Corruption of Nature must needs be meant, as a distinct thing from the former Converse, and differenced from it, as the Cause from the Effect. And so,

3. Where the same Exhortation is used by the same Apostle, it is evidently expressed, as in *Col. 3. 9, 10. Lie 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 therefore it is so to be understood here; for the one is an Explication of the other.

*Secondly*, In the second Place: That that Sinfulness of our Natures, contracted from our Birth, is principally meant in that Phrase, the reason of the Name *Old Man*, as given by Divines, doth evidence. For Sin is called the old Man, because it is the Image of, and contracted from the first, and therefore old *Adam*; as he is called in comparison of Christ, whose Image the new Man is, *1 Cor. 15. 45, 49. And so it is written, The first Man Adam was made a living Soul, the last Adam was made a quickning Spirit. And as we have borne the Image of the earthy, we shall also bear the Image of the heavenly.* It is the old Man, because we have had it so long, even from our Births; though also all the further Corruption, which it hath been a growing to, and hath been added by actual Sin, is also meant here, as the word *φθιρόμενον* (as *Piscator* notes) implies: for it is not said *φθάρων*, *corruptum*, but continually corrupting; that all the Parts of Corruption it hath at first, and that in the whole Man.

*Thirdly*, For therefore it is called the *old Man*, because it is seated in the whole Man, it is spread over all the Faculties and Powers of Man.

Now that whereby the Apostle describes this old Man to us, is that Part of its Corruption which we have in hand, namely, Inclinations to what is evil. For if you ask, what manner of thing the old Man is? he tells you, 'tis nothing but Corruption: And if you ask wherein this Corruption doth consist? he answers you, By this which is the most sensible Part of it, which Divines call Positive, *viz.* Inclinations to Sin: for that is his meaning, when he saith, *It is corrupt in Lusts deceitful.*

The Text thus opened, doth discover to us, that the Corruption of Man's Nature is not meerly privatively to be expressed, but also positively; that is, that Man's natural Sinfulness lies not only in that there is no Inclination to what is good, but further, that all our Inclinations are set wrong, and going out of the Way which is good, to what is evil, which is a further thing and a distinct Part: and that is all we mean by that we call the positive Part. Now that which I intend to do about this Subject, is to prove and demonstrate these things concerning it.

- I. That to the full Description of our Natures Sinfulness, there are required to be considered these two distinct Parts of it, a Privative and a Positive.
- II. That this Positive Part is nothing but Lusts set wrong, Inclinations aberring, and inclining us out of the way; which I will shew to be truly and properly Sins, and wherein their Sinfulness consists.
- III. Then I will shew the exceeding great Sinfulness of Man's Nature in regard of them.

1. In regard of their Extension, both in regard of Subject and Object; in that all the Inclinations that are in all Faculties, are out of the way, and carried on to Evil; and also that there is no Evil, which in Man's Nature there is not an Inclination unto.
2. In regard of their Parts, which is an Averseness in Inclination to what is good, and Enmity against it, as well as Inclination to Evil.
3. In regard of its Degrees; their Inclination is not only a Fitness to Evil, but a Readiness; not only a Readiness, but a Greediness, &c.

I. To begin with the first, which is the Foundation of the rest, *viz.* That to make up the full Description, there are required to be considered two Parts, a Privative and Positive: That is, though indeed take it metaphorically and abstractly in its own Nature, it is but a bare Privation, as all Sin is; and so to define it, it were enough to say, that it is a want of what is good; yet morally considered, and as in our Natures and Inclinations, which are a positive Subject; so there are two distinct Evils to be considered in it, to make up the full Description of it; that is, God looking on our Natures and Inclinations as corrupted, and reckons two distinct parts of Sin against us there, the one is meerly privative, *viz.* that our Inclinations are not carried on to what is good, and that they are taken off from him; the other as importing something positive, which is the bent of these Inclinations to what is evil. As for example, He that labours to express all the moral Evil that is in Pride, and says no more of it, but that it is a want of Humility, would not express all; though indeed physically, or in *genere entium*, it is but a mere Privation: but this must be added, to shew the full Evil of it in *genere moralium*, that it is an inordinate Desire of exalting himself, and affecting some Excellency above his measure, which notes out a positive Part, or rather an affirmative Part, as being in a positive Subject to a positive Object. And therefore all the Privations to which Sin is compared, they are not meer Privations, but Privations evilly disposing the Subject they are in. As when it is compared to Leaven, the old Leaven, 1 Cor. 5. 6, 7. *Know ye not that a little Leaven leaveneth the whole Lump? Purge out therefore the old Leaven, that ye may be a new Lump, as ye are unleavened.* Leaven is not only the want of that right Savour which should be in Bread, and is naturally in it, but also a positive Sourness, which affects it, and makes it unfavoury: And as that is physically thus, so is Original Sin morally. For you shall find the Scripture (which is the best Heralld to quarter out the Coat of the old Man, which is to be put off) displaying the Evil of it into these two several Quarters and Parts: so if we look on those Places which in general speak of it, Rom. 3. 9, 10. He speaking of that common Sinfulness that is in all, as those Words imply, *All under Sin*, and this both in their Natures, as Infants in their Natures and Lives, if living to Years of Discretion; he describes it:

1. Privatively. (1.) In their Natures, *That there is none righteous*, ver. 10. (2.) In their Lives, *There is none that understands, &c. none that doth good*, but are unprofitable, unserviceable, ver. 11, 12. And then positively also, ver. 13, 14, 15. in their natural Inclinations, *open Sepulchres*, full of rotten Bones when opened, their *Mouths full of Bitterness*, and *Poison is under their Lips*: As also *James* saith, chap. 3. 6, 8. that they are full of nothing but Inclinations to Ill, (speaking then within them, when they do not speak outwardly) and active Inclinations which are called a *Fire* that Man's Nature is inflamed with, and which sets it a-work: And so *their Feet are swift to shed Blood*, ver. 15. which notes out the natural readiness and aptness to run that way; and therefore in their Lives there is much positive Evil committed, which also he describes, *With their Tongues they have used Deceit*. And by the way, let me note this unto you, That the Places the Apostle here cites, and applies to prove the common Sinfulness of Man's Nature, and this even by Birth, (for he speaks of all) are yet, in the Places where they are cited, some of them spoken but of particular Men, now as corrupted by actual Sin, *Psal.* 140. 3. That of *Poison is under their Lips*, is spoken upon occasion of *Doeg*, and but of Persecutors only: That out of *Isa.* 59. 7, 8. of *Feet swift to shed Blood*, is spoken but of the Oppressors among the Jews. Which here I note only to this purpose, (though afterwards I shall use it to another) to stop that Cavil which some Papists have raised against our Divines, that many of those Places they bring to shew the Corruption of our Natures, are spoken only of Men corrupted by actual Sins. You see the Apostle doth so argue, and well may we; for all that Wickedness which is acted by particular Men, is but the expression of that Sinfulness that is in all Men: *Col.* 1. 21. they are not only said to be estranged as from the World, from the Life of God, as in *Ephes.* 4. 18. it is explained; but that their Minds are become vain and set on evil Works; they are said to be in evil Works, to note out their Inclinations to them, as a Man is said to be in Law.

And as thus in general, so the Corruption of particular Faculties, is both privatively and positively expressed. (1.) Their Wisdom; *Jer.* 4. 22. *For my People is foolish, they have not known me, they are sottish Children, and they have none Understanding: they are wise to do Evil, but to do Good they have no knowledge. To do Good they have no understanding*, but that is not all, *they are wise to do Evil*. (2.) The Inclination of the Will and Affections: *Jer.* 22. 17. *But thine Eyes and thine Heart, are not but for thy Covetousness, and for to shed innocent Blood, and for Oppression, and for Violence to do it. Thy Heart and Eyes are not but for Covetousness and Oppression; that is, the Inclination and Disposition is privately taken off from all things that are good; but for Coverousness, to that it is inclined strongly enough.*

#### For Reasons and Grounds of this Truth:

*First*; Consider that Sin in general (consider it which way you will) hath two such distinct Evils in it, and so wheresoever it is to be found, both an Evil privative and positive, is to be found to make up the Definition.

1. Consider it as it is a Wrong to God, as he is the chiefest Good. Or,

2. As he is the supream Judg and Governour, and Law-giver. For Sin wrongs both ways, and so answerably hath two Definitions of it, and both Definitions include these two Evils in it.

1. As it is a Wrong to God as the chiefest Good: *Jer.* 2. 13. *For my People have committed two Evils: they have forsaken me the Fountain of living Waters, and have hewed them out Cisterns, broken Cisterns that can hold no Water.* He defines it by two distinct Evils in it; 1. A forsaking of God the Fountain, &c. which is meerly privative: And 2. a digging of Pits, &c. So the Schoolmen also define it, that it is an aversion à *summo bono*, & *conversio indebita ad minus bonum*. And these are two Twins, that in what Womb soever the one is begotten, the other is also: though the one is a Consequent of the other, and takes the other by the Heel, yet they are never severed; no Aversion from God, but joined with Conversion to the Creature; no Conversion thus to the Creature, but is accompanied with Aversion from God.

2. Take

2. Take it as a Wrong to God as Law-giver: So it is called and defined, *1 John 3. 4. ἀνομία*, a Transgression of Laws. Now every Commandment of God hath two Parts inseparably conjoined, an Affirmative, *This you shall do*; a Negative, *This you shall not do*: a Precept and a Prohibition. And as these always are conjoined in Law, so in Sinning, which is the Transgression of the Law. There is no failing in a Precept, but is joined with jarring against some Prohibition: For Sin bidding contrary to Law, hath two parts also in it, as that hath: only the breach of the negative part of the Law, makes a positive part of Sin; the failing in the affirmative Part of the Law, makes the privative Part of Sin; as two Men standing opposite, the one's right Hand is against the other's Left. Now then if Sin both ways considered, hath two Parts, and there so conjoined, as where one is, the other is also; then Original Sin must have these two Parts, since it is proved to be both a Sin and a Law. A holy Law was written once in our Natures, and now Sin is written there: *Jer. 17. 1. The Sin of Judah is written with a Pen of Iron, and with the point of a Diamond; it is graven upon the Table of their Heart, and upon the Horns of your Altars.* And as the Law had two Parts when written there, so Sin hath now; therefore the Law of the Members is called contrary to the Law of the Mind, *i. e.* the Law written in the Mind, *Rom. 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into captivity to the Law of Sin, which is in my Members.*

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Secondly; If we consider the Subject of all Sin, it is either our Actions or our Inclinations. Now in our Actions these two Parts are distinctly to be considered; whence the distinction of Omission and Commission ariseth: *James 4. 17. Therefore to him that knoweth to do good, and doeth it not, to him it is Sin.* *Matth. 25. 42. For I was an hungred, and ye gave me no Meat; I was thirsty, and ye gave me no Drink.* There omission of what they ought to have done, is a Sin. *John 8. 34. Whosoever committeth Sin, is the Servant of Sin.* *Psal. 50. 21. These things hast thou done, and I kept silence: thou thoughtest that I was altogether such a one as thy self: but I will reprove thee, and set them in order before thine eyes.* There doing what they ought not to have done, is a Sin. Now if these two Parts are found in Actions, then also in our Inclinations or Natures; which Consequence is proved by a double Reason.

1. Because Action is the Child of Inclination: *James 1. 15. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.* Sin is said to be conceived, and to bring forth. An Act hath no Sinfulness which it sucks not from within; for what is in the Effect, is in the Cause; especially if it is begot as a Child, then it must be in the same Image.

2. Because the first Sin of *Adam*, which was a Sin of Omission and Commission both, was the Parent of Original Sin, as I have proved, and so begat it in its Likeness: As it was an Aversion from God, it left us turn'd from him; as it was a Conversion to the Creature, it left us inclined to all Acts of Commission: for *John 8. 34. He that commits Sin, is the Servant of it.* It binds over his Nature to its Service, by positive Inclinations as Indentures.

*Use.* If there be two Parts in Sin, then consider that true Sanctification must have two Parts also, for Sanctification is opposite to Sinfulness. Therefore if you have learned Christ, as the Truth is in Jesus, you have learned first to put off the old Man, and then to put on the New: And as in your Natures, so also in your Lives, it is not enough to cease to do evil, but we must learn to do well: so in your Hearts, it is not enough for a Man to have good Motions, but he must also have his Lusts mortified. There is now a kind of half Religion, a negative and dow-bak'd Religion in the World, as the Prophet calls it, which hath not two parts in it, as Sin hath; as Civil Men cease to do any Man hurt, but they set not themselves to do good Duties. Many Men when they have their Consciences terrified, they have their Lusts deaded for a-while, but yet they have not their Hearts quickened to that which is good. But such must know that if Sin hath two parts, then Sanctification must have two parts also,

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also, both in your Natures and Lives; you must not only cease to add Sin to Sin, but you must add Grace to Grace; *2 Pet. 1. 5. And besides this, giving all diligence, add to your Faith, Vertue, &c.* And you must also have a Justification that hath two parts: for if the Disease hath two parts, then so must the Remedy have also, or else it will do you no good: As if a Physician should bring you a Potion, and you drink but half, it would do you no good. Now God hath appointed for a Remedy the Righteousness of Christ, not only his Death to take away Sin, but also you must have his active Righteousness imputed for the cleansing of your corrupt Nature; you must take down the whole Potion, and a whole Christ, not only whereby he takes away Sin, but also that we may be made righteous by him: and if your Sanctification and Justification here, hath not two parts; then in the World to come, Punishment will have two parts; as *2 Thess. 1. 7, 8, 9. ———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.* There is a separation from the Presence of God, there is the privative part; you shall be kept in close Prison, and have not so much as a Drop of Water, or a Beam of Light; and you shall be positively punished also by the Wrath of God for ever: therefore get the whole Remedy, be not content only with this, to abstain from Evil, but also to have your Hearts carried on and inclined to God and his Ways. There are many Men have good Motions in them, but yet the Thorns grow up and choak them; there is Vivification without Mortification, and so they are in every thing partial.

C H A P. II.

*This Positive Part of the Sinfulness of Nature is not the very Substance of the Soul, as Flacius Illyricus asserted; but the corrupt Lusts of it. These Lusts or Desires in Man, in his original Frame were right, wherein consisted their Rectitude. That we should examine our selves, whether this be restored in us or not.*

**H**AVING shewn by Scripture and Reason, that Sin, in what Subject soever, hath these two Parts, Privative and Positive, distinctly to be considered. Now it remains I should, in the second Place, explain both what is to be understood by that which Divines call the Positive Part of Original Sin, which consists in Lusts, and to shew wherein lies their Sinfulness, and to prove them to be Sins. For the thing it self, what should be meant by the Positive Part. Some expound it to be the very substantial Nature of Man, turn'd or transform'd substantially into the Image of the Devil; that as Christ is the substantial Image of his Father, so our Nature is the substantial Image of the Devil; misalleging this Text to their Purpose, because it is called the *Old Man*; so as original Sin is according to you, the Man himself. But this Expression is most gross and absurd; for then it could not be said of Christ, as it is *Heb. 2. 15, 16.* that he took not on him the Nature of Angels, but the Seed of *Abraham*, and in all things was made like us, Sin only excepted, as elsewhere it is expressed, *Heb. 4. 15.* *For we have not an high Priest, which cannot be touched with the feeling of our Infirmities; but was in all Points tempted like as we are, yet without Sin.* Christ had been ἐτεροούσιος with us, not of the same Nature, if the Substance of our Nature was Sin, for he had none of that; and whereas Sin is called the *Old Man*, it notes out only that it is seated in the whole Man, and covers it as a Garment, and informs it. As that part of the Stocking that covers the Foot, is called the Foot; that which covers the Leg, is called the Leg; so this covering a Man, as a Garment to be put off, is called the Man.

Flacius Illyricus Demonstrat. essent. Imag. Dei & Diaboli, p. 67. Idem de peccato originali.

But that which you see the Apostle doth express this positive Corruption by; is ἐπιθυμίας ἢ ἀπάτης; therefore it is not the Substance of Man's Nature, but the Lusts of it; and those also not taken simply in their Nature, but as having an ἀπάτη, or Aberration in them, do make up that Corruption of the *Old Man*, which makes the Positive Part of our Sinfulness.

And whereas some have thought this but a part of that Corruption, signifying only the Corruption of the Will and Affection, as the proper Seat of Lust; and also fit rather to express the actual Motions thereof, which are usually termed Lusts, than the radical Inclination, and so think this to be too scant a Word to express the Positive Part of Sin. I will therefore, first, shew that the Word Lust is largely taken, and so to be understood here for the habitual Inclinations, and that of all the Faculties, Understanding also; and so therefore adequately to express the positive Corruption of the whole Man.

1. I say, by Lusts here the Apostle would have us understand the habitual Inclinations and Dispositions of the Mind; for though indeed ordinarily the Word he used is taken for those first actual Movings and Desires of the Heart towards some Object it is inclined unto, yet here the Apostle speaks not of the actual Corruption of the *Old Man* only, so much as of habitual Corruption, which is the Root and Spring of all, as I shewed afore: and therefore by these Lusts here, in Regard of which the *Old Man* is said to be thus habitually corrupted, must needs be understood the habitual Inclinations and Dispositions of the Mind, which are the Cause of all the actual Stirrings and Lustings of the Heart,

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Heart, and the Principle of them, as the Poise or Weights are of the Movings of the Wheels in a Clock. So that as all the Faculties of the Soul were made continually to move and stir, so there are several Inclinations annexed to each of them, which are as Weights continually to act them; and their Inclinations are here called Lusts, as well as the first Motions themselves; and so the word ἐπιθυμία in the general Acceptation of it, is that whereby δύμῳ φέρεται ἕως, is carried, or is apt to be carried or moved towards something; James 1. 14. *But every Man is tempted, when he is drawn away of his own Lust, and enticed.* There Lust is made the principal of all the Motions of the Soul; he calls it, being drawn or moved by his own Lust, as a Clock by its Weights; so that there is no Act in any Faculty, but some Inclination or Lust is the Cause of it, for we can stir to nothing to which we have not an Inclination. And so of all Sins that bring forth Death, ver. 15. as also of all the Corruption that is in the World, 2 Pet. 1. 4. Lust is the Womb and Root; so also all that is in the World is said to be Lust; 1 John 2. 16. *For all that is in the World, the Lust of the Flesh, and the Lust of the Eyes, and the Pride of Life, is not of the Father, but is of the World.*

2. By Lusts here, he intends to signify and import all the positive Inclinations of what kind soever, which any Faculty hath in it, to move or stir to whatsoever Act it doth put forth; for here he speaks of the whole Man, as I shew'd before; and therefore Lusts, as here taken, are the Inclinations of every Faculty in Man; and therefore are not to be limited here to the inferiour Faculties, Affections and Will, but to the superiour also; the Understanding, Memory, Judgment, which to be his meaning is evident, because in ver. 23. speaking of renewing, and so putting off these corrupt Lusts, he instances only in Spirit of the Mind, as implying that this is the Seat of these corrupt Lusts, as well as Will and Affections: And indeed the Scripture is clear for this, for Ephes. 2. 3. where first speaking in general of the corrupt Inclinations and Lustings of Man's Nature, in those Words, *Having our Conversation in Lusts of the Flesh, that is, corrupt Nature;* he subdivides these Lusts in regard of their Subjects unto the Wills ἐπιθυμιατα of the Flesh, that is, the inferiour part of the Soul, the Affections, and τῆς διανοίας, of the discoursing, reasoning and thinking Power; for Reason tells us that the Understanding, Memory, &c. have their Inclinations or Lusts to move, rather to this than that Object, or against this towards that; rather to think of some things, and entertain Parly, and admit them to it, than other things; whence comes this, but that the Understanding hath its Inclinations or Lusts as well as Will, &c. So Paul saith, 1 Cor. 2. 2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified.* And if the Understanding hath Sins come from it, then also Lusts; for Jam. 1. 14, 15. Lust is the Cause of all Sin: and so in Gal. 5. 17, &c. Heresies, Sins of Understanding, are reckoned amongst the Lusts of the Flesh.

3. Because all these positive Inclinations which are in the Soul to move, are in themselves, barely considered, good, created by God, as well as the Faculties themselves. For Power of Motion is a Creature, and therefore so, cannot be said to be a part of Original Corruption. Therefore to shew you how they came to be a part of Original Corruption, and of the Old Man, he tells you, That now since the Fall there is an Aberration in all those Inclinations; for he calls them Lusts, τῆς ἀπάτης, that is, that they incline and set us out of our way, viz. that right way they at first were set in by God; for Eccles. 7. 29. God made them right, put a Virtue into them to move us to him, as Iron doth to a Load-stone; now these Inclinations or Lusts have lost their Virtue; and so though still they move us, yet ἐκ τῆς πᾶτης, out of the way: and so Jam. 1. 14. a Man is said to be ἕλκεται, by his Lust drawn from what is right, God and all Goodness; and by the Poise of these Inclinations thus wanting, viz. that first Virtue to guide them right, we are carried to all Evil; for Sin is but an Aberration, Jam. 5. 20. and in this regard they are said to be corrupt, and so now these positive Inclinations having this Aberration in them, are said to be a part of the Old Man.

Now

Now follows the chiefest thing: And indeed the difficultest we have to do in the opening of this Point, is truly to explain and represent unto us a Description of those Lusts of Man, as set wrong, as they fully thus express all that positive Sinfulness that is in Man's Nature. Three things are to be done in it.

And 1<sup>st</sup>, because ἐπιθυμία, Lust in a general and common Acceptation, is used to express the Desires and Inclinations of Man's Mind in Innocency, and as now renewed by Grace, as well as the corrupt Desires of the Old Man; for it is spoken of Christ, Luke 22. 15. *And he said unto them, With Desire I have desired to eat this Passover with you before I suffer*; ἐπιθυμία ἐπεθύμησα. And Gal. 5. 17. the Spirit is said to lust against the Flesh, and therefore for Distinction sake, Col. 3. 5. it is called an inordinate Affection, and evil Concupiscence, implying that there are good Lusts as well as evil; and so here it is ἐπιθυμία ἀπόττις, implying there are Lusts set right as well as wrong; therefore it is necessary to shew you the Nature of Lusts in common, as they are natural in a Man's Mind, considered as neither holy nor sinful, and the Grounds of them.

And 2<sup>dly</sup>, Having understood the common Nature of them; because, *rectum est index obliqui*: we will inquire what was the Rectitude of the Lusts of Man's Nature at first Creation, in the State of Innocency, and wherein it consisted, and what was the ground of it.

And then 3<sup>dly</sup>, the way will be clearly laid to shew the Crookedness, Obliquity and warring of these Lusts, spoken of here, when called τ<sup>ς</sup> ἀπόττις, and also the grounds of it.

1. Lust in the common Acceptation, as the Genus of Good and Bad, regenerate and unregenerate Desires, signify nothing but the Inclination, Power or Readiness of the Mind, or any Faculty of it, to move to some good thing agreeable to it; so the Word διμω ἐπι, a Mind to a thing, doth import. For the Mind of Man, and all the Faculties of it, being a most active thing, and ordained never to lie still, but to be conversant about some thing or other, as the Heavens and Spheres thereof in the great World; so the Soul (whereof the Heavens are an Emblem) and the several Spheres thereof do always move; and the Mind more nimbly than they, coursing from one End of Heaven to another in an Instant. Now the Mind of Man being thus active, must needs be full of Inclinations or Proneness thus to act; for that which provokes it, and puts it on in any Motion to any Object, is a Proneness and an Inclination it hath to it: for as the Reason why a Stone moves downward, is because it hath a Propenseness and Inclination downward; so in like reason that any Faculty moves thus about any Object, is from an inward Proneness and Inclination to such a Motion: for that which in Beasts and dead things we call an Inclination or Instinct, in Man, being a reasonable Creature, we call Lust; so the Proneness that is in the Mind of Man to muse and think upon Truth, as agreeing with it, is Lust, ἐπιθυμία; the Inclination in the Will to choose what is good, is ἐπιθυμία. And the Ground of this Activeness, and consequently of those many Inclinations in Man's Mind, is because Man's Mind was ordained to receive its Happiness, Comfort and Well-being, from things out of it self; *Psal. 4. 6. Who will shew us any Good?* Which that therefore it might attain, and continually preserve, it must act continually, and move towards some Object or other agreeable to it; for its Life and Happiness was to come in by it: And consequently it having all its Well-being from Conjunction with other things by Action or Motion, in it self then it must needs be nothing but Lusts, Inclination and Longing after some thing agreeable to it, which might still whet it on to Action; as the Stomach having its Nourishment and Sustenance from what is agreeable to it self; you see in it self it is nothing but Appetite, and so are all Faculties, empty Beggars dependant; God being only ἀυτοεχης, both Spring and Cistern of his own Happiness: And so you have what Lusts are, and the Ground of them.

The Second Thing to be explained is, Wherein consists that Rectitude or Rightness of these Inclinations of Mankind, wherein it was first created, *Eccles.*



Book VIII

7. 29. and whereof this ἀπ' αὐτῆς, Wickedness of the Lusts of corrupt Nature, the Privation, and that is explained by three Things.

1. God being the chiefest Good in whom true and right Happiness is only found, and Man's Mind being created for God; then one part of that Rectitude of his Lusts or Inclinations was, That they were carried with the joint Stream of them, to him as their chiefest Good, and most agreeable to them. For he being indeed the chiefest Good, in all Equity and Right he only was worthy to have all Man's Desires carried to him: therefore the Law which is a Rule that Rectitude was a Conformity unto, says, *Luke 10. 27. Love the Lord with all thy Heart*: and *Mark 12. 31. Ἐξ ὅλης σουψυχῆς, with all thy Mind*, and so with the joint Stream of all; else they swerve from the Rule which is most right and equal. And this may be added; seeing that even the Law it self, and the Inclinations we have, are from God, good reason they should be carried to God: So the Apostle reasons, *1 John 4. 7.* why our Love should be bestowed on our Neighbour, because Love is of God; and he commands it to be thus placed above all upon himself. Yet this is not all; but further also,

2. God being the chiefest Good, must needs also be the chiefest End; for *Bonum & finis convertuntur*: And Man being a Creature, whose Inclinations were to be swayed by some End propounded, therefore to this Rectitude further there was required, that they should be carried to him, not chiefly for the Happiness that was to be had by him, but to glorify him as God; otherwise they had warped from that Rectitude which was requisite in them: for the Law saith simply, *Thou shalt love the Lord with all thy Heart, but thy Neighbour as thy self*: of loving God there is no *Regula* or Rule. And also had it been for Pleasure as the chiefest End, it had respected a Creature above God, and that is unequal; for all things are by him, therefore for him; *Col. 1. 16. All things were created by him, and for him. Col. 3. 23. And whatsoever ye do, do it heartily, as to the Lord, and not unto Men.*

3. Whereas he was inclined towards other things besides God, yet his great and chief Inclination was to God: for as God had made him under himself, as therefore he was capable of the Goodness which was in God; so above all worldly Creatures else, he was Lord of all, God making all for him as a subordinate End, and therefore made him the last; and therefore he endued him with such a Nature, as was so suited and disposed, as it might receive and taste of all the Goodness, which God, as the Stamps of his own Goodness, had dispersed over all the World; yet still so, as Man was principally to regard God as his chiefest Good, and also chiefest End. And therefore a third thing to be considered in that Rectitude, is a Consequent of the other, That though his Inclinations carried him to other things; yet in Subordination to God, as his only chief Good and utmost End, who made both them and him, and both for himself, he was so to desire other Things as they are ordained for him. Now they were ordained for him, but as to a subordinate End, and for him to receive but a subordinate Good from them: and therefore that first Rectitude must needs also lie in this, That he desired them in Subordination to God, which Subordination lies in three things.

First, That his Inclinations were carried to none of these with equal Prone-ness or Affection, as unto his God, nothing being so good as he, and therefore nothing so suitable to him; and therefore he inclined to nothing so much as unto God: And if his Rectitude lay in making God the chiefest Good, then he could desire nothing in comparison of him, as *David, Psal. 73. 25. Whom have I in Heaven but thee? and there is none upon Earth that I desire besides thee.*

Secondly, His Inclinations were carried to nothing contrary to God, or unto any thing he would or did forbid, to no unlawful Pleasure. Man in nothing thwarted his Law or Command, which follows upon the other, viz. That he made God his chiefest End; he inclined to nothing therefore that should thwart God's Glory and Sovereignty over him.

And lastly, All his Inclinations were carried to other things, only as Helps and Means to make him partake further of God, as all the Goodness in the Creatures

creatures were; that therein he might read and behold the Goodness of God  
 the more clearly and fully.

1. For Example; The speculative Understanding of *Adam* in Innocency,  
 (no instance in that which seems to have nothing of Lust in it) was inclined to  
 know God, and to think and muse of him as the prime and chiefest, fairest and  
 only satisfying Object thereof.

2. And this not so much for the pleasure of Contemplation, (which of all  
 other is the sweetest) but chiefly to exalt, admire and fall down before him,  
 and adore him in every Thought of him, as his chiefest End.

3. And whereas he understood, and was to think and study and view every  
 Creature, yet in subordination to him. As,

(1.) To think of nothing with that dearness, welcoming the Contemplation  
 of none of them so, as of his God, as being the only fair Object that ever his  
 Eye beheld; though as *God*, so *he*, did see that all things were exceeding good,  
*Gen. 1. 31.* yet as not worthy to be look'd on the same day with God himself.

(2.) Much less to entertain or hold interview in any liking, with the Thought  
 that tended to his Dishonour.

(3.) And though other things allowed him to exercise his Thoughts about  
 them, yet to this End only, as *Means* to let him see and know, and knowing,  
 to love his God the more, to see him in all things, as in every Creature then he  
 did; and to admire still his Wisdom, Power, &c. in all.

The Ground of this Rectitude; What was it carried his Inclinations, and  
 guided them thus right? It was, 1<sup>st</sup>. The Image of God stamp'd upon them,  
 wherein at first he was created; *Gen. 1. 27. Coloss. 3. 10. And have put on the*  
*new Man, which is renewed in Knowledg, after the Image of him that created him.*

This active Principle of Motion, his Inclination I mean, was touch'd with a  
 Magnetical Virtue, or a Divine Nature, which bended thus unto God; as the  
 Virtue of the Loadstone doth the Needle unto the North: and so it is called a  
 Divine Nature, *2 Pet. 1. 4.* Now this being the Image or Likeness to God,  
 must needs carry all to him, as most agreeable to him; for, *Simile convenit, ap-  
 petit, gaudet simili*: Every Like delights and rejoices in what is like to it self.

2<sup>dly</sup>. It being the Image of God's Holiness, as *Coloss. 3. 10. And have put on*  
*the new Man, which is renewed in Knowledg, after the Image of him that created*  
*him. Ephes. 4. 24. And that ye put on the new Man, which after God is created*  
*in Righteousness, and true Holiness.* It being thus the Image of God in Holi-  
 ness, must needs carry all to him as the chiefest End, and for his Glory princi-  
 pally. For what is God's Holiness but this, that he makes himself his End?  
 And if this did not advance our Inclinations also to this End, it were not Holi-  
 ness, nor could be called his Image. And,

3<sup>dly</sup>. It must carry the Man to all other things in subordination to God: For  
 if this drew him out to God as his chiefest Good, then it kept all in compass,  
 from being drawn out to any thing else equally as to him; and then averted  
 all from what was contrary to his Glory, which was Man's utmost End; and  
 then turn'd him unto all things which subserv'd this End, thereby to glorify  
 him the more.

*Use.* Try then whether this Rectitude be begun again in any of your  
 Hearts, yea or no? It being the same Image renewed in a regenerate Man in  
 part, which was in *Adam* at first.

1. If it be renewed in you, then all your Inclinations and proneness of the  
 Soul, will carry all to God as your chiefest Good, and to Fellowship with him  
 as your chiefest Happiness; as *David* says, *Whom have I in Heaven but thee?*  
*and in Earth, in comparison of thee?* *Psal. 73. 25.* No Thoughts will be so  
 welcome as those about God, no Hours pass with more Contentment, than  
 those wherein you enjoy Fellowship with God: All your Soul will be knit to  
 him, as *David's* was, *Psal. 86. 11. Teach me thy Way, O Lord, I will walk in*  
*thy Truth: unite my Heart to fear thy Name.* But it will be out of joint, and  
 so distempered; it will be out of the Centre of its Rest, and so will gravitate,  
 and be heavy and sad, as all things are that have a proneness downward; or it

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will be as the Needle in a Compass, which though joggled wrong, yet would still stand due North.

2. If this Rectitude of your Inclinations be restored, then all within will act for God as the chiefest End: As you will desire to know nothing in comparison of him, as *St. Paul* says, *1 Cor. 2. 3. Phil. 8. 9.* so chiefly to set him up thereby; the want of which was the Gentiles Sin, *Rom. 1. 21.* and so it will elevate all your Inclinations, as supposing that he might have more Glory by your Separation from him, as the chiefest Good; and so you lose that comfortable Fellowship with him: Yet this Rectitude would sway all your Desires to God's Glory, as *Paul's* were, *Rom. 9. 3. For I could wish that my self were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh.*

Lastly; Though your Inclinations carry you to act other things whilst in this Life, in Callings and Recreations, &c. yet so will Grace and the Power thereof sway all within in some measure; as when any thing is propounded, though never so pleasant, that is contrary unto God, it will stir up such a kind of inclination or lusting against it, as you by Sin have to it; *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.* The Spirit lusteth against the Flesh; Conscience will not only forbid, and stir up Fear against it, but Grace will stir up Inclinations, and those of Hatred and Dislike against it: and though all be carried towards other things lawful, yet to this end, to advance God in all: In eating and drinking, and in all Inclinations, we shall look that way; for this end it will season, guide, moderate, and elevate them all to glorify God in all, as *Paul* says, *1 Cor. 10. 31. Whether therefore ye eat or drink, or whatsoever ye do, do all to the Glory of God.*

C H A P. III.

*How our Inclinations and Desires lost that Rectitude, with which at first they were created. Wherein the Sinfulness of our Lusts consists. That all our Inclinations and Desires are not only averted from God, but turn'd to all Things besides him, and carried out after them, as our chiefest Good. That we make our selves, and pleasing our selves, our utmost End. That we delight in Things contrary to God, in Things that are evil. That we should take notice of the Vileness and Baseness of our Natures in all this.*

**I**F you ask me, How our Inclinations, pointed or touch'd with this Rectitude, come to lose it? this continued Similitude may help to convey it to your Minds, though not fully answering in all, as none do. God lanch'd Man into this World, as one of his Navy-Royal, though empty of it self of Happiness, yet bound to that right Haven where it was to be had, *viz.* God himself; furnished to that end with an Understanding, as a Factor to deal for God, even in seeking its own Good; with a Will as a Rudder, to be guided by the Understanding, and so to steer aright; with an active Principle to move it self without either Wind or Tide, if steered aright, to that right Port. To direct all in which Voyage, God furnish'd him also with a Needle and Compass, his Image or Divine Nature, informing all still, looking God-ward, as a Mariner's Compass doth Northward; which had he steered by, he had certainly come to the true Haven, and there rested for ever. But this Merchant apprehending a possibility of making a better Voyage at another Port, than this Needle directed and pointed him unto, he jogs and moves the Rudder of his Will wrong, by reason that though that Inclination at first had set it right, yet so as it was moveable, and free to turn the other way, and so he did. As a Punishment of which Error, that Needle lost its Virtue, was deprived of God's Image, and that Rectitude wherein at first it was created, and now turns every way, as Man's Inclinations do, but only the right: and he now sailing by this which now whirls every way, arrives sometimes at the Port of Honour, sometimes of Riches, as the Needle turns, and his Lusts, now set wrong, do guide him; and though Freedom of Will still remains, so as he may turn the Rudder this way or that way, yet so as never more unto the right: And as such a Needle and Compass may be called deceitful, or *ἄπειρος*; so also are Man's Inclinations now in the same sense. But this is but a Similitude.

Now to shew you wherein this *ἄπειρος*, or Aberration lies; as I said before, it is easily discovered, if you review but wherein the Rectitude lay: For conceive but the clean contrary to be now in them to that their first Rectitude, and you have the main Essentials wherein this Aberration lies; I say, the Essentials, because the Aggravations of their Sinfulness, and Aberration is afterwards to be added in the second Place. I will first, give you the entire Description of the Irrectitude of them, with all the Severals of it set together: Which, secondly, I will take in pieces, and handle by themselves.

First; For the entire Description of it, it lies in this, That now all the Inclinations and Lustings of Man's Mind are not only taken off, and clean averted from God, as their chiefest Good and utmost End, but also are prone to be carried to any thing besides God, as more agreeable to them, and as their chiefest Good, yea, and to all things most contrary unto God, meerly to please themselves, as their utmost End: And which is more also, they are prone to  
 carry

## Book VIII

carry and move all in Man's Mind against God, and all that tend to reduce and bring them right to God again. This is the Description of it in the gross. Let us view the Parts of it, which are three, expressed in three words, *Aversa*, *Conversa*, *Adversa*: *Aversion* from God; *Conversion* to all things else, yea what is contrary to him; and *Adverseness* to all that might turn us to God again; whereof one hangs and depends upon, and is a consequent of the other, as you will see afterwards.

1st. All our Inclinations now are turned away from God; and in this regard they are called ungodly Lusts; *Jude* 18. *How that they told you, there shall be Mockers in the last Time, who should walk after their own ungodly Lusts*; ἡ ἀσεβείᾳ. So as now when any Inclination or Lust stirs in us, it doth draw us away, as *James* says, *chap. 1. 14.* or as in the Original, ἔξελκόμεν, draw out of its natural Place appointed for it. Now the natural Center of our Souls (both when our greatest Rest and delight of Mind was in God, as in our chiefest Good, and the utmost End of all our Actions and Motions) was God, whom *David* calls his Rest, *Psal. 116. 7.* *Return, O my Soul, unto thy Rest*; out of which now our Inclinations or Lusts draw and hale us, and cause us to depart from the living God, *Heb. 3. 12.* *to draw back from him*, *Heb. 10. 38.* And then follows the other, which is δειλαζόμεν, to carry us to some Bait of Pleasure elsewhere, as in *James 1. 14.* And as the Rectitude of our Inclinations had two main parts to carry us to, and rest in God as our chiefest Good, and chiefest End; so these Lusts turn us away from God in both regards.

1. From him as the chiefest Good to be delighted in; so that Place in *Jer. 2. 13.* is principally to be understood, forsaking God as the Fountain of living Waters, for he is so called, as being the fresh continual Spring of Happiness and Comfort. So that now a Man cannot delight in him, nor in the Thoughts of him, or Communion with him, or any thing that relisheth of his Holiness, because now he wants that Image of his that made us like him, and so *gaudere simili*, to rejoice in what is like: so that it may be said of all Men, what is said in *Job 27. 10.* *Will he delight himself in the Almighty? Will he always call upon God?*

2. They are turned from making him their chiefest End: so doth that Speech of Men corrupted, in *Job* argue, *chap. 21. 15.* *What is the Almighty, that we should serve him? and what Profit should we have, if we pray unto him?* Now to serve him, is to make him our End in all our Actions, and to do all for his Advantage and Profit: Now they acknowledg no such Service due to him in Deed and in Truth, though in Words they may, *Titus 1. 16.* For they have made Profit, and Advantage to themselves, their End; and therefore serve God but to that End: for it follows in *Job 21. 15.* *If we pray, what Profit shall we have?*

But this is indeed but the Privative Part of their Aberration, and I shewed it, when I handled the Ungodliness of our Natures: And we have now to do only with their Positive Aberration, which is the Consequent of this, and which lies in two main Parts, whereof the one is the Consequent of the other.

(1.) An inordinate Conversion to other things, joined

(2.) With a positive Averseness, or Lusting against God; for that is to be added as an Appendix and Consequent of the former. So that as the privative Part of our Sinfulness had two parts, as I shewed out of *Rom. 5. 6.* so also hath the positive Sinfulness of our Inclinations, in that we are called *Sinners*, ver. 8. and also *Enemies*, ver. 10. namely, as we have an Inclination to Sin, so against what is good; which is the second thing we have now in hand.

First, Then to speak of the Aberration of our Lusts, not only as averted from God, but converted to other Things inordinately, which is the first Part Positive. That they were prone to be carried to any thing besides God, as more agreeable to them, and a chief Good, yea, and to all things most contrary to God, meerly to please themselves, as their utmost End. So that whereas, as I told you before, Man's Inclinations, whilst right, are inclined to other good Things besides God, created for Man's Comfort, yet so as,

*First*, To nothing equally to him, making him still the chiefest Good. Now many Inclinations are carried to all those things, rather than to him, so as to make them their chiefest Good.

*Secondly*, Whereas before, though they were carried out to other things, they still made God the utmost End in all; now they are carried out to all other things agreeable to them, to please themselves, as their utmost End.

*Thirdly*, And whereas they were carried out whilst right, only to good things, and in this subordinate manner also; now they are carried out thus inordinately to things simply evil, such as God never created, but forbids and hates, *viz.* all manner of Sins whatever.

To demonstrate these three Particulars to you.

*First*; Man's Inclinations are carried to any thing but God, as his chiefest Good, and finds more Pleasure in any thing than in God; why else is it said, *2 Tim. 3. 2. For Men shall be Lovers of their own selves, Covetous, Boasters, Proud, Blasphemers, disobedient to Parents, Unthankful, Unholy?* that is, of Pleasures which are to be had out of him, more than those which are to be had in him, as the Opposition shews: why else is it said, *Eccles. 7. 29. Lo, this only have I found, that God hath made Man unright; but they have sought out many Inventions?* *i. e.* Man having lost that Rectitude which he was created in, he seeks out many Inventions: which carries this Meaning with it, that the Soul being put off of God to delight in, is now fain to seek, to go up and down all the World for Pleasure, yea and so hard it is to come by, so unsatisfactory all vain things here below are; and therefore are Men so often put to Shifts, that they are fain to use their Wits (as Men that live a shirking Life, by their Wits) to find out new Inventions, to get Pleasure from that which God never created, from Envy, Murder, &c. which he never ordained, nor came into his Heart to ordain; as he says of that Invention of sacrificing their Children to *Moloch*, *Jer. 7. 30.* and content they are to seek, and go all the World over, as the *Israelites*, for Straw and Stubble, for Fuel for their Pleasures; and will bring new strange Inventions into the World, rather than go to God, to the Land of *Canaan* flowing with Milk and Honey. They are willing to dig for Water all the Earth over, as it is said, *Jer. 2. 13.* to look for Comfort in the Creature, where they are not sure to find it, rather than go to the Spring and Fountain, where it is to be had; So long as they can have but an Husk, though empty of the Kernel of true Happiness, yet, as the Prodigal, would have been contented with them, and not have gone home to his Father, where was Bread enough, *Luke 15. 16.* so also they will be satisfied with any thing, rather than go to God; all which shews they are carried to any thing, rather than to God. Neither is there any Comfort so poor, mean and contemptible, which a Man's Soul will not stoop to, and Inclinations prey upon it, rather than return to God: They will transgress for pieces of Bread, *Ezek. 13. 19.* they will leap like Dogs at a Crust, they will sin even for old Shoes; *Amos 2. 6. Thus saith the Lord, For three Transgressions of Israel, and for four, I will not turn away the Punishment thereof: because they sold the Righteous for Silver, and the Poor for a Pair of Shoes:* that is, they will do wickedly for trifling Pleasures, things of no worth in Comparison, so the Scripture speaks of them; which shews, that any thing, though never so mean, they prefer before God, and Happiness in him.

And, which is to be added, as an Appendix of the Irrectitude to discover it, They are carried to these things, as their chiefest Good: So the rich Man is brought in, saying to his Soul, *Go, take thine Ease in thy Goods laid up for many Years;* as if he should have said, Here is all the Comfort thou art like to enjoy, and as many Years as these last, thou shalt do well enough. So also are the Epicures, *1 Cor. 15. 32. Eat and drink, for to morrow we shall die;* as if they had reasoned thus, Take it out (whilst you may) as much as you can, for you are not like to stay long by it; therefore these worldly Enjoyments are called wicked Mens Dainties, *Psal. 141. 4.* as being the sweetest bit they desire: their

their Treasure, *Matth. 6. 19.* as the choicest of things they care for: their God, *Phil. 3. 19.* which they set up in that room (which God once had in them) to be the Fountain of their Happiness; and therefore they are called, as Idolaters, *Col. 3. 5. Eph. 5. 5.* so Adulterers, *James 4. 4.* as placing that Affection on the World, and things of it, that they should fix upon God as their Husband chiefly to be delighted in; and they use that that is their chiefest Good, which they ought to use as a Servant only; *1 Cor 7. 30, 31. And they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this World, as not abusing it: for the Fashion of this World passeth away.* This is the first Part of that Irrectitude in our Lusts, which is, as *Augustin* says, *Utendis velle frui;* to seek to enjoy chief Happiness in those things we should but use.

The second thing wherein the inordinate Aberration of our Lusts, in regard of their conversion to other things besides God, lies, is, That as they are carried thus to them, as their chiefest Good, so also merely for Pleasure or Self-love sake, as the utmost end; which is an Aberration from that Mark they were first aimed at, and ordained to carry their Actions to: For whereas God the Author of all, had made the Soul for Action, and ordained all its Actions to his Glory, as their End and Pleasure (which accompanies their Motions, when conversant about things agreeable to them) only as the Oil to the Wheel, to further Action, to make it move the more nimbly and chearfully about, without Retardation and Trouble; and as Sauce to stir up Appetite, and whet on a little our Inclinations: So as Pleasure was but a subordinate thing to our Actions and Inclinations, as they also to God's Glory: Now for Pleasure to be made the ultimate End of all, what a Confusion is this? such an Error as *Solomon* saw in States, *Eccles. 10. 6, 7.* to exalt the Servant to be above his Master. Now that our Lusts are thus inordinate, in regard of their End, also appears by that in *James 4. 3. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your Lusts.* He challengeth them of an Irrectitude in their Lusts, not only in making the things of the World, in the Place of a Husband, or the chief Good, *ver. 4.* but in the end of seeking them; Ye seek amiss, that is, to a wrong End, to spend it on your Pleasures; so the Word in the Original, ἐν ᾧ ἠδοναῖς; and so it is in the Margent varied, as noting out the final cause, as *Beza* notes, for εἰς τὰς ἠδοναῖς; and *Tit. 3. 3.* they are said to serve Lusts and Pleasures, Pleasure being the Business the Lust aims at, and useth Actions as the Bawd to bring them together; and therefore the great Aberration which God at the latter Days shall punish, (*James 5. 3, 5.* compared) is, that they had lived in Pleasure, aimed at nothing else in their Lives but to please themselves, and to nourish their own Hearts, and feed them fat; and therefore the Rule God goes by in Punishing, is this, So much Pleasure, so much Torment, *Rev. 18. 7. How much she hath glorified her self, and lived deliciously, so much Torment and Sorrow give her: for she saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow.* And why doth God go by this Rule, but because Pleasure is the utmost End which caused Men in all Actions to err? Now when, I say, Pleasure is made their utmost End, it is all one as if I should say, They make themselves their utmost End; that is, all Man's Inclinations carry him to move, or to act nothing which doth not please himself, advance, and profit himself some way; yea, and otherwise he hath no Inclination to stir one jot, to bring any Glory to God, or to do any Man the greatest Good in the World, otherwise than it some way reflects on himself; and for to advance himself otherwise, he cares not if all the World, God and Christ, Heaven and Earth should perish, as *Judas* did not, and the Devil doth not, whose Lusts we have in us, *John 8. 44.* I say, it is Self-love, and pleasing ourselves is that which guides all; and indeed these two are all one. And *2 Tim. 3. 2.* reckoning up a Bead-roll of Evils should abound in Mens Lives in the last Days, that which he brings in as the Captain of this Army, in the Beginning or Fore-front, that rules them all, and they stir not without his Command, is *Self-love*, Men shall be Lovers of themselves; and that which he brings in as the Captain's Lieutenant at the End, is the *loving of Pleasures;* so

so as you see they are all one, and have the same Rule in the Heart; and so predominant shall that end be in them to please themselves, that they shall break all Bands of Friendship, Society, Nature, Grace, and do any Mischief but to please themselves. As now, whereas Men are tied in dearest Bonds to Parents, and to please them all they may, to whom they owe their Lives, yet to please themselves they care not to become disobedient to them, *ver. 2.* And whereas Nature ties us strongly to our Children to love them, and do them all the Good we can, if so that at any time their Good reflects not on our selves some way, it makes us without natural Affection, *ver. 3.* If we have bound our selves never so strongly in Covenant to others, yet if we shall receive such a Damage by it, as is not help'd some other way in Credit, &c. we prove Truce-breakers: if tied in Civil Society, and common Bond to Superiours, for good of the whole, we prove Traitors when it is for our Advantage; so as no Right or Ties of Obligation can hold us; and if we deal thus with Men, we care not to blaspheme God, *ver. 2.* and live ungodly, and despise those that are good, &c. for every Man seeks his own things, *Phil. 2. 21.* And as true Love of God seeks not its own, *1 Cor. 13. 5.* so Self-love only their own; *Isa. 56. 11, 12. They all look to their own way, every one to his Gain.* And with this Principle are our Lusts now wholly guided and inspired, being indeed but Branches of that great *Vena cava*, and therefore are called our *own ungodly Lusts*; *Jude 18.* as making God no longer, but our selves our chief End; and therefore on the other side too, denying of our selves, and mortifying our Lusts, is the same thing.

Now then the third thing, wherein the Aberration of our Lusts are turned to other things, lies in this, That they are carried out thus inordinately, even to take Pleasure in things contrary unto God, which are simply evil, whereas when right, they were carried out only to good things of this Life, still in Subordination; but now there is an Inclination not to make Riches, Honours, &c. our chiefest Good, but that which is truly and simply Wickedness; *1 Cor. 10. 6.* Lusting after evil things: *2 Thess. 2. 12.* Pleasure in Unrighteousness, as Envy, Lying, Murder, Blasphe-my, &c. So you read, *James 4.* that Mens Lusts carry them out, not only to good things of the World, as chiefest Good, *ver. 2, 3, 4.* but lusteth, *ver. 5.* after Envy, &c. that is, to repine at the Good of another, as Christ describes it, *Matth. 20. 15.* our Eye being evil, because God is good to another: So *Rachel* envied *Leah*, she being barren, *Gen. 30. 3.* so that she would have her Husband defile his Maid, that *Leah* might not have all the Children, though she still should have none. And as Men repine at the Good of another, so rejoice at the Hurt also: so *Edom*, *Obad. 12.* rejoiced over *Jerusalem* in the Day of their Destruction: and *Ezek. 25. 6.* stamped with the Feet, clapped the Hands, shews all Signs of Joy, and rejoiced in Soul, and manifested all Despise against the Land of *Israel.* And a Man comforts himself in revenging himself upon another in the greatest Discomforts: so *Esau*, *Gen. 27. 42.* when disconsolate for the Loss of his Birth-right, yet comforted himself that he would be revenged on *Jacob*, yea, and bears this long in Mind; as *Edom*, *Ezek. 25. 15.* to destroy it for old or perpetual Hatred; yea, and this also, when there is no real Cause given: *Psal. 35. 19. Let not mine Enemies wrongfully rejoice over me, that hate me without a Cause,* and would wink with their Eyes if any Evil befel him. In a Word, the Devil's Lusts, as called so, *John 8. 44.* Murder, Malice to God and Men, and that when they do them no hurt, are in us; *His Lusts ye will do*; they are called his Lusts, because he only takes Pleasure in such things; and having no Creatures to delight in as we, and having before had nothing but God, now turned from God, he hath nothing but simply Mischief to delight in, which also Men delight in: *Psal. 52. 1. Why boastest thou thy self in Mischief, O mighty Man? The Goodness of God endureth continually.* Wanting Charity, *1 Cor. 13. 6.* and true Love to God, they do rejoice in Iniquity, and make it a Sport to do Mischief, *Prov. 10. 23. It is a Sport to a Fool to do Mischief: but a Man of Understanding hath Wisdom.* They love Swearing and Lying more than true and holy Speeches; *Psal. 52. 3, 4. O deceitful Tongue, that lovest Evil more than Good,*



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and Lying rather than to speak Righteousness; and love all devouring Words, *ver. 4.* Yea, and which is the highest that can be, Men have Dispositions in them, would carry them to delight in Sin as Sin, because it offends God, not only because some Pleasure or other cannot be had but by Sinning, but *sub hac notione*, under this Notion, because it provokes and angers the Lord. So they that sin against the Holy Ghost, they despitefully sin, and cast a Contumely on the Spirit; *Heb. 10. 29.* Of how much sorer Punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? This is called Blasphemy against the Holy Ghost, *Matth. 12. 31, 32.* Wherefore I say unto you, all manner of Sin and Blasphemy shall be forgiven unto Men: but the Blasphemy against the Holy Ghost shall not be forgiven unto Men. And whosoever speaketh a Word against the Son of Man, it shall be forgiven him: but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this World, neither in the World to come. And it is an endeavouring to put Christ to open Shame; as in *Heb. 6. 6.* If they shall fall away, to renew them again unto Repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open Shame. Now to this Sin we are all prone, else David would not have prayed to be kept from it, as he seems to do, *Psal. 19. 13.* Keep me from presumptuous Sins, so shall I be free from the great Offence, in the singular number, as noting out that Sin which is above the Sin of Presumption, to which yet that is a Step.

Use. Take notice of the Vileness and Baseness of our Natures, as thus guided by Lusts, that we may become vile in our own Eyes, and truly out of Conceit with our selves. We judg basely of those Creatures, that feed and delight only in Excrements and Filth; of a Swine, because it will rather eat Dung than any Food else; of a Dog, because he licks up his Vomit; of a Serpent, because it eats the Dust of the Earth. Men that lived upon Juniper Roots, *Job 30. 6.* he calls base and vile Men, *ver. 8.* so when we may go to the Spring and Fountain of living Waters, to drink rather Puddle-Water, to eat Dogs Meat, as the Apostle calls all things in Comparison of God, *Phil. 3. 8.* and judge to eat Dust, as Earth-Worms and covetous Men do, and Husks, rather than go to God, with whom there are Rivers of Pleasure, and Bread enough; it argues a base Nature. So for one that hath a fair Husband, to run away with every Varlet, and prostitute her Body to all Comers rather, shews her a base Queen. But especially adding to this the Self-love that is in us, that we should admire and dote upon, and value our cursed selves above God, Christ, and all the World besides: that we who were the other day mere nothing, and but lately admitted into the World, deserving to be kick'd out and expelled the first day, should yet begin to prog only for our selves the first hour; regard none in it but our selves, take upon us, as if all the World that had been made so long before we were, and shall stand when we are gone, were only made for us, and like Ants or Caterpillars in an Orchard, caring not to spoil all the Fruits, to lay up for and maintain a little Mite of Being, which is scarce crept into the World. And whereas we were admitted into the World, to be profitable to God and Men, to use all our Wisdom, &c. for this End, We have, and do employ it only to be profitable to our selves, as *Job 22. 2.* to seek our own things, *Phil. 2. 4.* make our selves the Center of all Actions; that whereas we should take but the set Fee allowed us by God, and be content with our Wages, and do Service freely, and still think 'tis more than our Work; for us not to be willing to stir or do a jot of Service for God or any other Creature, but we must have a Feeling, an underhand Bribe out of it; not grind a whit unless we may have Toll; and being appointed but publick Stewards in all the Talents we enjoy, which in *1 John 3. 17.* are there called *this World's Good*, not ours; for us to employ it all only for our own Advantage, and are sorry that any Water should go by our Mills, that any should share in the Honours or Pleasures of the World, otherwise than they might hold of us, or as some way they may prop up our Estates and Credits, or be Shadows to add Lustre to us; yea so, as not to care to pull down others Credits and Estates, to build up our own a little; hence all the

the Defaming and Oppression, and detracting from others that are in the World, (as *Nero*, they say, did burn all *Rome* to make himself a large Palace, and that he might have the Credit of Building it up again; and he that set *Diana's* Temple on Fire, to get himself a Name) not caring what Inconvenience we put others to, to advantage our selves never so little; not to care though we set another's House on Fire, to roast but our own Eggs; or so we may have safe and sure, and easy standing to see, and to be seen in the World (like Men in a Croud) we care not how sore we lean upon the Shoulders of, and oppress those that are under us, and throw down those that over-top us, not willing to put our selves to any Inconvenience for another's Good; if any publick Good be to be done, or any publick Evil hindred, which will endamage our particular, contrary to *Caiaphas's* Principle, we are too apt to say in our Hearts, Better a whole People perish, than that I should be prejudiced; yea, if any Good be to be done, wherein we have not an Hand, or wherein we are not the chief, how sorry are we, and ready to hinder it, and speak against it, and will not draw unless we be the fore-Horse, and have all the Feathers and the Trappings; Yea, as *Judas* cared not to hazard the Salvation of all the World, in the Death of Christ, (which as I think, he then knew not to be the means of saving them) so he might gain but thirty Pieces; so also if we are poor, we wish all the World were so; if we be despised, yea, if we perish, as one said on his Death-bed, let Wife, Children, and all the World perish also. These and many more are the natural Dispositions of Self-love in us, which are most base and accursed; and he that sees not his Inclinations towards these, it is because he knows not his Heart, but Self-love hath blinded his Eyes, and made him think too highly of himself; as *Hazael* said to the Prophet, *Am I a Dog that I should do this*, 2 *Kings* 8. 13. No, my Brethren, Grace only makes you profitable Men, content to spend and to be spent, to let go your own Sweetness and Fatness for the Good of others. Charity seeks not her own, rejoiceth not in Evil, is not envious, 1 *Cor.* 13. 4, 5, 6. *Charity suffereth long, and is kind; Charity envieth not; Charity vaunteth not it self, is not puffed up, doth not behave it self unseemly, seeketh not her own, is not easily provoked, thinketh no Evil, rejoiceth not in Iniquity, but rejoiceth in the Truth.* Therefore learn to esteem Grace and good Men highly, and regard corrupt Nature and wicked Men as vile and base, and rest not till you have a Principle in you to deny your selves, &c.

The third essential part, which goes to make up the ἀπάτη of Lust, is Averseness, Enmity, Opposition against God, and what might reduce us to Communion with him again. We are not only thus turned to the Creature, and what is contrary to God, but it is accompanied with an Enmity to God: *Job* 21. 12, 13, 14. *They take the Timbrel and Harp, and rejoice at the Sound of the Organ. They spend their Days in Wealth, and in a Moment go down to the Grave. Therefore they say unto God, Depart from us; for we desire not the knowledg of thy Ways.* They do not only spend their Days in Wealth, delight in Timbrel and Harp, and rejoice at the Sound of the Organ; but *ver.* 14. they say to God, *Depart from us.* If God at any time present and offer himself, and the Communion of himself to them, they put him away, they say, Depart, as one they care not for, as one they care not to have to do withal; nay, cannot indure the Knowledg of him; We desire not the Knowledg or Sight of him, and that not of him only, but also not of his ways, or of any thing that leads to him. And so *Rom.* 1. 28. *And even as they did not like to retain God in their knowledg, God gave them over to a reprobate Mind, to do those things which are not convenient.* They liked not, or thought it not good for them, ἐν ἐδονά μασαν; *visum non fuit iis*; they did not judg it good for them, to return and receive God in their Knowledg. And if this be thought not to argue Averseness and Opposition to him, thus not to indure the Sight of him, *ver.* 30. it is expressly added, *ver.* 30. they hated God: there is not only an Estrangement from God, ἀπιλλοτριώμενοι, *Col.* 1. 21. but also Enemies, and that not by outward Unkindness, but in Minds; and not to God only, but to all Righteousness, *Acts* 13. 10. and not Enemies only, but Enmity, *Rom.* 8. 7. the Wisdom of the Flesh is Enmity against God and his Laws; and therefore in a Man's own Heart they fight together, *Gal.* 5. 17. *The Flesh lusteth against the Spirit, for they are contrary; so as*

all the Lusts of the Flesh are contrary against the Spirit, as they are called, *Rom. 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members*: i. e. a Law, ἀντιπαρτωόμενον, fighting against; neither is this Enmity in our Nature only, but our Nature and all Inclinations are said to be in it, *Acts 8. 23. Thou art in the Gall of Bitterness*, that is, a bitter Spirit against God and Goodness. As a Man is said to be in Love with that which he loves most, and is wholly taken up with; so in the Gall of Bitterness, to that which he hates most of all things else.

## C H A P. IV.

*What are the Aggravations of our sinful Lusts: They make us fit and ready for any Sin; they are eager, greedy and insatiate.*

**H**AVING explain'd the essential Parts of this Aberration of our Inclinations and Desires; it remains that I shew the Aggravations of Inordinacy in these several Parts, which are necessarily to be added to them, to make the ἀπάρτη, and Aberration more fully appear. The Aggravations of their Sinfulness, in regard of the first Part, Aversion from God, being treated of before, when I discover'd that Contrariety and Enmity which is in our Natures to God; I will omit it here, and come to those which are proper to the Second, viz. Conversion to other things, and what is evil; which indeed is the first of the positive Part of our Sinfulness by Nature.

Now the Aggravation of the Inordinacy of our Inclinations, in regard of their conversion to what is evil, is expressed in these Degrees of it.

*First*; The first and lowest, and indeed least positive Evil that Lust adds to our Nature, is, That in all the Faculties and Powers of the Soul and Body, there is a Fitness to be instrumental, and employed about what is evil, rather than what is good; and therefore are they called Members of the Body of Sin, *Coloss. 3. 5. Mortify therefore your Members which are upon the Earth, Fornication, Uncleanness, &c.* And they are also called Weapons or Instruments of Unrighteousness to obey Lusts, *Rom. 6. 12, 13. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof: neither yield ye your Members as Instruments of Unrighteousness unto Sin.* Now that which differeth one Member from another, is a Fitness or Disposition to be employed about something that another is not; as the Eye, that it is a fit Organ for the Soul to see with; the Hand, which is ὄργανον ὀργάνων, to apprehend and lay hold with: which several Fitness ariseth from a several Fashion that is in them. And so also one Weapon differs from another Weapon or Instrument, by reason it hath some peculiar Fitness to be used in some Employment, because of the Fashion given it; which another wanting, is unfit for such an use; as a Sword to fight with, a Shield to defend with. And therefore *Aristotle* said, that an Instrument is ἐν πρὸς ἐν, it hath a peculiar Fitness for some one thing. Now then when the Apostle calls the Faculties of Soul and Body, Members of the Body of Sin, and Weapons of Unrighteousness, it implies, that there is a peculiar Fitness in them to be used in any unrighteous Practice; and that if they be but drawn out and wielded, they are fit Instruments for Sin, and for nothing else; that as Grace moulds and casts our Souls and Faculties into such a Fashion, that all are fit Weapons for Righteousness, Sin doth so mould them, that they are fit Instruments only for what is evil: *Rom. 6. 17. 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.* He calls it  $\tau\acute{\upsilon}\pi\omicron\varsigma \delta\iota\delta\alpha\chi\eta\varsigma, \epsilon\iota\varsigma \tau\acute{\upsilon}\nu \pi\alpha\rho\epsilon\delta\epsilon\delta\omicron\tau\epsilon,$  into which ye were delivered, so in the Original, and in the Margent: It was as a Mould they were cast into, as Vessels are, and so received such a Fashion, as they were fit Instruments for Righteousness, *ver. 13. and 2 Tim. 2. 21.* made Vessels meet for the Master's Use, and prepared for every good Work. So now our Nature having been cast in old *Adam's* Mould into his Image, *1 Cor. 15. 49.* we are shaped and formed in Iniquity, as our Translation reads that in *Psal. 51. 5.* and so made fit for all Iniquity, and reprobate, and unfit for every good Work. That as a Spade hath a fitness in it to dig in the Earth, but is unfit to cut Meat with, or the like honourable Employment; so are all our Inclinations and Dispositions earthly Members, *Coloss. 3. 5.* as being fit to be used in earthly and sinful Employments, but unfit for heavenly. As therefore *David* compares his Tongue to the Pen of a Ready Writer, in regard of fitness and preparedness to endite holy and good things, *Psal. 45. 1.* to run nimbly and fairly as a well-made Pen; so a wicked Man's Tongue he compares (for the fitness of it for Mischiefs, to wound others in their good Name) to a sharp and keen Razor; *Psal. 52. 2. Thy Tongue deviseth Mischiefs; like a sharp Razor, working deceitfully.* So he speaks of *Doeg's* Tongue, in regard of the fitness of it to abuse Men, by detracting from, and cutting off what is an Ornament to a Man, as Hair is, *Ezek. 16. 7.* Now that which is said of the Tongue, is true of the rest of the Members.

*Secondly;* The second Degree of the Hainousness of these Lusts, is, That in them all there is an active readiness to what is evil; which is a farther Degree, and more than simply an instrumental Fitness to be used and acted: for superadded to this there is a lively Principle, a quicksilver Activeness, and Readiness to what is evil. *Acts 13. 10. And said, O full of all Subtilty and all Mischiefs, thou Child of the Devil, thou Enemy of all Righteousness, wilt thou not cease to pervert the right Ways of the Lord?* It is said of *Elimas*, that he was full of all Readiness to work Evil; so it is expressly in the Original,  $\epsilon\acute{\alpha}\delta\iota\sigma\epsilon\gamma\chi\omicron\varsigma$ ; and in the forenamed Place, *Rom. 6. 18.* they are not only called Weapons of Unrighteousness, but Servants also, ready to act what is enjoined them upon all occasions, that always stand readily appointed to stir upon the least Watch-word given. Yea, and *S. Paul* says, *Rom. 7. 18. For I know that in me (that is, in my Flesh) dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not.* Evil was present with him, even at his Elbow, still offering its Service: So evil our Inclinations are, still pushing themselves forward, when any Evil is to be done, like unto that Spirit, *1 Kings 22. 21.* when *Ahab* was to be tempted, one comes and says, I will persuade him. And so *Rom. 3. 15.* our Feet are said to be *swift to shed Blood*, ready to run, and that swiftly too, upon Oppression's Errand, or Murder's Errand; but when any Good is to be done, we are slow of Heart, *Luke 24. 25.* and need Goads to prick us on to it. When we are exhorted to any Good, our Ears are dull of hearing; *Heb. 5. 11. Of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing.* *Matth. 13. 15. For this People's Heart is waxed gross, and their Ears are dull of hearing, &c.* The word is  $\nu\acute{\omicron}\theta\omicron\sigma\iota$ , *i. e.* which are heavy, and so they are opposed to such as are swift of hearing, *James 1. 19.*

*Thirdly;* A third Aggravation of their Aberration, is, That there is in them not only an active Readiness to Sin, but a powerful prevailing Injunction to do a wicked Action. Lusts do not only make all the Faculties fit and ready, but with power and authority carry a Man on to Sin: therefore Sin is compared to a Tyrant reigning in us, whereof the Laws, in which the Power of this Tyrant lies, he calls Lusts, *Rom. 6. 12. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof. Let it not reign;* if you ask by what? he tells you, that you obey it in the Lusts thereof, which therefore in *Rom. 7. 23.* are called expressly a Law of the Members carrying captive unto Sin. For what is more powerful than a longing Lust, coming with a strong *Mandamus* into the Heart, and with a Spring-Tide that bears all before it? And therefore, *2 Pet. 2. 14.* they are said to have Eyes full of Adultery,  
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it coming in like a full Sea filling all the Banks, flowing into the Eyes, and overflowing there; so as the Man cannot cease from Sin: Neither is it compared to a strong Tide only, but to a strong Wind also; wicked Men are as Clouds carried about with a Whirlwind, *ver.* 17. and as empty Clouds with a Tempest, *Jude* 12. which are carried by reason of their Lightness irresistibly.

*Fourthly*; A fourth Degree of their Inordinacy, is an untainted Greediness of sinning, which is in our Lusts also: *Ephes.* 4. 19. *Who being past feeling, have given themselves unto Lasciviousness, to work all Uncleaness with greediness.* They give themselves to work Uncleaness, all Uncleaness, (that is, Sin in general) with a *πλεονεξία*, as desiring to have their fill, to be stuffed with it, as the word *πλεονέχειν* implies, come with full Mouth to every Act of sinning, as a thirsty Man doth to drink; so is the Comparison, *Deut.* 29. 19. desiring to swallow down all the Pleasure that is to be had in a Sin at one gulp, if it be possible. And therefore it is also said of wicked Men, *Jude* 11. that they go greedily after the Wages of *Balaam*, they *ἐξεκώδιονσαν*, that is, *effundunt corda*, they pour out all, which is very emphatical. And whereas the Desires of Grace, are pure and peaceable, *James* 3. 18. Lusts do war in our Members, *chap.* 4. 1. *From whence come Wars and fightings among you? come they not hence, even of your Lusts, that war in your Members?* The Soul is up in Arms for any thing it desires; when it would have any thing, it musters up all its Forces, carries out an Army to conquer the *Helena*, or Golden Fleece of our Desires.

This appears:

1. In that they carry us clean against Reason. *Rachel's* Desire of Children was so violent, and so transported her, as against all Sense she comes to her Husband, and says passionately, *Give me Children, or else I die*, *Gen.* 30. 1. whenas poor Man, (as he truly answered her) it was not in his power; *Am I in God's stead?* *ver.* 2. And so *2 Tim.* 6. 9. he that will be rich, is led into many foolish Lusts, to do things which even Reason is against. So how foolishly was *Herod* transported to promise a Woman, meerly for a Dance, to give her the half of his Kingdom? *Mark* 6. 9.

2. Their Greediness appears, that if one Lust be not satisfied, nothing else can please us as long as that Fit lasts. *Rachel* when she could not have her longing, she would in pet die in all haste; *Give me Children, or else I die*: though she had an Husband was worth ten Children to her. And so was it with *Haman*, *Esther* 5. 11, 12, 13. all the Honour and Riches which he possess'd, would not content him, so long as he was not revenged on a poor Porter that would not rise to him. So *Ahab*, though a King, had his Stomach took away to all other Delights, because that he wanted one bit, *Naboth's* Vineyard, which he coveted, *1 Kings* 21. 4.

3. It appears in the Unseasonableness of them: Men cannot stay, but must have them satisfied immediately. Hence Men make haste to be rich, *Prov.* 28. 22. so greedy are they that they would presently be at the Journey's End of their Desires. And therefore the Intemperancy of Princes is noted out, *Eccles.* 10. 16, 17. that they drink not in Season, but in the Morning; so impatient and unseasonable are their Desires, like Eagles that haste to the Prey, as *Hab.* 1. 8. compares them, it being a greedy Bird. Whereas, the Desires of Grace, are seasonable and patient: *He that believes, makes not haste.* And in *Psal.* 1. 3. a godly Man is compared to a Tree which brings forth Fruit in Season.

4. It appears, in that the greater the Difficulty is to attain to them, the more eager we are; so as the Difficulty whets our Desires for it, sets a greater Price upon the Thing desired. *Ammon* fell sick, and thought it hard to do any thing to his Sister, *2 Sam.* 13. 2. and this is noted to shew how his Desire was the more whetted, by how much he thought it harder to compass, though with some hope. Let a thing seem to be conceal'd from us, and we long the more earnestly to know it; as the pulling away of the Bait, makes Fish greedier.

5. It appears, in that nothing can tame a Lust: Therefore, *James* 3. 7, 8. the Tongue is called an unruly Evil which none can tame, and so more fierce than any Beast, for there is no Beast but hath been tamed by the Art of Man, but

but no Reason can tame this. *Solomon* speaking of the Vanity of all humane Knowledg, *Eccles.* 1. 15. brings this in for one, that it cannot rectify the Crookedness of a Man's Desires; nothing but Grace can do it; *James* 4. 5, 6. *Do ye think that the Scripture saith in vain, The Spirit that dwelleth in us, lusteth to Envy? But he giveth more Grace: wherefore he saith, God resisteth the Proud, but giveth Grace unto the Humble.*

6. Yea, the Greediness is increased by all the Means we use to quell it, till God give more Grace; the more we are forbidden a thing, the more we long after it; *nitimur in vetitum*. The Law which was as Water to cool the Heat of ill Desires forbidding them, stirred them up in *Paul's* Heart the more, *Rom.* 7. 13. *Was then that which is good, made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding sinful.* The Law prohibiting, makes our Lusts more violent; as Water cast by Smiths on their Forge, makes the Fire burn the faster; or as the Wind that blows out the Fire one would think, doth but spread the Flame, and stir it up the more. *John* told *Herod*, it was unlawful to have his Brother *Philip's* Wife, and the more he loved her: and therefore stollen Bread and Waters are sweeter than others, *Prov.* 9. 17. because we gain it in opposition to the Command.

*Fifthly*; The last Aggravation of the Inordinacy of our Lusts, is Unsatisfiedness, which I make a further Degree than Greediness: For the Lions and Eagles, though greedy after their Prey, *Job* 9. 26. *1 Pet.* 5. 8, 9. where the Devil is compared to a roaring Lion drinking up all at a draught, yet they are soon satisfied, and lay not up what they leave, *Matth.* 6. 26. But we, as we are strong of Appetite, which notes our Greediness, so we can never have enough, know not to be satisfied; *Isa.* 56. 11, 12. *Yea, they are greedy Dogs which can never have enough, and they are Shepherds that cannot understand: they all look to their own way, every one for his Gain, from his Quarter. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to morrow shall be as this Day, and much more abundant.* That whereas the Desires of Grace, are content with little, *1 Tim.* 6. 8. with Meat and Cloth, with but convenient Food, or a stinted Portion, as the word signifies, *Prov.* 30. 8. so it is in the Margent, an Allowance such as Souldiers have, or Birds by them that feed them, and they crave no more; *Matth.* 6. 26. the Birds lay not up; only we enlarge our Desires, as Hell that cannot be satisfied, *Hab.* 2. 5. The ambitious Man heaps up in vast Fancies and Desires, all Nations: and at *ver.* 6. the covetous Man loads himself with thick Clay, takes not only what he needs, but loads himself.

*An Enquiry into the Grounds and Causes of this heinous Inordinacy in our Lusts.*

**H**AVING thus largely shewn wherein the Inordinacy or Irrectitude of Man's Lusts does lie, both for Parts and Aggravations; now it remains that, as in the rest I have done, I should shew what are the true adequate Grounds of all these several Parts and Degrees of their Inordinacy or Sinfulness specified; which I will manifest to you in their several Order, by a few Propositions linked together, as Links in a Chain, that so you may see how one thing follows upon another.

Propos. 1. *That all Men have sinned, and are in their own Consciences guilty of a Wrong done unto God, and thereby obnoxious to his VVrath and Judgment.* This now all the World yields to, and I have before proved it from Rom. 3. 19. every Mouth is stopp'd at it, and becomes subject to Judgment, as the word is; and this all Consciences apprehend, and look at God as an Enemy, till Reconciliation is apprehended by Christ: if they know but God, they must needs do so, and then they can never make him their chiefest Good; for what they make their chiefest Good, they must delight in above all. Now him whom they apprehend as an Enemy, and are guilty of an Injury done to him, they can never truly delight in; so as the Guilt of Sin will, if there was no more, take them off from God as their chiefest Good, and if so, then also as their chiefest End; for *Finis & Bonum*, the End and the Good can never be severed. And besides, if they apprehend God an Enemy, whilst they do so, they cannot make him their utmost End; for none can make one that loves him not, the utmost End of all his Actions: This is enough, if no more, to prove it: but we will add,

Prop. 2. *As by the guilt of Sin, Man's Nature is deprived of ability to make God the chiefest Good; so also of Holiness, to make him the chiefest End.* Rom. 3. 23. *All have sinned, and so are fallen short of the Glory of God:* ὑστερονται, they come lag, reach not so high, as Men that come short of a Goal for want of Strength. [Of the Glory of God,] either fall short of seeking or attaining Glory or Happiness in him as the chiefest Good, or desiring to bring Glory to him as their chiefest End. Now, *nihil agit ultra suam spheram*, nothing acts beyond the Sphere of its Activity. Therefore being deprived of that Power, they fall short, yea, even their Judgments want a power to discern and know him aright to be the chiefest Good, as 1 Cor. 2. 14. they cannot know the Things of God, they think them Foolishness, they have Thoughts that fall short in the judging of their chief Good, and then suppose no other Defect; yet their Inclinations cannot be carried unto him; for, *ignoti nulla cupido*, there is no desire of what is unknown. Ephes. 4. 18. *Being estranged from God through Ignorance.* Or if they could truly discern him to be the chiefest Good, yet the Guilt and Consciencefulness which they have of his being an Enemy, hinders him from being so to them; or yet they want a suitable Principle; but last of all, they want a power to judg him so.

Prop. 3. *Though the Soul is thus deprived of the Glory of God, and so of ability to make God its chiefest Good, and utmost End; yet (as you may remember I told you before) the Soul is an active thing, and so remains still for all this.* It is as full of Quick-silver as ever, for still it desires Happiness and Good; Psal. 4. 6. *Who will shew us any Good?* *Omnia bonum appetunt*, says the Philosopher. It is as full of active Inclinations as the Sea is of Waves, which cannot rest, as you have the Comparison in Isa. 57. 20. but must roul to some Shoar or other. And this now discovers the ground why 'tis carried on to other things as its chiefest

Best Good, so continually and so uncessantly; for seeing these Inclinations cannot find Delight in God, it must needs go seek Satisfaction somewhere else: so in the fore-alleged Place, *Ephes. 4. 8. Being estranged from the Life of God through Ignorance*, so as not to see this eternal Good in him: What follows from it? They give themselves over to Sin with greediness; every Man would have his Belly full, and of Pleasure they must have a *πλεονεξια*. And estranged from God they are; and therefore they cannot have it in him; and so they go out to any unclean Practice that will afford it: and therefore also Ignorance is made the ground of Lusts; *1 Pet. 1. 14. As obedient Children, not fashioning your selves according to the former Lusts, in your Ignorance.* The reason they lusted after vain things so, was their Ignorance of God, and inability to make him their Delight, as Children that make Counters and Rattles their chiefest Delight, being ignorant of better things; and the Soul too must have something to play with as well as they.

Prop. 4. *As the Soul being deprived of ability to make God its chiefest Good, still retains Inclinations to some other by reason of its Activeness, and the Inclinations that are in it; so also being deprived of ability to make God its chiefest End, the Soul must still have some general End in the guiding of all these its Inclinations, because it still remains a reasonable Creature, which worketh always to and for an End.* Now what other can that prove to be but Self-love? seeing it was the next subordinate End to God in Man by Nature, and is not extinguished by Sin, and the deprivation of Grace; but on the contrary, when that former End, who is God, is took away and put down from its Sovereignty, this must of necessity succeed, inherit and possess all its Rights, Priviledges and Prerogatives: even as in a Kingdom, when the first Heir or Elder is removed, the next Brother, or so, succeedeth, who before was but a Subject, though the next and first unto the King. And therefore all that a Man doth or can do now, the utmost End which guideth all, and to which all was directed before, when he was in his upright State, must needs be for the sake of Self-love or Pleasure, which is all one.

Prop. 5. *Self-love having got into our Hearts, into that Throne and Seat and Regality that God's Glory once there had, which is now deposed; and so having the same absolute Prerogative, and enjoying all the Priviledges that were annexed to God's Crown and Sovereignty over Man's Soul, it also comes to exercise the same Jurisdiction in us which God's Glory once likewise did and should; as being now the Lord-Paramount-End of all the rest, and so plays all these sinful Pranks in us that appear in our Hearts and Lives, and so comes to be the sole true adequate Ground of any Sins which can be instanced in.* For, as before, we making God our utmost End, as God makes himself his End, and so as he admires Himself, his Thoughts and Actions, brings his Will to pass, and his Counsel must stand; so we also should have done our Wills being in tune to his; so now by the same reason we come to admire and doat upon our selves, seek to advance our own Wills, and to make all stoop to us: and so here you may see the ground of all the Pride that is in us. Again, as then we should have been zealous and tender of his Glory, lest any Creature should in the least measure derogate from him, or enjoy any Good to it self, which God's Glory had not Custom out of, (for thus zealous is God of his Glory) so now Self is looking to have the same Priviledg, grieves that any should have any Excellency we have not, or which may not add Lustre to ours, or which may in the least measure cast a Shadow on ours: Hence all the Envy that is in us at the Good of others, all Grudgings, Repinings, Distractions, rejoicing at the Hurt of others, whereby that is removed that should stand in our Light. As God making himself his utmost End, destroys all his Enemies out of the infinite Love of himself, brings them into subjection, that he may be all in all, *1 Cor. 15. 24 to 28.* So we likewise desire and endeavour to do to all our Enemies, and to get the Victory, and to keep our selves uppermost: And hence all the Revenge that is in us, and all these you see proceed from Self thus advanced, as the adequate Ground of them: and so it may be said of all Sin else contrary to the Law; only I instance



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in these, because in Lusts we seek Pleasure out of good things created; and it is more apparent we do so from these Instances. And in 1 Cor. 13. 4. true Love is made the ground of Long-suffering, Kindness to others, &c. therefore the opposite Sins to all these come from Self-love, which is opposite to the Love of God. And so you see that other Ground of that Branch of our Lusts, Inordinacy, that they are not carried only to other things besides God as the chiefest Good, but also to things contrary to God and the Good of others.

Prop. 6. *Now Self-love having got into the Saddle, and having usurp'd all the Power into its own hands, and establishing its own Prerogative, and seeking its chiefest Happiness in the Creatures, and not being able to delight in God, it comes also to hate and lust against any thing that would rob it of its happiness, and that labours to make it subject again, and to dethrone and depose it; it hates it as an Enemy to its Prerogative and Sovereignty, which is its utmost End.* And therefore as a Man by reason of this Self-love, loves all things that advance it, be they never so contrary to the Law; so it hates what would any way hinder it: and hence is its Enmity against God, his Law, his Children, because all these would bring it down; 2 Cor. 10. 4, 5. *For the Weapons of our Warfare are not carnal, but mighty through God to 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.* They would bring all into Subjection again, and into Captivity to Jesus Christ. As Tyrants use to hate the lawful Heirs to the Throne, so we do God, and cannot endure to hear of him; as Saul could not of David: therefore Rom. 8. 7. the Flesh is said to be Enmity against God. And therefore if Grace in our own Bowels seek to set God up again, we fight against it, and set our selves against it, as Saul did hate his Son Jonathan for taking part with David. And hence is the lusting of the Flesh against the Spirit, Gal. 5. 17. And the Motions of the Flesh are as so many Spears thrown to kill all Motions of the Spirit in us: And if the Law of God comes as a Herald to proclaim God, Lord and King, and to threaten us if we will not be subject to him; yet Self-love, which is thus highly exalted, is of so great a Spirit as it will never yield. The Wildom of the Flesh is Enmity against the Law, and cannot be subject, Rom. 8. 7. And the same ground of Quarrel is there in wicked Men against godly Mens Lives, who being of God's Party, the Light wherewith they shine, condemns them for Traitors and Usurpers, and tells them their Works are evil; and therefore they hate the Light, for their Deeds are evil; John 3. 19. *And this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light, because their Deeds were evil.* Yea, when Conscience comes to apprehend God to be an invincible Enemy, who will certainly destroy us; as it doth in those that sin against the Holy Ghost, who (Heb. 10. 27.) are said to receive and expect Judgment: then Self-love thus advanced, desires to be revenged on God all it can, and as an utter Enemy, delights in what angers and provokes him; for the Sin against the Holy Ghost is but Revenge against God and his Saints; as the Devil when he was cast out of Heaven, made War with the Woman and her Seed, Rev. 12. 17.

Hence you may see Grounds for all the several Aggravations of this Inordinacy of our Lusts.

1. That Readiness to Sin, for the Soul remains still in it self active and nimble.

2. Our Lusts must need have much power and force in us to carry us on to him, because they are the Laws of this Lord *Paramount* Self-love, which reigns as our utmost End, and gives all our Desires their Commission, and they all there fawn upon it; who having such power therefore, puts forth all the Power the Soul hath in all its Desires; so as *quiesquid vult, valde vult.*

3. The Unsatisfiedness ariseth from the emptiness of those Objects which Lusts carry us out unto (such are the Pleasures of Sin and the Creatures) as their chiefest Good: and withal, the vast Wideness of the Soul being made at first of such a size, as God only, not the Creature, should be able to fill it, and widen'd

widen'd also by *Adam* gaping to swallow a Godship at once; so all these Pleasures satisfy you no more than a Drop can fill a Cistern.

4. This Greediness ariseth from the Unsatisfiedness; for, *appetitus finis est infinitus*: for the Soul having so large a Stomach, because it hath a large Life of Comfort to maintain, and these Pleasures affording so little at once, the Soul is as a Man ready to perish with Thirst, and hath only a Sucking-Bottle given him, whence he can suck but Drops at once, which can scarce keep Soul and Body together; and therefore it is so greedy and impatient, and would have all at once.

Chap. 6.

C H A P. VI.

*That there is no necessity of asserting Original Sin to be a positive Quality in our Souls, since the Privation of Righteousness is enough to infect the Soul with all that is evil.*

**T**Hese being declared to be the true adequate Grounds of all the Sinfulness that is boiled up to its greatest height in Man's Nature; then there is no necessity to suppose, as some have done, Original Sin to be in its own Essence, and, as considered by the Understanding, as apart from the Soul which it is in, to be a positive Quality come in the room of Original Righteousness, as Heat into Water when Cold is expelled, to inflame and provoke it unto Evil: For if the bare deprivation of Original Righteousness from the Soul, still supposed to continue active and desirous of Happiness, and having still a Principle of Self-love left unextinguish'd in it, if this may be a full and adequate Cause of all the Sinfulness that is in Man's Desires, what need we feign and excogitate any positive Quality superadded over and above and besides all these, to whet and enflame the Soul to Evil? There is no necessity of doing so, because, *frustra fit per plura quod fieri potest per pauciora*, it is frivolous to do that by many things, which may be done by one: *Et entia non sunt multiplicanda sine necessitate*, Beings are not unnecessarily to be multiplied. And this Deprivation of Righteousness, you see is sufficient, but especially because that Supposition draws on this inevitable and unanswerable Absurdity, That it must have in it self a true real Being and Entity: And if so, then it should have some Goodness in it; for, *Ens & bonum convertuntur*, every Being is good, and must either be from God, and so he be made the Author of it, who doth not so much as tempt to Sin, and so Sin should not be Sin; for every Creature is good, 1 *Tim.* 4. 4. Or else in the second Place, There might be some Entity which held not of God *in capite*, whose Name is *I am*, and who is the Fountain of all Beings, *John* 1. 3. Neither doth the Affirmation of the contrary, as thus explained, put us upon the like Absurdity, or inforce us from dissenting from any received Truth among our Divines.

For, first; Whereas it may be objected, That this is to deny what formerly I have assumed and proved, namely, That there is a positive as well as a privative Part of Man's Sinfulness by Nature; and therefore if Sin be in its own Nature but a Privation, this is a Contradiction to make two such Parts of it.

I answer; That though Sin in it self be but a bare Privation or want of Righteousness; yet, as it is in our Natures full of Inclinations, which Inclinations wanting Righteousness, become sinful; So it may be said to have two parts: for in the same sense that Sin in our Actions is said to have two parts, in the same sense it may be said to have in our Natures: now in our Actions it hath two parts, whereof the first is purely and meerly privative, because it is *negatio actus debiti*, the denial of an Act which ought to have been done: And secondly, of Commission also, which supposeth a positive Act done, but implies

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plies and connotates withal a want of Righteousness, which ought to have been in it; so that the Sinfulness of both them is but a bare Privation or want of Righteousness; yet because it is *in positivo*, therefore the latter is called a Sin committed or done, and so distinguish'd from the former.

Now to give the Reasons to prove that Sin in our Natures hath two parts, though in it self it be but a want of Righteousness.

1. By reason of the want of Righteousness, it may be said there are Inclinations in Man, but not to Good; which Good because it ought to be in them, therefore those Inclinations are Sin.

2. It may further be said, that those Inclinations that are there are not good, for that they want that Righteousness which should be in them, and therefore are called Lusts, *τις αμαρτις*; which is a further thing than the former, and which, because it notes out a positive Subject, is called the positive Part.

I will illustrate this Answer by a Similitude grounded on a Scripture-Expression, which calls our Lusts, thus wanting Righteousness, and making up this positive Part, the Body of Sin, *Rom. 6. 6.* — *That the Body of Sin might be destroyed, &c.* And it is called Members of it, *Col. 3. 5.* *Mortify therefore your Members, &c.* This alludes to a natural Body; that as a Body is a part of a living Man, so these Lusts are a part of Original Sin, and so called Flesh: Now to speak properly, all Life is formally and originally in the Soul, only as the Fountain and Source of it; yet this Soul being in a Body, and informing it, the Body is truly called a living Part, which yet in it self alone considered, is but a dead thing. So in like manner and originally, the whole Essence or Nature of Sin is expressed in a want of what is good; but this Privation being seated in positive Inclinations, these Inclinations, as thus wanting Righteousness, make a distinct part of that Sinfulness, and so answerably is called a Body of Sin: which Inclinations also, as simply considered in themselves, are good, and so far as positive, but wanting Righteousness, are called Sins: And the like is said of Habits superadded to them. And hence these positive Inclinations, as thus wanting true Righteousness, having all their Power and Force turned to Sin, and against what is good, they may truly be called a Law of the Members fighting against the Law of the Mind, and so not to be privatively only contrary to Grace, but positively also; *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.* And so they are called Flesh, and the Acts, Lusts of Flesh: and hence also because Self-love exalteth all the Power and Force that is in us against what is good, and carries it on to evil; therefore the dethroning and deposing of Self-love, and reducing it to its first Order to make it subject to Grace, is called Mortification, and denying a Man's self; as that new Principle of Grace put in that is made King, is called Vivification: neither doth this make Man *in puris naturalibus*, for that is a Notion, that in descending from the State of Grace into a State of Sin, cannot be imagined, seeing God created Man upright, but he fell from that righteous State.

And as for the increase of the same sinful Habits, there is the like reason; for so far as the Act is good, there is increased an aptness to fall the same way again; but that it should be more sinfully than ever, is from a further Elongation from God, and so from a further Privation in that Inclination, and from a consideration of the former Pleasures of Sin, which the Man reflects on, and is more strongly allur'd therefore to do the same again. Neither have the Papists any advantage by this, seeing their End and Meaning, in denying a positive Part, is but to affirm Lusts to be no Sins: And our Divines meaning, when they contend for a positive Part, is but to shew that Lusts are Sins, which is as well established by this Doctrine as by any other; which therefore thus explained, no way dissents from them, or gives way to the Papists.

C H A P. VII.



*He who would truly know the Corruption of his Nature, must search into the Lusts of his Heart. How great a Curse it is for any Man to be given up to his Lusts. We should be very careful that we are not in any degree indulgent to our Lusts. Arguments to move us, drawn from the Inordinacy, banous Sinfulness, and Deceitfulness of all our Lusts.*

*Use 1.* **T**HAT the Apostle here, when he would express the Corruption of the Old Man, says, it consists in Lusts; and when he would exhort to put off the old Conversation, he exhorts to put off the Lusts thereof: Hence learn, that he who would know the Corruption of the old Man and an unregenerate Estate, must above all, and most of all, search into his Lusts. It is indeed and will be some help unto you to take a Survey of your Actions, but you can never come to see how deeply and how abominably corrupted and depraved Creatures you are, till God open your Eyes to see your Lusts; for the old Man is corrupt through Lusts: and though the outwards of most Men be exceedingly corrupt, much Rottenness in Mens Speeches, their Throats being open Sepulchres, and full of Bitterness and Cursing; yet their inward Parts are most corrupted, their inward Parts are very Wickedness; *Psal. 5. 9. For there is no Faithfulness in their Mouth, their inward Part is very Wickedness, their Throat is an open Sepulchre, they flatter with their Tongue.* It is in the Original *הרוע* very Wickednesses, that is, most wicked of all other. The Ignorance of this Sinfulness of inward Lusts, hath been the Original of all Errors and Deceits that Men have about their Estates; they were ignorant of their Lusts, they knew not the Inordinacy of them. *Paul* who whilst he looked to his Actions, and not to his Lusts, thought himself blameless, *Phil. 3. 6. Concerning Zeal, persecuting the Church, touching the Righteousness which is in the Law, blameless.* But when it was discovered unto him that Lusts were Sins, and that all Concupiscence had been stirring in him, *Rom. 7. 7, 8, 9, 10. What shall we say then? Is the Law Sin? God forbid: Nay, I had not known Sin, but by the Law: for I had not known Lust, except the Law had said, Thou shalt not covet. But Sin taking occasion by the Commandment, wrought in me all manner of Concupiscence. For without the Law, Sin was dead. For I was alive without the Law once: but when the Commandment came, Sin revived, and I died. And the Commandment which was ordained to Life, I found to be unto Death.* When this was discovered to him, then he was prov'd to be the chief of Sinners, and his Sin to be above measure sinful, as himself confesses: such an Alteration did the discovery of the Corruption of his Lusts work in his conceit and opinion of himself. And the main Reason why the Papists say Lusts are no Sins, is to nurture Men up in the Opinion of Perfection possible to be attained unto, because indeed it is possible to frame a Man's Actions so, (at the least for somewhile) as outwardly not to transgress the Law in appearance to themselves and others: But now if this was granted and discovered, that Lusts are so corrupt and abominable, they would find themselves to be painted Sepulchres, who inwardly are full of dead Mens Bones, as *Christ* says of the Pharisees of old for the same reason, *Mat. 23. 27, 28. Wo unto you, Scribes and Pharisees, Hypocrites; for ye are like unto whited Sepulchres, which indeed appear beautiful outward, but are within full of dead Mens Bones, and of all Uncleanness. Even so ye also outwardly appear righteous unto Men, but within ye are full of Hypocrisy and Iniquity.* Could Civil Men who are the World's Saints, maintain a serious and good Opinion of their Estates so long together, if the Devil

Devil did not keep them from taking any great notice of the Corruption and Inordinacy of their Lusts; no, it is impossible they should. But Men look only to their Actions, and compare themselves with others Outfides, as the young Man in the Gospel did, *Mat. 19. 17, 18, 19, 20.* — *But if thou wilt enter into Life, keep the Commandments.* He saith unto him, *Which?* Jesus said, *Thou shalt do no Murder, Thou shalt not commit Adultery, Thou shalt not steal, Thou shalt not bear false witness; Honour thy Father and thy Mother; and, Thou shalt love thy Neighbour as thy self.* The young Man saith unto him, *All these things have I kept from my Youth up; what lack I yet?* I am not as other Men, said the Pharisee also, in *Luke 18. 11, 12.* He looked no further than his Actions, as those Words imply: whereas, the old Man in us is especially corrupt through Lusts. To convince Men of this, which is indeed necessary for us all to take notice of, viz. That we must judg of our Corruptions and Estates by what our Lusts are chiefly, and not only by our Actions, (though there be enough in them to discover oft-times to Men, that there is no Fear of God before their eyes, *Psal. 36. 1.*) When God would convince the World of the greatness of their Wickedness and Corruption, *Gen. 6. 5.* what Evidence doth he bring of it? *God saw that the Wickedness of the Earth was great: one would look now to have Murders, Idolatries, Blasphemies, and such grievous Crimes reckoned up to make good this Indictment; but mark what follows, Every Imagination of the thought of his Heart was only evil continually: their inward Lusts and Corruptions are brought in, as making up that great Heap of Mischief, for which God repented he had made Man.* And to convince thee yet more that this is the most certain and only sure way to know the Sinfulness of thy Person and Estate by, consider,

1. If Men look to their outward Actions, they can plead they are not wholly and in all respects evil; for even the Heathen did *τὰ τῆ νόμου*, *Rom. 2. 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. The worst of Men are in some things agreeable to the Law; nay, some Men might plead as the young Man did, *All these have I kept from my Youth*; his Actions he thought were all entirely good, if he should look no further: but now turn thy Eyes inward, and thou shalt find every Thought or Imagination, Desire or Lust which brought forth these Actions, to be evil, and continually so, doing nothing for God, and out of a pure Heart, but merely from Self-love, which is the great Lust of all other; and this now would have convinced my young Man. And if a Man come to see once that all the Lusts, Stirrings and Agitations of his Inwards are only evil; then he will see, and not till then, that all his Actions are so; for every Action is the Child of some Lust or other; and whatsoever Lust brings forth, is Sin. Therefore if you would know the Corruption of the old Man, look to your Lusts within you.

2. Consider that if a Man's Actions were Sins only, and not his inward Lusts, then the Man would not be always evil; for if unregenerate Men commit things directly contrary to the Law, yet their Actions are not continually such; for there is much cessation of their outward Actions when they are asleep, and at other times when alone; but now the Lusts of their Hearts are continual; for, as I said at first, our Souls are always active: and *Gen. 6. 5.* says that all their Thoughts are only evil, and that continually.

3. If all our Actions were only and continually evil, yet there are and might be many Sins which never appear in our Actions; one Man is no Murderer, another is no Thief: but now look into the inward Corruption of the old Man, and then thou shalt find, as Paul confessed of himself, *Rom. 7. 8.* that all Concupiscence hath been stirring in thee. And as a godly Divine said, there was never a Day went over his Head, but he felt Inclinations against all the Commandments stirring in him: so haply might all of us say too, but this would not appear in our Actions. Therefore still I say, if you would know the Corruption of the old Man, look to Lusts; for as there are more Blossoms than Fruit by ten times, so there are more Lusts than Actions.

4. Consider that the strength of Corruption lies especially in Lusts; so that suppose the multitude of our Sins might as well be discovered in our Actions, yet not the strength of them; and therefore they are called the Law of Sin in

in the Members; *Rom. 7. 23. But I see another Law in my Members, warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin, which is in my Members.* These are they which do maintain the War, and bring into Captivity: they are Sins, Janizaries or Pretorian Bands, in which its Force lies, they have the Strength of an Army, yea, they have not the force of an Army, but of a Law; and a King may do more with one Law, than an Army can with all its force; and the Power of a King lies in his Laws, and by them he reacheth to the utmost of his Dominions. Now he compares Sin to a King, *Rom. 6. 12. Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof:* Let it not reign to obey it: in what? in the Lusts thereof, as the Laws of Sin their King; *Neither give your Members,* says he, *ver. 13. as Weapons of Unrighteousness.* If we commit a Sin in our Actions, the outward Member is but a Weapon, and the outward Action is but the Blow; but the Strength whence the Blow came, and which wielded the Weapon, was the Lust within, which fights against the Soul; *1 Pet. 2. 11. Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul:* It is these Lusts which maintain the War.

5. Consider as a Man shall not otherwise know the Strength, so nor the Hainousness of his Sin, but by knowing his Lusts. This appears,

(1.) If we draw an Argument from the former Metaphor, in that it's called a Law; now one bad Law in a Commonwealth doth more Mischief, provokes God more, than an hundred bad Examples for outward Acts, to frame Mischief by a Law. *David* brings in as the Height of Impiety, *Psal 94. 20. Shall the Throne of Iniquity have Fellowship with thee, which frameth Mischief by a Law?* And so on the contrary, when good Laws are made in a State against Swearing, Sabbath-breaking, &c. they are a great Fence to a Land, though the People be very wicked: therefore pray that good Laws may be made in Parliaments, and rejoice when they are made. A Lust with a Law is ten times more mischievous than many evil Actions.

(2.) A sinful Action jars directly but against the Law given, which saith, *Thou shalt not commit Adultery,* and is therefore said to be done against God, because against his righteous Law: but the Lust whence this Action proceeds directly and primarily, offers an Injury to the Person of God immediately; for the Inordinacy of Lusts lie in this, (as I have shewn) that a Man's Desires turn from God to the Creature as the chiefest Good, and so contemns the Goodness and All-sufficiency that is in God, and Pleasure in the Creature comes into Competition with God, in our Lusts more immediately than in our Actions; in them we have usually but the Law in our Eye, but in our Lusts we refuse God, and cleave to another; we chuse Riches, and forsake God. Now for a Man to undervalue the Person of a King, provokes him more than to despise his Law, because he is nearer to himself than his Law; and to contemn him as a Man, provokes more than to contemn him in the Relation of a King put upon him; for Kings are more sensible of Contempts reflecting on their Persons than their Power. How provoking then is it to God, that he should be despised in his All-sufficiency, and in all his Perfections, in his Essence, and in a Man's Lusts? chusing other things for his Happiness, God is thus despised: God being conscious of his Excellency, how highly must this provoke him?

6. Consider that sinful Actions are committed by us, but for our Lusts sake, to satisfy them; and therefore they are called, *Ephes. 2. 2. fulfilling the Lusts of the Flesh, or doing the Will of the Flesh;* so as the Lust is the Master, the Action but the Servant; the Lust is the Whore, the Action is but the Baud to bring the Object and the Lust together. *Deut. 29. 19.* it is called adding *Drunkenness to Thirst:* Men drink to satisfy their thirsty Lusts: So that if the Action be thus as it were ordained for the Lust, then the Lust is more sinful; and therefore all Corruption in the World is said to be in Lusts, as the efficient and final Causes of them; *2 Pet. 1. 4.—Having escaped the Corruption that is in the World through Lust.*

7. Consider, a Man cannot know the Corruption of his Person and Estate, and his Bondage to Sin, but by his Lusts, because many of the most hainous Lusts that unregenerate Men serve, and which keep them under the Power of Satan,

Satan, have no outward Actions to vent themselves; or if they are vented in any Actions, those Actions in themselves are lawful, such as Emulation, &c. which vent themselves in Men of Understanding, and that not in vain Fashions of Apparel or Speeches, proud and boasting, or High-looks, but in seeking outward Excellencies, commendable and profitable to the Church and Common-wealth. And you know that Christ himself was preached out of Envy; and the Pharisees received Honour one of another, and therefore believed not, *John 5. 44.* Now that which causeth one to honour another, is Praise-worthy. Yea, and other Lusts, of loving and seeking Riches and bodily Pleasures, though they vent in unlawful Actions, in many Men, as in Oppression, Uncleanness, &c. yet most especially now under the times of the Gospel, the Devil is cast out of many, in respect of such gross Sins, and the enormous Crimes of the Gentiles vanish; as the Hobgoblins which were familiar with Men in the time of Popery, now when the Light is come, no longer appear: therefore now the Lusts of Men vent themselves in things lawful, by an inordinate Affection to them, as in the young Man in *Matth. 19. 22.* who was in Bondage to Covetousness, and yet he had not got his Goods unjustly, they came to him by Inheritance, he having them so young; neither did he, as is likely, put out his Money to Use, or oppress others, for Christ bad him sell, not restore his Possessions; yet he doted too much on them, to obey him. So eating and drinking, and giving in Marriage, things natural and commendable, were yet, through Mens Inordinacy in them, the Sins for which God brought Judgment on the old World, because of the Defilement of the Heart in all these.

*Use. 2.* In that he calls them here Lusts of Deceit or Error, and carrying Men wrong; and in that they are so inordinate, as I have described; then see what a Curse and Judgment it is to be given up to your Lusts, to be led by them, as the Phrase is, *2 Tim. 3. 6.* and to walk after them, as *Jude 18.* Miserable and cursed Guides that lead Men out of the way, *Deut. 27. 18.* and the more you follow them, the further you are from God and Happiness: As a Bark at Sea without Chard or Compass, Cable or Anchor, tossed up and down by the merciless Winds and Waves; such is a Man guided by his Lusts, which *Jude* compares to Winds, *Jude 12.* and *James* compares Men to Waves tossed hither and thither, *James 1. 6.* and a Man is liable to Drowning and Destruction at every Gale, by hurtful Lusts which drown a Man in Perdition and Destruction, *1 Tim. 6. 9.* *But they that will be rich, fall into Temptation, and a Snare, and into many foolish and hurtful Lusts, which drown Men in Destruction and Perdition.* Exposed a Man is to Temptation, and so to all Evil, (as we pray against it in the Lord's Prayer) for Lust is the great Tempter of all the World, greater than the Devil, who yet is called the Tempter; when a Man is tempted he is drawn away by his Lust, *James 1. 14.* *But every Man is tempted when he is drawn away of his own Lust, and enticed.* Men fall into Temptation; how? by hurtful Lusts, *1 Tim. 6. 9.* Thus exposed a Man is to his utter Enemies, for Lusts fight against the Soul, *1 Pet. 2. 11.* Men think it their Happiness to have their Desires, as Men in burning Fevers desire to have Drink when they will, which proves their Death and Destruction; and therefore one whom God intends to destroy, he leaves to his Lusts, as *Hophni* and *Phinehas*, *1 Sam. 2. 25.* *If one Man sin against another, the Judge shall judge him: but if a Man sin against the Lord, who shall intreat for him? Notwithstanding, they hearkened not unto the Voice of their Father, because the Lord would slay them.* *Psal. 78. 29, 30.* *So they did eat, and were well filled: for he gave them their own Desire. They were not estranged from their Lust: but while their Meat was yet in their Mouths, (He gave them their Desire, but it was their Bane, for the Wrath of God came upon them;) ver. 31. The Wrath of God came upon them, and slew the fattest of them: and smote down the chosen Men of Israel.* So *Psal. 73. 7.* *Their Eyes stand out with Fatness: they have more than Heart could wish.* To those God meant to destroy, he gave them more than Heart could wish. So *Psal. 81. 12.* *So I gave them up unto their own Hearts Lust; and they walked in their own Counsels.* When God offered them Happiness in himself; *ver. 10.* *Open thy Mouth as large as thou wilt, and I will fill it,* says God; and they hearkned not: what was their Punish-

Punishment; *ver. 12. I gave them up to their Hearts Lusts*, says God. And let all this then warn us; *1 Cor. 10. 6. Now these things were our Examples, to the intent we should not lust after evil things, as they also lusted.* But now if God hath a Mind to save thee, he will break thee off from all thy sinful Desires, for thou shouldest certainly go to Hell else; *Isa. 57. 17. For the Iniquity of his Covetousness was I wroth, and smote him: I hid me, and was wroth, and he went on frowardly in the way of his Heart.* God was wroth for his Covetousness, or indeed Concupiscence, and smote him: And when they yet went on, he meaning to save them, resolved to heal them; *ver. 18. I have seen his Ways, and will heal him: I will lead him also, and restore Comforts unto him, and to his Mourners.* God therefore often hedges up a Man's Ways; *Hos. 2. 6, 7. Therefore behold, I will hedg up thy Way with Thorns, and make a Wall, that she shall not find her Paths. And she shall follow after her 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.* God often denies them the Desires of their Hearts, keeps them low and bare, to starve their Lusts; and though they ask, they shall not have what they would spend upon their Lusts; *James 4. 2, 3. Ye lust, and have not: ye kill, and desire to have, and cannot obtain: ye fight and war, yet ye have not, because ye ask not. Ye ask, and receive not, because ye ask amiss, that you may consume it upon your Lusts.*

*Use 3.* If the Corruption of the Old Man doth principally consist in Lusts, and these Lusts be so inordinate and deceitful, then take we heed how we be indulgent to them, or any one of them; as a Man then is, when either he admits Conference and Parley with the Object of his Lust, brings it and his Heart often together, is loth to part with the Interview of it, but could fix his Eye still upon it, glanceth again and again: Or when he obeys it and satisfies it, and the Importunity of it; or doth venture to try Experiments, and to prove what Pleasure is to be had in such a Sin, as Solomon did in Mirth, *Eccles. 2. 1, 2. I said in mine Heart, Go to now, I will prove thee with Mirth, therefore enjoy Pleasure: and behold, this also is Vanity. I said of Laughter, It is mad; and of Mirth, What doeth it?* He gave his Heart leave to play as it were; *Go to now,* says he, *I will prove thee with Mirth, and therefore enjoy Pleasure;* or which is worse, when a Man takes thought to lay up Provision for it, as that Man in the Parable, *Luke 12. 19. And I will say to my Soul, Soul, thou hast much Goods laid up for many Years; take thine Ease, eat, drink, and be merry.* When a Man slips the Collar of the Heart, that is, takes off Checks of Conscience and good Motions, letting his Heart pursue a desired Lust, with full Mouth, as the Hound doth the Hare; the Pleasure the Man will have, whether in Beauty, Riches, Preferment, or any of the Pleasures of Sin, carnal Mirth, good Fellowship, Chambering, Wantonness, unlawful Recreations, and spending precious time away in them; I say, take heed of them, for they are deceitful Lusts; labour to get thy Heart quit and rid of them. Put them off, says the Apostle, though the Pleasures of them stick as close to thee as thy Skin doth to thy Flesh, yet get thy Heart and them loosened, get them flayed off; though they lie in thy Bosom, yet give a Bill of Divorce to them. If any worldly Excellency of Learning and Applause draw out thy Heart, and, as Bird-lime and Pitch, when 'tis touch'd, makes all within thee roap after it, as that which thou shouldst esteem thy Excellency; get it loosened, get that Fullers-soap, spoken of, *Mal. 3. 2. to wash it off. Job would not let his Hands cleave to any thing; Job. 31. 7. If my Step hath turned out of the way, and mine Heart walked after mine Eyes, and if any Blot hath cleaved to mine Hands.* When thou art to deal with any thing in the World, spit on thy Fingers that they may not stick to it, that thou mayest use it as if thou usedst it not. Dost thou feel thy Soul roaming and stretching it self above its Compass, to great things, as David says, *Psal. 131. 1, 2. too high for thee, and projecting Ease and a quiet Life, in such and such a Condition? cease not till thou hast got thy Heart into David's temper; Psal. 131. 1, 2. Lord, my Heart is not haughty, nor mine Eyes lofty: neither do I exercise my self in great Matters, or in things too high for me. Surely I*  

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have behaved and quieted my self as a Child that is weaned of his Mother: my Soul is even as a weaned Child. Bring thy self to this Temper, to be as a weaned Child, that hath no great Thoughts you know; there is no great Commotion in their Heads; yea, as a weaned Child, that much regards not the Dug it once so cried for. A Soul that is quiet and still, cries not discontentedly if it hath not this and that Toy presently; and such a Soul projects no great Matters aforehand, as Children do not, but hopes in and depends upon the Lord, as Children on their Parents, *Psal. 131. 3. Let Israel hope in the Lord, from henceforth and for ever.* If Beauty intice thee, or Pleasure of Unclean-ness soak into thy Inwards, as Oil into the Bones, and draws and tolls out thy Heart; cease not confessing, cursing, bewailing it, till that base liquorish Disposition of thy Heart be worn out, and the inward Neighings of it tamed and subdued. Dost thou feel thy Heart shooting the Sprigs of it into the Earth, rooting it self in Riches? O get the Earth loosened from it, and thy Heart stub'd up; take heed there be not a Root of Bitterness, *Heb. 12. 15. get thy Heart new planted, and shot into Christ, rooted there; Rom. 6. 5. For if we have been planted together in the Likeness of his Death, we shall be also in the Likeness of his Resurrection. Coloss. 2. 7. Rooted and built up in him, and established in the Faith, as ye have been taught, abounding therein with Thanksgiving.* You that are more prophane, and draw Cart-loads of Sins after you, of Drunkenness, Swearing, Oppression, and other gross Sins, with Cords of Vanity, as *Isaiah* speaks, *chap. 5. 18. Wo unto them that draw Iniquity with Cords of Vanity, and Sin as it were with a Cart-rose: i. e. with strong Affections and long drawn out, fastned and chained to such base Courses: get those Cart-ropes cut, these Affections dissolved from such cursed Works of the Devil; for thou carriest but Loads of Fuel for Hell to burn thee with.* To conclude, when I exhort you to put off your Lusts, my meaning is, you should get fatherless, motherless, wiveless, richesless, learningless, honourless, pleasureless Hearts, and to keep them so; to be to all things as Strangers and Pilgrims here, as *Peter* exhorts, *1 Pet. 2. 11. Dearly beloved, I beseech you as Strangers and Pilgrims, abstain from fleshly Lusts, which war against the Soul.* That whereas sinful Dispositions and inordinate Desires would be daily and continually putting themselves forth in us, and moving us inordinately to Pleasures of this Life, we should abstain, that is, keep our selves from the Occasions, means of increasing or satisfying of them; and use all the Pleasures and Comforts of this Life, only as Baits in our Journey, not so as to detain us any whit in our way. And this I will inforce at this time on you, from the inordinate Sinfulness and Deceitfulness of all these Lusts, which is the Argument here used by the Apostle in my Text.

First, Every Lust that is thus inordinate in the Heart, it is in regard of God flat and plain Idolatry; so as so many Lusts as thou nourishest, so many Idolaters dost thou give Toleration unto, in the Dominion of thy Heart; *Coloss. 3. 7. Mortify your earthly Members, &c. Covetousness which is Idolatry:* Now by the Reason that Covetousness is Idolatry, by the same reason is every other Lust, which is a desiring Pleasure in some Creature, or Act of Sinning, rather than in God, as I defined it. And indeed so that place of *Ezekiel* is and may most properly be understood; *Ezek. 14. 4. Therefore speak unto them, and say unto them, Thus saith the Lord God, Every Man of the House of Israel that setteth up his Idols in his Heart, and putteth the Stumbling-block of his Iniquity before his Face, and cometh to the Prophet, I the Lord will answer him that cometh, according to the Multitude of his Idols.* Setting up Idols in the Heart, that is, so many Lusts; yea, and the Idols of Mens Hearts are in many things worse than the Idols of their Hands. For,

1. This Idolatry in the Heart is a Punishment often of the other Idolatry; therefore it is worse; *Rom. 1. 22, 23, 24. Professing themselves to be wise, they became Fools; and changed the Glory of the uncorruptible God, into an Image made like to corruptible Man, and to Birds, and four-footed Beasts, and creeping things. Wherefore God also gave them up to Uncleaness, through the Lusts of their own Hearts, to dishonour their own Bodies between themselves.* Because they did worship Idols, therefore they were given up to Lusts, *ver. 24.*

2. Because these Idol-Lusts in the Heart stand surer, and more fastly fix'd. Good Governours have pulled down other Idols, but these they cannot, nor never could.

3. Men are more inflamed with these Idol-Lusts, and mad upon them, which is made an Aggravation of Idolatry, *Isa. 57. 4, 5. Against whom do ye sport your selves? Against whom make ye a wide Mouth, and draw out the Tongue? Are ye not Children of Transgression, a Seed of Falshood? enflaming your selves with Idols under every green Tree, slaying the Children in the Valleys under the Clifts of the Rocks?* In *Acts 19. 24.* and so on, you may observe *Demetrius* respected his Gain, which was the Idol of his Heart, more than *Diana* his great Goddess; his Speech bewrays it, *ver. 25. We have had much Wealth by her,* says he; and this he spoke to them of the said Occupation, that made Shrines for her, as knowing they would be therefore zealous, and make the loudest Noise, in crying, *Great is Diana of the Ephesians.* The other is but dead painted Idolatry, this real and lively, and hath Mens Hearts more: in the other external Idolatry, Men did usually bend but their outward Man, it had but their Caps and Knees, and this often for Fashion-fake and customarily. But Lusts have the first-born of Mens Thoughts, their Morning-Sacrifices, they are their dearest and darling Delights; and the Fruit of their Souls, not of their Bodies only, is dedicated to their Service: to these Men send up, as Ejaculations, many a hearty Glance day by day, all the day long; to these Men vow their happiest Opportunities, their most precious Times, and vowing, are strict in performance too.

Secondly, As Lusts are thus inordinate in regard of God, and injurious to him; so they are also wrongful to the Creatures they are occupied about, for Mens Lusts abuse them and subject them to Vanity: *Rom. 8. 20, 21, 22. For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in hope: because the Creature it self also shall be delivered from the bondage of Corruption, into the glorious Liberty of the Children of God. For we know that the whole Creation groaneth, and travaileth in pain together until now.* Now then a thing is said to be vain, when it is not used to the right end for which it was ordained; and the being used to Mens Lusts, makes every Creature an Abomination of Desolation, setting it up in the place it should not, namely, in the room of God, and so makes it to lose its proper Excellency: So that God who look'd and saw every Creature good, now looking on it again, sees they are all Vanity; yea, and the better any Creature is, so much the more Vanity, because it is the more apt to be doted upon and abused, to be made the more common Whore to Mens Lusts; infomuch as the Creature is said to groan, (as if they were sensible indeed they would) that they should be press'd, not willingly, *Rom. 8. 20.* by the Tyranny of Mens Lusts, to serve in War against their Maker, that they should thus by force be made Idols; were they sensible, how hainously would they take it? As *Paul* and *Barnabas* rent their Clothes, *Acts 14. 14.* when the People would have worshipp'd them. And Mens Lusts commit a Rape upon the Creature, for it is subjected to Vanity unwillingly, forced to be the Heart's Whore, and thereby is defiled; *Titus 1. 16. They profess that they know God; but in Works they deny him, being abominable and disobedient, and unto every good Work reprobate.*

Thirdly, If we regard the Soul it self which fosters them, these Lusts are most injurious towards it. Not only,

1. In defiling of it, for 'tis spiritual Adultery, *James 4. 4.* and as that Sin is said to be a Sin against a Man's own Body, making it one with a Harlot; so every Lust by the same reason is a Sin against the Soul, by making it one with the Creature it lusteth after, be it never so base.

Nor 2. only in debasing the Soul, by transforming and putting it either into the condition of a Beast or a Devil, as all Lusts do; those of the Body make us as Beasts, delighting but in those things they do; therefore the Prodigal is said to have served Swine, *Luke 15. 16.* And so in the Poets, *Circe* is said to have transformed Men into the Shapes of Brutes. Or, Men are turn'd into Devils

in the Lusts of the Mind, as being common to them also; and therefore are called Lusts of the Devil, *John 8. 44. Ye are of your Father the Devil, and the Lusts of your Father ye will do.*

Nor 3. are these Lusts injurious to the Soul, only in that they rob a Man of his own Soul, and give it away to the Creature that it lusteth after; therefore, *Hosea 4. 11. Wine is said to take away the Heart*; so as when a Man comes to have an Offer of Grace made him and of Heaven, he hath no Heart to bestow, as *Solomon* says, *Prov. 17. 16. Wherefore is there a price in the hand of a Fool to get Wisdom, seeing he hath no heart to it?* For 'tis gone after Covetousness, *Ezek. 33. ult.* this Creature or that Lust lays claim to it. But when a Man turns to God, he then gets and recovers his Heart again.

But to let these Notions pass, that which I mean principally to insist on, is the Deceit and Cheat which Lust puts upon the Heart, which as the Word is translated, is the Motive in the Text why we should put them off, because *they are deceitful Lusts.* The chief and only Reason that can be alledged why Men are indulgent to Lusts, is the Pleasure that comes in by them; that which leads Men out of the way in their Desires, is, That they love Pleasures more than God. Now if Mens Lusts therefore shall cheat and deceive them herein, in that wherein they are so much trusted, and in that which is only hoped and expected from them; then they may be truly called deceitful; for they say none are deceitful but those that are trusted, and on whom our Hopes depend. To scan therefore for the present no other Inconvenience by them, we will only consider and reason this Point a little. And in the first place let us consider,

*First*; As I told you in the Definition of them, they take the Heart clean off from God as their chiefest Good, for whom, and to be filled with whom, the Soul was first made, to live with him as the Fish in the Water, at whose right Hand, and in whose Presence is Fulness of Joy and Rivers of Pleasure, and this for ever, for the Soul to have drunk of; *Psal. 16. 11. and Psal. 36. 8. compared; Thou wilt shew me the Path of Life: in thy Presence is fulness of Joy, at thy right Hand there are Pleasures for evermore. They shall be abundantly satisfied with the Fatness of thy House; and thou shalt make them drink of the River of thy Pleasures.* In God the Soul was to have had Fulness to satisfaction, *they shall be abundantly satisfied*: In God the Soul should have drunk Rivers as without satiety, running always fresh, and for ever, as never emptied, no nor ebbing, but in full flowing Tide always. And in these Rivers did the Soul once swim, till Lust hook'd the Soul out with a Bait of Pleasure elsewhere to be had: Lust hath drawn the Soul out of its proper Element, as *James* says, *chap. 1. 14. yea, and it hath so took off the Heart, that it cannot live or find Comfort in God, but would die if put into God again, unless Lust be destroyed*: And out of him thy Soul must needs die also, as a Fish out of the Water; though it lives a while, drinking in Iniquity, as *Job* speaks, yet that Pickie will not keep thee long. Yet,

*Secondly*; It inticeth a Man with great Promises, large Hopes, as those Seducers, *2 Pet. 2. 18. speak great swelling Words, whilst they are all Vanity.* Lusts swell and blow up a Man's Fancy and Expectation, both to give full Satisfaction, as *Prov. 7. 8. Let us take our fill of Love; a Fulness is promised; as also Continuance, To morrow shall be as to day: yea, and they will increase in the enjoying, much more abundant.* *Isa. 56. 12. Come ye, say they, I will fetch Wine, and we will fill our selves with strong Drink, and to morrow shall be as this Day, and much more abundant.* Now as you use to say, Men have no greater Enemies than Expectation, so neither than Pleasures; for if they prove not as we expected, they vex so much the more; if Hope be deferred, it makes the Soul sick, *Prov. 13. 12. much more Hope frustrated.* Now Lusts do strappado a Man's Expectations, hoise them up a huge height, and let them fall on the sudden: for when a Man comes to enjoy them, they are the poorest emptiest things, that the Soul, as cheated, begins to think, What, is this all? and so is vexed. *Solomon* who saw Men dote so much upon Pleasure here, thought there might be something in it, and surely his Expectation was raised high, he thought he would try Conclusions; *Eccles. 2. 3. I sought in mine Heart to give*  
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my self unto Wine, (yet acquainting mine Heart with Wisdom) and to lay hold on Folly, till I might see what was that Good for the Sons of Men, which they should do under the Heaven, all the days of their Life. Well, see what was the Conclusion, ver. 17. I hated Life, because the Work that is wrought under the Sun is grievous unto me; for all is Vanity and vexation of Spirit: That all should prove so empty, this vex'd him. And which is strange, though every time a Man's Lust is satisfied, he finds he is deceived; yet (which argues the greatest Cheat and Collusion in the World) a Man's Lust varnisheth the same worn empty Delights over again, sets a new gloss on them, that a Man's Expectation is blown up again as high as ever; and by either the change of the Object, or addition of some new Circumstance, a Man is fool'd to think that now he shall have something he never had yet; as Balaac thought the change of the Place would do such Feats. Thus do our Lusts gull us, and are still as empty, and still we are as much vexed that our Expectation is frustrated. But consider further,

Thirdly; The thing which Lust pitcheth us upon, is but at the best too little for the Soul, a Drop to a Cistern, that which is not Bread; *Isa. 55. 2. Wherefore do ye spend Money for that which is not Bread? and your Labour for that which satisfieth not?* And which argues Lust still to be a worse Cheater, Lust makes the Creature more empty to us than it would be, for it is that blasts them all, and the guilt of it; 'tis that hath made them all Vanity to us; *Rom. 8. 20. For the Creature was made subject to Vanity, not willingly, but by reason of him who hath subjected the same in Hope.* God filled the Creature with Comfort, but he, namely Man, by his Sin and abuse of it, hath subjected it to Vanity; it is the Lust of Man which steals God's Blessing, yea, God himself out of it, who otherwise in the use of it would fill the Soul with good things, but now they are meer Husks, *Luke 15. 16. the Kernel is gone, and that Husk too, the Sin that covers it about, fills it with Bitterness and Curfings, adds some Cross to it or other; so that all now is but a mere Fashion and gaudy Shew; 1 Cor. 7. 31. And they that use this World, as not abusing it: for the Fashion of this World passeth away.* As if the World was gone, and the Case and Shew of it only left; *Hosea 4. 10. Micah 6. 14. Hag. 4. 6. Prov. 23. 5. Wilt thou set thine Eyes upon that which is not? for Riches certainly make themselves Wings, they flee away as an Eagle toward Heaven.* They are there called things which are not, and therefore wilt thou set thine Eyes on them? They are said not to be, in respect of that deceitful Appearance or Gloss which our Fancies cast on them: their Goodness lies in Conceit, which Conceit comes from Lusts: and though Lust makes them really less than else they would be, yet in Opinion it makes them more, and so all proves Deceit. 'Tis common Opinion hath raised the Price of Gold and Silver, and for a while hath turned it up trump, and so it answers all things, as Solomon says, *Eccles. 10. 19.* So look upon the Mart of Learning, 'tis common Opinion in several Ages that raiseth and cries down sometimes one Strain, sometimes another: and accordingly Men have applied their Studies even against their natural Genius and Disposition, to that Learning, not which is in it self most useful and excellent, but which bears the Bell away in the Esteem of Men; therefore that which in one place is in Fashion, is not in another; strong Lines in one, Quotations in another: Yea, hence there is such Variety in the same Men, they leave the pursuit of old Vanities, and start up new; what once they pursued with greediness, now they regard not, because Opinion is the Clerk of the Market: what is one Man's Paradise, is another Man's Hell; what one adores, another tramples upon and scorns, because of variety of Opinions: Which argues that Opinion and Fancy is that which puts the gloss on things; *1 Pet. 1. 24. For all Flesh is as Grass, and all the Glory of Man as the Flower of Grass: the Grass withereth, and the Flower thereof falleth away.* Here worldly things are compared to Grass: and two things are said, here is the Flower of Grass, the Gloss and Beauty of it, and the Grass it self; so there is the Things of the World and the Glory of them, that is, the Goodness substantial which is in the Things, and the Gloss that Man's Lusts put on them as Varnish. Now as the Flower falls away and decays before the Grass, so doth this Varnish, and fall off before the things perish. And when we enjoy

Book VIII enjoy the Things, and thus find them not to answer our Esteem of them, then we are vex'd. And,

*Fourthly*; This Fashion of the World is passing away, 1 Cor. 7. 31. whereas Continuance is also by our Lusts promised, yet the time is but short, which will divers ways appear.

For first, Suppose the Things and our Lusts should continue a like time together, and be of like life and continuance, yet the Time appointed at the utmost is but short, *viz.* the time of this Life: A Man can enjoy the Objects of his Lusts no longer than in his mortal Body, which is a Motive the Apostle useth why they should not therefore be served, Rom. 6. 12. *Let not Sin therefore reign in your mortal Body, that ye should obey it in the Lusts thereof.* The Reign and Dominion of Sin is limited: yea, and Lusts have made the Body thus mortal, hath crazed it, and made it moulder; Rom. 5. 14. *Death reigns by reason of Sin,* and hath no other Title to its Crown but what Sin gives it.

Yea, secondly, This short Time is cut often so much the more short, by how much a Man follows and obeys his Lusts: Eccles. 7. 17. *Be not over-much wicked, for why shouldst thou die before thy time? for wicked Men live not out half their Days.* And Lusts shorten our Days, not only meritoriously, provoking God to do it, to put out the Candle before 'tis half burnt, as Job says, chap. 21. 17. *How oft is the Candle of the Wicked put out? and how oft cometh their Destruction upon them? God distributeth Sorrows in his Anger.* But also Lusts do this efficiently, the abundance of Fuel to feed the Flame of Lusts, choaking and putting out the Candle. Intemperancy, the very Name it self, signifies distempering the Body, and dissolving its Constitution, and so implies destroying a Man's self: And indeed the Throat hath killed more than the Sword.

Thirdly, The Objects are taken away, and do often fail us before we be taken from them, and this also by the Treachery of our Lusts: And this many ways will appear, for,

*1st.* God with-holdeth many things from Men which he would give them, but for their Greediness; therefore James brings in this as a reason why they obtained not, because they were too violent in desiring, James 4. 2. and would consume all on their Lusts: So God always deals with his Children, and often with wicked Men, whom he crosseth in their Desires; Jer. 5. 24, 25. *Neither say they in their Heart, Let us now fear the Lord our God that giveth Rain, both the former and the latter in his Season: he reserveth unto us the appointed Weeks of the Harvest. Your Iniquities have turned away these things, and your Sins have with-holden good things from you.* God thinks much that his good Creatures should be so basely imployed, should feed such filthy Lusts, and that more should be consumed and devoured by them, than would serve twenty of his other poor Creatures. Compare these two Scriptures together, Hag. 1. 6, 9. *Ye have sown much, and bring in little: ye eat, but ye have not enough: ye drink, but ye are not filled with Drink: ye clothe you, but there is none warm: and he that earneth Wages, earneth Wages to put it into a Bag with holes.* *Ye looked for much, and lo it came to little; and when ye brought it home, I did blow upon it: why? saith the Lord of Hosts: Because of mine House that is waste, and ye run every Man unto his own House.* Mal. 3. 9, 10. *Ye are cursed with a Curse: for ye have robbed me, even this whole Nation. Bring ye all the Tithes into the Store-house, that there may be Meat in mine House; and prove me now herewith, saith the Lord of Hosts, if I will not open you the Windows of Heaven, and pour you out a Blessing, that there shall not be room enough to receive it.* You shall find whilst they out of greediness and sparing, and fear of want, would not pay their Tithes, and build the Temple, that therefore God with-held a Blessing; *Ye looked for much,* says God, *and it came to little;* as if he had said, *Ye were too greedy, and therefore I did blow upon it: their only way God tells them, is to bring in their Tithes, and see, saith he, if I pour not out a Blessing.*

2dly. If Men have good things, yet they sacrificing them to their Lusts, God is provoked to take them away; your Lusts make you forfeit your Lease; and provokes God to re-enter; *Hos. 2. 9. I will take away my Corn and my Wine, because they were prepared for Idols,* ver. 8. God thinks much the Creatures should be made Corrivals with him, and adored and loved in his stead; and therefore as he threatneth Idols often, so Mens pleasant things too, as being alike Images of Jealousy, as *Ezek. 24. 25.* which he represented to them, ver. 16. in taking away Ezekiel's Wife, *Behold with a Stroke I will take away from thee the Desire of thine Eyes;* and if they ask thee what these things mean; ver. 25. say to them, *I will take away the Desire of their Eyes, the Joy of their Glory, and that whereupon they set their Minds;* God dealing therein as *Benhadad* threatned to do to *Ahab,* 1 Kings 20. 6. *Yet I will send my Servants unto thee to morrow about this time, and they shall search thine House, and the Houses of thy Servants; and it shall be, that whatsoever is pleasant in thine Eyes, they shall put it in their Hand, and take it away.* If thou hast any thing better than other to part with, which would even kill thee, take heed, God loves to take that away with a Stroke. If any thing bring the Adversaries in, Lusts will do it; *Lam. 1. 10. The Adversary hath spread out his Hand upon all her pleasant things: for she hath seen the Heathen entred into her Sanctuary, whom thou didst command that they should not enter into thy Congregation.* Yea, the Creatures themselves, as wronged and abused, will in the end cast you out; *Levit. 18. 26, 27, 28. Ye shall therefore keep my Statutes and my Judgments, and shall not commit any of these Abominations, neither any of your own Nation, nor any Stranger that sojourneth among you: (For all these Abominations have the Men of the Land done, which were before you, and the Land is defiled.) That the Land spue not you out also, when ye defile it, as it spued out the Nations that were before you. They will spue you out with Loathing and Indignation, that is, provoke God with their Groans, mentioned, Rom. 8. 22. to do it to revenge their Quarrel; as Subjects when they are wronged, cast out the Tyrant, and unhorse him, because he rides them too hard.*

3dly. They do not only provoke God to do it, but even the very Lusts themselves, and the eager Pursuit of them proves the instrumental Cause of the Loss of the Objects they pursue: How many a Man had come to his Journey's End, if he had not ridden too fast, and his Lusts had not spurred him, and he laid the Reins on their Necks? So in the Pursuit of Riches, *Prov. 21. 5. He that hasteth to be rich, cometh to want;* and so *Prov. 28. 22.* for either he entangleth himself in too much, and by labouring to grasp too much, loseth all: or by too much Dearness and Falseness turns away his Customers, which by moderate Gains he might hold and increase; *Light Gains make the Purse heavy:* or runs into some unjust prohibited Course, and so forfeits all to the Law, as *Solomon* says, *Prov. 28. 20. He that makes haste to be rich, shall not be innocent, nor unpunished, and whilst he flies greedily to his Prey as a Bird, he gets a Bullet that kills him, viz. that same flying Roll spoken of, Zech. 5. 1, 2, 3. God's Curse that flies into the Thieves and Oppressors House: Or else he is the rather made a Prey to the Hunters and Nimrods of the World, as those Beasts are the soonest that have the costliest Skins and Furs on their Backs; Prov. 13. 8. The Riches of a Man are the Ransom of his Life;* being taken in a Fault, he is condemned the rather to die, that his Goods may be begged or forfeited; that to be the meaning, the next Words shew, *The Poor hears not the Rebuke,* that is, a meaner Man shall escape. So in the Pursuit of Learning, if some Scholars had been worm'd of that greedy Humour of vain Learning, they might have proved Scholars; but they through too much Reading of Variety of Books have ravelled and fazzel'd their Notions, that they cannot bring out a right end of them, or know not where to begin or end; besides the making their Spirits and Bodies more unapt, and to be as tired Jades, dull'd and not able to hold out. So the ambitious Pursuit of worldly Greatness and Glory, has been their Ruin; many have fallen in the climbing, for venturing higher than the Boughs will bear them, as *Abalom* did; or have been pressed to Death by others in crowding, and have lost their ambitious Aim, in the seeking it; *Prov. 25. 27. It is not good to eat much Honey: so for Men to search their own Glory, is not Glory.*

The

## Book VIII

The Desire of Glory is Baseness, and casts a Spoil upon it when discovered: a proffer'd Ware loseth its Esteem; so Credit affected, like a Shadow it runs away from those that follow it, fall down if you will catch it; *He that humbleth himself, shall be exalted*, Luke 14. 11. *For whosoever exalteth himself, shall be abased: and he that humbleth himself, shall be exalted.* Or else if some Men do attain to some height, yet it proves unseemly for them, and their Parts are not able to manage it, and so it proves their Shame, as *Prov. 3. 35. The Wise shall inherit Glory, but Shame shall be the Promotion of Fools.* So also the greedy and eager devouring of Pleasures is often the means in the Issue and Event, to deprive Men of the things they should have Pleasure in, *Prov. 21. 17. He that loveth Pleasure, shall be a poor Man.* Prodigal Men having much by them, lay all on the Fire's back at once, and so come to a Morsel of Bread: so Idleness also doth, and at last the slothful Man is fain to work for his Living, as the prodigal Son did, and to be glad of Husks. Last of all, God often useth the Lust a Man hath been most indulgent unto, to be his Ruin, his Hang-man and Executioner; so *Abalom's Hair* was to him, and *Dalilah* was so to *Samson*.

Fourthly, If the Objects and we should remain, yet the Lust it self gives us the slip before the thing is gone; *1 John 2. 17. The World passeth away, and the Lusts of it.* Often when the thing remains, and when the Lust or Stomach is gone, the Sweetness is gone, for *nihil interest num non habeas aut non concupiscas*; for it is all one as if we had not the thing, if we do not desire it; the Stomach is the same to Meat, without which the best Meat is fullsome.

For (1.) Often a Man's Mind changeth: for Fancy and Opinion being the Ground of Lust, as a sick Man's Mind alters, so doth a wicked Man's; his Lust, which is his Caterer and his Keeper, with much Cost and Care and Pains, hath procured and dressed such a Dish, which he longingly called for, and e're it comes he hath no Mind to it, but something else. A Man's Lust sends him as a Lackey to purvey such a Pleasure, &c. and when that is obtained, e're he is at his Journey's end, it sends him upon some other Fool's Errand as oft: Yea, and the more curious a Man is to please his Lusts, the more froward wayward and delicate do they grow, and the harder to please; like cockered Children, or Men in Consumptions, when they have spent much time in projecting and building some stately House, or have contrived some Dish on which they might feed, before 'tis half finished, their Delight in it is gone; as soon as the Dish comes on the Table, their Appetite is pall'd. *Solomon's* great Orchards and Buildings, *Eccles. 2.* were in the End no more to him than Woods and Cottages are to others, *Eccles. 2. 4, 5, 11.*

(2.) A little Sickness, or old Age, or a Cross, make our Lusts to vanish, though the Objects remain; Health being the Salt to all Blessings. In old Age *Eccles. 12. 1.* Men come to say, *I have no Pleasure in them*; yea, a little Affliction deadneth a Man's Lusts, as the Tooth-ach vexeth more than the Health of all the Members doth delight. The Affliction of an Hour makes a Man forget all Pleasure, takes a Man's Heart from all, that all avails him nothing; as it did *Haman*, *Esther 5. 11, 12, 13.* Nay if one wayward Lust be crost, (as his was) one Ounce of Sorrow spoils a Sea of Pleasure, for *segnius bona quam mala sentimus*, we have a slower and duller sense of Good than Evil.

Fifthly, In the end when all Objects shall be taken away, then the Lust remains to a Man's Torment, as it will prove so in Hell. *Revel. 18. 14. And the Fruits that thy Soul lusteth after, are departed from thee; and all things which were dainty and goodly, are departed from thee, and thou shalt find them no more at all.* All goodly things are departed, they should seek them, and find them no more at all; then O for a Drop of Water, what would the wretched Man give for it; but a Man shall be kept close Prisoner, and starved to Death, and a worse Death (if Hell were no more) could not be invented.

Sixthly, Now in the sixth Place let us inquire into the Pleasure it self, which Men have in satisfying their Lusts; and we shall find that Men are infinitely cheated and deceived in it, which will many ways evidently appear.

For 1. Lust pitcheth us upon taking pleasure in things the Soul was never made for, in things which are unnatural to it, not only in unnatural Unclean-ness, spoken of *Rom. 1. 26, 27.* but in Revenge, in the hurt of others, in disgracing, oppressing others, and building our selves up on other Mens Ruins: wherein the Pleasure therefore cannot be great, because these are Objects not made for it, and is as if a Man should find sweetness in his own Dung, eat Man's Flesh, or (as in some Diseases) eat Ashes and Clay, &c. For all Pleasure ariseth from Suitableness, and Suitableness ariseth from God's fitting things at the first; those naturally and most fully delight the Soul, as that Meat the Palate, which naturally was made for it. Now the Pleasures of Unrighteous-ness the Soul was not made for, therefore they are against the original Genius of it, they are nothing but a wresting and a forcing and wringing it the wrong way; and all distorted Motions have more Pain than Pleasure to accompany them: and therefore when a Man sins, his Soul is put out of Joint, *Gal. 6. 1.* Brethren, if a Man be overtaken in a Fault, ye which are spiritual, restore such an one in the spirit of Meekness; considering thy self, lest thou also be tempted. *καταρτίστητε*, the word is, set him right again.

But 2. suppose it carries us on to take pleasure in those things that were made to perfect the Soul, as Learning, Knowledg, and which refresh the Body, as the lawful Comforts of this Life; yet Lust hath made these less pleasant to us: for Original Sin and Lust is a Disease, a Sickness and a Distemper in the Soul, as may seem to be the meaning of *Solomon*, where giving a reason of that Sorrow and Vexation of Men in enjoying outward things, says he, *Eccles. 5. 17.* He eats in Darkness all his days, and hath much Sorrow with his Sickness. Men are not bodily sick all their days, but their Minds are, and so they have much Sorrow in the use of all, by reason of the Sickness and Distemper of their Affections; for indeed, *vivere est egrotari*, to live in our sinful State, is to be always sick: and therefore Christ must come with healing in his Wings, *Mal. 2. 2.* when Grace is renewed, which is the Health of the Soul. And that 'tis Sickness, is evident from the burning Distemper, and violent Aguish-Fits of Longings we are cast into, as *Rachel* was, when she impatiently said, *Gen. 30. 1.* Give me Children, or else I die. 'Tis evident from that Thirstiness and calling continually for Drink, as *Deut. 29. 19.* that tossing from one side of the Bed to another, that is, changing our Stations, and Conditions, and Objects, and so thinking to ease our selves, but not to cure our selves. Now if it be so, then the Pleasure is fulsome, and unnatural also, by reason of our vitiated Palat, a sick Sweetness; and therefore we think all Beer bitter to us, that is, no Creature can long please us: whereas, were our Souls in Health, all Comforts would be sweet and comfortable; and if a Man had experience of a Month's Health, he would find them so. But being led by Lusts, falling into a Fever, and also because the Disease is fed, not the Man, who consumes more and more, is weakened and effeminated; for his restless endeavours to gratify his Lusts, *mol- tiem & debilitatem inducunt*, suck out the Vigour of that Spirit which should sustain Infirmities: So that we are unapt to bear Crosses, are more unuseful to others, and weak to help our selves.

3. If we examine the Conception, the Birth and bringing up of all our Plea- sures in sinning, we shall find that they are begotten, brought forth, trained up in Sorrow; and that this is much more than the Pleasure.

(1.) Because unless there be some difficulty in attaining that we desire, we take little care for a thing; the more we are restrained by Blocks in our way, by checks of Conscience before, (all which are painful to overcome) the more eager are we; and therefore stolen Meat is sweet, *Prov. 9. 17.* *Quod licet in- terdictum est, quod non licet acrius urit*; What is allowed us, is ingratelful; what is prohibited, more violently inflames us: and the Difficulty sets a Price upon the Sin.

(2.) Sorrow is the Womb in, and the Matter of which all our Pleasures in sin are begotten; Pain is the Sulphur of this Blaze, the Sauce to this Sweet; the very Desire, till satisfied, is a restless Torture, 'tis but as the throbbing of a Boil, or the Pain of the Itch, which all Men account a Misery; and satisfy- ing is but the breaking of the Boil, 'tis rather Ease than Pleasure: so the



Book VIII

Stoicks defined it to be *Indolence*, and that that was the utmost Happiness Man could attain to: it is only putting the Arm out of Bed to cool a little. And that this Desire is a Torture, is evident by *Amnon*, who was lean from day to day, from the desire he had to *Tamar*, 2 *Sam.* 13. 2, 4. and by *Ahab* who was sick for *Naboth's* Vineyard, 1 *Kings* 21. 4. And therefore yielding to a Lust, is rather the quitting our selves of the Torment of such a Desire which is importunate, than any sweetness of Enjoyment: as the unjust Judg yielded to the Widow, to discharge himself of an importunate Suitor. And without strong Desire, no Pleasure is found; for this is in proportion according to the Desire. To whom is Meat sweet, but to him that is pained with Hunger? *efficitur* loathsom: so as all Satisfaction of Lust, is but a Remedy for Pain, a privative Pleasure rather than positive. And therefore our Lusts put us to a great deal of pains to please them, not suffering Men to sleep unless they have done Mischief; *Hab.* 2. 13. *Behold, is it not of the Lord of Hosts, that the People shall labour in the very Fire, and the People shall weary themselves for very Vanity.* Men weary themselves for Vanity, and take pains to do wickedly, whether in gathering Riches, eating the Bread of Carefulness, &c. or in aspiring after Glory and a Name; *Magnus labor magna custodia fame*, it is a great labour to preserve a great Reputation. Credit is a costly Building, which costs much the rearing, and much the keeping in repair: Or in Pleasures, Men tire themselves; the Adulterer watcheth for the Twilight; Men sit up late at Cards and Dice. Thus Men are set to gather Straw, as the *Israelites* by the *Egyptians* with much care, as Fuel and Provision for their Lusts.

(3.) The pleasure in enjoying them, is but the encreasing the Desire, which you saw before was a Torture; and so as a Man in satisfying them, makes himself more Pain, more Work; his going of one Errand to please a Lust, occasioneth his being sent again, and still he is but the more weary: As drinking a Dropsy, though it seem to ease, yet it makes the Thirst more; and so the Man's Vexation is more by the gratification of his sinful Desires, he adds fuel to the Fire; and all his Pleasures are Baits, not Meat, that do not feed the Man, but the Desires; and the yielding to them, encourageth them to be more boldly importunate.

And yet 4. These Pleasures are but momentary, and die between our Teeth or slip like Shadows from between our Hands whilst we endeavour to grasp them; they are but a blaze of Straw, crackling of Thorns, *Eccles.* 7. 6. none of them are so long as one Fit of an Ague; if any of them are quick and lively, yet they perish in the very using; yea, and so small are they, as that the painful Desire was more contentment to the Man than the Fruition, the waiting time more delightful than the enjoying; for then the Heart was fed with pleasing hopes of possessing some great Good.

And 5. They leave the Heart full of Sorrows, like sweet-singing Birds which Men endeavouring to catch, thrusting in their Hands on a sudden, are left in the midst of Thorns, and the Bird is flown and gone: Riches have Wings, and have Pleasures: *Prov.* 14. 13. Even in Laughter the Heart is sorrowful, and the End is Heaviness; *Extrema gaudii luctus occupat*, Mourning still succeeds Joy; and that appears many ways.

1<sup>st</sup>. Because the Soul is left empty by them, the Lust is satisfied, and the Soul gets nothing, is not bettered by it, but is consumed and weakned rather; the Disease is fed, and not the Man; as no sick Man is nourished by all the Meat he takes; the Soul is starved, the Lust is only nourish'd. In the Parable of the Prodigal, the Swine, (that is his Lusts) eat up all the Husks, he could not get so much as them. Thus they say the Devil eats all the Witches Food, when he feasts them. In a word, all the Satisfaction is but taking down Wind into the Body, *Hosea* 12. 1. *Ephraim* feeds on the Wind, and *Israel* is a wild Ass that snuffs up the Wind, the desire of her Heart, *Jer.* 2. 24. And this Emptiness vexeth, *Eccles.* 5. 16. *And this also is a sore Evil, that in all Points as he can so shall he go: and what profit hath he that laboureth for the Wind?* This is a foolish thing to labour for the Wind; and therefore the Soul goes still bleating up and down, lowing for Fodder, as starved as ever, like *Pharaoh's* lean Kine.

2<sup>dly</sup>. Because the Lust it self, and the Soul find a Burthensomness and  
Lust

Loathsomness in the End. It is not Emptiness only, but Fulsomness; for tho a Man is not nourish'd by them, and so satisfied, yet he is cloyed and dauled with them; and then loathing comes, which is joined with Sorrow; *Prov.* 27. 7. A full Stomach loaths the Honey-comb; and so *Amnon* did loath *Tamar* when enjoyed; *Præsentium tædio laboramus*; the Object, when present, becomes a Burthen, and oppresseth Nature; for Lust carries us to Excess, and Excess is loathsom.

3dly. Because a Man can never satisfy one Lust, but he must displease another. Prodigality and Luxury bring forth Shame and Poverty with it, at the same time that it brings forth Pleasure, or at least so as to take it by the heel. As in ministring Physick to cool the Liver, they spoil the Stomach, &c. so a Man in laying up for one Lust, starves another; in heaping up Riches, he defrauds his Soul of Pleasure; *Eccles.* 4. 8. — *Yet is there no end of all his Labour, neither is his Eye satisfied with Riches, neither saith he, For whom do I labour, and bereave my Soul of Good? This is also Vanity, yea, it is a sore Travel.* This is a sore Evil, to go with an empty Belly to fill their Chests: as a Man displeaseth one dear Friend to pleasure another; and if he sits down, he displeaseth both: for every Object a Man is conversant about, every Lust comes about it like so many Swine to the Trough, and all put their Mouths in, and as some are pleased, so some are displeased: so as *James* 4. 1, 2, 3. they are said to war in our Members one against another, to interrupt the free enjoying one of another; and all fighting against the Soul that stands in the midst, and receives all the Blows, *1 Pet.* 2. 11. and is pierced through with many Sorrows, *1 Tim.* 6. 9.

4thly. There is much Sorrow mingled with them, because what we affect and desire, and do enjoy, we take care to keep, have perplexing fear of losing them, and grieve answerably if we do lose them; so as Riches, Honours, Pleasures increase, Sorrows increase, for all these Affections have Pain joined to them; *Eccles.* 5. 11. *When Goods increase, they are increased that eat them; and what good is there to the Owners thereof, saving the beholding of them with their eyes?* When Riches increase, they will not suffer a Man to sleep, as many Clothes will not. *Nabal's* Heart died for fear of losing what he so loved; when the Storm of *David's* Anger was over, and the Danger past, and when *Nabal* was got safe over the dangerous Bridg, yet the Conceit kill'd him. When the Heart is rooted in any thing it delights in, the loss of it tears out a piece of the Heart: therefore, *Job* 20. 15. God is said to tear and rake Riches out of a covetous Man's Belly. *David* would have died rather than have lost his *Absalom*, so inordinate was his Grief, because his Love was so. Thus in regard of the things we desire and lust for, we are like Children that are fond of a Man, and cry if he but seem to stir; and then when that is gone we are most affected with, we are vexed more, than ever we were pleased by the possession of it, and cry, We are undone! *Stultus quod perdidit amat*: we are as a Fool, who then begins to prize a thing, when he hath lost it.

5thly. Because there is a Sting left behind, the Sting of Conscience; therefore the Gratification of our Lufts hath more Pain than Pleasure in it, it bites as a Cockatrice; *Prov.* 23. 31, 32. *Look not thou upon the Wine when it is red, when it giveth his Colour in the Cup, when it moveth it self aright: At the last it biteth like a Serpent, and stingeth like an Adder.* It is a Dart that strikes through the Liver, that wounds the Soul; and though the Wound is not felt in hot blood, whilst the Man is in eager pursuit of his Lust, yet at Night when he is cooled, then these Wounds will ake and throb, and make him subject to the fear of Death all his Life-time: the Sin will beat him at Night, notwithstanding all his pains to commit it, as the Task-masters did the *Israelites*. Though Men kindle Blazes of Pleasures, which yet are but Sparks, and walk in the Comfort of them a-while, yet they lie down in Sorrow, *Isa.* 50. 11. and in Hell, so much Torment there will be, in proportion to the Pleasure which Men have had in Sin: *James* 5. 1. *Go to now ye rich Men, weep and howl for your Miseries that shall come upon you.* *Rev.* 18. 7, 8. *How much she hath glorified her self, and lived deliciously, so much Torment and Sorrow give her: for she saith in her Heart, I sit a Queen, and am no Widow, and shall see no Sorrow: therefore shall her Plagues come in one day, Death, and Mourning, and Famine;*

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*and she shall be utterly burnt with Fire; for strong is the Lord God who judgeth her. Hear, and seriously consider this, you who have lived in Pleasure, and nourish'd your selves deliciously with sinful Delights. Yea, and those things which have been the Instruments of your Lusts, shall most be punished; as Dives his Tongue, which was the Conduit-Pipe of his Pleasure, was now the Vessel of his Pain.*

A N

## Unregenerate Man's Guiltiness

B E F O R E

G O D

In Respect of SIN and PUNISHMENT.

B O O K IX.

Wisdom in the hidden Part, or practical Wisdom concerning Original Sin, founded on *David's Example and Practice, Psal. 51. 6.* That this Sin is Matter of Repentance as well as our actual Sins, and how we are to be humbled for it, and to repent of it.

P S A L. li. 6.

*Behold, thou desirest Truth in the inward Parts; and in the hidden Part thou shalt make me to know Wisdom.*

C H A P. I.

*The Errors of the Papists, denying Original Sin to be the Object of Repentance. The Opinions of Bonaventure, Estius, Suarez and Bellarmine, propos'd and refuted.*

**E**Very Truth in our Religion hath an *ὑπεραξίς*, an *Usefulness* in it: The Doctrine of Original Sin in both parts of it, (*the Guilt of Adam's Fact, and the Corruption inherent*) is an eminent Truth, (which our Christianity cannot want) and therefore ought to have, and is fitted to have an *ἐργασία*, an *Operation* upon the Heart of every Christian, answerable to the Weight and Moment of the *Truth*; and therefore is not to lie by us as if it were a mere Speculation. And whatever Dispositions of Heart others may have handled, as required of Christians towards God about it; I shall single out this of *Humiliation, Contrition,*  
or

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or *Brokenness of Heart* for it. For if it be *Sin*, and *our Sin*, (*proprium Peccatum*, tho not *propria Operationis*) tho not of our own committing or operation, and whereof yet the Guilt ariseth unto us; we may be sure that a serious *Humiliation* and Submission of Soul is requisite for it; for *Humiliation* and *Sin* are Relatives in their Kind, even as *Faith* and *Christ* are: and so far as it is *Sin* and *our Sin*, it is meet we be humbled for it.

To evince all which, you have here *David's* Practice and Example set afore you in this Treatise; and e're I come to the clearing thereof, I do by way of Preface give the Reader a brief Scheme of those practical Errors, and not so much about the Doctrine of Original Sin it self, which Men, professing themselves Divines, have uttered about *the Exercise of Repentance* for it, and if any, what it should be. Among many it hath been made a set and solemn Question, *Whether any Repentance* and Humiliation at all is required of Christians for Original Sin, (whether it be the Guilt of *Adam's* first Act of Sin, or the Corruption): and at best, the most allow so slight a *Displicency* for it, (for so they mince it) as truly 'tis scarce worth the owning by God. I shall spread their Opinions before you: for 'tis no small Advantage towards the understanding the Truth, to have a view of the Errors about it, or fallings short of the Truth, and that in their several Sizes and Proportions lesser and greater: It makes us both value the Truth the more, and better discern it when we perceive where Truth and Errors part.

First; Not to insist on the *Socinians* Doctrine and Practice, who wholly and utterly deny this Sin in us in any part of it; and therefore no wonder if they put it not into their Confessions, and teach Men not to do so.

Secondly; As for the *Arminians*, they (the old ones I am sure did) acknowledg the Imputation of *Adam's* Act to be our Sin, but the Corruption inherent to be only a Punishment of that Sin, and so not a Sin distinctly considered: but withal, they teach that all that accrues to us, as Sin in it, is so taken away by Christ the second *Adam*, and so universally, even to Heathens, as well as those that are baptized among Christians, as that they are all quitted of that Sin, (when of no other without Repentance;) but this they say, whether Men repent or not, it shall never be laid unto Mens Charge; so as we need not trouble our selves more about it.

Thirdly; As for the *Papists*, they grant the Imputation of *Adam's* Act as of a Sin, and also *original Corruption inherent* to have been a Sin afore Baptism, and so to all unbaptized; but affirm withal, that Baptism is appointed to take away all the Sinfulness or Guilt that may redound from either Act or Corruption: and what is left of inherent Corruption after Baptism, is not a Sin in them, or to them, but a *Weakness*, a *physical Corruption*; as a Disease or any other Infirmity in Nature, but not a moral Evil. And then for *actual Sins* after Baptism, they have set up that Invention of *Penance* (as they call it) or *Repentance*, to be a *Sacrament*, for the forgiveness of *actual Sins*; the Mystery whereof is to necessitate all Men to a *Confession unto*, and *Absolution* by a Priest for such Sins; as *Baptism* is a *Sacrament* for the taking away *Original Sin*. So that this of *Penance*, &c. is God's Ordinance (they say) for taking away the Guilt of *actual Sins* only of a Man's own committing: And so by this Doctrine they do quit those that are baptized, and their Consciences wholly of *Original Sin* (as a Sin). And thus they think themselves compleat Christians, and to have a full Provision made for both, as to the Forgiveness both of *original* and *actual* Sin; what between the one Remedy of Baptism, and the other of Repentance. And they are so intent upon magnifying *this*, their *sacramental Repentance* for Mens own *actual Sins*, that they load not Mens Consciences at all with *Repentance* or *Humiliation* for Original Sin, as having been sufficiently removed by Baptism: they put over *this Sin* wholly unto *that*; so as that comes not within the compass of any *Confession* that is to be made either to a Priest for *Absolution*, nor of a *Repentance before God*; and this is a great Mystery of their Religion.

*Bonaventure*\*, the best of all the antient Schoolmen, yet speaks leanly and flaccidly as to this Point; his Determinations are,

I. That all Men grown up are not bound to a *Detestation* and Repentance for this Corruption; because, says he, *all Men do not know they have such Corruption in them*, and so are not obliged to any Act, no not of *Detestation*; so he speaks about

\* Lib. 4. Cent. distinct. 16. p. 2. quest. 1. Specialiter quantum ad adultos qui se habere nesciunt, & quantum ad hos non oportet quod aliquis actus detestationis adveniat.

Chap. I.

Quantum ad tales qui sciunt congruum est quod displiceat non in speciali sed in generali, sed non est necessarium. *And after that, Quod non tenetur se affligere. Bonavent. ibi i. Aquinas lib. 4. Sent. distict. 15. S. 6.*

Tho. Aquinas 1. 2. par. 9. q. 2. 84. art. 2. ad tertium.

In tertiam par. 4. disp. 2. Sect. 1. de objecto materiali, Tom. 14. Oper.

Negat esse necessarium, ac merito, quia nullum latum est de eo præceptum, nec dari oportuit, quia sicut unius Adæ voluntate commissum est, ita unius Christi voluntate pro illo satisfactum est: & sicut generatione naturali contrahitur, ita etiam per regenerationem in Christo deletur. *Suarez ibid. Originale peccatum etiam si (crem*

about it. A good Church it is in the mean time, that so crieth up the Efficacy of Baptism, to take it so generally away, as it judgeth that the Priest needs not instruct their Penitents grown up of the Evil of this Sin.

2. For them that are grown up and *know it*, he says, (1.) *It is meet indeed and fit that this Sin should displease them*, that they should have a *Displacency*, not a *Contrition* or *Brokenness of Heart* for it: for afterwards it follows, that he *is not bound to afflict himself for it*. And (2.) That *Displacency* neither is but only *congruous*, not *necessary*. (3.) That it be done but *in the general*, (as it is common with all others of Mankind, or in the lump and gross with all other Sins) *but not in special*, as his own particular Condition.

Only I confess *Estius* corrects him, for it is so small Allowance out of *Aquinas*, as being too short, and says, *debet haberi*, that a *Man ought to have it*; and yet how he corrects himself in this afterwards, I shall shew.

And for *Aquinas* himself, he restrains Repentance *proprie & principaliter*, properly and principally, unto *mortal Sin* committed by a Man's self, as the Object of it: but as to *Original Sin* his words are, *Repentance is neither [principally] appointed for it, because the Sacrament of Penance is not ordained for it, but Baptism rather: nor [properly], because it was not committed by our own VVills, &c.* And yet take Repentance largely (says he) for any kind of Detestation of a thing past, so it may be termed Repentance for Original Sin. Thus he limits it unto an Act of Detestation only, and that but such as amounts to [an any kind of Detestation of a thing past, which is amiss] which is as little as may be, and at best but as much as nothing for it, and that for the present, unless *Humiliation*, inherent Corruption dwelling in us, be performed also by us.

*Suarez*, one of our acutest new Schoolmen, says, 1. *Non videtur esse apta materia virtutis pœnitentia, That Original Sin seems not fit Matter or Object for the Vertue of Repentance*. So that it is not for that *Grace* so much as to be convertant or exercised about it, but as for their *Sacrament of Penance* or *Repentance*: This Sin *nullo modo pertinet ad materiam illius Sacramenti, it doth no way belong to the Matter of that Sacrament*; and therefore *Contrition* for it is not required at all of these *Penitents* afore their *Absolution*.

And the most I can get of him is, 2. That if we consider this Vertue of Repentance, as it is a mere simple Affection, and a piece of Justice which we owe to God, as Original Sin is a State of Injustice to God; and so consider'd, we may have such a kind of Repentance for it. And so far he bountifully grants; *Hoc modo non est inconueniens objectum ejus ampliari etiam ad originale*: so taken, it is **NOT INCONVENIENT** (forsooth) to extend it to Original Sin as its Object.

And again, 3. *Possumus dolere eò quòd humanum genus in primo parente Deum offenderit; VVe may be grieved that Mankind did offend God in their first Parent*: which is all one with *Bonaventure's [in generali]* that in general we may exercise a *Displacency* about it, but not *in special*, that is, particularly for our own Persons, which yet we are to do, and lay it to Heart, as if none else had been guilty of it with us.

And 4. In his Close he adds of *that* also, that this may be done by considering it *speculatively*, so as thereby to express an *Affection* to God.

But 5. Afterwards he professedly says, *There is no Commandment given us either to mourn for it, or be displeas'd thus at it*, (for of those two Acts he had spoken afore.) Nay, he adds, *nec dari oportuit*, nor ought any such Command to have been given.

And 6. He gives this professed Reason, *Because as that Sin was committed but by the VVill of that one Man Adam, so it was satisfied for by the VVill (or willing Obedience) of Christ alone: and as by Generation natural it is contracted by us, so also by Regeneration in Christ (which with them is done once for all in Baptism, unto all baptized) it is blotted out*: and so (as we use to say) it *lightly comes, and it as lightly goes*: and thus they pass it over and *wrap it up*.

generatione naturali contrahitur, ita etiam per regenerationem in Christo deletur. *Suarez ibid. Originale peccatum etiam si (crem speculativè considerando) possit esse materia seu objectum alicujus odii pertinentis ad pœnitentiam, &c.*

## Book IX.

Nihilominus non esse materiam necessariam, neque praevalentem loquendo moraliter utilem ad corrigendos & emendandos mores, qui sunt proprii fines virtutis Poenitentiae. Suarez ibidem.

Augustinus docet corripendam esse in homine originem damnabilem; non quia eam quisque sibi fecit, neque quia in ea natus est, aut eam habet, nisi forte culpabiliter gratiam regenerationis distulerit, &c. Estius ibid. lib. 4. Sent. distinct. 15. §. 6. ad finem.

Nay 7. He concludes, *Nihilominus, &c.* That notwithstanding all those liberal Grants he had made about it, of *Displacency, &c.* (which you have now heard) yet it is not a *necessary Matter* or Ground of any such Acts, nor to speak *PRACTICALLY* (says he) is it an *USEFUL Matter* (of Repentance) to correct *Mens Manners, which are the proper Ends* of Repentance. Thus he. So as in fine they plainly lay aside all kind of Repentance about it, as *of no use at all*, in the Exercises thereof.

And as for *Estius*, for all his *debet haberi*, he notwithstanding in his Close about it, comes off thus, ---in answer to an Objection made out of *Austin*, that *that damnable Original Sin* is to be laid to heart, amended and corrected in a Man; *Not* (says *Estius*) *either because every Man did it for himself, nor because HE WAS BORN IN IT*, or that *he hath it* (in him), nor unless the case happen to be that a Man sinfully delays the Grace of Regeneration, and wilfully remains in Corruption, and will not be freed from it by Regeneration: And so to do, is the Sin of a Man's own Will, which is severely to be repented of. So that indeed *Estius* puts all upon this; In case a Man delays Repentance, and will not be freed by it from that State of Corruption, so indeed he is to repent, and for so doing, for that is always a Sin of his own Will; but still so as take original Corruption simply, and as inherent in him, he flatly affirms he is not bound to repent or be afflicted for it, *either because he was born in it, or BECAUSE HE HATH IT*, that is, that 'tis in him.

O how slightly, slenderly, leanly and dilutely do these Men speak of, and pass over one of the greatest Matters, and of the greatest Concernment to Mankind that ever was in the World! Brethren, love and value your Religion. Let us take part rather with *Paul*, who in the Conclusion of his Discourse about that Corruption, (which they after Baptism deny to be a Sin) we find to have been so infinitely press'd at the sense of it, that he cries out, *O miserable Man that I am! who shall deliver me? &c.* And the Misery he there intends and complains of, is the above-mentioned sinful Sin, as that which all along from *ver. 14.* in that Chapter he had so bitterly complained of; and yet *Paul* had been baptized many years afore he writ this Epistle. And if any say, he speaks in the Person of an unregenerate Man, we know that Multitudes remain such after their being baptized. Fall down likewise let us here with *David*, who long after his Circumcision (which our Baptism succeeds) thus bewail'd the Corruption of his Nature; and bitterly lament and humble our selves for this Sin, as we shall see that here he did,---with an *Ecce, a Behold* upon it; *Behold, I was shapen in Iniquity, and in Sin did my Mother conceive me.*

And truly the greatest Grounds I can find in *Suarez* or *Bellarmino*, or any of them, is, first, That the Object of Repentance properly is *Actus proprius, an Act done by a Man's self*; and that in rigour Repentance is only *Retractatio facti prateriti*, the recalling with Sorrow and Grief a Fact that is past, which must be supposed a Man's own: *Poenitet & facto torqueor ipse meo.* Whereas (say they) neither of these two parts of Original Sin are committed or contracted by a Man's own Will, and so come not under the case of Repentance. And, secondly, That there is not, nor can be any *morsus Conscientiae*, Sting or Sense of Conscience for this Sin, such as for our own actual Sins. One of these so expresseth himself, *Nemo in se reperit morsum Conscientiae propter hoc peccatum; no Man finds in himself any Sting of Conscience for this Sin. Ego nunquam sensi, &c.* I never felt any, says he, &c.

As for Refutation of these Opinions I shall say little. *David's* Practice, and what follows in the Treatise it self, will be sufficient for this: yet I shall premise here some few things thereto.

First, I would bring both Papists and those others unto *Acts 2. 37, 38.* Now when they heard this, they were pricked in their Heart, and said unto Peter, and to the rest of the Apostles, Men and Brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the Name of Jesus Christ, for the remission of Sins, and ye shall receive the Gift of the Holy Ghost. Here we find those Christian Converts newly stricken with the sense of Sin, and as yet unbaptized; and to the end they might be baptized by the Apostles, are exhort-

ed to repent of their Sins; *Repent, and be baptized for the remission of Sins.* Now I would demand whether or no they were not herein exhorted to repent of every sort of Sin that was to be forgiven them, and the Forgiveness whereof was to be sealed up by Baptism? and so, whether they were not here commanded to repent *in common* of their *Original Sin*, as well as of their Actual, in order to that sealing up of Forgiveness of one as well as of the other?

And from thence my Argument lies thus;

That all those Sins, the Forgiveness of which, Baptism upon Repentance was the Seal, *of all those Sins* (that is, indefinitely, of any sort or particular of them) they were to repent in order to that Forgiveness. But these original Sins (if Sins either of them) were Sins, whereof Baptism upon Repentance was the Seal of their Forgiveness, as well as of their own actual. *Ergo.*

The Proof hereof lies upon this, That these things are made of like Extent by the Apostle. 1. Sins to be repented of in order to Forgiveness, &c. 2. *Forgiveness* of those Sins upon Repentance. 3. Baptism sealing up that Forgiveness on Repentance.—There is no sort of Sin that was to be forgiven, but is alike indefinitely exhorted to be repented of, and Baptism to be administered to seal up the Forgiveness thereof: for this Exhortation is general, or at least indefinite, and reacheth to all sorts of Sins that are to be forgiven. And who shall make the exception or difference, that some Sins need not be repented of in order to Forgiveness, but others must, since the Apostle makes none? In like manner, when Christ, preaching the Gospel, exhorted to *repent and believe*, surely his Intendment was, that our *Repentance* for Sins should be as extensive as our Faith for the Forgiveness of them. If therefore we are to exercise Acts of Faith for the Forgiveness of all or any, then Acts of Repentance also: Who shall distinguish where God and Christ do not?

If any say, It is not requisite that every Sin that is to be forgiven should particularly be repented of: The Answer is, True, if it be understood upon this Ground, or with this Caution, that a Penitent cannot *de facto* know or recal every particular Sin of his through Weakness; yet so as yet the Duty lies upon all, or any, indefinitely one as well as another, especially any one sort of Sin as well as another, (about which the Question is) and so as still every one Sin is capable of a true Repentance as well as another; so as it must not be said of any, that he needs not repent of such or such, that yet are acknowledged Sins, and for which Forgiveness is necessary.

And this Argument from *Acts 2.* comes the more home unto the Papists; for, according to their Doctrine, Baptism is principally intended and ordained for the Forgiveness of Original Sin, and the taking of it away as a Sin: So say they. And therefore say I, the Apostle, according to the Rule of Adequation, must be supposed to exhort these Men, now grown up to riper Years, to the Repentance of this Sin, in order to their being baptized, above any other.

Nor will the Instance of Infants, that they are not bound to repent of this Sin in order to Forgiveness at Baptism, and yet have it forgiven, obstruct this; for these Converts were *Adulti*, Men grown up and come to knowledg: and this Rule in *Acts 2.* was given principally for what concerned them, and such as they, *viz.* Men of riper Years when baptized: And so such were and are obliged to repent of it.

If it be farther said, That however their Original Sin being upon Baptism forgiven them, and that Forgiveness sealed up thereby once for all, that therefore these Men were not obliged any more to repent of that Sin being so sealed up and forgiven; and therefore not we, seeing it was done away once for all when we were baptized Infants.

The Reply is, That their actual Sins committed afore their Repentance and Baptism, were then forgiven as well as their original, and the Forgiveness of them sealed up as well as this of original: and surely they will not affirm that these Converts were not obliged, nor needed any more at all to repent of their actual Sins after that Forgiveness at Baptism, especially if they look a Verse or two back, and consider that *crucifying of Christ* was one of the Sins they are there exhorted to repent of, and were prick'd in their Hearts in order unto Forgiveness. And will they say, they needed not to repent of that Sin, because for-



given at Baptism, whenas *St. Paul*, that had that Sin forgiven at his Baptism, yet cries out bitterly, *I was a Persecutor and Injurious*, long after his Baptism.

*Secondly*, A second Answer is, That both others, and the Papists, do in these Assertions bring up the highest Antinomianism, and proclaim themselves as much such as any are in the World: for these Assertions are founded upon this Supposition, That if a Sin be once forgiven by God, we need no more repent of it, or lay it to heart. The Papists Doctrine holds all Men in suspense about the Forgiveness of actual Sins, but peremptorily teacheth that this original Sin is forgiven for ever,—and pretend to have the Assurance thereof, when not of the Forgiveness of the other; and from hence exact not a Repentance for this in Persons baptized: so that look wherein they judge an absolute Forgiveness to be, therein they are as perfect Antinomians as any. And what reason of difference can be given, why Original Sin, once forgiven, should never more be humbled for, but actual Sins must; and why the Absolution of a Priest in their Penance should not absolve them from actual Sins (Penance being to them God's Ordinance) as effectually, as the other Ordinance, Baptism, doth from original?

Rom. 5.

Besides, is not this unkind and disingenuous, whether in Papists or whomsoever, that this Sin forgiven by God, and remembered by him no more, should therefore be forgotten by us? Shall a Man run away with the Forgiveness, and pass it over thus, so as not to concern himself about the Sin forgiven any more? Shall not *this Sin* (if it be a Sin, as they confess) *abound in our sense* and apprehensions, to the end that the *Grace* of Forgiveness *may abound much more*? Which *Grace* (if this Sin, according to the proportion of Sin in it, be not laid to Heart) is utterly lost, deeming it, but as we do, a common Pardon of course, of which there would be Forgiveness whether we repent or no. However, it should have a due regard from us, when we repent of other Sins, tho' pardoned, to humble our selves for that also, it being proper unto us, that is, every one of us who are personally guilty of it, as if none other had been guilty of it with us. Assurance of Forgiveness quits us not, nor dischargeth us of confessing and humbling our selves: We are to humble our selves the more, because pardoned: so *Ezek. 16. 63. That thou mayst remember, and be confounded, and never open thy Mouth any more, because of thy Shame, when I am pacified toward thee for all that thou hast done, saith the Lord God.* And though here the Prophet mentions only what we have *done*, yet there is the same reason of what *we are* or *have been*, or of what may be counted Sin, and for which God is pacified towards us too, as well as any other Sin; there is every way the same reason for both. We are to put our Mouths in the Dust for ever for all Sins for which God is pacified, especially when we feel the *Venom* of a Sin, (as in this Case it is) like a Cup of Poison drunk by us, still working in our Bowels, and continuing so to do, until Death, which it brought into the World, fetcheth us out.

These things I have cast rather into a Preface, than to insert them into the Body of the Discourse it self, (though there they might have had a fit Place) because I aim at the benefit of the common sort of Christians, whom such a Narrative of others Opinions do often deter and divert from reading any farther.

I should likewise here answer those forementioned *Grounds* why they deny Original Sin to be fit Matter of Repentance, which *Bellarmino* also manifestly affirms, namely, 1. Because Repentance is properly only of an Act done by a Man's self. And 2. Because there is not, nor can be any *morfus Conscientie*, (so say they.) But because the Answers to these are more proper Ingredients into the very Practice and Exercise of our Souls about it, I have remanded them to a due Place in the Discourse it self.

C H A P. II.

*The Exposition of the Text proved: That David expresseth Humiliation and Repentance for his Original Sin, and that he humbles himself in the sense of his Guilt by the Imputation of Adam's first Sin, and of the Sinfulness of his own Nature.*

P S A L. li. 5, 6.

*Behold, I was BROUGHT FORTH in Iniquity; and in Sin did my Mother CONCEIVE me.*

*Behold, thou desirest Truth in the inward Parts: and in the hidden Part thou hast made me to know Wisdom.*

**M**Y intended Subject is the *Demeanour* and Exercise of an humbled penitent Soul in point of *Original Sin* towards God: It is not the Doctrine of Original Sin, (of which I have already discoursed) but what *Humiliation* and Repentance the Soul, convinced of it, is to put forth about it. And truly it is an useful Point of *Practice* as any other, and conducing greatly to glorify God, which yet is much out of use, I fear, in the private Intercourses of Christians between God and their own Souls, which therefore I shall endeavour to revive in your Spirits.

My Ground and Warrant for this, is *David's* Frame and Exercise of Spirit here in these two Verses; this being the most proper Scope of them, and this the eminent Penitential Psalm of all the other seven, in the common repute of Antiquity, and wherein *David* as a Penitent, upon occasion of this Murder and Adultery, and other gross actual Sins, humbles himself deeply for this his Original Sin as the Cause and Spring of all: and therefore I do found the treating hereof upon this his Practice. And that I may with more advantage urge and direct you in and to this Exercise of Spirit and Soul about it, and lay a sure and proper Foundation for my whole Discourse, concerning this *the Practical Part*, (as I stile it) I shall in the first place open the Words, and *David's* Heart as it lies inclosed in them; the Sum of which I reduce unto two principal Heads, to which I add a third.

- I. *David's* Confession of this Sin, or *David's* Brokenness of Heart for it: by opening which I shall clear that the Scope and Intention of his Soul was deeply to humble himself for this Sin, &c.
- II. *David's* own Reflection upon God's working this in him, and having discovered and set upon his Soul *this Sin*; he blessing God highly for this in the close of that his Confession in those words, *ver. 6. And in the hidden Part thou hast made me to know Wisdom.*
- III. There is a third Head serving to open the Words, which is, That where as there are two Parts or Branches of Original Sin;
  1. *Adam's* first Transgression imputed:
  2. Inherent Corruption thence flowing:

I shall give some account that each of these are included distinctly in the Words, according to the Opinion of some Interpreters, which will make the

Exposition of these Words compleat, and will also afford a Foundation for two *Parts* concerning each of these, which I have propounded to my self to handle in this Discourse, as in the Sequel will appear.

*First*; For the clearing of the first of these Heads: Some would elude this Place by saying, it is his Mother's Sin supposed to have been in her in the Act of Generation, which he confesseth here, and not at all any that was his own, in which by her he should have been conceived: Whereas on the contrary,

1. All his Acknowledgments in that Psalm run upon his *own* Iniquity, his Heart was filled and possess'd with his personal Sins: so all along hitherto, *MY Transgressions*, ver. 1. *MY Iniquity*, and *MY Sin*, ver. 2. *I acknowledg MY Transgressions*, *MY Sin is ever before me*, ver. 3. *Against Thee, Thee only have I sinned*, ver. 4. And shall we think that here he diverts to the Sin of his Mother, when he was in the full heat and career of confessing his own?

2. His Grief for his own Sins was so intense, both afore these Words and after, as must needs leave little Heart for him to run out upon his Mother's Sin, and leave off the pursuance of his own: he is not in *Jeremiah's* or *Job's* Frame, and leave off the pursuance of his own: he is not in *Jeremiah's* or *Job's* Frame, to curse the Day of his Birth, and his Mother that brought him forth; no, we find him too deeply broken to do so. And to what purpose should it be for him to say, My Mother sinned in conceiving me, whilst he lays so deeply to heart his Murder and lying with another Man's Wife? What had his Mother's Sin in conceiving him, to do with his having committed the Murder of *Uriah*, and defiling his Wife *Bathsbeba*?

3. Nor did his Mother sin in that Act of conceiving him, more than in other Actions the Godly do, and as indeed in all Actions we all do. He might have said, that in eating and drinking, whereby she nourish'd him in the Womb, she had sinned, as well as in this of conceiving him. His Mother was a godly Woman, as that Speech shews, *Psal. 116. 16. O Lord, truly I am thy Servant, I am thy Servant, and the Son of thy Handmaid*: And he the Issue of lawful Marriage, whereof the *Bed was undefiled*, *Heb. 13. 4. yea sanctified*, *1 Cor. 7. 14.* And shall *David* then, upon occasion of defiling another Man's Wife, and begetting a Bastard, or a *Child unclean*, reflect upon his Parents lawful Act, yea, an Act sanctified by God? No. Besides, *David* was now at the Bottom of Hell acknowledging his Sins, ver. 3. and 'tis utterly contrary to the Genius of such a Soul to mention the Sins of others in such a case.

*Secondly*; If it was his own Sin he so cries out of, then certainly his having himself been conceived in Sin, and so his own *Conception-Sin* and *Birth-Sin* (which we call *Original Sin*) was it which he so much bewails, and it could be no other: And take our Doctrine about it, which teacheth it is derived by *Conception*, &c. and there could not be more manifest Words to signify it.

And that this should be his very Heart and Meaning, is every way so congruous: For,

1. It holds some Order and Equipage with former Confessions in other Psalms: he had confessed the Sins of his Youth, in *Psal. 25.* and here the grosser Acts of his more elder Years: he had said, *Psal. 58. 2. That the Wicked go astray from the Womb*: And here himself goes farther, and descends to the source of all, *Behold, I was brought forth in Sin, yea, and conceived in it, &c.*

And 2. that upon occasion of these so foul Miscarriages, he takes a new Survey of the Sins of his whole Life, and examining himself to the bottom, should arrive at this: even as in going along by a River, we come at last to the Well-Head, the Fountain of all those Streams; so here. And this is natural and coherent, and there was a full Rise for this; and it is no other but perfectly correspondent with what the Apostle long after instructs us in, *Col. 3. 9.* even to join *inherent Corruption* and its *Deeds* together, as *Cause* and *Effect*. And *David* speaks apparently to the like purpose here, *This I have DONE* (in the former Words,) for thus I was conceived in Sin, and behold, these Deeds are the cursed Issue of that Sin: He yokes, you see, the old Man and his *Pranks* together; yea, upon this Examination of the Matter, he found this the Cause of these and of all Sins else whatever. And therefore,

3. He sets, you may observe, the *behold* upon the matter of this Confession above all the former. He sets not the *behold* upon those actual Sins, or his, *This have I done*; yea, he translates the wonder from off his having committed these, although so foul Sins, and puts it over the Head of this his Conception-Sin, as that which bears the account of all; and so it is as if he had said, No wonder if I have thus foully transgressed, having the Principles of these and all Sins in me; the wonder rather lies in this, that I have not formerly so sinn'd, and filled my Life with such Defilements.

Chap. 2.

*Thirdly*; The issue and close in his inserting and intermingling the Confession of this Sin, with that of those grosser Sins, was every way suitable and becoming a broken Soul; which I shall farther draw out in these four Particulars, which will both help us to take up what *David's* Heart was in, and also discover this, wherein the very Practice or Exercise of a penitent Soul consists as touching this Sin.

1. It was thereby to humble himself greatly, and thereby the more for those actual Sins, by joining *this* and those his *Deeds* together: His Scope was not to extenuate the Matter in those actual Sins, which the next Verse clears, as *Calvin* hath observed, but to aggravate and aggrandize them; and it is as if he had said to God, (for unto God it is he utters this and all the rest) I have been guilty of *this Evil* which I have done in thy sight, this my Murder and Adultery, as likewise of infinite other Transgressions in the course of my Life; but above all, I humble my self for this my Conception-Sin. For [I] that have committed these grosser Evils, am further in my Nature a Mass and Lump of all Sin altogether corrupt, and would of my self have committed those, and all Sins else, as other Men do, and am ready (if left to my self) to commit a thousand more such-like. And if we do farther attentively consider the great import of his *behold*, affixed upon this Sin's Head, and not upon those other of his grossest Sins, it will promptly and pregnantly give us to understand how deeply sensible his Soul was, and how greatly humbled for this Sin above the other. We may observe how he forbore to set it over his Confession of those his actual Sins, though the grossest, but reserves his *behold* for this. He said not, *Behold, this Evil have I done*, ver. 5. but, *Behold, I was conceived in Sin*, &c. He says not, *Behold, (I) David* a King, that have received such and such Mercies from God, who would have given me more, (as God told him) who had that entire Communion with him, and Graces from him, [I] even [I] have done this Evil: No, he keeps it in till he came to this, and then his Heart could hold no longer; O, **BEHOLD**, *I was conceived in Sin*. His Debasement was at its *Auge* here. And to whom is it he utters this *Behold*? What, to Man? No, his meaning is not to call on Men, (*q. d.*) O! all ye Sons of Men, *behold*: That is but his secondary Aim, arising out of his having penned it, and delivered it unto the Church: But when he uttered it, it was to God, or rather *afore God*; and yet, not as calling on God to *behold*, for that needed not: *David* had elsewhere said, *God look'd down*, &c. and *beheld* the Sons of Men, when speaking of this very Corruption. He therefore knew God beheld it sufficiently; but he utters it *afore God*, or, as spoken of himself, between God and himself, thereby to express his own *Astonishment* and Amaze-ment at the sight and conviction of this Corruption, and at the sight of what a Monster he saw himself to be in the sight of God, in respect of this Sin. It was a *Behold* of Astonishment at himself, as before the great and holy God; and therefore it was, he seconds and follows it with another *Behold* made unto God, *Behold, thou requirest Truth in the inward Parts*. And it is as if he had said in both, O! how am I every way overwhelmed, whilst with one Eye cast on my self I see how infinitely corrupt I am in the very Constitution of my Nature; and with the other Eye I behold and consider what an infinite holy God Thou art in thy Nature and Being; and what an Holiness it is which *thou requirest*: I am utterly overwhelmed in the intuition of both these, and am able to behold no more, nor to look up unto thee, O Holy God!

Book IX.

This is the first Particular, humbling himself.

2. His Scope is to clear God: So in the Coherence with *ver. 4, and 5.* *Against thee, thee only have I sinned, and done this Evil in thy sight; that thou mightest be justified when thou speakest, and be clear when thou judgest. Behold, I was shapen in Iniquity; and in Sin did my Mother conceive me. I have done this Evil, I who have such a Nature, conveyed together with my very Being, which, O Lord, will utterly clear thee, that when thou comest to judg, thou mayest be justified, who art an Holy God, temptest no Man to Evil, and hadst nothing to do with these Sins of mine, but it was I my self alone, out of the proneness of my Nature and Birth-Sin, who have done these Evils; it was my own Lust that tempted me. And this the Scope of ver. 6. doth farther shew, Behold, thou requirest the contrary, Truth, that is Holiness in Truth in the inward Parts.*

3. In the third place. He being upon the fresh guilt of these actual Sins upon his Knees, suing forth a Pardon, he confesseth this Conception-Sin with them, to the end to obtain his Pardon for his actual Sins, and this also altogether. He who is suing out of a Pardon of special Grace from a Prince, and hath the Liberty to draw it up himself, will be sure to put into it all and every one of his Crimes, one as well as another. And Prisoners at the Bar do desire to have all Indictments brought in, to the end they may be thoroughly discharged. And in the like manner *David* here confesseth this his Birth-Sin, upon occasion of these his other Sins; and not only in respect of the Influence and Causation specified, which that first Sin had into these Acts, but that it being a great Sin, a Sin still remaining in him, comprehensively takes it in to have it pardoned with the rest. That as the Apostle in a doctrinal way, *Coloss. 2. 13.* first specifying the Sin of the *Uncircumcision of their Flesh* which they were born in, together with all other actual Sins, comprehensively concludes of all, that *God had forgiven them all their Trespasses: And you being DEAD in your Sins, and the UNCIRCUMCISION of your Flesh, hath he quickned together with him, having forgiven you [all Trespasses.]* So doth *David* here, in a practical way, in his suing out a Pardon for Sin: And it is as if he had said, Lord, take in and forgive altogether, both the old Man and his Deeds together, the whole of my Sinfulness, Root and Branch: And this comprehensive intention of his, all those vehement loud Cries for Mercy, both *before* these words and *after* in the following, do manifest. (1.) *Before: Have Mercy, &c.* saith he, *ver. 1. Wash me THROUGHLT,* *ver. 2.* that is, both Inside and Outside, the Guilt and Stain, the Acts of Sin, and the inward Corruption. (2.) The word *after, Purge me with Hyssop, wash me, make me clean:* And he is principally therein intent upon the Sin in his Inwards; for, *ver. 6.* he sets another *Behold* upon this, *Thou requirest Truth in the inward Parts;* which is spoken in a perfect relation to the Matter of this his Confession, in *ver. 5. Behold, I was brought forth in Iniquity.*

4. His Scope is to provoke, and to whet his Soul on to seek true inward Sanctification, or a new Frame of Spirit, such as is seated in the Heart, and not in Acts only; *ver. 10. Create in me a clean Heart; for thou requirest Truth in the inward Parts,* and I am wholly corrupted there. Which new Creation, without the sight of Original Sin, a Man will never do, nor come to understand the necessity of. Compare with this *Coloss. 3. 6, 7, 8, 9, 10. For which things sake, the Wrath of God cometh on the Children of Disobedience. In the which ye also walked sometime, when ye lived in them. But now you also put off all these; Anger, Wrath, Malice, Blasphemy, filthy Communication out of your Mouth. Lie 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 Knowledg, after the Image of him that created him.*

II. The second Head I propounded for the opening this Text, was, *David's own Reflection* thereupon in the close, in these words, *And in the hidden Part thou hast made, or makest me to know Wisdom.*

Which in plainer words is, His blessing of God, who had upon this occasion of his Murder and Adultery, discovered this first Sin unto him, had set it

it upon his Heart, and had humbled him for it more than ever: and also it is a recommending the Knowledg of this, and the demission of our Souls for it, (according to this his own Experience and Example) as of a great and deep *Wisdom in the hidden*, and shews the high Valuation and Price *David* puts upon this Discovery of God's to him, and setting on of this Sin upon him.

Our Translators read it in the Future Tense, *Thou shalt make me know*; but multitudes of other Translators in the time Past or Present, *Thou hast made*, or, *Thou makest*, &c. For it is a known Rule, Verbs of the Future Tense, are in Hebrew often put to import the Preterperfect or Present Tense.

So Calvin.  
Hilderham.  
Varablus.  
Pagnin.  
Tremellius.  
Hammond.

Now of those Interpreters that read it in the Time past, *Thou hast made me*, &c. the most of them do carry the drift unto this, that *David* should still proceed on to heighten those his gross Sins, and that it is a *new Aggravation* of them as to this sense, That I whom thou hadst instructed in the most secret Wisdom of Matters of Godliness, and made me wiser than my Teachers, should yet thus sin against such and so much Light.

But *Piscator* in his Annotations on this *Psalms*, puts this sense upon it, That *David* should bless God for having made him to know this special Wisdom in this hidden Thing or Matter, and had brought the Knowledg thereof home, as a Point of saving Wisdom, to the hidden Man of his Heart, so as to see fully and clearly this native Corruption as the Cause of all Sin, and on that account to cause him lay it to Heart; and that God had made this Discovery, and this his deep Humiliation for it, to be the Issue of those foul Sins, in such a manner as he had never been sensible of it before; and so, that withal his Scope should be to commend the *Wisdom* herein to all Men else.

Per sapientiam  
in occulto intel-  
ligit agnitionem  
vitiositatis natu-  
re, unce nasci-  
tur animi de-  
missio coram  
Dec. *Piscator*  
in. ocum.

Alting. also in  
his Preface to  
his Discourse a-  
bout this Sin in  
his Theologia

Elencticâ, Loco vii. *Psaltes ille Regius, Pl. 51. v. 8. prædicat ut rarum ac singulare Dei beneficium quod occultam illam sapien-  
tiam ipsi revelare fuisset dignatus. Sapientiam vocat Agnitionem naturæ corruptæ ejusq; vitiositatis, quæ inde à primo conceptu  
atq; origine inhæret. Occultam dicit, quia licet per omnes partes diffusa & variis motibus & actionibus sese prodatur, vix tamen  
aut ne vix quidem Observetur ac deploratur.* Alting. Theol. Elenct. Loc. vii.

And truly to me this Gloss and Interpretation of it, seems very fair and genuine, both because that other of aggravating his Sin, comes in after an Interruption, and so remotely: whereas this latter comes in in immediate coherence with, and upon his confession of Original Sin, and indeed is the close of that part, and so seems rather to belong thereto, as this Interpretation doth make it to do.

And upon many other Accounts it seems very apt and congruous.

For, 1. this is in it self a great Point of Wisdom; *For the Heart of Man is deceitful, who can know it?* says the Prophet, *Jer. 17. 9.* And therefore to have a Divine Light in the hidden Man of the Heart from God, (who alone must and doth give this) experimentally, to see into and gauge this Gulph, must needs be an eminent part of *Wisdom*. And indeed it is to dive into, and arrive at the bottom of true Humiliation, and fathom the utmost Depth of Sin: It is also in it self an *hidden thing*. There are two *hidden Wisdoms*; the one of that in God's Heart towards us in *Christ*; the other, which is next to it, (as *Christ* said of the second Table) is to know what is in our Hearts, and to have a through and bottom-light into the Sins thereof, into the inward rooted spiritual Contrarieties therein unto Grace and Holiness, and that Truth in the inward Parts which God requireth.

Ephes. 3. 9.  
1 Cor. 2.

And, 2. it is, when made operative, a *practical Wisdom in us*, (and then it is that Knowledg doth become a *Wisdom*) whereby a Man's Soul is broken and made contrite, and all a Man's Affections stirred at the sight of it; and it proves also as true a sign of Grace, and piece of the Wisdom of the Just, as the *Baptist* calls it, as any other: yea, and *David* seems to esteem it so; for having had this insight and illumination about this Sin, as the Issue of those his Sins, he took it as a Pawn, and a good Hansel, that God would do him good, and vouchsafe all those other Mercies which in the following Verses he pursues after, namely, of God's washing, purging, restoring him, creating in him a clean Heart and a right Spirit, &c. in that God had begun so good a Work in him as this was, that therefore he would perfect it.

3. It were easy to shew how this Wisdom lays the Foundation in the Soul, for its seeking Justification through Faith by Christ alone; and that the Soul that is deeply convinced and instructed in this, will never be quiet in any other thing but Christ's Righteousness: How also it directs and points the Soul unto that which is the true spiritual Sanctification, and worshipping of God in Spirit and Truth, and not to rest in any outward, moral, formal, yea, or imperfect Work on the Heart; for such a Soul sees by its Contrary, what Truth in the inward Parts God requireth: And look how deep the sense of this is, so high will our Aims and Desires rise, both after what, and what manner of Grace it is wherein true Sanctification lieth. The conviction of this also being grown into a Wisdom, perfectly lays the Creature at God's Feet, as is David here, and causeth it to justify and clear God, and condemn it self: it cuts off also all Opinion of what a Man is apt to think he is of himself, and in his own Ability, for any good as of himself.

Lastly; It is no wonder that David should thus highly value it; for, besides the former Considerations, it is also a Wisdom rare, especially in the Old Testament; and perhaps himself had not so intensively and thoroughly considered this Sin before now; few in comparison had arrived at this, or were sensible of it. And as David the Father, so Solomon the Son expresth a like value for it, as a singular Point of Wisdom, Eccles. 7. 29. *Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions.*

I beseech you therefore carry this home with you, That to see into, and to be sensible of, and humble one's self deeply for this Conception-Sin, even to a Behold, is an eminent Point of Wisdom. It is not the Knowledge of the Doctrine about this Sin, (you may have that and perish, and not be humbled) but it is the Wisdom of it in the hidden Man of the Heart, (as some understand it) or in this hidden thing (as others) practically seated in the inward Man, so as to be affected and acted accordingly. This is the Wisdom I mean, and do exhort unto. I have therefore set this as the Title over this Discourse, which urgeth and directs unto this [WISDOM IN THE HIDDEN]. This for the second Head in the Exposition.

*Object.* It hath been said by some, That David confessed this for himself in particular; and what is this to the rest of Mankind to argue, that therefore they all are so conceived in Sin? &c.

*Answer.* 1. Because, as the Apostle saith of himself and all the Jews, *WE were by Nature Children of Wrath* as well as OTHERS, that is, All others of Mankind. The Argument therefore holds good from David, Paul, and the Jews, to all others.

2. Because the Holy Ghost, by the same Apostle, hath since pronounced the very same of All; in whom All have sinned, Rom. 5. 12. yea, having first quoted words out of our Psalmist for the universal overspreading of this Corruption over all Mankind, not one excepted, Rom. 3. from the 10th Verse to the 18th, he concludes, ver. 19. *Now we know, that what things soever the Law saith, it saith to them who are under the Law; that every Mouth may be stopped, and all the World may become guilty before God.* And, ver. 23. *All have sinned, and come short of the Glory of God* they were created in.

3. How otherwise can it be supposed David's Case should be a singular Case? Yea, or how should himself come to know that this had been his peculiar Condition at his Conception, if he had not measured himself at that common Standard and Rule of all Mankind else, as in the Word of God he found the Condition of all Mankind to be set out in the Conviction, of which he applieth and speaks it of himself? I may say as they to our Saviour, (though to a different sense) What special Sin, before his Conception, had he more than any others committed; or his Parents, in begetting and conceiving him, that he should be born in Sin, not others?

III. The third Head I propounded to compleat the Exposition, and as introductory to the two following Parts of the Discourse, is, That whereas there are two parts of Original Sin,

1. The first Act of Disobedience imputed to us:

2. Inherent Corruption thence flowing:

That truly I could not pass over in silence, what, in searching into *David's* meaning in these words, I found in *Piscator's* Annotations, viz. That *David* should have had each of these two distinctly in his Eye in this his Confession, ver. 5. which I read thus, *Behold, I was brought forth in Iniquity, and in Sin did my Mother conceive me.*

That here are two distinct Sentences wherein he makes Confession of this his Original Sin, and differing in the words of them, that is manifest.

For 1. There are two words used to express the Sin hereof, by עוון and חטא; and there are likewise two different Verbs, חוללת translated in the first Sentence *shapen*, and חמתני translated *conceived*.

2. In the first Sentence, the Verb חולל doth signify, and is by divers rendred *brought forth* or *born*, which Word sometimes denoteth simply the first *bringing forth of any Creature into being or existence*; for 'tis used of God's forming the Earth in the beginning, *Psal. 90. 2.* and also to express the *beginning of a Man's being*, *Job 15. 7. WAST THOU MADE BEFORE THE HILLS?* And again; sometimes the *bringing forth by the Dam with Pains*, as *Job 29. 2, 3, 4. Psal. 29. 9.* and of a Child by its Mother, *Isa. 45. 10.*

See Hildertham on the Words.

And being thus understood in this comprehensive Meaning, it imports both, (1.) That *David* from the very beginning of his Being, or having been brought forth into Being, even the first Moment wherein he *existed a Man* or Son of Man, that it was together *with Iniquity, or in Sin.* (2.) That from the Birth, or when I was brought forth with Pain by my Mother, it was with the guilt of Iniquity together with it. Now *Piscator*, though indeed he takes the latter sense of that Word, yet understands this first Sentence, *I was born or brought forth in Iniquity*, to be especially intended of (the first part of *Original Sin*) *the Guilt of Adam's Fact*: And then the second Sentence, *I was conceived in Sin*, he takes to intend *inherent Corruption*. And if so, then in the first Saying *David* doth confess, that as soon as *he was made a Man*, or Son of *Adam*, by union of Soul and Body together, that he was also *made a Sinner*; as *Rom. 5. 19.* speaking of *Adam's Fact* in that Chapter, the Apostle doth *in terminis* affirm of all Men: And that then further, *David* should likewise point to the time of his Birth into the World, when he was visibly brought forth a Man, and owned to be a Man; from which time therefore all Men do generally date their being Men: and thus accordingly *David* enters his Name into the Canon-Register of Mankind, as if he had said, *born into this World David a Sinner*, when his Mother brought him forth with Pain; which was a manifest token of her bringing forth a Sinner *born to Sorrow*, as the Sons of Fire *that fly upward*; those Sorrows also having been laid as a Curse on her for her share in tempting *Adam*, the first Man, unto that first Act of Iniquity, which brought Sin and Misery upon all her and his Posterity. This as to the first Part of *Original Sin*, out of the Interpretation of the first Clause or Sentence, ver. 5.

See *Piscator's* Scholia on *Psal. 51. 5.* Quam admisi in lumbis ejus.

Then that second Sentence which follows, *And in Sin did my Mother conceive me, or warm me*, may and doth as fitly, and in as special a manner refer unto that *inherent Corruption or Vitiosity of Nature*, which the Apostle terms *the Sin that dwells in us*, *Rom. 7. 17.* contracted from our guilt of that first Act of sinning, which seizing on us at the beginning of being Man, (as was said) defiles our Nature, as the guilt of that Act did *Adam's*: and so that word [*my Mother warmed me*] expresseth both (1.) his Mother's *first Conception* of him, by which he was made a Son of *Adam*; and also (2.) her nourishing him all that while in the Womb, in which signification the word is used, *Gen. 30. 38, 39, 41.* and thus taken, it doth most properly and more especially respect that part of *Original Sin*, *Corruption of Nature inherent*, (as that which was the Sin he was conceived in, and thus warmed) which Word imports not only now at the first moment of Conception, that small Tare or Seed, that had the reasonable Soul shot then into it, became the Seat of Corruption from that Instant; but, as *Calvin* indigitates it, was *nourished and fostered* whilst we lay in the Womb; that is, that Corruption was still extended, and did go on to leaven and ferment that Mass or Bulk still as the Child did grow bigger and bigger

See *Piscator* ibidem.

Mihi videtur Propheta significare velle foveri nos & calefieri in peccato quantum diu in visceribus matrum latemus. *Calvin* on *Psal. 51. 7.* upon that word.



bigger in the Womb: And look as the Soul diffuseth it self more and more, as the bulk of the Members do increase; so withal original Corruption. And this Interpretation brings forth this Notion with it, That look as the Body and Soul by Conception united together, grow more ripe and mature, and the Members, Organs and Faculties of the Soul more fitted to bring forth actual Sin; so together with that Growth (tho the Growth it self is natural) this inherent Corruption was, whilst in the Womb, diffused and enlarged, and grew up with it towards a ripeness and ability for actual Sin, against the time of the buddings and springings forth thereof. And the Words being understood in this latitude of Sense, do comprehend the whole that may be spoken of this Original Sin, as,

1<sup>st</sup>. The Parts of it:

- (1.) Guilt of *Adam's* Fact: And,
- (2.) Inbred Corruption.

2<sup>dly</sup>. For the *Time when* he was made, or else declared guilty of these.

1. When he was made a Man, or brought forth into *Being*, or *being Man*: Which,

2. Was at his first *Conception*, that then he became guilty of both these: Yea, and,

3. Continued guilty of the Act; and the inherent Corruption did withal grow greater all along the time he was *warmed* in the Womb. And then,

4. When *at Birth* with Pains he was openly and visibly to Men found to be a *Man*, and owned as such. And thus the whole of *Time*, and the Progress of it from first to last, is intended and involved.

And this for the third Head of Exposition.

So then from the Words thus fully opened and interpreted, do arise two main Assertions to be prosecuted, the last whereof is the main I aim at.

The *first* meerly doctrinal, *viz.* That there are *two Parts of Original Sin*.

1. A Guilt of the Act in *Adam's* and *Eve's* Loins.

2. The inherent Corruption thence contracted and growing up to a Vigour, as the Body and Soul do increase, &c.

The *second* is wholly *practical*, or the Use of the Doctrine of these two, *viz.* That a penitent Soul in humbling it self for Sins, and confessing of them, should take in his Sinfulness of Original Sin in both these Parts, as Matter of Humiliation to him: for *David* we see with a *Behold*, &c. hath an Eye to each of these in his Confession here, according to the Interpretation given.

For the first of these Assertions, my Scope is not to prosecute it largely, it being meerly Matter of Doctrine: nor yet should I have founded the two following Parts of this Treatise, *viz.* for a distinct humbling our selves for each of these apart, merely and alone upon this Text, or the latter Head of Exposition now given, (although I think it most genuine) did not other Scriptures in the New Testament more expressly and clearly set forth both these as distinct Parts of that our Sinfulness: And that being so clearly in a doctrinal Way done, I have proposed this Interpretation comprehending both, (being not alone in it) and this Text as a Ground for these two parts of our Humiliation, the first for the Guilt of the one, the second for the Existency of the other in us, after *David's* Example here, the Interpretation being suitable to the Analogy of Faith, and our *common Doctrine* about Original Sin. And yet it will be necessary for me briefly to add some further Evidence of these two out of those other Scriptures.

1. We all have the Guilt of the Act of *Adam* from him, *Rom. 5. 12.* In whom *All have sinned*, or, *In that all have sinned*; for in whom should they have sinned but in Him, *that one Man* specified in the fore-part of the Verse? Infants and all, who in themselves he denies to *have sinned*, ver. 14. after the similitude of *Adam's Transgression*; that is, by actual Sin, yet had sinned in him: And in what Act of his? but that *one Offence of his*, which ver. 15, 17, 18. indigitate, τὸ πᾶσι ἁμαρτάναι, that total Ruin of his in that Fall, or Sin in eating the forbidden

forbidden Fruit; from which one Offence, when it was consummated or finished, both *Sin* and Guilt or *Judgment*, as *ver. 12, 16. entred and came upon all the World of Mankind unto Condemnation*, and thereby they were made or constituted *Sinners*, *ver. 19.* Nor speaks he these things in that Place of inherent Corruption derived, but of our being *made Sinners*, whence *Condemnation and Judgment* came upon us, as Justification doth from Christ's Obedience, as the Parallel is, *ver. 16, 18.* And look as he treats of our *Sanctification* by Christ in the sixth Chapter, apart from this of Justification by Christ's Obedience, which he doth in this fifth Chapter apart: so in the like Method he speaks of the inherent Corruption, or *Sin that dwelleth in us*, that follows upon the Guilt of this Disobedience, apart likewise in *chap. 7. 17.* and so on. And the word he useth to express our being *made Sinners by that one Offence*, *ver. 19.* as also *made righteous by Christ's Obedience*, is not a word serving any way to express the impressing any Qualification inward, whether of Corruption or Sanctification, but to constitute, (as the word used there) which notes out the Act of an external Power or Authority, whereby a Man is made such or such, and so comports with a forensical constituting us Sinners, or being justified, or pronouncing us guilty, and this alone: so as the derivation of the Guilt of that Act is the sole Scope of what the Apostle speaks of there, and of this of *David* also in the first Sentence here, *Psal. 51. 5.*

2. But there is a second thing from *Adam* also conveyed with, and by reason of the guilt of his Fact imputed to us, and that is his sinful Image, or Mass of Corruption inbred and sticking in our Nature, which is stiled *Adam's Image*, *Gen. 5. 3.* in perfect opposition unto that Image of God consisting in Holiness; (as *Ephes. 4. 24.*) which God *created Man* in, as in *Gen. 1. 26, 27.* And bring unto all these Places that speak of both, *Coloss. 3. 9, 10.* and the Apostle's own Interpretation, gives Light to all; whereby we may easily see, that what in *Gen. 5. Moses* termeth *Adam his Image*, that the Apostle in *Coloss. 3.* stileth the *old Man*, as being derived from the *old Man Adam*, though to an Infant but new-born: And on the contrary, God's Image he created Man in, which *Moses* speaks of, *Gen. 1.* the Apostle terms *the new Man*, in these words, *After the Image of him that created him*, namely at first, in *Gen. 1. 27.* Which Places, thus together compared, evidence not only an inherent Corruption (called therefore *the Man*) overspreading our whole Man, called therefore *the Man*, to be in us; but also that we have it from *Adam*, called therefore the *old Man*, as that which is that *his Image*, *Gen. 5.* which he *begat in us*, contrary to God's Image he was created in. And in these Places he speaks not of the Act of *Adam's Sin*, as in *Rom. 5.* he does, and not of this Corruption there at all. And so these are the two distinct Parts of our Original Sin.

As in the last Head of the foregone Exposition, we found two distinct Parts of Original Sin confessed by *David*, *ver. 5.* which we have briefly confirmed from other Scriptures; so answerably thereunto, I shall divide this practical Discourse about this Sin into two Parts.

*First*; The first discussing what *Humiliation* or *Repentance* is due from us for our Guiltiness of the Act of *Adam's Sin* imputed.

*Secondly*; The second, what *Humiliation* or Acts of Repentance we are obliged unto for that *inbred sinful Corruption* which is derived therefrom to us, and dwelleth in us.

## C H A P. III.

*A Discussion premised, By what Principles in a converted Man's Heart, he comes to be convicted of the Guilt of Adam's Fact, and how far the Conscience may be and is made sensible of it in true Converts.*

**A**S for the Act of Adam's Sin made our own by Imputation; e're I come to set out the particular Acts of Humiliation or Repentance about the Guilt of this; first, It is necessary for me to clear and remove those Grounds of Objection specified in the first Chapter, whereupon the Schoolmen and others (who do elevate and diminish Repentance for this Guilt) do chiefly build, which I there mentioned to be chiefly these two.

1. That Repentance properly is only *Actus proprii*, of and for an Act of Sin done by a Man's own self.

*Pœnitet & facto torqueor ipse meo.*

Whereas this Sin was perpetrated by Adam, and not by our selves personally.

2. The second is, That there is not, nor can be any Sting or Regret in the Conscience of any Man for this Sin, no *morsus Conscientiæ*, as for a Man's own actual Sin there is.

The removal of these, as also the clearing the Truth hereabout, is best performed by a Discussion, *By what Principles in a Convert's Heart*, his Soul takes in and comes to be convicted of this Guilt: And it is necessarily introductory unto those Acts of Humiliation which are to follow such a Conviction, that we treat this Point first, *how and by what* Man is convicted thereof.

And the Discussion hereof is not now by us to be managed by handling and proving the doctrinal Truth of the Imputation of this Sin to us, (this my Discourse supposeth that here, (as they also do) though something I have spoken to it in the last third Head of Exposition); but I being upon the clearing the practical Part, &c. my business is to find out the *præctick Principles* in a Convert's Heart, by which the Holy Ghost (working upon a Man's Soul) makes him apprehensive and sensible of this Guilt, and in what sense, or *how far* even Conscience is or may be struck with it.

And first, I here grant that there is no sting or *morsus* of Conscience for the Act of Adam's Sin imputed; that is, the Soul can never be tormented with this Thought, *I have done this Act my self*: this is granted, and the Apostle affirms it, when setly speaking of our guilt of this Sin, and that Infants who die, *finned in him*, yet not after the similitude of Adam's Transgression, Rom. 5. 14. so as there is not neither a Worm begotten in Conscience, after the similitude of Adam's Torture about it, whose Conscience had this to say to him, which ours do not, *This I my self have done, and have destroyed all others by it.* All which I speak as of the Guilt of the Act of Adam's Sin.

Yet, secondly, the Soul is capable of a Conviction of Judgment, that that Sin of his is our Sin as truly as any other; that it is *proprium Peccatum*, though not *propria operationis*; it is *our own* proper Sin, though not of our own proper acting and operation: and of this the Soul is capable to be convinced. And that which is proper for me to beat out in this practical handling of it, is what manner of Conviction this is, and how or by what Principle in Man it is effected: And my return is, that partly by *Faith in the Word*, and partly from the Equity and Justice of its being reckoned unto us by virtue of the Law of Nature.

1. By Faith on the Word of God, which hath revealed it, and affirms it; which Faith and Word may and do bring it home, even to our Consciences, I say,

say, to our *Consciences*: For if *Faith* brings home, and applies Christ's Blood to our *Consciences*, and purifies our *Conscience* from the Guilt of all Sins, if the Blood shed by another [Christ] purifieth and dischargeth the *Conscience* from the Sins perpetrated by a Man's self, insomuch as that *Conscience* receives a *quietus est* from another's Fact sprinkled upon it, as we have it express, *Heb.* 9. 14. Then why should not *Conscience* also take upon it the Sin of another, when the Word of God so plainly chargeth us, and the Just and Righteous God pronounceth and says, that every Man is guilty of it, and lays it at our Doors as well as any other Sin never so much our own? and thereupon, why should not *Conscience* own it as well as any other Sin? and admit this Word of *Condemnation* from the Mouth of God, as well as it joyfully receives and takes into it self the *Word of Justification*; as *Rom.* 10. 6, 8. *But the Righteousness which is of Faith, speaketh on this wise, Say not in thine Heart, Who shall ascend into Heaven? that is to bring Christ down from above.—But what saith it? The Word is nigh thee, even in thy Mouth, and in thy Heart; that is the Word of Faith which we preach.* It is the same God our *Lawgiver*, who hath Power to save and to condemn, (as the Apostle speaks) whose Word it is in both, and both spoken from him unto that Principle in our *Consciences*, which is the Seat or Receptacle of all the Guilt of Sin, as it is of the Pardon thereof: And if *Conscience* be that Faculty which is absolved from all Sin that is any way our own; then also it is that Faculty that takes in its Discharge from this; for the Scripture mentions that Faculty, at least principally to be the Receiver of Acquittances from the Guilt of all sorts of Sins for the whole Man: If therefore *Conscience* be capable to apprehend an Absolution from this Sin, when that it is pardoned, then surely it is, and was first capacitated to take in Conviction of a Man's being guilty thereof, yea, and of trouble for it; only AS the Word of God chargeth it, SO *Conscience* receives it; and though the Word of God chargeth it not as a Sin of a Man's own committing, and therefore answerably *Conscience* hath not *this Sting*, to say, I my self committed it; yet the Word applying it as a Man's *own Sin*, *Conscience* may and ought so to apprehend it, and be possess of its Guilt accordingly; for *Conscience* is that Principle in Man which answers to the Holy *Law of God*, in respect of Sin chargeable upon us; and what the *Law* says, it says to *Conscience*, which is its Subject, and *under the Law*.

2. Especially when the Sentence of the *Word* is seconded and confirmed by the Equity and Justice of the Law of Nature; whereby I mean, not that Law which the Jews would have accused God of, That every Child should bear the Sin of his Father, which by two Prophets, *Jeremiah* and *Ezekiel*, God doth renounce; but that which the Prophet *Isaiah* had before in a special manner declared of *OUR FIRST Father*, *Isa.* 43. 27. *Thy first Father hath sinned, and thy Teachers have transgressed against me.* He being created the Head and Source of the Nature of all Mankind, and by the Law of Nature, or the Law of his and our Creation, and that made and enacted before he had sinned; and by which Law it was that he had by Creation the Image of God's Holiness to convey to us, if he had stood till he had put forth our Nature by Propagation out from him, and set it running in its course, he, by the Equity of the same Law, (which indeed was the Common Law, as I may term it, to Beasts and Herbs to bring forth in their Kind, *Gen.* 1. 11, 24.) must beget in his own Image of Sin, if he fell and did sin; and therefore he was naturally and necessarily constituted the Representative of them all, in respect of the first Act of Sin he should perpretrate, and the Guilt thereof must naturally, in the sense given, be devolved to them, or else that part of the Law of Nature and Creation, *viz.* to convey his own sinful Image as sinful, had not had the same fulness of Equity in its fulfilling, as that other part of conveying the Image of God as *an Holy Image*, should by the Law of Creation have attained: for it is evident, that nothing but the Guilt of *an Act of Sin* could cause that Image of Sin to be *Sin*, and as not in *Adam* himself, had that privation of Holiness been a Sin to him, had it not been he had been guilty of an Act of Sin first, that caused that Privation; so neither in us, had that inherent Privation of Holiness,

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Holiness become a Sin, had we not first been *made* Sinners in the imputation of that first sinful Act of his. But of these things I have treated more largely before.

As there are two things concur in a Godly Man, unto our Knowledge and Conviction, *That this World was made by God*. First, That we know this by *Faith*, as *Heb. 11. 2.* Then, secondly, by the *Light of Reason*, viewing the Workmanship of God therein, as in which the Attributes of his Godhead are clearly seen, &c. *Rom. 1. 21.* which doth confirm a Godly Man's Faith therein, and may alone serve as a Conviction, even to a Heathen that hath no knowledge of the Word; which is the Apostle's scope there, so is it here, only with this difference, that the Light of meer Nature perhaps would never have attained to the knowledge of the imputation of our first Father's Act of sinning, if the Word had not first revealed it, (according to that of *Solomon*, *Eccles. 7. 29.* *This only have I found*, (namely in the Word of God by *Moses*) *that God made Man upright, but they*, &c.) yet so as being once revealed by the Word there may be discerned an Equity in it, according to the very Primitive Law of our Creation, recorded in that *Gen. 1.* And by this means may Conscience it self be possess'd of it, as of that which is a Man's *own Sin*, and accordingly lay it to heart, tho not with this Sting, *That I in my own Person did it*, it can never rise to a — *facto torquor ipse meo*. Yet take Conscience in this large sense, That it is a *Knowledge together with God*, so as to *know that God knows and judgeth we are guilty so or so*: And thus may our Consciences, through the conviction of those *Means* mentioned, be made conscious, or to *know with God* this our Guilt, and answerably lay it to Heart. I still urge, if Christ's Blood shed for us, and not by us, *may speak* (in our Consciences as well as before God) *better things*, &c. as the Apostle affirms, *Heb. 12. 24.* then why may not *Adam's* Sin, committed by him, and not by us, when brought hence and charged upon our Souls by God, cry and speak bitter things in our Consciences, according as the Guilt thereof deserveth, as well as of any other Sin, tho still that Voice, *I my self did it*, can never be heard in it? For consider, how that the Parallel in that place is made between the Sin of *Cain*, which was *acted* by himself; and on the other hand, of what Christ did for us, and on our behalf; both which are in this common, that the *one cries*, and in the Conscience too, as well as the other: both *speak*, only the things they cry are opposite. *Abel's* Blood cried Terror and Vengeance in *Cain's* Conscience; and Christ's Blood speaks Peace, but both in Conscience: and therefore the Eccho of it is termed *the Answer or Plea* of a Conscience made good by Christ's Death and Resurrection; *1 Pet. 3. 21.* *The like Figure whereunto, even Baptism, doth also 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*. And it is observable, that in that same Chapter it may be found, that a *good Conscience* is termed both that kind of Testimony in Conscience, which ariseth from the conscioufness of a Man's own *well-doing*. So in *ver. 16.* **HAVING A GOOD CONSCIENCE;** that whereas *they speak evil of you, AS OF EVIL DOERS*, &c. And then again, in *ver. 21.* of a Conscience purified and pacified by Christ's Death and Resurrection, (compare *Rom. 4.* last) is termed a *good Conscience* also, as that which hath within it self (strengthened by Christ's Resurrection) to appear before, and plead *before God* for its Justification. And Acts of Conscience, and Voices in Conscience, these both are, yea, and towards God.

I have insisted the more upon this Argument, both because it affoils the greatest Difficulty, and most specious Objection that the Schoolmen and others go upon, why it is not, nor can be (say they) matter of our Repentance for it, because it *pertains not* (as they say) *unto the Conscience*; as also because this hitherto said, lays a Foundation for our demonstrating,

**WHAT KIND of Acts of REPENTANCE, according unto Scripture-acceptation of REPENTANCE, we may and ought to put forth, and exert upon this Conviction, which is the main Subject of this Discourse.**

CHAP.

C H A P. I V.

What are the Acts of Repentance which we are to exercise, concerning our Guilt of Adam's first Sin. We are to judg our selves Guilty, and to condemn our selves for it. We should also bewail the Misery of that Condition into which it hath brought us. And we must also acknowledg our own share in the Guilt of it, with the greatest Sorrow and Grief.

**T**Hese Things having been premised as introductory; and we now taking it for supposed, That a Soul is convicted thereof by the Operation of the Holy Ghost, I proceed on to set forth those Penitential Acts which do and are to follow upon this Conviction.

And hereunto I must yet go farther, and premise this short *Aviso* also in the general, That I take and understand Repentance, not in the vulgar Acceptation that Heathens; and commonly Mankind take it only in, which we know is properly of what a Man's Conscience hath an inward remorse for, as having been perpetrated by a Man's self: But we are to enquire into such Acts of Repentance, as, according to the Scripture's acceptation of Repentance, we find set forth to us therein, that may be applicable to the thing before us, or which the Soul may and ought to put forth upon the conviction of this Sin; and thus even *Bellarmino* himself acknowledgeth, That Repentance (in this Argument) is to be understood by us.

Non tam sequenda est Etymologia in nomine penitentie quod usus Scripture in vera significatione verborum assequenda. *Bellarmino de Penitentia, Lib. 2. Cap. vii.*

*Repentance*, in the Scripture-sense, hath two principal Parts.

1. Looking backward to an Act of Guilt as gone and past.
2. Looking forward to Time to come, in turning unto God for the future, upon the consideration of such a Guilt that is past.

Let us now enquire what Acts of Repentance, of either sort, which are truly penitential, are applicable to our Guilt of *Adam's* Fact that is past.

A Soul convicted of this Guilt as its own Sin, though not of its own committing, by the operation of the Holy Ghost, may and ought,

First; To judg it self for this Sin, or pronounce a Sentence of Condemnation upon it self for it; and we find Repentance is express'd in Scripture to us, to be an Act of judging our selves, that we be not judged with the World; 1 Cor. 11. 31, 32. For if we would judg our selves, we should not be judged. But when we are judged, we are chastened of the Lord, that we should not be condemned with the World: as also 1 Pet. 4. 6. And the Reason why we are thus to judg our selves for this Act, is, What God judgeth us for, we are to judg our selves for, also before him; for in so doing, we do but take part with God, and conform our Minds unto his Judgment and Will, and thereby also prevent God's judging of us, as in the place last cited. And that God judgeth us for this Sin, there is this express Scripture, Rom. 5. 16. The Judgment is by one unto Condemnation. And, ver. 18. As by the Offence of one, Judgment came upon all Men to Condemnation: Even so by the Righteousness of one [the Gift of Righteousness] came upon all Men unto justification of Life—Where (1.) by [ONE] came Judgment, ver. 16. he means, that one first Offence of *Adam*, ver. 14. whom he calls him that sinned,

Compare for this Insertion ver. 16.

## Book IX.

Et non inquit sicut per unum hominem peccantem, ira est & donū : Nam Judicium quidem ex uno in Condemnationem, Gratia autem ex multis delictis in Justificationem. Ex uno ergo quid, nisi delicto? Quia sequitur Gratia autem ex multis delictis. Dicant isti quomodo ex uno delicto in condemnationem, nisi quia sufficit ad condemnationem etiam unum Originale peccatum, quod in omnes homines pertransiit. *Augustin. ad Valerium, lib. 2. c. 27. pag. 184. Tom. 7. Op. Ed. Par. 1571. & Epist. 85. pag. 83. Tom. 2. Oper.*

sinned, as in the words afore: for *that ONE* is opposed unto *MANY* Offences that are pardoned, in the following words of that Verse.— (2.) By those words, *Judgment came upon all Men to Condemnation*, he manifestly means, That upon *Adam's* so sinning, there issued forth from God, *the Judg of all the World*, a *Judgment*, pronouncing all Men criminally *guilty* of Sin, which ended and determined in a Sentence of *Condemnation* unto Death, as the demerit of that Guilt in them. And that thus *Judgment unto Condemnation* (*κρίμα ἐς κατάκριμα*) is to be understood, appears: For,

*1st.* *Judgment* is mentioned as the Cause, and *Condemnation* as the Effect; even as one's being judged guilty or criminal first, is the only cause of a Sentence of *Condemnation* unto Death: and it is guilt of a Sin that only is the cause of *Condemnation*.

*2dly.* By its opposite, these are parallel'd in the words following, *ver. 18.* Wherein, 1. the *Righteousness of one*, namely, *Christ's Righteousness* acted in and by himself, is opposed unto that *one Offence of Adam that personally sinned.*  
*Ver. 14, 16.* 2. *Judgment*, or *κρίμα*, on us by that one Sin, is opposed to *Justification*, or God's accounting us *righteous*, and so imports God pronouncing us guilty or Sinners by that one Offence. 3. *Condemnation*, or *κατάκριμα*, is opposed unto *Justification OF LIFE*, and so a *Condemnation* unto *Death* is thereby intended, and that *Death* such as is opposite unto that *Life*, which follows upon *Justification*, and therefore *eternal Death*, as the other is *eternal Life*.—Now what Guilt God as a Judg pronounceth on us, in and by virtue of that one Offence, and sentenceth *Death* thereupon, that we as poor guilty Creatures ought to take upon our selves, and judg of our selves (as in our selves) thereby. And,

*Secondly;* We are to judg our selves so far, as that an Act of fear and trembling before our holy God, should arise in our Souls that profess to fear this God, (one of whose *Characters* it is, *to tremble at God's Word*) for it, as for any other Sin; especially in Souls in their first *Conversions*: so far as the Hammer of the Law may break the Heart with *Threatnings* for any other Sin, so far for this also; at least so far as *Christ* gave *Command*, *I say to you, my Friends, fear him that can destroy Body and Soul in Hell.*—For the Scripture hath not said in vain, *That we are Children of Wrath by Nature*; that is, by reason of the guilt of this Birth-Sin: God is not in jest but in earnest with us, whilst he speaks it. And as it is said of the Magistrate, *Be afraid*, (for having done Evil) *for he bears not the Sword in vain*: so God is not wrathful for this Sin in vain. For whatever Sin we are obnoxious to *Wrath* for, we are to fear before God in that respect, as having deserved it at his hands; and therefore we are to humble our selves before that God, and humbly to seek *Pardon* for the averting or turning away of that *Wrath* for this Sin, as well as for any other Sin.—Yea, and the *Conscience* of the best is capable of *Chastisements* of *Wrath*, or *withdrawings* by God for this Sin, though but imputed: For if *Christ* having our Sins made his, but by his voluntary *Assumption* and God's *Imputation*, yet was made to cry out, *My God, my God, why hast thou forsaken me?* Surely for the guilt of this Act so justly imputed, we might fear that God might deservedly separate us from himself for ever.

*Thirdly;* We may lament and bewail our selves for it, and the woful Condition that our selves and all Men are under by reason of it, and for the Consequents thereof that come upon us and them. 'Tis eminently observable that there was a solemn *Bewailment* hereof, as in a common *Concernment* to *Man-kind*, traduced and delivered down to the very *Heathens* that were of *Japhet's* *Posterity*, for three thousand Years after and upwards: Thus the *Grecians* in *Orgiis*

*Orgiis Bacchi*, bruising Serpents; and carrying them on their Heads, used to cry, *EVA! EVA!* which pointed clearly at that Mischief the *Serpent* and *Evah* did us, in his first tempting to, and her eating the forbidden Fruit; the *Serpent* beguiled her, and his Head was to be bruised. And for the proof of this old Heathen Custom, we have several Testimonies, as of *Demosthenes*, \* *Virgil*, *Propertius* and *Catullus*. And besides, † *Clemens Alexandrinus* that lived in Heathenish Times a while, gives this Account of it; They set out, being crowned with Serpents, and howling out the Name of *EVAH*: and adds this Interpretation of it, That *Eve*, by whom Sin or Error, and all kinds of Evils flowing thence, have followed in the World, is hereby lamented by them. And so || *Plutarch* in the Life of *Alexander* the Great, reports how *Olympias*, *Alexander's* Mother, performing these Bacchanalian Rites, ὄφεις μεγάλας χειροῦθεις ἐφείλκετο τοῖς θιάσοις, that is, she did wind great tam'd Serpents about the *Thias* or mystical Fans of *Bacchus*. And these things tho they did blindly, the first Impress of the true Intent of it being worn out, yet in that the Practice was thus continued in these so ancient Mysteries of Worship, argues, that in times nearer the Fall (as in *Japhet's* time, the Father of these, when the Memory of this was fresher) it was intended for a bewailing that first Sin and Fall, and the Miseries and Evils which the Sin of *Eve*, by the *Serpent's* Malice, brought on all Mankind. Yea and further, the R. R. Arch-bishop of *Armagh* is bold to cast in this Conjecture, as touching that great *Fast* of the Jews, so called by way of Eminency, celebrated among them but once a year, which was the Day wherein the High-Priest (the Type of Christ, our second *Adam*, his entring into Heaven for us) went into the Holy of Holies with the propitiatory Blood and Incense; which Day he conjectures to be the very Day anniversarily that the first *Adam* fell and sinned in, and whereon he was driven out of Paradise: His Words in the second Page of his *Chronology* I shall give you. "It is very probable that *Adam* was turned out of Paradise upon the 10th day of the World, answering to our first of *November*, (according to the Supposition of the *Julian* Period) upon which Day also, in remembrance of so remarkable a thing, (as in all reason, says he, it should seem) was appointed the Solemnity of EXPIATION or Atonement, and the yearly Fast spoken of, *Acts* 27. 9. termed more especially by the Name *The FAST*, wherein as well Strangers (as home-born People) were commanded to afflict their Souls with a most severe Intermination, (or Threatning) that every Soul which should not afflict it self, should be destroyed from amongst his People, *Lev.* 16. 29. and 23. 29.—— Thus he carries it, that that *Fast* had a special and eminent Aim, Reflection and Eye at *Adam's* first Sin, and his being turned out of Paradise, when this Sin was expiated by Christ's Blood, and the other *Adam's* Fall repaired and made up by our High Priest's entring into Paradise, Heaven it self, (which illustrates the Parallel of the two *Adams* :) And so, according to his Notion, the Duty of that Day took into it, not the Sins of all the Year past only, (as *Heb.* 10.) but this great Sin especially, as the Floodgate that first let in all other Sins: and therefore their Souls were to be humbled for it, as well as any other Sins whatsoever. And these Notions and Interpretations about the Practices both of Jew and Gentiles in their sacred Mysteries, do serve to that which is my Proposal, That as a Bewailment of this Sin and Fact was held up thereby both among Jews and Gentiles, (and

\* ——— Evantes Orgia circum  
Ducebat Phrygias.——  
*Virgil. Aenid. lib. 6. v. 517.*

And so *Propertius*;  
Egit ut Evantes Dux Ariadna choros.  
*Lib. 11. pag. 172. Ed. Jos. Scalig. par. 1577.*

And *Catullus*, pag. 50.  
Evoe bacchantes Evoe capita inflectentes.  
And a little after;  
Pars sese tortis Serpentibus incingebant.

† Διόνυσον μαινόλην ὀργιάζουσι Βάκχοι, ἀμυφάνια πιν ἱερραγίαν ἀζοντες, καὶ τελίσκουσι τὰς κρεωνομίαι τῶν φόνων ἀνεστειμένοι τις ὄφειν ἐπολοῦζοντες Ἐυαν, Ἐυαν ἐκείνην, δι' ἣν ἡ πλάγη παρεκλήθησε, καὶ σημεῖον ὀργίων Βακχικῶν ὄφεις ἐστὶ τετελεσμένον. αὐτίκα γὰρ κατὰ πιν ἀκρεβή τ' Ἐβραίων φωνὴν τὸ ὄνομα τῆς Εὐαία διασυνόμενον ἐρεμνύετα ὄφεις ἡ θήλεια. *Clemens Alexandrinus Admonit. ad Gentes*, pag. 9. Ed. Paris. 1629.

|| *Plutarch. in Vita Alexandri*, pag. 1221. Ed. H. S.

And in the same manner the Ceremony is described by *Nonnus Dionys.* lib. 9. pag. 256. Ed. Lubini Hannon. 1605.

Πρώτη ἐχθρότητα κατὰ χρόνος ἦεν ἱμαντα  
Σύμπλοκόν εἰλικόσις ὃ δαξίωον περὶ δίπλαξ  
μίτην.

For the Foundation of his Conjecture, why the first Day of the Creation began October 23, and so that this Fast being appointed the 10th day after, and so on the 4th day anniversary after Man's own Creation. For this I refer the Reader unto his *Chronology* the first two Pages of it, and his Epistle prefixed to the *Chronology*. But then the Sabbath (upon which Day that both Men and Angels stood) the Argument is strong from *Exod.* 31. 17. and if so, there were but two days more between that and the Fall, supposing it on Nov. 1. These falling so near together, and all things so suiting in the three, makes it very probable that Day to have been the Day of Man's Fall, and of the Jewish Fast.



Book IX.

both laid together, do somewhat conduce to confirm this Conjecture about either); and even in that very Levitical Law all Strangers were commanded to afflict their Souls, as well as they of *their own Country*, as the word is *Levit. 16. 29.* as both therein concerned; that therefore it is our Duty to lament it, and to be humbled for it.

Speculative  
consideratio  
& potius  
dolere, quod  
humanum ge-  
nus in primo  
parente Deum  
offenderit.  
Sicut in loco  
supradictato.

*Fourthly*; The fourth Act is, To make a Confession of our Guilt in this Sin, and to *humble* our selves with spiritual *Mourning*, and *godly Sorrow* for our share in it; which is yet a farther thing, than to bewail our selves for the Miseries it hath brought upon us. The Heathens did bewail the Miseries that flow'd from it, but they knew not the Cause, nor the imputation of the Guilt thereof: But we that are enlighten'd by the Word, and convicted hereof by the Spirit, are in this manner to mourn for it, as well as any Sins of our own. Let *Suarez* and other Papists excuse themselves by a *speculative Affection* expressed to God, or *grieving that Mankind offended God in their first Parent*, in the *Preface* I cited him) that is, in the *general condole* one another term, we say, as a common Condition; and yet he speaks that but with a *passive dolere*, we may thus *grieve*, that is, if we list, or have a mind to it, and it were a Matter but left at our liberty, which we also may let alone.—But we have not learned *o'ld Adam* thus. I say, *practically* we ought to do it, and application to our selves in particular, as if no other in the World were guilty of it but our selves. For this Maxim *doth* and *will* follow us throughout these Acts to be exercised, That it is *proprium peccatum, our own Sin*; that is, *not proprie operationis, of our own proper committing*; yea, this is also *proprie Sine*. And it will everlastingly follow from thence, that then we are to lay it to heart in particular as our own, and to mourn *practically*, particularly, and truly, and properly, for our guilt of it. *David* we see, when he was in the Month, (as I may with the Prophet so speak, of the juncture of Time when he pen'd that *51<sup>st</sup> Psalm*) puts his Mouth in the Dust before God; Behold, I was brought forth in this Sin, and I was conceived—He mentions not Mankind, he loads himself with it, I and I, and puts the confession of it among the rest of his own actual Sins, and seeks a personal Pardon for it along together with the rest: yea, and the load thereof, together with the rest of his own actual Sins, did contribute to work that *brokenness of Heart* in him, which, as a Sacrifice, he presents unto God, *ver. 17.* for all the Sins he had before confessed, one as well as another, (of which more specially afterwards.) And certainly if the Jews were to *afflict their Souls* on that their *Fast-Day* for their Sins, and that that Day was chosen by God for it, the Day when *Adam* committed this Sin; the significancy of it was, That they should *afflict their Souls for this Sin*, in relation to the commission whereof that Day was singled out: And the Condition requisite in that Fast was, That every Man should *afflict his own Soul* in particular for his own Sins, and therefore for this Sin, as well as any other Sins of his in particular, yea, for this especially as the Foundation-Sin of all the rest, which the intent of the Day mind'd them of. However, to be sure this afflicting their Souls was to be done for all the Sins which Christ (who was typified out by the High Priest) should procure the Pardon of by his Sacrifice and Intercession in Heaven; both which Acts of High-Priesthood were performed by the High Priest, as in a shadow of Christ, whilst the People without were afflicting their Souls for all or any of those Sins, which by that Sacrifice were expiated or interceded for that Day.—And if the common Jew, out of ignorance, omitted to do it for this Sin, yet however it teacheth us, (of whom in their Worship and Signification hereof, They and These were *Types*, and upon whom *the Ends of the World are come*) it teacheth, I say, us, that know and are enlighten'd, to take up to us the Guilt of this Foundation-Sin, and which we expect to be, and to have been expiated and forgiven by the Blood of Jesus, carried into the Holy of Holies by him, and his there interceding for us: It becomes us, (I say) and it is our Duty (whilst we stand on Earth without) to afflict our selves for this Sin, if we look for Pardon for it, as of any other.

Chap. 4.

Book I. Chap. A.

Now what was it, or is it, to afflict our Souls for any Sin, but a particular laying it to heart, as being our own, to mourn and to be in bitterness for it? Thus, James 4. 9. *Be afflicted, mourn and weep*, are there joined together. And this is not to be done by us only before God, but with Sorrow according to God; as in 2 Cor. 7. 9. *Now I rejoice, not that ye were made sorry, but that ye sorrowed to Repentance; for ye were made sorry after a godly manner, that ye might receive damage by us in nothing.* He speaks of what kind of Mourning is to be for all Sin, according to God, (so in the Original) that is, according to God's Concernments that are found to be in a Sin, and Reflections upon him in that Sin, which have cast Dishonour and a Shadow upon the Glory and Honour of God any way. And upon search we may find many high and great Ones of such reflections upon God, to have been in the substance of that first Act of Adam's sinning, that did touch nighly upon God, (whereof I have summed many before) as that it was a deposing God, a Jealousy that God envied and kept them from Happiness, in forbidding that Fruit, &c. There are infinite many of such in that FIRST Sin, that had a malign Aspect unto God, and for these we ought to mourn, if we will mourn at all. And truly, if we consider how in this place to the Corinthians, (e're we go off from it) that it was but the Sin of one Man among them, and so originally (as I may so speak) but another's Sin, which yet had occasioned and broached that godly Sorrow in them, upon the Apostle's having reprov'd them for not having done it, 1 Cor. 5. This Sin, though the Sin of another, committed by one of their Society, yet they, as being one Body together with him, ought to have laid it to heart, and to have mourned for it as committed amongst them; yea, and that they should have done also, under the Consideration of God's Concernment therein; according to God, which respect had unto that Man's Sin as their own, that Passage in ver. 10. doth clearly point at, *You have approved your selves* (by that their mourning) *clear [in this Matter], viz. about that Man's Sin committed amongst you*—Although also this his Sin had likewise become their own Sin, by their having omitted to mourn for it, as their Duty was to have done, as in the former Epistle he had told them, 1 Cor. 5. 2. *Ye are puffed up, and have not rather mourned, &c.* By defect of which they had involved themselves in the Guilt of that Man's Sin, which otherwise had singly remained his own; though now in that 7th Chapter of the second Epistle, they had, by a godly Sorrow for it, approved themselves clear and sincere in that Matter.

Now to bring this somewhat farther home to the Point in hand,—— I urge it thus;

If the Sin of one Man, committed in a Body and Society of Men in Church-relation, was to be the Object of confessing it, and mourning by the whole of that Body, and each Person of it, both publickly and privately; which if they had not omitted to have done, had not become their Sin, (the like in many Cases holds about the Sins of a Nation)—Then much more this first Sin ought to be the Object of our Mourning, this first Sin committed by our first Father, and Head of Mankind, to which we all had that near Relation, (which our Divines out of the Scriptures use to urge) and which Sin becomes ours, not by a meer omission of mourning for it, as having been the Sin of an ordinary Parent, but even by our being involved in the very acting and perpetration of it by our first Father, and so as the Fact it self becomes our own Sin. This was not the Corinthians Case; the Corinthians did not sin in the incestuous Person's sinning, as we all are said to have done in that one Man Adam.—If therefore these Corinthians found that Relation of theirs in that Fact, and that Concernment of God's Dishonour in it, and his Interest, such as they mourned according to God for it, and ought so to have done; then certainly, thou being convinced that this Act of Adam's is thy Sin, (on the account fore-specified) and then coming before God to afflict thy Soul for other Sins of thine; and being to deal with God about Sin, and all Sin, and this being thy Sin, which thou art sensible that (as in thy self) thou standest guilty before this Holy God for, then surely thou art to mourn for it: For how are we to deal with God about any Sin, which occurs to our Thoughts, and which we are found guilty of before

Rom. 5. 12.

before him? or how to manage our selves in his Presence, under the apprehension of our guiltiness thereof, but by falling down before him, and to put our Mouths in the Dust, with a true and bitter humiliation for it? — And therein (if it be *our Sin*) to search out the Aggravations of it, and what the Concernments of God are in it, (and in this Sin we may find many) as matter of this humbling, and to move us so to mourn according to God, and all this to the end, to return an Honour to God by our debasement of our selves, and in confessing the Aggravation of it, deeply breaking our Hearts, and causing them to mourn. And in this Case it is not only as the mourning of a Traitor's Son for his Father's having committed such or so high a Treason against his Prince and Country, as hath brought Ruin upon both, but as of one who is enwrapped in the very Act of his Father: Thus here it is reckoned, thy Treason as well as thy Father's, by thy being in *Adam's Loins* as the *first Father* and Head of Mankind. The like Reason whereto holds not of any other Father and Child, as not of any National or Church-relation since.

I add this further, to set this Duty home upon our Hearts of mourning for this Sin, drawn from the *Corinthians* Instance, That it being our own Sin already, whether we mourn for it or not, by our neglecting to mourn for it when we ought, we incur the Guilt of it anew, and so draw a double Guilt thereof upon our selves, as the *Corinthians* also did. And I can conclude with this, That as we are and do *receive Christ's Righteousness*, when imputed through Faith with Joy, *Rom. 5. 1, 2.* and *Rom. 15. 13.* and *are filled with Joy and Peace*, upon our reception and laying hold of that his Righteousness as ours; so surely may we by *Conviction* apprehend our selves guilty of this Sin imputed, entertain the apprehension of it with like godly Sorrow.

*Fifthly*; A fifth Act is *Contrition*, or *brokenness* of Heart, which is indeed the top and highest Disposition and Act in Repentance: and therefore *David*, of all other, specifies and presents that to God, *A broken and a contrite Heart, O God, thou wilt not despise*, in this *51st Psalm*, ver. 17. and he speaks it at, yea, and as the very clove and winding up of all his *Confessions* and *Mournings*, (for the rest of the *Psalms* is a Prayer for the Church) and certainly coming in thus, as that which he breath'd forth as his last Sigh, *ultimus Singultus*, and as a Deposition left with God at his farewell, and his breaking off all his *Confessions*, (unto which brokenness of Heart hath an immediate relation) it must needs include all and every of those Sins he had been confessing afore in the *Psalms*, as those for which, and at the mention of every of which, his Heart had been a *breaking* and a melting all along: and having now his full load, his Heart so broken as he could go no farther on in that strain, he therefore makes a stop there, and diverts to another Key. And what then, shall we leave out of the comprehension of this his brokenness, that Sin which he had confessed, ver. 5. *I was brought forth in Iniquity?* &c. Certainly no; nay, his Heart breaks to an *Elah*, to a *Behold* in that, to a *βοῦδαια*, a *crying out* (as *Heb. 4. 16.* the word is) when he came to that Sin; and if any would go about to exclude and except this, as having no part or share in breaking his Heart, he must give a reason of difference (and it had need be a great one) why, he having confessed this among those other Sins, it yet must be understood that his broken Heart only was for, and had an eye to those other Sins, not this — *David's Heart* (I believe) felt not, nor found any such distinction. I pray therefore take this in with the rest, both this of his Birth-Sin, as those of his own committing, for he had equally confess'd both, yea, *That Original Sin*, with a *behold* above the rest; take it, I say, into your Thoughts, and be convinc'd that the Guilt of the Act of *Adam's Sin* is as just and full a Ground and Matter of true brokenness of Heart, truly and rightly understood, and according to the Scripture-Notion, as any other Guilt.

True *Contrition* and *Brokenness*, brings the Creature unto nothing in it self, in its own humblings of it self, it causeth it to descend as to the Dust of Death and Hell, so even to *nothing*. In *Isa. chap. 57, & 66.* *A broken and contrite Heart*, is set in full Aspect to the Infinite Highness, Sovereignty and Greatness of God. So *Chap. 57. 15.* *Thus saith the high and lofty one, that inhabiteth Eternity,* whose

whose Name is Holy, I dwell in the high and holy Place, with him also that is of a contrite and humble Spirit, &c. And the humble and contrite Heart there, imports an Heart made in the deepest manner apprehensive and sensible of its infinite Distance from God as God, and of its own being Emptiness and nothing, both as a Creature at its best, and as a Sinner at its worst: This Heart (in *Isaiah*) is made low and humble in both respects, as well before God as the high and lofty One, as before God as the holy One; and a Soul, when brought low in both these respects, is the fittest Match or Companion to choose, for God to fill and dwell in: and both these (besides whatever else) doth that Poverty of Spirit cause, which Christ made the first Promise of Blessedness unto: For what is that Poverty, but a meer and perfect Emptiness in a Man's own view and depression of Spirit?

Chap. 4.

Matth. 5. 3.

Now the conviction and sense of a Man's being guilty of this first Sin, brings a Man's Soul to this Nothingness in some respects, more than any other Sin, in regard of both these.—

1. That it doth this in respect of his being made a *Sinner* by it, the Hainousness of this Sin (set forth by many enhancing Circumstances) above any other will shew, which I here insist not on.

2. That the Recognition hereof should humble and bring the Soul to a *Nothingness*, as we are *Creatures*, before this high and lofty one, is manifest upon such Considerations as are more proper to the guilt of this Sin than to any other Sins of our own committing, since we have been first made Sinners by this first Sin. For he that will to the full humble himself for this Sin, must first put himself, in his Faith and the Supposition of his Mind, into a State of perfect Holiness and Righteousness, by considering himself to have been such once in *Adam*: He must first understand himself to have been exactly and completely *holy* and *righteous*, and also to have stood and continued such, as *Adam* was, and did unto the very moment of his sinning: and then may the Soul say, *O but yet I fell and sinned in him*. Look as when we come to be justified by God, we are to look upon our selves as *ungodly* Persons, as the Apostle says, our Father *Abraham* did long after his Conversion, *Rom. 4. 5.* even after his having been made *godly* thereby: Which tendeth to the deepest Emptiness of our selves, that God should for ever justify as such, that is, as *ungodly*, and this we are to do, because of our selves we are such, having been such once, though now we are and have been upon a new Grace truly sanctified. Just thus when thou comest to humble thy self for this Sin, (that thou mayst thoroughly do it, and to the bottom) look (on the contrary) first upon thy self, as once to have been so and so perfectly upright and holy, by and from thy Creation — And then thereupon, thy considering how thou didst fall from that Condition, will more effectually read to thy Soul these humbling Lectures and Admonitions, to annihilate thee, or bring thee to nothing as a Creature, than any other of thy Sins since.

1<sup>st</sup>. It will humble thee not only for the sinfulness of that Act, but also for the Mutability, Vanity, Fickleness and Unstability of thee in falling from such a perfect State, the most perfect that Man by Creation was any way capable of.

2<sup>dly</sup>. It will instruct thee, that if thou thy self hadst been in *Adam's* stead, when he was thus perfect in Holiness, (as he was in thine and all the World's stead) that thou wouldst have served him and us all *so*, even as he served us, (or rather God) and have fallen as foully and as ruinously as he did.—Thou wilt easily therefrom conclude it with thy self, by taking thy Measure from that Standard; That if the holiest Man that ever was, (but the second Man Christ, personally united to the Son of God) chosen out by God on purpose as the Perfection of his Creation, eldest-born of the Sons of Men for strength and ability to stand, betruſted with his own and all Mankind's Interests, and future Happiness, &c. if he thus fail'd, *That even so should I have done*, wilt thou think.

Book IX. think. God I see might truly say, as in *Job*, I can put no trust in any of my Creatures standing on their Bottom. Nor could I (mayst thou say) have any Confidence in my self, by which to have undertaken to stand, if I had been let down in *Adam's* Circumstances, and with his Apprehensions about me, more than he did. And this will instruct a Man wholly to give up his Creature-Estate to God: and this is a great Lesson. Yea,

3dly. The Consideration of this will teach and instruct thee, as never to put Confidence in any Free-will-Grace, that is, *Grace committed to the conduct and manage of Man's Free-will*; so nor in renewed Grace, that is, if God should now set us up again upon a new Stock, make us as holy as we were at first, and then leave us to a Creature-like Management of our selves, (such as at first we had) we should fall with all that our new Repair and Stock of Holiness, it would not keep us a moment; and in this Emptiness and Nothingness of our selves, the guilt of the first Act of Sin perpetrated by a pure Creature, (as *Adam* was) instructs us in such a manner, as no other Sin of our own, now when we are corrupted, would or could have taught us: for that was acted out of pure Freedom, or rather Arbitrariness of Man's Will, as not then biassed or inclined unto Evil, but furnished with the contrary; whereas now our Wills are spoiled and corrupted by that Sin, and have a Weight depressing them, and a Bribe in their right Hand: So that we now sin, tempted by our own Lust, (as the Apostle says, *James* 1. 14.) as well as out of a freedom of Will.

## C H A P. V.

All these Acts of Repentance are mingled with Faith in Christ, and have a Tendency to excite and increase it. That the sense of this Sin hath, more than any other, an Influence to move us to Christ, since hereby we are convinc'd of our Weakness and Mutability, as Creatures, as well as of our Guilt, as Sinners, that so we may seek a Remedy in Christ for both.

ALL these forementioned Acts, especially the latter of *spiritual Mourning* and *Contrition*, are mixed in the Heart of a Soul truly penitent, with Strains and Veins of *Faith* upon Free-Grace, and Christ, for Pardon and Justification from this Guilt as well as any: Nor indeed is that *saving Repentance* for any Sin that flows not from, or at least is not accompanied with the hopes of, and seeking of Pardon and Forgiveness for that Sin a Man repents of. We see therefore how this exercise of Spirit is here intermingled in this Psalm with these Confessions, *Wash me, purge me with Hyssop*, which had Christ's Blood in it, according to the Levitical Type, to sprinkle the Conscience withal. Hyssop was used as the Instrument of sprinkling both *Water* and *Blood* on them that were any way unclean, whereof we read, *Exod. 24. 7, 8.* with the Blood of Calves; and *Levit. 14. 6, 8.* with the Blood of Birds, in case of the Leper; and *Numb. 19. 6, 18.* with the Ashes of an Heifer. The Mystery of all which the Apostle hath led us into, *Heb. 9. 19.* *Moses took the Blood of Calves and Goats, with Water and Scarlet Wool, and Hyssop, and sprinkled all the People: And ver. 13, 14.* he interprets it thus; *If the Blood of Bulls and of Goats, and the Ashes of an Heifer sprinkling the Unclean, sanctifieth to the purifying of the Flesh; how much more shall the Blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your Conscience from dead Works? &c.* thereby signifying our Justification. Now the sprinkling of the *Blood and Water*, by Hyssop, &c. dipp'd therein, in case of the *Leper*, *Lev. 14.* was more specially intended of cleansing us from our *Original Sin*, both by Christ's Blood in the way of Justification, and by *Water*, in the way of Sanctification; for that Sin needeth both—Sanctification to cleanse us from the Filth or Blot inherent, and *Justification* from the *Guilt*. And the Leprosy more properly pointed unto that Birth-Sin, since that noisom Disease often was conveyed by Birth, and always noted out that inherent Corruption, which as a Sin and a Leprosy is in us, contracted first by *Adam's Fact*, and by Birth derived as a native Disease. Now *David* therefore confessing himself unclean in respect of his Birth-Sin, and having Christ's Blood in his Eye, as well as those other Sins, pertinently therefore cries out, *Wash me thoroughly*, ver. 2. (for that sprinkling on the Leper was done seven times, *Lev. 14. 7.* a number of Perfection) and *purge me with Hyssop*, &c. ver. 7. and *I shall be whiter than Snow*: for the Leper was cleansed by the sprinkling of Blood, from Scarlet Wool dipp'd in it, as well as Hyssop, *Lev. 14. 6, 7.* whereby the *Crimson Guilt* of this and other Sins was done away; and, as the Prophet speaks, *Though they were as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.*—So then, together with Confession and Repentance, we must remember to mingle Acts of Faith, as *David* did. And truly those forementioned Acts, specially of *Contrition*, &c. for the guilt of this Act, do both prepare for further Acts of Faith, and are to be accompanied therewith.

First; Such a Brokenness prepares for going out unto Christ, perhaps in some respect more than any other Sin. For,

1st.

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1<sup>st</sup>. It letting us to see our mutability and nothingness as Creatures, &c. (as was noted) this disposeth the Soul both to value, and go out of it self unto Christ.

1. As an *Head* of Union, by whom we are fixed and made stable as *Creatures*, and shall one Day in Heaven become immutable through our Relation to him as to an *Head*. And,

2. To have recourse unto Christ as a *Redeemer*, to cleanse us from the Guilt and Power of Sin, both which do so distinctly make up the Faith we ought to act on Christ in regard of this our Original Sin.

2<sup>dly</sup>. It serves (by the parallel of the two *Adams*) to help Souls more clearly to understand the right way of our Justification, and how it is distinct from being sanctified, namely, by the Righteousness of another, Jesus Christ the second *Adam* imputed to us, over and above our having Sanctification inherently wrought in us by him. This we shall come more distinctly to understand, when the Soul hath been once made throughly sensible that the sin of the first *Adam* comes upon it for condemnation, over and besides inherent corruption of Nature therewith contracted. The one serves to give Light to the other, although in the Conveyance they infinitely differ, the one being received by Faith and Regeneration from Christ, the other comes upon Men traduced by natural propagation.—I have known some Souls, who having been, in the Work of Humiliation upon them, first powerfully convinced of both these Sinfulnesses from *Adam*, and particularly of the just imputation of *Adam's* Fact by God to them, who yet in seeking how to be saved, (as they in *Acts* 2.) did not at first so clearly understand the way of Faith on Christ's Righteousness as distinct from Sanctification, (on which Sanctification they had too much rested, as if that were to be their Justification in the sight of God) have, after they came to listen to the Doctrine of Justification by Christ's Righteousness imputed by God, and through Faith alone laid hold on and received, and had it more fully opened to them, they have been wonderfully helped to apprehend and take this in from their foregone conviction of the imputed Guilt of *Adam's* Sin, yea, and have had their Hearts the more encouraged to go out of themselves to God and Christ for this Righteousness of Justification, by the Parallel which that afforded to this other, as in *Rom.* 5. 19. the Apostle hath set them together, *As by one Man's Disobedience, many were made Sinners; so by the Obedience of one, shall many be made Righteous.* For if the things themselves compared, do illustrate each the other, as by the Apostle's so having done appears; then also in the apprehension and understanding of any Soul that considers them; for, *uti res sunt in esse ita in cognosci*: For a Soul to think, I will go to that God, who, as by a just Act he hath accounted me and us all Sinners in *Adam*, in whom All have sinned; so he may and will, out of free Grace through Christ his Righteousness, justify the ungodly, and make us the Righteousness of God in him, and why not me?

And other Sins which a Man in his own Person hath committed, though they may and do let a Man see a more need of Christ, and so press forward his Soul to go unto him, and may serve to the School-masters part to whip us to Christ, in respect of sight of need; yet they no way conduce to instruct us in the Way of Faith, or going to Christ for Justification in that Manner, as the conviction of this of *Adam's* Sin doth, as hath now been specified: Nay, the Voice of those Sins in the Conscience cries aloud to the contrary, *The Soul that sins, shall die*, and bear its own Sin it self. Thus much as to what our sense and sorrow for Original Sin, makes way for and helps forward Faith in Christ for Justification.

Secondly; As to free Grace, or the Mercy of God justifying of us freely through Christ's Blood, which is also the Object of Faith, we ought, upon the conviction of, and humiliation for this Sin, to lay our selves at the Foot-stool of God's Throne of Grace, seeking pardon to take away the Guilt of it, as *David* doth

doth in this *Pfal. 51. ver. 1, 2.* together with his other Sins. Men are apt to think with themselves, that God in justice, accounting *Adam's Sin* unto them, should, as it were, oblige him (being a God so merciful) to pardon it: and to that purpose, some in their Writings have not spared to express themselves: But if it be a Sin, and our Sin, we must be beholden to Grace to forgive it; and God in justice might condemn us for it, though we had no other Sin. And this is an essential and inseparable Property or Character of Grace, to be free, and so to justify freely, as *Rom. 3. 24. Being justified freely by his Grace, through the Redemption that is in Jesus Christ.* And therefore in the Apostle's following Discourse, about our Guilt of this very Act of Sin; in *Chap. 5.* he subjoins, *ver. 1.* that it is by *an abundance of Grace*, and of the Gift of Grace, whereby this Sin, together with the many other of our own came to be pardoned, and we justified; and therefore the same Grace that must exert it self to pardon other Sins, must be freely extended, and put forth by God for the forgiveness of this also.

But of this Part, I shall have occasion again to speak, in the conclusion of this part of this Discourse.

C H A P. VI.

*That Act of Repentance, which is a turning from Sin unto God, is to be exercised about this our Original Sin, and in what manner.*

**T**Here is a Second, and the main Part of Repentance, which looketh forward unto Time to come, and is a turning to God from Sin, being thereto provoked by Sorrow for Sin past or present; Thus *2 Cor. 7. 10, 11. For godly Sorrow worketh Repentance to Salvation not to be repented of; but the Sorrow of the World worketh Death: For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what indignation, yea, what fear, yea, what vehement desire, yea, what zeal, yea, what revenge; in all things ye have approved your selves to be clear in this Matter.* Godly Sorrow maketh Repentance, which respects Time to come.

It is then next to be considered, What conviction of this Act with Sorrow may be provocative to a Soul apprehensive of it unto a turning unto God, as well as sorrow for any other Sin.

To this I give a general Assertion or two.

1. That the main of Repentance lies in a turning to God out of a state of Sin. This the Scriptures do most insist on. *Acts 26. 18. To turn Men from the Power of Satan* (who in their state of sinning is said to have power over them all their Life long, that is, whilst they continue in that estate, *Heb. 2. 15.*) unto God, as the *Terminus ad quem.* And it is certain, that initial repentance is not meerly from an act, but from a state of Sinning. Now if it be duly considered, it is that Guilt of the sinful Act of our first Parents that brought us into, and had conjunct with it a state of Sin. And as by Faith we enter, or have our first access into the Grace wherein we stand, *Rom. 5. 2.* that is, the state of Grace; so oppositely, *ver. 12, and 18.* it is said, *Sin entered;* which entrance was by that first Sin, and the Guilt of it; and together with that its entrance it was, that we entered into a state of Sin, and we were (first) made Sinners by it, *ver. 18.* and so made Sinners, as to be under a state or dominion of Sin and Death; *Sin reigns unto Death, ver. 21.* Yea, and it was this Sin that



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that shot that first Bolt upon you, whereby you were and are irrecoverably shut up under Sin, without any possibility of recovery. Other actual Sins, yea, inherent Corruption, do but *keep you* in that estate; but 'twas this Sin first brought you into it. — If therefore the great Conversion of a Soul at first be from out of a state of Sin unto God; then surely it is a turning from this Sin, not only as conjunct with this state, but as the Original hereof.

2. In general. That a Man may be provoked by the Conviction, &c. of his Guilt of this Sin to turn unto God, as well as by any Act of his own committing. To this purpose let it be considered, that this Sin is our own as well as any other. And if so, then if a Man's Soul be once possess'd of it, that this Sin of *Adam's* is also *his own Sin*, and withal of the hainousness of it, then why should not this Man, out of the sense of his Guilt hereof turn unto God, and against all Sin what-ever, as well upon the sense of any Sin or Sins of his own committing? for both are Sins, and both are his *own Sins*, though upon a different account.

To illustrate this yet the more, I will but make this Supposition, (which for illustration-sake I may) That any Son of *Adam* come to understanding, could be supposed guilty of no other Act of Sinning, but this imputed one from *Adam*; or, if this should not be admitted, I will make another, which will be as serviceable to my purpose; Suppose that any such Convert's Mind was wholly taken up with the Conviction of, and poring upon his Guilt of that one Sin, so as at that present he had not in his actual Thoughts and Meditations any other actual Sin of his own, (and this is really supposeable, and may be a Convert's Case) and so he were at that present wholly upon such penitential Acts for that Sin alone as have been set out, *viz.* of *judging himself, sorrowing according to God, &c.* I would in this Case but demand, whether this Conviction, and Sorrow, detestation of himself for this Sin — *as Sin*, and as his *own Sin*, and a most *hainous horrid Sin*, joined with seeking after, or a sense of the pardon of it, *might not, ought not, would not* work and stir up in him a spiritual turning unto God against all Sin whatsoever? Certainly, Yes: yea, and as I shall shew, it may naturally and kindly work all those Effects of Repentance which the Apostle says, that godly Sorrow had wrought in those *Corinthians*, 2 Cor. 7. 11. (of which by and by) for still where there is the same ground of like Repentance, there may follow and arise from thence the same Effects.

You will say, There is this difference in the Case, (over and besides that Consideration, that a Man committed it not himself) that in case of other Sins, a Man is provoked to Repentance, because he is capable to commit that sort of Sin again, and so says with himself, and specially resolves against that particular Sin, to commit *that no more of all his Abominations*, as the Prophet's words are. But thus no Man can say of this Sin of *Adam's* eating the forbidden Fruit; it was done but once, and put to the trial but once; yea, the Command forbidding it, ceased, and was upon the Fact at an end. For Answer,

1. *Adam* himself, or *Eve*, if they were alive, were *not capable* of such a special Repentance for that Sin, who yet were the Persons themselves who had committed it, (whom yet all will acknowledg to have repented in the consideration thereof, and perhaps more than of any other Sin else committed by them, because turned godly, and made Penitents by God himself); For why? the Commandment was instantly void; yea, and if this Reason which is objected hold, we must say, That whilst they were alive, they in this sort *never did repent* of it as to time to come, (which is that part of Repentance we were now a speaking of) nor never could: What then was their Repentance for it as for the time to come? even to say and resolve with themselves, *We will through Grace sin no more* against any Command of God what-ever, that either God hath or shall give us, especially not against any such Command that is made a Trial and Symbol of Obedience in so signal a manner as this was. — And unto such a Repentance for time to come, may the Soul of every Son of *Adam*, bowed down under his Guilt of this Sin, and deep sense of God's Displeasure,

taken

taken at it, and manifested against it, find all sorts of Motives and Provocations. Thus in general.

But further, 2. Suppose there be some particular Sin, which bears the appearance or likeness to that first Act which a Man's Soul hath formerly fallen into, and that this be his Case, (and like Sins unto that, for the substance of the Act there are many) by occasion of which his Soul hath been forewarned in a signal manner, to take heed above all other of sinning with such a Person, or in such a thing, which are as the forbidden Fruit unto that Man: And the Commands of God against it have been in a singular manner set home upon his Soul, and so have become as symbolical Commands to him as that was to them, (and some such singular Commands, and special Acts of sinning, every Penitent hath or may have before him in his Eye) may not I say such a Soul, upon the intuition of his Guilt in that Act of *Adam's* eating that so forbidden Fruit, is positively and really moved and provoked to turn unto God, in resolving, with a true and efficacious Repentance, both in general, against breaking any of God's Laws for the future, but *above all against any such-like Transgressions*, or breaking any such trying Commands of special Obedience set him, even because in *Adam* he did offend in the like? May not such a Soul, in the depth of his Depressments, and lying in the Dust, efficaciously *reason himself* (as the Apostle's Word upon another Occasion is, *Rom. 6.*) unto such a Repentance as hath been specified? and *the more*, by how much he may consider *how hainously* God took that Sin, curst the Earth for it, whereby also himself and every Man is polluted and accursed that comes into the World, by considering with himself, I was involved and concerned in all this, and thereupon to say, *Surely if I were guilty of no more actual Sin but this alone*, it should be a sufficient Motive against all Sin, which by God's manifested Distaste at this Sin, I see he infinitely abhors; and whilst his Thoughts are thus seriously working in himself, let any particular Sin come into his Thoughts, and he will in this fresh sense of this first Sin abominate it. But these are but Generals, though perhaps sufficient to set our Meditations and Exercises of our Souls a work this way, and lead us the way into more particular Acts of Repentance from hence.

## C H A P. VII.

*The Sorrow and Repentance which we should have for Original Sin, more amplified from the Effects which godly Sorrow wrought in the Corinthians.*

## 2 C O R. VII. 10, 11.

*For godly Sorrow worketh Repentance to Salvation not to be repented of; but the Sorrow of the World worketh Death. For behold, this self-same thing that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, what clearing of your selves, yea, what Indignation, yea, what Fear, yea, what vehement Desire, yea, what Zeal, yea, what Revenge: in all things ye have approved your selves to be clear in this matter.*

I shall endeavour to make a farther Essay upon all those particular Acts of Repentance, which are set out to have been the Effects and Consequents of godly Sorrow in those *Corinthians*, if we understand that Passage of what Repentance was wrought in them, for that part of the Guilt which themselves, as a Church, had contracted, and for which he had reprov'd them in the 5th Chapter of his former Epistle, as those which had not mourned; which occasioned this their Repentance here, as *ver. 8.* informs: and therefore that personal Repentance for themselves must be taken in as there intended, and hath also been before animadverted. And so understood, I shall attempt to go over all those particular Effects there specified, and demonstrate that they all may as naturally flow from a true godly Conviction and Sorrow for our share in the Guilt of *Adam's* Sin, as upon the guilt of any personal Sin of our own committing.—The Apostle's words are these, *Godly Sorrow worketh Repentance*, *ver. 10.* And the Effects thereof do follow, *ver. 11.* *For this self-same thing that ye sorrowed after a godly sort, (or for God) 1. What carefulness wrought it in you; yea, 2. what Apology, or pleading for your selves; 3. what Indignation; 4. what Fear; 5. what vehement Desire; 6. what Zeal; 7. what Revenge.* These are spiritually natural Effects of godly Sorrow for any grievous Sin, and Acts of Repentance relating unto Time to come: For as *Bellarmino* well says, There cannot be a true Sorrow of Heart for a Sin that is past, but presently there doth arise a purpose not to sin for the future.

Ἀπολογία.

In going over these, I shall couple those of them that are more symbolical and congenial one with another, and so shortly speak of them in the force of what hath been hitherto said.

The first Couple shall be *Care* and *Fear*, both which respect avoiding Sin for Time to come, that we fall not into the like.

1. *Care.* Let any Soul but view the Transactions of Satan with *Eve*, and her's with *Adam*; and how easily their Feet *slipt*, and they turned thither, (as the Psalmist's Phrase is, *Psal. 73. 2.*) and were eternally lost and gone; and let that Soul withal but interest himself in that Act of *Adam's* first Sin, and he may find it gives him as great a monition of watchfulness, as any of his own Sins are like to do against all Temptations of Satan, not so much as to listen to them, or to any other Motions of Sin.

2. [*What Fear.*] Fear imports a Carefulness arising from the sense of a Danger, against Security or Confidence in our selves. There is no Instance will

will prompt more heedfully for ever to stand upon our Guard, than this of *Adam's* finning: for if thou hast put thy self into *Adam's* Case and Condition, &c. thou wilt consider how, though thou hadst in him a fulness of perfect Holiness, and nothing within to tempt thee, that yet thou then didst fall in him, and he that was so compleatly armed, then fell, and thou in him; how much more then now when thou hast so little of Grace to preserve thee, and so much of Corruption to tempt thee, may it cause thee to work out thy Salvation with fear and trembling? *Let him that standeth, take heed lest he fall*, is a natural Lesson from hence; and, *Put on the whole Armour of God, that ye may be able to stand*, &c. And this is holy Fear and Jealousy of our selves. This for the first Couple.

A second Pair or Couple, are *Indignation* and *Revenge*.

The first speaks a throwing away of Sin in a chafe: *What have I to do any more with Idols?* as *Ephraim*, Hof. 14. 9. —Or such an Indignation as *Asaph* had at himself, *Psal.* 73. 22. *So foolish was I, and as a Beast before thee.* And if ever any Sin (take the Consequents of it) would raise up *Indignation* in the Heart of one supposed guilty of it, this will, to think how triflingly the whole World was lost and cast away, my self and all Mankind, at one Throw, for less than a Mefs of Pottage. O this shews what we are at best, even but Creatures; and this is our Creation-Grace, on which a Man would not venture the smallest piece of a Soul, much less the Blessedness of all Mankind. We are apt enough indeed to have our Spirits fume at *Adam* and *Eve* (as no question, they repenting, did against themselves) for so great an Unworthiness, that *Man* in Honour should so easily become *a Beast that perisheth*, yea a *Devil*. But the Indignation I call upon thee for, is of another kind: to which purpose put thy self into *Adam's* Case, and first think with thy self, If I had been in his stead, I with my Creature Freewill-Grace should, *vice versa*, have served *Adam* so, and lost all for my self and him, even as he did.—And then again, think also, that this Act of his Sin is thy Sin, and this will both turn thy Indignation against thy self, and set thy Heart to be more resolved against all Sin for time to come: for any Sin, as well as that of eating the forbidden Fruit, if it had been committed by them, would have done it: I will never trust Creature-Grace or Freewill-Grace more, for this foul failure of it in him: *O what Indignation!*

The second is *Revenge*. There is a Question among the Schoolmen, Whether Repentance be only an *Act of Love* to God, or withal an *Act of Justice*, or doing a Justice unto God again, by way of recompence for Sin, as it is a *Wrong* and an *Injury* to him, by endeavouring what in us lies, to destroy the Injury done to God, and restore unto God his Right? Thus they. This Notion they would put upon Repentance's Revenge, with an intention thereon to found a Compensation, a Satisfaction made unto God by Repentance, (such as the Creatures can make) and withal thereby to make up a Reconciliation with God again, *Injuriam resarciendo*, by making God amends. Thus they philosophize. Yet sever this Notion of theirs from this blasphemous Affront given unto the Satisfaction of Christ alone made for us, instead of which they would set up their Satisfactions in Penances, &c. and understand this *analogically* or *similitudinarily*, and there is a *Revenge* a penitent Soul takes of it self for Sin, or rather upon Sin; and there is an endeavour to make God an amends, that by how much a Man hath the more sinned, by so much the more he would be obedient, and do contrary unto what formerly he hath done; which you see to have been in *Paul*, who had been so violent in persecuting the Church; in the Woman of *Naim*, &c. *Luke* 7. 37. and in the Christians at *Ephesus*, that burnt their Books of curious Arts, &c. *Acts* 19. 19. And such a Revenge is not simply intended as *against our selves*, (we leave that to the Papists) but against our Sins; and those not simply, as having done our selves such Mischief, but as against God: for as it is *Sorrow to God*, or for God's Interest, from whence this *Revenge* here ariseth, so as there is a *Revenge* done on Sin for God's sake, wherein the penitent Soul can rest satisfied with nothing but the utter destruction of it, for that Revenge doth always import: Jealousy is the *Rage*  
or

See Bellarm. l. 2. de Pœnit. c. 7. and Suarez in 3. Tom. 4. disp. 2. S. 3.

Book IX. or Revenge of a Man; *Prov. 6. 34. For Jealousy is the Rage of a Man; therefore he will not spare in the Day of Vengeance.*

Now as to this of Revenge against Sin thus understood, *how it should be stirred up in us*, by the consideration of our guilt of that Act of *Adam's Sin*, or upon what thing or Sin this Revenge should wreck or vent it self? that is the Query: Upon that *Act of Sin past*? That cannot be: and to revenge our selves upon some lawful Liberty that holds an appearance to that of their eating the forbidden Fruit, in the contemplation of this Sin, is easily imaginable.

I shall only say as to this Point these two things.

1. If a Man would have Hatred stirred up to purpose against Sin, (which is the Ground and Provocative of Revenge) let him view but Sin in that Glass of *Adam's Fall*, and consider but how hainously God took it, and how highly he was displeas'd at it, and hath shewn it in the miserable Consequents of it, so as never the like, it being the Spoil of all his Workmanship, which in the end of the sixth and seventh Day he was so refreshed withal; and a turning the whole Wheel and Way of the old Creation (of Man especially) into a Contrariety unto him for ever.

There are two great Glasses to view the Deformity of Sin in. The first in this of *Adam's Fact* in Paradise. The second in that of *Christ's suffering* for Sin upon the Cross; God laid upon him the Iniquities of us all, Revenge being thus stirred up.

2. Wouldst thou be revenged for this Mischief done to God and thee, &c. and know where and how, in a proper way, to point and direct the Sword's Point of thy Revenge against it? Then look as *David*, when he would study how to shew a Kindness unto *Jonathan* who was dead, and so out of a capacity, or the reach of a Kindness himself, (as the Act of this Sin also is to ours) yet as *David* inquired, *Is there any left of the House of Saul, that I may shew kindness to him for Jonathan's sake?* 2 Sam. 9. 1. And they told him, he had a Son *Mephibosheth*, ver. 3, &c. Thus say I, wouldst thou be revenged for the Loss not of thy two Eyes only, (as *Samson*) but for the loss of the whole Image of God, &c. which was created in Knowledge, &c. as the Apostle speaks: I say, wouldst thou be avenged for this and other Mischiefs on this Sin? Look first if there be any of its Brood left behind it, whom thou mayst fairly wreck thy Vengeance on. And for that thou needst to go no farther than thine own Heart, behold a whole Body of Sins, all sorts of Lusts therein, that are the Brood it hath left behind it, that Sin was the Father of. Besides all the actual Sins which are begotten by it, the Grand-children of that *Grand-Sin*; and if these be not large enough to satiate thy Vengeance, thou hast the Sins of all the Sons of Men thou conversest with, that come within thy cognizance, to endeavour to extirpate these in them, by all Ways and Means wherein thy Duty lies.—These are all of the same Stock and Lineage, and descended from this Root, and Cousin-germans to thine own Sin. But if thou thinkest these too remote and too far off in Kindred, look upon thine own Children, who came out of thine own Loins, and all the Sins in them, which are all nearer a-kin unto that Corruption in thy self, and next unto thine own. In all these thou hast Field enough before thee for Revenge to forage in: Only first begin this thy Revenge at home, thou hast enough to satiate thy Hatred upon there; slash and cut, and spare not; hew and cut down, and lay the Ax to the Root of the Tree. O what Revenge! But on a Revenge hereon I shall enlarge when I come to the Acts of Repentance for inherent Corruption.

There is a third Pair or Couple, *What Desire? What Zeal?* Those latter Fruits of Repentance do, to be sure, spring from pure Love to God: What Desires to be rid of Sin, and to be holy, which are the best Fruits of thy Grace in this Life? And then thy sense of the Guilt of this Act of sinning will put thee upon *hungering and thirsting after Righteousness*, especially that Righteousness of that other *Adam, Christ*, of which by and by; and it will stir Desires also after the Favour of God; for this was the first Sin that separated betwixt God and thee. And Zeal is but Love and Desire, and other Affections intended; *Desire is Smoak, and Zeal is Flame.* And for a Man to consider, I am guilty

ty of the *first* Sin that ever was committed in the World, and one of the greatest that ever was or will be: this may well provoke him to *Desire*, and to say, That was the *Alpha* of my Sins, would to God that which I committed last might be the *Omega*. Again, did I bring Sins enough into the World, even of the Guilt of that Sin, if I had added no more; to have found me work to repent of as long as I have been or am to be in the World; yea, to find me work enough of that kind, if I did nothing else? And shall I sin any one Sin more? O, if it were possible, not so much as one! O what Desire, what Zeal should this provoke us to?

There is one thing more in that Text, 2 *Cor.* 7. a single Seventh, which will not so well yoak with any of the other, a *clearing our selves*, or Apology in defence of our selves: And what may that be supposed to have to do with our sense of the Guilt of this Act? We will be ready to say, That of all Sins else, we can the best apologize for this, and clear our selves, and wash our Hands of that, and plead in defence of our selves, It was the Sin of another, and not our own: *Quæ non fecimus ipsi, vix ea nostra voco*; That which I did not, can hardly be styled *mine*. This was *Adam's* Fault indeed, in seeking to excuse himself, by laying his Sin on his Wife, yea at God's door, *Gen.* 3. which *Job* alludes to, *chap.* 31. 33. But as to the *Corinthians* clearing themselves for that personal share of theirs in that Sin, (which the Apostle had reprov'd in these *Corinthians*) that true godly Sorrow which their Hearts were yet bedewed with, and had brought forth, this Apology here was joined with a putting their Mouths in the Dust, and a taking Shame and Guilt to themselves, to the utmost Grain of weight it will bear. The word here used, is an *Apology*, or pleading for Pardon and Forgiveness, having first taken a Sin upon us: for, as I observed before, true Faith is always intermingled with Repentance which is Evangelical, yea and causeth it: and the more it's made sensible of its Sin through its working, the more it puts the Soul upon further Exercises of Faith, and to seek after the attainment of fresh assurance of Forgiveness. This Apology the Apostle terms elsewhere, the *Answer* or *Speakings of a good Conscience*, when through Faith the Soul is enabled to plead Christ's Resurrection for the Justification of it self, 1 *Pet.* 3. 21. which is done, whilst a penitent Soul approacheth with fresh and lowder Cries the Throne of Grace for God's Absolution and Forgiveness, and clearing of them to their own sense, for a Sin repented of and sorrowed for; as we saw in *David*, who through God had by the Prophet's outward Message sent him, declared he had forgiven his Sin, 2 *Sam.* 12. 13. yet *David's* Soul must hear God himself speak that Word over anew to his own Soul; and therefore you heard of his Pleadings and Apologies for Mercy and Pardon, out of *Psal.* 51. 7.

See Dyke *Repent.* chap. 14.

I shewed before out of *Rom.* 5. 25. that it is and must be the *Free-Grace* in God, that only must quit and discharge us of the Guilt of this Sin, as well as from any other Sins; yea, and an *abundant Grace* it is to forgive that Sin, as well as the *many* of our other Offences, *ver.* 15, 16.—Unto which, as to that other of *David's*, I add, as I then said, two more Scriptures to confirm this. And it is very observable, that in so many Places (take them all) where this Sin is spoken of, *God's Free-Grace* in pardoning and saving, is eminently spoken of also, as to the Forgiveness of them.

The first is *Isa.* 43. 27. *Thy first Father hath sinned, and thy Teachers have transgressed against me.* There you have this Disobedience of *Adam* laid to their charge to humble them, as generally, says *Calvin*, Interpreters expound it, and not their Forefathers, as to their Birth, because he speaks of some one Father singly and eminently, which that word [first] Father indigitates. And who was the *Primo Primus*, the First-First, whose Sin also was so famed and notorious, and the cause of all Sin, as *Adam* is the common Father of all: but without *Free-Grace* to pardon that and all other their Sins, is not far off, yea had been aforehand set down in *ver.* 25. *I, even I am he that blotteth out thy Transgressions for my own sake, and will remember them no more.* A Scripture which speaks mere *Free-Grace* as amply and as loudly as any Place whatever, and speaks it not under the Language of that *Redemption* from Captivity, (though including

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ding it) but of *blotting out Transgressions, and remembering them no more*; which is made the proper Language of the Covenant of Grace unto the Elect out of Mankind: And so he speaks to the Godly of that Nation personally; and he instanceth in such Sins, as they might otherwise think they least needed Pardon for, not their own personally committed by themselves, but first that Guilt common with them to all Mankind, committed in *Adam*; and then their publick Guilt, in respect of the Relation of their Priests, who were the Intercessors for them to God; and yet had stiled these [*THY SINS*] in *ver. 25.* which you are to be humbled for, as for your own, every one of you. And lo (says he) I am he that blots out these, and all other thy Transgressions, *for my own Name sake, that is, freely*: And it must be my Grace which must forgive these *thy Sins*, as well as any other of thine own; and therefore look up unto me, *I, even I am he* that pardoneth them: Neither canst thou find out, saith God, or enter on any *Plea or Apology* (as the word is here) for Pardon, but this alone of *my Name*, which I have so long ago proclaimed unto thee, *The Lord gracious, &c.* Thus in *ver. 26. Put me in remembrance; let us plead together; declare thou, that thou mayst be justified*: Justified for these Guilts, which are thine but by Imputation, as the first Sin of thy Fore-father, or national Relation, as the Sin of thy Teachers.

The second Scripture added, is *Ephes. 2. 1, 5. Ye were dead in Sins and Trespases, and by Nature Children of Wrath*: And they were *by Nature*, or born dead, as well in respect of the Guilt of their first Father *Adam's* Disobedience, being *condemned* in him, *Rom. 5. 18.* as of inherent Corruption. But what then is it he points them unto alone, whereby they had obtained, or were to obtain Pardon and Salvation from? *Ver. 4, 5. God, who is rich in Mercy, &c. when ye were dead in Sins, hath quickned us together with Christ, (by Grace ye are saved.)*

And thus much for the first Part of this Discourse, The humbling our selves for our Guilt of the Act of *Adam's* Disobedience.

## C H A P. VIII.

*What Sorrow and Repentance we should have for the other Part of Original Sin, viz. the Corruption which is inherent in our Natures. We must consider it as the Cause of the greatest and most heinous Sins which we commit, and which give us the highest occasion of mourning. That every Act of Sin is of so much the deeper Guilt, as the Corruption of our Nature doth more vent it self in it. That the Corruption of Nature doth set us farther off from God, than any actual Sin whatever. That this is more near and intimate to thy Soul than all thy actual Transgressions.*

**I** Now come to the second Part of the Discourse touching *inherent Corruption*, and what Exercise of Repentance, Mourning, or whatever Acts else we are to put forth about it; which Corruption is the Fruit of that sinful Act of *Adam*, and is inherent in our Nature, which is called, *Rom. 7. 20. the Sin that dwelleth in us.* And this we may take for a certain Rule, whatever Acts may any way become genuine, to humble our selves for the Guilt of that first Sin of eating the forbidden Fruit, they will prove more direct and proper to be put forth, as concerning the inherent Corruption in us. For this is *our Sin*, not by *Imputation*, but by indwelling in us; even as Leprosy derived from the Parents (no matter how they came by it) is *as properly* the Son's Leprosy as it is the Father's: And there needs no dispute about it, whether a Man's Leprosy be by derivation from his Parents, or by a Man's self contracted, however it's his own Leprosy: And accordingly as to the Conviction of this, to be our own indwelling Sin, we are but to look into our own Bowels, (though we need spiritual Light to discover it with unto the bottom, yet) there is enough of its Corruption boiling up every day, as doth or may testify this to our Consciences.

I propound for my Method in this, these two things, which you may call *Parts or Heads* of this ensuing Discourse.

- I. The great Sinfulness of this Sin of inherent Corruption dwelling in us.
- II. The Acts of Repentance which we are to exercise about it.

I. I begin with the first, the Sinfulness of this inherent Corruption; it is not of Sin in general, which I have elsewhere set forth, but the Sinfulness that is in this inherent Corruption of Nature we brought into the World with us, and which is increased in us, and remaining to this day in every one of our Souls.

*Discourse of the Aggravations of Sin.*

I shall take two Courses to manifest the Sinfulness of this unto you.

*First*, In a *comparative Way*.

*Secondly*, Consider it singly, and simply in it self.

*First*, The comparative Way is double.

*1st.* Single out the grossest actual Sin thou hast been guilty of in thy Life: take any one particular gross Sin, that thou thinkest lies heaviest upon thy Conscience, (as such are most apt to do) yet that Corruption thou broughtst into the World with thee, that Mass and Body of Sin thou hast in thy Nature,



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gives thee more cause in many respects to be humbled for that, than for any one gross Sin, be it what it will.

2dly. Compare it with all actual Sins whatsoever, and take them and abstract them from this Root of inherent Corruption, and it may prove a Question, whether of the two we should be most humbled for?

First, Single out the grossest Act that ever thou committedst, or perhaps hast heard of to have been committed by any, (the special Poison of the Sin against the Holy Ghost excepted) and that inherent Corruption of thy Nature in many respects doth exceed it. To this purpose,

1. Consider, That if it were no more, than that it was the Cause of that actual sin, this is sufficient to render it more hainous; and the Virtue whereby any thing is produced, is stronger in the Cause than in the Effect. Now that gross Sin, whatever it be, was but the Bud of that as the Root; and take but a little of a poisoned Root, and extract the Spirit of it, and it hath more Poison in it than any of the Branches. The Notion of this I shall afterwards carry down to the other, the second Head, of comparing it with all actual Sin.

2. Consider that the Evil of any gross Sin, or the greatest part of the sinfulness of it, will be found to lie in this, according as the evil Disposition, and Venom and Poison of thy Nature did vent it self in that Action more or less, and fills that Action, the wickeder it is. According as the Tide flowing from that Sea, fills the Channel more or less, so doth the sinfulness of that sin rise up more or less; and so it is that Corruption, wherein specially the Guilt lies in every such Action. And thence it is that Actions, gross and great for bulk, are often less sinful in the Eyes of God than smaller Actions, because less filled with the evil Disposition of the Heart. And this the Philosophers themselves acknowledged, That an evil Notion done, *ex pravâ dispositione*, an Act proceeding from a rooted habitual Disposition, was worse, and more to be punished than another, though outwardly as bad, if but done out of some sudden Passion, as they call it: witness that Sentence of the Athenian Judges, who condemned a Boy to death, but for tearing out, in a cruel manner, the Eyes of a few Crows and Partridges, as being (though for the Act but small) the Evidence and Indicium of an habitual cruel Nature. And God himself judgeth of Mens Ways according to the dispositions of their Hearts let out in their Ways; for which read that Speech in Solomon's Prayer, 1 Kings 8. 39. *Render to every one according to his Ways, whose Heart thou knowest*; which though intended principally of God's acceptation of the contrary good Actions of holy Men, yet as a General holds of evil Actions also, and much more, because there is a demerit in them which is not in the other. We see he says not simply according to their ways, but as growing on this Stock, their Hearts, from whence their Actions suck or draw up more or less Poison. And we find elsewhere God himself joining his Testimony to this Maxim in Solomon's Prayer, and confirming it, and answering to it, Jer. 17. 10. *I the Lord search the Heart, to render to every Man according to his Ways*. He joins the Heart and the Ways together; he compares how much the Action favours of the Must of the Vessel, and doth taste of it, that he may know how to measure forth a Portion of Punishment to their outward Ways and Actions, according as he sees and judges how far, more or less, the Action was steep'd in the sour Liquor of their Original Corruption.

A third thing is, That the evil Disposition of thy Nature doth farther sever and set thee off from God, than simply an actual Sin doth. And that is the measure of more or less Sinfulness, by how much the Sin doth more or less *separate from God*, Isa. 59. 7. *Your Sins have separated between me and you*: therefore the more they separate, the more is the Sinfulness. Now this Corruption of Nature makes a greater elongation of thee from God, than an actual Sin doth, be it the grossest. The Leprosy was the Type of it in the old Law; it was *that* only that separated a Man from God, and from the Congregation all his Life; and it signified not an Act of Sinning so much, as *inherent Corruption*, which is a Disease in the Soul, as that is in the Body. You have it, Numb. 5. 2, 3. and if he were a King, yet he was to be separated, if a Leper, 2 Chron. 26. 21. Now that inherent Corruption doth more separate than an actual Sin doth, the reason of it is, because a

Contrariety

Contrariety in Nature breeds always greater Distance, yea Enmity, than simply an Act of Hostility, or meer outward Acts of Injury. You see this in the Creatures that have contrary Qualities, which we call *Antipathies* in their Dispositions; and meerly out of a contrariety of Nature, they are greater Enemies than others that do one another actually more harm. Let a Swine, or a Mastiff tear and rend us, as Christ says, yet we can endure the sight of them, the presence, yea we can afterwards stroak him; but let a Serpent appear, where there is a contrariety in Nature, or a Spider appear, you see how mightily it works in the Spirit of one that hath an antipathy to these (as Man hath) at the first view or sight of them. Now inherent Corruption is such a Contrariety in thy Nature unto God; it is a Contrariety in the way of an Antipathy. Transient Acts of Sinnings, are indeed said to be against the Lord; but the inward Disposition of their Nature hath, and is a Contrariety in Nature it self, and so is deeper and stronger; so *this Flesh* is said to be Enmity to God, in the Abstract, *Rom. 8. 7.* It is contrary to Holiness, as it is in God's Nature; whatever God hates, it loves; and whatever God loves, it hates.

4. Consider, thou hast more cause to be humbled for the sinful Dispositions in thy Nature, than any of thy actual Sins, because there is a nearer Union between Sin and thy Soul, in respect of this inherent Corruption, than by thy Action singly considered. An Act of Sin hath not so near a Kindred or Alliance to the Soul, as inherent Corruption hath. You read in *Micah 6. 7.* that the measure of Sinfulness lies in the relation it hath to the Soul of a Man; *Wilt thou give the Fruit of thy Body for the Sin of thy Soul?* Therefore the more it may be said to be the Soul's Sin, the more Sinfulness is in it; and further, there is this in Reason for it, that the nearer union we have with Sin, or our Hearts have with it, the farther we are separated from God. Now that this Union is nearer, I manifest by one or two things.

(1.) This is the relation of subject and inherent Quality. Thy Soul is the Subject, and the Sin an inherent Quality in thy Soul; *It dwells in us*, as the Apostle says; it is not an Act passant from us, that bears but the relation of an outward Effect unto its Cause.

(2.) The Union that is between Sin in thy Nature, and thy Soul, is such as between the Matter and Form. The Soul is as the Matter unto this Sin as the Form; as the Body is the Matter which the Soul informs: for we account that to be the Form, which acts, inspires, moves, informs, and guides the Matter. Hence this Corruption is called *a Man's self*; Thou and that Corruption that is in thee, are called by one Name [*Flesh*] in Scripture: *Joh. 3. 6. That which is born of the Flesh, is Flesh*; and all the Actions of the whole Man are attributed to it. But now the Union between thee and thy Action, hath but the Relation of the Tree and the Fruit, the Parent and the Child: *Rom. 7. 5. For when we were in the Flesh, the motions of Sins which were by the Law, did work in our Members, to bring forth Fruit unto Death.* James 1. 14, 15. *But every Man is tempted, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.*

5. Consider, That in a sinful Action but a Work of thine own is spoiled and marred, which thou shouldst have produced in a shape more agreeable to the Law, the Pattern for that Action; but by the Sinfulness that is in thy Nature, God's *Workmanship* is spoiled, his Image defaced, a Frame and Principle of working which he produced, and *formed for his Glory*, as the Prophet, *Isa. 43. 21.* or *created at first to good Works*, as the Apostle speaks, *Ephes. 2. 10.*

Again, 6. consider, That particular gross Sin thou hast committed, is but a particular transient Breach and Transgression of some one Commandment. Now look on an Act of Cruelty and Injustice, in what kind soever, suppose the greatest that can be perpetrated by a State, or the Supream Power, and it is far less hainous, than if there were a standing Law enacted by them to authorize such an Act: And now take the grossest Sin that ever thy Soul committed, and there is a standing Law in thy Nature that hath force in thy Members to bring forth a thousand thousand such Acts; and by virtue of it they may

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be brought into Act until that Law be recalled, that is, thy Nature changed: So that still suppose the grossest Act that may be, if in thy Nature there be as wicked a Law to authorize it, and to bring it into execution, and that also a standing Law, it is an invincible proof, that thy Nature, in respect of being such a Law, is more wicked than any grievous Act of sinning, even the most grievous whatsoever. And this Consideration far exceeds the first; for thy Corruption was not only the Cause of such an Act, but the Cause as a Law is, which is extant still to be the Cause of ten thousand more, as Occasion and Temptation is.

Yea, 7. consider, That Action was but one transient breach of some one particular Command, but the Corruption that is in thy Nature, hath not only a particular Law to enforce that kind of particular Sin again, over and over, but it is a Contrariety to the whole Law in every Tittle of it: and look how many Laws God hath in his Word, so many contrary Laws Sin hath in thy Heart, *Rom. 7. 22, 23. compared, (I delight in the Law of God after the inward Man; but I see another Law in my Members warring against the Law of my Mind, and bringing me into Captivity to the Law of Sin which is in my Members)* doth confirm both of these two last Assertions. There in thy Heart the Devil's Commandments are written, contrary to God's written in the two Tables, explained by *Moses* and the Prophets: Now the Holy Spirit by *David* hath said, *Psal. 119. 69. I have seen an end of all perfection; but thy Law is exceeding broad: as much as to say, The Particulars thereof are infinite, there is no End of it, as the same David speaks of God's Knowledg.* If therefore thou hast as many Laws of Sin in thee, as there be Laws of God, how above measure must thy Nature be sinful?

Again, 8. consider, That that gross Sin was committed haply but by some one Member, used as a Weapon and Instrument of Unrighteousness; but this Sin of thy Nature is spread through all, and thereby all Parts and Members are made Weapons ready formed, fashioned, and steeled, to be employed in the Service of Sin. This, as concerning Acts of Sin, you have in *Rom. 6.* the other in multitudes of Scriptures, as when this Sin is stiled, *The Man, The old Man, a whole entire Man, a Body of Sin, from the crown of the Head to the sole of the Feet; the Sin that encompasseth us round, Heb. 12. 2.* And if one Member, the Tongue, be arraigned to be the Seat of *a world of Iniquity*, what is the whole, and every Member and Faculty of Soul and Body? And thus much for the first Branch of this comparative way, *viz.* comparing the guiltiness of corrupt Nature with any one particular Act of sinning, the grossest.

C H A P. I X.

*That there is more Guilt in the Sin of our Nature, than in all our actual Transgressions put together.*

**I** Now come to the second Head, the comparing of our inward Corruption, with all our actual Sins put together. Truly some have affirmed it in their Writings; Dr. *Sibbs* in that which he hath printed himself, that it is worse than all our actual Sins. So then at least it may prove a Question, whether of the two hath the greater sinfulness? And so which of the two (take actual Sins abstractly consider'd from this Root) thy Soul ought to be humbled for most? And I alone have not started this Query unto the discussion, though I confess I had long before I saw that of his, enlarged upon this Head, in Sermons upon *Original Sin*.

*Soul's Conflict,*  
V. 2, 6. We should look upon it worse than *Any, nay than all the Impure* Issues of our Lives together.

I shall proceed in this Point.

- I. By way of Explication, or stating of it.
- II. By the Demonstration of it.

I. For *Explication*. When, I say, the Question is, For whether of these two as apart considered, we should be humbled most, or whether has the greater sinfulness?

1. I grant, we must allow a far greater enlargement unto the confessing of actual Sins, and a far larger humiliation for actual Sins: We must insist on them more, which the Apostle's Pattern instructs us to, by viewing the first and third of the *Romans*. In the first he speaks of actual Sins, and spends a whole Chapter thereupon, and that as in the Gentiles; as in the second Chapter he insists upon the Sins of the Jews; and in the third speaks of this Corruption, and there he narrows his Discourse about it, he doth that briefly. And the reason why we should do so, is plain; Actual Sin is Original Sin, drawn out in words at length, (as I may so say); but Original Sin by it self, is our Sins but in Figures, yea, but as *in semine*, tho it summarily contains all: Our Humiliation therefore should extensively be super-exceedingly more for actual Sins; but intensively our Souls should be as deeply humbled and stricken for this of our Natures, as for those others.

2. Our Humiliation and Confession of the Sin of our Natures, should be commixt with that other of actual Sins. Original Sin should be either laid first for a Foundation, or actually carried along with us in the confession of Actual; or at least virtually supposed, though not always exprest, as that which is conjunct with every one of our Sins; it is to be, as it is, the burden of every Sin.

3. Every actual Sin, to be sure, in a Man unregenerate, encreaseth the Corruption of Nature, (there is or may, perhaps, a Question be raised, Whether in a Man regenerate or no, because Grace is an *incorruptible Seed*, and therefore habitual Sin is not in the totality of it, augmented in such an one by an Act of Sin, the Seed of God keeping an habitual possession of what room in the Soul it hath gained, though the Operation is obstructed and weakned for the present) but in an unregenerate Man, every actual Sin encreaseth a farther corruption of Nature unto some degree. It is a Root, and Roots grow under-Ground, as much as the Branches do in bulk above-Ground; and Corruption in the Heart encreases, as actual Sins encrease; *Rom. 6. 13, 19. Yield not your Members Servants of Iniquity, unto Iniquity; but on the contrary, have your Fruit unto Holiness*: The fruit of doing things holily, is to be made more Holy; and the fruit of doing a gross Act of Sin, (of which he there speaks, or of such that have Dominion) is to be made more sinful, and to enlarge Corruption unto a greater degree of it. Hence a wicked Man's Sinfulness, and Corruption of Nature, is improved to a wonderful encrease, in comparison of what

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what it was simply by Nature. When therefore I in this Comparative set it with all actual Sins, there must a few Abatements or Considerations be made.

The first, That I do not restrain it purely and only to what Corruption of Nature you had at first, but withal as it is encreased, and so complexly Corruption of Nature as it now is grown up in us; for the in-dwelling Sin, in Paul's sense, is the whole stock of it, New or Old.

The second is, That we take Corruption of Nature, as distinct from actual Sin, to consider that apart with all its cursed Augmentation. Original Sin is the first Stock, the old Stock; but all the Increase put to that first Stock, makes up the present whole Stock, as Merchants speak in Companies.

Yet, thirdly, so as though the first Stock be less in degree, yet still in kind it is one and the same.

Fourthly, It must be allowed, or considered also, in a Man truly regenerate, That the Power and Dominion of both Original Sin at first, as also of what has been added, is abated unto what it was whilst a Man was unregenerate. Now it is the whole of thy Wickedness, first and last, that is found dwelling in thee, and that for which I now exhort you to be humbled.

4. There are many Respects wherein actual Sin hath the greater Guilt, as being the Fruit and Product of our Wills, which Original Sin is not, and therefore the Scripture insists more upon them. Yet this I must say, That this of Corruption of Nature, hath its Respects also wherein it exceeds, and we are to give due weight unto every thing in either. But this I shall after speak unto in answering Objections.

II. I come next to the Demonstration of it, which consists in this, That take that inherent in-dwelling Corruption, both Original at first, and the encrease of it, (and unto the first Original Stock, all the encrease is to be attributed and put upon the Account thereof): Take that, I say, apart from all actual Sins, and there are many respects that do aggravate the sinfulness of it above that of actual Sins. As,

1. Original and In-dwelling Sin, is the universal Cause of all Sin, of every one as well as any, and in that respect hath more Sinfulness in it, than all the Acts of Sin put together: I say, in that respect it is a Cause, and an universal Cause. This is a true Rule, the Virtue of things is stronger in their Causes than Effects; a little of a venomous Root, if boil'd, is found to have more Poison in it, and to infuse more thereof into the Liquor, than many Bunches, or Fruits, or Leaves of that Root. But when a thing is an universal Cause, this Rule holds much more. The Sun, you know, is an universal Cause of Warmth, and Life of Plants, and chearing the Earth, &c. it hath the Virtue of all Plants in it, and much more: And why? because it is an universal Cause. You have heard of other Similitudes, perhaps, to express this thing by.

As, first, this hath been one Similitude, That the Fountain hath more of Water in it (take it as it runs, first and last, and all the Water that feeds it and maintains it) than the Streams: I add this Scripture, *Jer. 6. 7. As a Fountain casteth out her Waters, so she casteth out her Wickedness*: Yet you see in a Fountain but a little Water at present bubling up, when the Fountain hath all the Water in the Sea to maintain it and its Streams; and so hath more Water as in the Cause than all the Streams.

If that be not enough, take the Similitude of the Sea it self; that to be sure hath more Water in it than all the Rivers that come from it at first. Now look *Isa. 57. 20. The Wicked are like the troubled Sea*; they have a Sea of Wickedness in them, which doth continually cast up Mire and Dirt of actual Sinning. The Sea is the universal Cause of all Waters that are above Ground, or under the Earth; or of the Vapours that fall from the Heavens above. In like manner it hath been said, there is more of Fire in Fire it self, than in Sparks. Now I will but give a Scripture for that too, *Hos. 7. 6, 7. They have made ready their Heart like an Oven; their Baker sleepeth all the Night, in the Morning it burneth as a flaming Fire*. He compares them unto a fiery Oven, in respect of their inward Lusts, (not only in respect of that burning Lust of Adultery, but

but of other Lusts also, as when the Tongue is said to be on Fire of Hell, *James 3. 6.*) and so the Heart is as an Oven set on Fire with Hellish Fire that first came from Hell: And there is a thousand times more Fire in the Oven than in the Sparks that fly out of it.

Now then, that inherent Corruption in thy Nature is the universal Cause of all Sin, I will give you some Scriptures for that; *Mark 7. 20, 21.* I think an express place for it; others pitch on that in *Matthew*, I on that in *Mark*; He said, (namely Christ) *That which cometh out of the Man, defiles the Man: For from within out of the Heart of Men, proceed evil Thoughts, Adulteries, Fornications, Murders, Thefts, Covetousness, Wickedness, Deceit, Lasciviousness, an evil Eye,* (that is, an envious Eye) *Blasphemy, Pride, Foolishness:* All these evil things come from within, and defile the Man.

Wherein observe, 1. *The Heart within*, out of which all proceeds, is evidently *Corruption of Nature* within, inherent there: and the Reason is plain, for he speaks of that Principle within, out of which the very first-born of actual Sins do arise; for he speaks expressly of evil Thoughts, which are the first-born, and it must be the inherent habitual Corruption from whence they come: these are the *Motus primo primi*, the very first Motions, as we call them; therefore Corruption of Nature is meant by the Heart within as the Cause of them: and under this general of *evil Thoughts*, the most inward Purposes, Ends and Counsels are comprehended.

2. You may observe it is spoken of all Sin, and not only of evil Thoughts, or inward Sins, the smallest; but his Instances shew that all Sins, outward Acts which are the greatest, as Adulteries, Fornications, Murders, Blasphemies, &c. Now if all evil Thoughts, and gross Sins do arise from that Heart within, then that is the Cause of all: Christ's Instances hold clearly forth that division which takes in all, even the all of Evils that defile the Man.

The second Scripture is *Rom. 7. 13.* *Was then that which is good made Death unto me? God forbid. But Sin that it might appear Sin, working Death in me by that which is good; that Sin by the Commandment might become exceeding sinful.* He styles it *ἀμαρτωλὸς ἀμαρτία*, sinful Sin: It is a good Interpretation given here by some to call it finning Sin, as an Epithet given it; and you cannot call it by a worse Name than its own, *idem predicatur de seipso*. But further, I judg it hath a more special respect to its being *the Cause of Sins*, or as it is a working, or worker of Sin; and that he speaks it of Original Sin, and Inherent Corruption, plainly and eminently, as it is distinct from Acts of Sinning, which he there arraigns as the Cause of all Sin, appears,

1. That it is called the working Sin, the pragmatival operative Sin: So in the words before, *ver. 8.* *Sin wrought in me all Concupiscence*; and so is made contradistinct unto Sins wrought, which are actual Sins, (and Sins of Concupiscence are the inward Sins, and the first-born of Original Corruption, *Jam. 1. 15.*) and he plainly says it was the Cause of [all] that Concupiscence; and he doth not mention outward Acts, for as in respect of them he had been according to the Law, or outward Acts of it, blameless; and yet all the outward Acts which Concupiscence brings forth, this finning Sin is the Cause of; of which afterwards.

And then, 2. afterwards, *ver. 20.* he manifestly (as interpreting what this sinful Sin was) putteth all Sin upon the In-dwelling Sin in our Nature; *It is not I, but Sin that dwelleth in me*: His inward Man, with the inherent Grace that was in it, could say, *It is not I, but Sin; the contrary Sin that dwells in me.*

And this was it that was the great Humiliation to our Apostle at his Conversion; this finning Sin, above all else, humbled him; this was it was in his Eye, *καθ' ὑπερβολῶν*, above measure sinful; and this, because it was the Cause of all Sin.

This is argued also from the Comparisons the Scripture sets it forth in; it is compared both to a Root, and to a Mother: and what improvement we may make of that to humble us, we shall see by and by.

*First*; It is compared to a Root: There is no Fruit, no not on the top-Branch, never so far off the Root, but it partakes of the Root: and the Root is the Cause of all that Fruit that grows upon the Tree, as well as the Branches that brings them forth. This Nature and Experience shews, there is no Fruit but doth grow from its proper Root; and it holds true in all Fruit, both Good and Bad, they all have their Root in their Kind, without which nothing can be brought forth. Our Saviour Christ having compared himself to a Root, and then to Branches, *John* 15. 1, 2. says upon it, *Without me ye can do nothing*, ver. 5. and *Hosea* 14. 8. *From me is thy Fruit found*: And thus may Original Sin say of our Hearts, and of all our sinful Fruits, Without me you bring forth nothing. And that the Scripture compares this inherent Sin to a Root, look *Gal.* 5. 19. *The Works of the Flesh are manifest, which are these, &c.* Flesh, you know, is inherent Corruption, which fights against the Spirit; and Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, &c. these are the Fruits there specified: But the Fruits of the Spirit are Love, Joy, Peace, &c. These are two Roots, (says he) contrary in their Nature one to the other; and this the Metaphor of [Fruit] on the one part shews; the Fruits of the Spirit are, &c. As all gracious Acts are Fruits of the Spirit of Regeneration in us; so on the contrary, all the Villanies in the World are Fruits of the Flesh, as the Root. I might shew the same from *Heb.* 12. 15. *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.* That Root of Bitterness is an unregenerate Person, in whose Heart corrupt Nature, or inherent Corruption remains in its full strength and vigour unmortified, and bringeth forth *Gall and Wormwood*, as the Phrase in *Deut.* 29. 18. (whence this Speech is taken by the Apostle); and both being compared with that other Apostle's Expression, confirms it, whereby he sets forth *Simon Magus* his remaining still in the Power and State of Original Corruption; *Acts* 8. 23. *I perceive* (says Peter to him) *that thou art in the Gall of Bitterness, and the Bond of Iniquity*; that is, thou continuest in thy native Corruption, and in the Bond of Iniquity, which hath thee under Servitude and Dominion; which is that which brings forth the Gall and Wormwood that is in all Mens Lives, and is the Root of it as before.

C H A P. X.

*We are to be humbled for this Sin, as the Original of all our Sins, as that which tempts us and draws us to sin more than the Devil doth. It produceth such Sins in us, unto which the Enticements of Sense, and Satan's Temptations, could not extend any Influence. This Sin of our Nature is always fruitful to bring forth Evil incessantly. To humble our selves for it, we are to consider, that our evil Nature might have produced more Evil than it hath done, and that it hath that sinfulness in it, which will be productive of all our Sins to come.*

**L**ET us now improve the Consideration hereof, to humble our selves as to this Sin: If but one Lust, or but one Branch of Original Corruption, when it becomes a Root of Evil, is so cried out upon by the Apostle, *1 Tim. 6. 9, 10. The love of Money is the Root of all Evil; which while some coveted after, they have erred from the Faith, and pierced themselves through with many Sorrows.* If he brands one Lust with this, as the height of its Aggravation, That it is the Root of all Evil; as the Apostle James in like manner doth Strife and Contention; *Where envying and strife is, there is confusion, and every evil Work.* Then have you not cause to be humbled for that Root, which is an universal Root of all Sins whatsoever, of any kind thou didst ever commit? It may be said of this universal Corruption, as to all other Sins whatsoever, that they bear not the Root, but the Root them; *Rom. 11. 18.*

*Secondly;* It is compared to a Womb, and Mother of all, (and we shall see how that may be improved to our Humiliation also); the place is *James 1. 14, 15. Every Man is tempted, says he, when he is drawn away of his own Lust, and enticed. Then when Lust hath conceived, it bringeth forth Sin; and Sin when it is finished, bringeth forth Death.* To open this now, is my purpose in hand.

1. By Lust here, that conceiveth and bringeth forth, Inherent Corruption and Original Sin is meant, because it is that which is the Conceiver. Conception, you know, is the first production of a living Creature into Being: Now the very first conceptions of Sin, that are productive of outward Acts, are attributed to this Sin of Lust: and the first drawings on, or enticing Motions and Suggestions, (which are the first Acts of our actual Sin) are all attributed to this Lust; so as that which is the Conceiver is not actual Sin, but inherent Sin, that Sin in the Womb, whereof all other Sins are conceived. And that it is compared to a Mother, that's clear; for he speaks both of Conception, and of bringing forth: Temptation, and Occasion, and the Devil, and wicked Companions, may be as the Midwife to help to bring forth, but this is the Mother.

Then again, in the second place, it is the immediate Mother of every such Sin; neither is it the Mother only by descent, as in a succession afar off; as *Eve* is the Mother of all Living; as Great Great Grand-mothers are of Children that never lay in their own Wombs, only they beget those that bring forth others; but this is the immediate Womb it self in which all lay. *Stapleton* objects, That it is not the Cause of all Sin, because one Sin is punish'd



with another; yet so as still this is the immediate Cause of both, the Sin by which, and for which we are so punished: and this is that which inclines us as well to the Sin the Punishment, as it did unto the Sin which is the meritorious Cause of that Punishment; only God is pleased to give up or let forth that inherent Inclination, actually to bring forth that whereby another Sin is punished in way of a Curse, and which else he would not have given the Heart unto. Only in letting out corrupt Nature, God observeth a Method, and lets out one Lust after another, as the Curse of a former; yet so as inherent Corruption is the Cause of both the one and the other.

3. It is the principal Cause or Tempter: although there be other Causes of our Sinning also, yet this is the chief; and therefore that alone is mentioned: so as though the World tempts, and the Devil tempts, yet they tempt but as Tempters that are without us, and propound but the Objects: But this is a *Pondus Naturæ*, it is the Poise and Swinge of Nature: And all things move as from a natural Weight, or Poise and Weight within them. In *Heb. 12. 1.* he speaks of this Sin, in saying, *Let us lay aside every Weight, and the Sin which doth so easily beset us.* *Amor meus pondus meum*, says *Austin*; What my Love is, that's my Weight that sways me: Stones move downward, Air upward, as their Poise is.

The Demônstration of this its Causation of sinning, may be amplified by these farther farther Particulars, whereby we may discern that no Sin is to be exempted from its Efficiency.

1. That many times it begins to be the Mother of Sins, and draws us away, e're ever the Devil or the World do tempt us, or the actual Knowledge of the Law provokes us to it, (of whose provocation of corrupt Nature to Sin you read, *Rom. 7.*) as it is seen in Infants, who begin to sin before the Devil or World can tempt them, in Envy, Frowardness, &c. they go astray from the Womb, being drawn aside only by the natural *Pondus* of their own Corruption: *Gen. 6. 5.* *God saw that every Imagination of the Thoughts of Man's Heart was evil continually from his Youth up.* In which Place Original Sin is compared to a Mould, which casts and shapes within it self all and the very *Figments* or Conceptions of the Heart into such or such a sinful Fashion; and it is from their Youth, yea Infancy; Children bring forth Sin before they bring forth Teeth or Hair, and then when they are uncapable of Satan's Suggestions, or of outward Temptations from the World.

2. In that it is the Cause of such Sins, as neither the World nor Devil can reach to tempt us to, no not after we are grown up to Reason. My Brethren, you that are spiritual Christians, find such Sins and Contrarieties in you unto what is good, such secret Reluctancies, Damps, Heartlessness unto what is holy, as arise from the mere Enmity, Deadness that is in your Natures unto what is good: *I find a Law*, (an inward Disposition) *that when I would do Good, Evil is present with me.* You find mere spiritual Oppositions present, that oppose spiritual Motions and Inclinations to Good, from their first rising, and are up in their warrings against you, as soon as the good Motions are: these last rise as do the other; they are purely pure spiritual Motions, as Ingenuities unto God, Strains of Love towards him; these rise; and the contrary Motions to check and resist them, are up in Arms as soon: And as the Heart grows more spiritual, so corrupt Nature will be sending forth its Contrarieties against the holiest Actings of Grace in the Heart towards God, and not damping them only, but contradicting them, and as a Weight pulling them down to the Earth, when they offer to arise; and besides, will be mixing Self-interest with the Good. Now these Contrarieties are neither from Satan, nor from the World; the Devil hath not power to know such, because they secretly and closely work, and are transacted in the Spirit of the Mind; and beside, the Devil could not be so quick in contrary Suggestions; for these Oppositions rise in the same instant with the good; *the Law of the Flesh is still contrary to the Law of the Mind*, and sends out its Acts and Dictates even as soon as the other: this *Paul* was sensible of in *Rom. 7. 21.* *When I would do Good, Evil, says he, is present with me.* He complains there of the Corruptions of his Heart. And not in these Cases

Cases only, but take all or any kind of Sin whatever, and it is a Mother that could conceive alone of it self, within it self. The Mother Earth (as we call it) must have Seed cast into it for many kinds of Fruit: all animal Creatures have their Male and Female that must concur to their Procreation; but actual Sin needs not to have a Male to be a Father, this Female Womb is sufficient to bring forth all Conception, though now when fallen, there was no Devil to tempt; it is Seed, and Womb, and prolifick Virtue and all: At first indeed *Eve* had not fallen, if the Devil had not tempted her; nor could *Adam* have eaten the forbidden Fruit, but that both the Devil indiscernibly, and *Eve* both did tempt him. But now we should easily fall into Sin, though the Devil were absent; although he also is by God's Curse let loose upon us as the Tempter, and is in many respects termed the Father of Lies. But this Mother could and would conceive without a Father. Nay,

3. It is so pregnant of Wickedness, that even the good and holy Law made known to it, provokes it to conceive the Sin that is contrary to it: and therefore the Law is compared to an Husband, *Rom. 7. 5. The Motions or Passions of Sin which were by the Law, did work in our Members to bring forth Fruit unto Death.* But in so doing, the Law is but a mere occasional Cause-Mover unto Sin; as it is in the following 8th Verse of that Chapter, *This inherent Sin taking occasion by the Commandment, wrought in me all Concupiscence:* 'Twas this Sin was the sole Worker directly, the Commandment but indirectly; that when the Commandment by the Light and Motion of it, would still beget Good upon the Heart, this sinful wicked Womb enraged thereby, doth, *uterino furore*, bring forth the clean contrary.

4. It is a Womb that is never barren. By a continual plowing and sowing of the Earth, you may get the Heart on't out, and then it must lie fallow a while before it will bring forth again: Other Mothers of animal Creatures bring forth Children to such or such an Age, but then cease Childing, yea, and live a long while after, and have no Children; they have, when old, done teeming: But this the longer it lives and continues, and the more Sin it brings forth, the more it may, unless the Lord takes away the Dominion of it by Grace: *Job 14. 7, 8.* says he, *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 die in the Ground; yet through the Scent of Water it will bud, and bring forth Boughs like a Plant.* I know he applies this Similitude otherwise, but I apply it to this; Take Sin when it is old, it will bring forth; if a scent of Water come near it, if Temptation come, it presently sprouts again.

5. Some Females and Mothers go long with their Brood before they bring forth, and carry it long in their Womb, to ripen it e're it comes to the Birth; as a Woman goes nine Months, an Elephant three Years; and the stronger the Creatures are, the longer they go; and the weaker they are, the sooner they bring forth, as Mice, &c. But this Sin brings forth presently: *Hosea 7. 6. They have made ready their Heart like an Oven, &c. their Baker sleepeth all the Night, in the Morning it burneth as a flaming Fire.* You go quietly to Bed, and in all appearance free of such or such a Lust and sinful Disposition stirring; but you wake in the Morning with some base Lust or other, that hath overgrown the Heart in the Night: like *Jonah's* Gourd, it grows up in a Night, nay in a Moment, upon occasion of Temptation.

6. This Womb brings forth continually. It was the Excellency of the Tree of Life of the New *Jerusalem*, *Rev. 22.* that it brings forth Fruit every Month; but this is a conceiving and hatching of Evil every Moment, and never hath any interruption of conceiving one Sin or another: *Gen. 6. 5. God saw that the Wickedness of Man was great in the Earth, and that every Imagination of the Thoughts of the Heart was evil continually:* It cannot cease from Sin. How oft is this spoken of wicked Men in the Scriptures!

And shall not these things deeply humble us for this sinning Sin, that is such a Mother, and the Mother of all Sin, and which hath a far nearer and more intimate Causation, and deeper Hand in all sinnings than the Devil has? that

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is, as to us, and as in us Sin is wrought. 'Tis true, the Devil hath the denomination of being that evil One, καὶ ἕξοχόν, and the Tempter, and the Father of Lies, *John 8. 44.* and so of all other Sins; and all Sins of ours are by descent from him: And in *1 John 3. 8.* all Sins are called his Works, *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 Devil is thus called the first Father of Sin, both because he was the first that brought up that cursed Invention of sinning; the first Founder and Original of Sin; and in that respect called the Father of Sin: as the first Inventors of Musick and working in Brass, are termed the Fathers of them that do follow them in those Trades, *Gen. 4. 20, 21.* As also further, for that Influence and Hand he hath upon us, in causing us to sin by continual tempting of us. And it is true, that the Guilt which redounds on him personally, is far deeper for his tempting us, than what falls to our share, who are the tempted, for acting what he tempts us to: But the Sin of him therein is proper to himself, and he shall answer for it all at the last Day; when the Angels shall be judged, he must bear the Load of it. And it is moreover true, that there is a Guilt lies on us, both on the Father's side, and on the Mother's side; and we are to humble our selves for both; on the Father's side, for our entertaining his Temptations, and thereby espousing his Interest, (as Sin is his more than ours) and thereby making our selves *Children of the Devil*, as Christ speaks; and again, *You are of your Father the Devil, and his Lusts you will do;* though we little discern it, and mind it not. But yet there is this difference between what Guilt descends upon us on the Mother's side, from what on the Father's, That this Mother is the inward, immediate, natural Cause of all Sin in us; Satan is to us but the outward Cause and mediate, and cannot tempt us, and persuade our Wills but by and from the native Corruption that is indwelling; and the descent of Sin from him to us, is accordingly but outward, not as from a natural Father; his Fatherhood is but political, and by a Metonymy, and we as it were but his adopted Children only, not natural. Yea, that Guilt of our yielding unto him in his Temptations, must be laid upon that very indwelling Sin that is in us; that Mother inwardly falls in Love, and closeth with the outward Temptation of this cursed Father; so as the great blame of all will lie upon this Mother, without whose being allured and inticed, this Father would not allure or persuade us: 'Tis the Mother, the Mother, our corrupt Wills that betray us, and yield us to this Father: And therefore Christ lays the blame on Us, and our Lusts, that *we are of our Father the Devil.* And the Apostle devolves our Guilt in being tempted upon our own Lusts; When ye are tempted, ye are tempted of your own Lust: that's the Tempter far greater than the Devil. This Sin of your Mother is naturally yours; and all the cursed Children she brings forth in you, are her natural Children: and she is your very Nature and intrinsic Constitution.—And when you sin by her Temptations, you may be said to sin of your own, as well as the Devil doth of his own malicious Propension, as Christ speaks of him. It is in and by the Womb of this Mother, that Sin is conceived within you; in that Womb it is fostered, and by the strength of it 'tis brought forth: and the Sinfulness therefore hereof is properly yours, in that the Mother of it is in you, even as the Devil's Guilt in your Sins is properly his. O therefore above all humble your selves for this, that you carry such a Mother, or Womb of Sin within your selves. You read of *Rome*, (whose Guilt is next the Devil's, what a heavy Punishment in *Rev. 18.* lies threatned against her, when she is to be destroyed; *ver. 5.* *Her Sins have reached up to Heaven, and God hath remembered her Iniquities: reward her double according to her Works.* And what is the reason of all this? What is it puts God upon this? Look *chap. 17. 5.* you see the Title of her Accusation to be *Babylon the Great, the Mother of Harlots, and Abominations of the Earth;* the Mother of all; they came from her by Genealogy, and Descent, and are maintained by her to this day: All Nations were made drunk with her Cup; and in her are found the Souls of Men as there: and *chap. 18. ult.* *In her was found the Blood of the Prophets, and of Saints, and of all that were slain upon the Earth.* And for this her being the Mother of all, the Mother of Abominations,

*John 8. 44.*

*James 1. 14.*

ons, you see what a Doom she is adjudged unto. If we should remain in our natural Condition, and be found therein, then shall a Bill and Indictment of all the actual Sins be read: Yea, but where is the Mother of them all? and what Sin will God judg and reward most? Even your Original In-dwelling Sin: This, this is the Mother of Abominations; the great Beldame, the great Witch and Whore, in whom will be found all the Sins that ever thou hast done.

And that you may enlarge, and make the Meditation hereof more pungent and impressive, by another parallel-Contemplation, though utterly contrary; look, as Christ at the latter Day when he comes to judg, What will be his Glory then? Even this, He shall present himself, and all Saints about him, and say to his Father, *Lo here am I, and the Children which thou hast given me:* And then again, *All their Fruit is found in me, and all their Graces, and all their Righteousness.* So if thou be found unregenerate, then to thy everlasting Confusion, shall all thy Sins be set in order before God and thine own Conscience, as in *Psal. 50. 20.* and this great Beldame shall be brought forth with all her Brood. Lo, here are all the Children which this great Mother, and my cursed Will have brought forth together; and they will judg this great Whore as she stands in relation to her Children; and it shall be said, *Curfed be the Womb that bare you, and the Paps that gave you suck:* and because God will pass this Judgment as concerning us then, let us therefore accordingly judg our selves in this manner before-hand, that we be not condemned with the World.

There be other weighty Considerations might be added and enlarged upon, to exaggerate the sinfulness of this Sin, in the like way of comparifon as hitherto hath been used.

As first, that thou art not only to make the Comparifon with all thy Sins actually past and done hitherto, and to make that the sole measure of thy Humiliation for the Iniquity of it; but further, both from what actual Sins this thy corrupt Nature might have brought forth, but hath not; as also from what it self (if left to it self) may and would bring forth for the future. This hath two Branches,

1. What it might have brought forth, but hath not.
2. What it may, and would of it self for the future.

These, although they admit distinct Considerations, yet they have this common to both; that God measures not the sinfulness of this Sin only by the Acts it hath produced, but by the Potentiality of it, or the Power it hath to produce, if left to it self. Will you take but an Instance from God? We don't measure God's Power by what he hath done, or will do; but by all he can do, we consider *entia possibilis*, things possible to be done by him; we say, though God doth not will, or do all things, yet he is Omnipotent, and accordingly do adore him for it. And here Divines rightly say, that there is *scientia simplicis intelligentie* in God, a Knowledg whereby he views thousands, and thousands of millions of Worlds, and Creatures, he never did nor will bring forth; and that there is *scientia visionis*, a fore-knowledg of what he purposes to do; *Known to God are all his Works from the beginning*, Acts 15. 18. Thus also there are a World of Sins thy Heart did never bring forth; which yet it might, and would have done, if left to it self: in this Sin they are as in the Seed; and God knowing this, reckons accordingly, as the Instance of the Men of *Keilah* shews, 1 *Sam. 23. 11, 12.* where God, upon *David's* enquiry, telleth him what the Men of *Keilah* would have done, even delivered him into *Saul's* hands, though they never did.

This premised, I come to the two Branches mentioned.

1. Thou art to measure the Iniquity of this Sin, by what thou mightest have committed, if thou hadst been left to the swinge of thy sinful Nature and Inclinations: And for a right estimate of this, cast thine Eye upon all the sorts and kinds of Sins committed in the World by any other of the Sons of Men, and not only upon what thy self hath hitherto acted. In *Rom. 1.*  
you

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you have a black Catalogue of Sins, which read over, it is but a Comment on this Text, the Sin in thine own Heart: And why? All Sin in the World is through Lust; 2 Pet. 1. 4. *Having escaped the Corruptions which are in the World through Lust.* All the Corruptions in the World are through this original and inherent Lust; and thou hast the same that are in the Hearts of any in the World, and therefore wouldst perpetrate the same: there went but a Pair of Shears between thy Nature and others, thy Heart is made of the same Staff; it wrought all Concupiscence in Paul, indeed not outward Acts, for in those respects he professeth a Blamelessness; but by the same reason it brought forth Concupiscence towards any acting, it would have brought forth the outward Act it self in him. It is a great thing to be considered, that the Stoicks should discern this, and that Seneca should thus utter it, *Omnia in omnibus insunt vitia,* all Vices are in all; *Sed omnia in omnibus non extant,* but all are not extant in all: *Et cupidi omnes, & maligni omnes, & ambitiosi omnes, & vitiosi;* We are all covetous, ambitious, malicious, vicious, &c.

Again consider, That though thou canst act but one Sin at once *sensu diviso,* yet in the Nature of this Corruption there is an aptness to act a multitude of Sins *sensu composito;* nay, contrary Sins would thy Heart (thy Root) carry thee to, and any other Sin as well as what thou didst commit: Consider moreover, what it hath been that kept thee, and that it is from God's restraining of thee, that thou hast not committed infinitely greater and more grievous Sins; —as the Case of Abimelech shews, Gen. 29. 7, 9. and the last Verses compared: God acknowledgeth a kind of Integrity, in that he did not know Sarah was another Man's Wife; yet adds, *For I kept thee, or restrained thee:* and in that God punished him for what he had done, ver. 20. it argues, that God's meaning was, *Had I not restrained thee, thou wouldst have done it,* although thou hadst known her to have been another Man's Wife. Besides, take any Act of Sin that ever thou didst commit, yet still there is more evil in that Sin in thy Nature, than ever thou didst draw forth into Act: *Out of the abundance of the Heart the Mouth speaks,* Matth. 12. 34. There's more in the Heart than the Mouth utters: Also ver. 35. it is stiled the *Treasure* of the Heart: Now there is far more Treasure in the Warehouse than is vended in the Shop; and so no Man ever pours forth all his Sin.

2. The second Branch respects Sins for time to come. Thou art at present to humble thy self for this Sin, as which hath that Sinfulness in it, as will be the productive concurrent Cause (with thine own Will) of all the Sins thou shalt yet commit; yea, and take this Sin, in the propense Inclinations of it, to be such as would produce far greater and more grievous Sins, than as yet thou hast committed.

My Brethren, there is to be this Difference between our Humiliation for actual Sins, barely considered as such, and for this indwelling Sin as it relates to our actual, that we are not obliged to humble our selves for any supposed actual Sins, (considered abstractly as *actual*) until they have been actually committed by us; and so in that respect a Man is only to view what Sins are already past: for as simply considered actual, they are not in themselves actually hitherto existent, and so are as if they were not. Nor do I know but God may out of restraining Grace keep me from committing such or such Sins; but that is God's doing, and merciful Prevention, and not mine. But the Case will prove otherwise, if I will look upon this Root-Sin within me, as it stands in my Heart in a readiness to commit any Sin in this respect: I may say of it, that an Infinity of Sins to come are potentially existent in it as in *the Root:* as we say of Flowers in Winter-time, that although there be not a Rose-bud growing on the Rose-tree, yet we say that in *the Root* there are many Rose-buds that will come into Existence in Summer. And thus as God in his Heart, through the infinite Fore-knowledg which is therein, sees Thoughts afar off, and so views what that Root will produce: thus we may see, in the Principles of our own sinful Hearts, though not what individual Sins they shall be which our Wills will commit, yet that an Infinity of Sins will one way or another sprout forth from out of our Hearts, (if not cut off by Death, or otherwise restrained and prevented.) And as they are there *at present,* as in their Root; so we are to humble

humble our selves *at present* for the Sinfulness of that Root, as that which will bear them and bring them forth: I say, *at present* we are to do thus, for it is that indwelling Corruption at present remaining in thee, which will be the cause of them; and therefore humble thy self at present in the fore-thought of this: And God that sees our Thoughts afar off, and things to come as if *they were*, he says of thee at present, the Root of all these is there in thee at the present, and he loaths thee for it: and therefore do thou at present humble thy self before that God who thus sees and judges. And like as we adore God's Power, not only for what Creatures he hath actually produced, or Works of Providence we see he hath brought forth, but for his Power that can bring into Being infinite Worlds which he never means to make; and we measure and esteem him Omnipotent, in respect unto those that possibly he could produce, as well as for what actually he hath made or doth make. In like manner are we to humble our selves, not only for the *Potentiality* of this Sin in sinning, in respect unto what Sins we have already acted, but what we shall; yea, even for new Worlds of sinnings our Nature would put forth and exert. Nor art thou to measure the Sinfulness hereof, by what in probability (according to thy Course hitherto held) thou art likely or are subject to commit, but by Sins thou didst never so much as dream of, or imagine thou wouldst commit: It would be a deceiving Rule to go by, if thou judg of this only by what hitherto this Sin hath brought forth: no, this *Womb* breeds Monsters, and extraordinary Births of Sinnings, which thou thoughtest impossible to have been in thy Nature to produce. Did *Hazael* think his Nature would turn so barbarous, so cruel as it did? *Am I a Dog to do this*, said he unto the Prophet, so inhumane? Little thought *Peter* that *that* Heart of his so resolved to stand by Christ, as he judged it to be, when he said, *If all forsake thee, I will not*; he could not have imagined that ever it would have been so profanely vile and unchristian, as to deny his endeared Lord and Saviour thrice, and at one of those times with such horrid Oaths and Execrations, whilst his Lord was in the Room, and present, and over-heard him, as he was Man. Did *David* ever think he should perpetrate Adultery, and add Murder thereunto? that *that* Heart that was once in such an holy Frame, and so magnified God for his *Covenant* and Promise made, *2 Sam. 7.* should hatch and contrive within it self such high Abominations?

I might here yet further add, That thou art not to judg of the *Potentiality* of this Sin, and what for the future it might produce, by what thou wouldst or mightst in *this Life* only commit, but by what *unto Eternity* thou wouldst commit, if we could suppose thy Life extended thereunto: this *Womb* would never cease teeming, but grow still more and more wicked unto everlasting Ages without end.

If all these be not Perspectives clear enough to discover to thee this expanse or *extensive Sinfulness* of this Sin in the propent Inclinations of it, as either by what thine own individual Sins have been, or in the several sorts or species and kinds of Sins that have been found in their Varieties in the Hearts and Lives of Mankind from the beginning of the World to this Day; *then go down to Hell*, and compare thine own Nature with what is the Genius of the Devils themselves; thy Nature is but the Image of theirs in a smaller Letter: All the difference, and that but in this Life, is, that we are *tame Devils* through God's mere Restraint, but they *wild* outrageous *Devils*, Wildfire and Gunpowder, left to the full swinge, and the utmost career, which the violence of their Lusts do carry them to. Now 'tis certain we have the *Seeds* and *Capacities* of sinning all the Sins they headlong run into: This in respect of our *Souls*. And we are besides inclined to many more sorts of Sins than they are addicted to, as all the *Lusts of the Flesh*, seated in the *Body* and *outward Man*, which in the Body the Soul is subjected unto, besides those other proper to the Soul it self together with those Spirits. Satan hath in his Nature no Lust of *Uncleanness*, *Adultery*, *Drunkenness*, &c. so as thy *Nature* hath all manner of Sins the Devils have, and a multitude of other Sins besides, to outvie them on that Account.

And all this heavy Charge I have laid unto *this Sin*, the Mother of Sins, is not to be understood as spoken of a *Matter* or *Thing distinct from your selves*, which is the case of all *actual* Sins; your *Selves* are one thing, and your *Acti-*

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ons another: Yea, but this Sin I have aggravated all this while, is no other than *your very selves*; and so all that hath been said of it, is all one as to say, That *your selves are thus sinful*, and are in verity *this very Sin*:—Indeed the Substance of you differs from this Sin inherent as *subject* and *adjunct*: and thus *logically* you may (if you please) distinguish your self from this Sin; but know that *theologically*, or (which is more) in God's holy sight and esteem, this Sin is *thy self*, as I said at the first entrance: it is in Scripture-language (which is God's) the very Definition of a Man's Nature, *That which is born of the Flesh, IS FLESH*. 'Tis a regenerate Man only is able to say, It is [*not I*] but *Sin that dwells in me*, and so distinguish himself from it, for he hath a Divine Nature which is *himself*. An unregenerate Man must take it wholly upon him, that it is [*he*] himself, and say of it, It is [*I*], as the seventh of the *Romans* hath distinguish'd them.

A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O D

In Respect of SIN and PUNISHMENT.

B O O K X.

That this State of Guilt and natural Corruption, is the Condition of all Men unregenerate, though they make an external Profession of Christianity. A Discovery of the several Sorts of such Men, both the Ignorant, the Prophane, and the Civil and Formal Christian: And an Answer to all those Pleas by which they excuse, justify, or flatter themselves.

2 Cor. 10. 4, 5. *For the Weapons of our Warfare are not carnal, but mighty through God to the pulling down of strong Holds; casting down Imaginations, and every high thing that exalteth it self against the knowledg of God, and bringing into captivity every Thought to the Obedience of Christ.*

C H A P. I.

*As the Strength of a Kingdom consists in having Places of Defence, or Forts built to keep out an Enemy from conquering it; so the Strength of the Kingdom of Sin in unregenerate Men consists in those Arguments, with which they defend their Minds and Hearts against all the Forces which are brought out of the Word to convince them of the Misery of their Condition.*

**H**AVING thus discovered how great the Sinfulness of Man is; both on the account of *Adam's* first Sin imputed, and of the Corruption of Nature, and how both these are Matter of Humiliation and Repentance; that which next lies in order before me, is to prove that this Guilt and Sinfulness abides upon Men, and that it is a sad wretched Condition, in which all the Unregenerate (as long as they are such) continue. And to prove this,



this, it will be sufficient to shew how vain and frivolous are all those Pretences and Pleas by which Men would endeavour to shift off this Condemnation from themselves, and to make out (if they could) their Case to be good and safe, though it is extremely miserable and dangerous.

For this end I have chosen this Text: and indeed if we can but cast down those strong Holds, wherein Men fortify and defend themselves against all convictions of their Sin and Danger, they will then easily be conquer'd; for the Strength of the Kingdom of Sin consists mainly in that Assistance, which the corrupt Reason of Man draws up for its defence. The Strength of all Kingdoms lies in two things:

1. In a wise and able Council, to advise, direct and project its Affairs.
2. In strong and potent Preparations for War, and Defence against all foreign Enemies, without which no Kingdom can subsist.

The Kingdom of Sin answerably hath both its Council, as hath been shewn; and also it hath within it self great Strength, and many Forces for War, both offensive and defensive. The Strength of other Kingdoms for War lies in two things:

1. In moveable Armies, which are led out into the Field, whereby they make Excursions on their Enemies Dominions, carry the People away captive, waste and spoil their Territories by open Force and Violence: And answerably such kind of Forces hath also the Kingdom of Sin against the Kingdom of Grace, *viz.* Lusts, which do war in the Members; inordinate Affections, which do carry us captive to Sin, and which do make Inroads upon that Grace that is in us, using our Members as Weapons of Unrighteousness, and winning ground upon the Spirit: and these the Apostle speaks of in the sixth and seventh Chapters of his Epistle to the *Romans*.

2. The Strength of other Kingdoms lies also in Places of Defence, as Fortifications and Castles, &c. And such also hath this Kingdom of Sin, strong Holds, and Forts, and Castles built and cast up, and fortified with much Ammunition, and that of a double use. They are both as Places of Refuge for their Fleets and Field-Armies to retire to, and find shelter in; and also for Defence against a foreign Invasion: so that if an Army comes in, they are able to hold out a Siege. Till all these be taken, a Kingdom is not overcome, and they stand and hold out last.

Now of these this Text you see speaks, and tells us, that the Kingdom of Sin in us hath great and strong Holds, which are indeed carnal Reasonings and proud high Thoughts: The word is λογισμοι, *Ratiocinia*, Reasonings; and so it is in the Margin of your Bibles: which Reasonings he also tells you are built on purpose for Defence in a time of War, to be used against the Weapons of our Warfare, who are Ministers of the Gospel: And in these Reasonings and high Thoughts, the Strength of Sin, and of all sinful Courses and Practices, in themselves weak and indefensible, do especially lie. As Rabbits, though a weak Generation of Animals, yet are strong in their Holes which they make in the Rocks. These strong Holds of Sin, I say, are Reasonings in the Understanding, for they especially oppose the knowledg of God; and therefore the Ammunition within these Holds must needs be Reasonings, and Acts of Knowledg. These Adversaries are match'd and fitted with the same kind of Weapons, as those who come against them are provided with: For as *the Weapons of our Warfare are spiritual*, spiritual Wisdom out of the Word of God, and the Knowledg of God; so the Inhabiters and Possessors of these strong Holds are Reasonings of carnal Wisdom and Knowledg opposite thereunto.

These Holds have high Towers also of Pride; for Self-love being King in unregenerate Hearts, will not yield, or bend in the least; and therefore it is not strength of Reason only makes them hold out, but a proud Spirit also.

If you please we will give another Exemplification to clear this to you. As the Kingdom of Popery, and the Doctrine of it, which is the Devil's Gospel, by which to advance Antichrist, and to bring all into subjection to him, (as ours is God's Gospel, the Wisdom of God in a Mystery to set forth Christ, and to bring all in obedience to him;) I say, as in this System of Popery there is an exact Model of all the carnal Reason which Sin and the Devil hath, and contains

contains the Quintessence of it; so there doth appear a double Use and Specimen of carnal Reason in it.

1. In that all the Opinions of that Kingdom of Darknes, and all the Parts of the Man of Sin are so contriv'd, as they all serve as Maintainers of wicked Ends and Lusts, and to the advancement and profit of the Pope and his Clergy, there being no one Point wherein they differ from us, but is some way serviceable to such Ends: So as carnal Reason hath first shewed its Depth in inventing, framing and raising such a Frame of Religion; and therefore it is called a Mystery of Iniquity, *2 Theff. 2. 7. For the Mystery of Iniquity doth already work.* But,

2. Carnal Reason hath not shewed its Strength only in the inventing and finding out such an Image of Religion, but it hath as fully played its part in inventing shews of Reason to uphold all these Opinions, whereby this Kingdom is fortified with strong Arguments out of Scripture wrested, and Philosophy abused, and is defended with strong Pleas of Universality, Antiquity, and the like; so as a Man rooted in the Truth, would wonder so much could be said for such gross Opinions: Yea, and they do deceive many strong Understandings amongst them, so as to believe *that great Lie, 2 Theff. 2. 11.*

Thus likewise is it in the Mystery of Iniquity in Man's Heart, which advanceth Sin and Lusts against God, as Popery doth the Pope and his Clergy against Christ. There is a like double demonstration and discovery of the Strength of carnal Reason in this Matter.

1. In advising for, and plotting so many ways to attain our corrupt Ends and Desires; so as there is no Consultation, no Desire of the Heart, but what tends to this End.

2. That wherein it shews it self most witty, and draws out its Depths, is in finding out strong Reasons to it self and others, to defend these sinful Courses and Ways in inventing carnal Pleas to justify its State, Excuses to extenuate Sins, and those seemingly strong too, and specious Exceptions, and Calumnies against the Ways and the People of God, so as a Man would wonder. These Reasonings are the strong Holds, that the Text mentions, with which we are to encounter.

*The great Hindrance of the Work of Conversion is the Pleas whereby Men justify themselves in an unregenerate State. How quick-witted Men are to invent such carnal Reasonings. Whence it is that they are so. How obstinately they adhere to such sinful Pleadings for themselves, and the Causes of being so. That these Reasonings are various in Men, according to their different Understanding, Temper or State. That they are in some strong, in others more weak.*

**T**HE first sort of Men in whom we are to beat down these strong Holds, are the Ignorant and Prophane; and if we come to such to convince them of the Danger of their natural Condition, we shall find them to set on work all the Wit and Reason which they have, to evade or resist the Conviction. If we deal with them about their Ways and States, and examine what Hopes they have for Heaven, we shall still find they will have something to say for themselves, with which to put us off, and to salve the sad and deplorable Circumstances of their own Condition, notwithstanding all that we can say to the contrary: Shoot the Word at them, and they have some Ammunition with which they will shoot again against what is said: and the lowest and poorest Men will have something to oppose herein. The meanest Cottage hath some of these strong Holds, as well as walled Towns; ignorant and prophane Men, as well as Men of Knowledge and civil Behaviour: They will tell us, though they know little or nothing of Religion, that yet they have a good Meaning; that there are none but sin as well as they; that their Hearts are good, and they hope well. Thus Publicans and the most profligate Sinners, will have something to say for themselves as well as proud Pharisees.

And if we consider the Difficulty of the Work of Conversion; what is the great Hindrance of it, but these false deluding Pleas in Mens Hearts? Whereas doth Conversion stick most, that notwithstanding all the Motives, Exhortations or Threatnings which we use, yet the Wills of Men are not turned; and for all our trying such Variety of Keys, yet the Bolts of their Wills shoot not? Why, there are false Reasonings in their Hearts, which as wrong Wards hinder the Key from turning; and though the Key be fitted to many of the Wards in them, and we bring Answers to many Objections, yet if the Key stick at some one that we light not on, the Man is not converted. Ask any Man that is converted to God, what it was hindred him a long while from seeing his miserable Condition, and from being humbled and parting with his Sins; and he will tell you, that either he had some carnal Objection stuck in his Mind against the Ways of God, and the People of God, which were long a beating down, or else he thought his Estate to be good enough, or not so bad as it was represented to him; that his Sins were not so great in his Eyes as they were magnified to him by Ministers, and that he imagined his Evidences for a better Life and Heaven to be fair enough; and that he still had Pleas and Excuses to avoid the Force of all that could be said against him: and if as to some Instances he was convinced, yet the Conviction was not thorow, but his Heart had still some strong Hold which made him stand it out; or that 'ere he yielded, his Flesh debated things fully, and brought many Objections, many Pleas for it self; and that he thought not that Sin had had such Strength on its side, as he found it had when the Forts were yielded up. What is the Reason also why civil Men who

are in themselves in a nearer Proximity to the Kingdom of Heaven, than those who are openly prophane, (as Christ said to him in *Mark 12. 34. Thou art not far from the Kingdom of God*) yet are hardiest of all convinced, converted and brought home to God? What is the Reason of this? It is because carnal Reason hath more Strength in them than in others; the strong Holds are better fortified in them than in prophane Men, and they have stronger and more specious Arguments to plead, why their State is good and safe.

If we consider the Forces which the Word of God prepares, they are fitted to invalidate such Pleas and Pretences of carnal Men: It doth not speak Daggers and Swords only; it doth not only shoot off Cannon, and discharge Volleys of Threatnings against Sin and Sinners, to conquer the Kingdom of Sin by mere down-right Blows, but it hath Weapons suited to repel and beat down carnal Reasonings, Pleas and Excuses: And a great part of the Ammunition of the Sanctuary consists of such Weapons wherewith to convince wicked Men, to confute their Pleas, to reason it out with them; Engines to countermine their secretest Deceits, and to batter down their strongest Objections. Now if the Word hath so much Preparation of this kind, as it hath, then surely much of the Opposition in Mens Hearts against Conversion to God, lies in such Reasonings, Pleas or Excuses; for otherwise these Weapons of the Word would be altogether needness. If you saw a King preparing not Swords, but Engines of Battery, and Instruments for Mining; you would say, surely he means to sit down before some Fort or fenced Town, for his Preparations are not for a Field-Battel, but for a Siege: So here in this Case it is likewise.

Now the true Grounds and Reasons how and why the Heart of Man comes to ingender and harbour, to cleave and stick unto such carnal Pleas and Reasons; are,

1. From the Vastness and Largeness of Reason, which is so large a Faculty as it is able to invent some fair Gloss and Cover for the foulest and most gross Enormities, and to make Good to appear to be Evil, and Evil Good. We see this by Experience: for let a Man have never so bad and unjust a Cause, yet some Colours and Pleas will be invented for it, and something the Man will find in which to wrap it up cleanly; as *Micah* speaks, *Micah 7. 3. That they may do Evil with both Hands earnestly, the Prince asketh, and the Judge asketh for a Reward: and the great Man he uttereth his mischievous Desire: so they wrap it up.* The most foul and gross Opinions dissonant to the Light of Nature, as killing of Kings, breaking Faith with Hereticks, Equivocation, &c. are defended, and Reason is able to invent much for them, and whole Books have been written to make them good. Though the Actions of Kings and great Men are never so enormous, yet their Flatterers and Abettors have Tongues to file and smooth them, as the Prophet's Comparison is, *Isa. 30. 10. As Pressing-Irons can smooth the greatest Wrinkles in Cloth, so can their Tongues do as to the most deformed Actions: And therefore it is hard if the profanest Liver, who is in the worst Estate before God, cannot find something to speak in his Defence; it is hard if his Reason, quicken'd in his own Cause by Self-love, and whetted and sharpen'd so much the more, cannot find something to plead for himself. If a corrupt Lawyer's Reason can find out Shifts and Quirks for another's Cause when naught, much more will he do it if the Cause is his own; for here in this Case Self-love will be active to sharpen Invention, and to make the Power of Reason more intense.*

2. If the Heart is thus able to invent specious Arguments to justify or excuse it self, it is as apt to adhere and cleave to such Pleas which it frames, and to take them for good Reasons, and to hold to them, rather than unto what the Word brings to convince on the contrary; for such Self-love and Self-flattery will incline the Mind, and sway and bend it that way. For the Stream of the Heart being in the Current of it for evil Courses only, unto them it would run whether it had any thing to plead for them or no; and therefore when it shall hear or think of any thing that may be said to justify such Courses, or to extenuate Sin, or to free them from Obligation to strict Holiness, and to give a Licence to Sin, or to disparage the Ways of Grace and Godliness; the Heart willingly assents to such specious Shews of Argument, as if they were real  
and

and solid Truths, because they all make for it, and for its great Design of continuing in Sin. Accordingly the Reason which is given, why so many under Popery imbraced that Doctrine as Truth, is this, *That they had Pleasure in Unrighteousness*, and therefore imbraced such Opinions which suited to their Lusts, and easily assented to such Doctrine; *2 Thess. 2. 9, 10, 11, 12. Even him whose coming is after the working of Satan, with all Power, and Signs, and lying Wonders, and with all Deceivableness of Unrighteousness in them that perish: because they received not the Love of the Truth, that they might be saved. And for this Cause God shall send them strong Delusion, that they should believe a Lie: That they all might be damned who believed not the Truth, but had Pleasure in Unrighteousness.*

3. For any Man to think that his Estate is naught and damnable, and that his Courses are such as cannot stand with a State of Grace, is the harshest Opinion that any Man can entertain of himself; and as a Man would preserve a good Opinion of himself with others, so with himself also, and would also keep up a Hope of the future Happiness of his Condition, for otherwise the Thought and Opinion of the contrary would not only hinder his Comfort, but sink him into Discomfort, which is the Death of the Soul: and therefore the Apostle *Paul*, when he speaks of his being convinced of his sinful wretched State, he says, that he died, *Rom. 7. 9, 10, 11. For I was alive without the Law once; but when the Commandment came, Sin revived, and I died. And the Commandment which was ordained to Life, I found to be unto Death: For Sin taking occasion by the Commandment, deceived me, and by it slew me.* Now as dying Men catch hold on any thing to help them, or as a Man sinking snatcheth at any thing that may keep him up above Water; so do carnal Men, whose Souls would otherwise sink into and under a desperate Opinion of themselves, and therefore they are glad of any the slightest Reasons or Pleas that can but speak Peace to them. And,

4. Upon this Motive the corrupt Heart keeps Reason off from examining into these shallow and empty Grounds of its Hopes, and wicked Men hate the Light which would discover things to them; *John 3. 19, 20. And this is the Condemnation, that Light is come into the World, and Men loved Darkness rather than Light; because their Deeds were evil. For every one that doeth Evil, hateth the Light, neither cometh to the Light, lest his Deeds should be reprov'd.* And on the contrary, they are glad of any Shew, Pretence or Plea, which may make for them.

5. There is a Pride of Heart which resolves not to yield or to be subject unto the Word, but is obstinate to maintain its Cause, be it right or wrong, and to hold out the Siege to the last: And accordingly the Man sets all his Wits on work, to find out Reasons to maintain it self with, and to fetch the Suit about again and again, and to put in new Answers and new Replies. The Man resolves never to be *non-plust*, or to lay down his Cause, whilst any thing may be pleaded.

Now concerning these Reasonings, I would have two things to be considered in the general.

*First*; That they are in several Men many and divers, so as it is an endless Work to speak of, and unto them all; the Heart of one Man engenders still upon occasion, and finds out Millions of them, and we see that there is no end of multiplying them, as there is not of writing Books. Corrupt Reason will still find something to say; and when one Hold is batter'd down, it seeks for and builds new ones: as Rabbits, if let alone and not catch'd, dig new Burroughs when their old ones are stop'd; so do carnal Men also in this Case, if God's Spirit doth not catch them, and subdue and convert them. Now if one Man's Heart will find out many of these Shifts and Devices, what Variety must needs be hatch'd, hammer'd and sought out in the Hearts of divers Men? As Reason it self is a vast Faculty in every Man, so it is of a different Mold and Fashion in several Men, and that is a Reason to one Man which is not to another, and that shall be a Plea and a Shift which one Man will stick to, for the putting off the Conviction of his Sinfulness and miserable State, that another sees nothing in, and will not make use of it. If Mens Fancies and Lusts

are divers, then their Reasonings are so too. And besides, as the Condition of their States, as their Opinions which they have drunk in are divers, accordingly are their carnal Pleas various. The Pharisees in their times had Excuses which are not now currant in the Light of the Gospel, no not among carnal Men. Prophane Men have Pleas which civil Men slight, and civil Men have Pleas which temporary Believers build not on; and ignorant Men have Pleas which Men of Light and Understanding see through.

*Secondly*; It is to be considered that the carnal Pleas and Reasonings in some are more slight and easily refuted, but in others they are stronger. The Pleas which some have, which by Reason of their Ignorance and willingness to be deceived they yet stick unto, as most true, are exceeding weak and silly, and scarce worth the naming, much less the Pains to confute them. For Instance, the Jews therefore thought God their Father, because they were lawfully begotten, and not of Fornication, *John* 8. 41. but in others these wicked Arguings are stronger. For,

1. As Reason it self is stronger in some Men than others; so corrupt Reason also is abler to invent stronger Reasons and Pleas for it self; and strong Delusions are in stronger Understandings, and much stronger Holds are built by able Men than by others who are rude and unlearned. And,

2. As the Light of the Word wins Ground upon a Man's Reason, and batters down slight Works, and makes a Man desert them, so much the stronger Fortifications will the Man's Heart be still building up against the Word; for to a Man of much Light weak Pleas will not serve any longer: Therefore the strongest carnal Reasonings, though the fewest, are in those who are enlightned and have Knowledg. For as in a Kingdom they use not to build Forts at all, till they hear of some Enemy which may invade them; and the more Ground the Enemy wins, the more they will be sure to fortify the Forts which are left, and to build them up stronger, as the more weak ones are taken from them: So it is here in this Case, for the Heart begins not to build up any Fort till the Word or some Light comes to make an Invasion. Therefore the Gentiles who wanted the Light of the Word, had but weak Excuses and Pleas, and none, or very little Fortification was in them, though some such Excuses were found among them, as some Light they had; *Rom.* 2. 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.* They made some Apologies for themselves, as the Word ἀπολογουμένων implies. But now till the Word comes to urge Objections against a Man's State, he hath no need to make an Apology for himself; but as Light increaseth, the more need there is of strong Holds, whereby the Heart may stand out against it, and accordingly the Heart builds them, and therefore the more Men are enlightned, with the stronger Delusions will they strive to deceive themselves.

3. The more common Graces Men have, wanting true Grace, the stronger carnal Reasons will they have to justify their States; and accordingly the Holds of a civil and moral Man are better fortified than those of one that is prophane: And therefore the Apostle in *Rom.* 1. dealing with the Gentiles, mentions none of their carnal Pleas, but when he comes to the Jews in *Chap.* 2. he spends it in taking away their Cavillings. And further; One who hath a common Work of the Spirit on his Heart, by the Preaching of the Gospel, (as the second and third Ground in the Parable of the Sower, *Matth.* 13. had) hath stronger Pleas, Reasonings and Deceits in him, than a civil Man: A civil Man hath had the Pleas, Excuses and Grounds of the Deceit of a prophane Man discovered to him to be weak; and one enlightned by the Gospel, and who hath good Motions in him, discerns the civil Man's Reasonings for himself to be weak, and sees how he is deceived, and therefore he will invent stronger wherewith to defend himself; so as it is harder to convince a Man who is in a civil Condition, than one who is prophane, for he hath more Ammunition with which to make Resistance, than the other hath; and for the same Reason it is harder to convince a temporary Believer than a civil Man, because their Pleas are stronger, which the common Work of the Spirit occasioneth in them.

## C H A P. III.

*What are the general Heads of Arguments from which Men draw Reasons for the safety and welfare of their State, though they continue in their natural Condition. The Pleas which the Ignorant and Prophane make for themselves consider'd, and answer'd.*

**S**ince the Pleas and Apologies which unregenerate Men make either to excuse or justify themselves, are so many and various, and some are more weak, and others stronger, and it would be too large a Work to treat of all the Particulars, I will therefore reduce them to some general Heads, and instance but in some of the strongest of them, as a taste of the rest, and which are common among us, to whom the Word is preached so clearly. And first, I will shew you in general, the Topicks or Heads of Argument, from whence false Reason argues, and whence it fetcheth its Strength: I will lay open the several Shops and Forges where it sharpens its Weapons.

1. The first Head or Topick whence Men fetch Pleas to justify their Ways and Estates, &c. is common proverbial Speeches, which having been minted out of the evil Treasure of Mens Hearts, and stamp'd with common Authority, pass for currant among Men, and which they use in defence of themselves on all occasions. Thus Men will defend their Covetousness, or excuse their deserting of a publick good Cause, when it is difficult or dangerous; they will justify themselves in doing so with this ordinary Saying, *Every Man for himself, and God for us all.* So they will vindicate their Carelessness or Licentiousness in the conduct of their Lives, with that other known common Saying, *If I be predestinated, I shall be saved; if not, do what I can, I shall be damned:* And so they will cry too, *Thoughts are free,* that they may freely indulge themselves in vain Thoughts, or unclean Fancies. Or when the case is such that they must either sin or suffer, or if they perform their Duty, they shall run the hazard of some Evil or Loss, they will very readily have it in their Mouths, *Of two Evils choose the least.* Many such Sayings as these of the Devil's minting, pass among Men, and strengthen them in Evil. As the Papists have their Traditions besides Scripture, on which they ground their corrupt Tenets and Practices; so hath the World such wicked Maxims as these with which to defend it self. The danger of such common Sayings and Instances of them, we have out of Scripture; 1 Cor. 15. 32. The Apostle there brings in an ordinary Atheistical Speech which was used among the Jews, *Isa. 22. 13. Let us eat and drink, for to morrow we shall die;* by this to encourage themselves to take out their fill of Pleasure here. The Apostle brings it in 1 Cor. 15. as a proverbial Speech; *If there be no Resurrection, then, says he, according to the common Saying of wicked Men, Let us even eat and drink indeed, for to morrow we die.* But to shew the danger of such naughty Speeches, when once made common, and so authentical, he adds, *Be not deceived, i. e. with such Speeches, as many are, for evil Words corrupt good Manners;* i. e. such evil common proverbial Speeches as these do much hurt, and have much influence to corrupt our Lives, and are often used as Means by Men to strengthen and defend themselves in Ill; he using a contrary proverbial Speech, then used, to countercheck the other with. The Jews also had got an accursed Proverb, whereby they did put off all from themselves to their Fathers Sins, as the cause of their Punishment, and so were not humbled, nor got any Good by it; *Ezek. 18. 2. What mean ye, that ye use this Proverb concerning the Land of Israel, saying, The Fathers have eaten sour Grapes, and the Childrens Teeth are set on edge?* Thereby laying the blame on God and their Fathers. This Proverb carnal Reason got by the end, and they used it upon all occasions, and by it put off all the

the Prophet's Sermon, whereby he convinc'd them, that it was for their own Sins that they were led into Captivity. And because this was a strong Hold, which carnal Reason had recourse to, he therefore spends a whole Chapter to refute it, with many Reasons and Answers to it. So they had another common Saying too, whereby their Hearts were secur'd and strengthened to do evil; Ezek. 12. 22, 23. *Son of Man, what is that Proverb, that ye have in the Land of Israel, saying, The Days are prolonged, and every Vision faileth? Tell them therefore, Thus saith the Lord, I will make this Proverb to cease, and they shall no more use it as a Proverb in Israel: but say unto them, The Days are at hand, and the effect of every Vision.* Because Threatnings were not speedily executed, and they had heard many, and seen nothing done, therefore they slighted all: this did prevail, and was commonly used, and did much hurt. That in Job also which Satan brings in, was a common Proverb by which Men were guided, viz. that a Man would do any thing to save his Life; Job 2. 4, 5. *And Satan answered the Lord, and said, Skin for Skin, yea, all that a Man hath will he give for his Life, &c.* The Devil thought that Job would have acted herein like other Men; and therefore *touch but his Life,* (says Satan to God) *and he will curse thee.* And thus Men will excuse a sinful Action, by saying, *that Life is sweet, and that it was done to save that, or their Estate: and who would not have done it besides me?* Thus Job's Wife argues with him too from a common Saying which wicked Men had among them, *Curse God, and die:* As if she should have said, Seeing God deals thus with thee, after all thy perfect walking, and this is the reward of all, Let it now go, and leave it. She used it as, it seems, the sense of a carnal Proverb then in use, and proportioned to carnal Reason, that since  *blessing God will do no good, thou hadst as good curse him; for die thou must however, and it cannot be worse with thee.* And therefore Job adds, *Thou speakest as one of the foolish Women:* As if he had said, *Dost thou speak as Job's Wife, and one brought up in the knowledg of God?* No, this is the Speech of an unregenerate Woman, an Heathenish Speech, fit for none but the Prophane to use: And he confutes it by a suitable Answer and Reason, Job 2. 10. *But he said unto her, Thou speakest as one of the foolish Women speaketh: what? shall we receive Good at the Hand of God, and shall we not receive Evil?* Now all such kind of common Speeches, which are or have been used, carnal Reason is glad of, and employs them to strengthen it self with them upon occasion, as inartificial Arguments drawn from common Testimony.

2. Unregenerate Men will argue, and justify themselves and their Practices from the common Opinions which the World hath of Things. As Tradition, so Universality is another Head or Topick, which not Papists only, but all wicked Men use, to defend ill Doctrines or Actions. As Faith looks to what the Word of God judgeth of Things; so carnal Reason to what the World thinks, and from that draws Reasons to justify it self, and is glad to entertain all such Opinions as make for its wicked Ways and Courses. And therefore the Apostle bids us not to be conformed to the World in this, Rom. 12. 2. *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, and acceptable, and perfect Will of God.* He means especially, that we should not be conform'd to the World in our Opinions of Things; for so the Opposition implies, *Be transformed by the renewing of your Minds, to prove what is the good Will of God.* If the World commonly thinks such a Practice lawful, accordingly *the most* praise it, and carnal Reason will have Arguments to perswade to it, and to defend the Practice. *I do as the most do,* (will an unregenerate Man say) *and am but in the same condition with the generality of Mankind; Do any of the Rulers believe? Or, are they so precisely godly, as you preach?* Thus if common Custom, which passeth for a Law, seems to countenance any Practice, it is Warrant enough for it; nay, if but a Book hath been writ for a vile Opinion, and to defend a wicked Action, (as what Sin is there almost which hath not had some Abettors?) Men will thereby be encouraged, and make a Defence for themselves: and wicked Men, who are not so knowing, will embrace the Errors of those who are learned, with which to bear themselves out; and their Minds being corrupt, are presently apt to think such erroneous Opinions, and in appearance so well defended, to



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be the Truth. If the Morality of the Sabbath, and the Strictness of its Observation be questioned and disputed, prophane Men have enough wherewith to justify either their neglects of attendance on the Worship of God, or their unlawful Recreations on that Day; and they are presently of the same Opinion with those who use their Wits to disannul the fourth Command. So look what pitch or height in Religion the most of the World applaud, (as Men generally judg Civility, and moral Honesty, and a formal way of serving God, to be Religion enough, and those who do so are the World's Saints) such a pitch in Religion is the Standard by which they will measure themselves, and think it sufficient: And what Religion and Piety above this, and more than this, is press'd on them, (since it is by the World generally spoken against and condemn'd) shall by the carnal Reason of Man be scorn'd and neglected: *Acts 28. 22. But we desire to hear of thee what thou thinkest: for as concerning this Sect, we know that every-where it is spoken against.* So that as the Papists use Universality as an Argument, (which is on their side, *Rev. 13. 3.*) wherewith to defend themselves; so Men unregenerate urge it, for their Estates, that they are in the same condition with the most of other Men; and for their Practices, that they do but live according to the common Judgment and Custom of the World.

3. Prophane Men, who mind little or nothing of Religion, will draw Arguments to justify themselves from the Observations of God's outward Dealings, and of the Dispensations of his common Providence among Men, which shines on the Unjust as well as the Just. As Faith looks to what God says in his Word, so carnal Reason interprets his Mind by what is done in his Works. Thus the Papists plead Prosperity as an Argument for the Truth of their Church, and pass the Judgment from the outward carriage of Divine Providence toward them. In the same manner those in the Prophet argued for Idolatry, and worshipping the Queen of Heaven, and justified themselves; *Jer. 44. 17. But we will certainly do whatsoever thing goeth forth out of our own Mouth, to burn Incense unto the Queen of Heaven, and to pour out Drink-offerings unto her, as we have done, we and our Fathers, our Kings and our Princes, in the Cities of Judah, and in the Streets of Jerusalem: for then had we plenty of Victuals, and were well, and saw no Evil.* When we burnt Incense to the Queen of Heaven, (say they) we had plenty of all things, and our Fathers and our Kings did so. There are two Reasons couched in it: 1. The Universality and Antiquity of this their idolatrous Worship: Will you condemn (say they) the Practice of all our Fathers and Kings? And 2. their Prosperity and Success in such a wicked Course; We have had Plenty (say they) ever since, and we find this way of Religion bless'd, whereas we had Scarcity when we served the Lord God. But *Jeremy* in answer tells them, that the ground of their Scarcity then, was their former Idolatry, God thus afterward punishing it. So some among us have argued for the Popish Religion; We then had Plenty, and all things well, &c. So the Hearts of carnal Men will reason about their Actions too: look what Actions are successful, them they will judg to be good; but if they are unprosperous, though they have never so sure a warrant out of the Word for them, yet they will be apt to suspect them. Thus did that King argue for Idolatry, *2 Chron. 28. 23. For he sacrificed unto the Gods of Damascus, which smote him: and he said, Because the Gods of the Kings of Syria help them, therefore will I sacrifice unto them, that they may help me.* He sacrific'd to the Gods of *Damascus* for this very reason, that because the Gods of *Syria* helped them, therefore he hop'd they would help him also, if adored by him. And after the same rate prophane Men will reason against pure Godliness, and for a careless Worship and Religion: Look (say they) those who are strictest, have most Crosses and Troubles; and since they began to be so religious, and to follow Sermons, they have not thriven as they did before; but those who live as we do, God useth most kindly, and therefore surely they are most happy. Thus they bless those whom the Lord abhors. These are the Ungodly who prosper, look big upon it, and speak confidently, insomuch as through carnal Reason, it is a Tentation to God's own People, who sometimes are stumbled at it, and half perswaded that the prospering Side is the better; As *David* saith of himself, that his

Foot had well-nigh slipp'd herein, *Psal. 73. 2, 3.* But as for me, my Feet were almost gone; my Steps had well-nigh slipp'd: For I was envious at the Foolish, when I saw the Prosperity of the Wicked. So on the other side, when they at Malta saw a great Danger befall the Apostle Paul by a Viper's coming on his Hand, *Acts 28. 3, 4.* It is no doubt (say they) but this Man was a Murderer, whom (tho he hath escap'd the Sea) Vengeance suffers not to live. As many judg their Estates to be good, because they prosper in the World; so many are encouraged too to go on in their evil Ways, because they have sinned again and again, and no Evil hath come of it; and therefore they think they may do so still safely. As Faith argues God hath delivered, therefore he will deliver; so carnal Reason argues, as God hath spared, so he will spare; and the Heart of Man upon this is fully set to do Evil: *Eccles. 8. 11.* Because Sentence against an evil Work is not executed speedily, therefore the Heart of the Sons of Men is fully set in them to do Evil. And on the contrary, the People of God have many Jealousies cast up in their Hearts by carnal Reason against their Estates, and their being in the Favour of God, from the outward Carriage of God to them; as Gideon said, *Judg. 6. 13.* And Gideon said unto him, O my Lord, if the Lord be with us, why then is all this befallen us? and where be all his Miracles which our Fathers told us of, saying, Did not the Lord bring us up from Egypt? But now the Lord hath forsaken us, and delivered us into the Hands of the Midianites. Thus many a poor Soul is ready to say, If God had loved me, he would never have let me fall into so gross and scandalous a Sin, or he would never have afflicted me, nor suffer'd me to be tempted, as I have been.

4. Unregenerate Men will fetch Arguments to justify their State from outward spiritual Priviledges, which God has bestowed on them: So those in *Luke 13. 26.* We have eaten and drunk in thy Presence, and thou hast taught in our Streets. They thought because they had eaten and drunk with Christ, therefore they should certainly be saved. Thus the common Professors of Christianity think that because they have been baptized, and live in the Church, and have the Word preached, and the Sacrament administred to them, that therefore they are very good Christians, and shall go to Heaven without any more ado. In this manner they in *Jer. 7. 4.* upheld themselves; The Temple of the Lord, (say they) the Temple of the Lord are we. And when our Lord Christ preach'd to convince the Jews of the danger of their State wherein they were, to silence their Fears, they had their Relation to Abraham ready to plead; *John 8. 33.* They answered him, We be Abraham's Seed, and were never in bondage to any Man. Because they were Abraham's Children, they thought they must necessarily be saved. After this rate Micah argued also, who thought that God would surely bless him, because he had a Priest in his House to be his Chaplain; *Judg. 17. 13.* Then said Micah, Now know I that the Lord will do me good, because I have a Levite to my Priest. Upon such outward Priviledges as these do carnal Men rest, and judg themselves to be in God's Favour, because of them. The Apostle cuts off all these Pleas at once; *Rom. 2. 25, 26, 27, 28, 29.* For Circumcision verily profiteth, if thou keep the Law: but if thou be a breaker of the Law, thy Circumcision is made Uncircumcision. Therefore, if the Uncircumcision keep the Righteousness of the Law, shall not his Uncircumcision be counted for Circumcision? And shall not Uncircumcision which is by Nature, if it fulfil the Law, judg thee who by the Letter and Circumcision dost transgress the Law? For he is not a Jew, which is one outwardly; neither is that Circumcision, which is outward in the Flesh: But he is a Jew, which is one inwardly; and Circumcision is that of the Heart, in the Spirit, and not in the Letter, whose Praise is not of Men but of God. *Gal. 5. 6.* For in Jesus Christ neither Circumcision availeth any thing, nor Uncircumcision, but Faith which worketh by Love. *Gal. 6. 15.* For in Christ Jesus neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.

5. Another Topick from which carnal Men draw Arguments to give a Reason why they do not embrace the Ways of true Religion and Godliness, is the outward appearance of things in this World. The Profession of Christ and his Gospel in the Purity and Strictness of it, is in external Shew to a carnal Eye, poor and low, and attended with mean Circumstances; and therefore they think they have just reason to despise and neglect it. What kept the Jews from

Book X. from acknowledging Christ to be the Messiah? It was the poverty and meanness of his outward Condition, the lowness of his Education, being bred up in an ordinary mechanical Trade, and not at the Feet of their Gamaliels, and great Doctors of the Law. From this they furnished themselves with many Arguments, which they objected as Reasons why they would not believe on him; *Mark 6. 3, 4. Is not this the Carpenter, the Son of Mary, the Brother of James and Joses, and of Juda and Simon? And are not his Sisters here with us? And they were offended at him. But Jesus said unto them, A Prophet is not without Honour, but in his own Country, and among his own Kin, and in his own House.* This was the matter of Offence to them; whereas, if rightly considered, it was one of the strongest Reasons which might have convinc'd them, for it argued his Wisdom to be not from Men but God, and that he was the great Prophet foretold which should come into the World: and therefore he marvelled at their Unbelief, more than of all other, as expecting that among them (who knew him before by the Prophecies concerning him, and who now saw such great things done by him) he should have been readily acknowledg'd, that they of all others should have fallen down, and said, that God is in him, and that he was more than a Man. And therefore he takes occasion to assert and vindicate his Divinity from that which the Jews objected against it; *John 7. 15. And the Jews marvelled, saying, How knoweth this Man Letters, having never learned? They there object, that he was never brought up to Learning; and thence he takes occasion to prove that his Doctrine was from God; Ver. 16. Jesus answered them, and said, My Doctrine is not mine, but his that sent me.* So the Barrenness of the Place, both for Religion and Knowledg, where he was brought up, stumbled Nathaniel, and had like to have kept him from Christ; *John 1. 46. And Nathaniel said unto him, Can there any good thing come out of Nazareth? It was it seems a rude, and a wicked ignorant Place.* So the meanness of his Condition, that he was poor, and had not a Hole to hide his Head in, and that none but poor People followed him, this stumbled many; and therefore, says Christ, *Blessed is he who is not offended in me,* because of this. For before he had said, *The Poor receive the Gospel;* and this he knew that many would be scandaliz'd at, and that it would prove an invincible Obstacle to their believing; *Luke 7. 22, 23. Then Jesus answering, said unto them, Go your way, and tell John what things ye have seen and heard, how that the Blind see, the Lame walk, the Lepers are cleansed, the Deaf hear, the Dead are raised, to the Poor the Gospel is preached. And blessed is he who shall not be offended in me.* Though he doth there reckon up many Miracles which he did, yet that the Poor received the Gospel, he knew would stumble them more, than all his wonderful Works would perswade them. And this indeed did offend the Pharisees, and they reasoned from it against him; *John 7. 49. But this People who knoweth not the Law are cursed.* And are not now in these days many of those sharp Arrows, which are shot against God's People, fetch'd out of this Quiver? And are they not spited, malign'd and despised, because of the meanness of their Condition, and low appearance in the World?

6. Unregenerate Men, to defend their State, will argue from Scriptures themselves either misunderstood or misapplied. As there is no Heresy so foul, but in shew produceth some Scripture for it self; so there is no Estate so bad, but will have something out of the Word of God wherewith to justify it self. The Pharisees who were most wicked, and deadly Enemies to Christ, yet thought from some Scriptures that they should be saved, and that without Christ, misunderstanding the Scope of Moses his Ministry: Therefore says Christ, *John 5. 39. Search the Scriptures, for in them ye think ye have eternal Life, and they are they which testify of me: i. e.* They thought their Evidence for Heaven lay there; and as they by their Glosses had corrupted them, they fancied that they spoke plainly, that by their doing they should live, being ignorant of the Righteousness of Faith: *Rom. 10. 3. For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.* And they were Abraham's Seed, as they thought, to whom the Promise was made, and on that account imagined themselves safe enough. But (says Christ) *these Scriptures you have* not

not searched, and compared one thing with another; for if you had, you would find that they write of me. And [that Moses] in whom you trust, John 5. 45. (as they built all their mighty Confidence upon Sayings of his) He, if you rightly understand him, makes against you. Ver. 46. And I desire no other Judg than him, to whom you appeal. Yea, to such a Degree of Confidence were they grown, that they bring Scripture against Christ himself, John 7. 52. They answered, and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no Prophet. They urge this, that out of Galilee, from whence Christ came, there ariseth no Prophet, for that in all the Scripture there was no mention of that Country to be the Place of any Prophet, which yet was the Place of Christ's Abode: But say they, ver. 42. the Scripture saith, That the Christ shall be of the Seed of David, and out of the Town of Bethlehem; which had they searched into, as indeed they ought, they might have found to be the Place of Christ's Birth; but they were loth to make Inquiry, but took Advantage from the Place of his Education, as if it were his Country where he was born. And so they argue against Christ from Scripture, in John 7. 27. Howbeit, we know this Man whence he is: but when Christ cometh, no Man knoweth whence he is. They herein had reference (as it should seem) to Isa. 53. 8. Who can tell his Generation? which being spoken of his Godhead, they apply to his Manhood; and as for this Man (say they) we know whence he is; which yet if they had known, they would not have said what follows, John 7. 42. Hath not the Scripture said, that Christ cometh of the Seed of David, and out of the Town of Bethlehem, where David was? So to this Day, how many Scriptures are alledged to justify Mens Sins and sinful States. Men to cloak their Covetousness will presently have that Scripture in their Mouths, He is worse than an Infidel who provides not for his Family, 1 Tim. 5. 8. To quiet their Hearts in delaying Repentance, they will often repeat that Scripture to themselves, That at whatsoever time a Man turns to God, he will abundantly pardon, Ha. 55. 7. And therefore James says, chap. 1. 22. that many Hearers of the Word make παραλογισμους, false Syllogisms out of the Word it self. And thus Men fancy too, that their lazy good Purposes and Desires shall be accepted, because say they, God accepts the Will for the Deed. Thus they also will flatter themselves, that if their Consciences do but check them when they sin, it is well enough, for they will abuse that Place in Rom. 7. 17. and say, It is not I, but Sin that dwelleth in me. And thus the Pharisees, because it was said in Moses's Law, A Tooth for a Tooth, therefore thought it lawful to revenge themselves, Matth. 5. 43. Ye have heard that it hath been said, Thou shalt love thy Neighbour, and hate thy Enemy: And because they are bidden to love their Neighbours, Lev. 19. 18. they understanding Neighbour for only a Friend, or one who is not an Enemy, thought they might lawfully hate their Enemies.

7. Carnal Men will argue for their Practices and State, from common Principles agreeable to Self-love, and from those proud flattering Conceits which they have of themselves, making Self-love their Judg: For Example, Cain he reasons with God, Am I my Brother's Keeper, Gen. 4. 9. Self-love thinks that it is bound to look only to it self: and thus Men will commonly say, Every Man for himself, and God for us all; we are to look only to our selves, and every Man to take care of one. And Self-love thinks this but reasonable. So Men think it equal too, to cheat him who hath cheated them; and so though to wrong an Innocent was esteem'd a Sin among the Heathen, yet Cicero himself thought Revenge to be laudable: such as these Christ confutes, Matth. 5. 38. Ye have heard that it hath been said, An Eye for an Eye, and a Tooth for a Tooth. They thought it lawful to revenge upon Grounds of Self-love, and that it was a Duty to hate their Enemies, ver. 45. so Simeon and Levi thought it just to take such a cruel Revenge on the Schemites, because of the high Abuse offered to their Sister, Gen. 34. 31. And they said, Should we deal with our Sister, as with an Harlot? and they thought it a good Reason. Thus out of those high Conceits which Men have of themselves and their own Cause, will they argue, making themselves their own Rule and Reason. Thus the Pharisees stood upon their Defence, John 9. 40. And some of the Pharisees which were with him, heard these Words, and said unto him, Are we blind also? What, are we blind also?

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also? what we? And this they did out of the high Conceits which they had of their own Knowledg. And so they thought it was Reason enough to persuade the Apostles to cease preaching of Christ, that they would thereby bring innocent Blood on their Heads, *Acts 5. 28.* — *Did not we straitly command you that you should not teach in this Name? And behold, ye have filled Jerusalem with your Doctrine, and intend to bring this Man's Blood upon us.* As if they had said, What, will you accuse a whole State of Murder? Now all this, the Apostle calls comparing themselves with themselves, not with the Rule; *2 Cor. 10. 12.* *For we dare not make our selves of the Number, or compare our selves with some that commend themselves: but they measuring themselves by themselves, and comparing themselves among themselves, are not wise.* And yet by this way of judging, will unregenerate Men take the Measure of themselves; and therefore they think what is beyond that which they have, must needs be Hypocrisy, and censure those who are more strictly Holy than themselves, to be close and sly Hypocrites.

8. Others there are who do not deceive themselves so grossly, but have something of Shew and Pretence, who will argue for the Goodness of their Condition from some religious Duties and Performances, or from some inferiour common Works of God's Spirit upon their Hearts: This the young Man insisted on; *Luke 18. 21.* Thus *Jehu* bears himself up, *2 Kings 10. 16.* *And he said, Come with me, and see my Zeal for the Lord: so they made him ride in his Chariot.* And thus are those Hearers of the Word whom the Apostle *James* describes, *chap. 1. 23, 24, &c.* who by the Hearing of the Word had got some Stamp and Form of Religion upon their Hearts, though but an inferiour Work; and deceived themselves by reasoning from it, that their State therefore was good: *If any Man seem to be religious* (says he) *i. e.* to be hot and forward in Duties, *and refrains not his Tongue, he deceives his own Heart;* for he thinks his Religion such as will save him when it will not, where a known Sin is thus nourish'd with it; and he deceives not others only, but his own Heart. And it is from the external Performances of Duties that they plead unto Christ; *Matth. 7. 22.* They urge Christ much with what they had done, how they had prayed and preached in his Name: Their own Duties deceived them; and in that they are brought in pleading them then, it argues that they were not gross Hypocrites, who had deceived Men only, but who had deceived themselves, and thought they had such Pleas as would be of Force before God's Tribunal, and therefore are brought in pleading them, which if they had not judged them good and valid, they would not dared to have done.

## C H A P. IV.

Chap. 4.

*The Pleas which Men who have only Morality make for themselves. They urge, that they do not live in vicious Courses; that they refrain from great and notorious Sins; That they are honest; That they have some Knowledge of the Truths of the Christian Religion, as well as make a Profession of it. What are the Reasons that Men are so ready to account any moral Righteousness which they have, to be Grace.*

**W**E are laying Siege and Battery to all those false Pleas and carnal Reasonings (which the Apostle calls *strong Holds*) which all sorts of unregenerate Men build up for themselves, to maintain a good Opinion of their Estates. We having demolished those of the *prophane* and *ignorant* Sort (whose Strength and Force are but weak and small) have already set down before the Holds and Forts of civil and formal Christians, whose Number as it is greater, so their Fortifications are of more Strength, and will hold out a longer Siege. Their Out-works, such *Pleas* as are drawn from *external Priviledges*, which are more common to them and all other unregenerate Men, we have already scaled and taken; we will therefore now advance and set forwards towards the main Strength and Castle of Defence which is in View, and for the out-side of it towards Men, a fair and goodly one, consisting of much Righteousness of their own, founded and fortified much of it by Nature, and then repaired and much enlarged by their Education in the Church: and 'ere we begin to lay Battery against it, let us take a general View of it altogether, and go round about it, and *tell all the Towers thereof*, and descry wherein the great Strength of it doth lie.

1. The greatest and eminentest Tower belonging to it, is a negative Righteousness, and outward Abstinence from gross Sins, so that they cannot be charged with the gross Defilements of the World; so said the Pharisee, *I am no Drunkard, no Adulterer*: they wallow not in the common Mire, and so think themselves pure in their own Eyes. *There is a Generation that are pure in their own Eyes, though they be not washed from their inward Filthiness*, as Agur saith, *Prov. 30.* (which Imputation, though these Men would fasten and apply to others better than themselves, who are truly holy, yet it will be found that they themselves are the Men the Holy Ghost there meant and aimed at) Yea, they further say, that they not only abstain from such Sins, but find no great Inclination thereunto; yea, they utterly abominate such Courses themselves, and are zealous against them to punish and reform them in others.

2. The second is much Good both in their Natures and Dispositions, many Vertues, which are likewise expressed in their Lives in many Actions that are good; as Sweetness, Candor, Goodness, and Ingenuity of Nature, Meekness, Kindness and Love to those they live with, Pity to others in Distress, Honesty and Integrity of Heart in their Dealings with Men, Uprightness in a good and just Cause. And,

3. These joined with keeping a good Conscience, and doing out of Conscience that which they do in secret: They say they would not wrong a Man that trusts them, no not in secret; they say they are diligent in their Callings, provide for their Families, and careful in the Places they live in, aim at the publick Good, and will be miss'd when they are gone. And though these be the most conspicuous Parts of their Righteousness, and which they most trust to, and therefore are denominated *civil Men*, the Denomination being from that which is most eminent in them; yet to countenance this their Honesty the more,

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more, and to set it forth and varnish it for Grace, they plead they are not devoid of Religion neither. Therefore they further plead and say;

4. We know the Truth professed and taught amongst us, and we do assent to it, and do hate and renounce Popery, and in our Practice we conform to all Holy Duties publicly professed, and constantly we come to Church, as all Christians ought to do, and are conversant in those Holy Duties with Reverence, Attention and Devotion, (and if they have been more strictly educated, they do sometimes say Prayers privately) and unto all this we add Faith in Jesus Christ, looking to be saved alone by him.

5. Unto all which Goodness they put in many Excuses for what they want, into the Ballance to make it weight. 'Tis true, faith such an one, I am not so scrupulous in every small thing as some are, as in petty Oaths and vain Speeches; and what need I stand troubling my self with my Thoughts, which are so various and infinite? Nor do I much stick to take some Liberty in some particular Sin; yet it is but my Infirmity, and all have their Imperfections; and God will not be strict to mark all that is done amiss, nor therefore need I be so.

6. And again; What though I have not found such a Work in me, as some talk of, to see my self in a damnable Estate, to have such Heart-breakings for my Sins, and have not had such Longings after Christ, and contempt of and parting with the World, nor such a Relish of or running after Sermons, and delight in Duties; I thank God I know no cause I have to be troubled, I never knew my self in a bad Estate, I have been thus well disposed from my Youth; I believe in Christ as well as they do, though I do not keep such a-do about him, in talking or thinking of him; I do not remember that ever I wanted him, for I believed in him ever since I can remember; I am sorry when I offend and sin, and do heartily ask God Mercy, as that Publican did, *God be merciful to me a Sinner*. And what though I am not so zealous nor so forward in many Duties, as in talking of Scripture-Matters every-where where I come, or in teaching and praying, and repeating the Word with my Family, or confessing my Sins, and mourning for them; I have not such Gifts as others have, but my Heart is good, though I make not such a Shew; and though I spend the chief of my Time and Thoughts upon the World, and that all my Care and Desires, and chief Delights, are taken up in getting Wealth and Honours, and Learning, &c. yet I follow but my Calling, and I take no unlawful Courses to get Wealth, and he is worse than an Infidel that provides not for his Family; nor do I spend time in unlawful Pleasures, forbidden in the Word. Unto which and the like Excuses I shall hereafter speak.

This is in brief, the Model of that Goodness, which like another *Babel* they themselves have built, to climb up to Heaven with; and are bold, to set in Competition with the Truth of Holiness in the most Regenerate. And indeed it is no wonder, if Nature having any Righteousness of its own, stands upon it, and takes it for Grace, without examining of it. For surely if outward Favours from God lead them into such an Opinion, and their Priviledges, as living in the Church (as was shown) which are things external and without them; *Et quæ non fecimus ipsi*; If these, I say, do yet flush Men in a good Opinion of themselves, how much more any Righteousness which is their own, and in and from themselves? And therefore *Paul*, besides his outward Priviledges of being circumcised, reckons up as the chief thing he made account of, that *Righteousness* which was his *own*, Phil. 3. 6,---9. And if they esteem and magnify adherent, relative and sacramental Righteousness so much, then inherent personal Righteousness must needs be much more extolled by them. A Man's own Righteousness in his own Eyes, O it must needs be Grace, be it never so little; any Abstinence from Sin, any vertuous Disposition, any religious devout Performances; *All a Man's Ways are clean in his own Eyes*, faith *Solomon*, Prov. 16. 2. Which intimates two Reasons;

1st. *In his own Eyes*, that is, himself being Judg. And therefore till a Man hath new Eyes given him from the holy Word of God, and be enlightned by a supernatural Light accompanying it, which might represent Men themselves to them and their Condition, as it is set forth in the Word; no wonder if they think

think well of themselves. Now these kind of Men are never put out of Conceit with themselves by the Light of the holy Word, revealing their spiritual Sinfulness in their natural Condition to them, to humble them: Though they hear it, and understand many things in a general manner, so far as natural Understanding reaches; yet they have not had such a Light as to understand themselves by it, to see their own Faces in it, as *James* speaks; and therefore are but of the first sort of Hearers, who did not understand the Word, that is, not with an applying or affecting Light as the other, the stony and thorny Ground did; and therefore having but their own Eyes, no wonder if their Ways be clean in their own Judgments and Opinions.

2dly. And again, Because they look but with their own Eyes, their natural Light, so because *they be their own Ways*, yea, even [*all their Ways*] as *Solomon* speaks, so as even for the most of their wicked Ways, they have some Excuses and fair Pretences to colour them, but much more their moral Vertues, and righteous Dealings, and good Dispositions, their *own Righteousness*, these must needs be high in their own esteem. Every Man is apt to magnify what is his own above the worth of it; and by how much the worth of it is greater, by so much the more a Man useth to magnify it. If Men have Children which are the Fruit of their Bodies, they dote on them; as the Ape in the Fable, that presented its mishapen Birth to *Jupiter*. If Men have Parts or Wit, which are the more noble and fair Births of their Brain, they much more admire them in themselves than in others. But above all, if corrupt Nature comes to have any Righteousness bestowed upon it, which is the noblest Endowment of all other, O then out of question it may be *Grace*: and by how much more Men had rather think well of themselves for Righteousness and Goodness, than for any other Endowment whatsoever, by so much are they yet made more prone to think well of their own Vertues and Performances, rather than of any other Excellency. And therefore *Paul*, in that Inventory he gives in of what was gain to him, and of most worth, we find no mention made by him of his Learning, which in other regards he stood upon; but he stands chiefly upon his Righteousness and Vertues, and conformity to the Law. And therefore the Philosopher also made the practice of Vertue to be Man's chiefest Good, so high an Opinion hath Nature of its own Righteousness.

3dly. And add to this; That to Men fallen into such a State of general Corruption, (as they hear all Men are fallen into) any seeming Righteousness and Goodness must needs seem the more to them, to prize it in that respect, that they hear how corrupt Mankind is. Beggars we see how proud they are if they get an old Sute to cover their Nakedness, a little Money, to shew that they have some; and this because they are Beggars: So we the Sons of Men, that are Bankrupts, and of whom the Word says, That by Nature we are *altogether unrighteous*, and that we are but *Flesh*, wherein dwells no good thing; that we should have any thing like Goodness, it makes us the more conceited, and we think presently surely it must be *Grace*. So the Church of *Laodicea* says, *Rev. 3. 17. That she was rich and increased with Goods, and had need of nothing; yet she was poor, and blind, and miserable, and wretched*: She had got some old Rags of Righteousness, some brass Shillings, and counterfeit Pieces of good Works and Performances; and how proud was she? Therefore no wonder if Men go about to *establish their own Righteousness*, (as the Jews did, *Rom. 10. 2.*) if they advance it and set it up, if it passes and gets out for *Grace*, and be thought worthy of that degree in their own Thoughts.



*That all this mere Morality in corrupt Nature falls short of Grace, prov'd from the Instances of those brave Spirits among the Heathen, in whom those Vertues shin'd, and yet they had nothing of the Grace of God in them: Prov'd also from the Jews, who made their boast of the Law, and its Righteousness, and who yet, as inveterate Enemies, oppos'd the Grace of the Gospel.*

**T**HUS you have a Description and general Scheme of their strongest Holds, consisting of natural and acquired Righteousness, with Reasons why Men are apt to rest in it as true Grace. We will now fall to Battery; and 'ere we assault each Particular apart, we will first answerably make a general Assault on the whole, as thus viewed, and set together.

The State of the Controversy is, Whether corrupt Nature, remaining still corrupt, be not capable of all this kind of Goodness? and, Whether it falls not short of Grace? which if proved and detected once, convinces them of their Estates. This I will demonstrate both in the *οτι* and *διετι* of it, shewing the Grounds of it, and what Principles there are in corrupt Nature which do make it capable of all this; it still remains corrupt as towards God.

And first, for the *οτι*, *That it is so*; I will clear it by Instances of those in whom all these have been found, whom yet we will acknowledg that they all wanted Grace, which is a way of Conviction Christ useth in the like case to convince the Jews of their false Righteousness wherein they rested, telling them that the Gentiles did the like, and that so do even Publicans and Sinners; Mat. 5. 46, 47. *For if ye love them which love you, what reward have ye? Do not even the Publicans the same? And if ye salute your Brethren only, what do you more than others? Do not even the Publicans so? Luke 6. 32, 33. For if ye love them which love you, what thank have ye? for Sinners also love those that love them. And if ye do good to them which do good to you, what thank have ye? for Sinners also do even the same.*

And first for moral Vertues.

1. Consider, that even in Beasts the impression of many of those moral Vertues, thus taken for Grace, are to be found; I say, the impression of them: For as in some Beasts we use to say, there are *umbrae rationis*, Shadows of Reason, as in Apes, &c. Beasts which have quick fair Eyes; so in others there are *quaedam umbrae tum vitiorum cum virtutum*; Shadows as of Vices, so of Vertues, are to be seen in them: As in Horses, of Pride and Revenge; and in Spaniels of Vertues, of Love and Kindness to their Masters: And the Ox (says God) *knows his Owner*: So of Diligence too in the Ant, to whom God sends the Sluggard: So of Faithfulness to their Mates, in Doves; of Chastity and Modesty, in Elephants, who will not couple in the sight of others; of requital of Kindnesses as in Elephants too. So likewise in that Lion who fawned on the Slave who was cast to him to be devoured, remembering how that Slave had pulled a Thorn out of his Foot formerly in the Wilderness, as Gellius reports. Now as God sends the Sluggard to the Ant, and the unthankful Israelites to the Ox, to learn Diligence and Thankfulness; so I may send those that rest in such moral Vertues, to these Beasts, to teach them not to boast of them, or rest in them. But it will be said, That these want Reason, and therefore these are no Vertues as in them.

2. Therefore consider, that in Heathen Men devoid of Grace, all those Vertues were found in as eminent a manner as in thy self: What, should I speak of Socrates, Cato, &c. and the rest of those Philosophers, I could bring as large

a Catalogue of such, for Examples of moral Vertues of all sorts, as *Paul* doth of the Worthies in the old Testament, as Patterns of Faith, *Heb. 11.* but that (as he saith there) *the time would fail me*: Only do but in general consider what the Apostle saith of them, *Rom. 2. 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.*

3. Consider, That in Mens sinning against the Holy Ghost, all these moral Vertues were eminently found, as in *Julian* the Apostate, who lived (after he had so sinned) as exactly according to the best Rules of Morality, as ever any Man did, and was naturally just, sober, temperate, patient, &c. And though he sinned so highly in breaking forth into Revenge against Christ, yet that his sinning did not extinguish these Vertues in him, but he continued zealous against Drunkenness and Stage-Players, &c. thinking indeed by that his exact Life and Zeal against such Abuses, to have countenanced Heathenism, and set it up as a Perfection in opposition unto Christianity and Godliness, by shewing that even without Christ Men might live unblameably, and therefore to prove, if he could, that there was no need of Christ to promote a good Life. But you will say, I find I live thus out of Conscience, and do follow the Guidance of it in these Practices.

4. Consider therefore, that so did also these Heathen: for the Principle from whence (as was mentioned) they did those things of the Law, *Paul* saith, was the Law written in their Hearts; *Rom. 2. 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.* And this is evident also in *Abimelech*, who pleaded to God Integrity of Heart, and God acknowledged it. Now Integrity is a Conformity with some Rule, so as that Integrity of his was his following the Rule of his Conscience in the Light thereof: And so *Paul* says of himself when unregenerate, that what he did, *he verily thought he ought to do it*, *Acts 26. 9.* And so he did all out of such a conscientious Respect. Yea, but you will say, Though they might do things out of Conscience dictating, yet not out of a Disposition, abominating the Evil they shunned, as I do, for I abominate such Courses.

5. Therefore consider, that even the Gentiles also did avoid many Sins with such a Spirit of Detestation against them, *1 Cor. 5. 1.* That Incest, or Fornication, of that Corinthian with his Father's Wife, was such a Crime (*Paul* says) *as was not once named among the Gentiles*: They loathed and abominated that and such Vices, so that they would not so much as name them; the Speech and Hear-say of such Courses was odious to them.

But you will say, That these are Heathens, but I join holy Duties of God's Worship to these, and I know God, and profess him and his Worship, &c.

6. So did the Jews, who had a Form of the Law, and made their Boast of God; *Rom. 2. 17, 18, 19, 20. Behold, thou art called a Jew, and reatest in the Law, and makest thy boast of God; and knowest his Will, and approvest the things that are more excellent, being instructed out of the Law, and art confident that thou thy self art a Guide of the Blind, a Light of them which are in Darkness, an Instructor of the foolish, a Teacher of Babes, which hast the Form of Knowledge and of the Truth in the Law.* They had the whole System of it in their Heads, and not only so, but performed Holy Duties. So the Pharisees made Profession of God, and came to the Temple to the Ordinances, and this whilst they were in force, and owned by God as his publick standing Worship: None abounded more than they in such Duties, both publick and private. A Pharisee ('tis said) went up to pray, &c. *Luke 18. 10.* and yet they, many of them, sinned against the Holy Ghost, *Luke 20. 19.* That young Man which Christ sent away so sorrowful and mournful, says, *He had kept all the Commandments from his Youth*, *Matth. 19. 20.* Yea, one of the Scribes, *Mark 12. 32, 33.* (of whom Christ yet said, that he had not attained to the Kingdom of God, *ver. 34.*) went yet further, for he discerned that a further thing was required than the outward Performance of all such Duties of God's Worship, namely, *An inward Love to God with all the Soul, and all a Man's Strength*, which says he, *is more than all whole Burnt-Offerings and Sacrifices*; so his Speech is, *Mark 12. 33.*

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And Christ hath said too, *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye cannot be saved*, Matth. 5. 20. Ay, but you will say, We profess Christ also, but the Pharisees did not profess Christ, nor believe in him. For Answer to which consider;

1st. That those Professors whom the Apostle *James* speaks of, were negligent Hearers, and such as said, *they had Faith*, and that Faith such as was joined with the Practice of many things in the Law; yet still they neglected the main thing of the Law, or some Duties of it which they knew, as appears by that Speech, *If a Man keep the whole Law, and be guilty in one Point, his Faith profits him not*: as also by that other in the same Epistle, *He that restrains not his Tongue, his Religion is in vain*; so as they were obedient to the Law in all other things, and were religious also, and devout, as those Words imply.

And 2dly. Though it be hard to give an Instance of civil Christians in those primitive Times, because Persecution then kept out such as had no further Work upon their Hearts, or Ground of Profession, more than Education; yet now in an established Church, wherein Religion is commanded by the Laws of the Land, there are and may be many which have no more but Civility added to their Profession of Christ. The Name of *Infidel* now is as odious as that of *Christian* was in the Primitive Times, and God working the same Effects in the Church as out of it, he civilizeth Men therein, as well as among the Heathens, and yet often works no further. These civilized Persons only add the Profession of Christ unto their Civility, because they live in the Church, as the Pharisees did, and so professed God and *Moses*, yet in opposition to Christ, as indeed these too set up an outward Owning of Christianity and Civility, in opposition to Christ, and the Power of Regeneration by Christ, and an outward Form of Religion in opposition to the spiritual Worship of God, as they in *Timothy* did, who set up a Form of Godliness, that they might deny the Power of it; *2 Tim. 3. 5. Having a Form of Godliness, but denying the Power thereof: from such turn away.*

And 3dly. Though in the Primitive Times there were no such Instances of a meer moral Man's professing Christ for the Reason aforesaid; yet we find those, who though they went further than this, and not only *abstained from the Pollution of the World*, (though a Work from natural Principles) but *escaped them through the Knowledge of Christ*, yet had not true Grace; for they fell away and apostatized, *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 intangled 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 happened 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.*

C H A P. VI.

*What are the Principles from whence all this Vertue and moral Actions in unregenerate Men do proceed. Natural Conscience, a common Work of the Spirit in Restraining-Grace. Natural Wisdom, a Principle of Modesty, and the Fear of Shame. Good Education, a common Knowledg of the Principles of Religion by the Word preached, whereby a natural Devotion is stirred in Men.*

**I** Come now to the *δοκιμ*, viz. to demonstrate to you those Principles which in corrupt Nature produce all this Righteousness that civil Men build upon; the Discovery whereof will discover, that all of it falls short of Grace.

1. There is by Nature in Mens Understanding and natural Conscience, which hath many Sparks of moral Light concerning Duties, both towards God and toward Men, raked up in it; *Rom. 2. 14, 15. The Gentiles which have not the Law, do by Nature the things contained in the Law, their Conscience excusing or accusing.* The Lord seeing Man's Nature to be wholly corrupted, hath put a Viceroy of his [*viz.* Conscience] into their Hearts, to rule and curb their Spirits; which Conscience he hath put into the very Heathen. Which Principle (as that Place shews) is not only appointed meerly as an Overseer, or a Witness against them, to take notice of the Evil of their Actions, but also it hath some Stroak and Power in Men, to restrain and curb them from many Sins, and to make them do many things agreeable to the Law: for it is said, *They are a Law unto themselves*; that is, Suppose there were no Laws of Men to constrain or restrain them, yet the Principle of Conscience would and did make them do many things, and had the Power of a Law over them: and that it might be of force to carry them on thus, it hath, as a Law, Power to dispense both Punishments and Rewards; for it doth *accuse* them for Evil, and *excuse* them for Good, as it is said there; which two Effects of it cause Men to do much, as it had such an Influence on the Gentiles; therefore it is said, *They did the things of the Law*: It was not only a Light to discover what to do, but so strong a convincing Light, as to cause them to do what the Law required in many Particulars.

2. To back this Light, and that the Authority of it may be further obeyed, the Lord Christ besides this, hath a Work upon the Wills of Men, though remaining still corrupt, a Work that is suitable to this Light of Conscience, and which makes them also in their Wills and Affections somewhat more conformable to the Light of their Consciences, stamping such Impressions upon them, as it shall become more easy for them to do what Conscience dictates to them, to abstain from gross Sins, to be temperate, just and sober. And though indeed the Will be left more to its Corruption than the Understanding, yet there are Impressions from God upon it: and look as Conscience, in the Light of it, hath a double Effect; so suitably hath God upon the Will also. As,

*1st.* Whereas Conscience doth check and rein a Man in from many Sins; the Lord comes also with a restraining Work upon the Wills of Men, and takes off their Hearts from being inclined to many Sins; he bridleth up and tameth the wild and head-strong Lusts of Men, by allaying and driving in their Inclinations to some Sins, even as in like manner he did promise to do to the Heathens about the Israelites Land, *Exod. 34. 24. For I will cast out the Nations, before thee, and enlarge thy Borders: neither shall any Man desire thy Land, when thou shalt go up to appear before the Lord thy God, thrise in the Year.* God promiseth there,

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**Book X.** there, that when the People should all go up to *Jerusalem* to appear before the Lord thrice in a Year, that then *none should desire their Land*. Here was a Work of God's Spirit upon the Hearts of the Nations round about, yea, upon their Wills, whereby he did take away their Desire at such a time, when all the Males were to go up to *Jerusalem*; when otherwise there was a fair Opportunity for them to seize upon their Land, for they might know the set-time of their going up, and so take their Advantage, but God undertook to take away the Desire after it. So that we see there is a restraining Work upon the Wills of Men, who yet have not Grace, whereby God doth rebate the Strength of their Inclinations to many Sins: such a Work whereby he doth not only work by speaking Instruction, as working upon their Reason, or by Terrors, &c. and so by this work upon their Wills, as he did upon *Balaam*, and *Laban*, and *Abimelech*, warning them by Night: No, that is not all, but he influenceth Men by more real, silent, powerful, secret Acts upon them, making their Wills listless unto such an Object, so that he restrains the Inclinations of corrupt Nature, as when he kept in the Rage of the Fire from hurting of the three Children, *Dan. 3. 27.* The like Work he wrought in *Esau*, when he came against *Jacob*, he turned his Heart to love him. It was not such a Work as was upon *Laban*, for that to *Laban* was by a speaking Act, warning him by Night, which *Laban* was sensible of, and therefore says, that God appeared to him; but that on *Esau* was an undiscerned Act in the working of it, yet efficaciously restraining his Wrath against *Jacob*. And although that Impression upon *Esau's* Will was but for that one particular Act, and so was transient, yet what God did to him and those others in these particular Cases, he may do and doth in some others for Continuance, by the same kind of Working, in a permanent Gift, restraining Sin, which Men call a Vertue: Thus *Paul* calls it *the Gift of Contineney*, *1 Cor. 7. 7.* *Matth. 19. 11, 12.* where Christ says, there were some *chaste* who were *born* so. And thus it may seem he dealt with *Abimelech*, not only restraining him by his Conscience, and Acts of Reason, but by a secret Act and Hand upon his Heart, keeping his Lust from the breaking forth of it upon *Sarah*, though taken into his Power and (as it is thought) into his Bed; *Gen. 20. 6.* *I kept thee*, says God, that is, *held in* or *kept back*, as the Word signifies, implying the Impetuoufness of his Lust of it self; and *I suffered thee not*; and agreeable to the Hebrew it is, *non dedi*, or *non tradidi te tibi*, that is, *I left thee not unto thy self*. And this was such a Work as *Abimelech* discerned not till God told him it, that he might acknowledg it. So it is too in *Psal. 76. 10.* *Surely the Wrath of Man shall praise thee, the Remainder of Wrath shalt thou restrain.* The Meaning is; Take the Enemies of the Church, so much of their Wrath as shall make for the Good of the Church and the Glory of God, so much will he let out, and suffer them to manifest and vent, and execute it upon his People, but the Dregs of their Wrath, the Remainder of it, so much as will be for the Hurt of his Church, and not make for his Glory; that he will curb and restrain, and will not suffer the Dregs of it to be broached. Now if he restrains some Degrees of a Lust, in regard of the working of it, he can and doth restrain it altogether in some, and works so upon their Wills, that the Abstinence from such a Lust shall be very easy; and this he doth without putting in a new Principle of Grace, but by a common Work of the Spirit upon the Hearts and Wills.

2dly. God doth not only cut short their Spirits from desiring too many Evils, but works in them Desires to many things morally good, and against things morally evil.

1. He touches their Hearts with many Inclinations to what is morally good; there is an Impression made by God's Spirit upon their Wills, which doth incline them to many things morally good, as to Justice, Temperance, and Obedience to Superiours, and Piety to Parents, &c. *1 Sam. 10. 26.* When God had anointed *Saul*, one of the smallest Tribe and Family, to be King over his People, (whereas the Hearts of Men are naturally inclined as much to Rebellion as to any thing else, and Men by Nature are impatient to have others rule over them, especially such an one as was raised out of so mean a Condition from among them) it is said, that there was with him a Band of Men, whose Hearts

God

*God had touched.* The Lord by a common Work of his Spirit did incline their Hearts to be subject to *Saul*, he did put into them an habitual Disposition of Obedience to him. As the Loadstone toucheth the Knife, and there is a Vertue left behind it; so God's Spirit doth touch Mens Hearts, and put into them many moral Dispositions, as of Obedience, &c. So he did touch the Heart of *Saul* then, when *David* spared his Life in the Cave, he was overcome with Kindness, the Text says he wept, he had an Ingenuity in him, 1 *Sam.* 24. 16. By the like reason he toucheth Mens Hearts with a disposition of Heroickness, as he did *Saul's* also, which is the meaning of that Scripture, 2 *Sam.* 10. 9. When he was King, he had another Heart, and it was gilded over with Heroical and Kingly Dispositions, which for two Years lasted in publick Aims for the Good of his Country, and often appeared in his following Reign. The like is that put into Children towards their Parents, which the Heathens call'd *Pietatem in Parentes*. So also he gave the Israelites Favour in the Egyptians Eyes, (a People who otherwise hated them) to lend them their Ear-rings, which they might suspect they would carry away from them; What a Work was this! And alike Work is it, when God makes Men friendly to their Neighbours, &c. So the Barbarians, when *Paul* and all the Men with him were shipwrack'd, they kindled them a Fire, and shewed them Kindness, as the Text says, *Acts* 28. 2.

Exod. 12. 35,  
36.

2. So he sets their Hearts against what is morally evil: This we may see in *Saul* when he was King; there was *Nahash* the Ammonite came, and would have subdued the People of *Jabesh-Gilead*, and would have this base Covenant from them, that he might thrust out all their right Eyes, [a barbarous Cruelty!] Now *Saul* being their King, though a wicked Man, yet the Spirit of God came upon him, and his Anger was kindled greatly: God's Spirit wrought in that Affection such a Disposition, whereby he was exceedingly provoked with indignation of so inhumane a Fact. There was an Heroickness of Spirit fell upon him, whereby he did detest such a Fact, and his Spirit boiled within him to revenge it, which was from God's Spirit. So *Hazael* a Heathen had such Dispositions in him, that he did then detest those Cruelties that the Prophet told him of, though they were wrought out afterwards; but he then said, *What, is thy Servant a Dog, that he should do this great Wickedness?* 2 *Kings* 8. 13. He accounted him that should do so a Dog, a Beast, not a Man, the basest and vilest of Men. Yet concerning this let it be added, that this Disposition is rather a looking at such Courses as contrary to Principles of Humanity, (as his Speech implies) than as contrary to God. Men see a Baseness, an Inhumaneness in them, which they are conscious to be in them, and so out of heroick Generosity rather scorn them, than hate them as Sins.

1 *Sam.* 11. 6.

Now if it be ask'd, How these can stand and be symbolical in Man's Nature, who is nothing but full of Love to himself? I answer, That though it be granted, that this common Work is a winning of some Ground (as I may so express it) of *Self-love*, that whereas a Man loves none but himself, if corrupt Nature be left to it self; God by such Dispositions elevates corrupt Affections, so as *Self-love* affords to others something of its Love, and takes not all to it self, but lets others have a share in its Affections, Friends and Parents, &c. yet so as though it suffers others as Sojourners to have some room in the Heart, yet *Self* is King still, and hath Custom out of all. But as good Nature is winning Ground from *Self-love* towards Men; so Grace is deposing it, and subjecting it to God. For till it be deposed, the Kingdom of Sin stands, though these Vertues enjoy many Boons and Favours under it. So that we see there is a common Work of the Holy Ghost upon Mens Wills, suitable to the Light of their Consciences, whereby he doth restrain Men from much Evil, and whereby he doth put in them some heroick Dispositions to what is morally good, all which fall short of Grace.

Now for God's Ends in this Work; it is first, for the Elects sake; and secondly, that the World might stand.

1<sup>st</sup>. For the Elects sake it is; and therefore we shall find, *Gen.* 20. 3. that God restrained *Abimelech*, he did put into him an Integrity of Heart, that he did follow his Conscience; and also he restrained and kept him from *Sarah* for  
*Abra-*

Book X.

*Abraham's sake*; for that is the reason given, *Psal. 105. 14, 15. He suffered no Man to do them wrong, yea, he reprov'd Kings for their sakes, saying, Touch not mine Anointed, &c.* It hath reference to that Story of *Abimelech*; it was for *Abraham's sake*, and so for the Seed of *Abraham's sake*; because if Men were left to the Villany and Wickedness of their Nature, they would leave no Man upon the Earth, much more would they all fall upon the Elect, and encompass the holy City. For their sakes therefore, that they may lead a *peaceable Life in regard of Honesty and Godliness*, God doth put such moral Dispositions in Men. And,

*Psal. 68. 18.*

2dly. For the World's sake; for indeed without this the World could not stand; for the Wickedness of the World would be so great, that Men would devour one another. Therefore as God doth give Gifts to rebellious Men in the Church, to build up the Church, or that it may stand to be built up; so he gives Men that live in the World, Principles and Vertues that may fit them to live in the World, that it may stand; and therefore in this relation Thanks are to be given for all Men, as well as Prayers made for them; *1 Tim. 2. 1. Exhort therefore, that first of all, Supplications, Prayers, Intercessions, and giving of Thanks be made for all Men.* And yet again, while Men are thus respected by one another, and mutually by each other, by reason of these Impressions made upon their corrupt Nature; yet lest he that made the World, should have no respect given to himself, nor the World be sensible of any Duty they did owe to him, and so he should be clean shut out of the World; therefore he did not leave himself without Witness; but they should know there was a God, that even his Enemies might have some respect to him, acknowledg him, and reverence himself, and do some Offices of Respect to him, as well as one towards another; therefore he hath put some Sparks of the Knowledg of a Deity into all Mens Hearts, *Rom. 1. 19, 20.* And withal, he hath implanted in their Wills and Affections some Impressions of Fear and Reverence, as appeared in all the Heathens, of whom some were naturally devout, as those Women that yet opposed *Paul*; *Acts 13. 50. But the Jews stirred up the devout and honourable Women, and the chief Men of the City, and raised Persecution against Paul and Barnabas, and expelled them out of their Coasts.* They are called devout Persons; which natural Devotion is a third Principle whereby Self-love doth naturally acknowledg God as King, and hath a motive of doing some Homage to him, and to acknowledg it due; yet so, as it is but as those Kings, or Free-States, who though they may acknowledg another State their Protector, yet live by their own Laws, and dispose of all by their own Authority, while they thus acknowledg some Respect to another. And all these three Principles of Conscience, moral Vertue, and Devotion towards God, are internal more or less in every Man.

But further; Unto these God hath added some Assistants, to strengthen Conscience in what it dictates, and to help forward the practice of Vertues.

As, 1. Natural Wisdom, which doth both assist Conscience, and help to strengthen these moral Dispositions, and assists against many Sins. So *Haman*, though his Revenge began to boil, and was ready to break forth, and he was exceedingly wrath with *Mordecai*; yet notwithstanding he was kept by his Wisdom from present Revenge, for he thought to take a fitter opportunity for it afterwards; *Esther 5. 10. it is said, he refrained himself.* So *Saul*, his natural Wisdom moved him to Moderation, *1 Sam. 10. 27.* for though a Band of Men whose Hearts God had touched, followed him, yet there was a Company of the Children of *Belial*, who said, *How shall this Man save us? And they despised him, and brought him no Presents; but he held his Peace:* That is, *Saul* winked at this, and did not go about to revenge it, for his natural Wisdom told him, that it was best for him to be silent, until he had made his Party good. So as though there was no Conscience, yet natural Wisdom makes Men abstain from many Sins, because it will make for their Credit, and preservation of their Name amongst Men, and the like. *Fleshy Wisdom* is a great Principle, by which the World is guided; therefore we shall find that when *Paul* would clear himself, that his Conversation was sincere before God, he saith, *We have not walked by fleshy Wisdom, but we have had our Conversation in the World by the Grace*

*Grace of God*, 2 Cor. 1. 12. He puts these two as contradistinct Principles, which guide Men. Some carry themselves fairly; yet out of fleshly Wisdom, which makes them subject themselves to Duties, to conform themselves to Religion; which makes them just, sober and temperate: but there was another Principle beyond this in *Paul*; *We have had our Conversation not with fleshly Wisdom*. Men see it is their wisest and best way, both for their own Safety, and the Preservation of the World, to be sober, &c. For all the Laws of the Second Table are made especially for the Good of Men in their several Relations here in this World, and this makes Men generally subject themselves unto them.

2. The second Assistance by which natural Conscience is helped, is Modesty, whereby Men are ashamed to do Evil; this restrains as well as Conscience and Wisdom: God hath left Shame to accompany the Consciousness of the Baseness of evil Courses; as in *Hazael*, who blushed when the Prophet looked on him, 2 Kings 8. 11. It is a shame, says the Apostle, *Ephes. 5. 12. to speak of that which is done of them in secret*. Hence sometimes the Gentiles did not so much as name such vile Actions. This Principle is yet left, as we see in *Adam* and *Eve* when fallen, who were ashamed, *Gen. 3*. This *Thamar* urged to *Amnon*, *Thou shalt be a Fool in Israel; and I, whither shall my Shame go?* 2 Sam. 13. 12, 13. Modesty and fear of Shame is Vertue's keeper, and overlooks corrupt Nature, and keeps Men from being notoriously bad.

3. Education being added to all these, is an help to Civility, and to dispose Men to Religion: For all these former Principles Men have by Nature, and out of the Church; and if so, we must not think God is less liberal in bestowing all these upon them who live in the Church, where himself is to be worshipped, and where his Elect live; he giving these Gifts to these Ends, that he might be acknowledged, and they live peaceable Lives. And Men having been brought up in such Places where Religion is profess'd, where such Sins are punished; and seeing the daily Example of those amongst whom they live, to be against the practice of such Sins, this doth mould many to the outward practice of Godliness. Example hath a great stroke and sway amongst Men: Therefore saith *Solomon*, *Prov. 2. 26. Train up a Child in the Way he should go, and when he is old he will not depart from it*. What made *Paul* a Pharisee so strict? He was brought up at the Feet of *Gamaliel*, a Pharisee of the Pharisees; this help'd him exceedingly. Education hath a great stroke, to carry us to Evil or Good.

(1.) To Evil. An Example of this we have in *Rehoboam*; What made him so wickedly to cast off the Counsel of the old Men? It is said, 1 Kings 12. 8. he consulted *with those that were grown up with him*: Those that he lived withal, and conversed with, had a great deal of Authority over him, and therefore he took their Counsel.

(2.) To Good. So in good Families, the power of Education works much upon Men: 2 Kings 12. 2. there it is said, *That Jehoash did that which was right in the sight of the Lord, all the Days that Jehoiada instructed him*. He having brought him up from eight Years old, moulded him to a good Conformity; so that he did that which was right in the sight of the Lord, all the while that *Jehoiada* lived: But afterwards, as it was the force of Company, and Example, and Education, that carried him on; so when the Courtiers came and bowed to him, and flattered him, he was carried away with that Stream to Idolatry. This good Education therefore being added to Light of Conscience, and those Impressions that God makes upon Mens Wills, and unto natural Wisdom and Modesty, doth prevail with Men to keep them from gross Sins, and to carry them on to holy Duties.

4. The Light of the Word being added to all this, must needs work more upon the mere natural Light in Men; for they by living in the Church, have the Light of the Word added to the Light of Conscience and moral Vertues. This must have a greater Power upon Men; and though it doth not prevail to convert, yet at least they shall smell of it. For when Men shall find in the Word of God the same things commanded and forbidden, that natural Conscience doth forbid or command, natural Conscience comes to have more Strength,



Rom. 2.

2 Tim. 3.

and is the more back'd; for the Word gives it a new and double Commission, and furnisheth it with distincter and greater Threatnings of Hell, and Promises of Heaven, to perswade Men to Obedience. It furnisheth Conscience with a new Commission, and enlargeth it; for it not only says the same to Men that Conscience said, but inlightneth it further with many Duties, which when known, agree to the Principles of Conscience; or, as Conclusions further drawn out, do the Principles of Reason. So as the Pharisees had a Form of Knowledge of the Law; and answerably to that Form of Knowledge, the Vertues in their Wills are enlarged much also, and they come to have a Form of Godliness. And that this Light of the Word, or living where the Ordinances are administred, do strengthen and help moral Vertues, appears by the Instance of the Kings of *Israel*. Why were the Kings of *Israel* said to be merciful above all the Kings of the Nations? because they had the Ordinances: Therefore *Ahab*, though wicked, yet was a merciful Man, because he was a King of *Israel*.

5. Some particular Ingredients in Education, as the Laws of Men, (which are part of Education) do mightily help forward to civilize Men. The Respect to Superiours doth keep Men in awe. So *Esau* was restrained, for he would have kill'd his Brother, but he did put it off till the Days of his Father's Death, and till Mourning for him was past: What is the reason he did it not then presently? The Respect to his Father whilst alive, restrained him. Accordingly the Apostle says, *Rom. 13. 4.* That *the Magistrate bears not the Sword in vain, but is a Terror to those that do ill.* So that the Laws of Men being added to the Word, help exceedingly to civilize Men, and are Remedies to corrupt Nature.

6. And in the last Place; By living thus in the Church, both Assent is wrought to the Truths delivered in the Word, and also natural Devotion is stirred up towards the true God in the Duties of his own Worship.

1<sup>st</sup>. To assent to the Principles of Religion, is upon that Ground wrought, so as to profess them. Thus as they in *John 4. 42.* believed in Christ at the relation of the Woman; so do Men profess Religion by a humane Faith. That which the Papists say of believing as the Church believes, might be brought up much upon the Experience of this, that many, and the most, have no further ground of their Faith, than what this amounts to. Thus when *Mordecai* was exalted, many of the Nation became Jews also, and professed the same Religion, *Esther 8. 17.* So there went too a mixt Multitude out of *Egypt*, who afterwards fell off and murmured. And thus we see that Mens Opinions in all the Churches, are fashioned by the received Profession among them; as Lutheranism among Lutherans; and Popery, where and when Men are educated in it, as we see in private Families amongst us.

2<sup>dly</sup>. And thus is natural Devotion stirred up towards the true God, and in his Worship: for as there is natural Conscience in Men, so there is natural Devotion in them. The Heathens had Stamps and Impressions of the Power of God upon their Hearts; for it is said, *That which may be known of God, is manifest in them, Rom. 1. 19.* There was and is a Fear and Reverence of a God in the Heathen. Now if Men live in the Church where the true God is known, that natural Devotion begins to be stirred and guided to the true Deity and Worship; yet so, as it remains, for the Principle it self, but mere Nature only directed to the right Object, as being the God of the Place and Nation they live in. A pertinent Instance to this purpose, is *2 Kings 17. 24 to 41.* There the Heathens being removed by the King of *Assyria*, from the Cities of the *Medes* to the Land of *Israel*, it is said, At the first when they dwelt there, they feared not the Lord, therefore he sent Lions amongst them, which slew some of them: upon this they send to the King of *Assyria*, to send them some of the Priests that might teach them *the Manner of the God of the Land*; and the Priests teaching them, they began to fear the Lord, *ver. 41.* Thus it is with Men living in the Church, they begin to fear the God of the Place, and their Devotion is stirred up to serve the true God, the God of the Nation and Church, and so to profess Christ, yet upon no other ground, than if they lived in *Turkey*, they would profess Mahometanism. It is natural to Men to profess the God and

and Religion of the Country in which they are; if they lived under Popery, they would profess the same: and Men living where the true Fear of God is professed, the same natural Devotion is stirred up towards the true God, but upon no other Ground save natural Principles. Thus *Paul, Acts 22. 3.* was zealous towards God: And so those Women, who yet opposed *Paul, Acts 13. 50.* are called devout Women. I yield indeed it is a Work of the Spirit, to cause Men to assent that Jesus is the Lord, as *1 Cor. 12. 3. Wherefore I 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.* But this is yet a common Work, and reckoned there among those common Gifts of Healing, &c. such Gifts as are given to the Rebellious also, *Psal. 68. 18.* It was from Education that *Cain*, though wicked, yet went out and sacrificed as well as *Abel*; there was a fear of God upon his Heart that carried him to this Duty.

Chap. 7.

C H A P. VII.

*That the moral Righteousness of unregenerate Men proceeds from the forementioned Principles, evinc'd; because they are most strict about their Duty to their Neighbour, but neglect what they owe unto God. That they abstain from such Sins, to which by their natural Disposition they are not inclined; which it is easy for them to do, whilst they indulge themselves in other Sins. That they are more strict against those Sins which are forbidden and punished by humane Laws, and more zealous for those Duties which they enjoin.*

**N**OW let us make Application of this, and examine whether the Actions of civil Men be not from these Principles; and that will appear, because they go no further than these may work, than the Force of this will carry them; and the Streams not going higher than the Fountain, it may be discerned that the Fountain is but from Nature.

1. It appears that that Civility that is in most Men, ariseth but from natural Conscience, because the chief Things they make most conscience of, are often but Duties of the second Table, and not of the first: The Reason is, because the chief Stamps left in natural Conscience, are Duties of the second Table, whenas the Duties of the first were blurr'd and dimm'd by the Fall. Though the Heathens had some Devotion, yet the main Impression of the Law was seen in the Duties of the second Table, as Honesty towards themselves and other Men, Justice in dealing; and these are the freshest Stamps which are left. I may compare Civility to an old ruinous Monastery, where oftentimes the Hall and the Kitchin stand fair, but the Chappel is ruined, only here and there you may perceive a Pillar or some Ruins of it: So in the Castle of Civility, that Part which concerns Duties towards Men, stands fair, Men are fairly sober, loving and ingenuous; but that Part that concerns Duties towards God, is ruinous; here and there may be found an old Remainder, an old piece of a Wall, a piece of a Duty, something they will do; but the main Duties, the great Things of the Law, (which if Grace had enlightned thy Conscience, thou wouldst make most conscience of) as private Prayer, sanctifying the Sabbath, &c. these civil Men regard not. And because they have the chiefest Respect to good Manners, and a fair Behaviour among Men, and to

live like good Citizens of the Commonwealth, therefore they have the Name of Civil Men.

Book X.

2. For the Vertues thou hast, that they proceed from restraining Grace, and a common Work of the Spirit, appears by this.

(1.) That thou wantest the chiefest Vertues and Graces of the Gospel. Tho Men be temperate, just, &c. yet they know not how to deny themselves, to be broken in Spirit for offending God, to be humbled under their natural Condition, to walk in a sense of their Misery, which are some of the chiefest Graces of the Gospel. Civil Men know not what belongs to these Gospel-Vertues: they want that Vertue also, to love their Enemies, which Christ prescribes, *Mat. 5. 44. But I say unto you, Love your Enemies, bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you.* Civil Men want such Evangelical Vertues as these: And as one saith of Humility, that it is not to be found in all *Aristotle's* Ethicks; so Zeal towards God, and such Graces as these, cannot be found in civil Men; whereas, if they had their Graces from Christ, these would be most abundant in them.

(2.) All those Vertues grow in Men alone spontaneously, which evidenceth that they proceed from Nature. The Earth brings forth Dazies alone of it self: but if you would have Herbs come up, there must be a Seed sown: So these good Dispositions of Meekness and honest Dealing, &c. you will find that you had them from your Youth, as the young Man in *Mat. 19. 20.* who could say, *All these have I kept from my Youth:* But a Man that hath Graces from Christ, shall find a Seed sown in his Heart, and the Work of Conversion wrought by the Word.

(3.) These Vertues grow not up to an Increase, which evidenceth they are not Grace, for that is of a growing Nature; but the moral Man is just now no more than he was twenty Years ago: but the Graces of the Spirit grow; a Man grows more in Zeal and Love towards God: All Graces coming from Christ, are of a growing Nature, whilst the other are as Limbs in dead Men: as dead Members grow not, or as the Parts of a Picture grow not; so their Vertues do not grow: which argues that they come not from Christ by the Work of Sanctification, but from a common Work of the Spirit.

(4.) It appears by this, that all their Goodness is but from Nature, because all that Abstinence from Sin and vicious Practices, with which they content themselves, is only such as they can perform with Ease, and what Nature inclines them unto, or moral Vertues facilitate to them; otherwise such Sins as are discovered to be as great Sins as those they make Conscience of (if dear to them) they do not endeavour to abstain from; and those Duties which are above the Sphere of Nature, they inure not themselves to, though discovered to be as necessary as any other: Thus they pick and chuse in the Ways of God, and offer Sacrifices of what costs them nothing. They sacrifice the lean Sins, not the fat; they only pare their Nails, but cut not off their right Hands; shave the Hair upon their Eye-lids, but pull not out their Eyes. What comes alone and easily, they will practise, as lazy Apprentices in a Trade; but what is difficult and out of the common Road, they set not their Hands unto. Their Goodness therefore is not universal, as Grace is.

3. That all this moral Goodness proceeds most from natural Wisdom, appears by this, that the Consideration of fleshly Wisdom guides them in their Ways, and orders them. The Good they do is fed and nourished with Motives drawn from the World and worldly Wisdom, and not such as are taken out of the Word; and upon those they exhort their Children to good Courses, if at any time they give good Counsel.

4. That they have that which is in them by Education and Modesty, &c. appears;

1<sup>st</sup>. Because as to Sins; what Sins the Law is most against, those they are most against, and they estimate Sins as they are punished by the Judges, as *Job* speaks, *chap. 31. 11.* but for other Sins, as breaking the Sabbath, petty Oaths, and the like, they slight and count them nothing, though the Law of God forbids them, if the Laws of Men be remiss in them. This argues that they

they have their Religion but from the Laws of Men, because they estimate Sins according as the Law estimates them.

2dly. The same is evident as to their religious Duties, for they are cast into such a Mould and Pitch for the Practice of them, as the Laws of Men cast them into: So much Religion as the Law requires, so much they profess, and no more. They perform publick Duties, as they are Members of a Congregation; but take them in a private personal walking with God, those things which the Law of God requires, and not Men, they make no Conscience of, as meditating on the Law Day and Night, examining their Hearts, &c.

3dly. As for their Assent to the Principles of Religion, they assent to all the Articles of Faith, and that all Men are corrupt by Nature, and that they must be justified by Faith; but it appears they have it from Education, because they have not experimentally found the Truth of them in their own Hearts. That a Man's Nature is so vile, they believe it in gross, and in the Notion; but to have a Work upon their Hearts, to see in themselves what the Word saith of corrupt Nature, so as to be humbled by it, this Civil Men want and never see, which Godly Men do. So who in all those great Points of Original Sin, Emptiness of all Righteousness, and Justification by Faith, see all these things in their own Hearts: They do not believe these only in general, but see all in the Particulars of them, and have fetch'd the Experience of them out of the Fire, as *Luther* said of himself, that he thus drew out the Doctrine of Justification by Faith. It is said by Christ, *John 7. 25. He that doth the Will of my Father, shall know the Truth.* A Man that lives in the Church, and is truly converted to God, knows all the Truths that the Church professeth, by doing of them; he doth not take them up in gross as civil Men do, but he finds them experimentally in his own Heart; he knows them by doing, as Christ saith of regenerate Men, *John 3. 11. We speak the things that we have heard, and testify the things that we have seen.* Godly Men learn over all the Principles of Religion anew by their own Experience; and this civil Men want, and therefore their Assent to the Principles of Religion is but humane, and such as they would have given to Mahometanism and Popery, if they had been brought up in it.

5. And lastly; That their Devotion which they have in holy Performances, is but natural, appears by this, that all the Duties they perform, do not any way quicken or build up their Hearts in Grace. If by all the Ordinances they come to, their Souls do not thrive; if they go away as they came, and have no Communion with God, it shews all is but natural Devotion, because their Hearts are not established with Grace. That which the Apostle says of the Doctrines of Men, may be said of the performance of Duties by these Men; *Heb. 13. 9. It is a good thing to have the Heart established with Grace, and not with Meats, which do not profit them that are exercised in them.* These Men do not find their Hearts inflamed with Love towards God; they have indeed been conversant in Duties long, yet they have not found any Communion with God in them, their Hearts have not been established and built up in Grace; they are like a dead Body, that hath much Earth put to it, and yet grows not; so nor do they grow by their Performances, they are but bodily Exercises to them. This difference of their Performances from that which is truly gracious, *Paul* expresth, *Rom. 7. 6. We do not serve God in the oldness of the Letter, but in newness of Spirit.* He compares his former State, and the Performances thereof, with that which he was now in, and with his present Performances; then he served God only in the oldness of the Letter, as perhaps when he came to publick Exercises, he was attentive to the Letter, but there was not a newness of Spirit to accompany the Duties. So civil Men serve God in the oldness of the Letter; and their Understandings go along with our Sermons and Prayers, but without a newness of the Spirit. While Men serve God thus, it is nothing else but a mere outward conformity, by reason of the Duties that are performed in the Places where they live; and this being the State of many Men living in the Church, the chiefest thing they rely upon, is civil Righteousness; therefore they are called civil Men, for *Denominatio est à majore.*

*That these moral Actions want the Essentials of Goodness. That they are defective in the manner of their Performance, and not directed to their right End. That they also are done without Faith in Christ.*

**H**AVING thus spoken to the total Model and Compass of their Estates in general, we will now single out each several Condition apart, and hear and answer the Pleas which they make for themselves.

The first thing that blinds them, and preserves them in a good opinion of their Estates, is the Goodness that seems to be in many of their Actions: for they hear out of the Word, that unregenerate Men in the Estate of Nature, are said to do no good, to be altogether unprofitable, *Rom. 3. 11, 12.* and that an evil Tree cannot bring forth good Fruit, no more than Thorns a Bunch of Grapes; or the Thistles, Figs: and that every Thought and Imagination is evil, and only evil continually. Now with me (thinks such a Man) I find it is not so; for I do Good, and much Good, Good to the Poor, I give Alms twice a Week; Good to my Family, I provide for them; Good to the Commonwealth, by diligence in my Calling; and I perform many Duties of Religion, that do glorify God: Will any Man say, that such Actions as these are Sins; or, that I am altogether unprofitable; and that every Imagination in me is continually and only evil? my Actions testify the contrary. And can I imagine but that God will accept and regard what Good I do, and consider it, who accepts the meanest Services? And here indeed they stick. So the Pharisees did, they could not see but what they did was good, and so justified themselves: and therefore it is to them Christ spake those Speeches, *Luke 6. 44. That an evil Tree could not bring forth good Fruit.* And *Mat. 12. 34. How can you, being evil, speak good things?* He speaks in opposition to their thought of themselves. This role in *Cain's* Stomach, he brought a Sacrifice to God as well as *Abel*, *Gen. 4. 3, 4.* and was as forward to do it as he; and it was a Sacrifice for the matter of it, as good as *Abel's*; for the first Fruits of the Earth were commanded to be offered, as well as the Firstlings of the Flock; and he saw no reason but that his Sacrifice should be accepted as well as *Abel's*, and his Countenance fell when he saw it rejected. Now what it was that made him think much, you may perceive by God's reasoning with *Cain*, ver. 7. *If thou do well, shalt thou not be accepted?* *Cain* thought that he had done as well for his part, as *Abel* for his; and God speaks unto that secret Reasoning of his, and tells him, the Fault lay in his Sacrifice as it came from him, that it was not good; for if it had been such, he would have accepted it; *If thou dost well, shalt thou not be accepted?* So they at the latter Day, not only before Man's Tribunal, but Christ's, seem to argue, and plead what Good they had done, as remaining, as might seem; and that there was some Good in them, which Christ might accept. And that they thus speak then, argues, that this is the great thing they stick at for their Estates, which they have most satisfaction in, *Mat. 7. 22, 23.* And the reason why Men are not wholly driven out of themselves, though they cannot deny themselves to be guilty of great and gross Sins, is because that yet they cannot see but that many things they do are good, which boulders them out against the other: but when they come to see not only their evil Ways, but also their Doings, which are not good; and that those Doings which they thought to have been good, are indeed void of that Goodness which they imagined in them, then it is, and not before, they loath themselves, *Ezek. 6. 9.*

For Answer and Discovery of this false Goodness these Men imagine in themselves

1. If we find in many of them the quantity of this Goodness, of which they boast, we shall yet find there is not so much to boast of; for usually the best part of Civility lies most in Negatives; as that I am no Adulterer, no Drunkard, as that Pharisee said, &c. but there is little affirmative Goodness. Whereas Grace is an active thing, makes a Man zealous of good Works, *Tit. 2. 14. Who gave himself for us, that he might redeem us from all Iniquity, and purify unto himself a peculiar People, zealous of good Works.* Grace works as strongly in carrying on to Good, as in restraining from Evil; for Vivification and Mortification are of equal Extent: and God will judge thee by thy Works, not by thy Abstinence from Evil; *Cease to do evil, learn to do well, Isa. 1. 16, 17.* otherwise thou keepest the Commandments as Beasts keep the Sabbath, wherein thou art not only to rest and abstain from Labour, so the Beasts do, but thou must keep it holy. A Man is truly accounted covetous, though he abstain from unjust Practices, if he have his Riches shut up, and he doth not lay them out in good Works to himself, and the Church, and his Family. And in like manner he is truly wicked, who though he abstains from Evil, yet is not zealous of holy Duties. Two Negatives make an Affirmative in Grammar, but ten thousand will not make one in Divinity.

But 2. We will endeavour (through God's Assistance) to convince such Men, that even those few Actions which in their own Eyes and others seem so godly and glorious, are for the kind of them corrupt and abominable, and that in Deed and in Truth they do no Good, no none in any thing that ever they did. Their Actions are not only imperfectly good, and in part tainted with Sin (as a regenerate Man's Actions are, being as a good Apple that hath some Specks of Rottenness in it, yet that being cut out, the Apple is pleasant, and hath a good Relish) but as they come from them, they have no true Goodness in them; are not as kindly Apples a little corrupted, but as degenerate Crabs, as wild Grapes, as the Scripture's Expression is, which are no way acceptable to God, or are for his Palate. It is true, that if thou were't to be judged by Man's Day, many things which thou dost, would pass for currant, and they could not but approve thee and reward thee for them: For what thou dost is good in the Appearance and out-side of it, and also good and profitable to Men, and do applaud thee; so *Rom. 13. 3, 4.* Mens Works are called good in a civil Respect, when they are outwardly so; Do that which is good, though but externally so, and thou shalt have Praise of Magistrates and Rulers, says he, *who are not a Terror to good Works, but to the Evil.* He calls them good Works, when for Substance they are such, and though they have by-ends, the Magistrate meddleth not with them; but he that judgeth thee is the Lord, and *God sees not as Man sees, 1 Sam. 16. 7.* for Man doth not nor can look any further than the outward Appearance, but the Lord looks on the Heart. The Pharisees, because Men thought and spake well of them, (who saw no more but their outward Actions) therefore they out of the Flattery of their Hearts, thought well of themselves also; so says Christ, *Luke 16. 15. And he said unto them, Ye are they which justify your selves before Men; but God knoweth your Hearts; for that which is highly esteemed amongst Men, is abominable in the Sight of God.* You justify your selves before Men (says he) and they had Goodness enough to challenge Man's Judgment; but God knows your Hearts, whence all the Good you do proceeds; and consider (says he) that that which is in *high Esteem with Men, is often an Abomination to God;* and so says Christ are all your good Works you boast of. But you will say, It is not only because Men approve what I do as good, but my own Conscience also, which is God's Witness, and which knoweth the Heart and things of a Man, tells me so, and excuseth me.

Therefore consider, *2dly,* That many of thy Actions may be good in the Eyes of thine own Conscience, when yet they are abominable before God. The Heathens Consciences did excuse them, *Rom. 2. 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.* Had they had no other Jury, they had been acquitted in many Particulars. *Titus* the Emperor when he died, Hung open the Curtains when he was to die, (when Conscience useth to be most awake)

awake) and complained, that he had not deserved to die; so fair and good were his Actions in his own Eyes. But God is greater than thy Conscience, and thy Actions may be good in thine own Eyes, when abominable in his. *There is a Generation, (Prov. 30. 12.) that are pure in their own Eyes, who are not yet washed from their Filthiness; nay, Conscience it self in thee, is defiled, (Tit. 1. 15) and blind. But thou wilt say, my Conscience looks into the Law which I must be judged by, and finds my Actions agreeable to the Law in many things, and are they not good then?*

Therefore consider, 3dly, That there are two Parts of the Law, inward and outward, the Letter and the Spirit: Whereof the one requires the Precepts to be done, the other requires a right manner of doing them. This we find, Deut. 6. 25. *This is your Righteousness, if you observe all these Commandments, as he hath commanded us.* Mark it, not only to do the things commanded, but to do them as he hath commanded you; not only to hear, but to heed, says Christ, how you hear; not only to give, but to give in Simplicity; if to shew Mercy, to do it with chearfulness, Rom. 12. 8. So Servants are to obey their Masters with good will, as to the Lord, Eph. 6. 6, 7. And Ministers are to feed the Flock not for filthy Lucre, but of a ready Mind, 1 Pet. 5. 2.

Now whilst thou regardest not the manner of doing what the Law requires, as well as the thing it self the Law requires, thou leavest out the Soul of that Goodness which should inspire the Action, and make it truly good. The Gentiles are said, Rom. 2. 14. only to do the things of the Law, τὰ ἔργα, not the Law it self. But the Law is then said to be fulfilled, 1 Tim. 1. 15. *when love out of a pure Heart, a good Conscience, and Faith unfeigned, can run to it, otherwise the work is but a dead work, from which the Conscience must be purged as defiling it, Heb. 9. 14. as dead Carcasses did the Jews. There is the Corps of Goodness in such an Action, but the Soul is wanting; there is bodily Exercise, but the Power is wanting. But to give a more direct Conviction that all their good Works God reckons Sins; this appeareth from Isa. 66. 3. He that killeth an Ox, is as if he slew a Man: he that sacrificeth a Lamb, as if he cut off a Dog's Neck: he that offereth an Oblation, as if he offered Swines blood: he that burneth Incense, as if he blessed an Idol: yea, they have chosen their own ways, and their Soul delighteth in their Abominations. Where he parallels their Sacrifices to the cutting of a Dog's Neck, or the killing of a Man.*

But you will say, How can this be? seeing the things we perform, are good for the Substance of them, how came they to be Sin? I answer, tho they be good, yet they are turned into Sin, and become Sin as coming from such Persons. Thus David speaks, Psal. 109. 7. *Let his Prayer become Sin;* or, as the Apostle says in another case, James 4. 17. *To them it is Sin.* If you ask how that comes to pass? I answer, First in general, they receive both an external Defilement from the estate of the Person; And Secondly, an internal from the corruption of the Soul, they come as proceeding from Hearts corrupted; both these are intimated, Titus 1. 15. *To the defiled and unbelievers all things are defiled;* there is noted out, 1. That their state doth defile all; and, 2. That the Pollution of their Minds also, whence all their Actions proceed, do infect them; for it is added, *Their Minds and Consciences are defiled.* They receive an external Defilement from the estate their Persons stand in, which being an estate of Wrath and Enmity, Eph. 2. 2. in regard thereof their Persons are abominable, and therefore their Works: for as *Abel's* Person was first accepted, then his Sacrifices, Heb. 11. 4. so our Persons must be accepted, before our Works come to be accepted. Natural Men fall a doing, and think their Works should bring them into favour, but that will never be till they get into Christ by believing, and till by this the State of the Person is altered. If a Traitor is condemned, all he doth is void in Law; as whether he seal a Covenant, make a Will, take an Oath, or give in a Testimony, it is all invalid, for his Person is not good in Law. Now they that believe, not are condemned already, says Christ, John 3. 18. *And indeed such being Enemies to God, their Gifts are no Gifts, δῶρα ἔχθρων ἀδωρα.* They say of some precious Stones, that being put into a dead Man's Mouth, they lose their Virtue; so all the Prayers of an unregenerate Man, though in themselves good, yet in his Mouth become Sins; and to the same

same purpose *Solomon* says, *Prov. 21. 4. The plowing of the wicked is Sin.* Neither have they only an extrinsical adjacent relative Defilement from the Persons and their State, and their sinful other Courses, who perform them; but there is also an intrinsical inherent Defilement in the Works themselves, as they come from them, in regard of the Principles themselves whence they flow, and which are the root of them. Thus in *Tit. 1. 15.* All things are not said only to be defiled to them, because their Persons are defiled, and their state a state of Unbelief, that they are defiled and Unbelievers, but also because the very best Principles whence these Works should proceed, even their Minds, and the highest and noblest acts of Reason, and their Consciences, which retain the purest and noblest Principles moving Men to good Works, all these are defiled and corrupted, because the Nature of Man, whence they proceed, is not yet purified and renewed by Grace and Holiness. For all the Vertues they have do but gild and hide some Corruption, they do not change and alter their Natures. Now unless the Heart be purified, wherein all our Thoughts, and Projects, and Ends, and Purposes, and Motions (whence outward Acts do flow) are moulded, unless this be purified, all that proceedeth thence, must needs want all true Goodness; for the Effect cannot be better than the Cause, nor the Fruit better than the Root. As *Christ* says, *Mat. 7. 16, 17. Do men gather Grapes of Thorns, or Figs of Thistles? A corrupt Tree cannot bring forth good Fruit,* no not one; not only, not ordinarily, or not many, but not one. For he argues from Nature, as a Thorn cannot bring forth one Grape, but all that grows out of it are Briars and Prickles, unprofitable things, and fit to be burnt; so nor can corrupt Nature bring forth any Good unto God. And he instanceth in Words, *Mat. 12. 34. How can ye being evil, speak good things?* Why, there is nothing more easy than to speak well; to think well, or to do well, is something difficult. Well, but *Christ* says, that they being evil, know not how to speak a good Word. Yet the Pharisees were often speaking godlily (as *Christ* says, *do as they say*) but though the Words are good for the matter of them, yet their Speeches, as they are theirs, are never good, for themselves are evil; they may say good Things, but they cannot speak good Things. Every bite of a Serpent is poisonous, because his Nature is envenomed, not only when he bites to hurt, but he poisons the very Meat he takes. Now *the poison of Asps is under wicked Mens Tongues,* *Rom. 3. 13.* And though the Words they take into their Mouths may be good, as *Psal. 50. 16. Why takest thou my Words into thy Mouth?* Yet that Poison in their Hearts and under their Tongues infects them, as they are theirs, and to them they become poisoned and sinful. For as *Job* says, *chap. 14. 4. Who can bring a clean thing out of an unclean? not one.* So the Apostle speaks too, *Rom. 8. 8. he that is in the Flesh, cannot please God;* as not his Person, so none of his Actions, though Vertues morally good, and Sparks of Light may be added to that Flesh and Corruption that is in him, to abate the Venom in the working of it, yet because the Man himself is in that Flesh, so that he is overcome with it, and it is the main predominate Principle in every Action, therefore they all are poisoned by it.

But suppose them without this positive Defilement, yet these thy best Actions in a privative Relation are Sins; though coming from Vertues and Conscience, yet they are Sins, because those good Principles which must concur to make an Action good, are wanting in them. For Sin being a Privation, the very want of those good Principles that should have influence into the Actions, leaves them sinful. For there is no Medium between evil Actions and good, as not between the Estate of Nature and Grace: Therefore says *Solomon,* *The Prayer of the Wicked is abominable,* *Prov. 21. 27. much more when he offers it with an evil Mind;* tho he should put no bad end in, yet it would be abominable, because his Mind wants those good Principles which should make good the Prayer. Now what says *Paul?* *1 Tim. 1. 15. Love is the fulfilling of the Law, out of a pure Heart, and of a good Conscience, and Faith unfeigned;* all these must joyn to make up an Action good.

1. If thou wantest Love to God, and aiming at his Glory as the chiefest End in thy Heart, all thou dost is not accepted: *1 Cor. 13. 3. If I give my Body to be burnt, and have not Love, it profiteth me nothing.* Faith must set Love a-work,



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and Love must set thee a-work, as it did set *Mary* and *Paul*, and all the Saints a-work. Love to Men may set thee a-work, or to thy Children, Parents, &c. but if Love to God did not, it is nothing.

2. Thy good Actions must flow also from a pure Heart. The chiefest thing wherein Grace exercises it self, and hath the most Work to busy it self with, is within doors in the Heart; perfect Holiness cleanseth the Spirit, the spiritual Faculties as well as the Flesh, which is the Body, 2 *Cor.* 7. 1. But the civil Man looks to outward Actions only, and to keep them square and fair is his chief Business. If he cleanseth himself from Lusts of the Flesh, that is, the Body, yet he hath no great ado nor care of the Lusts of his Mind; and the reason is, because the Eye of the Conscience looks chiefly to the outward Acts, to such Lusts as tend to gross Acts, but not to spiritual Lusts: Thus *Rom.* 2. 14. they are said to *do the things of the Law*, that is, the outward part. And all natural Wisdom and the Laws of Men, which they are guided by, look but to outward Acts, and require no more: But now Grace having most to do with God, contents not it self with bodily Exercise, but frames the Heart to inward Purity and Godliness, and there begins its Work. A Limner that makes a Picture, shadows out the outward parts only; but Nature in making a living Man, begins first to shape and form the most inward Parts, the Heart, the Liver, &c. and so doth true Godliness begin; *Ephes.* 4. 22. *He that knows the Truth as it is to be known in Jesus Christ, hath put off not the Conversation only, but the Lusts.* A godly Man he looks to God, and of all else desires to approve his Heart to him, and above all keeping keeps his Heart, *Prov.* 4. 23.

3. Thy good Actions must proceed also from a good Conscience, void of base Ends, for the End is the Form of the Action, *Quod forma in naturalibus, id finis in moralibus.* Now then when God is not chiefly aimed at, the Form of Goodness is wanting. But thou wilt say, Are not such Ends as do respect Men good, and therefore will they not make the Action good, though God be not principally aimed at? I answer, No: for these Ends, though in themselves good when subordinate, yet are evil when they are the chief, because then they are unto thee in God's stead, and usurp his Place. All Ends have their Goodness, because they tend to God, they hold their Goodness of him, for *God is only good*, as Christ says: Therefore now when God is left out, they become evil; as Noble-men, though when they are subject to the King, they retain their Nobility, yet if they go about to usurp his Place, they lose it, and become Traitors. Now as Kings are the Fountain of Nobility, so God is of Goodness; and as Usurpers may do many good things in the Common-wealth, make good Laws, &c. as our *Richard* the Third did, but yet because he did it as King, it was evil: Had he done all as Protector under that young King *Edward* the Fifth, it had been Praise-worthy. Now the Reason why in these very Actions, wherein we do good to Men, we should principally aim at God, is, because though God made those Commandments of the second Table for the Good of Men, yet principally that in the Obedience of them, his Sovereignty might be acknowledged; and so as in breaking of those we are chiefly said to sin against him, (as *David* confesseth in the matter of Murder, upon the Person of *Uriah*, *Psal.* 51. 4. *Against thee, against thee only have I sinned*) so also in observing them we must look higher than Men, or else it is a Sin: Thus *Ephes.* 6. 6, 7. Servants are to obey their Masters, doing all as to God, not Men.

But you will say, I aim at God also, and have a Respect to him; and so indeed Heathens had some Respect to God also; *Cicero monet rem publicam administrandam, quo nihil gratius est Deo.* So those wicked Men too, *Isa.* 66. 4. who cast out their Brethren for God's Name-sake, and said, *Let God be glorified.*

I answer, That 'tis true they may have God in their Eye also; as when we do any other thing, we may take many Considerations in by the by that are not the Mark we fully looked at: As the Eye looks directly but at one thing, yet it doth look about and take in many things at once. Self-love may have and hath often such a Respect to God, that it may be glad that God is like to be gratified and pleased by any thing it doth; as there is no Enemy, (unless one that doth all out of Revenge against his Enemy) but will be glad if he pleases

fuers himself, to enlarge it as a Kindness to his Enemy also, and make the most of it, and be glad that he hath pleased him, and that he can say, I did this for you. But God is not mocked, but hath a curious Eye, and he will be look'd at directly, and not askint.

4. Last of all, All thy good Actions must be out of Faith, which ingrafts a Man into Christ. If thou art an Unbeliever, let thy Works be what they will, they are defiled to thee, *Tit. 1. 15.* To Unbelievers to do things out of Strength of Vertue and Conscience, signifies nothing, because it is not out of Faith; *Heb. 11. 6. Without Faith it is impossible to please God.* Now to be a Believer, is a great Work, for it is that great Work, the Work of all Works, the Work of God, *John 6. 44.* When a Man doth an Action out of Faith, he must renounce his own Strength; a Man being humbled in the Discovery of his former unregenerate Estate, and so cut off from the wild stock he did grow in, from which Root all his Actions sprung, must be a-new ingrafted into Christ, and then his Actions will be good and acceptable, else not. The Apostle in *Rom. 7.* from the 1<sup>st</sup> to the 5<sup>th</sup>, shews how that in many unregenerate Men, the Law to which they are married, and which hath Power over their Consciences, may beget many Children, which outwardly are like the Parent, conformable to the Law in the Letter, serving God in the Letter, but all such God reckons not as Fruit to him; *ver. 5.* therefore he says, a Man must be divorced from the Law as a Husband, and that is done by a Work of Humiliation, and he must be married a-new to Christ, and then Christ by Faith begets an holy and new Offspring of holy Duties, which are Fruit to God indeed, that is, which he accounteth Fruit, relishing nothing but what comes from such a Believer; and this *Paul* instanceth in by himself when a Pharisee, acknowledging, that though the Law begat many good Actions in him then, yet because he was not married to Christ, they were illegitimate. A Man must also by Faith fetch the Strength of what he doth from Christ in the doing of it; *John 5. 4, 5. Without me ye can do nothing:* All is nothing if the Strength we do it by be not fetch'd from Christ; if from Conscience, or the Law alone, it is nothing; and by Faith thou must fetch Acceptance through Christ's Blood; therefore we are bidden to do all in the Name of Christ.

5. But last of all, If Men would but narrowly observe and examine their best Actions, and pry into the Principles of them, as they are growing and budding forth, thence they might easily be convinced that they are evil. For,

1<sup>st</sup>. When the Good a Man doth, he doth out of some corrupt Lust directly, (as much of the Good many doth ariseth thence) then there needs little Question of it: As when the Devil confessed Christ, that his Confession might discredit all other Testimony of him. When the Pharisees made long Prayers to devour Widows Houses, when they preach'd out of Envy, *Phil. 1. 15.* when such a Lust wholly sets them a-work, and they choose doing good, as a means to accomplish it; as when *Jezabel* proclaimed a Fast to colour *Naboth's* Death; of such Actions there is no question but that they are evil.

But 2<sup>dly</sup>. When the Incitation of Conscience and the Inclination of Vertues carry Men, as then doing this it may be doubted whether they be corrupt or no; For nothing says *Bellarmino* (and so may others think too) is corrupt, but what proceeds from corrupt Nature as such. To clear that even then such Actions are corrupt, take these Considerations.

1. We grant that corrupt Nature left to it self, and if not assisted by these Principles, would not have performed that Good which it doth. Yet,

2. That though it performs it from the Bias of these Principles, and left to its proper Motion, it would not do any Good without them, yet it may be said, that still as it is corrupt, so it hath the chief Stroak in them: and so all the Actions of Men in an unregenerate Estate are truly call'd Fruits of the Flesh, because that is the predominant swaying Principle, even as Reason, or the Will is the predominant Principles of a Man, and have the great Hand and Stroak, and Sway in all humane Actions. I illustrate and express it by this similitude: Self-love, which is corrupt Nature, is (as I have told you) now since the Fall, as the King, set up in all the Faculties, (as Love to God was before) so as it commands all, and hath all the Strength of them, and all is at its

Command and Beck. Now this Self-love if it had been let loose alone to it self, would trade in nothing but what was directly evil, and what made wholly for it self, and would do nothing that is good, either in Order to God or Men. But God hath mingled with it the Light of Conscience, and some moral Dispositions to assist it: so that they all are as a Company setting up a Factory or Trade, (as Strangers use to do in another Dominion) whereof Conscience is the Governor for the Good of the common Interest, that Self might not in Mens Actions wholly ingross all, and so Men be very Devils here in this Life: And yet these Vertues and Principles of Conscience do still trade but as Strangers in subordination to this King, Self-love, who is not deposed from his Regency a-whit by them: They attempt not to undermine his Sovereignty, and to subject this Self to God, but trade with the leave, and for the Profit only of Self-love: For in all their Trading they hire and use its Ships and Vessels to traffick with, that is, those Faculties whereof it is King, which it never lets to stir but for its own Ends: They apply themselves unto, and still urge such Considerations as suit one way or other with the Reason of this State and Self-love's Ends. And though indeed they divert and hinder its Trading with many gross Evils, and obstruct its fetching Pleasure thence; and on the contrary, put it upon a Trade with such things that are of some Alliance to God, and which belong to the Kingdom of Grace, yet so as they apply themselves therein to the Profit of Self-love another way, and in higher Ends of Pride, Vain-Glory, ambitious Aims, &c. They suffer this Self-love to take Custom and Toll out of all, otherwise it would never suffer them to trade, nor a Ship to stir. I may illustrate this farther by the State-Maxim of *Haman* against the Jews, who would not harbour them, nor suffer them any farther than they were for the King's Profit; so that if they lived and thrived in his Dominions, he must have a Fee out of all their Wares, and all Returns. Thus natural Wisdom, that is the Counsellor of Self-love, which is the great King in Man, seeing this King's Profit advanced, and the Coffers of many Self-Ends, and Respects, and Lusts, filled by such external Morality, strikes in with Conscience and these Vertues, and forbids trafficking with many gross Evils that are directly Rebels to God, and makes use of these good Commodities to fetch Gain out of them, for his Prince Self-love. And so the Man being debarred from injoying other Lusts, (for he cannot trade with all) strikes in with Conscience and these Vertues, and makes use of them to please Lusts of a higher Nature, more State-politick Lusts, (as I may so call them) by following what they direct unto. Thus though he suffers such Vertues as good Wares to be brought in, yet still for his own Advantage: So that all the Actions that are done,

1<sup>st</sup>, Are still principally the Acts of Corruption, because Self-love remains still King, and only suffers them to be done, but it is his Strength and Stock they traffick with. And so,

2<sup>dly</sup>, Are positively corrupted, both because Self-love never gives his Warrant to have any good done, but to please a Lust or an End some way for himself, which is corrupt: He must have a Bribe and Consideration out of all; and e're a Ship stirs, he considers, what Advantage will it be for me? then some Lust, Pride, or Fear of Hell steps out, and says, it is for me, and then he yields, else he would forbid the Trade. So that a Man doth look upon all the Good he doth, as suitable to some Lust, and so it becomes Sin unto him; for it is under that Notion and Consideration of being pleasing to some Lust he doth it, or else not. And therefore *Paul*, whose Trade of Life was outwardly within the Dominions of the Law, and he was one of the Subjects of it, and was according to the Law blameless, yet he says, *Ephes. 2. 3.* that his Conversation was spent as well as any other, in fulfilling the Lusts of the Flesh and Mind; and therefore that humbled him when he saw such Lust in him, tho he was moral and vertuous. If corrupt Nature had no Lusts but Lusts of the Flesh, then by Abstinence from gross Sins, &c. it should be a Loser: but it hath Lusts of the Mind, which please carnal Wisdom and Reason, such as Hypocrisy, the Credit of Goodness, and a thousand the like. Thus a Man sees he may very well and profitably, and for the enriching of himself, use things that are good to please other Lusts in things evil and forbidden. Now that Self-Love should abuse these

these Vertues, and these Checks of Conscience, which are the good Gifts of God, and should pervert their Use for its own Ends only, and so corrupt the Vertues themselves to serve its turn, this makes the Action exceeding sinful. As when it makes use of the Vertue of just Dealing, to grow into Credit by it, and to get the Name of being an honest Man, and so by that means to climb into a Place of Preferment and Trust. So when by their Pity and Liberality Men purchase to themselves a good Name, *Verily ye have your Reward*, says Christ (*Matth. 6. 2.*) of the Pharisees. *If they pray, they pray amiss*, says James; why, because they pray for something to spend on their Lusts, *James 4. 2.* And in this Respect that Fact of *Jehu*, though done at God's Command, and with Assistance from God, of Zeal and Elevation of Spirit, above what else he could or would have done, is yet made and interpreted a Sin of Murder, *Hosea 1. 4.*

Last of all, If we consider not only the Principles from which these Actions proceed, but the Event to which they all tend, it will appear, that all the little Good they do, and the Duties they perform, do but make them take the more Liberty in some Sin, *Jer. 7. 9, 10.* *Will ye steal, murder, and commit Adultery, and swear falsely, and burn Incense unto Baal, and walk after other Gods whom ye know not; and come and stand before me in this House, which is called by my Name, and say, We are delivered to do all these Abominations?* They came to God's House, and the Performance of those Duties emboldned them to sin, so as they did but *compensare vitia virtutibus*, make some Amends for their Vices, by some Vertues which they practised. The Harlot paid her Vows, in *Prov. 7. 14.* and so thought she might commit Abomination. Thus as Meat feeds but a sick Man's Disease, so their good Actions do but nourish their Lusts: They leave one Sin to take it out in another, thinking God is not so strict. So *Isa. 58.* they were said to fast for Strife and Debate, and to smite with the Fist of Wickedness. These Performances encouraged their Hearts to do all evil, so as they sinned under the protection of some Duty; as the Pharisees did, who devoured Widows Houses under the pretence of long Prayers.

## C H A P. IX.

### Some Objections answered.

I Shall now consider an Objection or two which must be answered.

Object. *If all these Vertues in us, and all we have done by the Strength of them, be Sins; then we had as good have been prophane for the time past, and have omitted the Good we have done, for all comes to one; and so we had as good do for the time to come.*

Ansiv. 1. For the time to come. It is true that a Man unregenerate sins whether he does it, or omits it; *Abstinendo, quia non propter Deum; & faciendo, quia contra legem*: For if he abstains from sinning, it is not for God's sake; and if he commits the Sin, he apparently offends against the Law.

2. But yet the Sin is less, in doing the Good thou dost, though in a wrong manner, than to omit it.

For 1<sup>st</sup>. To omit it, is *peccatum per se*, in its own Nature evil; but to do the good in a wrong manner, is but *peccatum per accidens*, accidentally so: The one is absolutely and fully against the Law, and both the Spirit and the Letter of it also; but thy Performance of it in a wrong manner, is but by Consequence sinful, and is evil but as against the spiritual part of the Law, which concerns the Heart, and the manner of Performance: and God's Law requires both matter and manner to be good; *Deut. 6. 25.* *And it shall be our Righteousness, if we observe to do all these Commandments, before the Lord our God, as he hath commanded us.*

2<sup>dly</sup>. The Sin in the wrong Performance lies not in the Action primarily, but in the Agent originally; so that *actio non est omittenda, sed tu corrigendus es*; the

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the Action is not to be omitted, but thy sinful Heart is to be amended. The Fault is not in the matter which thou writest, but in thy Pen and Hand, mend that, and get true Skill of guiding thy Heart according to thy Copy, and all will be well.

And 3dly. The Sinfulness of an Action in it self materially good, proceeding thus from this Corruption of Man's Nature, cannot loosen thee from Subjection to that Duty, which God's peremptory and indispenfable Command requires: Because thou hast lost Grace and Power to do things rightly, must God's Command be of none Effect? If thou failest in the manner, thou art to be humbled for thy swerving from his Law, and acknowledg thine Inability to do otherwise, yet still thou art bound to do thy Duty. We say, Where nothing is to be had, the King must lose his Right, but it is not so as to God; if there were no more in it but to acknowledg what is thy Duty, thou art to subject thy self as far as thou art able, as unto the outward Performance thou art in some measure able.

4thly. Again to perform it wrong is out of Weakness, *Rom. 8. 3.* he says, *The Law was weak through the Flesh*: Through the Weakness of corrupt Nature the Law, though performed, could not justify, because that spoiled all Man's Actions by Defects: but to omit the Law altogether, is Wickedness superadded to the Weakness of Nature: the one comes chiefly from privative Sinfulness, but the other from positive; the one comes from a Defect in the Will, but the other from a wilful Neglect.

And 3. It is not all one to be prophane, as to live in the external Observances of Religion: for in omitting these altogether, and running into Vices, instead of the Good thou dost, 1st, Thou makest thy Sin of a treble Guilt: for to omit the Duty wholly, is worse than to perform Good in a wrong manner; and to be doing Evil instead of both, is yet much worse; for the Soul being never idle but working, if thou cease to do good, it is certain thy Soul is busy about Mischief: As the Sea cannot rest, but it will cast up Mire and Dirt. In doing good therefore, though in a wrong manner, thou wert less ill occupied, because that doing good kept out doing worse. And 2dly, Though thou sinnest in abstaining from Sin, as well as in doing it, yet in the one only, *quia non propter Deum*, because thou dost not refrain Sin out of Love to God, but in the other, because therein thou art a Rebel against him. Now to be against God, is worse than simply not to be for him: As though it be Treason in a Subject not to take up Arms for his Prince, yet to fight against him is much worse. And thus though Christ bad his Disciples to let them alone who cast out Devils in his Name, and he would have them go on still rather, *For he that is not against me, is with me*, says he, *Mark 9. 40.* that he meant this only comparatively; for otherwise Christ says, *he that is not with him, is against him*, *Matth. 12. 30.* that is, he is in Deed and in Truth so.

II. And then again for the time past; Whereas thou imaginest thou hadst as good have done no Good.

I answer, No, it is not all one. For,

1. Thou shalt be punished less in Hell, if thou shouldst die 'ere thou didst get out of this Estate, which is *Augustin's* Answer, though hereafter thou shalt have no Reward for that imperfect Good which thou hast done in thy regenerate State (as Christ told the Pharisees, *You have your Reward*, namely, all here, *Matth. 2. 2.*) yet this will moderate and abate thy Punishment.

2. They are rewarded here. The Pharisees you see by that Speech of Christ were rewarded by Men, who feeling the Profit and Benefit of much Good which they do, reward them with Love and Praise again for so doing: They are also rewarded by Magistrates, God's Vice-gerents, who bear not the Sword in vain, but are a Terror to those that do evil, and a Praise to them that do well; *Rom. 13. 3, 4.* *For Rulers are not a Terror to good Works, but to the evil. Wilt thou then not be afraid of the Power? do that which is good, and thou shalt have Praise of the same: For he is the Minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the Sword in vain: for he is the Minister of God, a Revenger to execute Wrath upon him that doth evil.* And

And 1 Pet. 2. 14, 15. Or unto Governors, as unto them that are sent by him for the Punishment of Evil-doers, and for the Praise of them that do well. For so is the Will of God, that with well-doing ye may put to Silence the Ignorance of foolish Men. They are also rewarded by their own Consciences, which so far excuse them; Rom. 2. 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. Yea, they are rewarded by God; so Ahab was for humbling himself, 1 Kings 21. 29. Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the Evil in his Days: but in his Sons Days will I bring the Evil upon his House. So those Flatterers were rewarded also, Psal. 78. 36, 38. Nevertheless, they did flatter him with their Mouth, and they lied unto him with their Tongues. But he being full of Compassion, forgave their Iniquity, and destroyed them not; yea, many a time turned he his Anger away, and did not stir up all his Wrath. For their flattering seeking of God, God omitted their Punishment temporal, and in that sense he forgave their Sin. And thus God dealt with Jehu, 2 Kings 10. 30. And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine Eyes, and hast done unto the House of Ahab according to all that was in mine Heart, thy Children of the fourth Generation shall sit on the Throne of Israel. Now thus God doth, because he will reward his own Gifts; for it is his Gift to be chaste, as he told Abimelech he kept him, Gen. 20. 6. and so it is from God's Gift, that Men are otherwise vertuous, and God loves to crown his own Gifts in every kind of what sort soever. And these Vertues *Augustine* often calls *Dei munera*; and so *Paul* says of Continency, that it was a Gift, 1 Cor. 7. 9. And indeed God who useth to overcome with Mercies as well as Judgments, and to be before-hand with all sorts of Men, will surely at least be as forward, and go as far in doing Good to wicked Men, as they shall be to do any Good that may be serviceable to him or others; yet therein also observing a Proportion. For,

1<sup>st</sup>. As God thereby hath an outward Honour in an outward Acknowledgment and Subjection, as the Action also an outward Goodness, so God casts upon them outward Rewards, as Riches, Honours, &c. So God had Honour by *Nebuchadnezzar's* Acknowledgment, Dan. 4. 36, 37. And God cast Honour upon him again, in raising him up to his Kingdom. They have outward Kindness from God, for the outward Kindness which they shewed him, and God deals with them as Men deal with Flatterers.

But yet 2<sup>dly</sup>. As he hath not their Hearts, so they have not his, and therefore he receives them not to himself: He deals not with them as Friends, but Flatterers; but yet as he deals with his own People here in this Life, so he deals with these in a fit Proportion; that look as if his own People sin, yet because their Hearts are still for God, though an Act of Sin pass from them, and so an Act of Punishment passeth from God; yet still his Heart is with them, because their Hearts are with him. So on the contrary, God deals with the wicked, and he rewards them outwardly for their external Acts of Goodness, but yet he doth not love them, because they love not him.

3<sup>dly</sup>. As all their outward Performances are sanctified, *i. e.* good for the matter, but un sanctified for the manner; so the outward things which God bestows are like thereunto, good in themselves, as the Actions of these Men are: but as their proud Courses shew their Actions to be evil in the Issue, and in the Event; so in the Effect these outward Mercies appear to be given in Wrath, as *Saul* was to the People of *Israel*. And so *David* saith of wicked Men, that their Table is made a Snare, Psal. 69. 22. It is a Snare to their Intemperance, and their Blessings Curses, as it is in the Prophet *Malachy*, chap. 2. 2. I will only put in here a Caution or two.

(1.) That godly Men who are in Covenant with God, must not expect this, that for their dead Performances they should be rewarded here as the other are. So God would not release *David*, though he mourned and prayed, Psal. 32. 5. till he was inwardly humbled, and did confess his Sin unto God. For,

1<sup>st</sup>. Since more is to be had from the Godly, God will not take Brass when he may have Gold; he will have meet Fruits, meet for them to perform, Heb. 6. 7. and in their kind: but he looks for no better of the other than mere outward

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outward Duties, and therefore rewards them accordingly, because they can do no better.

And 2dly. The outward Mercies which God dispenses to his own Children, are given in pure everlasting Love; therefore that which draws out that Love in rewarding them, must be outward Good done in Love from them. Till therefore they are kindly humbled, he will not deliver them, or leave a Blessing behind, *Joel 2.* and so *2 Cor. 7. 14.* for if he should, it might prove a Curse. Yea,

3dly. Seeing he may have better, he will rather punish them for doing no better.

The (2.) Caution is, That God only rewards wicked Men thus, when their Performances are serious, and done in a natural kind of Integrity, as *Abimelech's* was, and as *Ahab's* humbling himself was; but if they be out of a wicked positively bad end done, as when *Jezabel* failed to colour the taking away *Nabon's* Vineyard, then they are not rewarded, but, as *Ahab* in his Posterity, they are threatned and accursed: And such perverse Ends do heinously aggravate the Sinfulness of such Actions, which in outward appearance are good. *Prov. 21. 27.* *The Sacrifice of the Wicked is abominable: how much more, when he bringeth it with a wicked Mind?*

## C H A P. X.

*That all these Vertues, and Moral Righteousness, are but some dark remains of the Image of God in Adam, which is not wholly defaced. What a poor and despicable thing it is when compared with Grace, demonstrated in several Instances of a Comparison between them.*

**T**O conclude; This pitch of Honesty and Religion, which the most rest in for Grace, is but from those Principles which Divines call *Reliquias prioris Imaginis*, the Reliques of the first Image defaced; which God hath put into corrupt Nature, lest Men should be Devils upon Earth. It is but a Blaze kindled out of the Embers raked up in the Ashes of corrupt Nature blown up, and continued by Education; which Men think to please God with, as *Nadab* and *Abihu* did with strange Fire: Which Reliques and imperfect pieces of the Law, written by Nature in Mens Hearts, they set together, and set it up and adore it as God's Image: so as indeed they err the same Error in the Opinion about their own Estate, which *Pelagius* in his Doctrine did; for the ground of his Error was a mistaking this moral Goodness, and Abilities of Nature to understand and assent to the Word, for true Grace; as appeareth in *Augustine's* Disputes against the *Pelagians*; and so do these Men in their Opinions concerning their own Estate; and so do as dangerously err against their own Souls, as he did against the Truth. And in this is the deep Deceit of Mens Hearts seen, that all Errors of Doctrine, abstractly considered, which they in their Speculative Judgments often detest, they yet assume and take up in their Practical Judgments to judge of themselves or others by. So Men that deny Justification by Works, in the Doctrine of it, do yet secretly trust to their own Works: And indeed *Popery* is natural to Men, and so is *Pelagianism* too, namely, to take that in themselves for Grace, which *Pelagius* went about to establish in his Heretical Doctrine to be Grace. And let me add this Consideration here, that if much of such Moral Goodness, and these Principles mentioned, had not been in Nature, *Pelagius* could have had no ground at all for his Opinions, nor would they have spread so as they did, nor have been so generally entertained.

And so I come to a third sort of Demonstrations; by comparing this Glow-worm with the true and glorious Image of God in whomsoever it is to be found, and so by bringing it to the true Light, it will appear to be counterfeit.

As, 1. Let us view this true Holiness, as it shines in the Holy and Spiritual Law of God; for *Adam* being now fall'n, and so that Image extinguish'd, and never a Pattern left by which to see what this Image was, God therefore set forth a Copy of it in his Word, which now is the means of sanctifying of us; and Sanctification it self is but a writing of that Law in the Heart, and a Confirmation of the Heart thereunto. And if civil Men will but bring their pitch of Obedience to this Law, and compare themselves with the Spiritualness of it, they will find that not only there is a defect in degrees, but of essential parts; and that there are wanting the chiefest and eminentest parts of God's Image: which are to the rest, as the Face is to the rest of the Members in the Body of a Man, in which Face there is more Beauty, and more of a Man than in all the rest; and they picture often the Face for the whole Man. These great and principal parts of Holiness are wanting in unregenerate Men, for that is Holiness, which is a Conformity to the first Table; the Duties whereof are called the *Great Things of the Law*, Hof. 8. 12. and which indeed are especially called Holiness, as being made immediately for God, when the other are for Man: and the Duties of the Second Table, are called *Righteousness*, of the First Holiness, Eph. 4. 24. and so distinguish'd, Luke 1. 75. These great things of the Law which concern God and his Service, are the least in their Hearts, and so they have perhaps the Legs and Feet of Holiness, yet the Face they want. *You tithe Mint and Cummin*, says Christ, Luke 11. 42. and pass over the Love of God: which Christ calls *the Great Commandment*, Mat. 22. 36. You shall find these Men dead and heartless to such Duties; and the more Spiritual the Duty is, and tends to set God up in the Heart, and so the more holy it is, the more averse their Hearts are to it; as to meditate in private, to digest the Word, to search their Hearts, to speak of God and his Kingdom, &c.

If a Man should bring the Broad-Seal to a Patent, and you should find that the Arms of *England* were left out, (which is the chiefest of the three Kingdoms) or misplaced, and those of the other Kingdoms set above it, you would say surely this Seal is Counterfeit, and never had the Impression from the King's true Broad-Seal above. So all you that do boast of God's Image, and yet the Duties of the First Table are in a great part left out, or slighted by you in comparison of the Second, you may say truly, this Heart never came under the Broad-Seal of Heaven.

2. And where else shall we find this Image of God? even in Christ, who was the *express Image of his Father*, Heb. 1. 2. and into whose Image all true Christians are changed. 2 Cor. 3. 12. *Seeing then that we have such hope, we use great plainness of Speech*; and we receive of him *Grace for Grace*, John 1. 15. that is, all Graces in their measure, answering to his; even as a Father begets a Child in his own Image, Limb for Limb. Let these Men therefore but compare their pitch with the Vertues and Practices of Christ, bring we then their counterfeit Copy to this Original, according to which all Believers are renewed; and therefore are called upon, *to shew forth the Vertues of him who hath called us*, &c. in 1 Pet. 2. 9. And though no Believer receives this Image in the same pitch of degrees that Christ had, yet for kind and extent of essential parts, for the true Grace and of this breed, all do receive it; and then those parts which were most eminent in Christ, will be so in a Believer also: As in the Child begotten by his Father, in his Likeness, look what Members are biggest in the Father, are in a proportion so also in the Child.

But dare you that are Civil Men come to this Pattern? Do but read his Story, view his Steps, and what Paths you find most in him. Was he a Civil Man only, and rested there as you? it were Blasphemy to say so. It is true he performed all you rest in, he followed his Calling, and was obedient to his Parents, yet neglected not his *Heavenly Father's Business*; but above all took care for that, as he told his Mother, Luke 2. 49. But this you neglect. He paid also Tithes to *Cesar*, yet that was but a by-business, and therefore at the same time he called for God's Due, Mat. 22. 21. *to give to God the things that are God's, as well as to*



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*Cesar the things that are Cesar's*: Because he that ask'd him that Question, as they that sent him were prov'd Justiciaries, who whilst they rested in paying Men their Dues, and in a formal serving of God, neglected to give him that which was due to so great and holy a God. He came also to the publick Ordinances; in one Evangelist it is said, *It was his Custom so to do*, Luke 4. 16. it being the publick Worship of the place. But was that all? No, he spent besides whole Nights in Prayer alone by himself.

So for moral Vertues, they were all to be found in him, but yet all elevated and raised, and of a higher strain; so that if you would have them go for Signs to your selves of a good Estate, they must flow from Union with him, and then they will be of another kind than mere moral Vertues are, differing as much from those wild Vertues in the Heathens, and that grow in the *Mountains of Prey*, as the Psalmist calls the Gentiles, *Psal. 76. 4.* even as much as Sweet-Marjoram, or any the like Herb that grows in the Garden, differs from that which grows in the Wilderness; the one is a Weed, the other an Herb. And when Men believe on Christ, then their Meekness will not proceed from a Softness of Nature, but from a Heart first humbled, tamed, wounded with the Wrongs done to Christ, and being overcome with his Love pardoning, they will be meek towards others that wrong them. Thus in the reckoning up those moral Vertues of Kindness, Mercy, Meekness, &c. shews the differing Spring and kind in the Elect from what is in others; *Col. 3. 12, 13. Put on therefore (as the Elect of God, holy and beloved) 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.* That Speech, [*as the Elect of God*] is both a Note of Distinction for another kind of Humility, that becomes the Elect and beloved of God, than is found in others, and also is mentioned as that, the Consideration whereof was to be the Root and Nourisher of these Vertues in their Hearts. That considering God's electing peculiar Love to them, out of which he was kind to them when Enemies to him, and out of that Love, Long-suffering, forbearing them many Years, bearing their bold and presumptuous Offences towards him; that they as those whom God had thus dealt with, would answerably carry themselves towards others, and so be merciful, not as Men use to be merciful, *but as your Heavenly Father is merciful*; and so he goes on, *Col. 3. 13. forbearing one another; If any Man have a Quarrel against any, even as Christ forgave you, so also do ye*: That is the Spring of Christian Meekness, and Christ he is the Rule and Measure of it: so do ye therefore, *Matth. 11. 29. Take my Yoke upon you, and learn of me, for I am meek and lowly in Heart: and ye shall find Rest unto your Souls. Learn of me*, says Christ, *for I am lowly and meek.* And indeed the meekest Moralist in the World must learn a new kind of Meekness from Christ; thus too, as to that Love and Sweetness, and Ingenuity of Nature to those we live with; this, says Christ, the Gentiles have towards those that love them. But Christ's Love will extend it self further, to the Saints, as in *David*, *Psal. 16. 2, 3. My Goodness*, says he, *extendeth to the Saints*, to those that excel in Vertue. Christ indeed loved the young Man that was but civil; the Text says, *He looked on him, and loved him*, *Mark. 10. 21.* But how did his Bowels work towards his poor Sheep and Children, and shewed his Esteem of them more than of his Kindred? *He is my Brother, and Sister, and Mother, that doth my Father's Will*, says he, *Mark 3. 35.* Also that Mercy and Pity thou boastest of, if it were of the right Christian kind, would work and extend it self further than to bodily Miseries that Men are in. Thus Christ was affected for Mens Souls. He was good to the Bodies of Men indeed, he healed their Diseases, and fed their Bodies, *Mark 9. 37.* but it was their Souls he most compassionated, because they wanted spiritual Food, that therefore is expressly added, *ver. 36.* This drew Tears from him when he wept over *Jerusalem*, *Luke 19. 41. How oft would I have gather'd thee, &c.* And to do Good to the poor Woman of *Samarina*, was better to him than his Meat, and made him neglect his Dinner, *I have Meat*, says he, *you know not of*, *John 4. 32.* So that Humility in him was not that proud Humility of the World, which is indeed but Courtesy, giving Honour to others, expecting the like from them again,

Luke 6. 36.

again, as Christ says of the Pharisees, that *they received Honour one of another*, *John 5. 44.* But his was seen especially in not seeking Honour but in God's way. So *John 7. 3, 4, 5.* when his Kinsfolks provoked him to do his great Works, and shew himself to the World, *My time is not yet come*, says he. This was seen also in denying his own Will, and submitting to his Father; *Not my Will, but thine be done*, says he, *Matth. 29. 36.* So in emptying himself of his Glory, and *becoming of no Reputation*, *Phil. 2. 7.* To glorify his Father, he shewed his Humility in the highest Degree. Thus will all your moral Vertues be raised, if Christ hath but touch'd them with that Vertue that is in him.

3. If we would see yet further what is the true Genius and Strain of Holiness, we must also search Heaven for it, where it is in its Brightness and Perfection in the Angels, and *the Spirits of just Men made perfect*, who wear the Parliamentary Robes of Holiness every Day; to whom we are said, *Heb. 12. 23. to be come*, that is, to enjoy in some Measure the same Life, and to be a fitting for the same Condition; we now are a making meet to be Partakers of that Inheritance in Light, *Col. 1. 12.* but they there in Heaven have the Spirit, the Quintessence of Holiness, and yet those Vertues which are eminentest in civil Men, would have no Use nor Exercise at all there. Of so little account are they in that place where Holiness dwells and reigns, as there is no Use of Chastity, (*for they marry not, nor give in Marriage*, *Matth. 22. 30.*) nor of Temperance, nor just Dealing, &c. These Commandments are but for this World, and concern the fleshly part of Man, as he is to reside here, which they therefore in Heaven are not capable of, and therefore the Spirit, the Soul, the Power of Holiness must lie in Dispositions and Duties, and Performances of a higher Nature: these are but the sensitive Part (as I may so speak) of Godliness, and they are to the Power of Holiness that which the sensitive Faculties are to the rational, which when the Body is laid aside, the Soul hath no use of; so neither is there any Exercise for such Vertues in Heaven.

Therefore consider that the Holiness which thou must trade with in Heaven, must be begun here, without which no Man shall see God; and that the Duties of the second Table are but for this World: In which that thou mightest be fit in some measure to live orderly, God hath endued thee with such Vertues, and hath given Principles to fit thee for such a Life; but when thou art to go trade in another World, where Holiness is only currant, and nothing but what hath God's Image stamped upon it will pass; think with thy self, what hast thou of Holiness to carry thither, without which thou canst not see God.

4. I may add unto this in the fourth Place, that we may see wherein the Image of God chiefly consists, by considering wherein the Spirit and Power of Wickedness consists. Now the chiefest of the Power of Wickedness lies not in Drunkenness, Uncleaness, and such kind of profane Courses, for then the Devils should be less wicked than Men, because they have not Bodies with which to commit such Sins; and by the same Reason the Souls in Hell now, and reprobate Men after the Day of Judgment should not be so wicked as now: but these all are more wicked, and therefore their highest Degree of Wickedness must lie in Sins of a higher Nature, and therefore such Sins are called (*Ephes. 6. 12.*) *spiritual Wickedness*, which are seen in the Neglect and Contempt of God, and the Hatred of him and his Saints. Now therefore by the Rule of Contraries, it must needs follow, that true spiritual Holiness must chiefly consist in the contrary to all these spiritual Wickednesses, *i. e.* in loving God, fearing him, and in a fervent Desire and Indevour to approve our selves to him in all our Ways, and worshipping him with an holy Worship, &c.

*Wherein the Nature of true Holiness consists. In what Sense it is called the Life of God, and the Glory of God. How far short a mere civil Righteousness falls short. What Excellence and Praise may yet be allowed as due to it.*

**W**E have discovered by comparative Demonstration, that civil Righteousness is not Holiness. I now come to draw the last Demonstration of the same Truth, from considering what true Holiness is, and what are the essential Properties of it common to it where-ever it is, whereby it will appear Civility falls short of Grace. I will not instance in the Spring-tides of Holiness, but the ordinary Streams and Effects of it in their Hearts, where it is in never so small a measure.

1. Consider what Holiness is. *Peter* tells us it is a Divine Nature; and *Moses* and *Paul* tells us, that it is the Image of God: and both the Expressions come to one and the same Sense and Import, that the Nature of it is to be above all for God. As Humanity is that in a Man which makes him respect Man; so Godliness is that in a Man which enableth him to respect God, and glorify him as God. It positively fits the Heart to receive Happiness from God, and actively makes and sets all in it a-work for him; therefore it is set out to us in two Expressions fitted to express the Nature of it.

1<sup>st</sup>. It is called the Life of God; *Ephes. 4. 18.* *Having the Understanding darkned; being alienated from the Life of God, through the Ignorance that is in them, because of the Blindness of their Heart.*

2<sup>dly</sup>. And the Glory of God; *Rom. 3. 23.* *For all have sinned, and come short of the Glory of God.*

That whereas God is the chiefest Good of the Creature, and ought to be his chiefest End. This,

(1.) Puts a Principle into the Soul to make it live in God, as his chiefest Good, and to make God his Life, and therefore it is called *the Life of God.*

And (2.) To make God his chiefest End, and so to live to him, and therefore is called *the Glory of God*, or to make the Glory of God the prime End or Life. Of both these civil Men fall short, as other natural Men, as those Places shew, *Eph. 4. 18. Rom. 3. 23.*

1. They are Strangers from the Life of God, and all their Righteousness, or whatever is in them, *falls short of the Glory of God*: It is *Paul's* Phrase.

1<sup>st</sup>. Civility falls short of the Life of God, and is a Stranger to it. Thereby Men are, 1<sup>st</sup>, not fitted to walk with God. Nor, 2<sup>dly</sup>, quickned with Life and Comfort from him.

(1.) Men are not by mere Morality fitted to walk with God. Natural Life fits them to walk with the Creatures, and it takes in from them what Comfort is to be had in them; and moral Vertues fit Men to walk with Men in all the Relations they stand in towards Men, as Husbands to Wives, to give them their due of Love; and as they are Servants, to carry themselves to their Masters, so as to be faithful and obsequious; and so as they are Subjects, to give *Cesar* his due, Honour to whom Honour; and so as they are Friends, to requite Love with Love; and so as they are Members of a Common-wealth, to be profitable to it in a Calling; and so also to walk with themselves, so as not to wrong their Bodies or Healths by Intemperance, nor their Estates by Riot or prophane Courses: so nor their Credits, neither by a flagitious and profligate way of Living. But what is all this to God, in whose Hands are thy Breath and all thy Ways? *Enoch walked with God*, and it is for that Holiness fits a Man for, and enableth him unto it. Thou art courteous to Men, and

and walkest submissively and respectfully to them, but Grace will make thee *walk humbly with thy God*, Mic. 6. 8. to have an Eye and Respect to him in all thy Ways, to vail to him, and submit to him and his Will in the whole Course of thy Life. Thou art kind to thy Neighbour, but if unthankful to God, and not sensible of the Kindnesses received, so as to render again to him all thou hast, what availeth it? Thou art just to thy Neighbours, and payest every Man their due, and at their Day, and in lawful Money; but when God's times of Payment for Worship comes, as on the Sabbath, and on Morning and on Evening Times, to pray every Day, thou then neglectest to pay thy dues, to humble thy self, and acknowledg God in all thy Ways, and regardest not the Duties which he requires at such times; or if thou tenderest Payment to him, yet thou carest not in what Coin, but bringest any thing, no matter how slight, dull, formal the Performances are: Now if thou wert just indeed, thou wouldst give, as *to Cesar the things which are Cesar's*, so *to God the things that are God's*. Thou boastest of thy good Nature, which sweetneth thy Converse with Men, and them to thee, and thee to them; but believe it, *Grace is good Nature to God*, a blessed divine Nature, which demeaneth it self, and be-haveth it self well towards God: Even as good Nature makes thee carry thy self to thy Friend, which is as thy own Soul, or as to thy Wife in thy Bosom; so this Divine good Nature makes thee in Love with God, and renders God pleasant to thee: it makes thee ingenuous to him, to walk upon terms of Friendship, to observe the Laws of it as exactly as to Men, to grieve when thou hast offended him, to be glad when he is pleased, to go and unbosom thy self to him.

(2.) A Man notwithstanding Morality and Civility, remains a Stranger to the Life and Comfort is to be had from God. This Advantage indeed a Man hath by it, that he placeth not his Happiness in gross Sins, as prophane Men do, in Lusts of Drunkenness and Uncleanness, which are neither profitable to a Man's self, nor others; but it raiseth his Mind to place it higher in carnal Excellencies of Learning, Preterment, Riches, &c. or the Credit of personal Endowments, and the Exercise of them for the Good of others, and in such things as are profitable to himself and others: but still it raiseth not the Heart up to God: The Spring of his Happiness it may be comes from a higher Hill than other Mens, but is still on Earth; he fetcheth it not from Heaven, from that same River that runs from Heaven in the Conduit-Pipes of the Ordinances, as the Word, Sacrament, Meditation and Conference about God and Christ, which makes glad the City of God; he never tasted of the Water of this Spring, as Christ told the Woman of *Samarita*, John 4. 10, 14. His Vertues and natural Wisdom set him a-work to trade in such Wares for the attaining of Happiness, and the Comfort of his Life, the Return of which do prove profitable to the Common-wealth and Place he lives in, as if he traffick for Credit, (and the Commodities that bring in Credit must be things that are good and commendable, for they will never commend him else); or if his Business lies in the Exercise of Vertue, so far as as there is Sweetness in the Excusings of natural Conscience, this is the farthest step which he makes, but he tradeth not with God for Happiness and Comfort out of the Word. Civil Men little think that a godly Man's chiefest Delight lies here in this Book of God, yet *David* saith it doth, and so distinguisheth such a Person from wicked carnal Men, *That his Delight is in the Law of the Lord, and his Meditation is therein Day and Night*, Psal. 1. 2. A carnal Man knows not what it is to be quickned by the Word, and to be quickned by Prayer, which is *David's* Language upon all Occasions, and therefore he can want the Absence of God, and not be troubled at it: but what says *David*, *Thou hidst thy Face, I was troubled: for in thy Favour is Life*, Psal. 30. 7. A godly Man cannot live without it; *Yea, thy Loving-kindness is better than Life*, (says he) and as in God's Favour, so in God's Businesses his Life lies; to see the Church prosper, Men to grow in Grace, this is Life to him, Meat and Drink to him. *If you stand fast now, we live*, 1 Thess. 3. 8. That which is God's Life is by a Sympathy his Life. Now God's Life is the injoying of his own Blessedness, and so the injoying of God's Blessedness in his Life. The Men of the World wonder Men should keep such

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ado to find Christ, and be so sick when they want him; they see no more in Christ than in another Beloved, *Cant.* 5. 9. and yet they were *the Daughters of Jerusalem*, said thus, *ver.* 8. such as had heard of him, but saw him not as a Believer sees him; no, they know no greater Crosses than in the loss of Things of this World, nor taste no greater Comforts.

2. Holiness is called the Glory of God, *Rom.* 3. 23. because it makes God a Man's end, adopts all that is in a Man for God, raiseth it up to be for him. Civility may so far prevail, as to raise a Man up to be for common Good, and to have an Eye at it, to put in an Heroickness of Mind for the good of Men; and so those who live in the Church, may have a Zeal for that Cause which is God's Cause, as it is a common Cause of the Church, and as they profess it against the Enemies of the Church. Thus *Paul* was zealous for the Religion he then professed; and so the Pharisees thought they did God good service when they cast the Apostles out of the Synagogues, *John* 16. 2. but they do not, nor cannot make God their End. For as the Principles of what they do, is but Nature; so the Good they do at the best, is but *quatenus congruit fini naturali*, as it agrees to a natural End. They may out of pity to their Brother, give Alms to relieve him; or venture their Lives for their Country, and for the Religion of that Party with which they join, as it is a common Cause: but to interest God in all that a Man doth, this Trial was that which the Pharisees shunn'd when Christ would have brought them to it, *Joh.* 3. 20, 21. *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.* But one that is truly godly, is willing to be searched, *that it may be manifest his Works are wrought in God.* Which implies, both according to God's Mind, and also that God is interested in them. Now this Trial the Pharisees avoided, for therein their Righteousness fell short.

And that God is not the End, which Men only Moral and Civil aim at, appears by this, that they are not for such Duties, and Truths, and Causes, and Persons, as tend to advance God, and set him up in the World. As Duties of the second Table are for the good of Men, for these they are very zealous; but those of the first, that tend immediately to the sanctifying of God, these their Hearts are least in.

Obj. *There remains an Objection in the general, to be answered, which civil Men use to make when they hear such Discourses as these against their Conditions; which is, That we utterly condemn, and cry down all Civility, and discourage Men that are honest so far, that it is enough to make them prophane; for according to this Doctrine, the one is in as good a Condition as the other, say they.*

Ans. I answer you; First, That look what Worth is in it, I will, and do acknowledg, and would have you to judg righteous Judgment herein, and give it its full due in what it is good for.

As, 1. That it is a good Gift of God that Men abstain from Sins, and do any good. So God told *Abimelech*, *Gen.* 20. 6. *I kept thee*; and so civil Men themselves are to acknowledg; for to that end God told *Abimelech* he kept him; that whereas *Abimelech* began to boast of his own Integrity, God put him in mind where he had it. And so *Augustin* often in his fourth Book against *Julian*, doth acknowledg these Vertues to be *Dei munera*, God's Gifts: and so *Paul* tells us, *1 Cor.* 12. that Continency is a Gift; but all this is but *Gratia gratis data*, not *Gratia gratum faciens*; it is freely given by God, but it doth not render the Person gracious: Grace I confess it is in this sense; both that God gives it out of his mere good free gracious Disposition to one Man more than another; for all Mens Natures are alike corrupt: Grace also it is in this, that it is a real Favour in many Respects unto them, thus to restrain them; for by this they escape greater Punishments hereafter, and have Rewards here; and therefore God told *Abimelech* of this withholding from sinning, as a Favour he had done him, that he had kept him; for else he had been a Man of Death; but yet, that it is Grace unto Salvation, as the Apostle speaks, *Heb.* 6. 9. that is it I deny.

And

And, 2. I grant further, that when a Man hath Grace once, then these Gifts help him much in abstinence from Sin, and to perform Duties with ease; they help the Boat to go the further when the Helm is guided right. So as a Man shall perform Duties of Liberality to Men, of Piety to Parents, of Meekness and Patience, the easilier. As some Metals will take the Stamp better than others, so will some Natures take more deep Impressions of Grace when the Stamp is set on; and so a Man that hath a Spirit of Generosity and Ambition when satisfied, will have larger Aims for God, and easilier deny himself than a base and low Spirit; and therefore, next to Grace, they are to be preferred even to Learning, and all other Gifts, even as the Philosophers also did give them the Preheminence.

And, 3. I say further, that we are to honour it in them, in whom we see it, as Christ looked on the young Man and loved him, *Mark* 10. 21. they are to be encouraged, and prophane Men are not; but they are not to be encouraged for resting therein: and we are to be ready to do them good the rather for this their Moral Goodness; and so *Abimelech* having been honest in the Matter of *Sarah*, *Abraham* was to pray for him, and at his Prayer, God healed *Abimelech*, (by reason of his Integrity) and also his Family, *Gen.* 20. 17, 18. I grant there is a Goodness in this Morality for this World, though none for the World to come. It is good to humane Purposes, in *ordine ad homines*, for the benefit of Men; but not in *ordine ad Deum*, to the Glory of God: Whereas Grace, as *Paul* tells us, is good for all things, having the Promises, as of this Life, so of that which is to come; *1 Tim.* 4. 8. *For bodily Exercise profiteth little, but Godliness is profitable unto all things; having promise of the Life that now is, and of that which is to come.* If you should bring me a brass Shilling, that is silvered over, or gilt; if indeed, you would put it off for Gold or Silver, I would deny it, and not take it; nay, in such a case, I would take it and stamp it through, as false counterfeit Pieces use to be: but if you ask me, if it be not good for something, I will grant you, yes, the Brass, the Metal of it, is serviceable for many profitable Uses; but if you will stamp the King's Image on it, and have it go for Coin, then I arrest you as Traitors against the King's Majesty: and it is a like Case here, when you would have Morality pass for God's Image.

But yet withal, this I further add, I must say it, and say it again, that a Man trusting in his Morality, and looking no farther, is in the most dangerous Condition, to hinder him from Repentance and Faith, that any Man can be in; and so by consequence and accidentally, such a State is the worst, worse than Prophaneness it self.

1. Because Men that have civil Righteousness of their own, are ready to set it up in the room of Christ, and so dishonour Christ more by their Righteousness, than prophane Men do by their Sins. This was the stumbling-Block which all the Pharisees broke their Necks upon, *Rom.* 9. 31, 32. *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.* *Rom.* 10. 2, 3. *For I bear them record, that they have a Zeal of God, but not according to Knowledg: For they being ignorant of God's Righteousness, and going about to establish their own Righteousness, have not submitted themselves unto the Righteousness of God.* The Apostle calls it a stumbling-Block, when they setting up their own Righteousness, would not submit to Christ; and therefore the Publicans and Sinners did go faster, and by greater Troops crowd into the Kingdom of Heaven, than the Pharisees.

And, 2. Because these Men out of love to their own Righteousness, are the deadliest Enemies to the Power of Godliness, as those devout Women in *Acts* 13. 50. were to *Paul*; and *Paul* himself whilst in that estate unto the Christians; and so those, *2 Tim.* 3. 3. *Without natural Affection, Truce-breakers, false Accusers, Incontinent, Fierce, Despisers of those that are good.* The place is mistaken by Interpreters, for it is not meant of Temporary Believers, for they honour those who are Good, but of Civil Men. Those that have a form of Godliness, are the greatest deniers of the Power, and despisers of them that are good. They are in love with these Apish Imitations of Grace, and bring it to  
God,

Crassa illa vitia quæ sunt contra secundam tabulam, adulteria, &c. levia tamen sunt, si conferas cum sapientia & iustitia, quibus pugnant contra primam tabulam. Candidus Diabolus qui impellit homines ad spiritualia peccata, quæ sese venditant pro iustitia, longe nocentior est Nigro, qui tantum ad carnalia impellit. *Lutherus Com. in Epist. ad Gal.*

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God, and are Enemies to them who discover it to be counterfeit; as they would be angry with those, who should prove all their Money (if they think themselves rich) to be false.

And, 3. Because they are the farthest off from coming into the State of Grace. For whereas a Man must be humbled, and part with his own Righteousness, e're he can truly come to Christ, they are the farthest off from that work of any other. As ignorant People are far off (as the Gentiles were, *Eph. 2. 12, 17.* because without knowledg of God) so these, because of the want of knowledg of themselves. As take a Man that hath some Wit, and is conceited of it, he is farther off from being a wise Man, than one who is more a Fool: *Solomon* says, *there is more hope of a Fool than of him,* *Prov. 26. 12.* Why? because e're he become wise, he must become a Fool, as *Paul* tells us, *1 Cor. 3. 18. Let no Man deceive himself: If any Man among you seemeth to be wise in this World, let him become a Fool, that he may be wise.* It is a double Task to make that Man wise, to shew him he is a Fool, and then to give him Wit. So here is the difference between prophane and civil Men, that though these last have something, that when Grace is wrought, will be more serviceable to Grace than a prophane Man hath, and is in it self, comparing things with things, nigher; yet compare it with the working of Grace, this Man is farther off the working of it, because a prophane Man will soon see himself wicked. But the Publicans and Sinners went faster to Heaven than the Pharisees; yet, I say, there may be a greater nighness between the things, when yet there is a greater distance between the working of them, and bringing them together. Thus Brother and Sister are nigher in Blood, but farther off marrying each other, than two Strangers: And thus two Men upon the Tops of two Houses, opposite each to other in one of your narrow Streets, though they are nigher to each other in distance, than those below are; yet in regard of coming each to other, they may be said to be farther off, for the one must come down, and then climb up again. Thus now a moral Man, though he seems nearer to a State of Grace, yet is really farther off; for he must be convinced of his false Righteousness, and then climb up to the State of Grace, to see himself as low and vile as the prophane Man in the World, as every Man when he is humbled doth. Besides, if it were so, that a Man were only to be restored to legal Righteousness, which Man had in Innocency, and to the Acts thereof, then indeed there would be a great Nearness between Civility and it; but as to Evangelical Righteousness, and that of Faith, which is founded upon a denial of a Man's own Righteousness, a mere Civil and Moral Man, is at the greatest distance.

A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O O D

In Respect of SIN and PUNISHMENT.

B O O K XI.

That an Unregenerate Man is highly guilty, by reason of the numberless Account of actual Sins which he daily commits.

*Eccles. 7. 23, 24, 25, 26, 27, 28, 29. All this have I proved by Wisdom: I said, I will be wise, but it was far from me. That which is far off, and exceeding deep, who can find it out? I applied my Heart to know, and to search, and to seek out Wisdom, and the Reason of things, and to know the Wickedness of Folly, even of Foolishness and Madness: And I find more bitter than Death, the Woman whose Heart is Snares and Nets, and her Hands as Bands: whoso pleaseth God shall escape from her, but the Sinner shall be taken by her. Behold, this have I found (saith the Preacher) counting one by one, to find out the Account: which yet my Soul seeketh, but I find not: one Man among a thousand have I found, but a Woman among all those have I not found. Lo, this only have I found, that God hath made Man upright; but they have sought out many Inventions.*

C H A P. I.

## *The Exposition of the Words.*

**I** Cast not here into this Account that unsearchable Mine of our inherent and original Sinfulness, which was in-laid as deep as the Centre of our Souls, from our Conception and Nativity. The Survey is now only of those Heaps of actual Sinning, which from and out of that Mine are every Day minted, and bear the Image and Supercription of Sin stamp'd on them, and are ordinarily curreant in our Hearts and Lives.

This Distinction between actual Sins as the Effects, and inherent Sin of our Nature, (which we call Original Sin) as also a State of Sin, as the Causes



Book XI. that do defile the whole of a Person Unregenerate, is so well known and received, as it need not be insisted on. It may suffice, that Christ doth exactly thus distinguish, in saying, *An evil Tree brings forth evil Fruit*, which explaining, he applies to an *evil Man*, (there is his State) *out of the evil Treasure (that is, of his natural and acquired inherent Corruption as the Causes) brings forth evil things (as the Fruits.)* And our Saviour by these evil Fruits, professeth to mean as well evil Thoughts, the immediate Issues of the Heart, as outward Actings, whether in Speech, as false Witness, Blasphemies; or in outward Fact, as Murders, Thefts; in all which he particularly there instanceth; and all these as distinct Evils from the evil Heart or Treasure it self they all proceed out of; thus *Matth. 15. 19.* The Apostles were likewise careful to indigitate the very same (as a necessary) Distinction, for us heedfully to observe in our selves, whilst they speak one while of our being *dead in Sin*, and the *Uncircumcision of the Flesh*, *Col. 3. 9.* [as the State] and then besides of *dead Works*, *Heb. 6. 1.* *Works of the Flesh*, *Gal. 5. 19.* [as the Fruits thereof] (and under that term of Fruits expressly, *ver. 22.* as the Opposition there sheweth) as also when we read in them of an *old Man and his Deeds*, as *Col. 3. 9.*

Although many other Scriptures presented themselves as Texts or Foundations unto that Subject I have before me, yet I chose this ensuing.

*Solomon* the wisest of Men, and whose large Understanding had acquired and comprehended within it self, as many several Notions and Matters of Knowledge, as there be *Sands upon the Sea-shore*, *1 Kings 4. 30.* After a long and fore Travel, which by the Conduct of that his Wisdom he had performed, and passed through the vast Regions of things knowable, and made the most exquisite Search into all foreign Parts of Wisdom that lay out of himself, as the Works of God in Nature, Providence, or that belonged to humane Societies and Affairs, in all the kinds of them; he at last (as of the Prodigal it is spoken) *came home to himself*; and by a renewed Work of a more through Repentance, *descended into himself, and the Chambers of the Belly*, his own Soul.

Prov. 26. 27.

And as the whole Book of *Ecclesiastes* is a Testimony of his Repentance, and his being *gathered to the Church*; so this one solemn Paragraph from *ver. 23.* to the End of this Chapter, is a Narrative to shew what this his last Study had been, and how it first began, and had been continued by him in the Search of his own, and upon occasion thereof of all Mankind's Sinfulness: Which to be the Mind of *Solomon* in these Words, will appear by the opening of them, which I reduce to these Heads.

1. The Narration which *Solomon* gives of his coming off from the Study of all other Wisdom, and applying himself to this of Sinfulness, in *ver. 23, 24, 25.*
2. What is meant by the Reason and Account spoken, *ver. 25, 27, 29.*
3. That it is the Reason or Account of his own personal Folly and Wickedness, which in the first Place and principally he intended.
4. He declares what had been the Issue and Success of that his new Search and Study, and the Product he had brought that Account unto, whether of his own or others Sinfulness, in *ver. 26, 27, 28, 29.*

In *ver. 23, 24.* he relates what had been the great Inquisition of the former Part of his Life, all this I proved, that is, whatever before of Knowledge he had been ever exercised and versed in. All this that he had treated of in this Book, even all, and the whole that lay within the Sphere and Capacity of being known, [I proved by Wisdom] that is, I attempted in the most industrious Way to comprehend, and exercised my self thereto, both by the Improvement of all such inward Principles of infused Wisdom, given me by God extraordinarily, and those as accompanied and heightened by all outward Advantages, (which being a King furnished him withal) whereby to try all Conclusions either of Art or in Nature. Yea, and I had (says he) set it down with my self as the Mark of my Life, as the eminent Excellency I affected and resolved to attain a Perfection in, [I said I will be wise] finding my self impowred thereto, by all those Abilities and Advantages, to attain it: Well, but what was the Issue of all? but that after all this Labour spent that way, he found how infinitely short he was from an Arrival at it, or the compassing of it; [but it was far from me] and thereupon shuts up that Pursuit of his

with this Advise to all Adventurers and Travellers after him in this kind [*That which is far off and exceeding deep* (*Deep, Deep*) as the Hebrew) *who can find it out?*] thus *ver. 24.*

Thereupon in *ver. 25.* he sets before all such and all others, his own Example, how he had (though late first) betaken himself unto another kind of Wisdom, more useful and necessary, which was the Search into his own Wickedness or Sinfulness; and together therewith, that which is in all Mankind. Thus *ver. 25. I applied my Heart,* that is, I came or turned about, or converted my self and my Heart from the former Study unto this, namely, *to know, and to search, and to seek out Wisdom,* and the Reason, but of what? it follows, *and to know the Wickedness of Folly, even of Foolishness and Madness.* The general Mind of which is, that the Subject of this his new Inquiry had been the same which the great Convert (the Apostle at his Conversion) his Thoughts were taken up withall *the above measure Sinfulness of Sin,* as *Rom. 7. 10, 13.* So in like manner *Solomon* came to see the abounding of Folly and Madness; and saw *Wickedness upon Wickedness, Heaps upon Heaps,* (as the Phrase is) *Judg. 15.* Madness added to Folly, (Madness being an Excess of Folly) and he went to sum up and search out the Account of all.

The Hebrew Word being (as *Hierome* long since observed) ambiguous, and signifying as well the Number or Account, as the Reason of a thing; hence I take both to be intended: And so that both the Sum and Computation, as also the Reason or Bottom-ground of all that Wickedness, to have been the Aim and Mark of his so eager Pursuit.

And according unto these two Acceptations of this one Word, I make an answerable Division of the Words following, to be,

1. His Study, to compute with himself the numeral Account, that is, the infinite Number and Variety his Sinfulness did arise unto, from *ver. 26,* to the middle of *ver. 28.*

2. The rational Ground, which gave Bottom-light and Discovery of the Reason of that Sinfulness, and innumerableness thereof, whether in himself, or in all Mankind; which is fully set down in *ver. 29.*

I may term the one the Arithmetical Account, the other the Logical; and he pursueth the first in the former Part, and closeth with the second in the last Verse.

There is a second Division subalternate, and included in this first, as the more general. For whereas he says, *ver. 25.* he sought after the Account or Reason of Wickedness. The next Inquiry necessary will be the Wickedness, of whom? or whose it was that was the matter of this Account? And the Answer hereunto causeth this other Division of the Words, as to the Matter of the Account taken, whether in the one or other Sense.

1<sup>st</sup>. His own: The Sinfulness of himself in his former Ways, discovered now upon his Repentance, and this chiefly.

2<sup>dly</sup>. But together therewith, of that universal Corruption of all Mankind, in both Sexes.

And these two you have inter-woven and carried on in the following Verses, namely, 1. The Account of his *own,* *ver. 26, 27,* to the middle of 28. 2. The Account and Observation he made of others, chiefly in that which follows in the remaining Part of *ver. 28,* and 29.

I. He begins, and principally with the Account of his own Sinfulness, and that was it which he professeth to have sought more directly after; and as for that of others, but as led into it by occasion of considering his own Follies. And because this is a Matter not insisted on (though cursorily observed) by Interpreters, I shall therefore enlarge upon the Proof of it out of *ver. 26.*

You may observe to this purpose in this *26th Verse,* the saddest Reflection made upon himself, and in that which had been the eminent Failure and Stain of his Life, known to all, and noticed again and again in the Story of him in the Old Testament. *I find more bitter than Death* (says he) *the Woman whose Heart is Snares and Nets,* &c. he speaks not contemplatively, *this:* but the

Circuivi ego, & cor meum ad sciendum, &c. So Arias Mont. Et Tigurina editio. Converti me ego & cor meum. So Piscator Junius.

Cheshon; Quippe secundum Hebraei Sermonis ambiguitatem, & Numerum possumus & summam, & Rationem vel cogitationem dicere. Hieronimus in locum. Septuaginta ψῆφοι, which is Calculus quo computatur. Ita Drusianus in locum. Sonat Supputationem subductionem rationis. Mercer. Ratio pro computa. A Lapid. Montanus, Pagnin. Fordianus, & alii.

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most feelingly, and with the deepest sense he could bewail it in [*I find more bitter than Death*] *q. d.* I would, if my time were mine own again, and afore me, to live over again, choose far rather to die, than so to have lived. Bitterness is the most abhorred Object that any of the Senses have, and Death is the Extremity of things abhorred, and that it is his own Sinfulness that way, that circumstantial Passage in *ver. 28.* confirms, *That he had not found one Woman of a thousand,* (which is the exact number of his Women upon roll, *1 Kings 11. 3.*) whom he had conversed withal, so pointing at himself. And further, he acknowledgeth this to have been a great Effect of God's Displeasure on him, and Punishment of other Sins whilst he had so walked, in saying, *Who is good* (or greatly accepted) *in the sight of God, shall escape from her*; that is, altogether escape, which he had not the favour from God altogether to do: yet withal, celebrating this special Token of his having been beloved of God, in this, that in the end he had escaped from her, through this his serious and true Repentance; and therefore, professeth to utter this and what follows, as a penitent *gathered Soul unto the Church again, ver. 27.* For that that Indignation of his [thus says the Preacher] doth import so much, is enough known, that I need not insist on it. And ordinarily when it is brought in in this Book, (which is not often) it fore-runs or follows some weighty Matter of Penitence, or of feeling experience in himself. Nor indeed can we imagine, that when his Heart was tender (as it was when he wrote this Book) even as *Josias* in reading the Book of the Law, and that when he professeth to have given over the impetuous search after other Wisdom, on purpose to convert his Heart to attend his searching into Wickedness and Folly, that he should not principally intend his own. And again, that speaking of a Matter that came so near him; and so particularly home to him, (as what he here-about says of Women doth) that his main Scope should yet be to reflect upon the Sins of others, and study them; to observe the Beams in others Eyes, and not first and principally those Pearls (as one wittily said of *David's* love of *Bathsheba*) in his own. In this case, could his principal Aim be supposed to be only to declaim against, and set forth the Sinfulness of Women, more than to lament his own in that particular? Sure it is, that he winds in the mention of them, and their Wickedness that wound him in, but to exaggerate his own. It is certainly therefore his own account he intends.

The most Interpreters do dilute the true Vigor and Spirit that filled *Solomon's* Heart in this, so eminently a penitential Passage, whilst they represent *Solomon* to speak but as an Observator or Animadverter of what Wickedness he, as a Stander-by and Looker-on, had noticed to be in Women; as if himself had been no otherwise concerned therein. And they generally make no more of it. Whereas we find *Solomon here in his Month*; and a *being in Bitterness and Mourning*, (as the Prophet speaks) in a deep Bewailment of his own Follies. This, learned *Grotius* easily perceived, chusing to leave this sole Animadversion upon it; "We have *Solomon* here brought in as one touched (or struck) with "the Conscience of his own Miscarriages and evil Actings, of which chiefly "Women were the cause and Actors of him. Some few other Interpreters there are that speak more fully to this Aim, whom I need not name; and many there are that have Touches and Glimmerings towards such a sense, which yet we find darkened and overcast again by their Runnings out upon this other Interpretation.

But that *Solomon's* Eye and Aim in this sad Passage, was chiefly upon his own Sinnings, there are many things laid together do evince.

1. That his Sins with and by occasion of Outlandish Women, had been the eminent Stain of his Life, is so known as it needs not to be insisted upon. The Story of him doth again and again notice it, as *1 Kings 11. 2.* that *Solomon* [*clave unto these in Love:*] And long after he was dead, the Memory of his Example is revived, and that as a rare and singular Instance for Admonition, *Neh. 13. 36.* *Even him did Outlandish Women cause to sin.* How then can we imagine that himself here, not mentioning only, but so vehemently exclaiming against them as Snares and Occasions unto Sin, should not intend his own Sinnings with them, which the Scriptures so brand him with?

And,

And, 2. His own Expression points us to that which after follows; those very Women of his, whom the Story mentions to have been Temptations to him. This that Circumstance in *ver. 28.* shews, *One Woman of a thousand* (as the Opposition there to one of a thousand Men shews) *I have not found*; which is the just exact Number of his Women in his Serrayle, upon record, *1 Kin. 11. 3.* as those whom he had conversed withal. Thus plainly pointing at himself and them. And then,

3. It is the most generally-received Opinion, that he wrote this Book as a Testimony of his Repentance. Which, besides that the Matter of it is a perfect decrying of all he had formerly acted, as Vanity; the Title also which he gives both the Book and himself, so often repeated by him, [*Thus says the penitent Soul gathered to the Church*] shews; and which you may observe to be in the very next Verse indigitated by him, upon this very Occasion of searching into his Sinfulness. And I call it his penitential Mark, (of which afterwards.) Can we then imagine, that when his Heart was tender, as in writing this his Book it was, (as *Josiah's* in reading the Book of the Law) that he here coming, so settly, to speak of a Matter that came, above all other, so near him, and so particularly home to him, (as what here about Women doth) that the chief Intention of his Mind should be upon the Sins he had observed in these Women, and not upon his own Sins, with them and by reason of them? Or that his Scope above all, should be to observe the Beams in their Eyes, and not first and principally those Pearls in his own? (as one wittily speaks of *David's* calling *Bathsheba* a Pearl in one Eye, and his Murder a Bloodshot in the other.) 'Tis true, he exclaims against the Sins of his Women, but it is to exaggerate and lament his own.

But these are but general Evidences, though making this probable, if not more than so.

II. Let us consider the particular Words in the Text: He that sounds into them with the fathoming Line, may find and fathom a Soul heavy laden with the burden of Sin, and drawing a deep Water (as Sea-men use to speak) of the Sensibleness thereof. Let us consider every word in it.

1. And out of the sense of his own Bitterness within himself, he utters this here, [*I find more bitter the Woman, &c.*] He says indeed the Woman, but metonymically means, that together with them, the remembrance of his Sins was bitter to him, the Sins which they had been the means and causes of in him. Sin being once revived in the Conscience, makes the remembrance of every Person, Place, Thing, that minds him of it, bitter to an humbled Soul.

2. [*And, Sin I find more bitter.*] He speaks not contemplatively this, as Men use to do their Observations or Animadversions of the Sins of others; but he speaks his own Sense and personal Experience, I find it to my cost. *The Heart knows its [own] Bitterness,* says the same *Solomon, Prov. 14. 10.* It was the Bitterness of his own Soul, that tasted the Bitterness of his own Sin, which his Soul had wrought, not others. I may apply that of the Prophet to him, *His own Wickedness corrected him,* and let him [*know*] *how evil and [bitter a thing] it was to sin against the Lord.* And with such a sense he speaks it (as the Prophet *Zechary* speaks of the Jews Repentance for crucifying Christ;) he was *in Bitterness and in Mourning, as one that is in Bitterness for his only Son;* or as of that famous Penitent, who is said to have *wept bitterly.* Jer. 2. 19.  
Zech. 12. 10.  
Matth. 26. 25.

3. [*More bitter than Death.*] It is one Disposition of a repenting Soul that truly feels the Bitterness of Sin, to say with it self, *I had rather die, and die ten thousand Deaths, than sin again as I have done.* And to this effect, *Solomon* expresseth himself here, [*I find more bitter than Death;*] which is too deep a Speech for any but a Penitent to utter, and then only in the case of his own Sins. Bitterness is the most abhorred Object any of the Senses have; and Death is the Extremity of things abhorred: (unto which therefore, Bitterness is ascribed by way of Particularity, *1 Sam. 15. 32.*) but here is a Bitterness above that of Death.

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4. Nor means he only bodily Death, but the second Death, Hell it self; *Her end is more bitter than Wormwood; for her Steps take hold on Hell*, says the same Solomon, *Prov. 5. 5.* And the Wormwood, that grows in and about the Banks of that infernal Lake, (the Wrath of God) was not so bitter to Solomon's taste, as was his Sin, that grew out of his own Heart. — And a more sublimated Property and Affection of a genuine and spiritual Repentance (and which is indeed proper to it) there is not to be found, than to taste a greater Bitterness in Sin than is in Hell it self. Yet to this degree of Soundness, was Solomon's spiritual Taste restored, when he spake this; and it could come from no other than a true penitential Frame and Disposition, which he must be likewise in, at that time whilst he was speaking of it. For it is one of the most raised Evangelical Affections an holy Heart can exercise, as towards Sin, that the Apostle's Pen could reach to express this by, ἀποσυρσίνες τὸ πονηρὸν, *Rom. 12. 9.* which Words import, *abhorring evil as Hell*, from σὺξ, and *more than Hell*, says Solomon.

## III. The next Words,

*Whose Heart is Snares and Nets,  
Whose Hands are Bands.*

Both which do make up but one continued Sentence with the former Words, and therefore are still necessarily to be understood that he speaks of what himself had found that Sex, the *Women*, to have been unto him. — *I find the Woman more bitter than Death, whose Heart is Nets, &c.* And therein shews wherein the Bitterness he had found lay, namely, from the Snares and Nets wherewith they had seduced him unto Sins: And though he seems to speak of the Wickedness that was in their Hearts, in saying, [*whose Heart is, &c.*] yet not singly or simply, as it was immanent in them, or had been acted within themselves; but mainly, to signify how operative and potent they had been upon his Heart; which those Metaphors do principally import. These Nets, tho woven by their Hearts, yet were to catch his Heart, which when framed once, they used as Dragg to draw him unto such Sins as otherwise were against his Heart ever to have committed.

Moreover, By these Nets and Snares that ensnared himself, he doth not simply mean the Inordinacy of his amorous Affections towards them, or the sinful Pleasures which had immediately flowed from those Affections and Enjoyments, (which yet the Story first notes as the rise of that which now follows to be mentioned, in prefacing to that Story, *that Solomon clave to these in Love, 1 Kings 11. 2.*) but chiefly his Heart here was upon those consequential Sins, which they, working upon that Love, drew him into. And that is it which the following Part of the Story wholly insists on, as the dreadful Effects of those his Loves. For it immediately follows in ver. 3, 4. *His Wives turned away his Heart* (namely, through that Love;) *for Solomon went after Ashteroth, the Goddess of the Sidonians, and after Milcom the Abomination of the Ammonites, ver. 5.* Not that he was an Idolater himself, for in ver. 6. it is as by Diminution thereof said, *That he went [not fully] after the Lord;* implying himself forsook not the Worship of the true God. But ver. 7, 8. the matter of Fact charged on him is, *Then did Solomon build a Place for Chemosh the Abomination of Moab, [in the Hill that is before Jerusalem]; and for Moloch the Abomination of Ammon; and likewise did he for all his strange Wives, which burnt Incense, and sacrificed to their Gods, even of all the Nations round about, ver. 2.* (Note, [*For them*] not for himself.) And unto this with their Nets they drew him, and with their Dragg pulled him out of the element his Heart was in, which was his Life, the *Commandments of God, ver. 10.* The Iniquity of which, and the Aggravations of it, no Tears of Repentance could enough lament. That one Circumstance (besides what God himself doth aggravate his Sin by, ver. 9, 10, 11. which I leave to the Reader to peruse) I only mention, that he had built those Idol-Temples upon an Hill before Jerusalem; so ver. 7. as thereby even out-facing God himself, such was the spiteful Ambition of the Devil. [*Of God*] who sat between the Cherubims in the Temple,

Temple, built on the opposite Hill *Sion*. Inſomuch that God could not look out of his Holy Place, (as the Phraſe in the Pſalms is) but his Proſpect juſt before it muſt be theſe profane Temples and their Idols, *Ezek. 43. 8. Poſt by Poſt exalted Chriſt and Belial*. This Fact came very far up to the open Breach of the very Letter of the firſt Commandment, *Thou ſhalt have none other God before my Face*, (ſo in the Hebrew) yea, and *againſt my Face*, as the Original Words will alſo bear.

Moreover, how many Perſons by his Kingly Authority were ſet a-work to build thoſe Temples for thoſe ſeveral Gods of his ſeveral Wives? and ſo thereby he became guilty of ſo many Sins to himſelf, as there were Perſons employed by him, or Actions of thoſe Perſons about it, or Aſſiſtants in the Work; as alſo in carving thoſe Images, adorning thoſe Temples or High-places: Alſo at what an exceſſive Coſt and Expence he muſt be ſuppoſed to have been at, not only to maintain ſo great a *Seraglio* of ſeven hundred Princeſſes, and three hundred Concubines, and their Retinue, *1 Kings 11. 3.* but further, to build ſtately Temples, High-places, make Proviſion for Sacrifices, Idol-Feaſts; and then afford a liberal Allowance to ſo many ſeveral Idolatrous Priests and Devotaries for their ſeveral Worſhips; and all aggravated by this, that he thereby increaſed the Taxes of the People, who, the Story notes, had been ſufficiently already burthened for the finiſhing the Temple, and his own Houſes and Proviſions, *1 Kings 4. 7.* but *the Toke grew more grievous* by theſe new Occaſions, *1 Kings 12. 4.*

O what is Man! that ever he, that built the Temple of God by God's ſpecial Deſignment of him thereto, above all Men elſe, yea, and rather than of his Father *David*, and who uttered and penned that firſt moſt excellling Prayer at the Conſecration of it, *1 Kings 8.* that that ſame Man ſhould be ſo bewitched as to build Temples to Devils, and that in ſuch a Place! But it was theſe Nets and Snares drew him to all this.

It hath been wondred at by ſome Interpreters, why *Solomon* in the Rehearaſal of all other Vanities, as Muſick, pleaſant Orchards, Gardens, Wine, and other the Delights of the Sons of Men, in the firſt and ſecond Chapters, ſhould leave out the mention of theſe his Women there. But the Reaſon may appear, that he reſerved his Repentance for theſe Sins that followed the inordinate Love of them, unto this as a more peculiar proper Place for it; thereby to make it the more ſingular and notorious to that Place, when he ſhould more ſetly come to mention the Account of Wickedneſs and Sin, and to expreſs the Work of Humiliation upon himſelf for it. Which he accordingly ſets out not only as *Vanity of Vanities*, &c. above all his Vanities; (theſe were terms too low to his Senſe to utter this by) but loads his Sins herein with the worſt of Words he could, *Folly, Madneſs, Wickedneſs*;—As alſo that their Temptations had been that unto his very Soul, what Nets are to Fiſhes and Fowls, in which they are caught to their Ruine: (*She hunts for the precious Life*, *Prov. 6. 26.*) or elſe what Snares or Toils are unto *wild Beaſts made to be taken and deſtroyed*. Alſo he compares them to Bonds and Chains, in which either enſlaved Captives, or Perſons condemned to Death, are kept and reſerved unto Execution: Instruments of Death *all*, and of Death unto the Soul. O it is bitter! (ſays he here) *and reacheth to the Heart*, (as the Prophet adds) *more bitter than Death*; and he means not the firſt Death only, as I ſhewed, but Hell it ſelf. So that what the Apoſtle ſpeaks of Covetouſneſs, that it is not only a great Evil in it ſelf, but alſo *the Root of all Evil* to ſome Men, drawing on with it a World of other Sins, as Conſequents thereof: ſuch was this one Sin, the Love of his Wives, unto *Solomon*; which beſides and beyond what Inordinacy was ſingly and alone in that way of Sinning in and by it ſelf, it proved a *Root of Evil*, of many other Evils to him, *a Mother of great Abominations*; he fell into Temptation and a Snare, &c. but I ſhall have occaſion again to parallel that Place and this.

IV. Thoſe other two Paſſages in the Cloſe of the Verſe; *Whoſo pleaſeth God* (or who is good in the Sight and Face of God) *ſhall eſcape from her*: But *the Sinner ſhall be taken by her*.

Theſe

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These may seem in the manner of his uttering them, to be far remote from containing any penitential Strain in them; and to be but merely two doctrinal Aphorisms and Monitories given to others of the Sons of Men, as touching these Sins.

And yet, so taken, they express to this Effect, That a Man's being given to such low, vile, and foolish Lustings and Affections of this kind, is a more special Token of God's severe Anger and Displeasure against that Man, and a Punishment from God of other preceding Sins and Loosness of Spirit

Et hoc quidem permitti à Deo in pœnam aliorum peccatorum; *Pineda in verbis, num. 1. & num. 4. See the R.R. English Annotator.*

Meritis peccatoris tribuitur capi, &c. *Cajetan in loc.*

Peccator (i. e.) qui alius peccatis assuetus est. *Pineda in verbis, num. 4.*

in another kind; and a severer Punishment by far than any outward Judgments in Estate, Body, &c. This I understand to be the Spirit and Mind of those Words, [*The Sinner*] shall be taken by her. Where, by Sinner, I understand one that is and hath been by way of Eminency such; one that is guilty in other kinds of Sinning to some special Degree, by giving way to other Lusts, and not strictly or only to be limited to any mere unregenerate Man; and his Purpose is to shew, that there is usually a great Displeasure towards any Man from God, by reason of former Sins, that is intangled in such Lustings as these; and this likewise so far as he is intangled in them. And those opposite Words, [*Whoso pleaseth God, shall escape*] (that is, altogether escape, or at least so far as to be kept from those Inordinacies in this kind) do confirm this Interpretation, signifying, that it is both a singular special Token of God's Grace, Favour and Acceptation of such a Man; as also that it is a special Fruit and Reward of former strict and exact Walking: \* the Words well bearing each of these Interpretations, of the first of which we shall have use afterwards. And though Solomon's Case here was not utterly that which himself elsewhere speaks of, *Prov. 22. 14. A strange Woman* (saith he) *is a deep Ditch; and he that is abhorred of the Lord, shall fall therein.* This, I say, was not utterly Solomon's Case, for though they were outlandish Women, yet they had been taken into his Bosom as Wives; (inasmuch as some apply these two Sentences of Solomon here; the 1st, unto the Blessing to have good Wives, and to escape bad; and the 2d, unto the Curse of having evil Wives) who though according to the Strictness of the Law were to have been put away, as all strange Wives were, *Ezra 10. 3, 19.* But yet it would seem that there was a common Apprehension and Pretension among the Jews for the keeping of them, if they were Wives already, as appears by that very Instance in *Ezra*: Nor yet had Solomon's Person become such an Abomination to the Lord, as himself in the *Proverbs* speaks of, God's Love and Grace reviving again towards him; as we shall see here also to be insinuated by and by. Yet however a grievous Punishment and Displeasure from God there was in it, to have left him thus foully to transgress in marrying them, and to cleave so in love unto them. And thus much as to the Effect of these two Passages, considered barely as they are Doctrinal Monitories.

\* Some Interpreters do carry those Words to the special Grace and Favour of God: Others, to a Man's having pleased God greatly by holy Walking, or that is become greatly beloved: both Charus Deo, and quem Deus bonum judicat. Mercer.

Quod unus capiatur, hoc quidem permitti à Deo in pœnam aliorum peccatorum; quod unus effugiat, illud tribui tanquam præmium aliorum bonorum operum & vitæ sanctioris. *Pineda.*

Quem Deus probat, & quo ille delectatur. *Carthwrightus in loc.*

But withal it must be acknowledged, that these two Sayings do to a great Degree set out what had been and was his own individual Case, and indeed are an Abstract of it. For to be sure, he had not altogether escaped, but was taken by her, (as hath been shewed) so as if we understand them as Doctrinal Admonitions, (as they are) yet thus much further must be granted, that they coming so home to himself, he could not have taken the matter hereof so much as into his Thoughts, much less so deliberately into his Pen; but (if not hardned) he must be affected with a deep Sense of his own Condition, as a grievous Sinner, in the uttering of them, as well as in the former Words we have seen he was. It was a serious and solemn Repentance therefore, which did thrust these forth here, as well as it had done the former.

And that a true Penitent should express and lament his own Unhappiness, and also accuse, condemn and lament himself, under a comparative View and Consideration, made and taken of God's Dealings towards others, (whether of such as have been kept innocent, or otherwise guilty of the same Enormities) and so there-under to bewail himself the more, cannot be thought strange or uncouth unto any one that knoweth what the Exercises of serious Repentance

tance are; nay, it is most proper to the Nature thereof. My meaning is, that for such a Soul to bewail himself in such a way as this: "There are others, that having walked closely and circumspectly with God, whom God hath and will keep from such or such Miscarriages, which I have run into: And O, how happy are such! For he that pleaseth God, and is good in his Sight, shall escape them. But alas! I have not been such nor so good in his Sight, as to have had this Favour from him; but out of his just Displeasure taken at other Sins; I, wretched I, have been left by him to these, as a Punishment of those former Sins: *The Sinner is and shall be taken.* And even such an one lamenteth the more for this, that God should have been so justly displeas'd at him, as in such a manner to punish him, and that he should give occasion to it more than others had done.

It is certain, that the Church (or *Jeremiah*, or both) *Lam. 3.* in her Repentings there recorded, doth in some like sort or strain mournfully warble forth her own Condition: She had begun (as here) *ver. 1.* to speak in her own Person, [*I*] and so carries it on all along, as therein Grammatically speaking of her self unto *ver. 29.* but then she turns the manner of her Speech, and falls to utter the rest in the Third Person, [*He*] setting down by way of Doctrinal Maxims, what is the wont and guise of true penitent Souls, as what others in her Case use to do, *He sits alone, and puts his Mouth in the Dust, &c.* and yet still she means her self in all these, and vents her own Condition under these, as well as in the former she had done. And thus doth *Solomon* here.

And he that considers what was even now said, how near all this came to *Solomon's* Heart, whilst he was writing this, may well grant that he here still continues to speak but his own Experience, and but what he had full dearly learned, and upon repenting had laid to Heart, and that indeed he but wraps up and forms his own particular Reflections of God's Dealings with him, and of his towards God, into these two wholesom Pills, for others to take, from his *probatum est*: So as I may say of it, *Repentance wrought this Experience*, (or experimental Review or Recognition) and Experience brought forth these Axioms, and all as now grown out of his own Heart, and he venting his Heart thereby.

But then let this further be added for Confirmation of this, that his [*I find*] in the preceding Sentence (which leads on and gives Aim to these Words) doth evidently send down unto these following Sayings a continued (though implied) Application to himself; so as we may as well set a new [*I find*] before these Words also, (though but as understood) as well as himself had done to the former; and then to be in effect as if he had said; *And I find also, that he that pleaseth God, and is good in his Sight, escapes her; but I have not been so good nor so happy.*

In fine, upon all these Accounts methinks the Pulse of *Solomon's* Heart (for there runs a secret Artery under the Veins of these Words) doth beat with a double Motion therein.

The first of a deep Bewailment, as to this Effect; *Alas! that ever I, who at my very Birth was declared and owned by God to be his Beloved, and unto whom God had, when I was as yet young and tender, appeared twice, thereby to allure my Heart unto him; at which times also God commanded and forewarned me concerning this very thing, that I should not go after other Gods, thereby in a special manner admonishing me above all things, to look to and beware of that, and of all whatever that should any way lead to or be occasion of it; of which God also as expressly forewarn'd would be the certain Event of marrying outlandish Wives: They surely will turn away thy Heart after other Gods. And yet that I, wretched I, in the future Progress of my Life should first prove so vain a Sinner, as (finding I had all the Freedoms and Pleasures of a King in my Power and within my Reach, without controul to enjoy) thereupon to give up my Heart to a loose and inordinate Use of all sorts of the Delights of the Sons of Men, lawful, to the utmost Excess therein; and so should thereby, through Lusts, running out unto and intermixing with all these, so far provoke God, as in the End further to leave me to worse and these more wild extravagant exoticick Affections, unto outlandish Wives out of all the Nations,*

2 Sam. 12. 25.

1 Kings 11. 9.

ver. 10.

Deut. 7. 3, 4.

This be descried in the first and second Chapters.



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tions, &c. And that I thus proceeding on through God's Displeasure from Evil to worse, should be so infettered and insnared in their Toils, as to be drawn by them, to set up other Gods, and the idolatrous Worship of them, and build Temples to them, &c. And O the Displeasure of God against me in this way shewn! that he should be so provoked as to give up my Soul from one Sin to another, until it came to these! This wounds my Soul; especially the more when withal I compare mine own Wretchedness herein with others of the Sons of Israel, that have continued good in the Eyes of the Lord, and pleased him by a strict and holy Walking, who have been and shall be kept from (yea, altogether escape) such gross Sinnings as these, out of a special Favour and Respect, which God hath had unto them. O, but I, wretched I, have not been thus good, nor had the Grace in my own Heart, nor Mercy from God, but have been caught and taken, like one of the light Fools and Sinners in Israel. And thus sighs and waileth he.

Yet withal there is a second secret Motion and Out-breathing a contrary way, (as of Man's Heart and Pulse there is) namely, a magnifying or celebrating with Joy the rich and free Goodness of God towards himself, which I take to be the Spirit that runs in the Vein of these Words, *He that is good in the Sight or Face of God, shall escape her.* I find many Interpreters to give the Scope of that

Bonus in facie Elohim.  
Divinæ gratiæ tribuitur, &c.  
Cajetan in locum.

Qui est charus Deo. *Mercer.*  
Ex beneplacito gratuito. *Hugo.* Praesupponitur  
bonitas, gratia, complacencia,  
& beneplacitum divinum.  
*Ferdinandus.*

Potius qui fuerit Deo gratus  
hoc habebit ex divina gratia  
quod evadat. *Pineda.*

Phrase, *Good in his Sight*, to denote not scantily one that is good or vertuous in that Particular of Chastity or Good at large: but such an one whom God loves, favours, and who is the Object of God's free and soveraign Grace, out of which Grace alone, God is moved within himself to deliver such an one, though formerly he had been addicted unto that kind of Sinning from such Intanglements and Snares. The End why I alledg this Interpretation is, That *Solomon* hereby doth set forth his own Case in this, as well as his sinful Case in the foregoing; and so that *Solomon* should have an Eye to God's gracious Dealings with himself: whilst he uttered this,

[*He that is good in the Face or Favour of God*] tacitly signifying, that now at last, that Love and Grace, which at first had taken hold of him, as the *Jedidiah*, the Beloved of the Lord, had now revived and flourished again towards him; had broke forth and manifested it self in an eminent Degree of Favour upon him, in giving him a serious, sound and effectual Repentance; in the Power and Efficacy of which he was enabled utterly or clean to escape (as the Apostle's Word is, *2 Pet. 2.*) from out of these Fetters; and thereupon with Joy, like an enthralled Prisoner newly delivered, points to his Givens and Chains, in the Words foregoing, as if he had said, Now there my Fetters lie, and here am I escaped through the infinite Goodness of God. Thus much that Conviction and Sense of his own Sins, and the Dealings of God with him, are intended by him in *ver. 26.*

C H A P. II.

*That the infinite Number of his Sins is here the Issue or Product of his seeking to find out the Account (which was the Fourth Head propounded.) Some Difficulties previously solved, for the clearing that this is the Scope. The Elegancy of his expressing that this Account was Numberless, by saying, Behold [this I find, &c. but I find not.]*

**T**He Exposition of the foregoing Verses hitherto, hath been but preparatory to this the Subject in Hand, which is specially contained in these Words.

Wherein he sets down a second and further Conviction (of which in the Division I spake) which extends and comprehends the Sins of his whole Life. And this is that which is the Grand Account, and so stiled by him [*the Account*] and ushered in with the greatest Solemnity. [*Behold, this have I found, says the Preacher.*]

In the former *ver. 26.* he insisted more especially upon the Heinousness of Guilt, (which he found most *bitter*) in one particular way of sinning: But in this he proceeds on to the general account of the total; and, as a convicted Person, acknowledgeth a Judgment of the whole Debt, which he confesseth to be *infinite, and past finding out.*

That which we have gained by so enlarged an Exposition of the former Verse, hath been this, that they were his own Sins which he aimed to give the account of in all these Verses: And that he speaks thereof as a Penitent. Which we shall carry along with us as his main Scope into these *27th* and *28th* Verses, which now follows as a New Text to be expounded. And yet further that they concern his own Sins and the Sins of his whole Life, as a Penitent, will more abundantly appear in the opening of them in the next succeeding Chapter, as also in the Fourth.

That which is my Task in this Chapter, is to conflict with, and break through some Difficulties, in the outward Shell of these Words, which the inward Pith or Sense given, as the Kernel, is inclosed in. And unto any ordinary Readers first View and Essay, the outward Expressions, and manner thereof, have a sensible Hardness and Cruelty in them.

The Difficulties are such as these, what the *This have I found* points at, and refers to? and whether that it centers and determines in *I find not.* And that there the full Period is set to the whole Sentence, and ends. Also the Circumlocution, or his fetching a compass about to express himself, *counting one by one to find, &c.* and that he should close with so strange a Riddle, *But I find not,* when yet he had said, *This I found.* These, and the Phraseology and the Contrivance of his Speech about them, I must first overcome and settle.

I choose to manage the Assailing of these, as also the whole Exposition that follows, by way of Queries and then Answers thereto (which I call Assertions) orderly succeeding each the other; and so placed and disposed as the Answer to the First Query begets a Second Query: And then the Answer unto that, occasioneth a Third Query, and so on; till they have brought forth the full meaning of the whole, and every thing therein. And this Course I shall hold both in this and the following Chapters.

Our First and Fundamental Query must be concerning the [*This;*] a small Word, *This have I found,* that meets us at the First. *What that should refer unto?*

Book XI.

The Reason of this Query is: Because it is plain that of the *Account* it self, he says, *He found it not.*

The [*This*] then is not the *Account* it self, and yet must be some great matter concerning that *Account*: for 'tis prefaced with a *Behold, This have I found.*

Answer, The Dutch Annotators have bluntly given this brief Resolve of it. *I find nothing else but this, that as yet I find nothing.* So making the [*This have I found,*] absolutely to determine and center in, [*I find not.*] And so his meaning to be this, That whereas he declared, that he had applied himself to *seek the Account*, ver. 25. He now makes this Return of that his Grand Inquest, as the Verdict of the Jury of his Pains and Study impanell'd and laid out thereon, to be a *Non Inventus*, a Bill not found, as Jurors use to speak. Thus making [*But I find*] to be the very Object, or *Terminus*, and the very *This*, which he says he *found*; and with that the whole Sentence to end.

But I had this Demur at their paraphrasing the Sense thus, that the Language would not bear it without an Harshness. For if indeed he had said, *This I have found, That I find not*: The Language had been smooth and even, as for such a meaning. But this, *But*, coming in between, seems to make an Exception against the bringing of these two Sayings together, as to that Sense. For to say, *I have found, But I find not*; and to intend and mean, *I find, That I find not*, is incongruous, and hobling in the way of speaking.

But then that which now follows plain'd or smooth'd the *But*, or Rubb, in the way again unto the Sense given. That is true, if these two Sayings mentioned had immediately followed one the other, there would have been that seeming Harshness mentioned: But we see there are many intermediate Words do come between them, both after the first, *This have I found*, which begins the whole Sentence; and afore, *But I find not*, which ends it. Those intermediate Words are these, *counting one by one, to find out the Account, which yet my Soul seeketh*; and then follows, *But I find not*: (the Sense of those Words being this, I have used my utmost diligence to find it, and do still seek after it.) Now then, after all this, to close all with *But I find not*, is most congruous: For by this the Interposition of *But*, is occasioned by, and relateth to those endeavours used, as not arriving at what he aimed to find. And likewise serves to encrease the Wonder of his *Behold, &c.* and yet withal still yokes well enough these two Sayings, the first and the last, together: I say, take them, and all this between, together (and take in all we must, for they all concur to make the Sentence compleat) and then the Language is round enough, and all runs in a fair and direct Channel into this our Interpretation given; *Behold This* (upon tryal) *I have found*; namely *This*, that I have set my self by *counting to find out the Account, But, notwithstanding, I find it not.*

But besides, there are many Versions render it, [*And I find not*] which Translation is yet more yeilding and plyant to this our Sense.

And thus we may see, *This I have found*, though placed at the Beginning remotely from the Close, yet gently to rowl down through all those intermediate winding Passages, and taking them along with it self, to fix it self at last in *I find not*, as its *Terminus*, and there rests. And so the whole of all, ultimately terminating in [*I find not*] is, *that very This* which *Solomon* intendeth here, and says he *found*.

And thus this Clause, in the Sense now given, doth absolutely stand entire, and clear a-part, from both the foregoing and the following Words, as those which do make up a whole compleat Sentence within themselves, that we need not take in the next succeeding Words, *One Man have I found, &c.* (as some would) to perfect them into an entire Sentence. And we shall find (when it comes to be opened) even that succeeding Sentence, *one Man among a thousand have I found, &c.* to stand out likewise, in the Sense thereof, from this here, and to subsist on its own Feet, as being another distinct Maxim of, and within it self.

And in the mean while, till we come to the opening thereof, there is this in the General, that may afore-hand serve as sufficient Evidence, That these (my Text) make one Period, or full Sentence, and those succeeding Words another; even

even the Order and Conduct which *Solomon* observeth throughout the whole Paragraph, which is this, That whereas in the first place he had shewn, he had set his Heart to search and seek the Account, *ver. 25.* then in the rest that follows to the end of the Chapter, he gives forth four Maxims as the several Issues and Products he had experimented of that his Search. And to the end that his Reader might be able to discern them in their distinction one from another, he takes up this form of Speech, *I find*, or, *I have found*, which he hath four times up, prefixing or affixing it anew to every one of those special Maxims. Thus he begins his first particular return of account, *I find, more bitter than Death the Woman*, &c. that's the first: and then begins this new and second one with, *This have I found*, *ver. 27.* which endeth with a *But I find not*; with which he perfecteth the second. He then in like equipage of Speech gives out a third in the end of *ver. 28.* *One Man have I found, but one Woman I have not found.* Then a fourth, which is the conclusion of the whole *29th* Verse, *This only have I found*, &c. that is, this only to my full Satisfaction, *That God made Man upright, but they*, &c. So as a [*this have I found*] still parts every Period; as a mark of Division. And by repeating it thus four several times, *I find*, or, *I have found*, he severs the materials of each of these Sentences one from another, as we use to do by so many principal Posts or Studs, so many Divisions or Sets in a Row or Rail. And therefore we may conclude that these two Sentences before us in *ver. 27, 28.* the one my Text, the other, *One Man have I found*, &c. having two new [*I founds*] set them, that therefore they speak of differing Matters, as well as those other two Clauses in *ver. 26, 29.* are generally acknowledged to do, these having the like posts or marks of Separation set between them that those other two have.

The attentive observation of these things, though but Generals, concerning this Passage (my Text) now at the entrance, is a matter of great moment unto the true and right understanding of this Text, and so of the rest of the whole Paragraph. And look what Scope or Aspect Interpreters do put upon the [*This*] *have I found*, and what *that* should refer to; *that* accordingly is made by them the Hinge upon which their particular Interpretations of all the rest that follows do turn, this way or that in their Variety. And accordingly, that the [*this*] should refer and centre in [*I find that I cannot find it*], (which is the Scope of it by me proposed) is in like manner the very Hinge of that Interpretation which I am now pursuing.

A second Query is, what should be *Solomon's* intent and plainer meaning to express himself thus in so strange a Riddle, *Behold, I find I find not.*

The Answer in plainer words is, to shew that he found the matter of this Account to be infinite and past finding out. And indeed the best Commentators, though they carry the [*this*] either to the Wickedness of Women, *ver. 26.* or both Men and Women, in the succeeding Words, which I do not; yet they fall, in common, in with this general Paraphrase or Sense I now give, that *Solomon's* meaning was to express, *That he found it was infinite.* And indeed the Phrase it self, *I find not*, (especially as it is here conerenc'd) doth by comparing other Scriptures import no less; holding some lesser Analogy in its drift and sense with that expression of the Apostle (as 'tis translated) concerning the Ways of God, *How unsearchable*, &c. *and his Ways past finding out*, *Rom. 11. 33.* In like manner here, *Solomon* of his sinful Ways, (though bearing a far less degree of proportion for Infiniteness) that they are *past finding out.* Or it corresponds with another like Phrase used by the same Apostle, *passing Knowledge.* Yea, and if we view these Words in their Coherence, you may discern that *Solomon* comes near in Terms to both, and all of these of the Apostle: for in saying, *I applied my Heart*, 1. to *search*, and also sought; 2. to *know*; and 3. to *find this Account*, (all which you have *in terminis*, compare but *ver. 25* and *27* together) and then for him to conclude, *But I find it not*, is all one as to say 'That upon search into it, I found it to be, 1. *Unsearchable*; and 2. *Passing my Knowledge*; and 3. *Past finding out*; and so to be an Account infinitely beyond all Account I can give of it.

And supposing (by what hath been said out of *ver. 26.* and shall be further proved

proved in the next Chapter) that it is the Account of his own Sins he speaks this of, then it is the same thing in effect which *David* his Father had uttered afore him, (tho in other words) *Who can understand his Errors? Or Jeremy* after him, *the Heart, &c. who can know it?* And in substance and sense, the very same which *David* useth of God's infinite Thoughts of Love and Mercy in pardoning such an infinite Multitude of Sins; *Many are thy Thoughts, O God, to us-ward, they cannot be reckoned up in order to thee; if I would declare and speak of them, they are more than can be numbred.* 'Tis the effect of what *Solomon* intends here of his Sins, as shall be further shewn.

II. This Infinity, or *surpassing* his *finding out*, he further amplifies and exaggerates by setting out, 1. His Pains and Diligence used to find it, *I applied my Heart to search, to know, to seek out*: three Words so multiplied and put together, import utmost Diligence, this in *ver. 25.* 2. Exactness in calling the Accounts of it, *Counting one by one to find the Account*; so in *ver. 27.* (even as Arithmeticians do to bring their Accounts to a ballance.) 3. The Continuation of his Labours therein, *Which my Soul YET seeks*, that is, continues to do it. 4. By the Vehemency his Soul had in the prosecution, *Which my very Soul seeks*: And notwithstanding all this, *I find not.* All these Streams empty themselves into, and settle in this Gulph, *I find not*, neither Bank nor Bottom.

Unto which may be added the Abilities of Wisdom and Understanding that *Solomon* was endowed withal; so as one should think he had Counters enough, wherewith He (if ever any) might have been able to have numbred them, having an *Understanding as large as the Sands upon the Sea-shore.* But his Sins infinitely exceeded the Sands in number, (of which after) and passed both his, and all humane Understanding, and so his Skill fell short: he found, as *Asaph* says, *it was too hard for him.*

And therefore his Arithmetick failing him, he betakes himself to his Rhetorick: For what could be greater and higher, than for the most renowned wise Man that ever was, or will be in the World, and now anew made wiser by the Light of a serious and thorow Repentance, properly directing and disposing him to the knowledg of Sin, to make first so loud a Proclamation, *Behold, this I have found.* And then exaggerating the Matter, (as hath been opened) by his Pains in searching to find, &c. and all to shew that he valued the attainment of this above all other pieces of Wisdom; and all this to raise up and heighten the Expectation of all who should read this, what it would be he should bring forth as the issue and product of this his *search* and *finding.* And then to come off with this, *But I find not*; what shall I compare or liken it unto, but the Apostle's so solemn Story of his rapture into the *third Heavens?* And then all the News he brings from thence, should be, that it was unutterable; and that he could tell nothing of it, was all he had to tell. This Contrivance and Circumlocution, and fetching the Matter about, which *Solomon* useth, was such, as no Rhetorick or Invention can mend, whereby to set out the surpassing Infiniteness of this Account. This as to the mind and unriddling of this Riddle, *I find I find not*, in the general intent of it.

I now close this Chapter, with adding this great Observation out of all hitherto, *That Solomon judged this to be a Point of greatest moment and concernment for all Men to know.* In that of all Lessons else which from experimental Repentance he had learned, he chuseth to leave behind him but this alone, or at least above all other, *That upon his most exquisite search, he found his actual Sins were infinite*; and to proclaim this with a *Behold*, and the greatest Solemnity, calling upon all Men deeply to consider it: which Point I shall enlarge upon afterwards.

C H A P. III.

*A larger Confirmation of this Interpretation given, and a fuller Exposition of the Words, by shewing that the Matter of this Account was of his own personal Wickedness, as a Penitent; and not only that one particular Sin, but of his whole Life past and present.*

**W**HAT hath been hitherto spoken concerning the Way and Manner of his Speech used, and but in Generals, must needs beget further Desires more certainly and particularly to be assured this to have been his Scope, and accordingly provoke to make a more narrow and thorow Inquiry,

What the subject Matter or *Thing* this Account concerns, should be? And the Answer thereto is, That the Matter of this Account, whereof he pronounceth this, *I find I find not*, was,

- I. An Account of Wickedness.
- II. Of his own personal Follies and Wickedness; which,
- III. As a Penitent he search'd into, by Self-Examination, &c. and with Repentance for them.
- IV. The Wickedness, not of that one particular way of sinning only, but of his whole Life past and present.
- V. That it was the innumerable Multitude rising up afore him in his search to such an Infinity that caused him to say, *Behold, this I have found I find it not.*

These Particulars I shall endeavour to demonstrate, either out of these Words themselves, or their coherence and aspect to the Words foregoing or following after. *And this by Parts.* The four first in this Chapter, and the fifth in the next.

And this Resolve comprehending many Particulars, whereof some will occasion new Queries to be drawn forth, I shall therefore prosecute them in the way of *Query* and *Answer*, (whereof the one will beget the succeeding) as I have begun, till they have all of them brought forth.

I. To be sure it was the Account of Wickedness, some or other, either of himself or others. For after he had in *ver. 25.* (as his Introduction) related how he was turned about, and had applied his Heart *to know, search and seek out the Account of Wickedness*, &c. he here the second time repeats and mentions this Account, and how *de facto*, and according to that Resolution, he had pursued the seeking of it. And this also, although it be but a general Observation, yet conduceth greatly to fix the Interpretation, and to bring it to an Head; and strikes off many other wide and wild Interpretations that are given of this Clause, which otherwise I should not have indigitated.

II. They were his own personal Follies, sought out by him he intends this of.

A late judicious Commentator observing how the word translated *ver. 25.* [*the reason*] of things, did signify *the Account*, (as was by me observed) and to be also the very same word that is translated *the Account* here in *ver. 27.* and that addition [*of Things*] not to be there in the Original: and withal, that *Solomon* in these words prosecutes the same Account that he had spoken of in *ver. 25.* he thereupon paraphraseth the Words of *ver. 25.* thus, "*Solomon* applied his Heart, or turned it about to seek Wisdom, in taking account of *himself*, and  
"seeking

Book XI. “ seeking to know *the Wickedness of his own Folly, and the Foolishness of his own Madness.* And so these Words (says he) in *ver. 25. The Reason of things,* is better rendered, *The Account of my self and Ways.* And according to this Premise, he interprets these Words in my Text, *ver. 27, 28. Of his own Wickedness and Folly:* Thus he. And it is certain, that if Solomon's own Sinfulness be aimed at in that Speech, *ver. 25.* then in this also. For 'tis evident it is one and the same Account in both, (which I shall urge by and by) which is confirmed by this, that *ver. 26.* (which comes between this Speech and it, in *ver. 25.* and so his main Scope transmits from *ver. 25,* unto this *ver. 27.*) treats (as I have shewed) of *the Follies of himself,* which he there bewaileth as a Penitent: And the Inference from thence will have a redoubled Strength for this, that therefore much more he goes on in these Words to speak of his own personal Follies, he had sought the Account of, but found it was infinite and past his Skill.—I here add no more, because the whole of what follows in the very next succeeding third Section, does fully and directly serve to prove this Head also.

III. In a way of Repentance and daily Self-Examination and Search into them. Which appears by two Characters.

1. That he sets to his penitential Mark or Token when he comes to these Words, and so upon the matter thereof, as being of a penitential Nature, *Behold, this have I found,* says the Soul that is by sound Repentance gathered or returned to the Congregation of the Saints; and says it, to testify his true Repentance. This to be the comprehensive Meaning of those Words, rendered, *Thus saith the Preacher,* I take so much for granted amongst Protestants, as I will not detain the Reader in a large Proof of it. The Word *Cobeleth* is a Participle of the Feminine Gender, and therefore Interpreters use to supply it with *Nephefb,* which is of the Feminine Gender also, and then it is all one as to say, *a Soul gathered,* as implied thereby. And whereas in those other Places of this Book, where this Title comes in, it is joined with a Masculine Verb, here alone the Verb *Amorah* [*Saith*] is in like manner Feminine, and so further serves to import his *Soul* to be intended, which is yet further confirmed by what doth immediately follow, *ver. 28. which my Soul seeks:* All which declare, that in this new Stile and Title *Solomon* intended his *Soul* as the Subject, as withal to shew how and with what a Vehemency his very *Soul* was in this matter engaged. And then again, the Word *Cobeleth* signifying a being gathered to the Congregation or the Church: It is inferred that therefore his Repentance was withal as significantly connotated thereby: for by no other thing is a *Soul truly gathered to the Church* (or *added to the Church,* as the Apostle's Phrase is) than by true and sound Repentance: and it is the *Soul* that is the Subject of Repentance; and so still in Scripture it is attributed to it, as therefore here, when Repentance is spoken of. And it is as sure, that true *Soul-Repentance* is of and for a *Mans* own personal Sins; and therefore they must be intended. The Words of the fore-cited R. R. Annotators Paraphrase upon this Word, are these, “ *Solomon* here added this Clause (says he) to testify “ to the Church his Repentance, namely, *This have I found,* saith the Soul, “ which by sound Repentance is returned unto the Congregation of the Saints, “ which was before ensnared in the Nets and Bands of seducing Women. To that special Sin indeed he restrains it here, but I extend it to the Sins of his whole Life.

I call this *Solomon's* Penitential Mark or Token, (proper to him in this his Book of Repentance) only in Allusion as in Point of Speech, unto that great Apostle's Apostolical terming that one of his Mark, or Token, set by him to all his Epistles, *2 Theff. 3. 17.*

Now put but all these together; 1. An Account spoken of; 2. An Account of Folly and Wickedness. 3. *Which my Soul yet seeks to find,* 4. says the penitent Soul. And what Account else should this be supposed to be, other than the Account of his own Sins, and Follies of his own Soul?—And then by what other Ways and Means should it be, he did yet seek out that Account, other than by Self-Examination and a daily searching into, and so computing of it?

A second Character that he speaks all this in a way of daily Self-examination and Repentance, is that great Vehemency wherewith his Soul (as we find it here expressed by him) was carried out to find this Account, together with his suitable Diligence and Exactness, or Pains he professeth he had taken therein. And this will also as strongly serve to evince that they were his own Sins he intended in these Words. First, his Vehemency and Eagerness is thus expressed, *which yet my Soul seeketh*, that is, the very whole of my Soul, and the utmost Intention of it, continues after the hottest and most eager Pursuance of finding it; even to that very Day, which the Word [*yet*] *seeks*, argues. These shew that the matter of this Account he look'd upon as of greatest Moment, and the finding of it to be a Wisdom far transcending all other Wisdom, which he had given over. Yea, and (which yet heightneth this) that although he had found the very same Discouragement in the Pursuit of this, which he had found in the Study of all other Wisdom, which for that very reason he professeth to have in a manner quite given over, *ver. 23, 24.* because it was too *deep* for him, *ver. 25.* and given over to that End, to attend this new Account or Point of Wisdom. Yet still we see him, notwithstanding this Discouragement, prosecuting this unto that very Hour; yea, we find his Soul in a full Career after it, panting and almost out of Breath through Ardency and Heat of Pursuit, whilst he utters this. What must be or can be supposed to have made the Difference, but that he found this Point of Wisdom of infinitely greater Moment, even such as his very Soul and everlasting Salvation was concerned in; and so deeply concerned, as he could never lay the Study of this again down? For why? He must have laid Repenting down else: for by the Law of true Repentance (whereof the studying to find out one's Sinfulness is always a Concomitant, yea, Pre-requisite) he was daily engaged to this Duty, unto the End, to humble his Soul greatly before God, as great Sinners truly repenting use to do, and therefore daily to seek into this Account, and to do his best to cast up that still; and this although he still found he fell never so short of it, for that would but still serve to humble him the more. So as his [But I find not the perfect Account] did not, ought not, could not discharge his Soul from a [*yet of seeking to find it.*] Add unto this, (which still increaseth the Evidence on this Hand) 2. That great Diligence, Pains and Exactness, which he professeth to have continued in this, expressed in these Words, *counting one by one to find out the Account.* Which, whether it refers unto times spent therein, (as *Junius*) *semel atque iterum*, that is, once and again; or, one time after another, as we use to speak when we would express Sedulousness and Industry, we say, still to be at it, and upon a thing; or whether it refers to the things numbred or summed up; how that he had told them over *one by one*: However, either the one or other, they each import his great Diligence put forth in it. But the latter of these two speaketh further the most exquisite Exactness; and how that he had been as curious and exquisite in his Search, according to his Power and Skill, as any neat Accomptant (a Merchant suppose) useth to be, who to be sure to cast up a Sum punctually, he doth it *one by one*, and contents not himself with a confused Guess only. Even thus (*says Solomon*) have I indeavoured to do, by a daily View of my fore-past Actions, taken singly and apart: yea, and I take Actions in Pieces to find out their Sinfulness; I have considered the Principles of them, my Ends in them, the Motives, the Affections that influenced them, the Circumstances that did accompany them, and have narrowly examined and searched into all these, *one by one.* This is the second Character.

And unto these two, both *1st*, so exact, and *2dly*, so vehement, a Soul-pursuance. It could not simply or mainly be the Account of others Wickedness, (to which most would carry it) nor can it be supposed to be that, which should thus deeply have engaged, fired and fixed him; but that a deep Sense of his own Wickedness awakening him, should do it, and ought to do it: This, the Examples in the Word, the Nature of true Repentance, and the Experience of all renewed Souls after a Relapse (as his Case was) unto a fresh and deep Repentance, do abundantly confirm.



## Book XI.

Here another *Query* doth arise, That it being granted that he speaks this of his own Sins as a Penitent, yet whether not only of the Account of that one Species or kind of Sinning by Women, and the Consequents thereof; because he had alone insisted upon the mention thereof in *ver. 26.* this remains still a Question.

My *Return* unto this is, That both that Sort and the other, even all other Sins throughout the whole Course of his past, and also of his present daily Conversation, were the Object or Matter of this penitential Enquiry and Account here insisted on, which he upon his renewed Repentance had prosecuted with a continued Examination and Observation to that Day. To go over these by Parts.

I. As touching those particular Sins about Women, &c. two things.

1. It is certain that those are intended and included in a special and singular manner: For he instances therein, and therein only in the Verse afore, as having been the chiefest of his Sins, which useth always to be unto Souls thoroughly humbled, the grand Material of their Repentance, and upon which they are wont to spend the Strength of their sorrowful Thoughts and Tears, as being the *Imprimis* of their Account. We must necessarily therefore judg, that *Solomon* did bring down along with him from the foregoing Verse, the Account of this Sin, into this his main Account, *ver. 27.*

2. It is as certain, that that one Rivulet or Stream of Sinning had afforded so great a Spawn and Multitude of Sins, as did alone amount to such an Infinity as might deserve those great Words, by which he exaggerates his *not finding*, &c.—But then I would have it noticed withal, that if this had alone been intended, it still were a sufficient Foundation for my Design and Purpose, out of these Words: For if the transgressing of one Commandment doth produce and afford so large a Reckoning, what will the Breach of all the other, throughout the Course of a Man's Life amount unto, when every Commandment shall bring in their Bills (as at such Audits they use to do?) But though we pass and allow that to have been his great *Imprimis*, yet we may and must take into this Account, all the other (though perhaps lesser) *Items*, which being put together, do far exceed as to the Number of them.

II. As to that other part, That all the other Follies of his Life, past and present, were also the matter of his Search and Observation to find out the Account thereof, upon this his revived Repentance, &c. For this there are these competent Evidences.

1. The Aspect or Correspondency this Speech holds in the matter of it, with that of *ver. 25.* Had indeed these Words had Reference only to *ver. 26.* they might have been limited by and unto those his Sinnings with Women, and his meaning then to have been, That in his searching into that Parcel or Heap of Sins, he found that alone to be infinite. But it is apparent that these Words look higher, and hold a former and more elderly Pre-acquaintance and strict Connection of no less Immediateness with those foregoing, *viz. I applied my Heart to know, and search, and find out the Account of Wickedness, and Folly, and Madnes,* in *ver. 25.* which apparently speaks of Wickedness indefinitely, yea, univervally; one kind of Wickedness as well as another. Well, and suitably unto that Speech, doth he here speak this, *Behold, this I have found, counting one by one to find out the Account, which yet my Soul seeketh*, &c. It is evident 'tis the same Account he speaks of in both, for the Word in the Original is one and the same in both, (though there translated the *Reason*, here the *Account*.) When therefore in these Words he says, he sought to *find out the Account*; I ask, what Account? but that and the same, he says, he had took up a Resolution to search into, in *ver. 25.* And further, which strongly confirms this, he useth (in Effect) the same Words to express his Search after it in these Words, which he had done in *ver. 25.* There he expresseth his purposed Resolution by multiplying three Words, to *know, search, and seek*; implying all Diligence: And in this he sets down his Performance of that Resolution, in terms equivalent,

ent, as to the expressing his Diligence, *viz.* that he had *counted one by one to find out the Account*; and (adds) *which yet my Soul seeks*: and there is but this Difference between what is said about it in both Places: That in *ver. 25.* he speaks as of what his fixed Intention and Resolution at his first applying his Heart to that Study was: but here in these he speaks of his Performance after some Progress made; and withal what the issueless Issue or Event of that Performance was, *viz.* [*But I find not*:] yet still so as what was the object matter of that Account in the one, is one and the same in the other, even Folly and Wickedness, in both, of all sorts. The very Looks and mutual Aspects which both Verses cast one upon another, are so direct, full and broad, as none may or will deny it, that attentively eyes them both, specially in the Original Language.

If therefore it were the Search into his own Wickedness and Follies indefinitely and generally expressed, and not one particular way of sinning only, that had been the Object of that his Resolution there expressed at the first Entrance into this Discourse; and that it were also the same, of which here he relates the Prosecution: Then it is the whole of his Sinfulness indefinitely considered, and the Account thereof, and the Issue of that Account, which he here makes the Return of. And the Difference is but this, that in *ver. 25.* he shews, how he had first set himself to the Work, to *search out Wickedness, &c.* all sorts, one as well as another: but here he relates how he had *counted them one by one, &c.*

2. The Word [*Account*] it self, here used, when it is set single and alone, without any Addition of what it might be limited by, is still in Scripture put for the whole and general Account of a Man's Sinfulness, which *ὁνομαστικῶς* is stiled *the Account*, as being the grand or great Account of all Accounts; even as the Day of Judgment is stiled *that Day*. And so the Word *Account* is used here, *ver. 27.* it is said alone, [*the Account*] and no more; he adds not of such or such a thing; and is therefore intended of *all his Sins*. And likewise *ver. 25.* *to know the Account*, is explained by saying, *And to know the Wickedness of Folly*, as being all one: And that other Phrase, *one and one*, also favours this, which implies as a descending to Particulars, so his reaching after the Comprehension of an Universality, *all*, or the *whole*, as \* *Pineda* observes; or as we also say, *one and all*. And therefore it is not to be restrained to the Account of that one particular Sinning, though that only was particularly forementioned for all the rest.

\* Numerus ille binarius [*unum & alterum*] significat universalitatem comprehendentem omnia. *Pineda* in *verba, & in tit. 2. praefixo.*

3. This Assertion is further strengthened from their Coherence with the next succeeding Words, *One Man of a thousand have I found, but not a Woman amongst them all*: of which although the main and substantial Part of their Scope be to declare what the Wickedness of each Sex was in themselves, or as they stand in Comparison one with the other in that Respect, yet withal, as casting back to the *27th* Verse; this Shadow issuing from the Coherence with these foregoing Passages about his own Sins; as thereby shewing what Influence either Sex, in his Conversation with them, had upon him, as they had been Occasions, more or less, of sinning to him, which Sins were now become Matter of Account and Repentance to him: And perhaps a more close or sufficient Reason of his subjoining, so immediately, this succeeding Passage to the former, will hardly be found out: It was to shew, that as they were *corrupt* in themselves, so *Corrupters*, (as the Prophet speaks) *deceiving* as well as *deceived*, (as the Apostle) *enticing* as well as *enticed*, that is, *Corrupter of him* unto Sin: And so the Mind of that Coherence is to insinuate, how that upon the Review of his own Sins past, and Account thereof, he had by sad Experience *found* (as his Word is) the Generality of *Men* he had conversed with, to have been Temptations to him; scarce *one of a thousand* but had been so unto him; though comparatively the *Women*, to an Universality, had been much more. Which Scope from the Coherence is confirmed by this; That if his Intent and Purpose in uttering that latter Part, *Not one Woman amongst them all*, was to shew how they had been such Seducers and means of Sinning unto himself: (and this Interpreters do very generally acknowledg and observe to have been his Intent there-

Jer. 6. 18.  
2 Tim. 3. 13.  
Prov. 1. 10.  
with  
Jam. 1. 14.

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in :) Then why should not the fore part [*one Man of a thousand have I found*] have the same drift also?

If any will say, Ay, but he mentions that about Men, with a Difference of Commendation rather.

My Reply is, That his Commendation is but of *one among a thousand*, which includes a more than implied Accusation of all the rest of Men, to have been even as Women in this Respect unto him: (To him, I say, and not only as corrupt in themselves, but Enticers to, or Infecters of himself with Evil.) For to the same real Intent and Respect that he mentions that of *all Women*, he doth also that of the *thousands of Men*. Now it is evident from *ver. 26.* that in and unto that Respect it is he repeateth this again here about the Women: Only indeed he sets the eminent Brand upon the Women, and his Sins occasioned by them in both Places.—Now if this be his general Scope, then it will readily follow, that his own Sins, occasioned by his Conversation with Men, as well as those by Women, were those which he here had in Contemplation before him, whilst as a Penitent, he pronounced this in *ver. 27.* And therefore it is not to be limited to that one score of Sinnings from Women, but to be extended unto those from Men also. And if so, then why not as generally to any other kind of Sinnings, whether alone by himself committed, or with others? All which now, as a Penitent, he had Cause to search the Account of, to remember and bewail.

III. As it was the Account of the Sins of his Life past, so it doth take in withal a *continued Search into Sins present*, or those which daily passed him: For from the time of a *begun or renewed Repentance*, the Examination of daily Sins, useth to be a Penitent's daily Task. This that small Insertion of one Word, the Particle [*yet*] *The Account which my Soul [yet] seeks*, doth import.—[*Yet*] that is, continually and unto this Day; from the first that I did set afresh upon this Repentance-Work. And as he thus speaks of a continual Exercise of his Soul this way, so it may seem more rational, that he suitably should principally intend to shew his daily Exercise to have been about his continual daily Sinnings of what kind soever: And so about Sins *quotidianae incurfionis*, or which through the Remainders of Corruption do fall out and accompany ones ordinary Conversation. And it is far harder to imagine his meaning to be limited to that one way of Sinning mentioned; as if he would signify how his Mind had been taken up with the Accounts of that Extravagancy alone, rather than to suppose it was about all other Sins generally and indefinitely, (though begun upon Occasion of that) especially if withal it be considered, that he speaks this of a very *narrow Search and Inquisition*, whereas those his effeminate Sinnings and the Consequences thereof, had been more gross and conspicuous, and came staring in upon him, (his Conscience being once awakened) whereas they are the Leaven of quotidian Corruptions, that are apt to scape out Observation, and *finding out*, without a curious and more diligent Inquisition into every *Corner of the Heart*, to find out the Account of them, which he professeth here to have made.

Yea, the Meen, Look, or manner of his Speech (if viewed together with all the other Lines and Glances we have observed it casts) doth intinuate, that after he had made Instance of that one way of Sinning, apart, in the former Verse, he should now proceed and rise up higher, (for he speaks by a way of a *Progressus*) how that from thence he had been led into the Account of the Sins of his whole Life *one by one*; and thereupon did here give his Estimate upon the total or universal View thereof. And unto this Purpose it is somewhat significantly observable, that but *now* it is, he affixeth his [*Behold*] upon this; whereas whilst he was upon bewailing those particular Sins, *ver. 26.* he forbore it, and expressed his sense thereof, only in the Language of *bitterer than Death* (or Hell) &c. reserving his *Behold*, and his *this have I found*, until *now*: And why? because *now* he was upon the whole and total of his Sinfulness, which rose up before his View (upon his searching into the Account of it) to so vast and amazing a Prospect (or rather Retrospect) as that of the whole Account of his whole Life must needs be supposed to afford him.

Utique in hanc  
horam. C. 108-  
p. 155.

that being the great and infinite Sum. This *the Account* of all *Accounts*, and (as was observed) by way of Singularity, so stiled in the Scriptures.

Chap. 3.

The Genuineness of the Series and Coherence that this whole Interpretation doth give unto the whole of these Verses, the 25th, 26th, 27th, 28th, doth exceedingly illustrate the Truth of this Assertion. I may briefly paraphrase them thus, and draw this Diagram through them; as if *Solomon* had said, “ I did set my self to find out the *Account of Folly and Wickedness*; and I began, and was first struck with a Sense of what had been my bosom-lust, my inordinate Love to Women; and in that one Lust, and the Issues thereof; and upon Search, I found many, many Nets and Intanglements, I had been held in, *ver. 26.* and thereby being awakened, I was from the View thereof carried on, and gently led into a casting up the Accounts of my other Sins whatever in my Life. And thereupon I found such Swarms and Troops came up before my now humbled Soul, that if you ask me the Account thereof, I can give no better, than only to say, [*Behold, this have I found, that I find it not:*] and this notwithstanding my utmost Diligence, counting one by one, and most ardent Desires in the Prosecution of it continued to this Day, [*which my Soul yet seeks.*] Thus far *Solomon*.

And in the last Place, this Draught or Coherence of these Verses given, doth as naturally comport with the Method and Order of God’s working upon Men in the Experience of the most of true penitent Souls, whether in their first or renewed Repentances after a great Relapse: In which the Progress of God’s dealing (as I shewed at the Entrance to the Exposition of *ver. 26.*) holds usually this Course, to begin to trouble a Soul, for some eminent grosser Mis-carriages, and from thence to lead them on to the astonishing Discovery of all the rest, the whole of their other Sinfulness, of what kind soever. And unto this, as God’s Method, the ordinary Experience of most repenting Spirits will likewise readily assent: so as this Interpretation every way approves it self in all these Respects to be most genuine.

V. Other Interpretations briefly animadverted.

It cannot therefore be that any Matter of foreign Knowledg, merely out of himself, or out of the Sphere of his own proper Concernment, should be the chief, much less the only Subject of his Search and Studies here intended: Such as either, 1st, To find out the Wiles, cunning Devices, Artifices and Deceits, &c. that are in Womens Hearts to enveigle and ensnare Men. Nor yet, 2dly, His having observed how the Wickedness of Women doth comparatively exceed that of Men. And then 3dly, How both had so far surpassed his Skill and Wisdom to find out: (Which things many Interpreters do carry the whole or main of the Sense and Coherence of these Words unto.) These, I say, cannot be the main Scope, upon all the Accounts forementioned.

For 1. It pitcheth *Solomon’s* main Scope upon too mean a Subject for all this grand and solemn Proclamation; (1.) *Behold*, (but four times used in this Book:) (2.) With this Indigitation or Emphasis, *Behold [This] this have I found*; who (3.) am the great Preacher in *Israel*, and now a penitent Soul: It pitcheth, I say, all these upon a poor low Business, (in Comparison) a Theme, which Philosophers and Poets so abound in, and declaim upon, as all this about Womens Wiles, &c. is.

Nor 2. could he esteem that, so great a Point of Wisdom, as to give over all other Wisdom for the Study of it.

Nor 3. was that a Matter of so great Moment as should deserve, yea, swallow up his most precious Time and Intention of Mind to *find out the Account* of, which he here professeth he had spent, and was engaged yet to spend upon it.

There are two things which specially have occasioned this Mistake.

1. In that his *searching one by one*, *ver. 27.* seems in the first Sound of it to have Respect to, and to be the same thing with his having found but *one* of

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of a thousand, and among Women, *not one*: and the one to answer to the other. — Whereas in Reality his counting *one by one*, ver. 27. is not a reckoning, studying or counting of Persons *one by one*, of either Sex, but a counting of *Sins and Follies, one by one*, as its Coherence with, and Reference to ver. 25. manifestly shews: As also to *find out the Account*, ver. 27. is to find out the Sum or Account of the Number of Wickednesses, as *Hierome* says the Word signifies.

See Mercer.

The 2d Mistake, That the latter Clause, *One Man have I found*, &c. but among Women *I have not found*, should answer unto, and be but a further explaining of those two foregone Passages, ver. 27. The first, *This, it is, I have found*, (so there) namely, *one Man*, &c. (here) the second, *But I find not*, (there) that is, *I find not one Woman*, (here.) — Whereas, besides that it is dilute enough at best, this Gloss doth make the matter of these latter Clauses to be in whole and in all but one and the same thing with the foregoing in ver. 27. — Whereas it is everlastingly unimaginable, that merely his *finding out this* (Maxim) but *one Man of a thousand*, and his *not finding one Woman*, &c. should be the sole object matter of so great an Out-cry about it, or be so great a Matter, as that which in ver. 27. and the Beginning of ver. 28. he doth make of what he there speaks of, as appears by what hath been exaggerated about it, and but now alledged: Yea, I may say, it is impossible it should be the same. Therefore these two several Sayings, the first and last, must necessarily materially differ. The first Sayings, speaking of one thing, viz. *The Account of his own Sins*: the latter of another, viz. His Observation of the Wickedness in both Sexes comparatively made. This in the primary Intention of it. And are so far from being in all, or in whole, the Explication of the former, that it is no part of that Account there which was of Sins properly belonging to himself, further than as in that secondary Respect (which I mentioned) which riseth merely from its so immediate following after the former, that Wickedness in both Sexes had been accidental Occasions of Sinnings and Temptation to himself. But I shall expound those latter Speeches apart by themselves by and by.

C H A P. IV.

*That it was the Multitude of Sins was in his Eye, that made him to say, I find not.*

**I**F any will yet make *Query*, (if perhaps after all this there be any need) *what it was in his own Sinfulness that Solomon found to be thus infinite?* for which *Query*, because there may seem this ground that there are two *Infinities* in Sin, one of Greatness for Guilt, the other of Number and Multitude, and so which of these should be intended, might be yet a Question: But chiefly, because the Resolution gives further Opportunity to confirm the very Point or Main of this my intended Subject, I therefore shall give further Answer thereunto.

I easily grant the first of these two to be included; for his sad Bewailment in *ver. 26.* argues it, *I find more bitter than Death*, speaking of that one way of Sinning by Women. Yet still it was in a more eminent manner the Number and the Multitude of Sins in his whole Life, which he hath in his Eye, in this *27th* Verse, that caused him to utter the Infiniteness thereof by this unexpressing Expression [*I find not.*]

I. That his Eye was upon the Number, that Phrase in the middle of the Words [*counting one by one*] argues: for it most properly imports an having sought an Account by numbring. And though the Word *counting*, is not in the Original, yet our Translators understood that to be evidently implied as the sense of that Phrase [*one by one,*] and so they chose to render it [*counting one by one:*] and if that word *counting* should be left out, yet the Phrase it self, [*one one*] —or [*one and one,*] —or (as some) [*one unto one*] as in numbring by Addition, —or [*one and the other*]—(all which are several Readings which the Original doth bear) still all comes to one as to our Purpose: for each of them properly concern numbring. And further, *one and one,* —or *one and t'other,* are in ordinary Phrase of Speech put to express, *1st*, Universality, or the [*all*] of things; as we use to say, *one and all.* And *2dly*, withal import a particular distinct View of things, and not in the gross only. In like Sense we also use to say, *one and t'other,* or *neither one nor t'other*; so noting forth Particularity. And thus the Mind of that Passage, *counting one by one,* proves to be this, that *Solomon* going about to find out the Account of *all* and the *whole* of his Sinfulness, had unto that end considered his Sins distinctly and particularly, *one and one*; and not contented himself with a confused Knowledg and Sense of them, such as the Generality of Men have of their Sinfulness, who use in a slight and common wretchless manner to speak of it, *We are all Sinners*, and so pass it over, and think such a Conviction sufficient, but 'twas not so in *Solomon*. This then is the first Evidence, that it refers unto an Account by numbring; or, which is equivalent in Sense thereto, unto a weighing and considering all and each distinctly and particularly.—Now if it were such an Account by numbring; then it follows, that it was the superabounding *Multitude or Number* which did put the stand or set to his Apprehensions; or which made him to say [*I find it not*] as that which was infinite in that respect.

*Illā est simplex & genuina exponendi ratio, quam Hieronimus, Albinus, Nicolaus, Lyra, & Hebraizantes omnes sequuntur, ut [unum & alterum] referatur ad numerum. Rursus, numerus (nempe iste Binaris) (unum & alterum) significet universitatem comprehendentem omnia. Pineda in verba, & in titulo 2. prefixo.*

*Some read it copulative, Unum & unum, Campensis: Unum & alterum, Vulg. Others with Prepositions, Unam ad unam, Symmachus: Unum ad aliud, pariendo scilicet grandem summam. Hieron. in comment. in locum. psal. lxxi. Septuag.*

But further, and more particularly; it appears, if we either consult the Words immediately afore; or if we consider what follows in the Sum and Conclusion of all in *ver. 29.*

II. *The Words afore.*] For although (as was observed) the Heinousness and the Dangerousness of those ways of Sinning, to his Soul, are the eminent things

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things set out in *ver. 26.* yet there also a Multitude and a Variety of Sinning, are intimated and connotated. And he begins even from thence, to shew, he had found many and manifold Evils to be the Concomitants and Consequents thereof. This, those Similitudes of Nets and Snares, and Bonds (which he so cries out of) evidently import; and they signify not only that they were many, but manifold, variously wrought and interwoven Contrivements and artificial Webs, of many Threads, and Engines of many Links: for such Works of Art and Variety are Nets and Snares, and Chains. And he intends thereby to set forth his own Seducements and Entanglements, for *Multitude* and *Variety*; and what they had been to him. And thus though he cries out of the Bitterness or Greatness of his Sin in them, yet particularly in and by those Expressions he further points to the Multitude of Temptations he fell into.

And to illustrate this, I may pertinently re-assume that Scripture I did before but mention, and thereby a-new set forth the Mind of *Solomon* as to this; both these Scriptures being in Scope and Expressions exceeding parallel each to other. It is *1 Tim. 6. 9.* *They that will be rich, fall into Temptation and a Snare, and into many and hurtful Lusts, which drown Men in Perdition.* Thus speaks the Apostle of the Love of Riches. And further in the following Verse, in respect unto those many Lusts, he stiles it, *a Root of all Evil.* There are many things in this the Apostle's Speech, that are parallel to *Solomon's* Case, and unto his Expressions here about it: The very Phrases and Allusions there, are like and near of kin to these here, if we will but look round about the Words: as whilst he entitleth his Sin, *Folly and Madnes*, *ver. 25.* the Apostle doth the same, *foolish Lusts.* *Solomon* compareth his Temptations unto Snares, in which Beasts, made to be taken and destroyed, are caught: the Apostle in express Words useth the same Metaphor. Again, as *Solomon* compares them to Nets for Fowls or Fishes; so the Apostle's Phrase is, *drowned in Perdition*; even as Fishes and Fowls when caught are destroyed in boiling hot Water, or such scalding Liquor, so these in Perdition. But that which I principally called in the Help of this Place for, was, to shew that in Scripture-Phrase a Snare or Temptation, when applied thus unto a Bosom-Sin in such a Case as this of *Solomon's*, implieth a many and manifold, yea, an innumerable Company of Sins, which it leads into, and which accompany it. For unto that Purpose it is the Apostle there useth the Phrase, whilst he declares the Danger of such a Sin to be *a falling into Temptation and a Snare*; which he then further amplifies and explains by this, and *into many foolish Lusts*; yea, and for the same respect terms it also, *a Root of all Evil.* Now let us but first understand *Solomon*, (when speaking of his Bosom-Sin in respect of the Consequences thereof) to intend [by *Snares*] *a many hurtful Follies*, which he had run into by reason and occasion thereof; and this according to the Intent of the same Spirit, (who wrote both the one and the other, in the Old and New Testament, and knows his own Language) and then it may be evident, that in like manner he here intended that this Bosom-Sin of his, had been a *Root of many Evils* to him.

And then if there were such a Multitude of Sins, that sprung out of the Womb of this one Sin, which he had the Apprehension of, in writing *verse 26.* it is then obvious enough, that in these next Verses, in which he sets down the Account of his whole Life, together with these, that he intends to express an infinitely far greater Number, which caused him with Astonishment to cry out, *Behold, this I have found I find not*: And so, that *this*, of the Multitude, is *that* very thing which he drives along in all.

III. *In the Words after.*] If all this might not perswade that this was indeed his drift, you have *Solomon* himself e're he takes off his Pen, interpreting himself, in using the very same plain Word, which the Apostle interpreted his meaning also by: for in the Centre and Conclusion of the whole Discourse (and which sums up the whole) he terms all these and other Sins [*the many Inventions*] namely, which he himself for his share, and all Mankind each of them for theirs, had fought out to sin against God withal; and brings it in, in the Conclusion, as that which had been one main thing, this his Account

of Folly throughout his Discourse had run upon, and which he had in contemplation all along.

I should here inforce this third and last Evidence, (for so in order it is) which may be extracted from that word *Many*, as it stands in *ver. 29.* as that which is strongly pertinent to prove the numberless Multitude of Sins to have been in *Solomon's Eye*, in these Verses now expounded, and all along.— But there lies a brief remainder of *ver. 28.* in my way first to be explained.

*One Man among a thousand have I found, but a Woman among all those have I not found.*] Because these Words lie as a seeming Interruption between that which I mainly am in prosecution of, (namely, *that third Evidence* from the [*Many*] *ver. 29.*) I shall at present give but a brief account of them; yet some, to the end I may hold an equipage about this parcel of this Scripture, with what I have done in the former, which I have expounded, and so I shall this.

The Account hereof shall be, (1.) Of the Occasion of their Insertion. (2.) Their Coherence with the former. (3.) To what Purpose they come in. And (4.) also the Sense of them. All which will remove any Stumbles that might arise from them, to divert from the Sense of the foregoing Words hitherto given.

*First*; Let it be heedfully remembered, that they are utterly a new Maxim, and no part of the Sentence foregoing, or of the Account there spoken of. *This*, their having a new [*have I found*] given them, shews; *That*, in common, having been used by *Solomon* as a mark or post of distinction given to four several compleat Periods, (whereof this is one) to sever them each from other, in this Paragraph. See the first Resolve in answer to the first Query above.

*Secondly*; His Insertion of it besides had a pertinent Occasion and Rise from the foregoing. For in his having (as a Penitent) taken a view of the Sins of his whole Life past, he found, and could not but find his own Sins to have been complicate and interwoven with the Sins of multitudes of others, both Men and Women; he having (being a King) had more occasion of access to him, and so of converse with varieties of both Sexes, more than any other Man. And they generally having been occasions of Temptations to him, and of his so much sinning, which he now with Grief remembers; he therefore in remembering his own, remembreth theirs, and so aptly subjoins his Observations about their Wickedness also, after he had dispatch'd and spoken that of the Account of his own, in the foregoing Words.

*Thirdly*; His annexing it, was to this End and further Scope, to render his Discourse and Account about Folly and Wickedness the more compleat. For, (1.) By the annexing of this, he should, as then, have comprehensively spoken to the Corruption of either Sex, and so of all Mankind; and given in a Judgment thereof as well as of his own. And (2.) thereby further make a fair and advantagious Introduction into that general and final Maxim wherein he centers, *ver. 29.* which was to comprehend the demonstration of his own and all Mankind's Sinfulness; *God made Man upright, but they, &c.* and therefore full meet it was to insert this before.

*Fourthly*; For the sense and meaning of the Axiom it self, that will be cleared by putting, and then answering, a Query; the ground for which is this;

That if his Scope be asserted to be, to set out the Wickedness and Madnes in all the Sons of *Adam*, this Maxim seems to except some few of Men from that general Corruption; *One Man of a thousand have I found.*

The Answer whereunto will rise from the genuine sense of the Words which we shall arrive at, by considering them either,



1<sup>st</sup>. Simply : or,  
2<sup>dly</sup>. As they are a Comparative between Men and Women.

1<sup>st</sup>. If we consider them simply, or how Men and Women are simply represented by him, without comparison one with another ; and then their Scope is, that,

1. As towards God, they are both and all universally corrupt ; he supposes that here ; for the next Words do expressly affirm it, *God made Man* (all Men) *upright* (in Adam,) *but they* (all of them) *have sought out*, &c. And his Father *David* had aforehand instructed him in two Psalms, that unto God's Eye, who is said to *look down from Heaven upon the Children of Men, every one of them is gone back : They are altogether become filthy ; there is none that doth Good, [no not one.]* So as in relation unto God, they are all *fallen short of the Glory of God*, as the Apostle's Interpretation of these Sayings is, *Rom. 3. 23.* It is not therefore his Drift here to exempt any one Man, no, not his *one of a thousand*, from his share in that common Corruption and Apostacy. But,

Psal. 14. 3.

Psal. 53. 3.

2. His Speech is to be understood as relating to the working of Corruption in them, in the way of humane Converse, and Intercourse of their Relations, one to and with another ; and so far as they are any way outward occasions or temptations to others of Sinning through mutual Converse. And the reason is, for by what himself had had in Converse with either Sex, and by experience had *found* (as his word is) of either Sex, to have been of damage to him ; on that occasion it is (and so with a great eye and respect thereunto) he utters this.

3. He pronounceth the generality of Men to be every whit as bad as Women ; *Never Barrel* (or Basket rather, as *Jeremy's* allusion is, *chap. 24.*) *better*, &c. for whilst he says but *one Man of a thousand*, that is, of a great number, he concludes the Generality of Men under the same Condemnation he doth the Universality of Women, —all alike. Thus simply.

2<sup>dly</sup>. As for his comparative considering them, (in that so small difference of but *one* he had found) it is thus to be understood.

First, Negatively, in two Respects.

1. Not in respect to Grace ; as if more Men were godly, and comparatively fewer or none of Women. For,

(1.) It holds not true either in the Old Testament or the New : And that equal Privilege, *Neither Male nor Female in Christ*, &c. preferring neither before the other, as to that respect, cuts off all supposition of such a meaning here.

(2.) *Solomon* professing to utter this from experience, *I find*, &c. his Judgment or Verdict had been founded upon a partial and not competent Evidence, if that should have been his meaning : For as to Women, his Knowledge and Converse had been most with Heathenish Idolatrous Women, *1 Kings 11.* And as to Men, it was mostly with his own Country-men the Jews, (and *Salvation was of the Jews* then, as *Christ* says, *John 4.*) And therefore such a general Sentence, of such a difference between the Sexes, as to point of Grace, upon his experience of Persons so unequally compar'd, as to that respect attested, had been notoriously incompetent, and liable to exception.

(3.) This did no way pertain to his Scope or Design at first proposed, *ver. 25.* which was to search into Folly, Madness, &c. which is therefore the measure of that which follows, and according to the Line thereof, this Saying must be understood : It had therefore been a going out of his Line, to have pronounced what difference Grace doth put : This was no part of his cognizance. His general Drift then must relate to the workings of Corruption and Madness, which may be observed to be in Men and Women comparatively in either State, whether of Grace or not : *Comparatis comparandis*, that is, comparing whether godly Men with godly Women, or ungodly with ungodly.

2. As to Persons. Nor is this Sense (as not that Speech neither in the former, *ver. 26.*) about Women, to be limited unto the *whorish Women* only ; for the Old Testament gives not Heathenish Wives that Language, but of *strange Wives*,

*Wives, &c.* And again, in that sense to have said, he had not found *one among a thousand* of such, had been all one as to have said, I find not one good or vertuous Woman among so many Whores. But it is Women in the general, as denoting that Sex in distinction from Men. This as to the Negative.

Secondly, Positively: And so the difference intended respects,

1. The outward breakings forth and workings of Corruption in a visible manner, unto what such a Man as *Solomon* or others may find, (that is his word) that is, observe in them.

2. How that in respect of visible breakings forth in humane Converse, &c. you may perhaps find a Man, who by reason of a strength of Wisdom, and deeper stamps of moral Vertues accompanying it, (which the Masculine Temper renders Men more capable of) are in respect to a running out into a visible Madness of Folly, or an excess of Folly, (which is *Solomon's* measure, *ver. 25.*) as disingenuities to Reason, weaknesses of Passions, Humours, (all which the Female Temper is universally, yea and Men generally, more prone and exposed unto.) In respect, I say, unto these Excesses, there may be found some of Men, who is a \* *sober moderate Sinner*, and their corrupt Nature so poised and attempered, as they may be conversed withal more safely by their Relations and Associates, without affrication, or catching and conveying the itch of any great Distemper; as also in relation to humane Societies and publick † Good. Such *Paragons* of Vertue were some among the Heathen, as *Fabritius, Socrates, &c.* and some such *Solomon* had found among the Jews in his time, as *Ethan*, and *Heman*, and *Chalcol*, and *Darda*, of whose excelling Wisdom mention is made, *1 Kings 4. 31.*

3. Nor that rigidly neither, that none, none among Women such; for himself sets out a vertuous Woman in all respects, *Prov. 31.* but yet more rarely than among Men, *ver. 10.* *A vertuous Woman who can find? Parum pro nullo reputatur.*

The ground of this difference I will not insist on, which even Philosophers have been much upon, inso much as Vertue among the Romans had its Name derived (*à viro & à viribus*) from what excels in || Men: *Et mulier quasi mollior*, Women their Name from Softness and Weakness, their Temper being, as soft Wax, not capable of a permanent vertue and stayedness, or as thin and flightier Paper, wherein Ink doth *diffluere*, run into Stains, Blots, Passions, Humours; whereas other is compact. Nor are the Scriptures altogether silent in taking notice of this reason of the difference; besides that Place quoted in the last marginal Note, that also in *1 Pet. 3. 7.* *Let the Men dwell according to knowledg*, namely, as becometh Men; by which the Holy Ghost attributeth Wisdom and Knowledg to the Man; and Wisdom is the Governour of Vertue: but then terms the Woman the *weaker Vessel*, which even in Innocency she was; and therefore noticed to have been first *set upon by Satan*, and *first in the Transgression*. And now in this fallen Estate, Weakness (of Sin) being added to Weakness (of Constitution) it makes the Weakness comparatively greater. And *Solomon* here is not far off from this, whilst he thus expresses himself, *One Man* (in the Original it is *an Adam*) *have I found, &c.* For an high Paragon of Vertue, Wisdom, Constancy, &c. is the nearest Shadow (which some term the Relicks) of that Image of Uprightness, (of which in the next Verse) which *Adam* was created in: even as temporary Enlightnings, &c. which are in Men not attaining Regeneration, are the shadow and counterfeit of saving Evangelical Grace.

Having thus cleared the way, I come now to the Exposition of *Verse 29.*

\* Tolerabilem. So Clarius on the Words.

† Politicè probum. *Ferdinandus.*

*Virum cordatum & sapientem, fidelem & constantem.*

*A Lapide.*

*Virum fidelem, cui tutò quis se credere possit. Pineda.*

|| See *1 Cor. 16. 13.* Shew your selves Men, Be strong, are Synonima's.

*The Exposition of Verse 29. and that the Multitude of Sinnings is the Center of Solomon's Discourse; Lo, (or behold) this only have I found, that God made Man upright, but They have sought out many Inventions, &c. Shewing in general that this Verse contains,*

1. *In the latter Clause, a summary Repetition of what in the former Verses.*
2. *In the whole of it, a Demonstration of Man's Corruption: And wherein that Demonstration lies.*

**T**HE whole of my Design upon these Words is accomplished in two Things.

I. An Exposition of the Words.

II. The third Evidence aforementioned, which the word *Many*, as it stands in this Verse, gives, that the multitude of Sins had been in his eye in the former Verses also, unto which that Epithet hath an aspect.

The first in this fifth Chapter.

The other in the sixth Chapter.

*First, The Exposition.*

I. These Words are the grand and final Issue and Conclusion, as generally all Interpreters do acknowledg, discovering the Source, Spring, and Well-head of all the Corruption which is in us all, whether himself or others, he had been discoursing of; which became him thus at last to add and set down as the *Coronis* of the whole. And he magnifies the finding of it above all those other Discoveries forementioned, and that upon a treble account: 1. As that which had humbled him through comparing his corrupt Estate with that Uprightness God had created us all in. And 2. which alone had satisfied him, it arriving at the bottom-ground upon which the Follies of himself and all Men do come to be Sin and Wickedness, even because God made Man upright at the first; their Sin in that regard lying in their having deviated and swerved from that Uprightness. As also 3. laying open the true rise of all that variety and multitude of Wickedness Men run into, even by being fallen from that Integrity, which whilst they retained, they sought and enjoyed in that *one thing*, which was the true and their sole Happiness, *viz.* in God; but having lost, and ceasing to do so, they go astray, and wander in a thousand ways of Error, and seek out new Inventions to be happy by. And that *Solomon* was thus highly affected at the discovery of it, as rising up to a perfect demonstration thereof, his Words shew, *This only have I found*; that is, this alone as satisfactory to my Mind. And to see things in their true Causes and Originals, satisfies the Mind of any wise and intelligent Enquirer, as he was. He had discried afore, that this Wickedness was infinite for number, and universal for extent in all Men: but that Sight left him confounded rather than satisfied, *This I find, that I find it not*; and in that strain he speaks of that: but this was it he acquiesced and rested in, *Behold, this only have I found, &c.*

And that this Verse should be a Demonstration, giving the reason of the former, the current and series of his whole Discourse, (whereof this is the close) doth further shew: for having at the beginning, *ver. 23.* professed to search the Reason and Account (using on purpose a word that signifies both) in the prece

process of it, he first declares what he had by experience found as touching that Account, that is, 1. The numerical Account, *ver. 25.* and then, 2. in this 29th Verse, at the end of all, he proclaims with a *Behold*, the rational Account of what had gone before.

And in course of Speech we know it is usual, when one hath made a bare narrative of a Matter, then to come in at the close with the bottom-causes or grounds of what he had related before.—And so hath *Solomon* done here, and it is as if he had said, ‘As touching what I have hitherto spoken of, either mine or of others Sinfulness, I find this to be the source and rise of all, and specially of the multitude of Sins in me and them, *That Man was made upright, but they have sought out, &c.* This in general, that the whole Verse contains a Demonstration.

II. More particularly this last Clause of the Verse, that is, these words, *They sought out many Inventions*, may be considered two ways.

*First*; Singly and abstractly, from those immediate foregoing in the same Verse; and so they are the summary of the Drift, yea of the Matter of what *Solomon* had been discoursing of in all the Verses afore, gathered up and contracted, in other Words. To demonstrate which, the chief Matter of the former may be reduced to two Heads; 1. Concerning Persons. 2. Concerning Things.

1. The Persons spoken of, had been himself, Women, Men, and so the Universality of Mankind.

2. The Things, were the Folly, Wickedness, &c. which he had descried in himself, and observed in them. And now, the total about both Persons and Things, he folds up in this final Clause, *They have sought out many Inventions.*

1. The [*They*] comprehendeth the Persons, (himself included, as I shall shew.)

2. Their *seeking out many Inventions*, that comprehends the Things which had been spoken of, and concerning those Persons, under new words, but to the same effect.

As 1. what afore he had termed *Folly, Wickedness, &c.* in the general, or particularly had aimed at, in calling them, *Nets, Snares, &c.* or whatever actual Evil in any kind he had insinuated to be in Men, Women or himself, these he by a new-found Name (and a word invented on purpose suitable to the thing) terms *Inventions*, and a *seeking out* for them. And what are all actual Sins, other than new-found Inventions, and turnings aside to wicked Ways, Digressions from that sole, single, upright Way unto Blessedness, which God at first instituted, directed, commanded, made and estated Mankind in, and under?

2. What he had insinuated of the abounding Plurality of them, either under the similitude and expression of *Snares, Bands*, (as hath been shewn) or in his [*I find I find not*], that here he more plainly declares by inserting the word *Many*. This for the first consideration of these Words, abstractly considered from the other immediately foregoing in the same Verse.

*Secondly*; This Clause is yet penned in such words, as if we take into them (as we must) those antecedent Words, *Man was made upright, but they, &c.* then they do as clearly contribute, together with the former, to the Demonstration forementioned, that is, do express the true and proper Principles and original Causes, how or from whence it comes to pass, or unto what and whom it is to be attributed, that such an overflow of Wickedness hath invaded all, and each of Mankind, unto the production of an Infinity for number of Wickednesses. And this multitude of them is made the more eminent Thing or Matter demonstrated thereby. And as to this purpose;

1. The word [*they*] is not to be understood *subjective* only, but *causally* also, (it serves to both senses) and notes out, not only that the Persons of all Mankind are the Subjects of this Corruption, but further pointeth to them, as the Causes thereof, as the opposition to [*God made, &c.*] shews. He lays it upon the [*they*] that is, *themselves*, to be the Authors of those Inventions, and the multi-

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multitudes of them, even as the Prophet elsewhere, *Thy Destruction is of thy self.* In like manner,

2. Also the word *Inventions*, as likewise that Phrase, that they [*seek out*], are as aptly chosen forth by him, both to import the nature or quality of *actual Sinning*, what they are, *seekings out*, &c. as also most significantly to denote, in part, the bottom-ground or cause of all *actual Sinning*, and of *their multitude*.

*Thirdly*; And thus considered, the demonstration or reduction of Man's Corruption into its right Principles, is exactly set out both ways by *Solomon* here, *negatively* and *positively*, that so it might be full.

1. *Negatively*: *Removendo non causam pro causâ*, by removing what guilty Man to excuse himself, is prone to cast all upon, and ascribe it unto, as the Cause, even God himself, and God his making me such and such. No, says *Solomon*, it is the perfect contrary, *God made Man* (even all Men, the *They*) *upright*. He thus first thrusts the Imagination thereof away with both hands. Then,

2. *Positively*, resolveth it into the true cause, *But they*, &c. And the explication of that consists of three Particulars.

1. That they having been thus originally made upright in *Adam*, but fallen from that State of Uprightness, were now degenerated. For in saying they were *made upright*, that is, at first indeed such, he withal insinuates, that alas, *now they are not so!* as in that Speech, *Fuimus Troes*, so we were once upright, —made so, but now become otherwise. And in saying [*made*], he points to God's first Creation of Man, shewing what we were *then made*; and that word referreth not to what we are when born, as by Generation since. He could not intend that *making* of us, when by Generation each of Mankind comes personally to exist, as if that then we were made upright; for *Solomon* had learned otherwise of his Father *David*, *Behold, I was shapen in Iniquity, and in Sin conceived*, Psal. 51. He here therefore sends us to their Creation in *Adam*, of whom we read, *In the Image of God created he him*: yea, and therefore he did designedly make choice of the word *Adam*: for what is translated, *God made [Man] upright*, in the Original is, *God made [Adam] upright*; and yet not *Adam* singly, but the Woman also: For in the same *Gen. 1. 27.* it immediately follows, *Male and Female created he them*, namely, in that Image he had afore spoken of. And thus, as in him, all those that were to come by Generation, were first by Creation *made upright*; so likewise in him they are degenerated, he being the *first Man* that represented all both in his Creation and Fall, *1 Cor. 15.* And this *Solomon* full well we see understood to be intended in the Story of *Adam's* Creation and Fall, and had *found* it (as his word is here) in the first and third Chapters of *Genesis*. And unto this he points whilst he says, *Behold, this I found*; which the Apostle doth more clearly both understand and express, *Rom. 5. 12.* *By one Man Sin entred into the World, in whom all have sinned.* Yea, accordingly many Interpreters have understood by that Clause that follows, *But they sought out*, &c. to be intended (in order) first of our first Parents *Adam* and *Eve*, and their first sinning; they began the round: *Thy first Father hath sinned*, as *Isa. 43. 27.* and withal thereby both our first Parents became the first Fathers of these *Inventions*, (as the first Inventors of Arts are stiled, *Gen. 4. 20, 21, 22.*) as well as of us their Children. Yea, and a learned Critick is bold to translate from the Original, these Words, thus, *They sought the Inventions of the great or mighty*, that is, of the Angels, *great in Power and Might*, *2 Pet. 2. 11.* So runing up the original Cause in *Solomon's* Drift yet higher, even to intimate that influence the old Serpent had in this matter, whose *Inventions* they were, cast in by him, which they our \* first Parents so greedily ran after and pursued. This for the first part, or the Demonstration fetch'd from the *Originale Originans*, which I do intend no more at all to touch upon in this *Treatise*.

See for this also the Chaldee Paraphrast.

Ludovicus de Dieu, Quæsiunt inventiones magnatum.

\* Quod quæsi-  
visse dicuntur,  
eo docere voluit,  
illas fraudes Satanae  
avidè ab illis arreptas  
fuisse. Carthwrightus in  
locum.

2. Hereupon the whole [*they*] the Gang of all Mankind, their Posterity, being deprived of this Uprightness through the forfeiture of these their first Parents, they out of their depraved Wills and Affections, seek out for Happiness in all other things where they can get it, or imagine they may find it, even in

any

any thing but God, from whom they are *estranged from the Womb*, Psal. 58. 3. And all this the Word [*seek out*] doth aptly and fully hold forth; and this is a second Cause goes to make up the Demonstration of this general Corruption.

3. They also set their corrupted Understandings or Wits a-work to find out Inventions for the Supply of these Desires of their Wills, &c. And this, that Word [*Invention*] notes out as fitly, even that Part or Hand which the Understanding hath in Sinnings: And is answerably translated by divers, *Ratiocinia* [*Reasonings*]; by others, *Cogitationes* [*Thoughts*]; all denoting what in the intellectual Part of the Mind is the Cause of Sinning. And this is the third part of the Demonstration here intended.

All which put together do make up as compleat a Demonstration, as perhaps will elsewhere be found in any Scripture about any Subject whatever, in so few Words.

I may illustrate this by the Condition of a vicious young Spendthrift, that had sprung from Parents of high and noble Spirits, raised and elevated answerably to a mighty great Estate and Dignity, which having been, by a Forfeiture of his Parents, or otherwise, made away and gone, he yet retaining an in-bred Greatness of Mind and Height of Spirit natural to his Breeding and Ancestry: Concerning this Man it may be said, that the former Fulness and Height (though *accidentally*) and his present Beggarliness (*directly*) meeting and join'd with an Elevation of Spirit continuing in the Foundation of it for Largeness of Capacity and Aspirings, the same, though now corrupted: that all these complex together, concur one way or other directly or accidentally; and are the Causes how and whence it comes to pass, that he affects to live at an Height of Pleasure and Gallantry: when as yet having lost wherewithal to do it, suitably to what he had before, he is thereupon put to his shifts, and lives by his Wits, his Arts and Inventions; and so proves a mere Shark, seeks out and useth a thousand Tricks to maintain his Riot and Voluptuousness, at as high a rate, as whatever he can rap or rend here and there, will any way possibly enable him to, so to keep up a Livelihood (God-wot a poor one.) Thus it is, in what *Solomon* here says of debauched Man, fallen from his first Uprightness.

And thus much may serve for an Exposition of this Verse, in some Correspondency to what hath been done that way, upon the foregoing Verses.

## C H A P. VI.

*The chief Remark out of this Verse, as to the Confirmation of our Subject, is,—That the Multitude of Sinning is the ultimate Centre of Solomon's Discourse, and the main Conclusion which the Demonstration in special falls upon; and that, as rehearsed, out of the foregone Verses: And wherein that Demonstration lies.*

**I**T may be remembered how in the 4th Chapter I reserved a third Evidence, that the Multitude of Sinning had been in *Solomon's* View and Drift in *ver. 26, 27.* as that which might be fetch'd out of this Verse, and the word [*many, &c.*] as it stands in the Verse. And having now finished the Exposition, I proceed to the Prosecution of this Evidence, which I shall do by Parts.

I. *It is the ultimate Centre and Conclusion.*] For he coucheth and brings it in with an Emphasis at the very last in the final Close of all, as aimed at to be demonstrated. And this to do was no other than what is usual in the Course of ordinary Speech, in the like Case: After a large Narration of a matter first made, when we come to the Demonstration, then to tuck up the main thing of all had been spoken of and intended in a special manner to be demonstrated, in some one comprehensive and expressive Word, and to indigitate it at the very last with the Demonstration it self; thereby to hold that thing up, in a special manner, unto the Hearers Eye and Observation: Just thus (I take it) and as unto such a Purpose, doth *Solomon* insert this word the [*many*] *Inventions*, as that *quod erat demonstrandum.*

II. *In a special manner to be demonstrated.*] That the whole Verse intendeth a Demonstration of Man's universal Corruption, in the general, (which had been before discoursed of) I have shewn; and that this Demonstration doth eminently and in a special manner fall upon this special thing, *the Multitude of Sinning*, is also as evident. For,

I. What is the Pith and Substance of this Verse, other than this Assertion; *That Man is departed from that Rectitude or Uprightness he was at first made in, and thereby left at a loss, and so hath betaken himself to other Inventions, whereby to seek out for Happiness elsewhere, and in other ways?* This is well-nigh the very Words of *Solomon* here. And then that from hence it is, that the *Multitude of actual Sins* do spring; and whence it comes to pass that Men seek so *many Inventions* to an Infinity, cannot be denied. And that therefore this was intended as the Demonstration of it; for the Reality of the thing it self speaks it. If all intellectual Natures would set their Understandings a-work, they could not find out a more suitable and proper Demonstration of this thing, than *this*, and what else this Verse yields and affords. It may very well therefore and rationally be supposed, that this was intended by *Solomon* as the Demonstration of this matter in a special manner. I shall chuse to present this Demonstration as applied to this very thing in the Words of another commenting on the Words, rather than in my own,——(who yet in other pieces of his Interpretation is far enough off from what I have driven) his Words are these. *Because Man hath departed* (saith he) *from that [one] God, hence it is that he is distracted unto [divers] and [many, many] things, and that his Mind [wanders] after so many and various Creatures; and finding Rest and Satiety in none of them, he is [continually] thinking (or imagining,) and lusteth after another thing, and then another, everywhere seeking Rest, but finding none: and therefore is tossed with a thousand thousand Thoughts and Desires.*

Quia ab uno Deo descivit, hinc in diversa & plurima distractus est, & mens ejus post creaturas varias vagabit; cumque in nulla reperiat requiem, aliam semper & aliam cogitat & concupiscit, ubique quarens quietem & non inveniens; quare mille cogitationum, &c. Cornelius à Lapide in locum.

That

That which I chiefly observe as agreeing with my Sense and Solomon's Scope, as eminent in this Passage of his, is, That he fetcheth the Rise of all from the Singleness or Oneness of that wherein Man's Uprightness at first consisted, *viz.* *in uno Deo*, in God; who alone is but one, that one universal Good; one all-sufficient Object and Fountain of Happiness to Man; and his Will and Glory the sole Measure of Man's Uprightness, and so it came to pass; all ran but in one Current as then: but that Man departing *ab uno Deo*, from this one only Object of Happiness, and that only way of Righteousness; *hinc*, hence it is (saith he) that now we are diffused, do wilder and scatter into the *many*; which is the main of the Reason here indigitated by Solomon, though not the whole.

III. *As rehearsed and repeated,*] *viz.* As that which had been contained in the foregoing Verses. For,

1. That his Design in this 29th Verse was to give a Demonstration of what he had before spoken of Man's Corruption, is manifest by what hath been opened in the foregoing Chapter. And that also the same Demonstration falls pat and plum, and perpendicularly upon this *why* the *many*, hath been now shewn. And therefore this may well be supposed to have had its part, yea and an answerable special Portion and Share in the Matter and Drift of those Verses foregone, and so repeated as well as the other. Yea; it was shewn, that this last Clause, *But they found out many Inventions*, was the Breviary, or repeated Sum of what was before largely dilated upon. It is to the former as that Point in a Burning-glass, which contracts and draws to Centre what had been more largely diffused.—Now then that this Word [*many*,] or both Words [*many Inventions*] having both and each the special Emphasis and Indigitation in this Breviary or Repetition of the whole, each must needs be found and allowed to have had answerably a Place and Room (though it be in fewer and other Words) in his foregone Discourse. And in what Passage or Passages thereof shall that of the [*many*] be so plainly found, as there, where our Interpretation *ver.* 26, 27, 28. have pointed and fixed it?

2. Neither, I believe, will there be a better Account given why he should so electively, and to chuse, single forth this Adjective [*many*] to attribute that unto these Inventions, (thus at the Close) rather than any other sad Epithets and Adjuncts, which might have presented themselves, if so be this had not been above all other, the only most proper as to this very Scope. For otherwise he might as well have concluded with saying, *These cursed, hateful, crooked Inventions*, &c. ('Tis well known that our Sinings have Names enough; and bad enough they might deservedly have been called by.) And even that latter of *crooked Inventions* had been exceeding proper, as in an opposite Respect to that Uprightness he said we were made in; yea, and why should he not have said *foolish Inventions*, having before termed them *Folly*, *ver.* 25. or *mad Inventions*, having there stiled them *Madness*? or why not *wicked*, having called them *Wickedness*? or *bitter and grievous*, having to his cost found some of them *more bitter than Death*? *ver.* 26. No, not one of these, or any other such Appellations do come into this his Conclusion; or winding up of all; but of all other the [*many*] must come in: And why? but because it was that which above all other he had had in his Aim in his Discourse before, and for which Reason he would now above all other draw his Reader's Eye and Observation upon it, as mainly intended by him therein; yea, and as set up and indigitated at the last, as the thing aimed at to be demonstrated: which otherwise might certainly have been spared, and at the best was otherwise comparatively wholly foreign and extravalal to his Scope, and remoter than any of the former mentioned.

And, 3. for any to say that this; the [*many*] was utterly a new thing, which he had been silent in before, and no ways touch'd upon, nor brought over from what before, were all one as to say, That whilst Solomon had gone about to give Demonstration of what he had before spoken, (and it is undeniable that he does) he yet ultimately did thrust in under it a new subject matter, and that as his main Conclusion demonstrated, differing from what went before; and so had not concluded *ad idem*, or to the same thing intended, which must not be admitted.



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It rests then, that it is one and the same thing both before spoken, and here demonstrated. And that both the universal Corruption of Men, as also the Multitude of actual Sins, had been both before treated of. And that the Demonstration seals up as with a common Seal both at once with one and the same Impression. And so in fine, if *that the Corruptions of Men, &c. are many, be that which is demonstrated; then, that they were many, is also a matter before treated of, and now a-new rehearsed at the Conclusion of the Demonstration.*

C H A P. VII.

*An Objection by way of Query, How Solomon himself, and his Account of his own Sins, in ver. 27. can be supposed, intended and included in his saying, They have fought out? &c. Resolved. The final Conclusion of all, confirming the whole Subject.*

**T**H E R E is a Query or Objection that may perhaps deserve largely to be insisted on, for the Removal of it: 'tis, That *Solomon* according to our Interpretation given of *ver. 27.* and *28.* having intended only his own Sins, and the Account of himself; but in this *ver. 29.* the *many Inventions* he speaks of, belonging unto all Mankind: How then can this be the Repetition (in that Respect) of what had been discoursed before, or refer unto that particular Passage of himself? Also that *Solomon* speaks under the third Person here, the [*They,*] and so but of others, as distinct from himself; and how then is himself aimed at and included in the [*they?*]

The Answer is made up of these four things put together.

1. Though *Solomon* in that *27th* Verse, speaks but of his own personal Account, yet he therein intended and proposeth his single Instance as a common Example unto all Mankind, whereby to warn and instruct all of them from that his Experiment, to search into themselves; and that all and each of them would find, that the Sins and Account of each and every Person of them also, was thus infinite, as he had found his own to be. And to set it home to them all, he likewise affixeth a *Behold* unto it, thereby calling upon all to consider this, as a-like concerned therein with himself: nor doth he (as you may observe) affix it unto the Account of that particular way of Sinning; *more bitter than Death is the Woman, &c.* because all Mens Transgressions do not lie in that particular way. — But when he comes to his general Account, of all sorts of actual Sins through his whole Life, in all other kinds of Acts of Sinning, multiplied to such an Infinity, then 'tis he cries, *Behold, &c.* for that was it; that was the like general Concernment of all and every of Mankind grown up to Years of Manhood. Of which again more in the next Chapter.

2. And yet in those other Passages which are concerning others, the Multitude of their Sinning is at least implied, as the Subject of his Aim. As when in *ver. 26.* he lays to the Womens Charge, that their Hearts and Hands were *Snares and Bands, &c.* which how eminently it doth import Multitude and Variety, I have shewed; and then, how fitly those Expressions (which all Interpreters understand of the Arts and Wiles of Women) do correspond with this of *Inventions* in this last Verse, is obvious enough. And again, in charging the Generality of Men in the last Clause of *ver. 28.* to be as *corrupt as Women*; they in their kind and ways of Sinning, even as Women in theirs. His meaning therein still is, that in Point of Multitude and Variety of Sinning, as well as in other Respects of Sinning, it is, that they are much alike. So as he carrieth along in his Aim, this of the *many*, as well as their *Heinous-*

ness in Sinnings; to the end to bring all at last into this general Conclusion of his Discourse.——So as we may take this as an undoubted Premise, arising from these two last things mentioned, That whether he speaks of his own Sins, or of others of either Sex, this of the Multitude of them is still to be taken in, and understood.

And then, 3. let us add to it, that it was meet and requisite for him to utter this general Conclusion of the whole matter in *ver.* 29. in the Language of the [*They,*] and in the Name of all others of Mankind, rather than otherwise: And there, and thereby, to bring home the Multitude of Sins, and lay it at their Doors, as well as he had done at his own; because he had interwoven along (as we have shewn) the mention of their general Corruption, as well as of his own. Yea and in this, which was the Close, he ascending unto the original Cause of all Sin, and therein reaching to take in *Adam* and our first Parents Sinnings, in whom *Solomon* himself, and Mankind all had sinned, and thereupon how all their Posterity do follow them in the Multitude of their Inventions, (as was shewn to be the Scope) this made it congruous for him to frame his Speech in that manner, as might best at once universally reach and take in all, even *Adam* and *Eve*, and all Men downwards since, who were at first made upright in him. And thereupon, thus at last to express himself, *They have sought out,* was more adequate and congruous to such a general Scope; and it had been too narrow for him to have said, [*I*] or [*We*] were made upright, but have sought out, &c. his [*They*] doth better comprehend himself and them all.

4. And yet in saying [*They*] he is, in the Coherence, himself sufficiently included; nor doth he speak it of others, as apart from himself.——For in that first part of his Speech, *God made Man upright*, it is certain he intends to include himself as well as any others of Mankind; and this other part that follows, [*but they,* &c.] must be taken as extensive as that former was; for it is the perfect Opposite to it. Nay, he therein propounds the Consideration of that original Uprightness, as that which himself took in to aggravate all his Sinfulness fore-spoken of, by; as in like manner it also doth all Mankind's; and the Discovery of which, and comparing himself with which primitive Integrity, with what he now was, this was the last and great Ingredient into his humbling of himself, being added to that foregoing Account, which he had given of so vast a share of Wickedness in himself. And unto that End (one among others) it was he sets it down; as well as that all Mankind might be humbled under the Sense thereof, as himself had been: and therefore in uttering it of all Mankind universally, it is all one as if he had named himself, and had said, *Thus [I] and every Man from Adam, even all whom God made at first upright, have sought out these many Inventions.*

Let us therefore but, 1. allow *Solomon's* Sins a due share in his Intendment in the [*many,*] which we well may, because they had taken up the most in his foregone Narrative; there having been three Verses spent thereon.

And then, 2. let us take him in, as included and intended by himself among the [*they,*] the Persons.

And then, 3. withal allow him as eminent a Proportion of special Reflection on his own Sinfulness, whilst he yet speaks of the Generality [*they*] and [*the many.*]——In the Intendment of him, who stands forth on the Stage of this Scripture, as the sole Penitent in this Confession, as an Example unto all, and who was now humbled and self-condemned, and knowing more, many more Sins, by himself than by all others, (as all true Penitents do:) And who in the particular Sense thereof did utter this, (though expressed at last in a general Confession in the Name of all, yet including himself, whilst he utters it.) And then we will all easily be satisfied, as to this Objection made.

The Conclusion of this matter shall be: Let us now bring together these two Sayings of his (that stood at some small Distance each from other, as if they had not been acquainted with each other, (which yet they may greatly

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be found to be) the one that of *ver.* 27, 28. [*This have I found, that seeking the Account, I find not*] and then this other in the last Conclusion of all [*They sought out many Inventions*] spoken as well of himself as of all Mankind.) And then by bringing both together, that dark Riddle we at first observed in *Solomon's* Words, is unfolded; for this last expresseth and brings to Light in plainer terms, the Reason why he had said, *He found he could not find*, namely, because they are many, an infinite Multitude and Variety of them.

Which secret Affinity and Correspondency that is betwixt these two Sayings, the vulgar Translation upon the latter Words helps forward the Discovery of, in rendring the [*many*] the [*infinite,*] that is, for number; whilst on the other Hand the best Commentators (as I observed) cast the same Light of Interpretation upon that other Saying in *ver.* 28. paraphrasing that Clause [*But I find not*] to be all one as to say [*It was infinite,*] and infinite for Number: and so both agree in the Sameness of Language and Sense. And by thus comparing both, we come to know what it was that made that Account of Sin, in *ver.* 28. to be infinite and *past finding out*; namely, the Number and Multitude which this Word [*many*] in *ver.* 29. suggests and supplies, and puts us out of doubt that to have been his Intendment. All which arrives at the very Point I have thus largely been steering unto, the Subject that is to follow.

## C H A P. VIII.

*Two Corollaries and Monitories drawn out, touching the Subject in Hand. 1st, That the Account of every Man's actual Sins is infinite and numberless, as well as Solomon's. 2dly, That for every Man to know, and be convinced of the Innumerableness of his Sins, is a Matter of greatest Weight and Moment.*

**T**HE fruitful Field of this one Scripture, as it hath been opened, yields many wholesome, though four Herbs, concerning Conviction of Sin, and Humiliation for Sin. And perhaps the most of what are the object Matters of our Sinfulness in true Convictions; and also the most of the genuine Dispositions of Heart in Humiliation and Repentance, might all without straining be extracted from hence alone. Many of both these may have been observed already, to grow above ground scatteredly here and there in the Exposition, as it hath been given. I forbear at present to recollect them, or gather them up together into a Bundle; my Scope is about this one particular as my Subject.

*That the Account of each Man's actual Sins, who is grown up to Years, is infinite and numberless, as well as Solomon's was.*

I. *Of each and every Man.*] For it was one great Scope of *Solomon* here, to propose his own Example in the Case, with a *Behold*, and Proclamation made to every Man that should read this. And what? to that end only, that they might know historically, that the Account of this individual Person, *Solomon*, his Sins, who lived so many thousand Years ago, did amount to this Infinity? &c. No surely, this was not all, or the main of his Scope: But that every Man (and every Man is called upon to *behold* it) should understand and consider what his own Condition is, if he would but come to understand himself, and what his Heart and Ways aright are.——Neither is *Solomon's* Instance single or extraordinary in the Case, or alone recorded for this thing; but the like Verdict is given in in the Scriptures, by a Multitude of other Saints, greater than *Solomon*, of their own Accord, as touching this Innumerableness of their own Sinfulness, (which I shall in the Treatise that follows add by way of Demonstration of it.) And surely both one and the other were written for the Instruction of all others of Mankind; and they therein set themselves out to us as general Measures, of what is of the like innumerable Sinfulness in us all, in some Proportion or other.

But that *Solomon* should here, in proposing his own Example, in a special manner have aimed at this, is evident. For, after his own Example given, in his winding up at the last Verse 29, he wraps up all of actual Sinners, under this same Guilt in this very Respect, [*They have sought out, &c.*] And [*They*] imports not a meer Indefinite, as that many of them have many Sins; or that the whole Bulk and Body of them, (take them all, collectively, together) have an Infinity of Sins amongst them; but is partitive as well as universal, that all, and each one personally, for his own Part and Share, hath. And for the Conviction of every such Son of *Adam*, and for the humbling of every Soul, it is, that he pronounceth this of them, having first propounded his own Conviction (in the Verses before) for an Instance and Example unto all the rest, of the Truth of it.

And again, look as his fore part of that general Conclusion, [*God made Man upright*] is true of every particular individual Soul, (as in *Adam's* Creation they

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they were considered) so likewise this other part [*They sought out, &c.*] is true of all and each of such of Mankind now fallen, that live to Years, and are capable to behold and to consider it.

II. Of *actual Sins.*] Which (1.) the Phrase *one and one*, ver. 27. (2.) *Inventions*, ver. 29. (3.) And which *they sought out*; or, which themselves have acted, do all manifestly argue. And this in a Distinction from that Body of Original Sin that is derived to all Infants, and to themselves when such. I added, Therefore,

III. Of *Men grown up, &c.*] For he speaks of them that seek out for themselves, and seek out Inventions; and so act Reason in Sinning; and the Word *Inventions* is translated by some *Ratiocinia*. And it is necessarily to be understood of such as are capable to behold and consider of this thing, and of all such. And he twice calleth upon all such to do this. 1. When he propounds his own Example, ver. 27. And 2. here again in this Passage, ver. 29. and thereby in both calleth upon every Man to lay his Hand upon his own Heart, deeply to consider and search into this.

IV. That the [*many Inventions*] imports an Infinity of Sins, as likewise his [*I find not*] ver. 27. doth, I shewed before.

There is one other Observation;

*That for every Man to know and be convinced of the innumerable Number of his actual Sins, is a matter of greatest Weight and Moment.*

All the former Streams do contribute to this Assertion: His Solemnity of proclaiming it, *Behold, &c.* His prefacing what his Pains, &c. had been, set also before it, do fully argue this. But beyond all, that whenas he, a Penitent, doth take on him to declare his best Knowledg from, and what that utmost Lesson of Wisdom he had found in his searching this Account, should be, he should chuse to single out this one thing alone, as the great Result of all, [*I find it is past finding out*]; and to say no more of it, nor no other thing about the whole matter, *What was this*, other than to declare that the great Product of this his Repentance was the mighty Impression and Sense, which this thing above all other had left upon him, and had been experimentally learned by him? And the Mind thereof is, that if he were to leave upon Record but one Reflection or Memorandum, which had been the Fruit and Result of his casting up this Account, unto the rest of his Brethren the Sons of Men, it was and should be this; merely for the grand Importance and Usefulness of the Knowledg of it. Which Usefulness lies in these things following.

1. (Which himself gives) To awaken all Sorts, both good and bad, to look about them, and seriously to consider what an infinite Account, in point of Sinning, they are all and each to give at that Day, *when every Work shall be brought to Judgment, whether good or evil*: and therefore to set upon this great and absolutely-necessary Work of Self-judging and Humiliation for Sin; and to that End as diligently to *count and cast up one and one to find out the Account*, as himself had done. For that this was indeed a matter of such Moment in his Esteem, there is this further Remark at last set upon it by himself, in that he should shut up this his whole Book of Repentance with that very *Adviso and Admonition* now mentioned, *chap. 12. ver. the last*, he there reducing the Conclusion of the whole Matter of his Aim in this Book to two things. 1<sup>st</sup>, *To fear God, and keep his Commandments.*— 2<sup>dly</sup>, *For God shall bring every Work to Judgment*; that's the other. Hereby provoking all the Sons of Adam, once created upright, and fallen in him, to *search into their Ways, and turn unto the Lord*; and to continue so to do (as he professeth of himself here that he had done;) and so *by judging themselves*, to prevent *their being judged and condemned of the Lord*; who hath the Accounts of all Men in his divine Understanding, though Men cannot find out in this Life the Sum of them.

2. The

2. The Moment of it lies in this ; That the searching into, and a true Conviction of this Innumerableness of Sins, conduceth to, and helps forward all the gracious Workings of the Spirit in us. (1.) It brings in the Materials for the deepest Humiliation ; which when true and spiritual, is sensible of, and bewails as much the Multitude of lesser Sins ; specially Contrarities to Spiritualness, as the Heinousness of greater ; which in the ensuing Treatise I shall shew. (2.) It prepares for Faith, and an Admiration of God's free Grace. For that Speech, *Where Sin abounded*, Rom. 5. 20. is manifestly spoken of Sins abounding in a true Convert's Sight and Sense, as well as of its abounding in Reality : For he had said just before, *The Law entered that Sin might abound*, that is, in the Discovery of the Abundance of it ; for *by the Law is the Knowledge of Sin*, chap. 3. ver. 20. — Now the *abounding* there spoken of, also referreth to the Multitude of Sins, [*many Offences*] ver. 16. And so his meaning must be, that where Sin, thus in the Sight and Apprehension of an humbled Soul, doth abound ; there also (as it follows) in such an Heart doth Grace come to *abound much more*. And it by the Law of Opposition must be understood to the same Sense that Sins abounding was intended in : And so that in such a Convert's Heart as saw Sin much to abound in himself, that Heart comes answerably to apprehend the super-infinite abounding of God's free Grace to him in pardoning. And in pardoning what ? but the Multitude of Sins, as in ver. 15, 16. He had said, that *the Gift of Grace had abounded to the Pardon of many Offences to Justification*. And so thereby comes to magnify and adore that pardoning Grace the more. And then, (3.) this Sight of the Innumerableness of Sins conduceth to enlarge the Heart unto *new and holy Obedience* ; and so to *love much, because much is forgiven*. For so much Love there is, as there is and hath been Apprehension of much forgiven. (4.) It wonderfully provokes unto Prayer, and daily great Outcries for Mercy and Grace (as the Word is, *Heb. 4. ver. the last*) *Out of the Depths have I cried unto thee, O Lord* : what Depths ? of Sins that came over his Head ; as it follows, ver. 3. *If thou shouldst mark Iniquities, &c.* He himself had marked and observed so many ; as thought he, if God, that is *greater than our Hearts*, shall mark and animadvert, and bring all that he knows upon me too, or upon others ; *Who shall stand ?* His being struck with the Apprehension of this, made him to cry out so, as there he doth.

Luke 7.

Contra.  
Psalm. 130. 1.

*That the Judgment of their Sinfulness at the Great Day, as also often in this Life before that Day, hath the Style of an Account given it in Scriptures. That the Scriptures do reduce this Account unto two Heads: The Heinousness, and the Multitude of Sins.*

**I**N the Prosecution of the Subject proposed in the former Exposition, I shall begin to shew out of other Scriptures, That God's Reckoning with Men for Sins, whether in this Life upon Repentance, (as with Solomon) or at the Day of Judgment, hath very commonly the Stile of [*the Account*] or an *Account* put upon it; which I shall briefly shew, not only to verify Solomon's Use of the Word in that Sense, and my Interpretation given; but further as being necessarily introductory unto the following Discourse.

I. That the Judgment and Work of the Great Day hath frequently the Title of an *Account*, (even as Solomon's Audit here held with God about his Sins, to prevent his being so judged, hath) is evident both in the Old Testament and in the New. *Psal.* 50. (throughout which Psalm, God's coming to, and Process in Judgment at that Day is set out) in the Close thereof, this Account is signified by a *setting of Sins in order before Men*, ver. 21. which Solomon in the last Chapter of this Book termeth a *bringing to Judgment every Work*, &c. And in the new Testament it is stiled (in Terms synonymous to Solomon's Expression) an *Account*, or a *giving an Account of a Man's self*: so *Rom.* 14. 2. and that whether of the *Good done*, all of which is reckoned *Fruit to our Account*, (as *Phil.* 4. 17. the Phrase is) or of the *Evil we have done or spoken*: *Matth.* 12. 36, *I say unto you, that every idle Word that Men shall speak, they shall give Account thereof in the Day of Judgment*: and in the same Stile it runs up and down in the Epistles, of an *Account*, then to be made of whatever things had been committed to our Trust. Hence of Ministers 'tis said, They are those that must *give an Account* of the Souls committed to them, *Heb.* 13. 17. Also of others, an *Account of their Stewardship*, *Luke* 16. 2. Hence Christ himself, who is appointed the Judge, hath the Title of *πρὸς ὃν ὁ λόγος*, to whom the *Account is to be given*, (so in the Original) *Heb.* 4. an *Account* even unto every *Thought and Intention of the Heart*, ver. 13. which Title of his there, is and may fully be explained by that, *1 Pet.* 4. 5. *We shall give an Account to him that is ready to judge the quick and the dead.*

1. Christ is God's great Auditor, or Accountant for him, and is perfect in every Man's Accounts, [*ready*] hath them all before him, and at his Fingers Ends, (as we say) which in the same Place to the *Hebrews* is thus expressed, *All things are naked and opened to him, to whom the Account is to be.*

Moreover, 2. the Scriptures, they are as Books of this Art of Christ's Arithmetick, setting forth the Rules and Proportions by which this Account is to be cast up, according to which we shall be *judged at that Day*, *John* 12. 48.

And, 3. our Consciences, they are God's Records or Count-Books (as we call them) for Matters of Fact, wherein the Particulars are written, *Rom.* 2. and both these Books are said to be opened at that Day, *Rev.* 20. 12.

4. Yea, and God's bringing Men to see their Sins in this Life, upon any special Occasions, is in like manner stiled an *Account*, as being preparatory to the Account at the Day of Judgment, and indeed are but lesser Days of Judgment. And of this latter Sort of Reckonings is that Parable to be understood, *Matth.* 18. from ver. 23, to 27. *Therefore is the Kingdom of Heaven likened unto a certain King, which would take Account of his Servants.* Ver. 24. *And when he had begun to reckon, one was brought unto him which owed him ten thousand*

thousand Talents. Ver. 25. But forasmuch as he had not to pay, his Lord commanded him to be sold, and his Wife and Children, and all that he had, and Payment to be made. Ver. 26. The Servant therefore fell down and worshipped him, saying, Lord, have Patience with me, and I will pay thee all. This Account is not that final one at the latter Day, or after Death in Hell, (though some foregoing Exemplar thereof) but such as God begins, as the Phrase is, ver. 24. to hold in his Church, which he calls the Kingdom of Heaven, whilst some Souls being arrested by the powerful Ministry of the Word, are brought in to God, as ver. 24. and are so far wrought upon thereby, as to acknowledg unto God their fore-passed Sinfulness, and Debts they have incurred, with deep Conviction of Conscience, and oftentimes with Terrors joined thereto, and Resolution for the future to make amends; for so it is spoken of this Accomptant or Servant brought in here, ver. 26. And therefore is not that final great Account. Which is further evidenced by this, that this Account is that which Men make to God through Conviction and Confession when they repent, and promise Amendment, as this Man did, and when God gives Time and Patience to them, upon Trial of what they will do for the future.——Thus expressly, ver. 26. And besides, 'tis said, that after this, this Servant went out, and found one of his Fellow-Servants that owed him an hundred Pence, &c. and his cruel dealing with him you know and read, ver. 27, &c. which argues this to have been transacted in this Life, for at the latter Day there is no room for such a Supposition. And thereupon, and after all, it is that that other final Account of this merciless Servant is said to follow, ver. 34. The Lord was wroth, and delivered him to the Tormentors, till he should pay all that was due unto him. So that this Reckoning was but a forerunning Account, God's first beginning to account with a Man, as that ver. 24. expressly termeth it.

And these Accounts, either of them, first that at the latter Day, is not to be made only of the Quality of the Actions, but of the Number also, even to a Farthing, Matth. 5. 26. As likewise that other in this Life, Matth. 18. was; for a Sum is set down, an hundred thousand Talents.

And the Reason why the Scriptures pursue this Metaphor, is, because, indeed and in Reality, our Sins are considered not only as Crimes committed against God, as he is the Judge of all the World, (as all legal Crimes use to be indicted as against the King) but further, they are considered as so many Debts against God as a Creditor, who stands out of Purse in point of Honour, Riches of Patience, &c. Thus expressly, Matth. 6. 12. and Matth. 18. 23. God is said συναρχει λογον, to compute with, as Men do with Debtors by mutual Reckonings on both Parts, and the Balance of that Man's Account there reckoned, is said to be ten thousand Talents, ver. 24. as being a Sum of Debts. And reckoned they are both by Multiplication and Addition: The Phrase for the first is frequent in Job and the Prophets, Thou hast multiplied thy Abominations, Ezek. 16. 51. The other, by Addition, is used of Herod's putting the Baptist to Death, whereof it is said, he added this to all the Evils he had done, Luke 3. 7. And of all together it is spoken as of Debts which do make up a total Sum, and therefore are said to abound to Account, Phil. 4. 17.——Thus much for the first Assertion, as also to justify our Interpretation of Solomon's using the Word [Account] unto this our Sense, which in the Exposition we so largely pursued.

II. These holy Scriptures do hold up before the Consciences of Men two main Considerations about their Sinfulness:

1. The Quality or Heinousness of eminent Sins.

2. The Multitude of Sins, both small and great, cast up together into one Sum.——To the end that under these (as two general Heads) we our selves might know how to marshal and order our otherwise confused or rather confounded Thoughts therein.

Like as the Praise of the Glory of God in his Works is set forth by these two, O Lord, how [great] are thy Works! Psal. 92. 5. And then, O Lord, how [manifold] are thy Works! as Psal. 104. 24. And both set together are celebrated, Job 9. 10. Who doth [great] things past finding out, yea and wonderful [without Number.]



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Number.] Even so the Sins of Man's dishonouring God, or of Man's Works against God.

*Eliphaz* seeing *Job's* Miseries so extraordinarily to exceed the Proportion of God's dealing with other Saints, and knowing that the way to humble him was to make *Job* apprehensive of his Sinfulness, he doth suitably, according to what his own Apprehensions were about *Job's* Condition, (judging that he was an unregenerate Man) call upon *Job* to consider these very two things about his Sinfulness, or these two Heads of Account specified, *Job.* 22. 5.

1. Whether he had not been guilty of heinous Sins: this in that first Query, *Is not thy Wickedness great?* His meaning is in a respect of grosser Crimes, for he instanceth in the worst of Sins towards Man, both — of *Omission*, ver. 7, 9. and of *Omission*, ver. 6. And then,

2. *Are not thine Iniquities infinite?* that is, for Number.

Then again *David*, *Psal.* 19. takes into Consideration these two first, *great Transgressions*, such as *presumptuous Sins*, ver. 13. *Great*, that is, for Heinousness: and then withal the *known and unknown Multitudes* of other Sins, ver. 12. *Who can understand his Errors? Cleanse thou me from secret Faults.*

In like manner *Ezra*, chap. 9. in his Confession first humbleth himself for the Multitude of their Sins, *Our Iniquities are increased over our Heads*, ver. 6. And then ver. 7. for their Sins that were most heinous, *We have been in a great Trespass unto this Day*; that eminent Sin of marrying strange Wives.

Our Saviour Christ (*περὶς ἐν ὁ λόγος*) doth in like manner speak of Sins, some that are as Camels for Greatness, and some as Gnats, (that by Troops in those hot Countries used to pester Travellers every Step they took) also of Beams and Motes, likewise Talents and Farthings, *Matth.* 15. 26. *Luke* 7. 24. whereof the one signifies great Sins for Quality, the other small, yet exceeding in Number.

C H A P. X.

*The main Subject of this Treatise, viz. That the Scriptures set the Value and Balance of the Account of Mens Sinfulness upon the Multitude of their Sinning.—The Demonstrations of it; first from the Judgments both of God and of Christ, either as they are Judges in condemning Men, or Pardoners in forgiving.*

**I**N those foregoing Treatises about *Sins against Knowledge*, and the rest of that kind, I have set forth some Aggravations that render Sins heinous, I am now to speak of their Number.

And this which is the main Proposition orderly follows the former, *viz. That in Scripture-Account it is the Number or Multitude which God sets the Value of Mens Sinfulness upon; and for the most part of Mankind doth exceed the Greatness of their heinous Sins.* And this doth clearly accord with *Solomon's* Scope in this 27th Verse. I shall give several Demonstrations of it out of the Scriptures, as also Reasons why God sets the chief Value thereupon.

The Demonstrations hereof will arise and appear, if we take either, 1. *Gods own Judgment* declared in the Case. Or, 2. of Men in their Conversations. Or, 3. of Saints themselves after their Conversion, in the Humblings of themselves before God, whose Judgment in these Cases may well be taken, as supposed to have been directed by God therein, and to have judged righteous Judgment of themselves in so confessing and judging of themselves by the Multitude of their Sins.

The first Demonstration of it is from the Consideration,

I. Of God's Judgment herein, and of him considered; either, 1. As a Judge judging Men for their Sinfulness; or, 2. As a Pardoner, justifying of Sinners.

I. Of God as a Judge.

God himself, the *Judge of all the Earth*, Gen. 18. 25. did once cast up the whole World's Accounts, (after they had run out for 1656 Years) and it was precursory to, and the Semblance of the great Day of Judgment to come. Now what is it that God's own Charge and Indictment falls chiefly upon? But, as Gen. 6. 5. *God saw that the Wickedness of Men was great in the Earth, and that every Imagination of the Thoughts of his Heart was only evil continually.* There were in that old World great Sins for Heinousness, circumstantiated with deep Aggravations, which are instanced in, in that same Chapter; as the *Apostacy of those that professed the true Religion and Purity of Worship, &c.* ver. 2, 4. as also that the whole Earth was filled with Violence or Oppression, ver. 13. and all aggravated by this, that *the Spirit of God had striven with them* in the Ministry and Example of *Enoch, Noah,* and others their godly Ancestors, ver. 3. but yet the grand Reckoning which God the Judge accounts great above all, and laid heaviest to their Charge, was, that *every Imagination of their Thoughts were evil continually*, which was all one as to have said, that their smallest Sins were infinite for Number; and it is in that Respect that he so complains, the Wickedness of Man was great, even in Respect of Number, through that constant, continual, and uninterrupted Multiplication of them. And they are the smallest sort of Sins he there mentions, *Imaginations and Thoughts*, which yet arose to a greater Guilt than all their heinous Iniquities; so as the Numerousness, though of smaller Sins alone, is the Greatness here spoken of; and the Word for [great] in the Original serves to that Sense also, as is well known.

## Book XI.

He proceeded by the like Measure in his Account concerning the two Captivities, both of the ten Tribes of *Israel*, and of *Judah* into *Babel*: as appears both by the Threatnings before, and during that Captivity: And after in the Acknowledgments of that Church. 1. In the Threatnings before, and during the Captivity, God by *Ezekiel* justifies his Sentence pronounced, and the Execution of that Captivity then in part begun, *chap. 16.* By this thou hast multiplied thy Fornications, *ver. 25, 29, and ver. 51.* neither hath *Samaria* (viz. the ten Tribes carried away before) committed half thy Sins, (he computed the Number we see, as it also follows) but thou hast multiplied thy Abominations more than they. And these last Quotations do involve that former Captivity of the ten Tribes of *Israel* as well as this of *Babylon*, and shews that the ten Tribes of *Israel* had been cast out for the Multitude of their Abominations also.

And, 2. after their Captivity it is likewise put upon the same in the Churches own Acknowledgment, *Lam. 1. 5.* For the Multitude of her Transgressions her Children are gone into Captivity, &c.

And this innumerable Multitude it is, that when Mens Consciences are awakened once, and convicted by God for Sin, comes in upon them, and which they do profess themselves above all other most sensible of, as the Cause of their Punishment, *Isa. 59. 11, 12.* We roar like Bears, for our Transgressions are multiplied before thee, and testify against us, and for our Iniquities we know them, God having set them in order before them.

## II. Of God considered as a Pardoner.

Psal. 51.  
Rom. 2.

Consider God and Christ as pardoning. By which Act of his we may as certainly estimate what Rate or Value he puts upon our Sinning as when he judgeth; for as *David*, and the Apostle after him; *He pardoneth, to the end he may be justified when he comes to judg:* and to be sure God's divine Nature inclineth him to reckon in, and with himself, with as much Exactness then when he pardoneth, as when he punisheth; for he values his Mercy, and the Manifestation of it, at the higher rate: And his Mercy in pardoning is to be rated and exalted by what he pardons.—Now we find that when he hath pardoned the greatest Sinners, he hath not reckon'd so much by the Greatness as by the Number, as that part of the Account whereby he chuseth to hold forth to us the *Infiniteness of his Grace* in pardoning, and as that whereby he would draw forth our Love to him again for pardoning. Upon the occasion hereof says Christ, (and it was as great a Speech as he that was the Word it self hath uttered) *her Sins which are many are forgiven, because she loved much.* And he says it, you see, upon this occasion of his pronouncing Pardon to a grievous Sinner, and adds, *And to whom little is forgiven, the same loveth little.* In which latter Words he interprets what he means by the little and the much, even the many, or the Number of Sins: Thus *Luke 7. 47.*

In like manner when God would exalt Christ's Righteousness to us, which is the Price and Ransom that was paid for all, (and therefore we may warrantably estimate the one by the other) that also is greatened, not by the Magnitude so much as by the Multitude of Sins forgiven, which are mentioned on that occasion. Thus speaking of the excelling Merit of his Obedience, the free Gift and Abundance of Righteousness is for many Offences to Justification.—And again, the Greatness of God's Grace in Conversion, (when by any of us as an Instrument, a Sinner comes to be converted) is greatened, as by this, that it is the saving of a Soul from Death: So moreover that it is the hiding of a Multitude of Sins, *Jam. 5. last*; as thereby setting forth the Greatness of that Salvation; and yet that Sinner spoken of there was one whose Sins were as heinous as Sins pardonable can be supposed to be, even the Sins of a Professor back-sliden and apostatized from the Truth, *ver. 19.* and yet of the two it is the Multitude there that alone is specified as the Measure of his Sinfulness, and thereby of magnifying God's Grace in pardoning.

I will here return unto and inlarge a little more upon the Instance of that both great Sinner and great Convert, so famous in the Gospel; upon occasion and for Comfort of whom it was that Christ uttered that former Speech but even

even now related, *Her Sins that were many are forgiven her*: And I place it here because it is a middling Instance, which will aptly serve either this or the following Demonstration which shall be taken from new Converts.

Chap. 16.

In the Gospel you read of *a Woman without a Name*, dwelling in the City *Naim*, Luke 7. who wash'd Christ's Feet with her Tears, &c. which Woman was none of the *Mary's* in the Gospel mentioned, for she was neither she of the City *Magdala*, Matth. 15. 29. from whence that *Mary* called *Magdalene* had her Appellation, and who was a Woman of Quality and Riches, for she was one that ministred to Christ in his Journyings with all the Train of his Disciples, Luke 8. 23. nor was this Woman that other *Mary* of *Bethany*, who yet is recorded to have done the like things to him, John 11. 2. who was the Sister of *Lazarus*: I say, this Woman was none of those two *Maries*, no nor the latter of *Bethany*, (for which there is yet so much Appearance) as would evidently appear if we might without Diversion insist on it, this alone sufficiently shews it, that this Woman, Luke 7. was of another City, viz. *Naim*, ver. 7, 5, 11, and 37. and this matter of Fact of anointing him, &c. was done by her in that City of *Naim*; and though in one *Simon's* House, yet it was *Simon the Pharisee*, Luke 7. 36, 39, 40, 44. but that other anointing by *Lazarus's* Sister, though in some Circumstances it was like to that of this other Woman, was acted in the House of *Simon* the Leper, and by that Appellation diversified from that other, the Pharisee, and in another Town, namely, in *Bethany*, Matth. 6. 26. This Woman of *Naim* hath no other Name recorded, but that foul and infamous one, of her being a Sinner, known and notorious to all that City, as *Simon's* Words do import, ver. 39. This as to her Person.

Now observe her Posture and Frame of Spirit, and what it is Christ speaks of her, and which makes to the Purpose in hand. She comes humbled, standing behind Christ's Seat, in a silent deep Mourning, speaks not one Word, weeping in such Abundance, as served to wash his Feet, so much as they needed being wiped dry, which she did with her Hair, that Hair she had sinned withal: Now what was that in her Sinfulness which Christ the Pardoner takes notice of, and would have her carry home with her, and us all to consider? ver. 48. *Thy Sins, which are many, are forgiven thee*: yea, and he indigitates it to shew that it was that also which had broke her Heart so deeply, even the *many*, the Number of her Sins; this Christ, that knew both what himself forgave, and the meaning of the Spirit of her, doth himself enforce and utter for and concerning her: And that Speech was at once both a Comment upon her Heart, shewing what it was in her Sinfulness she wept so for; as also of his own Heart, who considered well what and how much it was he pardoned, to declare which it was he made that whole Parable; and it was the Disproportion in number of her Sins from those of others whom he pardoneth; which Christ considered in saying, *Many Sins are forgiven*, for he expressly put the Difference upon the Comparison of Number, to her he forgave five hundred Pence, to another but fifty; in saying, *the one owed five hundred Pence, the other fifty*, and yet I trow her Sins had been very great and heinous; for known and famed she was to all the City, ver. 37, 39. and what kind of Sin it must be she was famed for, we may gather by what special kind of Sins that Sex was and usually is vulgarly infamous for, and stiled a *Sinner* for; as also by her Repentance, she wept with those Eyes which had enticed, kissed Christ's Feet with her Mouth, and wiped them with her Hair, (O what Revenge!) she yielding up all these which had been Weapons or Instruments of her Unrighteousness now unto Holiness, and to express and signify the Brokenness of her Heart; and though those her greater Creditors (I mean those Sins) might and did arrest her first, yet it was the Multitude in those her Sinnings, and in all other Sins, that now came in upon her upon occasion of that Arrest, and so both she the Sinner in her Soul, and Christ the Pardoner in his Heart, doth put the much of her Sinfulness upon the *many*, as by his Speech appears.

*A second Demonstration taken from the Judgments of Saints, of themselves in their Confessions: Both, 1. At their first Conversions; 2. In after-humblings upon great occasions.*

**A** Second Head of Demonstration we may take from the Audit-books of the Saints, and the Calculations they have left upon Record in their free and unforced Confessions. And truly their Judgment herein may well be taken by us; for though God is greater than their Hearts, yet their Judgment of Sin, and of the proportions thereof, is most fully regulated according as God judgeth, (that is, they in their Measure) by the Spirit that *convinceth them of Sin*, as well as of *Christ's Righteousness*, and what true Holiness is, *John 16. 8, 9, 10. The knowledge of the Holy is Understanding, Prov. 9. 10.* and especially in their estimate of Sinning, and the Rates thereof, into which even natural Conscience sees very far, and is as the *Canoe of the Lord that searcheth the Chambers of the Belly*; but the Spirit's conviction goes and Searcheth far beyond it.

Prov. 20. 27.

This Estimate we may take either from the Conviction of Saints at their first Conversions, or afterwards upon God's Visitations of them for Sin; and their deepest Humiliations for both.

I. The Confessions of Men Converted. — The greatest Convert in the Old Testament was *Manasseh*; the greatest Convert in the New was \* *Saul*, and made by Conversion one of the greatest Apostles.

2 Chron. 33.  
\* Acts 8. 1.  
& c. 4.  
Saul, Saul,  
W. of persecut  
tion m. 2

1. *Manasses*. He is commonly reckoned the greatest Sinner that was pardoned in the Old-Testament: whose transcending Wickedness we may read *2 Chron. 33. from ver. 2. to ver. 11.* and more largely *2 Kings 21. from ver. 2. to ver. 17.* And his Sins were of the deepest Grain, and most heinous Nature that could be, as Witchcrafts, Dealings with the Devil, heathenish Idolatry set up in the very Temple, in which God had said, *I will put my Name; yea Abominations above all that the Amorites did which were before him; and causing Judah to do worse than the Heathen whom God had destroyed; shedding also innocent Blood from one end of Jerusalem to the other: But Manasseh after all this humbled himself greatly before God, &c. and prayed to him, and God was entreated of him.*

Now if we consult that Prayer said to be his, (which yet was perhaps but the Collection of some broken parts of it let down by Tradition, and set together by some other) though reckoned among *Apocrypha*, yet (as *Junius* says) is Pious, and certainly expresseth the true Sense of a deeply-humbled Soul. Now his Confessions there run not upon the Heinous part of his Sins, as such, but upon the many, *ver. 9. For I have sinned above the number of the Sands of the Sea: my transgressions, O Lord, are multiplied, my Transgressions are exceeding many; I am not worthy to behold and see the height of the Heavens for the Multitude of my Unrighteousness.* The Prophet *Isaiah* had a little before compared the Wicked to the raging Sea that casts up Mire and Dirt, for the tumultuousness of it: and *Manasseh* not long after compares his Sins to the Sands of the Sea (which the Sea continually casts up) for the number of them.

In the New-Testament I exemplified this before in that great Sinner and Convert, the Woman of *Naim*.

2. That great Convert and Apostle, that stiled himself *the chiefest of Sinners, and least of Saints*, view we the account he gives of his Humiliations at his Conversion. And though in one place he reckons up his *talent-Sins*, *I was a Blasphemer, Persecuter, and injurious*, namely to the Saints; yet in another place

place we find he reckons only those that were Minutes, his farthing-Sins, as those wherein the multitude of Sins is most conspicuous, *viz.* the abounding of all *inward Lusts and Concupiscence* in his Heart, *all manner of Concupiscence*, Rom. 7. 8. and in *ver.* 5. he mentions chiefly the Motions or Passions, (as he there stiles them for their Violence) that is, of such Sins as continually boiled and wrought in his Members to bring forth fruit to Death. And it is the Account of such Sins which is the Total he in that place gives, which yet he professedly speaks of to have been those which deeply humbled him at his first Conversion: as in that other to *Timothy* he had done of his more heinous Sins; yea, in this to the *Romans* his intent is more setly to declare that special Work of Conviction of Sin and Humiliation, which at Conversion is had by the Law.

II. Go we to Saints after their Conversion.

God hath been pleased to enter into heavy Reckonings with his best Servants after Conversion, as with *Job*, chap. 13. 26, 27. *For thou writest bitter things against me, and makest me to possess the Iniquities of my Youth.* And *ver.* 27. *Thou puttest also my Feet into the Stocks, and lookest narrowly to all my Paths: thou settest a Print upon the Heels of my Feet;* that is, exactly observe me, and settest an Impression upon my Conscience of the Iniquity of my Heels, speaking of himself, in that expression of *setting a Print* on his Heels, in the same kind of Phrase, as we use to do of one arraigned at the Bar, where he hath been burnt in the Hand. The like Account we find made by God with *David*, *Psal.* 6. 1, 2. and *Psal.* 98. 4.

Take we the holiest and best of Saints we can pick and chuse: *Solomon's* instance we have heard, but we will instance in greater and Holier than he.

Let *Job* first, who is one of God's three Worthies, in God's own Judgment of Men under the Old-Testament; I say, let *Job* first come in as the Fore-Man of this Jury to deliver the Verdict, in the name of all Men else that have been or shall be, though never so Holy, *chap.* 9. 2, 3. A chapter wherein, if ever in the whole Bible, you will view a Saint divesting himself of, and throwing away his own Righteousness, behold it there in *Job*. In the renunciation of which he comes not a whit behind that most humbled of Saints, *Phil.* 3. 8, 9. *I account all things but loss, &c. not having mine own Righteousness, &c.* Read that whole Chapter of *Job*, and observe his deep Expressions, first in *ver.* 2, 3. *I know it is so of a Truth: but how should Man be just with God? If he will contend with him, he cannot answer him one of a thousand.* And then in *ver.* 20, 21. *If I justify my self, mine own Mouth shall condemn me,* (for I sin in every Word, and my Mouth would condemn me whilst I should speak it) *If I say I am perfect, it shall also prove me perverse: yea, though I were perfect, yet would I not know my own Soul.* In which latter clause I understand the pulse of his Heart to beat the same, if not deeper than the holy Apostles did when he said, though *I know nothing by my self, yet I am not thereby justified,* *1 Cor.* 4. 4. For *Job* with a greater Vehemency and indignation professeth, that if he could suppose himself never so perfect, yet he would not know his own Soul; that is, as to its having any such Perfection in it, he would take no cognisance of it, he would not entertain one thought of it, nor cast a reflection or one look upon, or have the least regard thereto, that is, so as to stand upon it. It follows, *I would despise my Life:* his sense wherein is, either that he would much more despise his former Life, which had been so mixt with Sin; or else, that if for the Future he could continue in that perfection, he should despise even that also. All which he speaks as in Relation to his being justified thereby afore God, having once been a Sinner against God; for that to be his Scope, his Conclusion he lays in the 2 *verse*, which leads on the matter of that gallant Chapter as the main Argument of it, evidently shews; where he thus begins, *How should a Man be just with God? Just,* that is, justified at God's Tribunal; For otherwise, as to that other part of Righteousness, of truth of Heart, sincerity, and uprightness, whereby a Man that is justified is truly, but imperfectly Sanctified; we find him afore and after this to stand upon his Points sufficiently, but coming to speak of this *Righteousness of justification, he knows not his own Soul.*

Book XI.

Now this premised, the Words that I seize on, as to my purpose, are those in ver. 2. *How should a Man be just with God? If he will contend with him, he cannot answer him one of a thousand.* And truly if Job had known but any one Action by himself wherein wholly to justify himself, which he had found firm under him, and himself free from Sin in it, he would have stood upon that too, as we may perceive by the stoutness of his Spirit in those other encounters betwixt God and himself, which follow: wherein yet we only find that he pleads and insists upon the truth and sincerity of his Heart in his actings, but no where doth he stand upon a Freedom from Sin in any one Act. And what in this Passage he acknowledgeth, he does it out of his having made a sad and Experimental Survey and Trial of this matter, *I know it of a Truth.*

This phrase [*one of a thousand*] at first sound to English Ears, might seem but a Diminution, and a speaking within compass, as we use to say, that is, as if in some Acts, though scarce *one of a thousand*, that is, of many; when yet perhaps of twenty thousand, or a vaster Sum, Job might have pick'd out some one to have stood upon Terms with God about, and how that he had not sinned therein.—But Job's scope and Mind is absolutely and utterly to deny that he could *in any one thing* whatever in his whole Life acquit himself, and therefore falls down as deficient, and obnoxious in all, some way or other.

And first that the phrase [*one of a thousand*] should import thus much, a thousand being a perfect or periodical Number, is put to express all, and any the greatest Number that can be supposed, be it what it will be; and so *one of*

Inter unum & mille nulla est determinata proportio: Millenarius numerus pro infinito sumitur; itaq; significari nullâ numeri specie aut mensura exprimi posse. Which although Pindea in Job, chap. 9. ver. 3. numb. 3. thinks this of Aquinas to be nimis argutum in him, yet his Fellow Sanctius falls in with it; Si Deus mille, id est, infinita objecerit, quæ damnare vult; Homo non habebit quod illorum uni post honestè respondere. Com. in Job. 6. 5. v. 3.

*a thousand* should be as much as to say, not one of all, or not one at all. Yea (saith Aquinas) a thousand is put for an infinite number: for, as he observes, there being between one and a thousand no proportion, a thousand is therefore at Random used to express a *number numberless*, an infiniteness, such as a Man's thoughts who hears it gives up the accounting of, as of a Sum that is without bounds or limits: and so it comes to this, that I cannot answer God one (no not one) of all the innumerable actings of my Heart and Life. And truly if this import had not been in the Phrase of those times intended, then it would follow, when in the like tenour of Speech, Christ in the Book of *Canticles* is extolled by the Spouse as the *chiefest of*

*ten thousand*, her meaning must have admitted, or at least have left a supposition, that yet perhaps one amongst twenty thousand might have been found to match him; but her scope therein is to extol him absolutely, and so as to exclude and shut out the infinity of all other Worthies or Eminencies that have been, or can be supposed to be: So here. — Or else secondly, (which I as readily judge may be the purport of that phrase, and Job's intendment) that holy Job having upon this heavy Affliction, and at other times often before examined and viewed over his whole Life as it were by thousands, that is, by parts and piece-meal, sometimes this and sometimes that heap of Actions as they had been acting; sorted as it were into several thousands, as several heaps of Coin use to be: and that he had sometimes singled forth this, then that weeks Actions, in every of which a Man's Soul or mind coineth thousands of smaller or lesser pieces, that is, of Thoughts, Affections, Intentions, Desires, and Ends; and that yet he should upon the Survey and Issue, find, that he could not find so much as one, no nor one of those Heaps of thousands that were wholly pure Gold or pure Silver for the substance of them: But so as clip out of any Parcel, still he discovered some dross or false Metal mingled in it, even in any one of them whatever; or at least that that one was otherwise some Way deficient, as in Weight, &c. some Way or other rendred not perfect Currant. — Yea, let us make these two further Suppositions, that he had by choice singled forth some Day or Week wherein his Heart had been kept, and wound up to the holiest and intensest Frame of Communion with God and Holy walking: Or, furthermore that he had by a yet more refined Elective discrimination or Decernment, cull'd forth *a thousand Actions* out of all the Heaps, the

the million of millions of his whole Life, as hoping to have found some one at least of this last Choice selected thousand, which he might have stood upon.

—No; *Job* had experimented it in all these or the like Ways so far and so often, and every Way so much, as he is now confounded, and despaireth of any Essays that should anew be made of this kind, and yields therefore as Convicted in the whole that he could not *answer God in one of such a thousand*, or all the thousand thousands of Life; and professeth to speak this knowingly, and as one that had experimented it thus often, [*I know it is so of a Truth.*]

—And, as *Solomon* said of his own having Experienced that all was Vanity, *What can the Man do* (that Way) *that cometh after the King?* So in point of justifying his Actions, Thoughts, or Speeches, or any one of them, who can come after *holy Job?* of whom God pronounced a *None-such*; they can do no more than *what hath been done already*; but fall down all must and say, *We cannot answer thee, O Lord, in One of All in our whole Lives.*

If the Objection be, *That it is barely said, that but [in many things we offend all]* and so not in all and every Action.

*Ans.* 'Tis true, that we do not Sin in all and every Action; but then we must understand it, as the Apostle there doth intend that Speech, namely, that take such Actions as for the matter and substance of the Act, are such as are against the very outward Letter of the Law, as to speak evilly of others, or idle Words, &c. and in that sense God forbid that it should be thought that Saints do sin in all and every Action, namely such Sins as these: though in many Actions, greater or smaller, even that are such Sins, the Saints may and are found to err and slip more or less. But that which we have been speaking of, out of *Job* is, that in the best Actions; yea if we could suppose a Saint never outwardly to Sin in what is materially sinful, but always to think, speak, or do what is substantially Holy and Good, yet there is and will be that adjacent Sinfulness found cleaving to all such Actings, even to our sincerest Affections and intentions; or at least, there is a deficiency of that Holiness that should be in them, as will cause any holy Man that shall commune with his own Heart to cry out, *I cannot answer thee, O Lord, one of all.* And that is it which *Job* extends his Speech unto. And it is apparent, that that Maxim in the Coherence of it was uttered about such Offences as the critical Eye of Men may observe in one another, to be sinful in the outward appearance of them, and so not of such as in the utmost extent are betwixt God and us, and which he observes in us; for the Apostle's scope was thereby to retund the Masterly arrogance of Men, that would take on them to censure others for any visible infirmity their censorious Eye could discern; *Be not many Masters*, says he, *for in many things we all offend*, though some very small: and therefore be not thus prying and censorious in marking what ye may espy to be amiss in one another, for then every Man must be continually reprovng one another.

Next, *David.*

There are two sorts of Visitations from God, and discoveries of Sin set upon the Hearts of his People. 1. Such as are joined with Wrath and Displeasure. 2. Such as are more gentle, and are sweeter illapses of Light about our Sinfulness. —*David* had experience of each: he had many and frequent Visitations from God by Way of rebuke for Sin, and sometimes such as were joined with Wrath, as *Psal. 38. 1. O Lord, rebuke me not in thy Wrath. Verse 4. Mine Iniquities are gone over mine Head, as an heavy Burthen they are too heavy for me.* Such Visitations usually are for gross and more heinous Sins. ---But at other times he was visited with more mild and still Rebukes and Discoveries of his Sins: which as they are more calm, so prove more deep and thorow discoveries. —Under the first the Soul is as the Air in a Storm, disturbed and mudded, in a Hurry, and so Sins are presented more dimly and darkly, and with an Horror; but in the latter it is with the Saints as in a Sunshiny day without Clouds, in the shine whereof the smaller motes and minntes of Sinfulness are easily discerned through the pureness of the Light let into, and quietness of the Soul.



Book XI.

Rom. 3. 20.

Now at and upon such a time it was, when as *David's* Soul had been taken up into a Holy Contemplation and Admiration of the *Perfection, Purity,* and *enlightning Power* of the *Law, Psal. 19. 7, 8, verses,* and so on; in the midst thereof he cries out, *Who can understand his Errors? cleanse thou me from secret Sins.* And what was the matter caused him so to do, that is, thus to divert? That which befell him was, that whilst his Mind was environed about with this admiration of the Glory of the Word and Law, which now shone through and through his Soul, the Holy Spirit did turn his Eyes, and caused him to cast them down upon that τῶ ἐνπερίσταν ἁμαρτίαν, Heb. 12. 1. *the Corruption that surrounded him:* and he having been first let into this clear surrounding Light of the Law, (*by which comes the knowledg of Sin*) he thereby saw and penetrated far, even to an infinite distance, into the deep Chaos of his own Heart, and far farther than ever he had done before. And as when the Sun shineth into a Jakes in a clear Summers-day, ones Eye may discern thousands of small crawling Creatures, vermin engendered in that filth, which else had, and at all other times do pass ones sight; so here it fell out: —As it did also with the Apostle, *Rom. 7. When the Law* (says he) *came,* that is, a new and spiritual Light of it, in upon his Soul, he saw *All concupiscence had wrought, in him.* —And thus it was with *David,* such an innumerable Company of Sins appeared to him, as caused him abruptly to cry out, *Who can understand his Errors?* —And observe, that he utters not this of himself and of his own particulars alone, as if only he spake what he saw his own Sins for multitude to be, though upon occasion thereof, but he speaks in the Persons of all or any the greatest or most discerning Saint or Saints, that was or should ever be in the World; and saith not only, *who doth,* or *who shall understand his Errors?* but *who can?*

And thus the rise and reference of this his Speech from, and with the foregoing passages in the *Psalms,* may be understood to have been either, 1. That from a fresh Prospect and view of all those Sins, whereof he had in former times the Conviction, all along in his Life, by parcels, as they had been committed, that now came to be represented together, and rendezvouzed before him in one general Muster, and sometimes the Holy Spirit of God makes to his Peoples apprehensions, a quick, sudden, and large Scheme and Prospect of their forepast Sins, (as Satan did of the Glory of the World) and upon such a view these his Sins might arise in his Apprehension to such a vast heap and sum, as utterly passed all Comprehension. Or else, 2. it may import such a discovery made to him of Sins, which he had never descried before, but which by the Light of that brighter Beam that had now visited his Soul, did appear to be an infinite number, and so that thereupon it was from this new Experiment, that he should infer and pronounce this, *Who can understand his Errors?* And if this latter be intended, his Inference and Collection thereupon was very just; for although he had digged deep into his Heart before, yet now he had discovered a new Mine. And in reference to this Sense it may well be thought it was, that in the next Words he terms them hidden or secret Sins; why? but because he had now discovered such as had been hidden to him, and never discerned before. And thus by comparing his former Convictions and this new Experiment together, he had the greatest Reason to cry out, *Who can understand his Errors?* for having but even now seen the Law of God to be so perfect, and likewise all his former knowledg of Sin to have fallen so short of what he now had anew attained thereby, he might well conclude from thence, —Oh, how am I still infinitely defective, and to seek in the knowledg of my Self! And might therefore think with himself there may, yea and there do yet lie hid a great Multitude of Sins behind, as utterly still unknown by me, as there had done afore, even Swarms of hidden Sins I never imagined to have been in me; and thereupon to judg, I am yet as far off, or as far to seek as ever. —Even as it is with a deeply knowing Man in point of Learning, who observing that the farther he wades into it, the farther off he is, (as *Solomon* himself in *Eccles. 7. 23. I said, I will be Wise, but it was far from me*) he therefore concludes, that *the most of what he knows, is but the least part of what he yet doth not know.* Thus *David* here in point of knowing himself. And hence it was that

that he adds, *Cleanse me from secret Sins*, that is, that are as yet utterly secret to my self, which himself had never as yet been privy to, nor was ever like to be in this Life; which yet defiled him.

So that it falls out in this our Discovery of Sins, like to what is made of the Stars (under the numberless Number of which the Scripture often expresseth any innumerable Multitude) *the Multitudes of unseen Stars are far more than the visible ones.* Skilful Astronomers have told the Number of those that are visible, and yet the Scriptures tell us more certainly that the Stars are so infinitely many, that it is an appropriate Honour to God alone to know the Number of them, *Psal. 147. 4, 5. He calls them all by their Names.* The Angels (though of Heaven) are not able to make a Dictionary of them; and therefore this must be spoken in respect of Stars that are unseen by us, which must therefore indeed be innumerable. That large Tract, the Milky-way, that runs thwart the Heavens, is discerned to be but a Conglomeration of so many small Stars, like a long Cawsey strowed thick with small Sparks of Diamonds, (the Heavens) *Maldiva*, I call them, in Allusion unto those thousand small Islands that like Mole-hills, or small Tufts of Earth, stand thick together in the Indian Sea, and stretch out unto a great Length, which we cannot discern to be distinct Stars by any several Twinklings, and yet they cause that Gleam. In like manner the *Pleiades* (or seven Stars, as we call them, because no more ordinarily appear) are discovered to be in all seventy two; an Heavenly Septuagint of Lights and sweet Influencers, as God himself (*Job 38. 31.*) speaks of them.—And thus it is with godly Mens Sins, and their own Discoveries of them, the secret or hidden ones (as *David* here terms them) do infinitely far exceed the known, or those that are conspicuous, until their spiritual Sight is elevated by some new Telescope, or fresh Illumination of the Spirit presenting them to their View; and yet then that Sight also falls infinitely short of what they are in an abounding of them in our Hearts and Lives.

If we will further inquire what kind of Sins they were, the Apparition of which had at that time surprized holy *David*, and most amazed him with their Multitude: it appears they were of the smaller sort of Sins, they were Sins had cleaved to his Tongue, (which the Apostle so complains of) and also the *inward Sins of his Thoughts.* Thus much his Prayer (that was occasioned by this new Sight of his Sins) which followeth, shews, the Malady is known by the Remedy. Now in his Prayer that follows thereupon, he instantly seeketh, *Let the Words of my Mouth, and the Meditation of my Heart, be acceptable in thy Sight:* by the Light of which Coherence I gather, that it being the contrary Holiness unto that abounding Corruption which is found to be in Speeches and Thoughts, that was the thing he sought for, that therefore the secret Sins he had now been thus convinced of, had especially lain hid in these two ways of Sinning, and had so exceedingly abounded in times past in him, and therefore he calls upon God for so special a Remedy against these two, in these Words, *O Lord my Strength and my Redeemer:* First, he calls upon God as a Redeemer for the Pardon of these Sins past, as needing *plenteous Redemption* for the Multitude of them; as also that he might be redeemed out of that Corruption, the Power whereof had and did incline him so much to sin in these two ways: and then that his Thoughts and Speeches might for time to come be formed and framed, through God's Strength and Assistance, [*O Lord my Strength*] in such manner, as they might be *acceptable to God*, which he had now seen to have been so abominable unto God; for which also he abhorred himself.

*Psal. 130. 7, 8.*

I shall but add to this Instance that other in *Psal. 40. 12. Innumerable Evils have encompassed me about, mine Iniquities have taken hold on me, so that I am not able to look up; they are more than the Hairs of my Head, therefore my Heart faileth me.* Which whether spoken by *David* of himself only, or of Christ, (for whom purposely some Passages in the Psalm were made, compare *ver. 6, 7, 8.* with *Heb. 10. 5, 6, 7, 8, 9.*) when God did *lay upon him the Iniquity of us all;* or of both, the one in the Type, the other in the Antitype, I will here wave the Dispute of: we will for the present understand it as spoken by *David* of himself. And then there is that obvious in it, which is full to our purpose in

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hand, that it was the Multitude of his Sins which he intendeth, as appears by his multiplying Expressions to set forth that Multitude.

1. He says they are innumerable, *innumerable Evils have encompassed me*: these Evils were his Sins, Miseries and Troubles in his Spirit for his Sins: for in explaining himself he subjoins, *My Iniquities have taken hold of me*; the Original is, *usque ad non numerum*, multiplied till they surpass all number.

2. He says, *they came over him, yea, over his Head*, [*Circumdederunt super me*] *they besieged me*: The Allusion is to an Army, that first *besiegeth round about*: but secondly, to such an Army as *besiegeth over head* too, for what here is said to be [*super me, over me*] is in *Psal. 38. 4.* thus expressed, (speaking of his Sins) *they came over my head*, which is an unheard of way of Besiegement, such as other Enemies are not wont to.

3. If you enquire the space and room they take up over our Heads; or how high they planted their Siege over his Head (by which we may estimate their Multitude) it is elsewhere told us, that they are so many as are piled up, and reach as high as Heaven, and so fill up that infinite *Expansum* over our Heads. This Addition we find, *Ezra 9. 4. Our Iniquities are increased over our Head, and our Guiltiness is grown up unto the Heavens*: As if you could suppose an Heap, which at first was but small, were yet so increased by being added to continually, that it grew so high as it reach'd up to Heaven it self: thus here. Those spiritual Wickednesses, our Enemies, the Devils, do environ us over our Heads indeed, and assail us, yet they are confined to the lower Region of the Air: but Sins extend to Heaven.

4. No wonder then that if he says, *I am not able to look up*, that is, *I cannot know them*: For so those Words thus translated [*I cannot look up*] are rendered by most, *Et non potui ut viderem*, I could not see nor descry them.

5. He addeth an Expression more familiar to vulgar Ears, *They are more than the Hairs of mine Head*: which though in Reality would seem far less expressive of a Multitude than the former; for the Hairs of any Man's Head may *de facto* be numbred by Man, yet because proverbially it was used to set out any innumerable Multitude, as that [*not one of a thousand*] you heard also was; and this suiting best to popular Ears, he therefore addeth it.—This for the Multitude of them.

The Effect hereof follows, *Therefore my Heart fails*: It is not (you see) so much the Heinousness of his Sins is mentioned, or insisted on, as the infinite Number he saw, and beyond what he could see, that has the *therefore* put upon it, *Therefore my Heart fails* or sinks; that was it which appalled him.—He had compared them to an Army, and it is the *Multitude in an Army* (when orderly set and well armed) that hath the Terror in it, (although also some *Goliaths* may be among that Multitude.) This we find in Scripture, as *1 Sam. 13. The Philistines gathered themselves together, thirty thousand Chariots and six thousand Horsemen, and People as the Sand of the Sea for Multitude*, ver. 5. which when the Men of Israel say, 'tis said, *They hid themselves in Caves and in Rocks*, &c. ver. 6, 7.

Now the Day is coming wherein God himself will *set thy Sins in order before thee*, as *Psal. 50.* as an Army in full Battalia, or Battel-array; and how will thy Heart, even the stoutest Heart of any of the Sons of Men, sink when it sees the *Multitude of small Sins*, as the Infantry, to be for Multitude more than *the Sands of the Sea*; and then great Sins, as *Millions of Chariots and Horsemen*, how wilt thou in that Day call upon *the Rocks to cover thee, and the Cliffs to hide thee*?

C H A P. XII.

The Sense of this main Assertion further stated : or how it is to be understood, that God puts the Valour or chief Balance of the Account of Mens Sinfulness upon the Multitude of their Sins.—Some Reasons, which put all together, make a full Demonstration of it.

I. **U**NTO what an infinite Excess of Disproportion for Number, every Man's Minute or small Sins do abound unto, above the Number of his heinous ones, both the Scriptures have shewn us, and every Man's Conscience that is enlightned must needs be apprehensive of. And Reason also may inform us; for as for outward gross Sins, (take them in the Generality of Men unregenerate) and they are not always and at all times, and comparatively, but seldom committed by them, through the Power of restraining Grace, common to Man. *Those that are drunk are drunk in the Night*, 1 Thess. 5. 7. Acts 2. 15. So likewise the grosser Acts of Uncleaness, and other like crying Sins, they be perpetrated but at times and by fits; but as for smaller Sins, they issue from us continually both Night and Day: As Clocks commonly sound and strike aloud but at Hours, but the Wheels and Springs are going to and fro perpetually. Some Men are so superlatively profane, *Belials*, (as the Scripture calls them) as they may perhaps in this be excepted, such as sell themselves to work Wickedness, who as some Clocks strike every Quarter as well as every Hour; but yet even in them the lesser sort of Sins must needs be confessed far to abound. And the Reason of either is, that the Soul, the Seat and Subject both of original and acquired Corruption, is in a continual Motion, not only as it is a Soul, but as it is a sinning Soul, and is therefore as such, compared unto such things as are in perpetual Motion. 1. A Fountain that perpetually is a running, *Jer. 6. 17. As a Fountain casts out her Waters, so this City (says God) casts out her Wickedness.* Then, 2. to the Sea, continually casting out Siege and Foam, *Isa. 57. 20. The Wicked are like the troubled Sea, when it cannot rest it casts up Mire and Dirt.* The Heart of Man as it is at all times, is compared to the Sea, for its Tumultuousness, not in its sedate calm Condition, but when it is most disturbed with Storms. *The like Jude 13. Raging Waves of the Sea, foaming out their own Shame.* 3. To a Wheel, the Wheel of Nature, or the Course of Nature, which is always a running and in swift Motion, as a Wheel, we see, useth to be. The Sense of the Apostle is, that whereas the Course of our corrupt Nature runs it round fast enough of it self, for 'tis as a Wheel; the Tongue (of all Members else the worst) often moves it faster than otherwise it would, unto fiery Evils, (as he calls them) and whirles it about so hurryingly and so swiftly, that as Wheels in Mills and Mill-stones, *nimio motu ignem concipiunt*, by too violent a Motion strike Fire, and inflame the Mill they grind in: so here: See the Words. Hence it apparently follows, that some (though smaller Sins) are continually a bringing forth: the Soul is and will be working.

Thales terms the Soul, φῦσιν ἀείκλις.

James 3. 6. Τὸν πῆχυν τῆς γλώσσης. Τεχνίς ἄνθρωπο πῆχυν.

Vatablus.

Now this holding true of the most part or Generality of Mankind, the Assertion may well be understood and supposed, That if the Infinity of each of their smaller Sins, in respect of Number, be put into one Scale, that they will ordinarily cast the Scale against the heinous. And unto this Assertion, in this Sense understood, do many of the Scriptures already alledged incline, and the Reason to be alledged do contribute very far to the Confirmation thereof.

II. Take a Man's heinous Transgressions alone, and the very Number of them considered apart, in their Multiplication and Reiteration, doth provoke God more than simply or alone their single material Heinousness, if that might be

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be abstractly considered.——This Assertion the second and third Reasons do, in the Close of them in God's Expoſtulation, *how oft?* in the Psalmist, and these ten times in *Moses*, manifestly shew.——And indeed whether we take small Sins apart, or great Sins apart, that is, Sins of any sort apart, the Number of either doth in their several Proportions cast the Aggrandisement on them.

But III. there is this other State or Sense of the Assertion, *That take the Multitude of each Man's Sins, (whether they be greater or lesser Sins) as put together, the whole of them into one Heap or Total, considered barely in their Number; and prescind or abstract their Heinousness, and consider that apart in a distinct Account by it self: And as thus understood, it is that most of the Scriptures alledged do so vehemently insist, and hold up before Mens Consciences, the Multitude of their Sins as so highly provocative against God, rather than the Heinousness. And this Sense is it the following Reasons do principally concern; and this takes in the Universality of Mankind.——This as to the true stating the Assertion.*

And lastly, It must be remembered, that the following Reasons do present themselves (singly considered) but as so many partial Steps or Degrees of Proofs, and not each or any one making up an integral Demonstration, but so as the second adds further Strength and Force to the first, and then the third unto the second, and so all put together make the Demonstration compleat.

*Reason 1. Multitude in any kind riseth to a Greatness in that kind.* So that if we will first take and make the Estimate, but from the general Standard or Measure of Weight and Greatness which in ordinary Account is put upon any huge Multitude of smaller things, whatever they be in their several kinds; and then take a Multitude of smaller Sins in their kind, and by the same common Rule of Value, common to all things else in their several Proportions, it must be acknowledged that an Infinity of Sins for number doth rise to an Infinity of Greatness, although thus merely weighed at that Ballance that is hung up in the common Market-place of the World, to weigh all things whatever.—This will appear by Instances.

Take the Sands, (unto which for Number *Manasses's* Sins are compared) we know how small each Sand alone is; yet collectively and together, look as they arise to such a Multitude *as cannot be numbred*, Heb. 11. 12. so withal that Multitude grows into such a Greatness in all Dimensions, *as cannot be measured*: which Expression the Prophets use of them, as *Jer. 33. 22.* And Sands, if they were but heaped up together, make also a Weight as utterly insupportable. *O if my Grief were thoroughly weighed, it would be heavier than the Sand of the Sea*, says *Job*, chap. 6. and therefore Sand in an Heap is proverbially used to express Weight as well as Multitude, *Prov. 27. 3.*

If we would further improve this Illustration taken from Sands, look as the Sands that are within the Sea at the bottom of it, are they that make the *many*, and would (if cast into one Heap) far exceed both in Weight and Number those other Sands that are but upon *the Shore of the Sea*, or *without the Sea*, (unto which yet alone those Comparisons of Immeasurableness, &c. are in those Places now cited made) so in like manner comparatively, do our inward Sins exceed our outward; the outward are but as the Sands on the Sea-shore, of which yet it is said they are *ἀναρίθμητοι*, *without Number*, Heb. 11. 12.

Again, for another Instance, take the Sea it self, What is that vast Heap and Body? it is but a *gathering together of many Waters*, as in *Gen. 1. 10.* and those Waters but of innumerable Drops.

This Universe, the World, how immense is it? and yet some both ancient and modern Philosophers say, it is altogether made up of, and but a Congeries of small Atoms, Motes, or Dusts, locked and wedged into one another, and crowded together, which make up this Greatness.—Now apply but this, as we did that other, unto Sins; if the Sins of one Member (the Tongue) do, when collected into a Catalogue, make a *World of Iniquity*, *Jam. 3. 6.* then, when every idle Word shall be put to Account, as Christ says: O then, what will the Account

Account of all other Sins, both inward and outward, arise to? when the Account of the Tongue is but of which is merely outward, and that but in one member; which also lies still and stirs not half of a Man's time, that is, when we are asleep or alone by our selves.

And that which strengthens this Reason as on the part of Sins is, that every Sin, even the least, hath an infinite sinfulness in it, (as in the first Treatise about Sin I have shewn;) and that though it must be affirmed that Sins are not equal, but some exceed *in malitiâ*, in sinfulness, as they are more against knowledg, and partake more of the Will, &c. yet all are Sins. And if Sins at all, then objectively infinite: Even as though one Devil is more wicked than another, *Mat. 12. 47.* yea, and the great Devil is to be acknowledged more deep in Guilt than many of his Fellows, (and for that Cause let him enjoy the Title of Prince of Devils) yet all the other are Devils as well as he: so in like manner, these smaller are Sins as well as the greatest. And as of that Legion which possessed that one Man in the Gospel, it might be perhaps affirmed, that if all the Iniquities which they have perpetrated were put into one, they would match that great Devil in point of Wickedness: so why may not a few smaller Sins exceed some one that is very great, seeing the least is infinite in that forementioned Respect? It is not in this value of Sins, as it useth to be in Coyns; there may be so vast a Collection of Brass-farthings as will be (as to passing Currant) as much as a Talent of Gold comes to, but yet for the matter of them they are but Brass, of another kind of metal; well, but the smaller Sins thy Heart minteth, they are Sins, and of the same species with the bigger, they are all transgressions of the Law, that's the Apostle's definition common to them all; and so each are like smaller Pieces of the same Alloy with the biggest.

And truly this ensuing Parallel between Sins and Devils will give some further light into the illustration of the Reason in Hand, *viz.* why a Company of smaller sinful Acts should in value with God countervail, yea exceed some one great one: for look as in each and every such Devil, there is by Sin, a spoil of an whole individual intelligent Nature made by God to glorify him, which Sin hath undone, and turned to the contrary; and at that Rate, the Sins in a few of the lowest Rank of that black Guard will amount unto a greater loss and detriment unto God and his Glory, than a far greater degree of Wickedness in the greatest Devil of all: For why? In him alone, but one single intelligent Nature is spoiled, (though of a greater degree of Excellency, and therefore now of a greater size of sinfulness:) thus parallel it is in point of Sin, a great iniquity in one Act of Sin, though of a great magnitude is yet but the spoil of one Act or Action, whereas the sinfulness of many Acts multiplied, though of a smaller sort, are the Destruction of so many several Acts of an immortal and intelligent Soul, made to have glorified God in each and every of it Actings: And unto what an Account might and would that have arisen unto? And also unto what and how great an improvement and advance of an high contrary holiness and glorifying God might each of so many Acts of such a Soul have amounted to? This we cannot imagine; so that though in positive Iniquity one great Sin doth far surmount what is also positive in many of a lesser degree, yet privatively and in the way of diversion from, and exclusion of so many glorious Acts as may be supposed might have been produced, in that Respect, a few of smaller Sins may be justly conceived to exceed the other.

*Reason 2.* There is yet a more special and further peculiarity of Reason, which properly concerneth Sins and Crimes against God, that when they are multiplied to an excess of Number, there should arise from thence, and by Reason thereof, a superadded greatness of Provocation and Exacerbation in the breast of God against the Sinner. In some other things when they are many, it is but barely their Agreggation or collection together, which renders them great merely by cumulation, (as we say) as in an heap of Sands or Stones gathered together, there is simply a bulk or Moles thence arising, such as mere Quantity affords; (and upon that Account it was that the former Reason only

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did proceed.) But some sorts of things there are even in Nature, the Accumulation of which together in one Bulk, have thereby, besides the increase of their quantity or greatness as such, also a Physical Force and Virtue wonderfully augmented thereby, and so virtually became stronger and more efficacious through the multiplication of them, and Addition of one to the other. As take but as vast a Company of the Dusts of Lime, and cast them into one Heap, and let a little Water be put to them, yea often of themselves, how do they grow up into a vehement Fire and burning heat, and over what greatness, or what simply as an aggregated Body their Lump ariseth to, in respect of Quantity! — Now thus are Sins to be further considered through their Multitude, to work in the Heart of God, an inflammation of Wrath against the Sinner, a Provocation, as the Scripture stiles it. — In poisonous Liquors the matter is more evident: besides what the continual Addition of many Drops will encrease unto in single quantity, every drop superadds a new virtual Strength of Venom unto the whole Mass, it is put unto: which we see evident in their operation on Men's Bodies; one new grain superadded to a many of the same kind, causeth a working manifold as much as those former Grains, (though many more) would alone have done, until that new addition came: We see it also in those Doses or Potions of Drugs which Physicians give for Physick, the adding of a little more of the same, adds withal a mighty virtue and Spirit to the whole. — As this holds in things that have a physical virtue in Nature, so in Actions moral, multiplication of them doth in their kind the very same: Thus the multiplication of Injuries from one to another, in Men's hearts. That Disciple who asked Christ the Question, *Shall I forgive my Brother till seven times? Mat. 18. 22.* judged that an Addition of one injury (an eighth suppose) more, might justly have provoked beyond forgiveness. — Yea, a small injury heaped upon many preceding ones, revives the Remembrance of all the former, and then they all together work in the virtue thereof, and contribute a mutual diffused and encreased Strength one to the other. Men use to say, You have offered me such and such affronts already, but if you offer me one more, &c. — And thus it is and must needs be in God's heart also. 1. The multiplying of Sins do encrease and have a provocative Virtue or Strength in them to stir the Anger of the Lord; Jer. 5. 6. *Because their Transgressions are many, and their Backslidings are strong,* (so in the Hebrew and Margin) that is, Their multitude increaseth a strong provocation. And elsewhere it is said to cause in the Heart of God a Great hatred, as it is in *Hos. 9. 7. The days of visitation and recompence are come, for the multitude of their iniquity, and [the great hatred;]* which is to be understood of that hatred which God's Heart had from that multitude of their Sins, conceived against them, as well as meant of the hatred of their Hearts against God in sinning: For here it signifies their being an hatred to God, or of their being objects of God's hatred, which the same word and Expression used in the very next verse, shews; and is also commonly used in other Languages to express the Object hated. — Again, you find God reckons, *How oft have they provoked me? Psal. 78. 40.* yea and the times of reiterating the same Sins, as the cause of his being provoked, *They have provoked me these ten times, Num. 14. 22.* which yet is but a definite number to express how infinitely many more. — As likewise in *Eccl. 8. 12.* if a Sinner sin an hundred times; he reckons this number not definitely, but meerly to shew how much continuation and reiteration of sinnings do provoke the patience of God, as both the *11 vers.* and the following Speech there do shew. — And, 2. In Scripture also you find that a new adding of further Sins, puts a new additional Virtue into all the former, to set God's Heart a working against the Sinner: and therefore 'tis said of *Herod*, having spoken of his Sins in the verse afore, that, *He added yet above all, that he shut up John in Prison.* 'Tis added in reference unto God his being provoked thereby.

*Reason 3.* Add to this, when these Sinnings have been committed without interruption or intermission, for many Years continuance, or for a long time. In that *Gen. 6. 5.* the Lord heaps up three things, as those which caused their very

very Thoughts (though small Sins) to have been so highly provocative, (1.) that every Thought (2.) was only evil (3.) continually: if they had been evil but now and then, as in greater Sinning it falls out, it had been far less; but that continually, though in small Sins, this proved the heightning Exaggeration. In other things this is also seen, *As a continual dropping in a very rainy Day, so is a contentious Woman.* A continual contention, what a forevexation proves it to a Man's heart that lives with such an one? And such must needs be to God's Heart the continual Sinning of a Sinner: A continual contradiction of Sinners, though in never so small things, what a grating must it needs be? This is a continued bearing up of a Quarrel or Contention with God; for which cause God calls every Sinner that continues in his Sins, a contentious Person with him, and that is it increaseth the Wrath: *Unto them that are [contentious] Indignation and [Wrath]* Rom. 2. 8.—See this in its contrary; how *much continuing in Prayer without ceasing or intermission, prevails with God,* we often read, and the Parable shews, *Luke 18. 1.* And therefore the Church makes an Argument of it to God to overcome him with, *Lam. 3. 49. Mine Eye trickleth down, and [ceaseth not without any intermission] till the Lord, &c.* Thus it fares in Sinning. Yea hence it is that the Lord alledgeth from how long a Sinner hath continued thus to Sin, *This City hath been to me a Provocation of mine Anger, and my Fury, [from the Day it was built unto this Day,]* Jer. 32. 31. And of the Wicked he counts up, from how long they have begun thus continually to sin, *Psal. 58. 3. The Wicked are estranged from the Womb, they go astray as soon as they be born.* To conclude this Head, *If not to have continued in all things to do what the Law requires, and but to fail in any one the smallest Duty, brings a Curse, forfeits all, Gal. 3. and Ezek. 18. 24.* then on the contrary, how *will a Sinner, his having continued to transgress the Law in all things some Way or other, from his very Infancy to this Hour, provoke to an infinity?*

*Conclusion.* I shut up this part of the Discourse with this. All these things put together, no wonder if we find in Scripture all dimensions of *Height, Breadth, Length, Depth,* ascribed unto Mens Sins, even of particular Men, and that in respect to their Number.

1. *Height.* How high, I shewed you afore. *Ezra* took the elevation of that, *ch. 9. 6.* having first said, *Our iniquities are increased over our Heads,* he adds, *and our Trespas grows up to Heaven.* And in that coherence it evidently relates to the multitude of them, and is not only spoken in Relation to that one great particular trespass of marrying strange Wives, which they stood in the Guilt of; for he distinctly after speaks of *that* particular, *ver. 7.* And both those his expressions, *ver. 6.* seem to be an Allusion to that overflow of the Waters at the general Flood; and yet of that it is but said, that *the Waters prevailed fifteen Cubits upwards over the Hills and Mountains that were under the whole Heavens.* But those Sins were so many, as they prevailed and increased upwards to Heaven it self.

2. *Depth.* In that fore-cited place *Hof. 9.* (the multitude of their Sins having been first specified, verse 7.) in the 9th verse it is added, *they have deeply corrupted themselves,* [Hebr. *They have deepned, They have corrupted:*] And David, *I sink in deep Mire,* *Psal. 69. 2. where there is no standing;* that is, so deep, as it hath no Bottom: *I am come into depths of Waters:* which is spoken of his Sins, as verse 5. *O Lord, thou knowest my foolishness, and my Sins are not hid from thee.*—Again, *Out of the [Depths] have I cried,* *Psal. 130. 1.* still spoken of Sins, and also with a Respect to the *multitude* of them, verse 3. *If thou shouldst mark Iniquities, &c.* and therefore oppositely pleads, *There is plentiful, or a multitude of Redemption with thee,* verse 7. 'twas the *Number* that made that *Depth.*

3. *Breadth and Length,* or Expanse, they cannot be measured for vastness and wideness of Extent, (as of the Sands 'tis said) which accrues merely from their *Number;* for 'tis added, *nor can be numbred:* the Words are, *that cannot be measured nor numbered,* *Hof. 1. 10.* as also *Jer. 33. 22.*—And if David says of the holy Law, that it is so *exceeding broad,* that there is no *End or Bounds*



Book XI.

Bounds of it, *Psal.* 119. then are *Sins* of an exceeding Breadth also; for there is not a *Law* in the Book, but there is a *Sin* in the Heart opposite to it: The *Law of the Members* in us, is as large in commanding Sin, as the *Law of God* is in forbidding, *Rom.* 7. 21, 22, 23, 25.

So as indeed there is nothing can match it in all these Respects, but that *Love* and *Grace* in God and Christ's heart, (who also subdued these numberless Iniquities by a *plenteous Redemption* for them) unto which *Love of his*, all these *Dimensions* also are attributed: O what then is the *Height, the Breadth, the Length, and Depth of the Love of Christ?* which passeth knowledge, and prevails as far above all our Sins, which yet reach unto Heaven, as far as the *Heavens*, and as the *Heavens* do above Mole-hills here on Earth. God's coming to Judgment is compared unto a Vintage, *Joel* 3. 12. and such a Vintage as for the abundance is like that of clustred Grapes, which through their number, when pressed in the Wine-fat, make the Wine-press full, and all the Vessels to flow over. This allusion doth God apply unto their Wickedness, *Their Wickedness is great*, or ample, large, and unmeasurable, *ver.* 13. O the *multitudes, the multitudes!* which doubled Exclamation is spoken both of *Persons*, and that but more remotely, *ver.* 12. but in the next Coherence it is Sins that are to be judged, *ver.* 13. and both at that Day, *ver.* 14.

If therefore thy Heart be not moved with the heinous greatness of thy Sins, even the least, but that seems small, add this to the consideration thereof, the Number, *O the multitudes, the multitudes, in the Vally of Decision!* — But then withal further add to that infinite number of smaller Sins, thy *heinous enormities* also (whereof one perhaps is in weight as much as millions of small) but when you shall have put both together, to what an infinite Guilt will the total rise up unto? Therefore let every Soul take heed of Dying in their Sins.

A N

# Unregenerate Man's Guiltiness

B E F O R E

# G O O D

In Respect of SIN and PUNISHMENT.

B O O K XII.

An unregenerate Man's Guiltiness by reason of the Aggravations of his Sinfulness.

R O M. 7. 13.

*Was that then which is good, made Death unto me? God forbid. But Sin, that it might appear Sin, working Death in me by that which is good: that Sin by the Commandment might become exceeding sinful.*

C H A P. I.

*The Heinousness of Sin in general, even of the least Sin.*

**W**E find our Apostle in *ver. 9.* to have been alive, but struck upon the sudden dead, by an Apparition presented to him in the Glass of the Law, of the Sinfulness of Sin: *Sin revived, says ver. 9. appeared to be Sin, says ver. 13. looks but like it self, above Measure sinful: and he falls down dead at the very Sight of it: I died, says he, in ver. 9. it wrought Death in me, says ver. 13. that is, an Apprehension of Death and Hell, as due to that Estate I was then in. But yet as the Life of Sin was the Death of Paul, so this Death of his was but a Preparation to a new Life; I through the Law am dead to the Law, that I might live to God, Gal. 2. 19. And all this he speaks of was, of the Work upon him at his first Conversion; for then it was that he relates how Sin became in his Esteem, so above measure sinful.*

The Subject then to be insisted on is *the Sinfulness of Sin*, or the Heinousness of the least Sin: a Subject therefore as necessary, as any other, because if ever we be saved, Sin must first appear to us all, as it did here to him, *above measure sinful.*

## Book XII.

And, I. because all Knowledge begins at the Effects, which are obvious to Sense, and Interpreters of the Nature of things; therefore we will begin this Demonstration of the Evil of Sin, from the mischievous Effects it hath filled the World withall, it having done nothing but wrought Mischief since it came into the World, and all the Mischief that hath been done, it alone hath done, but especially towards the poor Soul of Man, the miserable Subject of it.

Which, 1. it hath debased: The Soul of Man, the noblest Creature under Heaven, and highest allied, made to be a Companion fit for God himself, but Sin hath strip'd it of its first native Excellency, as it did *Reuben*, Gen. 49. 41. debased this Soul, more worth than all the World, as Christ himself saith, that only went to the Price of it: yet Sin hath made it a Drudg and Slave to every Creature, which it was made to rule: Therefore the Prodigal, as a Type, is said to *serve Swine*, and *feed on Husks*, so as every Vanity masters it. Therefore we find in Scripture, that Men are said to be *Servants to Wine*, Tit. 2. 3. *Servants to Riches*, and *divers Lusts*, &c.

And hence it is that Shame attends upon it, *Rom. 6. 21.* Now *Shame ariseth out of an Apprehension of some Excellency debased*: and by how much the Excellency is greater, by so much is the Shame the greater; and therefore unutterable Confusion will one day befall Sinners: because Sin is the Debasement of an unvaluable Excellency.

2. It not only debaseth it, but defiles it also; and indeed there was nothing else that could defile it, *Matth. 15. 20.* for the Soul is a most pure Beam, bearing the Image of the Father of Lights: as far surpassing the Sun in Purity, as the Sun doth a Clod of Earth; and yet all the Dirt in the World cannot defile the Sun; all the Clouds that seek to muffle it, the Sun scatters them all: but Sin hath defiled the Soul: Yea, one Sin, the least, defiles it, in an instant, totally, eternally.

1<sup>st</sup>. One Sin did it in the Fall of *Adam*, *Rom. 5. 17.* one Offence polluted him, and all the World. Now suppose you should see one drop of Darknes seizing on the Sun, and putting out that Light and Eye of Heaven, and to loosen it out of the Orb it moves in, and cause it to drop down a Lump of Darknes, you would say it were a strange Darknes: this Sin did then in and unto the Soul, to which yet the Sun is but as a Taper.

2<sup>dly</sup>. It defiles it thus in an Instant. Take the most glorious Angel in Heaven, and let one of the least Sins seize upon his Heart, he would in an Instant fall down from Heaven, strip'd of all his Glory, the ugliest Creature that ever was beheld: you would count that the strongest of Poisons, that would poison in an Instant; as *Nero* boiled a Poison to that height, that it killed *Germanicus* as soon as he received it; now such an one is Sin.

3<sup>dly</sup>. Sin defiles it totally: it rests not in one Member only, but beginning at the Understanding, eats into the Will and Affections, soaks through all. Those Diseases we account strongest, which seize not on a Joint or Member only, but strikes Rottenness through the whole Body.

4<sup>thly</sup>. It defiles eternally, it being *eterna macula*, a Stain which no Nitre or Sope, or any Creature can wash out, *Jer. 2. 21.* There was once let in a Deluge of Water, and the World was all over-flow'n with it; it washed away Sinners indeed, but not one Sin. And the World shall be a Fire again at the latter Day, and all that Fire and those Flames in Hell that follow, shall not purge out one Sin.

3. It hath robbed the Soul of the *Image of God*, deprived us of the *Glory of God*, *Rom. 3. 23.* the Image of God's Holiness, which is his Beauty and ours. We were beautiful, and all glorious once within: which though but an Accident, is more worth than all Mens Souls devoid of it, it being a Likeness unto God, a *divine Nature*, without which no Man shall see God. Though Man in Innocency had all Perfections united in him *via eminentia*, that are to be found in other Creatures, yet this was more worth than all: for all the rest made him not like to God, as this did; without which all Paradise could not have made *Adam* happy; which when he had lost, he was left naked, though those

those his other Perfections remained with him ; which is *profitable for all things*, as the Apostle says : The least Dram of which, the whole World emballanced with, would be found too light ; without which the glorious Angels would be damned Devils, the Saints in Heaven damned Ghosts. This Sin hath robbed Man of.

4. It hath robbed Man even of God himself ; *Your Sins seperate* (says God) *betwixt you and me* : and therefore they are said *to live without God in the World* : and in robbing a Man of God, it robs him of all things ; for *all things are ours*, but so far as *God is ours* : of God, whose Face makes Heaven, he is *all in all* ; *his loving Kindness is better than Life*, and containeth Beauty, Honour, Riches, all ; yea they are but a Drop to him.

But its Mischief hath not staid here, but as the *Leprosy of a Leper* in the old Law, sometimes infected their Houses, Garments, &c.

So, 5. it hath hurl'd Confusion over all the World, brought a *Vanity on the Creature*, Rom. 8. 23. and a *Curse*, Gen. 2. and had not Christ undertook the shattered Condition of the World to uphold it, it had fallen about *Adam's Ears*.

And though the old Walls and ruinous Palace of the World stands to this day, yet the Beauty, the Gloss and Glory of the Hangings is foiled and marred with many Imperfections cast upon every Creature.

And as the House of the Leper was to be pulled down, and Traitors Houses use to be made Jakes : so the World (if Christ had not step'd in) had shrunk into its first nothing : and you will say, that is a strong Carrion that retains not only Infection in it self, but infects all the Air about : so this, that not the Soul, the Subject of it only, but all the World.

6. It was the first Founder of Hell, laid the first Corner-stone thereof : Sin alone brought in and filled that bottomless Gulph with all the Fire and Brimstone, and Treasures of Wrath, which shall never be burnt and consumed.

Lastly, this crucified and pierced Christ himself, poured on him his Father's Wrath, the induring of which for Sin, was such, as that all the Angels in Heaven had crack'd and sunk under it.

II. But yet this Estimate is but taken from the Effects of it, the Essence of it, which is the Cause of all these Evils, must needs have much more Mischief in it. Shall I speak the least Evil I can say of it ? It contains all Evils in it : therefore *James 1. 23.* the Apostle calls it, *Filthiness, and abundance of Superfluity*, or Excrement as it were of Naughtiness ; *ῥυτισμα τῆς κακίας*. As if so transcendent, that if all Evils were to have an Excrement, a Scum, a Superfluity, Sin is it, as being the abstracted Quintessence of all. An Evil, which in the Nature and Essence of it, virtually and eminently contains all Evils of what kind soever that are in the World. Inasmuch, as in the Scriptures you shall find that all the Evils in the World serve but to answer for it, and to give Names to it. Hence Sin it is called *Poyson*, and Sinners *Serpents* : Sin is called a *Vomit*, Sinners *Dogs* : Sin the Stench of Graves, and they *rotten Sepulchres* : Sin *Mire* ; Sinners *Sows* : And Sin *Darkness, Blindness, Shame, Nakedness, Folly, Madness, Death*, whatsoever is filthy, defective, infective, painful. Now as the Holy Ghost says of *Nabal*, [*as is his Name, so is he* ;] so may we say of Sin : for if *Adam* gave Names to all things, according to their Nature, much more God, *who calls things as they are*. Surely God would not slander Sin, though it be his only Enemy. And besides, there is a Reason for this, it is the Cause of all Evils. God sowed nothing but good Seed in the World ; *He beheld, and saw all things were very good*. It is Sin hath sown the Tares, all those Evils that have come up, Sorrows and Diseases, both unto Men and Beasts. Now whatever is in the Effect, is *via eminentia* in the Cause. Surely therefore it is to the Soul of Man (the miserable Vessel and Subject of it) all that, which Poyson, Death, and Sicknes is unto the other Creatures, and to the Body ; and in that, it is all these to the Soul, it is therefore more than all these unto it : for *corruptio optimi pessima* : by how much the Soul exceeds all other Creatures, by so much must Sin, which is the Corruption, Poison, Death and Sicknes of it, exceeds all other Evils.

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III. But yet this is the least ill that can be said of it. There is, secondly, some further transcendent peculiar Mischief in it, that is not to be found in all other Evils, as will appear in many Instances.

For, 1. all other Evils God proclaims himself the Author of, and owns them all; though Sin be the meritorious Cause of all, yet God the efficient and disposing Cause. *There is no Evil in the City but I have done it.* He only disclaimeth this, *Jam. 1. 13.* as a Bastard of some others breeding, for *he is the Father of Lights,* ver. 17.

2. The utmost Extremity of the Evil of Punishment God the Son underwent, had a Cup mingled him of his Father, more bitter than if all the Evils in the World had been strained in, and he drank it off heartily to the bottom; but not a Drop of Sin, though sweetned with the Offer of all the World, would go down with him.

3. Other Evils the Saints have chosen and imbraced as good, and refused the greatest good things the World had, as evil, when they came in Competition with Sin. So *Moses chose rather to suffer, much rather than to enjoy the Pleasures of Sin,* Heb. 11. from 24, to 28. So *Chrysostome,* when *Endoxia* the Empress threatned him: Go, tell her, says he, *Nil nisi peccatum timeo,* I fear nothing but Sin.

4. Take the Devil himself, whom you all conceive to be more full of Mischief than all the Evils in the World, called therefore in the Abstract *spiritual Wickedness,* Ephes. 6. 12. yet it was but Sin that first spoiled him; it is Sin possesseth the very Devils: he was a glorious Angel, till he was acquainted with it: And could there be a Separation made between him and Sin, he would be again of as good, sweet, and amiable a Nature, as any mere Creature in Earth or Heaven.

5. Though other things are evil, yet nothing makes the Creature accursed but Sin: as all good things in the World do not make a Man a blessed Man, so nor all the Evils an accursed Man. God says not, blessed are the honourable, and the rich, nor that accursed are the poor: but *curst is the Man that continues not in all things,* &c. Gal. 3. 10. a Curse to the least Sin; and on the contrary, *blessed is the Man whose Iniquities are forgiven,* &c. Rom. 4. 7.

6. God hates nothing but Sin. Were all Evils swept down into one Man as made the Sink of them, God hates him not simply for them, not because thou art poor and disgraced, but only because sinful. It is Sin he hates, *Rev. 2. 15. Isa. 27. 11.* yea, it alone: and whereas other Attributes are diversly communicated in their Effects to several things; as his Love and Goodness: himself, his Son, his Children, have all a share in: yet all the Hatred (which is as large as his Love) is solely poured out upon, and wholly, and limited only unto Sin.

IV. All the Question will be, what Transcendency of Evil is in the Essence of it, that makes it above all other Evils, and thus hated, and it only, by God, Christ, the Saints, &c.

Why? It is *Enmity to God,* Rom. 8. 7. Abstracts we know speak Essences; the meaning is, it is as directly contrary to God, as any thing could be: for contrary it is to God, and all that is his.

As, 1. contrary to his Existence, and being God; for it makes Men hate him, *Rom. 1. 30.* and *as he that hateth his Brother is a Murderer,* 1 John 3. 15. so he that hateth God may be said to be a Murderer of him, and wisheth that he were not. *Peccatum est Dei-cidium.*

2. Contrary it is to all his Attributes, which are his Name. Men are jealous of their Names: God's Name is himself. 1<sup>st</sup>, It makes a Man slight God's Goodness, and to seek Happiness in the Creature, as if he were able to be happy without him. And, 2<sup>dy</sup>, it deposeth his Sovereignty, and sets up other Gods before his Face. 3<sup>dy</sup>, It contemns his Truth, Power and Justice. And, 4<sup>thly</sup>, turns his Grace into Wantonness.

And as thus to himself, so to what-ever is his, or dear to him. A King hath three things in an especial manner dear to him: *his Laws, his Favourites, his Image stamp'd upon his Coin:* and so hath God. 1<sup>st</sup>. His

1<sup>st</sup>. His Laws and Ordinances: God never gave Law, but it hath been broken by Sin; ἀνομία is the definition of it, *The transgression of the Law*, 1 John 3. 4. yea, it is called *destroying the Law*, Psal. 119. 126. And know, that God's Law, the least tittle of it, is more dear to him than all the World. For, *'ere the least of it shall be broken, Heaven and Earth shall pass*. The least Sin therefore, which is a breach of the least Law, is worse than the destruction of the World: and for his Worship, (as envying God should have any) it turns his Ordinances into Sin.

2<sup>dly</sup>. For his Favourites: God hath but a few poor ones; upon whom because God hath set his love, Sin (as it works in Mens hearts) hath set its hatred.

Lastly, for his Image. Even in a Man's own breast the Law of the Members fights against the Law of the Mind, and endeavoureth to expel it, though a Man should be damned if it were expelled. Gal. 5. 17. *The flesh* (namely Sin) *lusteth against the Spirit, for they are contraries*. Contrary indeed; for methinks though it hates that Image in others, that yet it should spare it in a Man's self, out of Self-love; but yet though a Man should be damned, if this Image be expelled, it yet labourerth to do this, so deadly is that hatred: a Man hates himself, as holy, so far as he is sinful.

V. It abounds now so high, as our Thoughts can follow it no farther. Divines say, it aspires unto infinity: the Object against whom it is thus contrary unto, being God, who is infinite, they tell us, that objectively, Sin it self is infinite. Sure I am, the worth of the Object, or Party offended, aggravates the Offence: an ill Word against the King is High-Treason, tho not so great indignity to another Man. Sure I also am, that God was so offended with it, as though he loves his Son as himself, yet he (though without Sin) being but made Sin by imputation, God spared him not: and because the Creatures could not strike a stroak hard enough, he himself was *pleased to bruise him for Sin*, Isa. 53. 16. *He spared not his own Son*, Rom. 8. 32. Yet one would think his Love might have overcome him, to have passed by it to his Son; at least a Word of his Mouth might have pacified him: yet so great was his hatred of it, and offence at it, as he poured the Vials of his Wrath on him: neither would entreaty serve; for *though he cried with strong Cries it should pass from him*, God would not till he had out-wrestled it.

And as the Person offended aggravates the Offence, as before, so also the Person suffering, being God and Man, argues the abounding Sinfulness of it. For, for what Crime did your ever hear a King was put to Death? their Persons being esteemed in worth above all Crime, as civil. Christ was the *King of Kings*.

VI. And yet there is one consideration more to make the Measure of its Iniquity fully full, and to abound to flowing over, and that is this, that the least Sin virtually more or less contains all Sin in the nature of it (I mean not that formally all are equal, therefore I add more or less) And I prove it thus: because *Adam* by one Offence contracted the stain of all, no sooner did one Sin seize upon his Heart, but he had all Sins in him.

And so every Sin in us by a miraculous multiplication inclines our Nature more to every Sin than it was before: it makes the pollution of Nature of a deeper die; not only to that species of Sin, whereof it is the proper individual Act, but to all else: As bring one candle into a Room, the light spreads all over; and then another, the light is all over more increased: So it is in Sin; for the least cuts the Soul off from God, and then it is ready to go a Whoring after every Vanity that will entice it, or entertain it.

And this shews the fullness of the Evil of it, in that it contains not only all other Evils in the World in it, but also all of its own kind. As you would count that a strange Poison, the least drop of which contains the force of all Poison in it; that a strange Disease, the least infection whereof brought the Body subject to all Diseases: yet such an one is Sin, the least making the Soul more prone and subject to all.

VII. And

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VII. And now you see it is a perfect Evil; and though indeed it cannot be said to be the chiefest, or *summum malum*, in that full sense wherein God is said to be the chiefest Good; because if it were as bad as God is good, how could he pardon it, subdue it, bring it to nothing as he doth? and then how could it have addition to it, one Sin being more sinful than another? *Ezek. 8. 15. John 19. 11.* But yet it hath some Analogy of being the chiefest Evil, as God the chiefest Good.

For 1. As God is the chiefest Good, who therefore is to be loved for himself, and other things but for his sake; so also is Sin the chiefest Evil, because it is simply to be avoided for it self; but other Evils become good, yea desirable, when compared with it.

2. As God is the chiefest Good, because he is the greatest happiness to himself; so Sin, the greatest Evil to it self: for there can be *no worse punishment of it than it self*; therefore when God would give a Man over, as an Enemy, he means never to deal withal more, he gives him up to Sin.

And, 3. It is so evil, as it cannot have a worse Epithet given it than it self; and therefore the Apostle, when he would speak his worst of it, and wind up his Expression highest, *usque ad hyperbolem*, calls it by its own Name, sinful Sin, *ἀμαρτωλὸς ἀπάρτια*, *Rom. 7. 13.* that as in God being the greatest good, *quicquid est in Deo, est Deus ipse*, therefore his Attributes and Names are but himself, *idem predicatur de seipso*: so it is with Sin, *quicquid est in peccato, peccatum est, &c.* he can call it no worse than by its own name, *sinful Sin*,

Use 1. And what have I been speaking of all this while? Why but of one Sin in the general Nature of it. And take the least for instance, it hath all this in it that hath been said. And yet there is not a Man here, but has millions of them; *as many as the Sands upon the Sea-shore*; yea, as there would be Atoms, were all the World pounded to dust: it *exceeds in number also*, and therefore 'ere we go any further, let all our thoughts break off here in wonderment at the abounding of Sin, above all things else: for other things, if they be great, they are but few; if many, they are but small: the World, 'tis a big one indeed, but yet there is but one; the Sands, though innumerable, yet they are but small; your Sinfulness exceeds in both.

And next, let all our thoughts be wound up to the most deep and intense consideration of our Estates; for if one Sin abounds thus, what Tongue can express, or Heart can conceive their Misery, who to use the Apostle's phrase, *1 Cor. 15. are yet in their Sins*? that is, stand bound to God in their own single bond only, to answer for all their *Sins* themselves; and cannot, in the Estate wherein yet they stand, of impenitency and unbelief, plead the benefit of Christ's Death, to take off and ease them of the Guilt of one Sin, but all their *Sins* are yet all their own, which to a Man in Christ they are not; for his own Bonds are cancelled, and given in, and Christ entred into Bonds for him, and all his *Sins* translated upon him.

Now for a proper Character of their Estate, and suitable to this expression:

1. Then a Man's *Sins* may be said to be still his own, when he committeth Sin *out of his own*, that is the full frame and inclination of his Heart. Thus the Devil is said to sin, *John 8. 44. ἐκ τῆς ἰδίας*, *out of his own*; the whole frame of his Spirits is in it; which a Man in Christ cannot be so fully said to do, for he hath a new Creature in him that sinneth not, *1 John 3. 1, 9.* that can say even when he sins, *It is not I, but Sin.*

And, 2. Then Sin is a Man's own, when he hates it not, but loves it: *The World loves his own*, saith Christ, *John 15. 29.* and so doth a wicked Man his Sin, *more than any good*; which is David's character, *Psal. 52. 3.*

And, 3. What is a Man's own, he nourisheth and cherisheth; therefore *Ephes. 5. 19. No Man hates his own Flesh, but loveth it, and cherisheth it*: so do Men their Sins, when they are their own. Those great and rich Oppressors, *Jam. 5. 5.* are said to *nourish their Hearts in wantonness*, and in pleasure, *as in a Day of slaughter*; as living upon the cream of Sinning, and having such plenty,

plenty, they pick out none but the sweetest bits to nourish their Hearts withal.

4. So what a Man provides for, that is his own; so says the Apostle, *A Man that provides not for his own, is worse, &c.* When therefore Men make Provision for the flesh, as the phrase is, *Rom. 13. 14.* that is, whose Hearts are Carterers and Contrivers of their Lusts, and whose chiefest care is every Morning, what pleasures of Sin they have that Day be to be enjoyed, it is a sign that their Sins are their own.

In a word, 5. When Men live in Sin, 'tis the Expression used, *1 Tim. 5. 6.* *She that lives in pleasure, is Dead while she lives.* When the renews of the comfort of Men's lives come in, from the pleasures Sins afford, and that supplies them with all those necessaries that belong to Life; as when 'tis their Element, which they drink in like Water; their meat, they eat the Bread of wickedness, *Prov. 1. 7.* and it goes down, and troubleth them not; their sleep also, they cannot sleep till they have done or contrived some mischief, *ver. 16.* their apparel, as when oppression covers them as a Garment, and Pride compasseth them as a Chain, *Psa. 73.* their recreation also, *It is a pastime for a Fool to do wickedly,* he makes sport and brags of it, *Prov. 10. 23.* yea their health, being Sick and discontented, when their Lusts are not satisfied, as *Ahab* was for *Naboths* Vineyard; *Ammon* grew lean, when he could not enjoy his Paramore.

All these, as they live in their Sins here, and so are dead whilst they live; and so are made the more miserable, in making the greatest Evil their chiefest Good; so when they come to die (as we all must do one Day) and how suddenly we know not; consider we carry our Souls, our precious Souls, as precious Water in a brittle glass, soon cracked, and then we are spilt like water, which none can gather up again; or but as a Candle in a Paper-lantern, in clay Walls, full of crannies, but a little cold comes in, and often blows the Candle out: and then, without a through change of Heart before, wrought from all Sin, to all Godliness, they will die in their Sins. And all, and the utmost of all miseries is spoken in that one word: and therefore Christ, when he would sum up all miseries in one Expression, tells the Pharisees they should die in their Sins, *John 8. 28.*

Use 2. And let us consider further, that if Sin be thus above measure sinful, that Hell that followeth Death, is then likewise above measure fearful. And so indeed it is intimated to be a punishment without measure, as by the Distinction and difference God puts between punishing his Children and the Wicked in Hell, as we find it, by comparing *Jer. 30. 11.* with *Isa. 27. Have I smitten thee* (says God to his Sons) *as I have smote them* (speaking of wicked Men) *ver. 7.* No, but I will debate with thee in measure, *ver. 8.* which difference is also put in *Jer. 30. 11.* And indeed, Sin being committed against God, the Kings of Kings, it can never be punished enough. But as the killing of a King is amongst Men a Crime so heinous, that no Tortures can exceed the desert of it: we use to say, all Torments are too little, any Death too good for such a Crime. Now *Peccatum est Dei-cidium*, as I said before, a destroying God, as much as in us lies; and therefore none but God himself can give it as full punishment: therefore it is called a falling into God's hands, *Heb. 10. 31.* which how fearful is it, as he speaks there. For if his breath blows us to Destruction, *Job 4. 9.* for we are but dust-heaps; yea, his Nod, he nods to Destruction, *Psal. 80. 16.* then what is the weight of his Hands, even of those hands, which span the Heavens, and hold the Earth in the hollow of them? and if God take it into his Hands to punish, he will be sure to do it unto the full. Sin is Man's work, and punishment is God's, and God will shew himself as perfect in his work, as Man in his.

If Sin be *malum catholicum*, as hath been said, that contains all Evils in it; then the punishment God will inflict shall be *malum catholicum* also, containing in it all Miseries; it is a cup full of mixture, so called, *Psal. 75. 8.* as in which God hath strained the quintessence of all miseries, and the Wicked of the Earth must Drink the dreggs of it, though it be eternity unto the Bottom.



And if one Sin deserves a Hell, a punishment above measure, what will millions of millions do? And we read that *every Sin shall receive a just recompence*, Heb. 2. 3. O, let us then take heed of *dying in our Sins*, and therefore of *living in them*; for we shall *lie in Prison till we have paid the very utmost farthing*.

And therefore if all this that I have said will not engender answerable Apprehensions of it in you, (this being but painting the Toad, which you can look upon and handle without Affrightment) I wish that if without Danger you could but lay your Ears to Hell, that standing as it were behind the skreen, you might hear *Sin* spoken of in its own dialect, by the oldest Sons of perdition there: To hear what *Cain* says of murdering his brother *Abel*; what *Saul* of his persecuting *David*, and the Priests of *Jehovah*; what *Balaam* and *Achitophel* say of their cursed Counsels and Policies; what *Ahab* says of his Oppression of *Naboth*; what *Judas* of his Treason; and hear what Expressions they have, with what Horrors, Yellings, Groans, Distractions the least *Sin* is there spoken of. If God should take any Man's Soul here, and as he wrapt his into the third Heavens, where he saw Grace in its fullest brightness; so carry any Soul into those *Chambers of Death*, as *Solomon* calls them, and leading him through all, from Chamber to Chamber, shew him the visions of darkness, (and he there) hear all those *Bedlams* cry out, one of this *Sin*, another of that, and see *Sin* as it looks in Hell! ——— But there is one aggravation more of the Evil and misery *Sin* brings upon Men, I have not spoken of yet, that it blinds their Eyes, and hardens their Hearts, that they do not see, nor lament their Misery, till they be in Hell, and then it is too late.

*Use 3.* But what, doth *Sin* so exceed in sinfulness, and is the venom of it boiled up to such a height of Mischiefe, that there should be no Name in Heaven and Earth able to grapple with it, and destroy it? Is there no Antidote, no Balm in *Gilead* more soveraign, than it is deadly? Surely yes, God would never have suffered so potent and malicious an Enemy to have set Foot in his Dominions, but that he knew how to conquer it, and that not by punishing of it only in Hell, but by destroying it; only it is too potent for all the Creatures to encounter with. This Victory is alone reserved for Christ, it can die by no other Hand, that he may have the Glory of it; which therefore is the top of his Glory, as Mediator; and his highest Title, the memory of which he bears written in his name *JESUS*, *for he shall save his People from their Sins*, Mat. 1. 21. Therefore the Apostle *Paul*, his chiefest Herald, proclaims this Victory with a World of solemnity and triumph, 1 Cor. 15. 55, 56, 57. *O Death, where is thy Sting? O Grave, where is thy Victory? the sting of Death is Sin, the strength of Sin is the Law: but Thanks be to God that gives us the Victory through our Lord Jesus Christ.* Which yet again adds to the Demonstration of the sinfulness of it: for the strength of *Sin* was such, that like *Goliath*, it would have defied the whole Host of Heaven and Earth. *It was not possible the Blood of Bulls and Goats should take away Sin*, Heb. 10. 4. Nor would the Riches of the World, or the Blood of Men have been a sufficient ransom; *Will the Lord be pleased with Rivers of Oyl? shall I give my first-born for my transgression?* No, says he, there is no proportion, for thy first-born is but the *Fruit of thy Body*, and *Sin* is the *Sin of the Soul*, Mich. 6. 7. it must cost more to redeem a Soul than so, *Psal.* 49. 9. No, couldst thou bring Rivers of Tears instead of Rivers of Oyl, (which, if any thing, were like to pacify God,) yet are they but the excrements of thy Brains; but *Sin* is the *Sin of thy Heart*: yea, all the Righteousness that we could ever have done, rap or rend, as we say, cannot make amends for one *Sin*: for suppose it perfect, (when as yet it is but Dung, *Mal.* 2. 3. and menstruous Cloth,) yet thou owest it already as thou art a Creature; and one Debt cannot pay another. If then we would think to go a begging to all the Angels, who never sinned, let them lay all their stock together, it would beggar them all to pay for one *Sin*: no, it is not the merit of Angels will do it; for *Sin* is the transgression, the *destruction of the Law*, *Psal.* 109. 126. and the least *Sin* is more worth than Heaven, and all that is therein. Onely,

Only, though it be thus unconquerably sinful by all created Powers, it hath not gone beyond the Price that Christ hath paid for it; the Apostle compares to this very Purpose, Sin and Christ's Righteousness together, *Rom. 5. 15, 20.* 'Tis true, says he, that *Sin abounds*, and that *one Sin*, τὸ πᾶσι ἁμαρτία, and instanceth in *Adam's Sin*, which stained all Mens Natures to the end of the World; yet, says he, *the Gift of Righteousness by Christ abounds much more*; abounds to flowing over, ὑπερπλεόνασε, says the Apostle, *1 Tim. 1. 14. as the Sea doth above Mole-hills*, *Mal. 7. 14.* Though therefore it would undo all the Angels, yet *Christ's Riches are unsearchable*, *Ephes. 3. 8.* he hath such Riches of Merit, as are able to pay all thy Debts the very first Day of thy Marriage with him, though thou hadst been a Sinner Millions of Years before the Creation to this Day: and when that is done, there is enough left to purchase thee more Grace and Glory than all the Angels have in Heaven. In a word, he is able to save to the utmost all that come to God by him, *Heb. 7. 5.* let their Sins be what they will.

Use 4. But then we must come to him, and to God by him, and take him as our Lord, and King, and Head, and Husband, as he is freely tendered: we must be made one with him, and have our Hearts divorced from all our Sins for ever. And why not now? do we yet look for another Christ? And to allude to what *Naomi* said to *Ruth*, *Is there yet any more Sons in my Womb*, that they may be your Husbands? So say I, *Hath God any more such Sons?* or is not this Christ good enough? or are we afraid of being happy too soon, in being married instantly to him?

But yet if we will have Christ indeed (without whom we are undone) how shall we then continue in Sin, which is thus above-measure sinful? No, not in one. The Apostle speaks there in the Language of Impossibility and Inconsistency. Christ, and the reign of one Sin, they cannot stand together.

And indeed we will not so much as take Christ, until first we have seen more or less this Vision here, and Sin appear to us, as to him, above measure sinful: naturally we slight it, and make a mock of, and account it Preciseness to stick and make Conscience of it: but if once Sin thus appears to any but in its own Colours, that Man will look upon the least Sin then as upon Hell it self; and like a Man affrighted, fear in all his Ways, lest he should meet with Sin, and starts at the very Appearance of it; he weeps if Sin do but see him, and he do but see it in himself and others; and cries out as *Joseph* did, *How shall I do this, and sin?* and then a Man will make out for Christ, as a condemned Man for Life, as a Man that can no longer live, *O give me Christ, or else I die*; and then if upon this Christ appear to him, and manifests himself, as his Promise is to them that seek him, *John 14. 21.* his Heart thereupon will much more detest and loath it: he saw it evil before, but then it comes to have a new Tincture added, which makes it infinitely more sinful in his Eyes; for he then looks upon every Sin as guilty of Christ's Blood, as died with it, though covered by it; the Grace of God appearing, teacheth us to deny all Ungodliness and worldly Lusts: The Love of Christ constrains him. Thinks he, Shall I live in that for which Christ died? Shall that be my Life, which was his Death? Did he that never knew Sin undergo the Torment for it, and shall I be so unkind as to enjoy the Pleasure of it? No, but as *David* when he was very thirsty, and had Water of the Well of *Bethlehem* brought him, with the Hazard of Mens Lives, he then poured it on the Ground; for says he, *It is the Blood of these Men*: So this Man, even when the Cup of Pleasures is at his very Lips; It cost (says he) the Blood of Christ, and so pours it upon the ground. And as the Love of Christ constrains him, so the Power of Christ doth change him. Kings may pardon Traitors, but they cannot change their Hearts; but Christ pardons none, he doth not make new Creatures and all old things pass away, because he makes them Friends, Favourites to live with, and delight in; and if Men put on Christ, and have learned him, as the Truth is in *Jesus*, they put off as concerning the former Conversation the old Man, with the deceitful Lusts; and he ceaseth from Sin, that is, from the Course of any known Sin; they are the Apostles own Words which shall judg us. And if we should expect Salvation from him upon any other terms, we are deceived; for *Christ is the Author of Salvation to them only that obey him*, *Heb. 5. 9.*

1 Pet. 5. 1, 2.

*Aggravations of sinning against Knowledge, demonstrated:  
And the Reasons assigned, why Sin is thereby aggravated.*

R O M. 1. 21.

*Because that when they knew God, they glorified him not as God, neither were thankful, but became vain in their Imaginations, and their foolish Heart was darkned.*

**T**H E R E are two general Aggravations the Apostle insists on, in these two Chapters, of the Gentiles Sinfulness: 1<sup>st</sup>, Their Unthankfulness, *chap. 1. ver. 21.* which afterwards in *chap. 2. 4.* he enlargeth upon, styling it a *despising the Riches of God's Goodness.* 2<sup>dly</sup>, Of Rebellion, in *sinning against Knowledge: that when they knew him, they glorified him not as God.* Both which I shall insist on, in order to the aggrandising the actual Sins of Men unregenerate: (as for the Sinfulness of their Natures and Lusts, I reserve that to another Method.) I begin with this of *sinning against Knowledge*, because it hath the Priority here in the Apostle's Discourse: For in this first Chapter he indigitateth this as the height of their sinning, that they *sinned against Knowledge*: for bringing in a long, large, and particular Indictment of many several Sins, as *Idolatry, ver. 23. unnatural Uncleanness, ver. 26, &c. and all kinds of Unrighteousness, ver. 29.* he doth both in the beginning and end of the Bill, bring in this Aggravation, that *they sinned against Knowledge* in all these. So *ver. 18.* there he begins this Indictment and Promulgation of God's Wrath above all, for this, that *they withheld the Truth in Unrighteousness*; as being as much as all that Unrighteousness they had committed, barely in it self considered: and then again in the end, when he comes to pronounce final Sentence, he comes in with this, after all Particulars had been reckoned up, *Who knowing the Judgment of God against those which do such things, yet do them.*

*Doct.* So that this Doctrine is clear from hence, that to *sin against Knowledge*, either in omitting good Duties, which we know we ought to perform, or committing of Sins we know we ought not to do, is the highest Aggravation of Sinfulness.

I put both in, both Sins of Omission and Commission: for so the particular Sins the Gentiles are taxed for here, are of both sorts; as *not glorifying or worshipping God*, as well as *turning his Glory into a Lie, &c.* To omit Prayer, when your Consciences tell you, you ought to perform it: to omit holy Discourse, examining the Heart, when you know you ought to do them, are as well Sins against Knowledge, as to tell a Lie against your Knowledge, or as to steal and forswear, or murder, or be drunk, &c.

Now when I say, it is an Aggravation to these Sins, my meaning is this: That take any Sin thou thinkest most gross, and view it barely in the Act of it, put the Act nakedly in the one Scale, be it a Sin of Uncleanness or Drunkenness; and then put this Circumstance which was added to it in the other Scale, *viz.* that before and when thou didst it, *thou knewest it to be a Sin*, this alone weighs as much, yea more than the Sin it self doth: that as it is said of *Herod*, that he added this to all his other Sins, that he cast John into Prison, who told him of his *Herodias*, and so it is made as much as all his former Sins. To like purpose is this brought in here, that in and unto all their Unrighteousness, this

this was added, *they withheld the Truth*, that is, the Light of their Consciences (which is as a Prophet from God) they did imprison *in Unrighteousness*, ver. 18. And therefore when *Daniel* would convince *Belsazzar* of his Desertedness to lose his Kingdom, and that he was not able to *hold weight in the Ballance*, Dan. 5. 22. what puts he into the other Scale against him to weigh him up, and to shew he was *too light*? ver. 21, 22. he tells him how his *Father knew the God of Heaven*, and how that his Knowledge cost him seven Years the Learning amongst wild Beasts, and *thou* (says he) *his Son knewest all this, and yet didst not humble thy self*. Here is the Aggravation weighs down all: he knew the God of Heaven against whom he sinned, and that Judgment on his Grand-father for his Pride; and then withall he tells him, that *this God, in whose Hands is thy Breath, and all thy ways, thou hast not glorified*.

I name this Place amongst many others, because it is parallel with this in the Text. I'll name no more, but give Reasons and Demonstrations for it.

1. The Greatness of this kind of Sinning might many ways be made appear; we will demonstrate it only by comparing it with other kinds of Sinning.

To sin, though out of simple Ignorance, when that Ignorance is but the *causa sine qua non*, of sinning, that is, so as if a Man had known it a Sin, he had not done it, doth not yet make the Fact not to be a Sin, though it lesseneth it: For *Luke* 12. 48. *He that did not know his Master's Will, was beaten*, when the thing committed was worthy of Stripes, though he did not know so much, because the thing deserves it: And the Reason is, because the Law being once promulged, as at first to *Adam* it was, and put into his Heart, as the common Ark of Mankind; though the Tables be lost, yet our Ignorance doth not make the Law of none Effect. For the Law of Nature for ever binds, that is, all that was written in *Adam's* Heart, because it was thereby then published in him, and to him for us. But positive Laws, as I may call them, as *to believe in Christ*, &c. a-new delivered, bind not, but where they are published. *Josiah* rent his Clothes, when the Book of the Law was found, because the Ordinances were not kept, although they had not known the Law of many Years; yet because they ought to have known it, therefore for all their Ignorance, he feared Wrath would come upon all *Israel*. So also *Levit.* 5. 17. Sins of Ignorance were to be sacrificed for: yet still however it lesseneth the Sin, therefore *he shall be beaten with few Stripes*.

And sure if Ignorance lesseneth them, Knowledge aggravates: for *contrario-rum eadem est ratio*: therefore *he that knows, shall be beaten with many Stripes*. Yea, such Difference is there, that God is said to *wink at Sins of Ignorance*, *Acts* 17. 30. *The time of this Ignorance God winks at*. Whilst they had no Knowledge, God took no notice: yea, and he abates something for such Sins, because the Creature hath a Cloak, hath something to say for it self; (as *Christ* says, *John* 15. 22.) but when against Knowledge, they have no Cloak. Yea farther, *Christ* makes a Sin of Ignorance to be no Sin, in comparison: So there, *If I had not spoken and done those Works never Man did, they had had no Sin*; that is, none in comparison, but now they have no Cloak, no Shelter to award the Stripes, or Plea to abate them.

And that you may see the ground of this vast Difference between Sins of Ignorance, and against Knowledge. Consider, 1. that if a Man sin (suppose the Act the same) out of Ignorance merely, there may be a Supposition, that if he had known it, he would not have done it; and that as soon as he doth know it, he would or might repent of it. So *1 Cor.* 2. 8. *If they had known it, they had not crucified the Lord of Glory*. The like says *Christ* of *Tyre*, *Sidon*, and *Gomorrhah*, *That if the same things had been done in them, they would have repented*. But now when a Man knows it before, and also considers it in the very committing of it, and yet doth it, then there is no room for such a Supposition, and less Hope. For what is it that should reduce this Man to Repentance? Is it not his Knowledge? Now if that had no Power to keep him from his Sin, then it may be judged, that it will not be of Force to bring him to Repentance for it; for by sinning, the Heart is made more hard, and the Knowledge and the Authority thereof

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thereof weakned and lessened, as all Power is, when contemned and resisted; *Rom. 1. 21. Their foolish Heart becomes darker.* Aristotle himself hath a Touch of this Notion in the third of his Ethicks, that if a Man sin out of Ignorance, when he knows it, he repents of it; if out of Passion, when the Passion is over, he is sorry for what he hath done: but when a Man sins deliberately, and out of Knowledg, it is a Sign he is fixed and set in Mischief; and therefore it is counted Wickedness and Malice. And hence it is, that those that have been enlightned with the highest kind of Light, but that of saving Grace, *Heb. 6. 4, 5.* and *Heb. 10.* If they sin wilfully after such a Knowledg of the Truth, God looks on them, as those that will never repent. And therefore likewise the School gives this as the reason why the Devils sin obstinately, and cannot repent, because of their full Knowledg they sin with; they know all in the full Latitude that may be known, and yet go on.

2. The vast Difference that in God's Account is put between Sins of Knowledg and of Ignorance, will appear by the different Respect and Regard that God hath to them, in the Repentance he requires and accepts for them; and that both in the Acts of Repentance, and also in the State of Grace; and that Repentance, upon which God accepts a Man, or for want of which he rejecteth him.

1<sup>st</sup>, When a Man comes to perform the Acts of Repentance, and to humble himself for Sin, and to turn from it, God exacteth not that Sins of Ignorance should particularly be repented of; but if they be repented of but in the general, and in the lump, be they never so great, God accepts it. This is intimated, *Psal. 19. 12. Who can understand his Error? Cleanse me from my secret Sins:* that was Confession enough. But Sins of Knowledg must be particularly repented of, and confessed, and that again and again, (as *David* was forced to do for his Murder and Adultery) or a Man shall never have Pardon.

Yea, 2<sup>dly</sup>, a vaster Difference yet will appear between these two, if we take an Estimate of them, by what Consistency they have with the State of Grace: A Man may lie in a Sin he doth not know to be a Sin, and yet be in the State of Grace, as the Patriarchs in *Poligamy*, and in divorcing their Wives: but to lie in a Sin against Knowledg, is not compatible with Grace; but unless a Man maintaineth a constant Fight against it, hateth it, confesseth it, forsaketh it, he cannot have Mercy; this cannot stand with Uprightness of Heart. A Friend may keep Correspondency with one, he suspects not to be an Enemy unto his Friend, and be true to his Friendship notwithstanding; but if he knows him to be an Enemy, he must break utterly with him in all Correspondencies in such things in which he acts as, or is an Enemy to his Friend; if he will lean to the one, he must leave the other.

Yet farther, in the 3<sup>d</sup> Place, So vast is the Difference, that some kind of Sins committed out of, and against Knowledg, utterly exclude from Mercy for time to come; which done out of Ignorance, remained capable of, and have obtained it; as *persecuting the Saints, blaspheming Christ, &c.* Paul's Will was as much in those Acts themselves, and as hearty as it is in those that sin against the Holy Ghost: for he was mad against the Church, and set with all his Violence to pursue them; not sinning willingly only, but carried on with Fury, as hot and as forward as the Pharisees that sinned that Sin; only says he, *1 Tim. 1. 13. I did it ignorantly, therefore I obtained Mercy.* Though it was ignorantly done, yet there was need of Mercy; but yet in that he did it but ignorantly, there was a Capacity and Place for Mercy, which otherwise had not been. But thus to sin after a Man hath received the Knowledg of the Truth, out of a settled Frame of Spirit so to sin, and with Malice against the Truth; shuts a Man out from Mercy, *Heb. 10.* and there is no more Sacrifice for Sin, for such Sins; I say, such Sins as these, thus directly against the Gospel, when committed with Knowledg. For Sins against the Law, though against Knowledg, there was an Atonement, as appears *Lev. 6.* from ver. 1, to 8. where he instanceth in forswearing: But to persecute the Saints and Christ's Truth with revengeful Malice, after Knowledg of it, there is no more Sacrifice: not that simply the Sin is so great in respect of the Act it self of Persecution, for Paul did persecute with the same Acts of Persecution, making havock of the Church, Acts

Acts 8. 3. *Breathing out Threatnings and Slaughter*; Acts 9. 1. and the worst of the Pharisees could execute no more than he intended; but what he did in this kind, he did out of Ignorance: So vast a Difference doth Knowledge and Ignorance put between the Guilt of the same Sin in these Cases.

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And therefore indeed, to conclude this in the last Place, this is the highest Step of the Ladder, next to turning off; the very highest but of sinning against the Holy Ghost: which must needs argue it the highest Aggravation of Sinning, when it ascends so high; or when it brings a Man to the brink, and next to falling into the bottomless-Pit irrecoverably. And therefore to *sin presumptuously* (which is all one) and to *sin against Knowledge* (as appears, *Numb. 15. 26, 27, 28, 29, 30.*) it being there opposed to sinning out of Ignorance, (such a Sin as *David* did, of whom it is said, *2 Sam. 12. 9. That he despised the Word of the Lord*: which Phrase also is used to express Sins of Presumption, *ver. 31. of that 15th of Numbers.*) To *sin*, I say, *presumptuously*, is the highest Step unto that other: So in *David's* Account, *Psal. 19. 12, 13.* for first he prays, *Lord keep me from secret Sins*, (whereby he meaneth Sins of Ignorance) and then next he prays against *presumptuous Sins*, (which, as the Opposition shews, are Sins against Knowledge:) For, says he, *If they get Dominion over me, I shall not be free from that great Offence*: that is, that unpardonable Sin which shall never be forgiven; so as these are nearest it of any other, yet not so as that every one that falls into such a Sin commits it, but he is nigh to it, as the Scripture speaks, *nigh unto Cursing*. For to commit that Sin, but two things are required, Light in the Mind, and revengeful Malice in the Heart; not Malice alone, unless there be Light; for then that Apostle had sinned it: yet so as Knowledge is the Parent of it, *It is after receiving the Knowledge of the Truth*, *Heb. 10. 17, 18.*

These are the Demonstrations of it: The Reasons are,

*Reason 1. First*, Because Knowledge of God and his ways is the greatest Mercy next to Saving-Grace: *He hath not dealt so with every Nation*. Wherein? *In giving the Knowledge of his ways*: and as it is thus to a Nation, so to a Man; and therefore Christ speaking of the Gift of Knowledge, and giving the Reason why it so greatly condemneth, *Luke 12. 48.* says, *For to whom much is given, much is required*: As if he had said, To know his Master's Will, that is the great Talent of all other: there is a *much* in that. Thus it was in the Heathens Esteem also; they acknowledged their foolish Wisdom in moral and natural Philosophy, their greatest Excellency: and therefore *Plato* thanked God for three things, that he was a Man, an Athenian, and a Philosopher: And *Rom. 1. 22.* the Apostle mentions it as that Excellency they did profess. And *Solomon*, of all Vanities says, this is the best Vanity, and that it *exceeds Folly as Light doth Darknes*, *Eccles. 2.* But surely much more is the Knowledge of the Law, and of God, as we have it revealed to us; this must needs be esteemed more excellent. And so the Jews esteemed theirs, as in this second Chapter of the *Romans* the Apostle shews, that they *made their boast of the Law, and their Form of Knowledge of it, and approving the things that are excellent*. And what do the two great Books of the Creatures, and the Word, and all means else, above all ends else, serve for, but to increase Knowledge? If therefore all tend to this, this is then the greatest Mercy of all the rest.

*Reason 2. For, Secondly*, God hath appointed Knowledge as the immediate Guide of Men in all their ways, to bring them to Salvation and Repentance, for to that it leads them. It is that same *τὸ ἡγεμονικόν*, as the Philosopher call'd it: and therefore the Law, *Rom. 7. 1, 2.* is compared to an Husband, (so far as it is written in, or revealed in the Heart) that as an *Husband is the Guide of the Wife in her Youth*, so is the Law to the Heart: And whereas Beasts are ruled by a Bit and Bridle, God he rules Men by Knowledge: And therefore if Men be wicked, against or notwithstanding his Light, they must needs sin highly, seeing there is no other Curb for them, as they are Men, but this: If he will deal with them as Men, this is the only way: and therefore if that will not do it, it is supposed nothing will. It

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It is Knowledge makes Men capable of Sin, which Beasts are not; therefore the more Knowledge, (if Men be wicked withal) the more Sin must necessarily be reckoned to them: so as God doth not simply look what Mens Actions and Affections are, but chiefly what their Knowledge is, and accordingly judgeth Men more or less wicked. I may illustrate this by that comparison, which I may allude unto; That as in Kingdoms God measures out the Wickedness thereof, and so his Punishments accordingly; principally by the Guides, the Governours thereof, what they are, and what they do; as in the 5th of *Jeremy* the 4th Verse it appears; where God first look'd upon the poor people, but excuseth them, *These are foolish, and know not the Way of the Lord*: And therefore God would have been still moved to spare the Kingdom, notwithstanding their Sins: But from them at the 5th Verse he goes to view the Rulers, *I will get me to the great Men, for these have known the way of the Lord*; and when he saw that *these had broken the Bands*, then, *How shall I pardon thee for this?* So is it in his Judgment towards a particular Man, when God looks down upon a Man, and sees him in his Courses exceeding loose and wicked, he looks first upon those rude Affections in him, which are unclean, prophane, debauch'd, greedy of all Wickedness: Ay but, says he, these are foolish of themselves, but I will look upon his Understanding, and upon the superior Faculties, which are the Guides of these Affections, and see what they dictate to these unruly Affections, to restrain them; and when he finds that the Guides themselves are enlightned, *and have known the way of the Lord*, and that the Will and Affections, though informed with much Knowledge, yet *break all Bands*; then, *How shall I pardon thee? Thee, who art a knowing Drunkard, and a knowing unclean Person, &c.* so as thus to sin, aggravates and makes *Sin out of measure sinful*.

Now that Knowledge and Reason is a Man's Guide, will further appear by this: That even erroneous Knowledge doth put an Obligation, a Bond, and a Tie upon a Man: which can be in other Respect, but because Knowledge is appointed to be a Man's Guide. Thus if a Man thinks a thing (which is in it self common and indifferent) to be a *Sin*, and forbidden, (as *Rom. 14. 4.*) although the Law forbids it not, yet to him it is unclean, though in Christ it is not unclean, that is, by the Law of Christ, as there the Apostle speaks. For this his Knowledge and Judgment of the thing, hath to him the Force of a Law: for it propounds it to him as a Law, and as from God; the ground of which can be no other then this, that God hath appointed this Reason of his to be his Guide: and the Will is to follow nothing that is evil, no, not which is represented to it, as evil: this is the Law of meer Nature in all Conditions. Yea if a Man should do an Action which is in it self good, if he thought it to be Evil, he should *Sin*, and so *è contra*, for he goes against the dictate of Nature. So that erroneous Knowledge, though against the Law, is a Law to me, though not *per se*, yet *per accidens*. Now therefore if to go against a false light of Conscience be a *Sin*, when yet it proves that the Commandment it self allows the thing which was done, and was for it, then to go against the true light of the Law in a Mans Conscience, how sinful is it?

*Reason 3.* Again, *thirdly*, the knowledge of the Law binds the Person so much the more to Obedience, by how much the more he knows it: And so though it would be a *Sin*, when he knows not the Law to transgress it, yet when he knows it, it becomes a far greater *Sin*. 'Tis true indeed, that Conscience and the Law, when they thus meet, make up but one Law, not two distinct Laws: and therefore in sinning against Knowledge, though a Man doth not commit two distinct Sins, yet however the Knowledge of it doth add a further degree of Sinfulness to it: As a Cloth is the same Cloth when it is white, that it was when it is dyed with a Scarlet dye; yet then it hath a dye, a tincture given it, which is more worth than the Cloth: and so when you *Sin*, not knowing the Law, the *Sin* indeed is the same for the substance of the Act, it would be if you had known it; yet that Knowledge dies it, makes it a Scarlet *Sin*, as *Esay* speaks, far greater and deeper in demerit, than the *Sin* it self: and the ground of this is, because all Laws then come to be in force,

force, when they are promulged, and made known; but God's Laws the more or oftner made known, the more still they bind. Therefore *Deut. 11. 12. & 3.* 8. God straitens the cords more, the binding force of the Law more upon those *Jews* Consciences, to whom he at first personally with Majesty had promulged it, than upon their Children, though upon theirs also. Now if all God's Laws, being made known to *Adam*, bind us, and are in force, and this when we know them not; then if we do know them, or might know them, they bind much more: and still the more clearly we know them, the obligation increaseth, and the Guilt insuing with it: and the rather, because now after our fall in *Adam*, when we come to know them, they are a new promulged, in a way of peculiar Mercy; we having defaced the knowledg of them in our fall.

*Reason 4.* Fourthly, When the Law, being known, is broken, there is the more contempt cast upon the Law, and the law-giver also; and so a higher degree of Sinning. And therefore *Numbers 15. 30.* *He that Sins out of knowledg*, is said to reproach the Lord, and to despise the Word. And therefore *Saul* sinning against knowledg, *Samuel* calleth it Rebellion: and though it were but in a small thing, yet he parallels it with Witchcraft. So also *Job 24. 13.* They are said to rebel, when they Sin against Light; because thereby, Rebellion comes to be added to Disobedience: For Knowledg is an Officer set to see the Law executed, and fulfilled; and makes God present to the Conscience. Therefore *Rom. 2. 14.* it is called a Witness; and therefore in sinning against Knowledg, Men are said to sin before the Face of the Lord himself; Now what a great contempt is that? Therefore also, *Psal. 50.* the Hypocrite in his sinning against Knowledg, is said to cast the Law of God behind his back: so as there is a Contempt in this sinning, which is in no other.

*Reason 5.* Fifthly, The more Knowledg a Man sinneth against, the more the Will of the Sinner is discovered to be for Sin, as Sin. Now, *voluntarium est regula & mensura actionum moralium: Willingness in sinning*, is the Standard and Measure of Sins. The less Will, the less Sin: at leastwise so much of Sin is added, by how much the Will is more in it: and if so, then it must needs follow that the more the Will closeth with it as Sin, or rather though it be Sin, as it doth, the more it knows it so to be, the more of sinfulness ariseth and is reckoned: and therefore the highest degree of sinning is exprest to us, by sinning willingly, after Knowledg, *Heb. 10.* Now though an ignorant Man commits the Act as willingly, (as when *Paul* persecuted the Church) yet he commits it not, considered by him as Sin, till he hath the Knowledge of it: but then when it is discovered to be Sin, and the more clearly it is so discovered, the more the Will may be said to joyn with it as Sin, although not in that degree as it doth in Men that sin against the holy Ghost. Therefore the Apostle says, *To him that knows to do well, and doth it not, to him it is Sin*, *Jam. 4. 17.* Because by his knowledg the thing is represented as Sin; and so he closeth with it the more under that Notion and Apprehension.

*Reason 6.* Sixthly, In sinning against Knowledg, a Man condemns himself: but when out of Ignorance meerly, the Law only doth condemn him. So *Rom. 2. 1.* A Man having knowledg in that wherein he judgeth another, he condemneth himself. So also *Rom. 14.* Now as Self-murder is the highest degree of Murder, and an aggravation of it, so Self-condemning must needs be reckoned. God took it as a great advantage over him that hid his Talent, that out of thine own Mouth I will condemn thee, thou wicked Servant.



## C H A P. III.

*What it is to sin against Knowledge, explained by several Distinctions concerning it, and by setting forth the several ways of sinning against Knowledge. A special application to such as go on in a state of Impenitency against Knowledge.*

**T**H E Doctrine being thus proved ;

*First, I will explain, what it is to sin against Knowledge. Secondly, I will give the Aggravation of so sinning. Thirdly, I will give Rules to measure Sins of Knowledge by, and the greatness of them in any Act. Lastly, The use of all.*

For the first, What it is to sin against Knowledge.

To explain it, I premise these Distinctions :

The first Distinction, That it is one thing to sin with Knowledge, another thing against Knowledge.

There are many Sins do pass from a Man with his Knowledge, which yet are not against Knowledge. This is to be observed for the removal of a Scruple, which may arise in some that are Godly, who else may be wounded with this Doctrine through a Mistake.

A Regenerate Man is, and must needs be supposed guilty of more known Sins, than an Unregenerate Man ; and yet he commits fewer against Knowledge than he.

*First, I say, he is guilty of more known Sins, that is, known to and within himself : For he takes notice of every sinful Disposition that is stirring in him, every By-end, every contrariety unto Holiness, deadness to Duty, reluctance to spiritual Duties ; and every Man when regenerated, beginneth to see and know more evil by himself, than ever he did before : he sees, (as the Apostle says of himself, Rom. 7. 10.) all Concupiscence ; and the holier a Man is, the more he discerns and knows his Sins : So says the Apostle, Rom. 7. 18. I know that in me dwells no good thing : and, ver. 21. I find when I would do good, Evil is present with me : and ver. 23. I see another Law. All these, he says, he perceived and found daily in himself. And the more holy that he grew, the more he saw them : For the purer and clearer the Light of God's Spirit shines in a Man, the more Sins he knows ; he will see Lusts streaming up, flying in his Heart like Motes in the Sun, or Sparks out of a Furnace, which else he had not seen : the clearer the Sun Beams are which are let into the Heart, the more thou wilt see them.*

But, in the second place I add, that nevertheless he sins less against Knowledge : For then we are properly said to sin against knowledge, when we do take the fulfilling of a Lust, or the performance of an outward Action, a Duty, or the like, into deliberation and consideration, and consider Motives against the Sin, or to the Duty, and yet commit that sin, yield to it, and nourish that Lust, and omit that Duty ; here now it is we sin not only with Knowledge, but against Knowledge ; because Knowledge stepped in, and opposed us in it, came to interrupt and prevent us in the Sin, or came to stir us up more, and provoke unto the Duty. But now in those failings in Duty, and stirring of Lusts in the Regenerate afore-mentioned, that arise, but are

are not deliberated upon, the case is otherwise; they are committed indeed with Knowledge, but not against it: For it is not in the power of Knowledge to prevent them; for *motus primo primi non cadunt sub libertatem*: but yet though such Sins will arise again and again, yet, says a good Heart, *they must not think to pass uncontrouled and unseen*: Therefore let not our poor Souls mistake me, as if I meant in what, I have or shall say throughout this Discourse, of all Sins which are known or observed to be Sins by them, but I mean such Sins as are committed against Knowledge, that is, when Knowledge comes and examines a Sin, in or before the committing of it, brings it to the Law, contests against it, condemns it, and yet a Man approveth it, and consenteth to it; when a Duty and a Sin are brought before Knowledge, as *Barabbas* and *Christ* before *Pilate*, and thy Knowledge doth again and again tell thee, such an Act is a great Sin, and ought to be crucified, and yet *thou cryest, Let it go*, chusest *Barabbas* rather than *Christ*: And so for a Duty, thy Knowledge tells thee again and again, it ought to be submitted unto, and yet thou omittest it: These are Sins against Knowledge: now such Sins against Knowledge break a Man's Peace, and the more consideration before had, the more the Peace is broken.

The second *Distinction* is, That Men sin against Knowledge either *directly* or *collaterally*, *objectively*, or concomitantly, and as a stander-by.

First, *Directly*, when Knowledge it self is the thing Men abuse or fight against, and so becometh the *Object*, the *Terminus*, the Butt and Mark it self shot at; this is to *sin directly against Knowledge* it self.

The second way, *collaterally*, is, when Knowledge is but a Circumstance in our Sins; which falls out, when the pleasure of some Sin (we know to be a Sin) is the thing aimed at by us, and our Knowledge steps but in between to hinder us in it, and we commit it notwithstanding, though we do know it; here Knowledge is indeed sinned against, yet but *collaterally*, and as a stander-by, shot at *per accidens*, *concomitanter*, and by the bye; as one that steps in to part a Fray is smitten, for labouring to hinder them in their Sin, as the *Sodomites* quarrelled with *Lot*: these two are both found in this Chapter, and therefore come fitly within the compass of this Discourse.

First, This *collateral* kind of sinning against Knowledge is mentioned in *ver. 21.* where he says, *They knew God, yet they glorified him not*: there Knowledge is made but a Concomitant of their sinning; they sinned against it but collaterally. But then that other kind of sinning directly against Knowledge, is mentioned, *They liked not to retain God in their knowledge*: that is, they *hated this Knowledge it self*, so as now they did not only love the particular Sin, they knew to be Sin, but also they loved not the knowledge of it; so that because both are thus clearly instanced in, we will speak of both more largely.

Now Sins *directly against Knowledge* it self are many: I will reduce the chief of them unto two Heads.

First, *In regard of our selves.*  
Secondly, *In regard of others.*

First, In regard of our selves, five ways we may thus sin against knowledge it self.

1. When we abuse Knowledge to help us to sin: as first, to plot and contrive a Sin, as *Judas* plotted to betray his Master, if he could conveniently; so the Text says, *Mark. 14. 11.* he would do it wisely: and thus those that came to intrap Christ with most cunning Questions, did Sin, and those who plot against the Just, as *Psal. 37. 12.*

So, *2dly*, when Men use their Wisdoms to tell a cunning Lie, to cover a Sin; as *Plato* says, Men of Knowledge *sunt ad mendacia potentiores & sapientiores*: whereas Fools, though they would lie, yet often tell Truth 'ere they are aware.

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But also, 3dly, when they abuse moral Knowledge, which yet, as *Aristotle* says, is least apt to be (I am sure should least be) abused, so as to make a shew of good Pretences to cover their Sins, and dissemble them; not only by finding out some cunning artificial Colour, as *David* did in the Matter of *Uriah*, — *Chance of War* (says he) *falls to all alike*: but when Men are so impudently hypocritical, as to make use of religious Pretexts, (as the Devil sometimes doth) as *Saul*, who pretends to *Samuel*, *I have done the Will of the Lord*: and when *Samuel* told him of the Cattel, O, says he, *they are for a Sacrifice*; when God had expressly commanded to kill them all: But this shift shifted him out of his Kingdom. *Samuel* pronounceth him a *Rebel in it, Rebellion is sin against Knowledge*. Thus also *Iezabel* coloured over the the stoning of *Naboth* with a solemn Fast: So *Judas* fisheth for Money with a charitable pretence, *This might have been sold, and given to the Poor*. In Sins against Knowledge usually the Mind endeavours to find out a colour, and that provokes God more than the Sin, because thereby we go about to mock him. We see Men cannot endure a Shift, much less the all-knowing God, not to be mocked. And we see it hard to convince such an one. *David* was fain to be brought to the Rack, 'ere he would confess, when he had a Shift; and Men do seek such Shifts only in case of sinning against Conscience: for else there were no need; they would be sure to plead Ignorance, as *Abimelech* did.

2. When Men neglect the getting and obtaining of Knowledge, which Knowledge might keep and hinder them from sinning, and which might make them expert in Duties. This is as much as to sin against Knowledge, although the Sins be committed out of Ignorance; yet that Ignorance being through their own Default, it comes all to one: when it may be said of Men, as the Apostle doth of the *Hebrews*, Chap. 5. 12. *That for the time they have had to learn, they might have been such and such proficient in Knowledge*. As if a Man had an Apprentice, who through Negligence and want of heeding, and observing what he daily sees and hears about his Trade, might have got for his time much Knowledge in his Trade, whereby he might have saved his Master much, which he now hath lost him; and rid and perfected much Work, he daily spoils him; such careless blockish ignorance, it is just for his Master to correct him for, and to charge on him all that waste and loss, because he might have known how to have done better. And therefore these *Gentiles* who thought Ignorance in it self no Sin (wherein they yet erred) yet the neglect of Knowledge upon this very ground, is made a great Sin; and so far from excusing their Sins, as that it aggravates them: So here they shall not only be reckoned with, for the actual knowledge they had attained to, and sinned against, but also for what they might have had and have picked out of the Creatures. For to this purpose it is the Apostle brings in this here in the 20th *verse*, that the Power of God being clearly seen in the Creatures, they neglecting to spell and read it, so much Knowledge as they might have got, God yet would reckon to them, and aggravate their Sins by.

3. (Which is yet much worse,) when Men refuse Knowledge, that they may sin the more freely; and so stop the Ear, lest they should be charmed: As when Men are loth, and afraid, and dare not read such a Book as discovers, or might discover that Truth to them, the submission to which would prejudice them, and this to the end that they may plead ignorance of their Sin. Thus also those that assent not to Truth, when it comes strongly upon them, but seek to evade it. But, 1 *Cor.* 14. 38. when the Apostle had clearly discovered the Truth in those things controverted, so as *who ever was spiritual*, or not fully blind, might see, and would acknowledge the Truth: Then he shuts up his Discourse about them, thus, in *ver.* 27. *If any any be ignorant, let him be ignorant*: for it is wilful, *it is affected*; he speaks this, as elsewhere, *Rev. ult.* *He that is unjust, let him be unjust still*: that is, he that will be unjust, and refuses to turn, let him go on. This is a great Sin: for God, you see, gives such a Man over: one that is but neglectful, or dull of Capacity, God will take pains with him to teach him, bear with him, as *Christ* did with his Disciples; but if he be wilfully ignorant, he lets him die in his Ignorance, and yet will reckon with him, as if all his Sins had been committed against Knowledge, because he refused to know.

The 4<sup>th</sup> is, to hate the Light, and to endeavour to extinguish it. This is yet much worse, when Men hate the World, and the Ministers of it, the Examples of God's People, and the Light they carry with them, (they *shining as Lights in a crooked Generation*, Phil. 2. 15. and Men hate these as Thieves do a Torch in the Night, and fly against the Light, as Batts do; and as the Jews did, John 3. 20.) This, Christ says, is the *great condemning Sin* of all others. So these Gentiles put *Socrates* to Death for reproving them. And thus Men sin also, when they labour to extinguish the Light in their own Consciences, and *like not to retain God in their Knowledg*, ver. 28. but would study the Art of Forgetfulness: when Men have put the Candle out, and drawn the Curtains, to the end they may sin, and sleep in Sin more freely and securely. Thus those also sin in a higher Measure, who have had a clear Conviction, that they ought to be thus and thus strict, and that they ought to sanctify the Lord's Day, and pray privately, but now have lost this Light, and think they need not be so strict: when Men continue not in what they *were once assured of*, as the Apostle speaks, 2 Tim. 3. 14. these sin against their Knowledg, and are the worst of such Sinners. And this Estate *Aristotle* himself makes, *statum maligni, the State of a wicked one*, namely, when the Sparks of Light are extinguish'd or hated. For when any Man's Light is lost, and turned into Darkness by sinning, then, as Christ says, *How great is that Darkness?* When good Laws are not only not enacted or not imbraced, but repealed also, (it is *Aristotle's* Similitude to distinguish an incontinent Person, and a wicked Man) this is an high kind of sinning: So of those Gentiles it is said, *their foolish Heart was darkned*; they had extinguish'd some of that Light God gave them. As some drink away their Wits, so some sin away their Consciences; and thus by Degrees they first sin away the Light of the Word they had; as they in *Jude*, who were religious once, and then they quench even that little Spark of Nature that is left: also ver. 10. *corrupting themselves in what they know naturally*.

5. Men sin against Knowledg yet worse, when they hold Opinions against their Knowledg. So many are said to do in 1 Tim. 4. 2. he foretells they should speak Lies in Hypocrisy, and invent Lies that should have a pretence of Holiness; which they know to be a Lie, for else they should not be said to speak *Lies in Hypocrisy*; but they do it to maintain their Honour and Greatness, which must down if they acknowledg their Doctrine false; and though many are given up to *believe their Lies*, 2 Thes. 2. 11. as Punishments of their not *loving the Truth*; yet others of them shall know they are Lies, and yet vent them for Truths. Thus when Men fashion their Opinion to the times and ways of Preferment, and their Dependances on great ones, or to maintain and uphold a Faction, or out of Pride, having broached an Error, maintain it, though the pulling out that one Tile doth untile all the House. These are the two Causes given of perverting the Truth, 1 Tim. 6. 4, 5. namely, *Pride* and *Covetousness*, and supposing *gain Godliness*, and so fashioning their Religion accordingly: when Men are Knights of the Post, that will write or speak any thing whereby they may get Gain and Preferment.

Secondly, Men sin directly against Knowledg in regard of others:

1. By concealing it; The Apostle indeed says in a certain Case, *Hast thou Knowledg? keep it to thy self*: He speaks it of Opinions or Practices about things indifferent, which might scandalize the weak; but if thou hast Knowledg, which may edify thy Brother, thou oughtest to communicate it. *Socrates* knowing there was but one God, said in his Apology for his Life, that if they would give him Life, upon Condition to keep that Truth to himself, and not to teach it to others, he would not accept Life upon such a Condition: and I remember he expresseth this Resolution in Words very nigh the same Words the Apostle used, Acts 4. 20. *Whether it be better to obey God than Men, judg you*. And, *We cannot but teach the things we have heard and seen*, says Christ: for Knowledg is a thing will boil within a Man for Vent, and would not be imprisoned: It is Light, and the End why Light was made, was to be set up to give Light. And Christ argues from an apparent Absurdity, to put *a Light under a Bushel*, which may give Light to all the House: Hast thou Know-

Knowledg of God, and of his ways (if withall thou hast but a good Heart) thou canst not but speak, specially where thou hast Freedom and a Calling to do it, as unto those in thy Family thou hast, to thy Wife in thy Bosom, &c. God took it for granted, that *Abraham* would teach his Children what he should know from him: The same Disposition is in the Children of *Abraham*.

2. When Men endeavour to suppress Knowledg. As the Pharisees, they kept the Keys of it in their Hands, and would not open the Treasures of it themselves, nor let others do it neither. So they (*Acts* 4. 16.) could not deny but a great Miracle was done by the Apostles (say themselves) but that it spread no further, let us threaten them, and charge them that they speak no more in his Name. And this they did against their Consciences, by their own Profession, we cannot deny it; as if they had said, if we could we would, but it was too manifest it was the Truth, as the Testimony of the Miracle wrought by God argued it to be. So when Masters keep their Servants from the means of Knowledg, they are thus guilty.

3. When we would make others sin against their Consciences. The Pharisees, when the blind Man would not say as they said, they cast him out; they would have had him say, that *Christ was a Sinner*, when through the small Light he had, he judged it evident enough, that a Sinner could not do such a Miracle, as was never done since the World began. And so *Jezebel* made the Judges and Witnesses sin against Conscience, in accusing *Naboth*. Thus to constrain Men by Club-Arguments, from avoiding Persecution, as those did the contrary-minded, *Gal.* 6. 12. and not from Evidence of the Truth, or by Reasons that might convince them and their Consciences: therefore he says, they constrained them. The Perswaders might indeed glory, (as there 'tis said) as having their Cause and Side strengthened, but they wan little Credit to their Cause by it; for as the Perswaders Arguments were suited to Flesh, so the others yielding was out of Flesh, and so they glory but in your Flesh and Weakness, says he. As the Papists urged *Cranmer*, not by Arguments, but Threats and Promises, to recant; this is the greatest Cruelty in the World, to have a Man murder himself, stab his Conscience. To offend a weak Conscience is a Sin, if but passively, when thou dost something before his Face, which his Conscience is against: but if thou makest him wound his own Conscience, and to do an Act himself, which his own Conscience is against, it is much worse: As if thou beest a Master, and hast a Servant who pleaded Conscience, that he cannot lie for thy Advantage in the Shop, or who will not do unlawful Business on the Sabbath-day, and pleads Conscience, wilt thou smite him, and whip him? *God will smite thee, thou whited Wall*: how darest thou smite him, and so cause him to do that for which God will whip him worse? Shew Mercy to those under you, inform their Consciences, wring them not, you may hap to break the Wards if you do.

1<sup>st</sup>, Now for Sins committed collaterally, or *per modum circumstantiæ*, against Knowledg, (which was the second Branch of this Distinction) they are done either when particular Acts of Sin are committed, and Duties omitted, against Light and Knowledg; and so the Saints may and do often sin against Knowledg. Or,

2<sup>dly</sup>, In regard of a known Estate of Sin and Impenitency persisted in, when Men continue and go on in such a State against Conviction of Conscience, that such is their Estates.

For, 1. because particular Acts of Sin committed against Knowledg are infinite, and there will be no end of instancing in Particulars, therefore I will not insist thereon: Only, in brief, this Distinction concerning such Acts may be observed, and the Observation of it may be useful; That some Acts of Sins against Knowledg are merely transient; that is, are done and ended at once. And though the Guilt of them is eternal, yet the Extent of the Acts is finished with the committing it, and reacheth no further: as a vain Oath, Breach of the Sabbath, &c. which Acts cannot be repealed, though they may be repented of. But others there are, which though the Act may be but once outwardly and professedly done, yet have an habitual and continued Permanency, Life, and Subsistence given them, such, as that until a Man doth actually reverse and recal

recal them, he may be said continually to renew those Acts, and every Day to increase a new Guilt of them, and to maintain them, and so habitually to commit them. As it is with Laws, which though made but once, are yet continued Acts of the State, whilst they stand in Force unrepealed: so is it in some Sins. For Instance, when a Man doth take Goods from his Neighbour unjustly, the Act indeed is done but once: but till he restores them, he may be said to steal them every Day, every Hour; he continues to do it habitually: So a Man having subscribed to Falshood, or recanted the Truth publicly; the Act, though done but once, yet until a Retraction be some ways made, he continues that Act, and so is daily a-new guilty of it. So if a Man should marry one, whom it is unlawful for him to marry, (as *Herod* did) though that sinful Act of Espousals, whereby they entred into it, was soon dispatch'd; yet till a Divorce, he lives in a continual Sin. And such Acts (of this latter sort, I mean) against Knowledg are most dangerous to commit; because to continue thus in them, though but once committed, hazards a Man's Estate: And indeed Men find, when they come to repent, the greatest Snare, and Trouble, and Difficulty in such kind of Sins; to extricate themselves out of them by a meet and true Repentance.

But as concerning the first Branch of this Distinction, namely, of particular Acts committed against Knowledg, (which is distinct from the last part of this Distinction thus briefly touched) I will anon give several Aggravations and Rules, whereby to measure the Sinfulness that is in such Acts so committed: but in the mean time, the second part of this former Distinction must be insisted upon, and therefore I will bring in these Aggravations and Rules which concern particular Acts, after I have briefly spoken to this other, which is; That,

2. Their sinning against Knowledg, who go on in an Estate of Sin and Impenitency, which they know to be damnable: As *Pharaoh*, Exod. 9. 27. who confess'd, that he and his People were wicked, and yet hardened himself in Sin most dangerously: and yet three sorts of Men may apparently be convinced thus to sin.

1<sup>st</sup>. Those that keep out and withdraw themselves from professing Christ and his Ways, and the Fear of his Name, out of Shame or Fear of Man, or of losing Preferment, or the like worldly Ends, when yet they are convinced that they are God's Ways, and ought to be professed by them. I do not say, that all, who do not come in to profess Christ, and that do not join themselves with his People, that they go on against Knowledg; for many are ignorant and mistaken about them: but when Men are convinced of the Truth, and Necessity of professing and confessing of it even unto Salvation (as the Apostle speaks, *Rom. 10.*) and yet out of Fear or Shame, keep still on the other side, drawing in their Horns altogether, these go on in an Estate of Impenitency against Knowledg very dangerously unto their own Souls. For put all these together, and it must needs appear to be so: As first, when they are convinced that this is the Truth, and that Salvation and the Power of Religion is only to be found in such Ways, and among such a sort of Men. And secondly, that these are necessarily to be practised and professed. And yet, thirdly, out of Shame, &c. keep still aloof off, and go on a contrary way; these must needs know, that they go on in an Estate of Impenitency against Knowledg. This was the Case of many of the Pharisees, who therefore sinned highly: they believed, and were convinced, that Christ was the *Messiah*; and if so, then to be confess'd, and followed, and to be cleaved unto: and then also they must needs know, that his Followers only were the Children of God: Yet, *John 12. 42.* it is said, *though they thus believed on him, yet they durst not confess him for fear of the Jews, and of the Pharisees, and of being put out of the Synagogues.* At the latter day, Christ shall not need to sever such from the rest, as he will do the Sheep from the Goats; for they willingly have severed themselves, remaining all their Days amongst those whom they know to be Goats, and refuse the Company, and Fold, and Food, and Marks of the Sheep, which they know to be such: they may apologize, and make fair with the Saints, that their Hearts are with them, but they will be rank'd at the Day of Judgment,

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 Psal 125. 17.

as here they ranked themselves, *with the Workers of Iniquity*. Of these doth the Psalmist speak, *Those that turn aside by their crooked ways, them shall the Lord leave with the Workers of Iniquity*.

Those also thus sin, and are to be joined with these, who know the Terms of Salvation, and how they must part with all for Christ, and yet will not come to the Price, such do go desperately on against Knowledge in a bad Estate, and do judg themselves *unworthy of eternal Life*. Thus the young Man in the Gospel, he was told, that he was to sell all, and he knew Heaven was worth it, and was convinced of the Truth herein, that thus he ought to do, *for he was sorrowful*, but yet *went away*: now if he had not known that he went away without Happiness, he needed not have been sorrowful at all; he knew the Bargain of Salvation was not struck up until he should yield unto Christ's Terms proposed, and likewise what it stuck at, and yet still rested in his former Condition, and chose rather to enjoy his many Possessions: This Man now went on in his impenitent State against Knowledge.

2dly. As also those who upon the same or like ground defer their Repentance, these go on in a bad Estate, and must needs know they do so; for in that they promise to repent hereafter, and take up Purposes to do it, when they shall have gone on but a little while longer, *to add Drunkenness to Thirst*, they do thereby profess that there is a Work of Grace, which they must attain to, e're they can be in the State of Grace: for they would not promise so much hereafter, but that they know not how, without such a Work, they should be saved. Whilst therefore such shall rest without present Endeavouring after it, so long they are judged in themselves to be in a bad Estate at present. When Men know the Curses due to their present Estate, and yet say as he, *Deut. 29. 19. I will go on in the way of my Heart, and shall have Peace afterwards*. This Man sins most highly, and therefore God's Wrath *smoaks against that Man*, and he says of him, *that he will not be me merciful to him*, in that Place.

3dly. Sunk and broken Professors, such cannot but go on in a bad Estate against Knowledge: when either Men are fallen from the Practice and Profession of what is good, which once they thought necessary to Salvation; or when they continue to hold forth their Profession in *Hypocrisy*. *Those that have escaped the Pollutions of the World, through the Knowledge of Jesus Christ*, but are *returned to their Vomit again*. Some of these are ingenuous, and acknowledg both themselves fallen, and their present Estate most miserable, and yet go on in it; and such are to be pitied; and yet are in a most dangerous Condition. *Saul* when he was fallen away, yet had this Ingenuity a while left, he desired *Samuel* to pray to his God for him; and told *David*, that he was *more righteous than he*; yet still went on in his evil Courses, and in the End (some have thought) sinned against the Holy Ghost: but I cannot affirm that.

But others there are, who though they be fallen from all the inward, powerful and secret Performance of Duties they once did practise, and from all Conscience of sinning, yet retain their Profession, which they know to be but an out-side; these of all others go on against Knowledge; and *Rev. 22. 15.* they are said *to make a Lie*; not only to tell a Lie in Words, but to make a Lie in Deeds. Now a Lie is a Sin of all others most against Knowledge, and indeed against a double Knowledge, both *facti* and *juris*; and so is this. 1. That they profess themselves to be that they know they are not. 2. That they will not endeavour after that State they know they ought to get into, if ever saved. This is the Condition of many, who having been convinced of the Power of Religion, and have launched forth into a Profession, and hoist up Sail, but now the Tide is fallen, the Spirit withdrawn, the Conscience of Sin extinguish'd in them; yet for their Credit sake still bear their Sails up as high as ever: even as many Merchants do, who are sunk in their Estates, still bear a fair Shew, yea, will seem richer than ordinary, by purchasing Lands, &c. Such a Professor was *Judas*, he began seriously, and thought to have gone to Heaven, and was earnest in good Duties at first; as they also, *2 Pet. 2. 18.* they really, or *ὄντως*, escaped the Pollutions of the World *through the Knowledge of Christ*, but in the end *Judas* became a gross Hypocrite, one that pretended *the poor*, when he *loved the Bag*, and on the sudden betrayed his Master: when yet the Disciples knew

knew it not, suspected *Judas* as little as themselves; and the End of those also, in that fore-named Place in *Peter*, it is said to be *worse than their beginning*. Now because such sin so highly against Knowledge, therefore their Punishment is made the Rule of all other wicked Mens; thus when it is said, *that other Sinners shall have their Portion with Hypocrites*: Even the wicked Angels Punishment is made the Measure of Mens, *Go ye cursed into the Fire prepared for the Devil and his Angels*: so among Men, such gross Hypocrites, their Punishment is made the Rule, and so the chief of all kind of Torments which Sinners of the Sons of Men shall undergo.

Now let me speak a Word to all such as thus go on in a State of Impenitency against Knowledge: this is a high kind of sinning, and of all the most desperate, and doth argue more Hardness of Heart, and *despising the Riches of God's Goodness*. For if, as in *Rom. 2. 4.* to go on in a Sin, when a Man [*knows not*] that is, considers not, that *God's Mercy leads him to Repentance*, is yet made the Sign and Effect of a very *hard Heart, treasuring up Wrath*; then much more, when thou knowest and considerest thou art in an Impenitent Condition, and hast many Motions leading thee to Repentance, is thy Heart then much more to be accounted hard. When a Man commits a particular Act against Knowledge, he haply and usually still thinks his Estate may be good, and that he shall not lose God utterly, or hazard the Loss of him; only his Spirit, being at present empty of Communion with him, he steals out to some foreign or stolen Pleasure: but when a Man knows his Estate bad, and that he is *without God in the World*, and yet goes on, he doth hereby cast away the Lord, and professeth he cares not for him, or that Communion which is to be had with him, as *Esau* did his Birth-right.

*David*, though he despised the Lord, yet he did *not cast away the Lord*, as *Saul* did: for *Saul* ventured utterly to lose him, knowing his Estate naught. *David*, when he sinned, thought God's eternal Favour would still continue, though for the present he might lose the Sense of it, and resolved never to leave God, but return.

But when a Man goes on in a State of sinning, he ventures the utter Loss of God and his Love, and flights it, and knows he doth so: when a Man knows that he is *condemned already*, as being impenitent, and that all his eternal Estate lies upon the Non-payment of such Duties of Repentance, &c. and that the Guilt of all his Sins will come in upon him, and that a Writ of Execution is out, and yet goes on, this is more than to commit one Act, or several Acts, against Knowledge, whereby a Man thinks he brings upon himself but the Guilt of that one Sin; and upon the committing of which, he thinks not the Mortgage of all should lie, though it deserves it; herein Men shew themselves more desperate.



*What it is to sin against Knowledge, further explained by Rules, whereby to estimate the heinousness of particular Acts of sinning against Knowledge, both Before and In committing them.*

**I**N the next place, I come to those Rules, whereby you may measure and estimate sinning against Knowledge in any particular Act of sinning; and they are either *before the Sin*, or *in sinning*: three of either, which I make a second Head, to explain this Doctrine by.

First, *Before.*

The first Rule is, The more thou knowest, and didst consider the issues and consequents of that Sin thou didst commit, the more thou sinnest against Conscience in it. Thus in *Rom. 1. ult.* *Thou knowing* (says the Apostle) *that those that commit such things, are worthy of Death*; that is, thou considerest that Hell and Damnation are the issue and desert of it, and yet *committest it*; yea, and this when haply Hell-fire at present flasheth in thy face, and yet thou goest on to do it. In this case Men are said *to choose Death, and to love it*, *Prov. 3. 36.* When a Man considers, that the way to the Whore-house is *the Way to Death*, (as *Solomon* speaks); so when thou, a Professor, considerest with thy self before, This Sin will prove scandalous, and undo me, disable me for service, cast me out of the Hearts of good Men, and yet dost it. Thus that foolish King was told again and again, *Jer. 38. 17, 18, 19.* that if he would yield to the King of *Babel*, he should save his Life, and City, and Kingdom, and live there still; but if he would not, he should not escape; but, as *Jeremy* further told him, *ver. 23.* *Thou shalt cause this City to be burnt with Fire*; yet he would not hearken: *This is the Word of the Lord*, (says *Jeremy*) and he knew it to be so; and yet being a weak Prince, led by his Nobles, he would not follow his Counsel. And thus *Judas* fully knew the issue; *Christ* had said again and again, *Wo be to him by whom the Son of Man is betrayed*, and yet went on.

The second Rule is, The more Consultations, Debates and Motives against it did run through thy Heart before thou didst it, so much the greater and more heinous is thy Sin. How often did Mercy come in, and tell thee, that if thou lookest for any hope or part in it, thou shouldst not do such an Evil? How often came that in, *Shall I do this, and sin against God?* Did any Scripture come in to testify against thee in the nick? Did God send in the remembrance of such a Mercy past, to perswade thee? or some Mercies to come, which thou dependedst upon him for? That which made *Spira's* Sin so great, was such Debates as these before: and this made *Darius's* Sin, in casting *Daniel* into the Lions Den, so great; he debated it with himself, *Dan. 6. 14.* he was *sore displeased* with himself, and labour'd to the going down of the Sun to deliver him; he considered that he was at his right Hand in all the Affairs of his Kingdom, and a Man entrapped merely for his Conscience, and that to put him to death, was to sacrifice him to their Malice; he knew him to be holy and wise, worth all the Men that sought after his Life, and yet yielded: These Considerations troubled him before, and also after, insomuch as he could not sleep for them, *ver. 18.* Now because that every such Consultation should set an impression upon the Heart, and countermand the motions of Sin; when therefore thou dost it, manage all such Debates and Motives to the contrary, this is much against knowledge, and very heinous. Therefore the Pharisees, *Luke 17. 30.* are said *to have rejected the Counsel of God*, *εἰς ἐαυτοῖς*, *in or against themselves*: the Words will bear either *in themselves*, because they knew it, and took it into consideration, and yet rejected it; and *against themselves*, because it was their destruction.

The third Rule is, That the more Confirmations any Man hath had of the knowledg of that which he sinneth in, and Testimonies against it, the greater is his Sin: When a Man hath had a Cloud of Witnesses, perhaps made from his own Observations against a particular Sin, and yet doth it, and goes on in it, it is the more fearful. To go on against that one single Witness, the bare light and grudging of natural Conscience only, is not so much, comparatively, as when it is further confirmed, and backed by the Word written, which a Man hath read, in which a Man meets with such Scriptures, wherein again and again such a Practice is condemned, and he observes them; and then also hears it reproved in Sermons; and of all Sins else, perchance heareth in private Conference that Sin spoken against; yea, hath in his eye many Examples of others sinning in the like kind, which have been punished, yea haply himself also: yet to sin against all these, how heinous is it! Sometimes God orders things so, as a Sin is made a great Sin by such fore-warnings: so he contrived Circumstances in *Judas* his sinning; for *Judas* knew that Christ was the Saviour of the World, he knew it by all the Miracles he had seen, as also by his gracious Words and Converse; and he professed as much in following of him, and he had the written Word against it, *Thou shalt not murder the Innocent*, how much less the *Messiah*. But yet, further, God to aggravate his Sin to the highest, orders it so, that Christ should tell him of it when he was to go about it, pronounceth a Wo to him, *John 22. 22.* that it had been good for that Man that he had never been born, *Mark 14. 21.* And the Disciples they were sorrowful at Christ's Speech, that he should suspect any one of them, and shewed their abomination and detestation of such a Fact; and so there was empanelled a Jury of eleven Men aforehand against him; yea, and *Judas* against himself, he impudently asked Christ himself, *if it were he?* Yea, and Christ gave him a Sop, and told him, *thou hast said it, and do what thou dost quickly:* which even then might argue to his Conscience, that Christ was God, and searched and knew his Heart; and yet he went out, and did it immediately. How did he sin against the Hair, as we speak? and how did all these Circumstances aggravate his Sin?

But yet a more clear Evidence of this, is that Instance of *Pilate*, whom God would have stopp'd in his Sin of condemning Christ, who when examining him before the Pharisees, he could find no fault with him, as concerning those things whereof they accused him, *Luke 23. 14.* yet to allay their Malice, unjustly scourged him, *ver. 16.* and further, he sent him to *Herod*, as being willing to rid his hands of him. *Herod* also found nothing worthy of Death in him, *ver. 15.* which was another Witness might have confirmed him concerning Christ's Innocency: Yea, yet further, that the Fact might be more aggravated, a most notorious known Murderer's Life was, by God's disposing it so, put into the ballance with Christ's, and either the one or the other condemned; and when the People yet chose *Barrabas*, still *Pilate* stands it out, Why (says he) *what Evil hath he done?* *ver. 22.* and then he distinctly considered, that he was *delivered up through Envy:* Yea, and when he was upon the Bench, and ready to pronounce Sentence, God admonish'd him by his own Wife, *Mat. 27. 19.* (whom God himself had admonished in a Dream) she in the very nick sending him word, she had suffered many things by reason of him that night, and therefore have nothing (says she) to do with that just Man: yea, he himself, when he condemns him, *washeth his Hands* of it, to testify he judged him not guilty. And thus it falls out in many sinful Businesses which Men are about, that God often and many several ways would knock them off; and stops them in their way, as he did *Balaam*; reproves them, as he did him by a dumb Ass, *2 Pet. 2. 16.* so these by some silent passage of Providence; and not only so, but by his Spirit also, standing in their way, with the Threatnings ready drawn and brandish'd against them, and set to their Breasts, as the Angel did with a drawn Sword against *Balaam*, and yet they go on: this is dreadful.

There are three Rules also, whereby the Sinfulness of Sin, as it is against Knowledg, may be measured, from what may be observed In the Act: as,

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1. The less Passion, or inward Violence, or temptation to a Sin committed against Knowledge, the greater Sin against Knowledge that is argued to be; for then the Knowledge is the clearer, Passion or Temptation being as a Mist. But then to sin when a Man is not in passion, is to stumble at Noon-day: for as Drunkenness takes away Reason, so doth Passion (which is a short Drunkenness) cloud and mist a Man's Knowledge. And so *Aristotle* compares the knowledge of an incontinent Person, to the knowledge of one that is drunk. When *Peter* denied his Master, though he had warning of it before, and so it was against knowledge, and it was by lying, and swearing, and forswearing, which are Sins of all other most directly against Knowledge, yet he was taken unexpectedly, 'twas a surprisal; when that which might stir up Fear to the utmost in him, was in his view; for he was then in the Judgment-Hall, where his Master just before his Face was arraigned for his Life, and he thought he might also have presently been brought to the Bar with him, if he had been discovered to have been his Disciple; so as his Passion being up, his Soul was distempered, Reason had little time to recover it self; and therefore though it was against Knowledge, yet the less against Knowledge, because Knowledge had *lesam operationem*, it had not its perfect Work upon his Heart: But now *Judas*, in betraying his Master, had not only warning before, but was not tempted to it, but went of himself, and made the offer to the Pharisees, sought how conveniently to do it, plotted to do it, had his Wits about him, having had time enough to think of it, and therefore it was (besides the heinousness of the Act) more also against Knowledge, and so the greater. *David* when he went to slay *Nabal*, was in hot Blood, in a Passion; but when he plotted to kill *Uriah*, he was in cold Blood: he was drunk when he lay with *Bathsheba*, but sober when he made *Uriah* drunk; he went quietly and sedately on in it. And we find *David* blamed only in the matter of *Uriah*, not so much for that of *Bathsheba*.

2. The more Sorrow, *Renisus*, or Reluctancy, and regretting of Mind there is against a Sin, it is a sign that the knowledge of it is the stronger and quicker, and so the Sin the more against Knowledge; for that gain-saying and displeasure of the Mind against it, ariseth from the strength and violent beating of the Pulse of Conscience, and opposition of it against the Sin; it springs from the greater and deeper apprehension of the Evil in the Action which is then in doing: and though that Reluctancy be a better sign of the Estate of the Person, than if there were none at all, (as there is not in those who *are past feeling, and commit Sin with greediness*, whose Estate is therefore worse, and more incapable of Repentance) yet the Fact it self is argued to be the more heinous, for it argues it to be against strong, active, stirring Knowledge. This argued *Herod's* Sin to be much against Knowledge (as indeed it was) in beheading *John*, Mark 9. 26. the Text says, *he was exceeding sorrowful*: now sorrowful he was, because he apprehended what a great Sin it was to behead *John*, who *he knew was a just and holy Man*, ver. 20. and had preached many a good Sermon to him, and had been in his Heart many a time, and who was one that had a great place in his Estimation, *for he observed him*; and was wrought much upon by his Ministry; and he knew that he did but sacrifice him to the Malice of a wicked Woman. And in this case the Sin is made so much the greater, in that Conscience doth stir up a contrary violent Passion in the Heart against the Temptation; and therefore yet to do it, when there is such a Bank cast up that might resist it, and then to break all down, such a Sin wastes the Conscience much.

3. On the contrary, the more hardness of Heart there is, and want of tenderness, in committing that Sin, which a Man knows to be a Sin, it is argued thereby to be the greater Sin against Knowledge; not only the greater Sin, but the greater Sin against Knowledge. For hardness of Heart in sinning is an effect of having formerly sinned much against Knowledge before: for as the Light of the Sun hardneth Clay, so the Beams of Knowledge and Conscience, lightning upon Mens Hearts, use to harden them, and do make them in the end past feeling. And therefore in *1 Tim. 4. 2.* sinning against Knowledge is made the cause of a *fear'd Conscience*, and so to *Speak Lies in Hypocrisy*; that is, knowing that

that they are Lies, and such Lies as damn those that receive and entertain them as Truths; *that they might all be damned who believe that Lie*, (as 2 *Theff.* 2. 11, 12. the Apostle prophesying of the very same Persons, speaks) and if so, then it is no wonder if it follows, *having their Consciences seared with an hot Iron*; it is not a cold Iron will sear their Consciences, and make them insensible, but an hot Iron, a burning and shining Light, which once having had place in their Consciences; and being rejected, they begin to be hardened and seared. For Knowledg makes Sins, and the apprehension of them, familiar to a Man, and so less terrible and frightful in the end, as Bears and Lions do become to their Keepers through Custom. *Judas* had a Heart when he came to betray his Master; surely his Conscience had smitten him at first more for nimming out of the Bag, than it did now for this of Murder: he could never have had such a hard Heart, had he not had much Knowledg. Was it not an hard Heart in him, that when he was challenged to his face, he could set a brazen Face upon it, and had the impudence to ask as well as the rest, *Is it I?* when also Christ cursed him to his face, and the Disciples all abhorred it. Had not *Judas* lived under such blessed and glorious Means, and sinned long against Knowledg, all this would have startled him, and have staggered him in his purpose; but he goes on as if it were nothing; though when he had done it, his Conscience was then opened too late. When a Man formerly hath been troubled with a small Sin, more than now with a gross Lie, which he can digest better than once the other: or when before, if he omitted praying, it troubled him; but now he can go a Week without, and is not sensible of it, it is a sign that his Knowledg hath hardened him.

*Aggravations of sinning against Knowledg, drawn from the differing Kinds or Degrees of Knowledg which Men sin against.*

**T**HUS having given such Rules, whereby you may estimate the sinfulness of particular Acts, I shall now proceed to other ways of discovery, namely, *Aggravations* taken from the kind of Knowledg a Man sins against, *viz.* to sin against what kind of Knowledg is most hainous and dangerous. And there are five, drawn from the several Qualifications of that Knowledg, and of the Light which Men Sin against. I may say of Knowledg, what the Apostle doth of Star-light, *One Star differs from another in Glory*; and so do Lights of Knowledg even in Men unregenerate; at least they differ in greater or lesser Degrees. And the greater, or the more strong and efficacious the Light and Knowledg is, the greater still is the Sin of Knowledg thou committest against it. And this I make a third general Head to explain this Doctrine by. All these five Rules being applicable and common both to particular Acts against Knowledg, and also unto lying in an Estate of Impenitency against Knowledg, and all other Particulars which have been mentioned.

*First*, then, To sin against the inbred Light of Nature, that is, in such Sins, as though thou hadst wanted the Light of the Word in, thou yet wouldst have known to be such: This is a high kind of sinning. Such the Apostle speaks of, *Jude 10. What things they know naturally, in these they corrupt themselves, as brute Beasts*; putting, as it were, no difference of Actions, no more than Beasts: for it is the Light of Nature puts the first difference between Men and Beasts: and in such kind of Sins it is that the Apostle instanceth, in this first Chapter to the *Romans*, as namely, that of *unnatural Uncleanness*, in three particulars: As, 1. *Self-uncleanness*, ver. 24. *ἐν ἑαυτοῖς*, that is, alone by themselves, so *Beza* and *Theophilact* understand it; which he makes there the first degree of unnatural Uncleanness, which is therefore unnatural, because thou destroyest that which Nature gave thee for propagation, *quod perdis homo est*. 2. *Even their Women did change the natural use into that which is against Nature*, ver. 26. Then, 3. the unclean Love of Boys, *Men burning in Lust with Men*, verse 27. (be it acted in what dalliance it will, though not arising to an act of *Sodomy*) *doing that which is unseemly*, verse 27. which he therefore says, is the *perverting the use and intent of Nature*, and so is a Sin against Nature, *leaving the natural use of the Woman*. My Brethren, I am ashamed to speak of such things as are done in secret. These kind of Sins, by the Apostle's ranking them, are made a further degree of Unnaturalness, in that they are made the Punishments of other Sins, which yet were against the Light of Nature also: as *was that*, of their not glorifying God when they knew him: Yet because the Light of Nature was not so clear in their Consciences, as to that point of their Knowledg of God, in comparison to these, in that respect these are made the Punishments of the other, as being more clearly against Nature; so for Men to be disobedient to Parents, stubborn towards them, and *without natural affection*, as the Apostle says, ver. 30, 31. this is high against Nature. So *Unthankfulness*, and requiting Evil for Good, is against a common Principle in Mens Minds; *Do not the Gentiles do good to those that do good to them?* Your Hearts use to rise against such an one, out of common Humanity; or if you see one cruel and unmerciful, which is another Sin reckoned up, ver. 31. there being usually Principles of Pity in all Mens Natures, by Nature; therefore also for one Man to prey upon, and tyrannize over another, as Fishes do over the

the small Ones, as *Habakkuk* complaineth, *ch. 1. 4.* this is against Nature; which teacheth you to do as you would be done unto. So Covenant-breakers, and Lying, and Forswearing, mentioned, *ver. 30.* *Inventers of Evil*, and *Truce-breakers*, are Sins against Nature, and natural Light: Lying is also against a double Light, both *moral*, & *juris*, which tells us such a thing ought not to be done; and *facti*, whilst we affirm a thing *that is not*; the knowledg of the contrary Truth ariseth up in us against it, though there were no Law forbid us: of all Sins else, the Devil's Lusts are expressed by these two, *Lying*, which is a Sin in the Understanding, and *Malice* in the Will, *John 8. 44.*

*Secondly*, To sin against that Light which thou didst suck in when thou wert young, to sin against the Light of thy Education, this is an Aggravation, and a great one. There is a *Catechism* of a blessed Mother, *Bathsheba*, which she taught *Solomon*, when a Child, put in among the Records of Sacred Writ, *Prov. 31.* wherein she counsels him betimes, *not to give his strength to Women*; she fore-told him of that Sin: and because it is incident to Kings most, they having all Pleasures at command, she tells him particularly, *It destroys Kings*, though it destroys others also: And so also, *not to drink Wine*, was another Instruction there he was forewarned of by her: this aggravated *Solomon's* Fault the more; for, read the second Chapter of *Ecclesiastes*, and we shall find there, that he was most guilty in the inordinate Love of these two; *but he had not been brought up so*, his good Mother had not thus instructed him. And thus also when God would aggravate his own Peoples Sin unto them, he recalls them to their Education-Light, they had received as it were in the youth and nonage of their being a Nation when at first in the Wilderness. So, *Jer. 2. 2.* *Go and cry to them, I remember the kindness and towardliness of thy Youth*: he puts them in mind of their Education by *Moses* their Tutor, and their forwardness then. And so, *Hos. 12.* *When he was a Child, I loved him*; and then God had *their first Fruits*, *ver. 3.* this he brings to aggravate their back-sliding in After-times, *ver. 5.* Therefore the Apostle urgeth it as a strong Argument to *Timothy*, to go on to persevere in Grace and Goodness, *That he had known the Scriptures from a Child*; and therefore for him to fall, would be more heinous. The Reason is, because the Light then infused, it is the first, and a Virgin-light, as I may call it, which God in much mercy vouchsafed to prepossess the Mind with, before it should be deflowred and defiled with corrupt Principles from the World; and did put it there to keep the Mind chaste and pure: Then, when the Mind was as the Air, free, and not died or tainted with any other Colour, (as Glass often useth to be) and so disposed to receive the Beams of Light more purely and unprejudicedly, whereas afterwards it is misted with Tinctures of Principles from the World; The Heart also being then more soft and tender, and so fitter to receive the deeper impression from such Light. Yea, we see ordinarily in experience, that the knowledg brought then in doth season Men ever after, whether it be for Good or for Evil; it fore-stalls, and prejudgeth a Man against other Principles; and though a Man comes to have more acquired Knowledg and Reason afterwards, put into him, when he is come to perfect Age, yet the small Light of his Education, if it were to the contrary, doth bias him, and keeps him fix'd and bent that way. We see it is thus in opinions about Religion, the Light then entertained, can never be disputed out: so in Mens Ways and Actions, *Train up a Child in the Way he should go, and when he is old he will not depart from it*, *Prov. 22. 6.* To sin therefore against this Primitive Light, (when it is about what is good and Holy,) and to put out the Beams thereof, or defile it, and to wear out the Impressions of it, how wicked is it, and what a Wretch art thou to do so?

Many of you young Scholars have had a good *Bathsheba*, that instructed you, not to pour out your strength to Drink or Women, but to pray privately, and to fear God, serve and love him; and when you come hither, you have good Tutors also, who teach you to pray; Ministers, who instill blessed Truths into you, from which, one would think, you should never depart; which if you do, the greater will be your **Condemnation**.

Think

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Think how grievous this is: for if it is made an Excuse for many a Man in Sinning, that it answers his Education, that he never knew or saw better; then must needs the contrary be an aggravation of Sinfulness. And therefore as it was *Timothy's* Commendation, *That he knew the Scriptures from a Child*; so it will be *thy* Condemnation, that thou knewest better from a Child, and yet rebelledst against thy Light.

*Thirdly*, The more real and experimental the Light is Men Sin against Knowledge with, still the more Sin. As when they have learnt it from the Examples of Godly Men, whom they have lived amongst; or the Observation of God's dealings with themselves or others, and not only from the Word notionally. To sin against such Light, this adds a further degree: Not only to sin against the bare Light of Nature, but further, when Nature hath besides lighted her Torch at the Scripture, and then when beyond all this, the real Examples and Observations made of God's dealings with a Man's self and others, shall heighten all this to him, this makes a Man's sinfulness much more grievous: for, as *exempla efficacius docent quam precepta*; so the Knowledge got by Experiments of Mercies or Judgments, is of more force and evidence. Knowledge learn'd by Experience is, and should be the most efficacious. Therefore Christ himself, who knew all things already, yet learnt (in the School of Experience) *by what he suffered*. A little of Knowledge distilled out of a Man's own Observation, is most precious every drop of it; therefore the Apostle urgeth it on *Timothy*, 2 Tim. 3. 14. *Continue in the things thou hast learned, and been assured of, knowing of whom thou hast learned them*. Wherein there is a two-fold Motive, and both emphatical; First, He was assured in himself; And, secondly, that which strengthened that Assurance, and was a means to work it, was the Example of the holy Apostle, and of his own Parents, *knowing of whom thou hast learned them*. And so, *ver. 10.* the Apostle again urgeth his own example, *Thou hast fully known my Doctrine, and manner of Life*; and then also brings to his Mind the Education of those his godly Parents, who instructed him. Hence also, *Isa. 26. 10.* it is made an aggravation, that *in the Land of Uprightness Men deal unjustly*. Thus Light drawn from the observation of God's Judgments upon others, it much aggravates. It is laid to *Belsazzar's* Charge, *Dan. 5. 22.* *Thou knewest all this, how God dealt with thy Father Nebuchadonzer*. So some of you come here, and live in a religious Society, and see sometimes one, sometimes another of your Colleagues turn to Christ, yea, haply Chamber-fellow converted from his evil Courses, and yet you go on; this is sinning against a great Light.

*Fourthly*, The more powerful the Light is that is in thee, and more stirring in thy Heart, and joined with a taste, the greater the Sins committed against it are to be accounted. The more thou hast tasted the bitterness of Sin, and God's wrath, and hast been stung with it, as with a Cockatrice, the more thou hast tasted God's Goodness; or the more God hath drawn nigh to thee, stirring up thy Affections in Prayer, and in the Ordinances, the more of such a Knowledge, and yet sinnest, the so much worse. In *John 5. 35.* Christ aggravates the *Jews* unbelief on himself, and their present hardness, that *John* was to them, not only a shining, but also a *burning Light*; that is, they had such knowledge engendred by his Ministry, as wrought Joy and Heat as well as Light; therefore it is added, *they rejoiced therein for a season*. And thus the fall of those, *Heb. 6.* is aggravated, that it was such a Light as had tasting with it. For to explain this, you must know, that between ordinary natural Light, or that assenting to spiritual Truths, which is common to Men, from traditional Knowledge living in the Church, that between it and true saving Light, or the Light of Life, there is a middle kind of Light, which is more than the common Conviction Men have, and less than having the *Living Light of Life*: It is a Light which leaves also some impression on the Affections, makes them feel the Powers of Heaven and Hell, and to be affected with them. Now the more of such Light against a Sin, be it Drunkenness, or Uncleaness, or Oppression, and yet fallest into it again, the more grievous. For this Knowledge adds a high degree, and that of a more precious Light, unto the common and ordinary Knowledge of most Men, and is by a special Illumination

mination of the Spirit. And therefore as those *Jews*, who had not only common means of Knowledge, but Miracles also, and yet *believed not*, *John* 12. 17. shall be more condemned; so those who have such tasting Knowledge set on by the Holy Ghost, which is as much, yea more than if a Miracle were wrought, for it is above Nature, a supernatural Work of the Spirit within a Man. And therefore to sin against such Light, and such only, is that which disposeth a Man in the next degree of fitness to sin against the Holy Ghost.

*Fifthly*, To sin against professed Knowledge, is an Aggravation also, and an heavy one. To sin against a Man's own Principles, which he teacheth others, or reproveth or censureth in others. *Titus* 1. last, *Those that profess they know God, and yet deny him*, these are most abominable of all others: For these are Liars, and so sin against Knowledge, as Liars do: *1 John* 2. 4. such an one is called a Liar in a double respect, both in that he says *he hath that knowledge he hath not*, it not being true Knowledge; and also, because he denies that in *Deeds*, which he affirms in Word, which is *Paul's* reason to *Titus*: And this is scandalous sinning. So, *Rom.* 2. 24. *The Jews boasting of the Law, and of having the Form of Knowledge in their Brains*; this caused the *Gentiles to blaspheme*, when they saw they lived clean contrary thereunto. And therefore a Brother that walks inordinately, was to be delivered to *Satan*, to learn what it was to blaspheme, *1 Tim.* 2. 20. that is, to learn to know how evil and bitter a thing it is, by the Torments of an evil Conscience, to live in such a course, as made God and his Ways evil spoken of, as it befel *David* when he thus sinned. Yea, *2 Cor.* 5. 10, 11. though they might keep company with a Heathen, because he was ignorant, and professed not the Knowledge of God; yet if a Brother, one that professed, and so was to walk by the same Rules, did sin against those Principles he and they professed, then, *keep him not company*, says he. Thus did *Saul* sin: All the Religion he had and pretended to, in his latter days, was, *rooting forth Witches* out of the Land: yet in the end he went against this his Principle; he went to a Witch in his great Extremity. And thus God will deal with all that are hollow in the end, and sin secretly against Knowledge: He leaves them to go on against their most professed Principles.

These are Aggravations in general, applicable both to any act of sinning, or going on in a known state of sinning.

*Uses.* Now the use of all that hath been spoken, what is it but to move all those that have Knowledge, to take more heed of sinning than other Men; and those of them that remain in their natural Estate, to turn speedily and effectually unto God: For if sinning against Knowledge be so great an aggravation of Sinning, then of all Engagements to Repentance, Knowledge is the greatest.

*Use. 1.* Thou who hast Knowledge, canst not sin so cheap as another who is Ignorant: Therefore if thou wilt be wicked, thy Wickedness will cost thee ten times more than it would another. Places of much Knowledge, and plentiful in the means of Grace, are dear Places to live in, in sin. To be Drunk, and Unclean, after enlightning, and the Motions of the Spirit, and powerful Sermons, is more than twenty times afore; thou mightest have committed ten to one, and been damned less. This is *Condemnation* (says Christ) *that Light came into the World*. Neither canst thou have so much pleasure in thy Sin as an ignorant Person; for thy Conscience puts forth a sting in the Act when thou hast Knowledge, which does subject thee to Bondage and the fear of Death. When a Man knows how dearly he must pay for it, there is an expectation of judgment embittereth all. Therefore the *Gentiles sinned with more pleasure than we*. Therefore, *Ephes.* 4. 18, 19. the Apostle, speaking of them, says, *that through their ignorance and darkness, and want of feeling, they committed Sin with greediness, and so with more pleasure; they not having Knowledge, or Hearts sensible of the Evils that are the Issues and Consequents of such Courses.*



## Book XII.

*Use 2.* Thou wilt in sinning against Knowledge, be given up to greater Hardness. *If the Light that is in thee be Darkness,* (says Christ) *how great is that Darkness?* Therefore the more Light a Man hath, and yet goes on in Works of Darkness, the more Darkness that Man will be left unto, even to a *reprobate Mind* in the End.

*Use 3.* It will procure thee to be given up to the worst of Sins, more than another Man: for God when he leaves Men, makes one Sin the Punishment of another, and so the worse still the Punishment of the former; but above all, reserves the worst for Sinners against Knowledge. These Gentiles, when *they knew God, they worshipped him not; God gave them up to the worst of Sins,* whereof they were capable, as *unnatural Uncleaness, &c.* But these are not Sins great enough for thee that are a Sinner of the Christians; to be given up to Drunkenness, or Adultery, &c. otherwise than to discover thy Rottenness, these are too small Sins; but thou shalt be given up to *inward Profaneness of Heart,* (as *Esau* was, having been brought up in a good Family) so as not to neglect holy Duties only, but to despise them; to despise the good Word of God and his Saints, and to hate Godliness and the Appearance of it; thou shalt be given up to contemn God and his Judgments, to *trample under Foot the Blood of the Covenant;* or else unto devilish Opinions. Those other are too small to be Punishments of thy Sin: For still the End of such an one must be *seven times worse than the beginning,* as Christ says it shall. If thou wert a Drunkard, a Swearer, or an unclean Person before, and thy Knowledge wrought some Alteration in thee, thou shalt not haply be so now, at thy Fall, but seven times worse; profane, injurious to Saints, a Blasphemer or Derider of God's Ways and Ordinances.

*Use 4.* When thou comest to lay hold on Mercy at Death, thy Knowledge will give thee up to more Despair than another Man. Knowledge, though when it is but newly revealed, it is an Help; yet not made use of, recoils and turns against the Soul, to wound it, and to work Despair: and this, both because we have sinned against the means that should have saved us; as also, because such as sin against Knowledge, sin with more Presumption; and the more Presumption in thy Life, the more Despair thou art apt to fall into at Death. Therefore *Isa. 59. 11, 12.* what brought such Trouble, and *Roarings like Bears,* upon those Jews? and that when Salvation was looked for, that yet it was so far off from them in their Apprehensions? *Our Iniquities* (say they) *testify to our Face, and we know them.* Now then, Sins testify to our Face, when our Conscience took notice of them, even to our Faces, when we were committing them; and then also the same Sins themselves will again testify to our Faces, when we have recourse for the Pardon of them. Therefore thou wilt lie roaring on thy Death-bed, and that thou knowest them, will come as an Argument, that thou shalt not have Mercy. As Ignorance is a Plea for Mercy, *I did it ignorantly, therefore I obtained Mercy;* so *I did it knowingly,* will come in (if God leave thee to the Efficacy of thine own Guilt) as a Bar and a Plea against thee, therefore I shall not have Mercy.

*Use 5.* Both here and in Hell, it will prove a great Executioner and Tormenter. In this Sense it may be said, *Qui auget scientiam, auget dolorem:* He that *increaseth Knowledge, increaseth Sorrow,* as *Solomon* speaks: for Knowledge enlargeth our Apprehension of our Guilt, and that brings more Fear and Torment. *Have they no Knowledge, who eat up my People? Yes, there is their Fear* (says *David*). Therefore *Heb. 10. 28.* after sinning against Knowledge there remains not only a more *fearful Punishment,* but a more *fearful Expectation* in the Parties Consciences. And this is the *Worm in Hell,* that gnaws for ever. Sunbeams of Light breed these Worms in the stinking Jakes of our Hearts.

But then you will say, It is best for us to be ignorant, and to keep our selves so.

I answer: No, for to refuse Knowledg, will damn as much as abusing it. This you may see in *Prov. 1. 23. Ye Fools* (says Wisdom) *you that hate Knowledg, turn, and I will pour my Spirit upon you, and make known my Words unto you.* Well, *ver. 24. they refused, and would none of his Reproof*: therefore says God, *I will laugh at your Calamity*: that is, I will have no Pity; but instead of Pity, God will laugh at you; *and when your Fear comes, I will not answer, because ye hated Knowledg, ver. 29.* so as this is as bad as the abusing Knowledg. There remains therefore no middle way of Escape, to extricate thy self out by, and avoid all this; no other Remedy, but *true turning to God*: otherwise thou canst not but be more miserable than other Men. Yea, and this must be done speedily also: for thou having Knowledg, God is quicker in denying thee Grace, and in giving thee up to a *reprobate Mind*, than another Man who is ignorant. He will wait upon another that knows not his Will; and waits twenty, thirty, forty Years, as he did upon those Children of the Israelites that were born in the Wilderness, and had *not seen his Wonders in Egypt, and at the Red Sea*: but those that had, he soon sware against many of them, *that they should never enter into his Rest.* Christ comes as a *swift Witness* against those to whom the Gospel is preached, *Mal. 3. 5.* he makes quick Dispatch of the Treaty of Grace with them. Therefore few that have Knowledg, are converted when they are old, or that lived long under the Means. And therefore you that have Knowledg, are ingaged to repent and turn to God, and to bring your Hearts to your Knowledg, and that speedily also, or else your Damnation will not only be more intolerable than others, but a final Sentence of it pass out more quickly against you, which is stiled by the Prophet, *The coming forth of the Decree.* Therefore, as Christ says, *John 12. 36. Whilst you have the Light, walk in it*: For that Day of Grace, which is very clear and bright, is usually a short one. And though Men may live many Days and Years in Nature after, and enjoy the common Light of the Sun, yet the *Day of Grace*, and of gracious Excitements to repent, may be but a short one.

*Aggravations of Mens sinning against common Mercies: upon a Discovery of the Riches of them. The Goodness of God in them all one with Bounty. The Greatness of it. What Patience superadds to Goodness; and what Long-suffering to Patience.*

R O M. 2. 4, 5.

*Or despisest thou the Riches of his Goodness, and Forbearance, and Long-suffering, not knowing that the Goodness of God leadeth thee to Repentance?*

*But after thy Hardness and impenitent Heart, treasurest up unto thy self Wrath against the Day of Wrath, and Revelation of the righteous judgment of God.*

**T**HE high and deep Aggravations of the actual Sinfulness of unregenerate Men, is the general intended Scope of these Treatises. Those that greaten Mens *sinning against Knowledge* are dispatch'd. This either follows, *the Aggravations of sinning against common Mercies*, leading Men unto Repentance. Which is the second common-place Head, by which the Apostle in his exact Method in this Epistle exaggerates the Heathens sinning in these Words; as he had done by their *sinning against Knowledge*, in the foregoing part of his Discourse.

To set forth the hateful Iniquity of these Gentiles Sinning and Impenitency in this Respect, He spreads before their View the Riches of that Goodness, Forbearance, and Long-suffering in God; and that as *leading* every one of them continually *unto Repentance*, which they in every Sin despised, through the *Impenitency and Hardness of their Hearts*; and thereby justly stored and heaped up another Treasure of Wrath and Judgment against themselves, equal unto, and proportionable to the Riches and Preciousness of the Mercies expended on them. The great God carefully keeping an Account of, and laying up by him the Remembrance thereof, as Men use to do their precious Treasures against an opportune Season, and a set-Day wherein to bring them forth for their best Advantage. Thus God speaks of what accrues as Forfeitures to his Justice by Mens Sins, *Deut. 32. 34. Is not this laid up in store with me, and sealed up among my Treasures?*

There is another infinitely far surpassing Treasure of *unsearchable Riches* of Mercy and Grace, which, like those *Indies* to us, had lain hid undiscovered to these Gentiles for many Ages.—*The Mercies of Eternity, the sure Mercies of Christ our David*,—which God had begun a-new to break up in those Days, and which are continued down unto us in our Days, and are daily proclaimed unto us. Ho, *every one!* I will make the *sure Mercies of David yours: Seek ye the Lord while he may be found. 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.* And by the neglecting and despising of this super-excelling Treasure, it is, that our Sins (that live under the Knowledge and Tender thereof) are all aggravated unto a Guilt, and treasuring up a Wrath, as far exceeding that of these poor Gentiles here in the Text, as Heaven exceeds the Earth.

But to the intent that our Thoughts and most serious Apprehensions, may climb up to the View and Sense of the Greatness of our Sinnings in despising these Gospel-

Gospel-Mercies; by a comparative Estimate made and taken, from what Aggravations are found in Mens Siniings against the Riches of *common Mercies*; common to us with the very Gentiles here: I therefore have singled forth this as the more special Subject, (though about *common Mercies*) rather than the other, which is deservedly the more usual Theme of Pens and Tongues: This also being subservient to the Illustration of that other.

Now there is not a more ready or direct way to come to understand our Sinfulness herein, than to display the Riches themselves of that Goodness, which Men sin against: And this we see is the Course the Apostle himself here took.

My Purpose therefore is to unlock and carry you first into that more common Treasury of outward Mercies, and lead you through the several Rooms thereof, all which do continually lead you unto Repentance: That then reflecting upon our ungrateful Waste, and Abuse of so many Mercies in sinning against them, our Sins, every Sin, the least, may yet appear more sinful unto us, *who are less than the least of all those Mercies*. Know then, that besides that peculiar Treasure of *unsearchable Riches of Grace laid up in Christ*, there is another untold Mine of *Riches the Earth is full of*, as the Psalmist tells us, and the Apostle here, which these Gentiles only heard of, and which we partake of, all, as much as they. As there are *Riches of Grace* offer'd to you, which can never be exhausted; so there are *Riches of Patience* spent upon you, which you will have spent out in the end; the Expence of which cast up, will alone amount to an immense Treasure, both of Guilt in you, and of Wrath in God, as these Words inform us.

To help you in this Account, I shall,

1. Display the Riches themselves.
2. Aggravate your Sinfulness and Impenitency thereby.

To the Discovery of these Riches.

1. In general, shew what this Goodness (or Bounty) here spoken of, and Patience and Long-suffering in God are.
2. That there are an infinite Riches of these spent upon the Sons of Men.
3. That all these lead Men unto Repentance.

1<sup>st</sup>, That God is said here to be good or bountiful: 2<sup>dly</sup>, Patient or forbearing: 3<sup>dly</sup>, Long-suffering. These seem to note out three Degrees of his *common Mercies* unto Men. Concerning which particularly,

1. He is a good, or a bountiful God: for so I exegetically expound it. For though it be true, that Goodness and Bounty may differ: yet when Riches of Goodness are said to be communicated, as here, then it imports the same, and is all one with Bounty. And indeed his Scope is here to insinuate, how God that is good, he did good: which is the same, the same Apostle expresth concerning these Gentiles, *Acts 14. 17. He left not himself without witness, in that he did good, filling our Hearts with Food and Gladness*. Correspondent to which is that Speech also of God's Dealings with those that lived before the Flood, *Job. 22. 16. Yet he filled their Houses with good things*, ver. 18. so that Goodness here is all one, and to say, God was bountifully good in his bestowing all good things. Now therefore that which I would here enlarge upon, is, how all those noble and royal Qualifications and Properties, which concur to make one truly good and bountiful, do meet and abound in God, in all those good things which he doth bestow; and are found truly in none but in him: so that it may be truly said, that *there is none good but God, or bountiful but God*, as Christ says of him.

Now this Bounty in the general, which is in God, may be thus described. *It is a free, willing, and a large giving of what is merely his own, looking for no Recompence again.*

To explain this, that you may see that all these Conditions are required to true Goodness, and all of them to be found in God only.

1. He that is bountiful, he must be a Giver and Bestower of good things; and all he bestows, it must be by way of Gift, not by way of Recompence unto, or by Desert from the Party he bestows all on: Therefore Christ says, *Luke 6. 33.* that *to do good to those who have done, or do good to us, is not thank-worthy*; nor is it *Bounty*. But God is therefore truly good, because he simply, merely and absolutely gives away all which he bestows: For he was not, nor can any way become beholden to any of his Creatures, nor had formerly received any thing from them, which might move him hereunto. So *Rom. 11. 35.* *Who hath first given him, that he may recompence him again?* Nay, until he gave us a being, we were not so much as capable of receiving any good thing from him.

2. He who is truly termed good or bountiful, all that he gives away must be his own: And so all which God bestows, it is his own, and he alone is such a Giver. So *Psal. 24. 1.* *The Earth is the Lord's.* The Ground we tread on, the Place we dwell in; he is our Landlord. But is that all? for the House may be the Landlords, when the Furniture is the Tenants; therefore he further adds, *And the Fulness of it is his also*: that is, all the things that fill the World, all the Furniture and Provision of it. Both, all the Moveables, (so *Psal. 50. 11, 12.*) *The Cattel and the Fowls upon a thousand Hills are mine*, says he; and also all the *standing Goods, the Corn and Oyl* (which you set and plant) *are mine*, *Hos. 2. 9.* yea, and the Psalmist in the same 24<sup>th</sup> Psalm, adds further, that *they who dwell therein are his also*: not the House and Furniture only, but the Inhabitants themselves. And this, by the most sure, and most sovereign Title that can be, better than that of Purchase, or Inheritance of and from another: for he hath made them; *All is thine, because all comes of thee*, says the same *David*, *1 Chron. 29. 11, 12.* *And all things* are not only [of him] but [through him] *Rom. 11. 36.* that is, they cannot stand nor subsist without him. Even Kings (the greatest and most bountiful of Men) their Bounty is but as that of the Clouds, which though they shower down plentifully, yet they first receive all from the Earth below them.

3. He gives largely, it is not Bounty else. Now God is therefore said to be *rich in Goodness*, because he is abundant in it. So we find it, comparing *Psal. 33. 5.* which *Psal. 104. 24.* in which it is said, that *the Earth is full of his Goodness, and his Riches*; which we may judg of, by what he says in the 27<sup>th</sup> Verse of that 104<sup>th</sup> Psalm, of what an Houle he keeps, and what Multitudes he feeds: *All these* (saith the Psalmist) *wait on thee, that thou mayest give them Meat, and thou openest thy Hand, and they are filled with Good.* King *Ahasuerus*, to shew his Bounty, made a Feast to his chief Subjects, but it was but for half a Year, and not to all his Subjects: some few half Years more would well-nigh have beggar'd him; but God doth thus continually, and that to all. The greatest and most bountiful of Men, when they would express the largelt of their Bounty, speak but of *giving half of their Kingdom* (so *Herod*, and he did but talk so too) but God bestows whole Worlds and Kingdoms, as *Daniel* speaks, *chap. 4. 35.* and *gives them to whom he pleases.*

4. He that is bountiful, must give all he gives freely and willingly. Which, though I put 'em together, yet may imply two distinct things. As first, that he that gives, must be a free Agent in it, who is at his choice, whether he would give any thing away or no. The Sun doth much Good to the World, it affords a large Light, and even half the World at once is full of its Glory: yea, and all this Light is its own, that is, not borrowed from any other created Light cast upon it, as that of the Moon and Stars is; yet this Sun cannot be called good or bountiful, because it sends forth this Light necessarily and naturally; and cannot chuse but do so; nor can it draw its Beams. But God is a free Giver, he was at his Choice, whether he would have made the World or no; and can yet when he pleaseth, *withdraw his Spirit and Face, and then they all perish*, *Psal. 104. 29.* A second Requisite is, it must be done willingly also; that is, no way constrained, nor by extorting, so as to be wrung from him, who is, and will be called Bountiful. A willing Mind in matter of Bounty, is more accepted than the thing, *2 Cor. 8. 12.* Now of God it is said, *Dan. 4. 22.* that he gives the Kingdoms of the World *to whom he will*, and none sways him,

him, or *can stay his Hand*, ver. 35. yea he gives all away with Delight. So *Pfal.* 104. 31. having spoken of his feeding every living thing, and of other the like Works of his Goodness, throughout that Psalm, he concludes with this, *God rejoiceth in all his Works*: that is, doth all the Good he doth to his Creatures with Delight; it doth him good (as it were) to see the poor Creatures feed.

Last of all, *looking for no Recompense* for the time to come. This is another Requisite in Bounty. Says Christ, *Luke* 6. 34. *If you give, to receive again as Sinners do, this is not thank-worthy*: but ver. 25. *so doth not your heavenly Father*: For, (says he) *Do Good, and hope for nothing again; so shall you be like your Father*; and then therein you shall shew your selves true *Children of the [most high.]* In which Word, he insinuates a Reason why God gives all thus: because he is so great and so high a God, as nothing we do can reach him; as *David* speaks, *Pfal.* 16. 2. *My Goodness extends not unto thee*: He is too high to receive any Benefit by what we do. And even that Thankfulness he exacts, he requires it but as an *Acknowledgment of our Duty, and for our good*, *Dent.* 10. 12.

And so much for the first, namely, what Goodness and Bounty is: and how God is truly good, and he only so. But this Attribute of his, and the Effects of it, he exerciseth towards all our Fellow-Creatures, and did to *Adam* in Paradise. But now to us-ward, (as the Apostle speaks) namely, the Sons of Men now fallen, he extendeth and manifests a further Riches, namely, of *Patience* and *Long-suffering*, which the Devils partake not of; the good Angels, and other Creatures that sinned not, are incapable of. For in what he bestows on us, he is kind to such as are *evil and unthankful*, as Christ says, *Luke* 6. 35. *Mercy* is more than *Goodness*, for *Mercy* always doth respect *Misery*: and because all the Creatures are subject to a *Misery*, (*Rom.* 8. 20, 21, 22.) of *Bondage and Vanity*, therefore his tender *Mercies* are over all his Works. But yet, *Patience* is a further thing than *Mercy*, (as *Mercy* is than *Goodness*) being exercised, not towards miserable Creatures only, but towards Sinners, and includes in it more, and three things further exercised towards them.

1<sup>st</sup>, Not only that those Persons he doth good unto, do offend, and injure him; but that himself also is exceeding sensible of all those Wrongs, and moved by them, and also provoked to Wrath thereby; it is not *Patience* else. So in *2 Pet.* 3. 9. It is not *Slackness*, (says he there) *God is not slack*: that is, he sits not in Heaven as one of the Idol Gods, that regarded not what Acts were kept here below; or took not to heart Mens Carriage towards him; but is long-suffering, or patient; that is, he apprehends himself wronged, is fully sensible of it, and *is angry with the Wicked every Day*; he hath much ado to forbear, even when he doth forbear, and lets them alone; he exerciseth an Attribute, a Vertue towards them, namely, *Patience* in keeping in of his Anger; which is as to keep Fire in ones Bosom.

*Pfal.* 7. 11.

But, 2<sup>dly</sup>, this is not all; He doth not simply forbear and restrain his Anger, but vouchsafeth all that which he forbears them in, that they might repent; and his *Mercies* as Means leading to *Repentance*. So it follows in *2 Pet.* 3. 9. *But God is long-suffering to us-ward, and his long-suffering hath this in it, not willing that any should perish, but come unto Repentance*. So also *Rev.* 2. 21. it is called *Space to repent*. And all the Blessings he vouchsafeth, he gives them as Means and Guides to lead them to *Repentance*, as here. And *Matth.* 18. 29. *Have Patience with me, and I will pay thee all*, said the Debtor: that is, give me a longer Day and Space to pay the Debt in, and be willing to accept it when I bring it, and let me lie out of Prison, that I may be enabled to pay it.

3<sup>dly</sup>, There is yet a further thing in his *Patience*, namely, a *waiting*, and Expectation that Men would come in and repent. So *Luke* 13. 17. *These three Years have I come seeking Fruit, but have found none*: There was an Expectation, a Longing, a Desire it would bring forth Fruit; *O when shall it once be!* says God, *Jer.* 13. last.

In the last place, that other Attribute of *Long-suffering* (which is the third) is but as a further Degree of *Patience*; but *Patience lengthned out farther*, that is, when God hath been thus patient, long hath forborn and waited for their coming

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coming in, and that not for three Years, but haply thirty, forty Years, and still they turn not; his Patience then begins (as we would think) to be worn out, and his Anger begins to arise, as if he could forbear no longer; (as it was towards that Tree, *Why cumbereth it the Ground? Cut it down*) yet he goes on to spare a Man another Year, and many more Years still after that; and endureth, with much long-suffering (as Rom. 9. 22.) *the Vessels of Wrath*, endures to wonderment above measure, beyond all Expectation, beyond all Patience, as it were; this is *Long-suffering*.

## C H A P. VII.

*The exceeding Riches of this common Goodness, Patience, and Long-suffering in God, towards Us as Sinners.*

**T**HE second general Head is, That there are [*Riches*] of this his Goodness, &c. expended on us.  
It is a *Rich Goodness, Patience, and Long-suffering*. Rich in themselves in regard of their Abundance, as they came from him; and rich also in regard of their precious usefulness unto us, as they may be improved by us.

First, *In themselves*, they are *rich*: If we consider what is expended all that while. He lays out, not simply his Power to sustain and uphold all things, and to maintain us freely: so to do were nothing to him in Comparison. For whilst he doth but so, nothing goes out of Purse, or is detracted from him, (as I may speak) he feels not the expence either of Power, Providence, &c. All this cost him but words: For he *upholds all, creates all by the Word of his Power*, Heb. 1. And thus to maintain the Angels, and to have maintained all Mankind before they fell, had been no more. But (my brethren) when now he maintains us Sinners, not simply Power goes forth from him, but his *Glory* is expended and taken from him, and for the while wasted, detracted from; he loseth at present, every day, infinitely by us, and he is sensible of it; every Sin takes Glory from him, *robs* him, as he himself complains. In that he *who made the World, and upholds it*, keeps it together, as the Hoops do the Barrel, it would fall to pieces else, to nothing; *in whom all live*, as Fishes in the Sea, yea, *Upon whom all live*) that He should live unknown, unthought of, unserved; yea, disgraced, dishonoured in the World, and have this *World lost to him*, as it were; and Sin, the Devil, wicked Men, to have all the Glory from him, to be exalted, to carry the whole World before them: This spends upon him, he had need of Riches to bear this.

2. Consider the multitude of Sinners, that thus spend, and live upon these Riches, no less than all the World: He had need of multitude of Patience in him. He forbears not One, but all and every One. We look upon one Man, and seeing him very wicked, we wonder God cuts him not off; we wonder at our selves, that God did not cut us off before this, when once our Eyes are opened: nay, then cast your Eyes over all the World, and stand amazed at God's forbearance towards it. Take the richest Man that ever was, to have Millions of Men in his Debt, it would undo him soon. All the World are in God's Debt, and run still in debt every day, more and more, and yet he breaks not, nay breaks not them.

Nay, 3. To manifest this Abundance yet more, consider not only the Multitude he forbears, but the Time he hath done it. To forbear much, and to forbear it long! Now he hath forborn and been out of Purse from the beginning of the World, since Men were upon the face of the Earth, five thousand

and Years and a half already; and how long is it yet to the Day of Judgment, we know not: And yet ye see, He is as Patient, and as bountiful now in the latter days of the World, as he was at the first. Did the greatest Convert that ever was, that had not lived past thirty Years in his sinful Estate (for he was young when he held the Stoners Clothes that stoned Stephen) and yet was the chiefest of Sinners, did he yet (as himself says) think himself a Pattern of Long-suffering, 1 Tim. i. 16. thought it a great matter God should forbear so long? What is the whole World then? if he, being but one small poor Vessel, was so richly laden with the Riches of God's Patience, how is this great Bark of the World then fraught, that hath gone over so vast a Gulf of time? how much of these his Riches have been laden in it?

And then, 4. Add to this the expensive Prodigality of all these Sinners in all Ages; every Sinner spends something. As how lavish are Men of Oaths? *All the thoughts of Mens Hearts from their youth up they are evil, and only evil, and continually:* and how much then hath every Man spent him? *Every Sin is a Debt.*

In the second place, This is a *rich* Goodness and Patience in regard of the *preciousness*, and usefulness to us.

1. *Precious*, in regard of what all these Manifestations of his Goodness and forbearance cost, even the Blood of his Son, *who as a Lord hath bought and purchased all wicked Men;* their Lives, and their Reprieval, all that time that here they live; and all the Blessings and Dispensations of Goodness, which they here enjoy. Christ's Mediation so far prevails with God for all the World, that it puts a stop to the present Proceedings of Justice, which otherwise had pronounced of all, *That day thou sinnest, thou diest.* So that as Christ may be called the *Wisdom* and the *Power* of God; so also the *Patience* and the *Long-suffering* of God. For, for his Sake, and through his Means, it is exercised: God would not vouchsafe a Drop of Mercy, but for his Son. Which, I take clearly intimated, in that dealing of his with the Jews, (*Exod. 23. 20.* compared with *Exod. 33. 2, 3, 4, &c.*) Immediately after God had given the Law, (by the Rules and Threatnings whereof, God the Father in his Government was to proceed) and after they had transgressed it, He there declares, that he could not go with them: *For* (according to the Rules of his Government) *he should destroy them,* but his Angel he would send with them, even Christ, and he might shew them Mercy, for he was to be the Purchaser of it: And that Christ was that Angel, appears, in that God tells them, *ver. 21. that his Name was in him,* (as by other Scriptures in the New Testament) who also would destroy them, if they turned not and repented, according to the Rules of *his Law, the Gospel.*

2. And *Precious*, in regard of the usefulness to us, this his Goodness and Long-suffering tend and serve unto. This makes this Stock of Time afforded you, by God's Goodness, to be Riches indeed, that *it is space to repent,* Rev. 2. 21. Not a time of Reprieval only, but to get a Pardon in: and this makes all the good things we enjoy to be precious indeed, that they are Means, *leading us* by the Hand to *Repentance.* *Rich* it is, because if your Time be laid out as it ought, you may obtain those far surpassing *Riches of Glory* reserved for hereafter; Win, and gain Christ by it, and all his *unspeakable Riches.* All things receive their Worth and Valuation from what they tend to, and from what depends upon them, and the use they might be put to. A Bond, a Man's Will, which in it self (as it is a piece of Parchment) is not worth one Shilling; yet an Estate of many Thousands may lie and depend upon them. And so our Time is not simply precious in it self, but in regard of the Opportunities of it. And accordingly; we do use more or less, to estimate and count Time precious, as the Business allotted to it, is of more or less Consequence: Thus in the ordinary Affairs of our Lives, when a Matter falls out that concerns us, and requires dispatch, and we are cast into straits of time about it, we count every Minute precious: so this Time of ours (which is the chief and principal of that Stock,



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Hla. 55. 2.

put into our Hands by God's Patience) being *space to repent in*, to gain and trade for Heaven with, in this respect every Minute of it, is as much as Heaven is worth; and one Hour of it may be as much in worth, as all the Time you are to spend for ever, after this Life ended: every Minute hath an influence into Eternity. And however you account of it, yet the Ballance of the Sanctuary thus estimates your Time, in calling it *your Money*: *Why lay you out your Money for what is not?* &c. (i.e.) this precious Day and Time of Grace; and the Thoughts, Cares, and Endeavours which are brought forth and minted in this Time allotted you, these are your Money to obtain Heaven by. And thus it hath been esteemed by holy and godly Men, who yet had less need to value it, having done the main Business it was allotted for. David in *Psal. 39. 13.* being brought very low, *O spare me a little, that I may recover my Strength, before I go hence, and be seen no more.* So Hezekiah, *Isa. 38.* how did he sue for; and when he had obtained fifteen Years, how did he bless God? *ver. 20.* of that chapter. Or if by this now said, you yet judge not so, think with thy self, what at the Day of Death thou wouldst account of an Hour, of a Month, a Year? what others, who have lain gasping, who would have given a World for Time again? as I have heard one crying Day and Night, *Call Time again!* or if not then, O what in Hell?

The third thing I am to shew, is, That all this of *Goodness, Patience, and Forbearance*, is afforded towards you as a Means, and as an help to bring you to Repentance. *Acts 17. 28.* God (says the Apostle there) *hath allotted to Men, both their Times to live in, and also their Places of Abode and Habitations, all richly furnished with Blessings to uphold their Lives and Beings.* And to what end are these thus afforded? That they *might seek the Lord, if by groping after him* (even as Men in the dark) *they might haply find him.* But Men being in the dark, and destitute of Guides to bring them unto God, may yet be as far off from finding him as ever: Therefore add but the words of my Text, here, to what the Apostle says there, and we see, that this Goodness of God takes us by the Hand, and *leads us to Repentance*; to turn from Sin unto God, and so to find him. And thus you are led unto God, by the help of three several Guides, which each after other sweetly lead you and point you out to this.

1. All this Goodness bears witness to your Hearts of a gracious Hand of God's that extends it self in all these; therefore in that *17th* of the *Acts*, he subjoyns, *God is not far off from any of us.* That there is a good God bestows all things on you, is a thought lies at next Door unto the enjoyment of the Blessings; it is not far off. Yea, and *they all* (says the Apostle to the same Gentiles, *Acts 14. 16.*) *do bear witness of him, though they went on in their own ways, yet* (says he there) *God left not himself without Witness*; that is, not without some thought and impression on their hearts that his good Hand bestowed all on them, when *he filled their Hearts with Food and Gladness.*

2. His Goodness having brought thus God to Mens Thoughts, then your *own Consciences* take you, and lead you down into your selves, and *bear Witness*, that you by walking in your own Ways, do nothing but provoke and offend this good God. So *Rom. 2. 15.*

3. And then, there is an indelible Principle common to all Men, teaching them to *love those who love them*; which therefore, after the two former have brought you hitherto, doth point you to *Repentance*, as the conclusion. [*Shall we go on to sin against this God, so good? return evil for good?*] Is not this a natural necessary Consequent out of all these, to say, as they, *Let us therefore fear the Lord, who giveth us the early and the latter rain?* as it is *Jer. 5. 26, 27.* And though Men are said not to know this, in the Text, yet the meaning is, they do not thoroughly and effectually consider thus much, so as thereby to be brought to Repentance, yet however there is such a Witness, even of all this, in all Mens Hearts; and thus they are led on unto Repentance, would they but see their Way, and follow their Guide.

C H A P. VIII.

*A particular Enumeration of some eminent common Mercies, throughout Mens Lives: And Aggravations of sinning against them.*

**T**HE improvement of all this shall be an Expostulation (as here the Apostle carries it) with sinful and impenitent Men, for going on to sin against all this Mercy; together with an Aggravation of their sinfulness hereby. Men, if Young, do usually take the advantage of this their precious Time, (which out of much long-suffering in God is vouchsafed to them) and of all those precious Opportunities and Blessings they enjoy, to improve them only, in reaping and gathering in unto themselves the Pleasures of Sins; making the Time of Youth and middle Age their Harvest of Sinning, and yet think to escape by repenting afterwards: and then when Old, after they have already enjoyed a long and fair Sun-shine Day to have turned to God in, and wherein to have sown much Seed to the Spirit, the comfort whereof they might now have reaped; yet as they have altogether neglected this to do, all their Life, so in old Age they go on to do so still, even whilst they see they have any Day left, be it never so near the setting: and do choose rather desperately to venture their Estate in the World to come, upon the Riches of his Mercy pardoning, (though without all care and endeavour to change their Hearts or Lives) upon the experience they have had of the Riches of his Mercy forbearing them in this World, thinking to find him the same in both. With all such, let me reason a little, and from the *Riches of God's Goodness, Patience, &c.* spent upon them, at once expostulate with them for their Impenitency, and aggravate to them their Sinfulness, and also, if possible, prevail with them to go on to despise it thus no longer. And if there be any Principle of common Ingenuity, any Spark (I do not say of Grace, but of Goodness of Nature) left unextinguish'd, me-thinks it should affect you, and do some good on you e're I have done.

And to that end, consider a little, and compare together God's loving Kindnesses towards you, and your unkind Dealings towards him.

To begin at the beginning of thy Being: how much Riches of Goodness were there laid and buried in thy Foundation? when the first Corner-stone was laid, when thou wert made a Man, (besides the cost which hath been spent upon this Building since) and cursed as thou art, even that very Foundation was laid in bloody *Iniquities*, in which thou wert *conceived*; and the very Materials of Soul and Body, thou consistest of, being tempered with Sin, *like the Stone in the Wall, and Beam out of the Timber*, cry out every moment to God against thee, *Rase it, Rase it, even to the very Ground.* Hab. 2. 10, 11.  
Psal. 137. 7.

Consider how but the other Day thou wert meer Nothing, and when an infinite number that never were nor shall be, were in as great a possibility of Being as thou (for when he made this World, he could have laid it aside wholly, and created Millions of other Worlds) yet he chose Thee to have a Room in this, but one World, (for he means to make no more) and this World could have stood without Thee, and did before thou wert, and shall do when art gone: yet he called Thee forth out of Nothing, and by his Almighty Power, had thee stand forth when there was no need of thee. I say, he chose Thee to have a Being: for as there is an *election of Persons to Salvation*, so out of things that *were not*, and were but *entia possibilia*, unto Being. And Wretch that thou art, if thou repentest not, thou destroyest what God hath made, and hadst better have kept Nothing still, and never have peept out;

or else to skulk into the first Nothing again, for thou art lost; *better never to have been born.*

2. Consider yet more Goodness. Thou mightest have been admitted into the lowest Form of Creatures, have been a Worm, a Flea, a Flie, which we Men fillip and crush to Death at Pleasure; but to be made a Man, created one of the States, Barons, Lords of the World; the first Hour admitted into the highest Order; crowned a King in the Womb, as *David* says of Man, *Psal. 8. 5. made a little lower than the Angels*, but crowned with Glory and Honour; *made to have Dominion over all the Works of his Hands.* The one half of thee is more worth than a whole World, [*thy Soul*] as *Christ* says, that went to the Price of Souls; upon which God hath bestowed an Eternity of being, and made it the Picture of his Essence, his Image, when other Creatures were but his Footsteps. And thy Body that other Piece, and indeed but the Case, the Sheath (as *Daniel's* Phrase is, and the *Chaldee* hath it, *Dan. 7. 15.*) Of thee what a curious Workmanship is it? *wonderfully and fearfully made*, as *David* says, *Psal. 139. 15. curiously wrought in the lower Parts of the Earth.* So there he calls the Womb: because, as curious Workmen, when they have some choice piece in hand, perfect it in private, and then bring it forth to Light for Men to gaze at: And God out of a Tear, a Drop, he hath limned out the Epitome of the whole World; the Index of all the Creatures, *Sun, Moon, Stars, are to be found in thee.* And yet Wretch as thou art, thou art withal the Epitome of Hell, and broughtest into the World with thee the Seeds and Principles of all the Villanies that have been acted in the World; and if thou repentest not, thou hadst better have been a Toad or Serpent, the hatefulest of Creatures; and wouldst change thy Condition with them one Day.

Ecclef. 12. 2.

3. Being a Man, hast thou all thy Members that belong unto a Man? it is because *he wrote them all in his Book*, *Psal. 139. 16.* If he had left out an Eye in his common Roll-Book, thou hadst wanted it; is not that a Mercy? ask the Blind. If thou hadst wanted those Windows to look out at, thy Body would have been a Dungeon, the World a Prison. If a Tongue (*which is thy Glory*) or an Ear, thou hadst lived among Men, as a Beast among Men. And yet when God gave thee all these, what did he but put Weapons into an Enemies Hand? for hast thou not used all these, *as Weapons of Unrighteousness*? Inasmuch as the Tongue, but one Member, is by the Apostle called, *a World of Iniquity*; and if thou repentest not, thou hadst better (as *Christ* says) have entered into *the World without an Eye, an Ear, a Tongue, than with these* to go for ever into Hell.

4. When thou wert taken out of the Womb, (where thou didst remain but whilest thou wert a framing) what a stately Palace hath he brought thee into, [*the World*] which thou findest prepared, and ready furnished with all things for thy Maintenance, as *Canaan* was to the Children of *Israel*; a stately House thou builedst not, Trees thou plantedst not, a rich Canopy spangled, *spread as a Curtain* over thy Head; he sets up a Taper for thee to work by [*the Sun*] *till thou art weary*, *Psal. 104. 23.* and then it goes down without thy bidding, for *it knows its going down*, ver. 19. then he draws the Curtains over half the World, that Men may go to rest, *Thou causest Darknes, and it is Night*, ver. 20. An House this World is, so curiously contrived, that to every Room of it, even to every poor Village, Springs do come as Pipes to find thee Water. So *Psal. 104. 10, 11.* The Pavement of which House thou treadest on, brings forth thy Food, ver. 14. *Bread for Strength, Wine to cheer thy Heart, Oyl to make thy Face to shine*, ver. 15. Which three are there synecdochically put for all things needful to Strength, Ornament, and Delight. The very Chambers of that House (as *David* calls them) *drop Fatness*, and water the Earth, ver. 13. He wheels the Heavens about, and spins out time for thee: every Moment of which time brings forth some Blessing or other, and no one is barren. Therefore *Psal. 65. 11. the Year is said to be crowned with Goodness*: a Diadem of Goodness encircles it round. And of these common Mercies which the poorest do enjoy, Some understand that Speech of the Apostle, *1 Tim. 6. 17. Who gives us all things richly to enjoy.* In the *all things*, pointing to the general rich Benefits of this Universe, which the living God bestows upon us the poorest Believers

Believers as well as rich, whose Pride in Riches he doth by that Consideration quell. And yet thou hast filled this World thou thus art brought into, with nothing but Rebellions, as God hath done with Blessings; and hast piled up Sins to Heaven; and thou hast pressed all these Armies of Blessings thou findest the World filled with, to fight against their Maker, under the Devil's Banner, whom thy Wickedness sets up as the *God of this World*. And as the Year is crowned with Goodness, so thy Years with Wickedness, and no Moment is barren, *but all thy Imaginations are evil continually*: Yea, *thou hast sinned against Heaven and Earth, having subjected the whole Creation unto Vanity*, laden the Earth, and filled it so with Wickedness, that it groans, the Axeltree of it is even ready to crack under thee, and the Ground thou treadest on to *spue thee out*. Rom. 8.

5. Since thou camest into the World, what a long time hath God suffered thee to live in it; he hath not spared thee three Years only (as he did the Fig-tree) but thirty, forty. And when thou first madest bold to thrust forth thy traiterous Head into the World, Death (which thy Sin brought into the World with it) might have arrested thee, and told thee, this World was no Place for thee, for Hell is only *our own Place*, Acts 1. 25. thou shouldest have been executed the first Day. And is not so much time of Ease from Punishment infinite Mercy? Cast but your Thoughts upon the Angels that fell, that were cast to Hell upon the first Moment of their sinning; do but think with your selves, what they would give to have so much time cut out of that Eternity they are to run through, and to have it set apart for Ease, and to be void of Torment. If the rich Man in Hell, made it such a great Suit, and counted it so great a Favour to have but one Drop of Water (which could but for a little while, scarce more than a Moment) have cooled and eased, not his whole Body, but the tip of his Tongue only; how much more would he have thought it Mercy, to have lived so many Years again as he had done free from Torment? what is it then for thee, to live so many Years free from the falling of the least Drop of that Wrath, whereof the full Vials should have been poured out many Years ago? The same Law was out against us, which was out against the Angels; *that Day thou eatest, thou shalt die the Death*: what puts the Difference? the Apostle tells us, his *Long-suffering to us-ward*: not to them: for in chap. 2. 4. he had told us, that *he spared not the Angels which fell*, but posted and threw them into Hell as soon as they had sinned. 2 Pet. 3. 9.

6. But further, is this all? hath it been barely a time of Ease given thee, a time of Reprieval? No, it hath been more, *Space to repent*, and so to obtain thy Pardon in, Rev. 2. 21. And as it hath been more than *Ease of Torment* unto thee, so also consider it hath been more than Slackness in him that hath afforded it to thee, as the Apostle there doth tell us. It is not that he hath took no notice of thy offending him, but he is sensible of every idle Thought, of every Oath, vain Word, and as the Scripture tells us, *he is pained at the very Heart*, infomuch as he repents that ever he made thee; *he is angry with thee every Day* thou risest, every time he looks on thee; when ever he meets thee going into the Tavern to be drunk, the Whore-house to be unclean, when he meets thee reeling in the Streets, he hath much ado to forbear killing thee, as he had to forbear *Moses* when *he met him in the Inn*: He is ready to have a blow at thee, and it should not need be any great Stroak, or fetching his Arm about; if he did but blow on thee, thou wert consumed. To suffer thee to live, doth therefore cost him much Riches of Patience; but to cut thee off, need cost him nothing, he can do that with Ease. But further, all is joined with a Willingness that thou shouldst *repent, and not perish*, as that Place tells thee. Gen. 6. P[sa]. 7. 11.]

It were much Mercy for a Traitor to be reprieved, to have a Lease of his Life for twenty Years, though there were no Hope nor Means of obtaining his final Pardon after that time spent, and this also, though but for one Treason, and though all that time of his Reprieval he carries and behaves himself never so obediently. But unto thee, this time hath been more than a longer Day of Life, and putting off the Execution (which for the Guilt of that first Rebellion should have been acted on thee in the Womb) it hath been *time to repent in*. And yet consider if this time of thy Reprieval hath not made thee so much the

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the more rebellious? and if thou hast not spent all this time in making up the Measure of thine Iniquity full? and hath it been Willingness only in God that thou shouldest not perish? yea more, joynd with *waiting* also, when it should once be, thinking the time long, as longing and desiring that thou wouldst repent, that he might pardon thee. Thus *Jer. 13. ult.* God expresth himself, *When shall it once be?* yea, and consider how many Days of Paiment have been set, and how many Promises made, and broken, all by thee, and yet still he waiteth unto Wonderment. Thou receivedst Press-Money at thy Baptism, when thou didst promise *to forsake the Devil and all his Works*, and to begin to serve him, when thou shouldst begin to discern between Good and Evil. But no sooner did the Light of Knowledg dawn in thy Heart, but thou beganst to fight against him; and thy first Thoughts to this Day *have been only and continually evil.* And then (haply) in thy younger Years, before thou hadst tasted of the Pleasures of Sin, he gave thee an inkling, by means of thy Education, of his Goodness, and of that Happiness to be had in him, and thou hadst the first Offer of him, e're thy tender Years were poisoned by the World; and he hath dealt with thee again and again, both by his Word and Spirit; not waited only, but wooed thee, and hath been a Suiter to thy Heart long: and I appeal to your Hearts, how many Promises you have made him, of turning from all your Rebellions to him, after such and such a Sermon, as were brought powerfully home; In such a Sickness, and in such a Strait, thy Conscience knows full well: And still God hath made Trial of thee, and given thee a longer Day; and though thou hast broke with him again and again, yet he hath forborn thee again and again, and hath waited this twenty, thirty, forty, fifty, sixty Years, when thou shouldest come in, and be as good as thy Word, and still thou hast failed him. And yet behold and wonder, and stand confounded at the Riches of his Long-suffering, that after so many Years Expencc and Promises broken by thee, Expectations failed in him, and many Mockeries of him, after all this, he is yet willing to accept of the Remainder, if thou wouldst *spend the rest of the time left thee in the Flesh, according to his Will*, as the Apostle speaks, *1 Pet. 4. 3.* even to lose Principal, Use and all, for what is past, and requires but the same Composition which was propounded the first Day; yea and not only so, but with Promise to become a Debtor unto thee, to bestow further Riches on thee than ever yet thou sawest, or art able to conceive: yea and all this, when he could have his Penny-worths out of thee another way, and lose not one Farthing by thee, but by punishing thee in Hell, recover all to the utmost Farthing.

7. Neither hath it been barely and simply an Act of Patience and Forbearance, though joined with this Willingness, thou *shouldest not perish*; or merely a permissive Act of suffering thee to live. But God shews forth yet more Riches of Goodness joined with this Long-suffering; *in him ye live, and move, and have your being*; And dost thou live in him only? nay thou livest on him also, upon his Cost and Charges; *I have hung upon thee* (says David) *from my Mother's Womb.* And consider what thy Life is, that of so small a bottom, he should spin out so long a Thred! Had he not drawn it out by his immediate Power, as the Spider doth her Web out of her own Bowels, it had been at an End the second Minute; to maintain that radical Moisture, that Oil that feeds the Lamp, and Light of thy Life, that *radicale Balsamum*; this is as great a Miracle as the maintaining *the Oyl in the Cruze* of that poor famished Widow. And further yet, hath he maintained thee only? Nay more, hath he not defended thee, took thy part, protected thee, took thee under his Wing, as *the Hen doth her Chickens*, to shelter thee from those many Dangers thy Life hath been exposed unto? Otherwise, how many ways, e're this, hadst thou been snatch'd away out of the Land of the Living? Is thy Case the Case of the Fig-tree only, (which before we mentioned) that when God cried, *Cut it down*, another cried, *Spare it?* but there have been many have cried, *Cut thee down*, and God hath cried, *Spare thee*: There is never a Minute but the Devil would have had a Blow at thy Life, as he longed to have had at *Job's*. That thou, a poor lump of Flesh, shouldst walk through, and in the midst of such an Host of fierce and cruel Enemies, whose Hearts are swelled with Malice

lice at thee, and God should say to him, concerning thee, as he did to *Laban* concerning *Jacob*, *Touch not this Man!* And yet if thou wert not liable to his Malice and Power, yet,

Consider how many Dangers and Casualties besides, which thou hast been kept in, and from; as Falls, Drowning, Killing, many waies: how often have the Arrows of Death come whisking by thee, took away those next thee, (haply of thy Kindred, Brother, Sister, Yoke-fellow, of the same House, Family with thy self) and yet have missed thee? And if we look no farther than these Days of Mortality we have lived in; two great Plagues in this Kingdom, how have the most of us all here survived, and now the third is increasing and growing upon us? To have our Lives in such *dear Years* of time, when to *have our Life for a Prey* is Mercy enough, as *Jeremy* told *Baruch*. That these Arrows should flie round about us, over our Heads, and miss us! that God's Arrests should seize upon Men, walking, talking with us, and spare us! How often, many other ways, hath thy Neck been upon the Block, and the Axe held over, and yet hath fallen besides! To go no farther than thy own Body, the Humors thereof, if God should not restrain them, would overflow and drown it, as the Waters would the Earth, if God should not say to them, *Stay your proud Waves*. And when in a Sickness they have been let out, yet God hath kept a Sluce, that so much should break forth, and no more, as should purge and wash the Body, and make it more healthful; as the overflowing of *Nilus* doth the Ground. And when, at such a time, thy Body hath been brought low and weak, and like a crazy rotten Ship in a Storm, taking in Water on all sides, so that all the Physicians in the World could not have stopt those Leaks; he hath rebuked Wind and Sea, hath careened, mended thee, and launched thee into the World again, as whole, as sound, and strong as ever; and God hath said, as *Job* 33. that *Thou shouldst not die*. In a word, if thou consider but what thy Life is, and the Dangers it is subject to, thou wilt acknowledg it is as great a wonder to preserve it, as to see a Glas that hath been in continual use, gone through many Hands, and hath had many Knocks and Falls, to be kept for forty, fifty, sixty Years whole and unbroken: God hath carried *thy Life in his Hand*, as it were a Candle in a paper Lanthorn in a strong windy Night, and kept it from being extinct, when as we often see in many, that a little Cold comes in, (but at a little cranny) and *blows their Candle out*, as *Job* speaks, *Chap. 21. 17*.

Jer. 45. 5.

And, 8. How have these Years and Hours of thy Time been filled up with His Goodness? and with how many Comforts? For a Traitor to live, though but upon Bread and Water all his Days, what Favour is it? And so hadst thou lived all this time never so miserably, though *all thy Days thou hadst eaten thy Bread in Darkness, and hadst had much Sorrow with thy Sickness*, (as *Solomon* speaks.) Some there are, who, as *Job* speaks, *die in the bitterness of their Souls, and never eat with pleasure*, scarce seeing a good Day; and if this had been thy case, yet this had been infinite Mercy. Even whatsoever is on this side Hell, is Mercy. In *Lam. 3. 22*. say they, in the worst estate the Church was ever in on Earth under the Old Testament, *It is thy [Mercies,] not Mercy only, but multitude of Mercies are shewn us, that we are not consumed, because his Mercies are renewed every Morning*. If at the brink of Hell, and not in, is Mercy. But hath he not all this while filled thy Heart (put for the inwards of Man's Body) with Food and Gladness, as the Apostle speaks, *Acts 14. 17*? It were infinite to go over the particular Kinds of common Comforts, which God vouchsafes Men here: not half the Riches of Goodness is yet told: It would require an Age to make an Inventory of them.

Ecclef. 5. 17.

Job 21. 25.

Hast thou a House in the World to hide thy Head in, and keep thee from the Injuries of the Weather? (which was more than Christ had) God is thy Landlord, (though it may be thou payest him no Rent;) he it is that *builds the House*, *Psal. 127. 1*. Hast thou a Bed to lie upon? he makes it, especially *in thy Sickness*, *Psal. 41. 3*. Hast thou Sleep? (which is the Nurse of Nature, the Parenthesis of all thy Cares and Grievs,) he rocks thee asleep every Night; and as he gives thee a House, so he gives thee Rest. It is God keeps off those Gnats of distracting Cares and Grievs, and Thoughts and Terrors of Conscience

Psal. 127. 2.

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science would buz about a Man, and keep one continually waking. And when thou sleepest, *is thy Sleep pleasant to thee? God makes it so.* Hast thou Clothes to cover thy Nakedness? read old *Jacob's Indentures, Gen. 28. 20.* and thou shalt see by them whose finding they are at; *If thou wilt give me Rayment,* that is one of his Conditions there mentioned. Yea, do thy Clothes keep thee warm? even this is attributed to him, *Job 37. 17.* He fills thee, feeds thee, *spreads thy Table,* serves thee, *fills thy Cup,* as *David* describes his Goodness, *Psal. 23. 5.* and gives thee thy *Meat in due season;* and hath not failed thee a Meals Meat, but thou hast had it at thy *appointed time,* as *Job* speaks. And hast thou Health? which is the Salt to all these Blessings, (without which thou wouldst say, *thou hadst no pleasure in them*) He is the *God of thy Health,* and keeps off Diseases. *I will put none of those Diseases on thee; I am the Lord who healeth thee;* that is, do preserve thee from them, which else would seize upon thee. And these Mercies he vouchsafeth unto you that are the poorest, and loadeth you with these and the like Benefits every day, *Psal. 68. 19.*

Exod. 15. 26.

But hast thou Riches added to these, and Abundance? *The Blessing of God maketh rich,* *Prov. 10. 22.* Though thou hadst them by Birth, yet he made those Friends and Parents of thine, but Feoffees in trust for thee; They were no more, it was God who bequeathed them, *Eccles. 2. last.* Or whether thou hast got them since by thine own Industry, it is he *gives thee power to get Wealth,* *Deut. 8. 18. Prov. 12. 24.* and out of a *small Estate maketh Men great,* *Job. 8. 7.* It is he that by his Providence hath stop'd the secret Issues and Drains of Expence, at which other Men's Estates run out; hath stop'd *that Hole in the bottom of the Bag,* as the Prophet speaks. And with these Riches, hath he given thee a *Heart to use them?* This, as it is a farther Mercy, *Eccles. 5. 19.* and *Chap. 6. 2.* so it is said to be from him, as it is noted there.

Rom. 15. 31.

Or, hast thou Credit (which is better than Riches: so says *Solomon, Prov. 22. 1.*) it is God who gives it, not thy Wisdom, Parts, or Worth: *Eccles. 9. 11. Favour is not always to Men of Skill;* that is, not acceptance of what they do, without a farther Shine and Blessing from God. Therefore besides the *Gift of Wisdom,* he gave a further promise of *Honour* also unto *Solomon,* *2 Chron. 1. 11.* It is God who fashions Mens Opinions. The Apostle prays to God, *his Service might be accepted of the Saints,* though no Service was like to be more acceptable, for it was the gathering and bringing in of Alms and Relief to them. It is he rules Mens Tongues, bids Men *bles,* as well as *he bad Shimei curse:* and he hath kept thee from such gross Sins, which as *Flies,* would have *putrified the Ointment of thy good Name,* who also conceals those thou hast committed, and *hides thee from the strife of Tongues,* *Job. 5. 21.*

Hast thou Friends, or do any love thee? (wherein much of the Comfort of our Lives consists; and therefore *David* says of *Jonathan,* *2 Sam. 1. 26. Thou wert pleasant to me*) it is God who gives favour in Mens Eyes; so he did *Joseph,* *Gen. 39. 21.* If any Man or Creature doth thee a Kindness, he *toucheth their Hearts,* (as it is said of the Men who clave to *Saul*) and visits for thee; He made the *Aegyptians* to be beyond all reason the *Israelites Friends,* gave them *Favour* in their Eyes, as the Text tells us. And hence, *Gen. 33. 10. Jacob* says, *He saw the Face of God,* in reconciled *Esau's Face,* for God's Favour appeared in his Look. He put you into your Callings, Ranks and Stations, gives you all your Skill, Success in them; The meanest of Trades, as to *Sow,* and *Plough,* and *Thresh,* they are *from the Lord, who is wonderful in working,* (*Isa. 28.* from 23 to the end) even as well as the Skill of the most curious *Ingraver,* *Limner,* or *Embroyderer;* as of *Bezaleel* the Scripture speaks; God was his Master, taught him. Hast thou enlarged Parts and Gifts, for higher Employments? it is not thy *Birth* or *Age,* hath acquired them unto thee: *Job 32. 8, 9. Great Men are not always wise,* therefore it goes not by Birth; *nor have the Aged always Understanding;* nor goes it only by Experience, but *it is the Inspiration of the Almighty gives Understanding.* And hast a Calling answerable to thy Parts, to be a Scholar, and so hast thy Mind

Mind enriched and enobled with the best and choicest Jewel the World hath, *Wisdom and Knowledge*; whereby the Mind is elevated as much above other Mens, as they are above Beasts? God hath been thy great Tutor. *The Mind of Man is God's Candle*, and he maketh *wiser than a Man's Teachers*, as he did *Moses* in Egyptian learning, *Daniel, David*.

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Prov. 20. 27.

To conclude, Hast thou comfort in all these? in Riches, Learning, Credit, Wife, Children, Meat, Drink, &c. He puts in all the Sugar, Delight and Pleasure, that especially depends on him, even to fashion the Heart to all these. As Aire lights not without the Sun, nor Wood heats not without Fire; so neither doth thy Condition comfort thee without God. And therefore, *Acts 14. 17.* it is said, *He filled their Hearts, as with Food, so, with Gladness.*

And besides all these, consider the many peculiar Passages and Turnings of his Providence towards thee for thy Good; *the Workings of things together*, ever and anon to do thee a good Turn; the packing and plotting all for thee, better than thou couldst have plotted for thy self: as thy Relief in many Straits, Success in many Businesses. He *works all our Works in us, and for us*, as *Isaiah* speaks, *Isa. 26.* Thou mayst say he hath taken such special Care and Providence of me, as if he had regarded no Man else in the World.

And now when thou hast considered all, bethink thy self withal a little, of *thy dealings towards him*: what have been the Effects and Fruits of all this Goodness? hold up thy Head, Man, look God in the Face. It is well yet, that Shame begins to cover thee. How hath that his Patience and Long-suffering, vouchsafing thee space to repent, wrought with thee? how nigh to Repentance hath it brought thee? Such is the perverseness of Man's Nature, as *Solomon* tells us, *Eccles. 8. 11.* that *because Sentence against an evil Work is not presently executed, therefore the Hearts of the Sons of Men are fully set to do evil*: Because God defers Punishing, they defer Repenting: thou thinkest to spend the most precious of thy Time and Strength in Sinning, and to give God the Dregs, the Bottom, the last Sands, thy Dotage, which thy very self and Friends will be weary of. And all these Blessings and Comforts which God hath vouchsafed thee, how hast thou used them against him? This Oil which should have been Fuel to thy Thankfulness, hath increased the Fire of thy Lusts; and thy *Lusts have consumed all*, *Jam. 4.* The Riches he hath given, thou hast made Idols of, and sacrificed thy dearest, morning, daily Thoughts and Affections unto, as God complains, *Ezek. 16.* from the 15, and so on: [His Meat] (as at the 29. *ver.* there he calls it) thou sacrificedst to *thy Belly, which thou hast made thy God; thy Strength to Women*: the Wealth he hath given you, you have made use of, but to live at an higher Rate of Sinning, and to procure the sweetest Bits, the daintiest and most costly Sins: The edg of that Sword of Power God hath put into thy Hand, thou hast turned against him and his, haply both his Children and Ministers; so that God, by giving thee all these, hath but made thee the more able to offend him, and hath strengthened an Enemy; and his sparing thee thus long, hath but made thee more bold to do it; all his mercies have but fortified thy Heart against him.

Do ye requite the Lord thus, ye foolish People and unwise? as *Moses* expostulates the case, *Deut. 32. 6.* As Christ said to the Jews, *For which of all my good Works do ye stone me?* So say I to you, for which of all his Mercies is it ye sin against him? What, to fight against him with his own Weapons; to betray all he gives you into the Devil's (his Enemy's) hands? *What Iniquity did you ever find in him*, thus to deal? God will one Day thus expostulate his Cause with you, and *heap Coals of Fire upon all your Heads*, (if that you turn not) because you have *rendred him Evil for Good*: and all these Mercies, thus abused, will be as so many Coals to make Hell-Fire the hotter. And to reason this point yet further with you out of the Text, and from what Arguments it will after all this afford to work upon you.



## Book XIII

Consider, first, what it is thou doest: whilst thus thou goest on, thou art a *Despiser of the Riches of his Goodness*. That which is opposite to Goodness, must needs be transcendently Evil. What, *art thou Evil, because God is Good?* and so much the more Evil, by how much more he is Good; surely there must needs be an *unexhausted Treasure* of Wickedness in thee, which will also cause in the end a *Treasure of Wrath* in him.

What, and sin against *Mercy, Patience, Long-suffering, added to Goodness?* *Mercy* of all Attributes, as the *richest* so the *most glorious*: for it is that God glories in: in the abusing of which therefore he thinks himself most debased; of all Attributes the tenderest: What, kick against *his Bowels?* so are his Mercies stiled: Canst hit him no where else but there? To despise a Man's Wisdom, Power, Learning, is not so much as to despise his Love. What canst thou imagine will become of thee, when thou comest to die? What is it thou wilt then come to plead and cry for? O, *Mercy, Mercy!* why, Wretch that thou art, it is *Mercy* thou hast sinned against. Riches of *Mercy* and *Patience* abused, turns into *Fury*. I may allude to that speech, 1 Sam. 2. 25. *If a Man sin against his Brother, the Judge shall judge him; but if against God, who shall plead for him?* So, hadst thou sinned against any other Attribute, *Mercy* might have pleaded for thee; but if against *Mercy* it self, what shall?

Well, if thou goest on thus to do so still, thou hast a *hard Heart*; it argues the *greatest hardness* of all other; that is the second. You use not (however it comes to pass) to deal thus with the worst of Men, not with *Sinners* like your selves; but to them *that love you, you render Love again*, Luke 6. 33. and will you deal thus with God? *Is it a small thing to weary Men, but you must weary God also?* says Isa. 7. 13. He thought it infinitely less to abuse Men than God; but you carry your selves as *Men to Men*, but as *Devils towards God*; herein ye have not the *Hearts of Men* in you; not Principles of common humanity, whereby ye differ from *Beasts*. The *Cords of Love* are called *the Cords of a Man*, Hof. 11. 6. the *Spirit of Man* breaks, melts under *Kindness*. *Beasts* indeed ye use to prick with *Goads*, but the *Cords of a Man* are the *Cords of Love*; no Principle being more deeply engraven in *Mens Hearts* than this, *to do good to those who do good to you*, Mat. 5. 46. Nay, would ye had herein yet but the *Hearts of Beasts*; *The Oxe knows his Owner, and the Ass his Master's Crib; but my People have rebelled against me*. A Sin so much against *Nature*, that he calls upon those *Creatures*, who have no other kind of being than of *Nature*, viz. *the Heavens to stand astonish'd at it*. But as *Nature* elevated by *Grace*, riseth higher than it self, so being poisoned with *Sin*, it is cast below it self; *Sins* against it self, and the Principles which are begotten in and with it self: if it were not so, how were it possible thou shouldst hate him who never did thee hurt? and go on to wound him, who weepeth over thee? and despise that in him most, which seeks to save thee? and load him with *Sins* (as Amos 2. 13.) *who loads thee daily with his Mercies*, Psal. 68. 19.

There is a third Consideration the Text suggests, to shew the fearfulness of thy Sin in this respect; and that is, that thou goest on every Minute, thou continuest in Sin and impenitency, *by despising his Goodness, so treasure up Wrath against the Day of Wrath*. To sin against *Mercy*, of all other encreaseth *Wrath*; thou must pay *Treasures* for *Treasures* spent. As thou lavishly spendest *Riches of Mercy*, so God will recover *Riches of Glory* out of thee: God will not lose by thee, but will reckon with thee in *Wrath* for every moment of *Patience* spent: For every Sand of *Long-suffering* that runs out, he drops in a drop of *Wrath* into his *Vials*, and it will prove a *Treasure*, such a *Treasure* as shall bring in an eternal *Revenue of Glory* unto God, of all his *Glory* lost, and *Riches* spent, with advantage; such a *Treasure* as will ask an *Eternity of Time* to be spent upon thy *Destruction*, and yet be never emptied or made less; and the longer thou goest on, the greater heap it will swell unto. And dost thou know and consider how fast this *Treasure* fills, and how much the longer thou goest on to add to it, still the last Year more than all

all the Years before? every minutes Impenitency adding to this Heap and Sum, as new Figures added in a Sum use to do; the first is but One, the second makes it Ten, the third an Hundred, the fourth a Thousand; and what a Sum will this grow to?

Ah but thou wilt say, Tush, I am in Prosperity, in Health, Wealth, and Ease, and *to Day shall be as to be as to Morrow, and much more abundant*, Isa. 56. 12.

Well, but fourthly, consider out of the Text, that there will come a Day at last, the Morrow whereof will be a *Day of Wrath*: It is treasuring up now, but is not brought forth till the Day of Wrath, till which Day thou mayest go on and prosper: And thus *Job* giving us the Reason why wicked Men prosper, says, *chap. 21.* They are reserved to the *Day of Wrath*s; in the Plural, because Treasures are laid up against them. Thou art yet spared, because *thy Sins are not yet full*, and so that Treasure is not yet full, as the Sins of the *Amorites* were not; and so all this thy present Prosperity fits thee but for Hell. So, *Rom. 9. 22.* they are said to be *Vessels fitted for Destruction*, by Long-suffering. And so *Nahum* tells us, they are but as *Stubble* laid out in the Sun a drying, till it be *fully dry*, *Nah. 1. 10.* that it may burn the better; and like Grapes that are let to hang in the Sun-shine till they be ripe, *Rev. 15. 16.* and so thou for the *Winepress of God's Wrath*.

But thy senseless Heart may hap to say, I see no such thing, and these are but threats: I think so, therefore it is said in the Text, that it is a *Treasure*; which, as Treasures use to be, is *hid* till that day comes, and then *revealed*, as the words of the Text have it. For though thou seeest not this Day a coming, yet God, who sits in heaven, *sees thy Day a coming*, as *David* speaks, *Psal. 37. 13.* who there is therefore said to see it, to shew that the Sinner himself sees it not. And it is coming faster than thou art aware of it, *2 Pet. 2. 3.* *Damnation slumbereth not*, though thou dreamest not of it; *lingreth not*: as an Hue and Cry, it is sent out, and is on its course, and will in the end overtake thee; and that when thou least thinkest of it, *as a Thief in the Night*, when thou art asleep, yet dreamest not of it, *2 Theff. 5.* when thou art least prepared for it, as in the old World, when they were *eating and drinking*: As God watcheth when his Child is at the best and ripest for Heaven, and then takes him to himself; so he will watch thee to take thee at the worst and ripest for Hell, and give thee no time to prepare; *They go down to Hell in a Moment*, *Psal. 73. 9.*

A N

## Unregenerate Man's Guiltiness

B E F O R E

G O D

In Respect of SIN and PUNISHMENT.

B O O K XIII.

Of the Punishment of Sin in Hell; that the Wrath of God is the immediate Cause of that Punishment.

Heb. 10. 30, 31. For we know him that hath said, Vengeance belongeth unto me, I will recompence saith the Lord. And again, The Lord shall judg his People. It is a fearful thing to fall into the Hands of the living God.

2 Thes. 1. 8, 9. 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.

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.

C H A P. I.

*The Subject and General Division of the Discourse.*

**W**E have seen how sinful and guilty every Man is in his unregenerate Condition; what last remains, is to consider the Greatness of that Punishment, which all this Sinfulness deserves: a Punishment so great, that it cannot be comprehended by our Thoughts, nor ever be sufficiently expressed: For what *Hell* and *Destruction* are, is a *Mystery*, as well as what *Heaven* is: And the true and proper Notion or Conception of either, are a Riddle to the most of Men. As *Eye hath not seen, Ear not heard, nor hath it entered into the Hearts of Man* (the Natural

ral Man) what God hath prepared for those that love him; so, nor what God hath prepared for them that hate him. For it is the same, and no other Punishment but that which is prepared for the Devil and his Angels, as Christ says. And what it can be that should torment them, or be the immediate Executioner of Vengeance on them, the Imagination of Man confined to worldly Agents and Instruments, cannot divine or take in.

Other Scriptures go Metaphorically to work, in setting out this Punishment by things outwardly, sensibly dreadful. But these Scriptures (of all other) that are my Texts, do more plainly, and without Parables declare it to us, in its immediate Causes, and from them do leave us to infer the Fearfulness.

For instance, other Scriptures set it out to us as a Prison, 1 Pet. 3. 19. large enough, to be sure, to hold Men and Devils, [The Wicked shall be turned into Hell, and all the Nations that forget God, Psal. 9. 17.] As also by their being retained in Chains of Darkness; 2 Pet. 2. 4. where Men must lie till they have paid the utmost Farthing, Mat. 5. 26. where is nothing but Darkness, utter Darkness, Blackness of Darkness, Jude 4. that is, an emptiness of all Good, not a Beam of Light to all Eternity. Also a place of Torment, Luke 6. 48. where there is not admitted one drop to cool ones Tongue (Luke 15.) in the midst of the most raging scorchings. Also, I find it elsewhere expressed by the most horrid Punishments and Tortures that were found amongst the Nations, cutting Men in pieces, dividing them in the midst, (δινοτομῶσαι, Mat. 24. 49, 51.) tearing them in pieces, Psal. 50. last, cutting them up to the Back-Bone, Heb. 4. 12, 13. \* drowning Men in perdition, 1 Tim. 6. 9. and that with Millstones about their Necks, as Christ adds, Mat. 18. 6. to make sure they never rise again: also unto a being cast bound Hand and Foot, Mat. 22. 13. into Fire to be burnt alive: a Furnace of Fire, twice in one Chapter, Mat. 13. 42, 49, 50. A Lake of Fire; and so drowned over Head and Ears for ever. A Lake fed with a Stream of Brimstone, which (of all matter that feedeth Fire) is the most fierce. Then again, Eternal Fire, and that never to be slack'd or extinguish'd. And you may with the like Analogy, go over what ever else of torment is most exquisite to outward Sense.

\* See for this the interpretation hereof in the Child of Light, &c. pag. 49, 50.

Rev. 14. 10. & 19. 20. & 20. 10, 14, 25. & 21. 18. Mat. 3. 1. & 18. 8. & 25. 41.

But these and all else you can imagine, as but Shadows and Similitudes (as I may self heard one upon the Rack of terror of Conscience cry out, in a like comparison, These are but Metaphors to what I feel) And indeed unto what the thing it self is. As to say of Heaven, there are Rivers of Pleasures: a City, whereof the Streets are of Gold, the Gates of Pearl, and such like; they are but metaphorical Descriptions; for it is God himself that is the Fountain of Life: and oppositely it is said, of the Wrath to come, That God is a consuming Fire, Heb. 12. last.

But these Scriptures which I have read, they all speak Essences, Quintessences. And as Hell is said to be Naked before the Lord, and without a covering; so do these words lay Hell open nakedly (not unto our Senses, but) to the understanding of us, and then they leave us to infer how fearful! And although these Scriptures consist of words that differ, yet they conspire together in the same Scope and matter, viz. to set out Damnation to us in the true and proper Causes, and the real horridness thereof argued from those Causes.

Job 16. 16.

I shall confine my self to two Heads; And in handling thereof, what the one of these Scriptures is wanting in, the other will supply; in what the one is dark, the other explains.

The Heads themselves, I shall take as I find them in the first of these Scriptures, Heb. 10. 31.

First, That God himself, by his own Hands, that is, the Power of his Wrath, is the immediate Inflicter of that Punishment or Destruction of Men's Souls in Hell: [It is a falling into the Hands of God.]

Secondly, The dreadfulness of that Punishment, inferred and argued therefrom; It is a [fearful thing] to fall into the Hands of the Living God. Which

Which two are the Doctrinal parts of this Discourse.

For the first, *That God himself is the immediate Inflicter, &c.*

For Explication. We must distinguish; how that God performs two parts herein. 1. Of a *Judg*, to give forth the Sentence by his Authority. 2. Of an *Avenger*, a party injur'd and provoked, and, as such, the *Inflicter*. My scope in this Distinction, is, that we may in reading the Scriptures that speak of this Punishment, know how to put a Difference, and not transfer the whole of God's Agency in this matter, unto that of Sentencing it as a *Judg* only. And besides that many Scriptures do apart shew this Distinction, there are some that still carry along with them both these Agencies, or Hand of God, in it together, and yet as distinct; the one under the Term of Wrath and Vengeance, the other under the Notion of its being a Judgment, [*the Judgment of God, and the Judgment of Hell-Fire*] \* as *Mat. 23. 33.* Thus first the Text, *Heb. 10.* terms it some while [*Vengeance and fiery Indignation*, ver. 30. 27.] then again—*Judgment*, as ver. 27. a [*fearful looking for of Judgment*, and ver. 30. *The Lord will judg, &c.*] The like, *Rom. 2. 5, 8, 9.* where all is reduced in like manner to these two, *God's righteous Judgment, and his Wrath and Indignation treasured up.* Also, *2 Thess. 1.* [*The righteous Judgment of God*] ver. 5, 6. there is the Sentence, and [*destroyed from the Glory of his Power*] as the inflicting Cause, ver. 9. likewise *Rom. 9.* as Sovereign Lord he shews, ἐξουσίαν Authority in this Punishment, ver. 21. and then as the immediate Inflicter, Wrath and τὸ δυνατὸν, the *Power of his Wrath.* And ver. 22. that Speech of our Saviour, about this Matter. One Evangelist, *Luke 12. 5.* records it, *Who is able to cast into Hell:* \* namely, as a *Judg* who casts a Malefactor into Prison. The other, *Mat. 10. 28.* *Who is † able to kill the Soul, and to destroy Body and Soul in Hell.* Noting thereby that he useth his Intrinsic Power and Force as the *Inflicter*.

\* Quid à jullo Dei infligitur. Gerard de inferno. Sect. 30.

\* Ἐξουσίαν ἔχοντα. † Τὸν δυνατὸν.

I shall be large in handling and proving this latter, as a great Truth, concerning which I further premise, That I would not be understood to exclude other Miseries as inflicted by Creatures, used as God's Instruments accompanying this, but that which I contend for, is, that principally and eminently above all such, it is *the Wrath and Indignation of God himself*, working immediately in and upon Mens Souls and Consciences, that is intended in these and other Scriptures. *This is the Subject of the first Section of this Discourse.*

And let it be noticed now at the entrance, that the same Scriptures and Reasons that shall be brought to prove this in this first Section, will be found again to serve as new Arguments by Way of Inference, to set out and infer the latter also; that is, *the Dreadfulness of it*, as will appear in the second Section.

*The first sort of Proofs from Scriptures: First, those three prefixed as the Texts.*

**L**ET us first see what the Scriptures speak more directly to this great Point.  
*Heb. 10. 28, 29, 30. 31. He that despised Moses Law, died without Mercy, under two or three Witnesses: Of how much sorer Punishment suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace? For we know him that hath said, Vengeance belongeth unto me, I will recompense, saith the Lord. And again, The Lord shall judg his People. It is a fearful thing to fall into the Hands of the living God.*

In order to the Proofs, from hence observe the Occasion of the Apostle's mention of this Punishment here, to be his having treated of the highest Sin and kind of Sinners, *the Sin against the Holy Ghost*. By the occasion of which he gives us to understand what for the Substance is indeed the Recompence of all manner of other actual Sins small and great: the Punishment being *in solido*, one and the same to all; though with a vast Difference of Degrees. And therefore it is said unto all that are found wicked at that Day, whether of greater or lesser Proportions and Sizes of Wickedness, *Go into Fire prepared for the Devil and his Angels*. The Devil is the greatest of Sinners, yet all go with him into the same Torment, that is, for Substance the same. And upon the like ground, what is here spoken by way of Eminency concerning the Punishment of these the highest sort of Sinners of the Sons of Men, is true of all others; there being but one common Fire or Punishment, in the Substance of it, for all.

2. Observe the manner of his setting forth the Dreadfulness of that Punishment to us. It is only by way of Insinuation. For seeing he could not express the Soreness of it; he thought fit to suggest only, who is the immediate Author and Inflicter of it: and so leaves it to our Thoughts to infer, *how dreadful it is!* This in General.

To argue the Point in hand out of this Text, let us take these things along with us.

1. You see he here brings in the great God, as an enraged Enemy, challenging the Execution hereof to himself. *This Vengeance belongeth to me; or, as Rom. 12. 19. Vengeance is mine, I will recompense;* as if he had said, Let me alone with it.

2. In that when he would set out the Severeness of this Punishment (which is his professed Aim, *ver. 29.*) as infinitely exceeding all those kinds of corporal Deaths in *Moses Law*, he inferreth the Soreness of this *from God himself as the Avenger: We [know him] that hath thus said, Vengeance is mine;* that is, what a great and powerful God he is. The Saints only know God by Faith in Himself, and his Greatness, as *Heb. 11.* and that so as no other Men in this Life do. And by what we know of him, and the Apprehensions we have of Him, we cannot but forwarn what that Punishment must needs be, when God himself shall thus solemnly profess himself to be the Avenger. 'Tis argued you see both from what this God is, and from that Knowledge the Saints have of Him. They, and they alone know Him in his Love, and have tasted and found that his immediate *Loving-kindness is better than Life:* and from the Law of Contraries, they know that his Wrath must be more bitter than Death. They are able to measure what he is in his Wrath, by what he is in his Love. And some of the Primitive Saints, especially the Apostles, who had the first Fruits of

of the Spirit, knew and had tasted how good the Lord is in his Love, by immediate Impressions of it on their Souls, in Communion with Himself. The like Tenour of Speech has that in 2 Cor. 5. 11. *We knowing the Terror of the Lord*: It is termed [*His Terror*] as noting out that which is proper to Him and his Greatness, in his being able to punish and destroy Sinners.

Chap. 2.

Moses, who in the Old Testament had seen *the Glory of God* the most immediately of any Man (and was therein a Type of Christ) was thereby made sensible of this very thing, as touching this Punishment; and therefore complains in the very like Language, *Psal. 90. Who knows the Power of thine Anger?* Lamenting how the Generality of Men did not know it, because indeed they knew not God. But *we* (says the Apostle) *have known him*, &c.

3. And thereupon he further calls this Punishment, [*a falling into God's Hands*.] That very Phrase often notes out immediate Execution: as in ordinary Speech it doth. When a Father or a Master threaten a Child, or a young Servant, already corrected by other Hands at their Appointment, yet when either would threaten more severely, they'll say, *Take heed how you fall into my Hands*, or come under my Fingers, when they mean to correct them themselves.

4. And then that the Apostle thereupon infers from this the Dreadfulness thereof, even from this, *It is a fearful thing to fall into the Hands of God*. Reason tells us that the Soreness of any Torment, the Fearfulness of any Death, ariseth from the Power, Force, Violence, or Efficacy of that which is the immediate Agent or Cause inflicting it. As why do we argue burning or dying by Fire, a more terrible Death, in respect of Torment, than drowning in Water? But that Fire, being the immediate Agent or Instrument applied to that Execution, hath a more fierce and violent working than Water hath; which dispatcheth a Man more easily. Now therefore the Fearfulness and Soreness of this Punishment (and that with Difference from that by Creatures, compare for this *ver. 28, 29.*) being here argued, that it is *a falling into God's Hands*; and we knowing this withal, that he is in himself able to work by his fierce Wrath, more powerfully and exquisitely upon the reasonable Soul of Man sinful, than all created Agents whatever; and the Soul it self being also capable of such a working upon by him. This doth strongly argue his own immediate Execution by his own Hands to have been intended.

5. In *ver. 27.* he termeth the immediate Cause inflicting this Punishment, *a fiery Indignation devouring the Adversaries*. Indignation or Wrath is of some intelligent Nature provoked. And whom should this refer to? or whose Indignation can it be supposed, but of this God, *who himself* (as the Apostle expounds, and comments upon it) *hath said, Vengeance is mine, saith the Lord?* And this Indignation is called *fiery*, because it works as Fire; is in tormenting like to Fire; or as a flaming Sword, red hot, when it is made the Instrument of ones Death, which wounds and kills; and doth torment with a superadded Anguish. For the further opening of which, I shall at present only say two things.

(1.) That God compares himself in this respect, unto a *devouring or consuming Fire*, in this very Epistle, *Heb. 12. ult. Our God is a consuming Fire*. There are two Creatures which God assimilates himself unto, in contrary Respects. 1. *To Light*, as often. And *God is Love*, 1 John 4. and both these are spoken of him in respect of what he is to the Saints in Glory. Light is of all Creatures the most comfortable: And *in his Light it is we see Light*. And the State of Glory is therefore termed *the Inheritance of the Saints in Light*, Col. 1. The 2d is to *Fire*: and this on the contrary, in relation to what he is to Men in Hell. And the Parallel runs upon what he is immediately unto both, by Analogy of Reason. Of all Creatures Fire is the most dreadful, the most raging, subtle and piercing in its Operation; and so God in his Wrath must be understood under that Similitude to be: and therefore it is his Wrath is termed *fiery Indignation*.

(2.) Those Words in their Coherence, are an Allusion to those extraordinary Punishments executed under the old Law. For in *ver. 28.* he inforceth his Argument (the Scope of which was to aggravate this Punishment as *à minori*)

Book XIII

from the Instances of those Punishments that did befall Men that died for despising *Moses* Law; some of them we read were destroy'd by Fire, and therein he more especially refers us to those Examples of *Nadab* and *Abihu*, who perished through Fire, Lev. 10. 1, 2. where the very Words the Apostle here cited to set out this Punishment by, are used by *Moses*, and so more evidently shew the Allusion to be made thereunto. *There went out Fire from the Lord, and devoured them*, says that Text; and yet he argues from thence the surpassing Soreness of this Punishment above that, from that Fire, though it were a Fire even from Heaven it self that kill'd them. But more of this hereafter.

I come, secondly, to that other Scripture, 2 *Thess.* 1. 8, 9. *In flaming Fire, taking Vengeance of 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.]* Where it is to be observed, that though he mentions [*flaming Fire*] and the Ministry of his mighty Angels, which accompany Christ's appearing, yet he clearly resolves the ultimate and immediate Cause of wicked Mens Destruction, into the immediate *Presence and Glory of Christ's Power*, ver. 9. *Who shall be punished with everlasting Destruction [from the Presence of the Lord, and from the Glory of his Power.]* So as herein is set forth:

First, The Punishment.

Secondly, The Causes of that Punishment.

1. For the Punishment, there is, 1<sup>st</sup>, the Nature of it; it is termed *Destruction*. 2<sup>dly</sup>, The Duration of it, *everlasting Destruction*.
2. The Causes of it: From or by *the Presence of the Lord, and the Glory of his Power*. That Particle  $\alpha\pi\omicron$ , which we translate [*from*] is causal, imports the efficient Cause, as in all those Salutations, *Grace and Peace [from] the Father, and [from] Jesus Christ*, it doth, Rom. 1. 7. 2 Cor. 1. 2. that is, as from the Fountain, the principal and sole Authors and Efficients of Grace and Peace. And thus the word is used in Multitudes of Places else. And accordingly we find in other Scriptures also, that God and Christ are the immediate Causes of Peace. Thus 2 *Thess.* 3. 16. *Now the Lord of Peace [Himself] give you Peace, &c. and chap. 2. 16, 17. The Lord Jesus [Himself] comfort your Hearts.* Now on the contrary, when in like manner he says, *Everlasting Destruction [from] his Face, Presence, and the Glory of his Power*; it may, and is to be understood the Lord Himself, personally by his own mere Presence, and by the Strength of his own Power, inflicteth their Destruction for ever: they die by no other Hand. This Particle [*from*] (as in Speech we often use it) hath led some from the true Intent of the Apostle. They thereupon supposing this the meaning, that they are punished with Destruction [*from the Presence*] that is, *out of the Presence of Christ*; as if this were the fulfilling that Speech of Christ, *Depart [from me] into everlasting Torment*. This, though it be true of this Destruction spoken of here, in respect of Christ's local Presence, consider him as he is Man; yet, as *Slater* upon the Place well says; "To him that attentively considers the Words, the *Causes of Destruction are held forth herein*. For, 1<sup>st</sup>, he says not simply or alone that they are punish'd *from his Presence*, but further adds [*from the Glory of his Power*] the same Particle  $\alpha\pi\omicron$  or [*from*] being therefore in common to be applied to the one as well as the other. Now the Intent of the latter, *from his glorious Power*, cannot note forth that they were punished out of, or from without his glorious Power, as in respect of Absence; but the contrary, that the Presence and Efficacy of it is to be that which is the Author of their Punishment, so that it imports nothing less than Absence, or a Withdrawment by God, or a throwing them out of his Presence; but positively an Efficiency or Energy put forth by him; and so carries with it the Relation and Influence of an efficient Cause: If indeed he had added instead hereof, either [*from his Glory*] or [*from his Blessedness*] unto that other [*from his Presence*] it might have carried both unto *pœna damni, the Punishment of Loss*; that is, to note out what they had lost, and wanted the Communication of, and so their Exclusion from the Participation of God's Face and Blessedness, (which is more ordinarily termed his Presence) and together there-  
with



with had noted out an Exclusion also of this Sense which I argue for ; but his saying also [*from the Glory of his Power*] manifestly notes Power put forth in Execution, and inflicting that Destruction, and glorifying Himself, on them thereby.

And, 2. further know that the Word here used is not *Potestas*, as of a Judge, that is, Authority, whereof *John 5. 27. The Father hath given the Son of Man Authority to execute Judgment* : And in relation unto which in *ver. 5.* of this Chapter, he had termed it, *The righteous Judgment of God*. But the Word is *ἰσχύς*, which signifies inward personal Strength, Vigor, Robur, such as a Giant hath in his own \* Limbs. And therefore when their Destruction is said to be *from his Power*, as thus denoting personal Strength, the Intendment must needs be to denote a putting forth of that Strength which is in himself to destroy them. Parallel with that in *Rom. 9. 22. What if God willing to shew his Wrath, and make his [Power] known on the Vessels of Wrath fitted to Destruction*; of which anon.

\* Ipsa vis naturæ per se considerata. Illyricus.

Yea, and 3. even this other Phrase, [*destroyed from his Presence*] doth likewise as fully close with this Sense, to note the efficient Cause of their Destruction. The Word in the Original is, [*from his Face*] ἀπὸ τῆς προσώπου: now God's Anger and Wrath is as well, and very frequently expressed by his Face in Scripture, as his Favour useth to be. For the Face as well holds forth Anger and Wrath, as Favour and Grace. Thus *Lev. 20. 6. I will [set my Face against] that Soul, and will [cut him off:]* that is, I will put forth mine Anger to destroy him. And *Lam. 4. 26.* where it is translated *the Anger of the Lord*, in the Hebrew, and in your Margents, it is, *The Face of the Lord*. As there is the *Light of God's Countenance*, in which is *Life*; so the *Rebuke of God's Countenance*, at which we perish, *Psal. 80. 16. Even as the Wax is said to melt at the [Presence] of the Fire*, *Psal. 68. 2.* and often elsewhere.

So then to be destroyed [*from his Face and Presence*] is all one as to say, *from his Anger and Wrath*. And we have both exegetically met in one Scripture, *Rev. 6. last, They said to the Mountains, Fall on us, to hide us [from the Face of him] that sitteth on the Throne, and [from the Wrath] of the Lamb*; and suitably this Destruction here in *2 Thess. 1.* is said to be both from God and Christ. Even as the Happiness of Heaven is immediately from the Presence of God and Christ, *Rev. 21. 23. And the City had no need of the Sun, neither of the Moon to shine in it: for the Glory of God did lighten it, and the Lamb is the Light thereof*. Thus on the contrary is it in Hell, and so at the Day of Judgment it is the *Face of God*, and the *Face of the Lamb*, that the Wicked most of all do dread, as that which is the Inflicter of their Torment.

As for any Objection from those Words, *in flaming Fire, &c.* I shall answer it afterwards.

*The Passage in Rom. 9. 22. explicated, only so far as concerns the Execution. Several Particulars in the Words that shew the Power of God's Wrath to be the inflicting Cause, and immediately inflicting this Punishment. An Explication of a fourth Scripture, Rom. 2. 8, 9. added, for the Confirmation of all.*

## R O M. 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.*

**I** shall insist on this Passage but so far as it respects the Execution of this Destruction in Hell, after much Long-suffering passed, and not to touch at all upon any thing of that Point of Rejection from Eternity, whether intended or not. But that the Words should respect the Execution in Hell, (which is the Point only before us) I take that as clear, and much for granted. And the Reason is, because it is the Glory of Heaven, which in the next Words the Apostle joins with it, and sets by it, as Parallels illustrating each the other: So *ver. 23. And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory*: In Heaven namely. The only thing which by the way I observe, is, That the Sin of the Creature is that which prepareth or fitteth the Creature for the Execution of this Punishment. And a Difference may be observed in this (though otherwise a Parallel) as put in cautiously by the Apostle; that God himself prepareth the Saints to Glory, *ver. 23.* but the other are fitted, that is, by themselves, unto Destruction, *ver. 22.* ere he destroyeth them.

The Point before me is, that *God's Wrath and his Power are to be the immediate Inflicters of that Destruction.* There are several Particulars in the Words, which taken singly, might perhaps be sufficient to prove this, but laid all together, will become a strong Evident thereof.

1. That God's Wrath and his Power, or the Power of his Wrath, are spoken of as the inflicting or executing Causes, is evident: For it is a Power of Efficiency here spoken of, as whereby God produceth this Destruction, as a Cause doth its proper Effect: and accordingly He is said to make known and shew his Power and Wrath therein; like as the Force and Virtue of an efficient Cause is made known and demonstrated, in and by the Effect it produceth. And so is spoken to the same Effect, with what, in *chap. 1. 20.* he had said, that his *Power and Godhead is clearly seen from the Creation of the World, and understood by the things that are made.* He that is, *ὁ δυνατός, the Mighty One,* (as the Blessed Virgin there, by way of Eminency, styles him) *Luke 1. 49.* is said to *shew Strength with his Arm, ver. 51.* And here, *to make known τὸ δυνατόν αὐτοῦ,* (a Word suited to that other) his *τὸ posse,* or what is possible to be done by him. It is then a Power of Strength, and Energy, or Efficacy, with his own Hands and Arm, and that according to the utmost of his Ability, as the Word imports: And so the Power here spoken of, is an inflicting Power, that works and effects this Destruction; and not that of Authority only, or a Power of Liberty to do as one pleaseth, as *the Potter with the Clay.* For that kind of Power he had before ascribed to God in this matter, in the foregoing Verse, which this Word here is distinct from. And this is one Step: unto which add:

2. It is his Power joined with his Wrath; that is, the *Power of his Wrath*, or his *Wrath in the Power of it*. For thus *Moses, the Man of God*, Psal. 90. 11. had long afore put them together, when he speaks of this very Wrath in Hell, of which here the Apostle doth. For after he had, 1. set out the Time and Condition of Man in this Life, *The Days of our Tears are threescore Tears and ten, &c.* and then, 2. *We fly away*; so expressing Death, and our going into another World: Then, 3. follows, [*Who knows the Power of thine Anger?*] as that which succeedeth and seizeth after Death upon the most of Mankind dying in their Sins. The Apostle here mentions Power and Wrath apart; but *Moses* there maketh Power an Attribute of his Wrath: and so considered, it hath a double meaning, and both serving our purpose: 1. That Wrath stirs up his Power, and draws it out unto this Execution; and therefore Wrath is the first of the two here mentioned. Yea further, that it is his Power, as it becomes heated, inflamed, and intended by Wrath, that inflicteth this. And as a Man in his Anger strikes a greater Blow; so may God be supposed to do, when represented as thus smiting in his sore Displeasure. And 2. That God's very Wrath and Anger, if but shewn and revealed by him to Mens Souls, hath such a Power in it, that that alone is enough to destroy them. The nearest resemblance that the Scriptures make of this Wrath, is that of Fire, (of which anon) and that as Fire melting Wax by the very presence of it. As therefore when we would express the Power of Fire, we say, [*the Power of the Heat*] that is in Fire, that thus melts and consumes, &c. its Heat being in it self so fierce and vehement a Quality, that when but applied, it thus works. So here, it is the *Power of his Wrath*; if it be kindled but a little, that destroys, if but made known once, or discovered. And as in the Text, it is a *shewing his Wrath*, and thereby his Power in destroying is made known. It is but his being angry, and shewing it. And this is the Greatness of God, that his very Wrath discovered, should have this Power. And how receptive the Conscience is of it, I shall after shew. As, in his Favour (if but manifested to Mens Souls) is Life, Psal. 30. 5. So, in his Anger, when discovered by himself, there is Death. If the Wrath of a King be as the roaring of a Lion; and where the Word of a King is, there is Power; then what is the Terror and Power of the Wrath of the Great God, that alone strikes dead? And thus understood, it is an Argument of it self alone, that the Power of his Wrath doth speak an immediateness of God's Execution.

A second Particular is, That that which makes God willing, by reason of Sin, to execute this, is thereby to obtain a Glory unto his Power, by shewing his Wrath. So as, that although he hath already shewn his Power in creating the World at first, and upholding it by the Word of his Power, and other Effects, that yet over and above, and besides all this, he takes the advantage of Sin, to shew (as the Riches of his Mercy in saving from Sin, so) the Greatness of his Power another way, namely, in destroying for Sin. And accordingly in that 2<sup>d</sup> Thess. 1. 9. there is a peculiar Glory attributed unto that Power of his, from or by which Men are destroyed, [*punished from the Glory* (says that Text) of his Power] or from his Power, giving a Demonstration, or shewing his Glory therein; that is, unto that end, that it might be known how great and powerful a God he is in Himself, by the Judgment which he executes, as the Psalmist speaks.

Now then from hence, were we add the other two Particulars, the Argument riseth thus; That if God should execute this by Creatures only, and not immediately by himself, he attained not the full of this his End; and that upon a double Account.

1. Because, when all had been done that could have been, by his powerful arming and setting on of Creatures to punish the Sinner; yet still himself being able to give a greater Demonstration of Power this way, if Himself would take it in hand; and the Soul of Man being fully capable of his immediate workings upon it, and Sin also deserving it; and the Wrath of God being first or last to come upon impenitent Sinners to the uttermost. Therefore until this Demonstration were given, he had not made a full proof of his Power: Which the Apostle here professeth to be his aim. And,

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And, 2. in that after all other Instances and Demonstrations of Power given in Creation, Miracles, in *Conversion of Souls*, that is, *take his creating part in it, &c.* all which he hath done, immediately himself, without the intervention of created Influences; that he should, last of all, be willing to give forth anew, or shew forth his Power afresh in this Work also; and yet should not then give a Demonstration of like immediate Power, but execute it only at second Hand by Creatures alone; this would fall short, and hold no proportion with that Power already shewn forth in those fore-past Works: and then this being the last, or one of the last, after all his other Works ended, purposely to shew forth his Power in, it had not been such a Demonstration of Power, as in his last Work (wherein he professeth to shew forth any Attribute) he useth comparatively to give: For still his manner is, in the shewing forth of any Attribute, to give greater Demonstrations thereof in his latter Works than in the former: Of which more afterwards.

Add this to it, which heightens the Argument; That the Apostle specially singleth forth this Attribute of Power, and by way of Eminency mentioneth it, in speaking of this Punishment, as that Attribute, whereof God is willing to give fullest Demonstration in this Work, above any other Attribute, or Attributes, in himself, therein. In all the great Works of God, some one special Attribute hath still the Honour given it, as being in a way of Eminency put forth; as in Man's *Salvation, Mercy and Grace*, Ephes. 2. 9. in Man's *Glorification, Riches of Glory and Mercy*, as here, *ver. 23.* But look down into Hell, and it is his Power, which (as here in difference from those other) is said to be the predominant Attribute, that he would shew forth, and which appeareth there. And the comparing of these two, Salvation and Damnation, as they stand in an opposite Parallel, this in *ver. 22.* and the other in *ver. 23.* doth confirm this Observation; taking in withal that other Passage in *2 Thess. 1. 9.* where they are said to be punished *from the Glory of his Power*, which manifestly gives the Glory unto his Power, in this Work, above any Attribute. His Sovereignty and Authority is seen in Salvation as much (if not more) as it is in Destruction. *I [will] have Mercy on whom [I will,] &c.* But his Power or Omnipotency, that is said to be seen in destroying for Sin. Whereof perhaps one Reason is, because there is shewn in this, a duplicated Power: a contrary Stream of Power running cross and thwart, in its Effects, in this. For at the same Instant (and that lengthned out for ever,) God sets himself by his Power, *to destroy the Creature*, utterly, in respect of its Well-being: Whilst yet again, on the other hand, as great a Power is requisite to uphold it in Being and Sense, and to prevent its sinking into its first nothing, or from failing before him, in respect of Being to bear it. And in that respect to continue the Creature to be, &c. and to endure the Weight of God's Power in Wrath, to be dry Stubble in a Flame never consumed; this is more than for God to create. This puts the great God upon a double Expence of Power.

A third Particular, in this *Rom. 9. 22.* that contributes to this, is, That as the Cause inflicting is termed the Power of his Wrath, so the miserable Subjects hereof are denominated Vessels of Wrath: Even as on the other side, those saved, are termed Vessels of Mercy. Common Use of Speech tells us, that Vessels ordained to be filled with such or such Materials, have their Denomination, from that Matter they are ordained to contain, and are filled withal. You say this is a Vessel of Oyl, that a Vessel of Wine; these here you see are said to be Vessels of Wrath. If you demand *whose Wrath? God's. What if [God willing to make known his Wrath.]* Now as touching its Opposite here, [*Vessels of Mercy,*] all will acknowledg that when it is spoken of as in relation to Heaven (as here it is) it importeth Souls their being set apart to be *immediately filled with the Love and Mercy of God: that as God is Love*, so that they, as Vessels, swim in that Ocean for ever: That they dwell in God immediately, and are filled with *Fulness of him.* And why should not then, this other of being Vessels of Wrath, be intended in the same Sense also, and that Sense be urged accordingly? Especially seeing it is evident that one Scope of the Apostle here, was to make a Parallel between the eternal *Glorification* of the

the one, and eternal Destruction of the other; and accordingly between what are to be the Causes of them. And if so, the Law of this Parallel will also carry it to this, that as the Saints in Heaven have an immediate Participation of God, that likewise in Hell, there shall be oppositely an immediate Participation of God's Wrath. In Heaven they are not said to be Vessels of Mercy, because God shews them Mercy, only, by created Benefits or Gifts bestowed; or because they have God's Mercy communicated by Creatures (though it must be affirmed that there is a Confluence of these) but because *God himself appears all in Love, Mercy, and Kindness* to them.

And it is not nothing, that, according to the same Analogy of Speech, unto this Particular, in Multitudes of Scriptures in the New Testament. This Destruction is *ὀνομαστικῶς*, by way of Singularity, Eminency, and simply stiled Wrath; and the Wrath of God. And so it bears away that Denomination from all other Punishments by Creatures (except that by Magistrates in God's stead, and who bear the Image of God, *Rom. 13. 5.*) so bearing the Name of its immediate Cause.

The *Baptist* he began that Stile in the New Testament: [*The Wrath to come,*] *Matth. 3.* by way of Distinction from all that is executed in this Life. And the whole New Testament afterwards much useth that Phrase. As when the Day of Judgment is stiled *the Day of Wrath*, *Rom. 2.* and elsewhere. It is equivalent to say, *a Child of Hell*, *Matth. 23. 15.* and *a Child of Wrath*, *Ephes. 2. 3.* to say, *fitted to Destruction*, as *Rom. 9.* and *ordained to Wrath*, *1 Theff. 5. 9.* to say, *Damnation hasteneth*, *2 Pet. 2. 3.* and *the Wrath of God cometh on the Children of Disobedience*, *Col. 3. 6.* As in like manner on the contrary, *saved from Wrath*, *Rom. 5.* *Delivered from Wrath through Christ*, *1 Theff. 1. ult.* is all one, and *saved from Death and Hell*, elsewhere. And this is usually termed the *Wrath of God*, so *Joel 3. ult.* *Col. 3. 6.* and *Ephes. 5. 6.* *Rom. 9. 22.*

That which I would observe from both, is, that according to the general Analogy of common Speech in all Languages, the Punishment as the Effect, bearing the Denomination of that, which is the immediate Instrument of the principal Agent in that Punishment, (thus the Torture by the Rack, is called the Rack; Whipping, the Rod: So in Deaths, Crucifying was termed the Cross; Hanging, the Gallows: Thus 'tis in the Punishments which Men execute:) that in like Analogy of Speech, this ultimate Punishment should so generally be termed Wrath, and the Wrath of God, by way of eminency and difference from all other fore-running Effects of Wrath, executed by Creatures in this Life; this still strengthens the former Notion, that it is indeed the Wrath of this God it self, in a way of eminent difference from what by Creatures he doth in Wrath pour out, that is the Inflicter of that Punishment.

I shall for the close of this, cast in one Scripture-Testimony more, both to confirm this Interpretation of Wrath given upon *Rom. 9.* and the whole of the Point in hand. It is

*Rom. 2. 8, 9.* — *Indignation and VWrath, Tribulation and Anguish unto every Soul of Man that doth Evil, &c.*

I observed afore from the second Verse of this Chapter, how that this Punishment was termed both the *Judgment of God*, ver. 2. as denoting God to be the *Judg*, and also [*VWrath*,] as of God the Avenger. Now in these Words, ver. 8, 9. the Apostle pursueth the latter more fully, when he says, *Indignation and VWrath, Tribulation and Anguish to every Soul of Man.* These are two Pairs or Conjugates of Causes, and Effects. 1. *Indignation and VWrath*, as the Causes. 2. *Tribulation and Anguish*, as the two Effects; and that on the *Souls of Men*, which are the Vessels of this *VWrath* and *Indignation*, and Subjects of that *Tribulation* and *Anguish* thence arising. And truly his instancing in the *Soul*, which (though it often signifies the whole Person, yet) here seems purposely done, as being that in or of Man, which alone is immediately capable of this *Indignation* and *VWrath* of God, and the Impressions or Effects of *Anguish* there-from, and is the proper Seat of that *Anguish* and *Tribulation*. And that Phrase

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Phrase of Wrath, its being said to be [*treasured up*] in the 5th verse, Suits this. For what is the Treasury or Magazine thereof, but the Heart and Bosom of God Himself, in which it lies hid, as Treasures use to do in some Secret place? Even as the Saints Life is said to be *hid in God*, Col. 3. 3. compare *Deut.* 32. 24.

I shall but further superadd that noticed saying of *Luther*, (which, out of deep Experience of the Wrath of God in his Soul, at his first Humiliation and Conversion he had learned) *The Wrath of God is Hell, the Hell of Devils and all damned Spirits.*

## C H A P. IV.

*That this immediate Wrath of God is in Scripture set forth unto us under the Similitude of Fire, and fiery Indignation. The Examples of Persons devoured by Fire in the Old Testament, Shadows of this Punishment by the immediate Wrath of God. This the Fire wherein the Devil and his Angels are tormented.*

**T**Here hath been nothing more divertive of the Thoughts of Men from apprehending, or so much as imagining God's immediate Wrath to be a Cause of that Punishment in Hell; then that the Scriptures do so often make mention of Fire, &c. as the Instrument thereof, and so Mens conceptions do terminate therein, and go no further.

But I shall rather on the other Hand, make an Argument of it. Namely, that indeed the Scriptures do set out this immediate Wrath of God under the Similitude, Resemblance, and Representation of Fire; and that, sometimes, when Hell-fire is spoken of, the Wrath of God is intended thereby.

Unto which I yet preface this: That I must not, nor dare I say that there is no *material Fire in Hell* ordained for Punishment to Mens Bodies: but that it is Rational, that the Body having sinned as well as the Soul, it should have a meet Recompence of Reward suited thereto, as well as that the Soul should. But yet so, as either of them have this meted out to them, according to their vastly differing share, and hand, and acting which they had in sinning; in which the Soul is always the principal Actor, and in some Sins the sole Agent and Subject. To be sure in Heaven there is a confluence of created Excellencies, suited to the Bodies of Saints, made Spiritual, as well as God Himself, the Happiness of their Souls; and sure I am that on the contrary, it is distinctly said of each and apart, That God destroys [*both Body and Soul*] in Hell, *Mat.* 10. 28. And accordingly, each of them, with a Punishment suited unto each.

The Passage of Scripture, unto which the gathering will be of several others, for the Proof of this my present Assertion, (which is the Subject of this Chapter,) is that of our Apostle in the 28. *ver.* of this *Heb.* 10. a little afore my Text; he there setting forth the Judgment to come, in the Causes and Effects of it, to be,

*A fiery Indignation, devouring the Adversaries.*

I did but touch upon it before, when I drew out other Arguments from this Text, but then reserved a fuller handling of this by it self.

The Original hath it, [*The Indignation of Fire.*] But Indignation is in, and from the Heart of an intelligent Person provoked, which is God, as the Text shews. *Grotius* therefore interprets it, *The Anger of God*, but adds, *putting forth it self by Fire*: I suppose he means by corporeal Fire, as its Instrument.

strument. But why not rather *the Anger of God Himself, devouring his Adversaries as Fire*; and so to relate to the manner of his Anger its working, as represented under the Similitude of Fire, seeing God Himself is, in this Epistle, stiled a *Consuming Fire*? which interprets this.

And in this Expression of [*fiery Indignation which devoureth,*] he hath particular Reference unto those, of all other, the most extraordinary Judgments upon *Nadah* and *Abihu*, Lev. 10. 2. *There came out [Fire] from the Lord, and [devoured] them.* They are *in terminis*, the very Words of the Apostle here: And we may take in also (that so we may have two Witnesses too, to confirm this our Interpretation of the Apostle's Allusion) *That two hundred and fifty Princes perished by Fire from the Lord, in the Rebellion of Corah, Numb. 16. 35.* This as for what Examples is referred unto.

Now to raise up our Thoughts, unto how much a sorer Punishment the fiery Indignation that remained for these Gospel-Adversaries should be, he suggests how transcendently the Gospel exceeds the Ministration of *Moses Law*, in these Words that follow; *He that despised Moses Law died without Mercy, under two or three Witnesses: of how much sorer Punishment ye, shall he be thought worthy, who hath troden under Foot the Son of God, and hath counted the Blood of the Covenant, wherewith he was sanctified, an unholy thing, and hath done Despite to the Spirit of Grace? Moses Law* (the old Covenant, as joined with the Law Ceremonial,) was sprinkled, or Consecrated with the Blood of Beasts, Chap. 9. 19, 20, 21. But the Gospel of the New Covenant, and the Persons enlightned thereby, have been sanctified *by the Blood of the Son of God*. If then such an extraordinary fiery Judgment befall the Despisers of this *Moses Law*, thus sprinkled, &c. what fiery Indignation proportionably must it be that shall befall the treaders down, both of the *Book, Covenant*, and sacred *Blood of Christ*? And in this lies the Weight and Strength of the Apostle's Argument.

That Maxim of the Judicial Law which is annexed, that *Despisers died without Mercy under two or three Witnesses*, is brought in for that grand Circumstance's sake, whereby the Apostle heightneth both the Iniquity of those Persons, destroyed by Fire, who sinned before many thousand Witnesses, the whole Congregation of *Israel*: As likewise, this other far transcending Guilt of these Adversaries, who had renounced *Christ* and his Blood only, before the whole World and Christian Church. So Chap. 6. 6. 'tis said they did put *the Lord Jesus to an open shame*; and they are the same Persons, whom he threatens this against here, and speaks of there.

But still, by what surpassing Proportion may we estimate, or suppose (as the Apostle calls us to do) how much this fiery Indignation is sorer, than that outward devouring them by Fire. 'Tis certain that *Moses Law*, and that sprinkling with *Beasts Blood*, &c. which he argues from, held but the proportion of *Types, Figures* and *Shadows*: But the New Covenant, and *Christ's Blood*, &c. of the Substance and Reality comparatively to these. Then in like manner, his intent in proposing these Examples of Judgments by Fire, was as of those that hold the Proportion but of a Type, a Figure of this fiery Indignation that is to come upon the *treaders down* of the *Blood of Christ*. For indeed a meer bodily Death the sharpest (as those by Fire were) is but as the Shadow of Death, unto the second Death (the thing intended here) which is utterly another kind of thing.

In *Heb. 10. ver. 1.* He says of the Good things of the Gospel, that what the Law held forth, were but the Shadows of those good things to come, as *Canaan* of Heaven, Chap. 4, &c. the like *Col. 2. 17.* And why may it not be also said, that as all the good Things under the Law, the best were but Shadows of those good things to come, so that the highest and worst of outward evil things Executed then, were in like manner but Shadows of those Evil things which the Gospel brings to light, as the Punishment of Sin. And we may see in his succeeding Discourse in this same Chapter, how he having first instanced in the Good, he after instanceth in the highest of Evil, in these Words I am upon, *ver. 27, 28, 29, 30, 31.* And in like manner the like extraordinary Judgments then, are expressly said to have *happened so them as*

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Ἰσχυροὶ τῶν ἰσχυρῶν,  
 rudiores imagines perfectioris.

See Lucan, of the Effects of the stings by African Serpents upon Cato's Soldiers. Lib. 9.

Types, (so in the Greek and Margin) 1 Cor. 10. 11. Types, not merely memory, of like Events, but withal *Prefigurative* of Punishment of an higher kind, &c. What Death could be outwardly sorer, than to be *destroyed of Serpents*? ver. 9. and those *fiery too*, Numb. 21. 6. the Effects of whose Stings are described to be as Dolorous as being burnt alive. But under the Gospel, Sin and the Law, and so God's Wrath, these as the Substance are set out to be the String of that Death to come, 1 Cor. 15. 55. Again, ver. 10. *destroyed of the Destroyer*. Who was the Destroyer then? *Angels*. So Heb. 11. 28. And what Destruction or Destroyer under the Gospel is it, that is typified out by these? even God Himself: who, as by Christ, is said to *kill the Soul*, and *destroy Body and Soul in Hell*: So, ere the Apostle took off his Pen from prosecuting that Argument, in the very same Chapter, he in full Effect says as much, in setting before them, how it was God's Power and Wrath, instead of those other Destroyers, with which Sinners have now to do. Ver. 22. *Do you provoke the Lord to Jealousy? are you stronger than he?* I might confirm this Notion from other Types, 1 Cor. 15. 44, 45. This fore-laid.

To approach nearer to our Purpose in Hand, there are two things further to be done. 1. As touching the Type it self, what kind of Fire that was which devoured them: And the manner of their Deaths.

The Fire was another manner of Fire, than this our Elementary common Fire. This was Fire from Heaven, and therefore said to be a *Fire [from the Lord] that devoured them*; it was such a Fire, as blasts of Lightning are, which strike, and blast, and shrivel the Spirits of a living Body in an instant: which is evident by the manner of their Deaths. The Hebrew Doctors say of it, that it was a *Fire which burnt their Souls, not their Bodies*; their meaning is, their Bodies were not consumed or devoured by it: for Lev. 10. 5. 'tis said, *They carried their Bodies and Goats into the Tent*, as untouched. It was therefore such a Fire (as Lightning is from Heaven) which useth to strike, and lick up Men's Spirits in an instant, when yet in the mean Time, it consumes not, breaks not so much as Skin or Flesh; which our Elementary Fire preys first and most upon. It was therefore a far subtiller Fire than Ordinary or Kitchen Fire: which suitably served as the fittest and nearest Type of this fiery Indignation; and of the Vengeance, which it executes. And this was but the shadow.

The second is, What the Substance answering to those Types should be? This I shall set out by two things:

1. What is the thing, or Subject devoured by this fiery Indignation? *It is the immortal Souls of Men*: these are the Fuel which this Fire doth prey upon. As to the Truth of the thing it self I need not insist on it: But the Analogy of that as the Shadow, and this as typified thereby, that is the matter afore me.—Let it be considered, that the Death and Destruction of the immortal Soul in Man, could not any other way be more lively shadowed forth, than by such a devouring (as *Moses* word is) or licking up the vital and animal Spirits than run in the Body, when yet the Body it self remains unburnt: Thereby demonstrating, that it was such a Fire as struck immediately at that which is the Fountain of Life it self in the Body, and at that which is the Bond, the *Vinculum*, the Tye of Union between Soul and Body: for such are those Spirits. And yet not so much, as to singe the outward Bulk or Carcase of the Body. There could have been nothing invented in the whole compass of Nature, to have born a resemblance so near, to shadow forth the Immortal Soul, as those Spirits running in Man's Blood and Arteries, do; which, some affirm to be the very Animal and Vital Soul in Man. Sure I am, they are as the Oyl whereby Life is preserved and fed; and in the Blood is the Life, says *Moses*, our best Interpreter in this. Neither doth this Shadow hold a Similitude in this particular only, but in another like Case as evidently. The pouring forth of the Blood of the Beasts that were sacrificed under the Old Law, was particularly ordained to signify Christ his pouring forth his Soul unto Death, as *Isaiah* speaks; As well, as in General, that the Sacrifice of those Beasts did typifie forth Christ's sacrifice, in the whole



whole of it. And this was as near a Representation of that Particular, as could any Way be made, by what was Corporeal in Beasts, or else in the whole Creation (for a Sacrifice of Mankind, or the Blood of Men, God liked not to be made to him, in his Worship) could possibly have been found to pourtray it forth.

The second thing is, That the Substance shadowed forth by that Fire, was no other than the Indignation or Wrath of the great God himself, which is termed *Fiery Indignation* here.

For Proof of which, I insist not, that some *Shim* thereof this Shadow it self doth cast, in *Moses* his saying again and again in *Terminis*, that a *Fire* [from the Lord,] &c. which hath a great Emphasis and Resemblance of this in it. But for proof I ask,

First, Where shall we find, or how shall we imagine any created Fire so to exceed that Fire from Heaven, recorded in that Story; and so far exceeding it as the Substance doth a Shadow; or such as should melt down Immortal Souls? You may sooner Invent or imagine a Fire, so much comparatively hotter than that of the Sun it self, (which is the contract of Fire and Light) and so much exceeding it, as should be able to shrivel up this Sun into a burnt black Coal: as to imagine any such created Fire, so Transcending this of Lightning from Heaven, as shall thus devour Reasonable Souls and Immortal Spirits; that in the Substance of them (as being Spirits) do bear the Image of God. In what Furnace will you think to find such a Fire? No where but in the Bosom of him, who hath here said *Vengeance is mine*; even even of God himself.

2. To confirm this. What created Fire can be conceived more subtile or powerful, than the Angels themselves are conceived to be? whom, as *Heb. 1. 7.* out of the Psalms, the Apostle compareth to Flames of Fire, that is in our (European Language) to Lightning. Now then I ask when Christ says, *Mat. 25. 41. Go into the Fire prepared for the Devil and his Angels*, (shewing that Man's Punishment shall be from the same Hand, that the Punishment of those evil Angels is;) what Fire can be supposed such, that can Work on Angelical Natures, who themselves have Power over Fire; of Fire of Lightning from Heaven, as in *Job's Case* was seen: None other but that, which as the Apostle resolves us, (if we will rest in it) That *our God is a consuming Fire*, *Heb. 12. ult.* So that consideration the State and Condition of the Devil; I cannot but celebrate that fore-cited conclusive Speech of *Luther's*, *Ira Dei est infernus Diaboli & omnium damnatorum*, It is the Wrath of God that is the Hell of the Devil, and of all the Damned: For there can be no other Fire, in which the Devils can be tormented. *Outward washings* may as soon reach Conscience, as *Heb. 9. 9. 1 Pet. 3. 21.* as such created Fire to torment an Angel. Rev. 14.

3. Let us consider other Scriptures, which (as I said) do gather about this, to give Testimony to this Interpretation.

First, That of the Prophet *Isaiah*, Chap. 33. 14. *The Sinners in Sion are afraid, fearfulness hath surprized the Hypocrites: Who among us shall dwell with the [devouring Fire?] Who among us shall dwell with [Everlasting Burnings?]* I shall afterwards have Occasion to take Notice of this Scripture by way of Use. In the mean time, — observe, that it is God Himself, who is meant by this devouring Fire, here. For in a smart and quick Retortion, (and it is a most Elegant one) the Prophet gives Answer: *He that walketh Righteously, and speaketh Uprightly, He shall dwell with Him* (whom you that are Hypocrites so much dread, and have cause enough to do so) with him shall an Upright Man dwell: Who is, and will be unto you in the State you are in, a Devouring Fire. And thus they are reprov'd, and taught what it is to be Hypocrites, by the opposite Condition of the Upright, and the differing Event of being such. And further, that it is God himself there the Prophet intendeth, as with whom the Upright should dwell: The Words following do also shew, *ver. 16. He shall dwell on High* (namely with that High and lofty one, that dwells in the High and Holy Place, &c. Do but punctually compare that *Isa. 57. 15.* with this here) likewise *ver. 17. Thine Eye* (O thou upright Soul) shall

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shall see the King in his Beauty; that is, (as Christ says) *the pure in Heart shall see God.* The Result is, that the same God, who appears all in Flames, and as a devouring Fire, unto Hypocrites in Hell; is all Light and Beauty to the Upright in Heaven. Like as unto a sound and vigorous Eye, *It is a pleasant thing to behold the Sun,* as *Solomon* speaks; but to sore Eyes it is a Terror.

Add to this *Psal.* 21. 8, 9. *Thine Hand shall find out all thine Enemies, thy right Hand shall find out those that hate thee. Thou shalt make them as a fiery Oven in the time of thine Anger: The Lord shall swallow them up in his Wrath, and the Fire shall devour them.* This the *Chaldee* Paraphrast interprets of the Fire of Hell. And so you have all meet to interpret this Fire to be meant of the Wrath of God himself. 1st. *God a consuming Fire,* *Heb.* 12. ult. Then, 2dly. God himself to be *that devouring Fire,* *Isa.* 33. 14. And, 3dly, his Wrath interpreted to be that Fire by the Psalmist. And loe, how these all meet in this one saying, *The fiery Indignation that devours the Adversaries!* Which the Apostle himself also interprets of God himself, afterwards. *We know him that hath said, Vengeance is mine. And it is a fearful thing,* &c.

Particularly for that Scripture, even now cited, *Isa.* 33. 14. If we consult the Context, the occasion of bringing in that horrid Out-cry, *Who among us,* &c. (as Interpreters agree) was that the Prophet had set forth, in the Verses before, that most wonderful and prodigious Slaughter of the King of *Assyria's* Host, when *an hundred forescore and five thousand* (as *2 Kings* 19. 15.) were in one Night destroyed by an Angel. And thereupon the Prophet in this Passage is to be understood, either to have related what an Impression of Dread this so unparallel'd a Judgment had made upon, and struck the Hearts of the Hypocrites in *Sion* with: As that which had made them to cry out thereupon, *O how then shall we dwell with everlasting Burnings?* that is, with God himself. For they may well be supposed to have reasoned thus with themselves; if one Angel that is but a ministring Spirit to God, is able to blast and consume such a Multitude in one Night; how shall we have to do with God Himself, who is that infinite immense devouring Fire, and all those Angels but as Sparks, and his Ministers. And so according to this Meaning, themselves are brought in, speaking by the Prophet, as the Men of *Bethsamesb* did upon the like Judgment, *1 Sam.* 6. 20. *Who is able to stand before this holy Lord God?* Or else those Words may be supposed to have been the Prophets own Meditation and Use of Instruction, deduced from that Example; which he uttereth, as forewarning the Sinners in *Sion* to consider, That if God be so terrible in the Judgments he executes by others, his Angels, who are Flames of Fire; how will you endure to *dwell with God himself,* and have immediately to do with him forever, who is *a devouring Fire and everlasting Burnings?* &c. And our Saviour's Speech is not remote from this of *Isaiah*, when, speaking of Hell, it is the *Fire prepared for Hypocrites,* (says he) *Matth.* 24. 51. Even as here, *Isaiah* professeth to speak this of and unto the *Hypocrites in Sion*, as the Persons above all other forewarned, when Hell is threatned. Again, as in *Isaiah*, God himself is called the devouring and everlasting Fire, so here in the Text, his Wrath is termed *fiery Indignation devouring.* And the Word translated Adversaries here, falls out also to be a Word decyphering Hypocrites or false Professors, *everlasting under-hand Enemies:* who are also said to look for, in their trembling Consciences, this *fiery Indignation:* even as of these Hypocrites *Isaiah* also speaks, as being the Expectants of Hell. And again, our Apostle, *chap.* 12. 31. *Our God is a consuming Fire.* So as upon several Accounts it is, that God himself and his Wrath is, more eminently, that Fire in Hell the Scriptures sometimes speak of.

If it be objected out of my Text, Is it not said, *He cometh in flaming Fire with his Mighty Angels?* Will he not then use corporeal Fire, as also the *Might of his Angels,* and both as Instruments of his Execution, and their Destruction; and to that very End mention the *Might of his Angels?*

I answer, 1. This Fire here is not mentioned, as that which is the Cause of their everlasting Destruction: but as that which is a Concomitant of Christ's Appearing; and also a Fore-runner or Harbinger to that Judgment, he comes

to pronounce Sentence of, whereof the Destruction that follows is the final Execution. Judges use for Terror, and for a Demonstration of their Authority, Work, and Office they are employed in, to have visible Instruments of Death carried before them, as Ensigns of their Power: A Company of Halberds or the like for their Guard to go before, and environ them round; which yet are not to be the immediate Instruments of the Execution of Malefactors it self, but accompany their Persons at the Examination and Sentence. And as to this or the like Use, is this Guard of Angels, and of flaming Fire mentioned, to be understood to serve: Both these referring evidently unto that his Appearing. *Who shall be revealed from Heaven with his mighty Angels in flaming Fire*, but not spoken of, as the Causes of the Destruction it self that follows.

The Angels further serve to gather Men from all the *four Corners of the World*, Matth. 13. 41, 42. to hale and bring them before the Judg; and after Sentence, to cast them into the Place of Torment, called there *a Furnace of Fire*: but not of their making, but God's. They do but deliver them into the dreadful Place, wherein Execution is acted and performed.

2. This Fire which he appears with, is to *burn up this visible World*, as a fore-running Sign, to shew the Fierceness of the Fire of that Wrath which shall after prey and seize upon the invisible World; that is, Mens Souls and Devils for ever. Not that Mens Souls are to be burnt up with no other Fire, than what the World is burnt withal, but that which burns the visible World, is an Example and Demonstration of that other Fire, that is kindled in his Anger, that shall in the end, *burn to the Bottom of Hell*, Deut. 32. 22. This as to what may be objected out of that Place.

3. I deny not from other Scriptures a created Fire in Hell: Let but that also be allowed which some of the Ancients also speak of, that there is a double Fire there: One inward in Mens Souls; another outward. *Gerson* aptly applieth that Place of the Psalmist fore-cited, *Psal. 21. 19.* unto that of this inward Fire, *Thou shalt make them as a fiery Oven; the Lord shall swallow them up in his Wrath, and the Fire shall devour them.* The Fire of an Oven is a fit Similitude of a Fire within, as into which Fire is put to heat it, and the Heat made more intense by the Cavity or Hollowness of the Place. *Whereas to be cast into a Furnace of Fire*, as *Christ* speaks, or into a *Lake of Fire*, as *Apoc.* imports a Fire without, into which the Matter or Persons to be burnt are cast.

And thus much for bare Scripture-Testimonies. Many other there are which might be here collected to confirm this, but are scattered in several parts of this Discourse in a duer place.

## C H A P. V.

*A second sort of Proofs. Demonstrations from Instances both of wicked Men and holy Men, who have felt in this Life Impressions of God's immediate Wrath: And that such Impressions are Evidences of what, in the Fulness, is in Hell.*

**A** Second sort of Proofs, are Demonstrations from Instances, in Scripture, of Persons in this Life, who have felt Impressions of this Wrath of God in their Souls, upon God's rebuking them for Sin. And these Instances of Experience, upon Record, being added to those foregoing Scripture-Testimonies, will serve as ruled Cases, joined unto Maxims in Law, alledged both of them for the Proof of one and the same thing; and will give yet more clear Demonstration what is meant by Wrath, and what Hell is in the Fulness of it: And being joined to the former, do altogether give an abundant Evidence of this great Truth.

I say, 1. *Of Men in this Life*: And if any should deny the Truth hereof, or that which we have been prosecuting, themselves perhaps e're they die may be made miserable Examples, verifying of both; and out of their own woful Experience, live to confess and acknowledg the Truth herein. For God doth in this Life single out some, both of his Children and others, to whom he gives a Taste what the one should for ever have undergone, but that Christ did it for them; and of what the other must undergo for ever, without Repentance. Whereof those Instances that follow, are undeniable Evidences.

And, 2. *These Terrors are wrought by God's immediate Hand*; and from immediate Impressions and Representations of his Wrath, made by him on their Souls, and to their Consciences. For as God puts Joy into the Hearts of his Children in this Life, by the immediate Light of his Countenance, as *Psal. 4. ver. 6. Lord, lift up the Light of thy Countenance upon us*: and *ver. 7. Thou hast put Gladness in my Heart, more than in the time that their Corn and their Wine increaseth*: and again, *Whom though we see not, yet believing, we rejoice with Joy unspeakable and glorious*, as the Apostle speaks of those primitive Saints: Even so when he is pleased to rebuke Man for Sin, he doth the like, in a way of Contraries, on Men both good and bad; correcting them, by and with Anguishments from the like immediate Stroak of his own Anger. God is the Father of all Spirits: and of the Spirits of his own Children upon a double Creation. And if the Fathers of our Bodies corrected us, and had Power to do it with bodily Punishment, by bodily Instruments; do we think that our Souls which lie *naked before God*, (*Heb. 4. 13.*) are not as immediately subject and exposed to his Correction, *as a Father of Spirits*? And if so, that then he may and doth sometimes chuse to correct even his own Children with no other Rods but of his own? which are the immediate Emanations, Streamings and Dattings of his own Displeasure: which when they feel, they wax pale and wan, and wander up and down, like unto Ghosts in Hell, as if they were cut off by his Hand. And that those Anguishments which either of these feel, are from God's immediate Hand alone; those that have felt the Smart thereof, do readily acknowledg: for it is not in the Power of any Creature to strike so hard a Stroak.

And you shall hear some of themselves by and by, speak out so much, whilst they were under the present Sense thereof. These things premised,

There are two things to make this Demonstration compleat.

*First*, The Instances themselves of Persons in this Life: On the Evidence of which the main Stress lies, for the Proof of the Assertion.

The

The *Second* is, That such immediate Impressions of Divine Wrath, are Evidences of what kind of Torment it is, which in the Fulness of it befallerh Men in Hell; and that both proceed from the same immediate Cause.

Chap. 5.

The Instances are of two sorts: That so we still may have under two or three Witnesses, this Word established.

*First*, Of good and holy Men.

*Secondly*, Of bad and wicked Men.

1. For Instances of holy Men, there are divers of them. As of *Job*, see his Complaints, *chap. 6. ver. 2, 3, 4, 8, 9, 10, 11, 12.* *The Arrows of the Almighty are within me, the Poison whereof drinks up my Spirit: The Terrors of God do set themselves in array against me. O that it would please God to destroy me, that he would loose his Hand and cut me off!* Which with other Passages in that Chapter, I shall after open at large. Again, *chap. 13. 24, 26.* *Thou holdest me for thine Enemy, thou writest bitter things against me, and makest me to possess the Sins of my Youth: also chap. 16. ver. 12, 13, 14, 15.* *God, he also hath taken me by my Neck, and shaken me to pieces, and set me up for his Mark: His Archers compass me about, he cleaveth my Reins asunder, and doth not spare; he breaketh me with Breach upon Breach, he runneth upon me as a Giant.* I shall here only single out that of *Heman*, which is a most full one, and alone sufficient; and reserve the explicating that of *Job's* Case, wholly unto the setting forth the Dreadfulness, which is the Subject of the second Section.

*Heman* complains at the third Verse of that *Psal. 88.* *My Soul is full of Trouble, &c.* And what was the matter of that Trouble, and the inflicting Cause thereof? *Ver. 7.* *Thy Wrath lies hard upon me, and thou hast afflicted me with all thy Waves: Selah.* Those Words [*Thy Wrath lies hard, &c.*] others read, *sustains it self, or bears up it self upon me;* which is, as if a Giant should with his whole Weight stay himself upon a Child. *And thou hast afflicted me with all thy Waves.* The Waves of that immense Ocean of Wrath (for unto such Waves he again compares these Terrors in *ver. 16, 17.*) he says they came over him continually; and overwhelmed his Soul, as Billows of the Sea wallowing and tumbling upon a *Japheth* cast into them. And *ver. 14, 15, 16.* he sets out his Condition such, as wherein there was not only a Privation of God's Favour, and that God seemed to reject his Soul, as if he never meant more to look upon it, or regard it; so *ver. 14.* *Why castest thou off my Soul?* But further, positively, *ver. 15.* *I suffer thy Terrors.* And *ver. 16.* *Thy fierce Wrath goes over me, thy Terrors have cut me off.* The Blows which God gave his Soul were so hard and sharp, that to his feeling they not only wounded or cut into, but cut off his Soul at every Stroak. The like follows *ver. 17.* and this put him into the Condition of Men in Hell. *I am free among the Dead, ver. 5.* that is, of that Society, Number and Company; and as one of them, that *are cut off from thy Hand,* or (as the Margent renders it) [*by thy Hand.*] All which are, as if he had said, they are not the Stroaks of Creatures I feel; or of thine Anger, as conveyed by Creature Distresses, but of thine own immediate Hand; and such, as those that are in Hell it self, do feel from thee. These are Notes and Degrees beyond, and higher than the *Ela* of Dolours from or by the Hands of Creatures, though set on by God: They are Strains of another Key, the doleful Air of which doth sound another Hand and Stroak, (purely Divine) that did immediately strike upon their Heart-strings that spake these things. These are the Resoundings of Blows and Stroaks which God's own immediate Hand gave upon the bare Spirit, of one wounded by him; he that attentively listens to them, will soon perceive and esteem (as they said) this Man *stricken and smitten of God himself.* Creature-Distresses give a far less Report.

But that it was God's own immediate Hand, is more plainly by himself expressed, *ver. 16.* *Thy Terrors have cut me off:* and *ver. 15.* *while I suffer thy Terrors, I am distracted, and ready to die from my Youth up* (as in the same Verse) *thy Terrors,* to he termeth them (he speaking to God) of the Terrors [*of thee*] that is, 1<sup>st</sup>, From Thee efficiently, and from thy Hand setting them on.

And

Book XIII And *2dly*, Of Thee, as arising in me from and with dreadful apprehensions and thoughts of Thee objectively, and of Thy fore Displeasure represented to my Soul by Thee. And so God's Terrors are every way set forth in distinction from Distresses from Creatures, or such as are made mediately by or from Creature-afflictions, although they also be from God. Thus in like phrase of Speech it is appositely said, *1 Pet. 3. 14. Be not afraid of their Terror*; he speaks it of Men that were Persecutors, and threatned the Saints. *Their Terror, objective*; that is, *the Terror of them*, or that Terror which the apprehension of their *Power, Greatness, Strength, Threatnings, &c.* may possibly work in you. In a like Sense, *thy Terror* here is spoken of God. And the other great Apostle, speaking of this ultimate Punishment of Hell, he in like phrase termeth it, *the Terror of the Lord, 2 Cor. 5. 11.* that is, that Terror which is peculiar and proper to him, in and to the Souls of Men, who is the terrible God, (as he styles himself in *Moses*;) and says *Nahum, Who can abide, or stand in the fierceness of his Anger?*

There are further two Effects, which *Heman* there relateth, of this his having suffered these Terrors, or that befel his Spirit whilst these Terrors were upon him. 1. That he was continually ready to die; the Wrath that lay on him was so heavy, as it even well-nigh thrust his Soul out every moment, and made the Spirit to fail. And, 2. It made him not himself (as we say) put him out of his right Mind. *Whilst I suffer thy Terrors, I am distracted.* For the intention of a Soul taken up with, and extended by the Wrath of God, is such, and is wound up so high, as the String is ready to crack. You usually terms this in such Persons deeply wounded, [*Trouble of Conscience*] (but that is more common) whereas this Dispensation requires an higher Word, it is indeed the *Wrath of God*, or the Terror of God in Conscience, making it as a fiery Oven within it self, as the Psalmist speaks. This for the Instances of Good Men.

A second Instance is of Bad and Wicked Men. What was it caused *Judas* to hang himself? The Prophecy of the Psalmist, and the Apostle's Reference to it, have resolved us, that it was the *Curse or Wrath of God entering into his Soul*. The Psalm is the hundred and ninth, which was penned on purpose about him; the Apostle's Reference and Application is in *Acts 1. 20.* — In the Psalm 'tis said, *ver. 18. as he loved Cursing*, that is, Sin, which is that accursed thing, before God, so the *Curse of God came into his Bowels* (or Inwards) *like Water*, and *like Oil into his Bones*, and filled all within him full of Anguish and Torment: and so was fulfilled that Saying, Indignation and Wrath, namely of God, caused Tribulation and Anguish in his Soul. The Similitudes or Allusions there are elegant; That as there are Spiritual Oils which Mens Bodies being anointed withal, they soak into the Bones, &c. they cool, refresh, and repair Spirits and Strength, and allay fervent Heats and Pains; into which more inward Parts, other Medicines more crasse and druggish, cannot soak, or come. In the way of a contrary vertue or effect, he compares the Curse of God on his Soul, unto a spiritual Oil, of a piercing, penetrating Violence, that strikes in, as Quicksilver, into the Bones and nervous Parts, and fills them with unsufferable Torments. He compareth also this Curse, and the Effects of it, unto such painful Diseases as are caused by sharp corroding Waters in the Bowels; as of the Gout in the Bowels, which when it possesseth those Inwards, is mortal and intolerable. The Apostle's Allusion elsewhere is correspondent to both these of the Psalmist, when he says, The Word of God (through the Power of the Spirit) *is a savour of Death unto Death* in some Mens Hearts, as of *Life unto Life* in others, *2 Cor. 2. 16.* The meaning whereof is, that look as venomous and sulphurous Vapours and Damps in Mines and Caverns, arising out of the Earth, do strike up such Scents or Smells, as often kill, by extinguishing the Spirits of those that descend into them; such Exhalations of Hell and Wrath, doth the Spirit of God, by the Word preached, exhale and draw forth, and cause to ascend in some Mens Consciences, which gives them the very Scent of Hell it self: They are the Savour or Odour of Death aforehand, [*unto Death*]

and Damnation, and so are Vapours of the same kind, out of the same Matter that is laid up in the Mine or Treasury it self; as those out of the Earth use to be.

The second thing requisite to be added for the compleating the Demonstration, is, That such immediate Impressions of Divine Wrath in this Life, are sure and certain Evidences (I say not as to what Persons, but) of what kind of Torment it is, which in the fulness of it befallerh Men in Hell, and that both do proceed from the same immediate Cause. This needs not much probation, for the Instances afore given, carry their own Evidence with them of this thing to any intelligent Reader. And this general Reason for it, will readily occur to any one's Thoughts, that surely God will not punish them in Hell with a Punishment of a lesser sort or kind, (for we speak not now of Comparisons of Degrees) than what his Dispensation reacheth forth unto some Men in this Life: for that is the proper Day, and Time, and Season of Wrath, and of the Fierceness of his Wrath; in which the Fruits of their own Doings, are every way in their full Ripeness and Maturity to be returned to them; and these Inflictions in this Life are but the Buds and the Blooms that precede, yet both from the same Root and Cause. Now to be punished by God's Wrath but mediately, through the force only of created Instruments, &c. as of material Fire, or the like, (if that were all the Punishment there) this were certainly by a lower kind or sort, than to be punished immediately from the Wrath of God it self; as will abundantly appear in the second Section, when I shall set out the Dreadfulness of such a Punishment.

But let us particularly weigh the Instances themselves, as we have singly and apart delivered them.

1. Those Dispensations to *wicked and bad Men*, as *Judas*, &c.
2. The same as they are exemplified in *good and holy Men*, as *Heman*, &c.

And either of them will afford an Argument for the proof of this Proposition in hand.

1. These direful Impressions of God's immediate Wrath, when they do befall wicked Men, what are they to them? Not only Pledges or Fore-runners of that Punishment to come, (for such all sorts of Afflictions are unto wicked Men) but further, these are Spices and Grudgings, and lesser intermitting Fits of those future, fiery, burning, and continued Calentures and Fevers; yea, Earnest-pennies of Hell, and so of the same kind with what in full Men shall there receive.

As we use to say and speak of those glorious Joys, which some Saints aforehand have the privilege to partake of, that they are pure Drops of those Rivers of Pleasure, flowing immediately from the same Fountain of Life: So we may as confidently say of those breakings forth of Wrath upon wicked Mens Souls here, that they are the *Sippings* of that *Cup of Wrath without mixture*, (as the *Revelation* distinguisheth it from those in this Life) whereof the Wicked must *drink the Dregs*, though it be to Eternity, unto the bottom. And therefore we may make a true and warrantable measure, of what all such Men are to look for in Hell, by what some few of them do partake of here.

And the Argument is strong every way, from the one of these unto the other. For as Heaven and Hell are Parallel in a way of contraries, as out of *Rom. 9. 22, 23.* hath been shewn; so those unspeakable glorious Joys, and these contrary extraordinary Horrors and Anguishes, on the other hand, do hold parallel also, in being (in their several kinds) Prelibations and Tastes of what is to come in the other World. And in this very posture and tendency doth the Apostle set these two Dispensations together in this Life, in a parallel way, (as in *Rom. 9.* he doth the other) whilst in the same Scripture, *2 Cor. 2. 15, 16.* he compares those Joys (common in those Times) in them that are saved, to the breakings forth (at the opening of the Gospel, as of a Box of Spiknard) of a *sweet Odour or Savour of Life unto Life*, (namely, of the Life to come) aforehand, sensing their Souls with some of those Perfumes that are fetch'd from that Country, and only grow there: and on the contrary, such also he declares those precursory Savours or Odours of Death in their kind to be, which do arise from

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from the threatenings of the same Word in Horrors upon many that perish, which he pronounceth to be the very Evaporations of that *Lake of Fire and Brimstone, which is the second Death*, in stiling them the Odour or [*Savour of*] *Death [unto Death]* so speaks he. These Men often smell the scent of Hell in their Consciences, and the Spirits of it do strike up into their Souls. The very Ashes and Smoak of that *Vesuvius* or *Aetna* of Hell, (I allude unto the last Words of *Deut. 32. 22.*) do fall upon them, which lightning upon Men in this Life, do, as those *Ashes of the Furnace* (*Exod. 9. 8, 9, 10.*) miraculously did, they cause Sores and Blains upon Mens Consciences. And however, if the Apostle did therewithal intend the more common Dispensations by the Word, and so both the Ordinary and Extraordinary, of which we now speak. Yet still take and compare those extraordinary Joys in the one, as a Savour of Life, with the extraordinary Horrors, that are the Saviour of Death, unto the other; and in their Proportion there is still the like Reason of both, as to the matter in Hand; and an alike presignificancy in either of those two eternal Estates.

Again, that each of these are alike, by and from God, and by his more immediate Hand dispensed. This I take from that *Phil. 1. 28.* and submit the interpretation of it. Where, exhorting Christians unto an holy Courage and Confidence in their appearings (for the Cause of Christ) before their Persecutors Tribunals: *In nothing be terrified by our Adversaries*, says he. And upon such a Bold undauntedness on their part, two Effects he tells them do often follow; and *both from God* alike, as two wonderful contrary Effects. First, In themselves, God elevateth and raiseth up that their Confidence of Faith into a glorious Assurance and *taste* of Heaven and Salvation, whither they are a going; so in these Words, *Which is a Token to you* (your selves) *of Salvation*. But on the contrary, which is, *an evident token* (namely, in their Persecutor's Consciences) *of Perdition*, if they Repent not, *and that* (namely, both these Effects) [*of God.*]

Two things I observe:

1. That these two contrary Effects run parallel still, and that in order to, and of their being *Tokens* either of *Salvation* or *Perdition*; as in that other place, *2 Cor. 2.* And so that as the Joys put into the Hearts of these Confessors, are the *first Fruits of the Spirit*, and therefore of the same kind with what Fruit and Harvest they reap in Heaven; and thereupon also a Spirit of Glory (is said) *to Rest upon them* in such a Case; it being it self *initial Glory*, and the *first Fruits of Glory*, in a Way of Glory. Thus on the contrary, those Terrors God strikes their Adversaries Hearts withal, are like Tokens and Evidences of Hell, no other than the Suburbs, *the first Fruits of Hell, and Shadow of Death.*

Rom. 2.

1 Pet. 4. 14.

And, 2. I observe, (which is that for which I quote it) that both these extraordinary Effects are alike wrought in the Hearts of either, by the same or like Hand, namely, *Impressions from God*. The Apostle therefore adds, *ἀπὸ τοῦ θεοῦ*, unto both, [*and that of God,*] He being the immediate Author of the one as well as of the other; and both unto a like, though contrary purpose. And the Reason why God thus often takes that Season and occasion to put forth his immediate Power in the Consciences of either, at such a Time, is, because his Glory is in no Passages of Providence in and upon Earth so highly interested and engaged, as upon such Trials, wherein both his *Truth* and *Children* are brought to the Bar at once, and therefore is then pleased to discover something more than Ordinary (though secretly) in the Spirits of Men. *Have they no Fear*, says the Psalmist, *that Eat up my People like Bread?* One would think so, they look so big, and fall too so heartily to devour them: *Yes*, says the Psalmist, answering it, *there were they in great Fear.* [*There*] that is, upon such an Occasion, at such a time; and yet the same Psalmist tells us, that *there was no Cause of Fear*, (compare for that, *Psal. 14. 4.* with *Psal. 54. 4.*) that is, not from Creatures. What was the matter then? or whence comes this great Fear? *God is in the Generation of the Righteous*, says the Psalmist; thence was their Fear: [*and that of God.*] So the Apostle in that very Case. God takes part with his Children, and to strikes



strikes and Terrifies their Adversaries Souls, as he comforts theirs; and this is to them an *evident Token*, and as the first *Baptisms, Washings or Sprinklings* of that *Perdition*, which their Souls will be everlastingly Drowned in (as the Apostle's allusion is in *Timothy*) if they turn not.

The and truth real Verification of both these so immediate Effects by God, and from God, (he as with a double-edged Sword striking contrary Ways at once.) Multitudes of Instances of both kinds the Story of the Martyrs doth relate; and particularly in the Examples of those persecuting Emperors *Galerius* and *Maximinus*, as *Eusebius* hath recorded them. Inasmuch as that lamentable out-cry in the sixth Seal, *Rev. 6. 16. Which the Kings of the Earth, and mighty Men (the Persecutors) are brought in so loudly uttering, in saying to the Mountains, Fall on us, and hide us from the Wrath of the Lamb.* Mr. Mede and others have applied (as the Time and Order of the Visions of that Prophecy require) unto those Great Persecutors in the Roman Empire, whom authentick Antiquity hath related to have been terrified and struck with Horror, by God and the Lamb, in prodigious extraordinary Ways of Confusion; and those Terrors, such as Stories have related them, as were the liveliest Representations of that *Great Day of Wrath*, ver. 17. And are therefore set out under the Notion thereof, as having been to them the very imperfect beginnings of it. This for the Argument from the instances of wicked Men.

II. The Argument is as strong, though not so direct, from the instances of Holy Men.

For, 1. This Dispensation to them, is not only an Argument in common with other Afflictions of *this World*, in their being a manifest Token of the *Judgment of God*; and that therefore a sure and certain Judgment is to come upon the Wicked, as he there argues. But this kind, being a Judgment of a spiritual Nature (as immediate inflictions of Wrath are) and properly belonging unto Souls, as they are the Subjects of the other World: It argues therefore upon a more proper Account, that the Punishment to come is of the same Kind therewith.—And such they must needs be, unless we will suppose, that God whips his own Children in this World with Scorpions, but wicked Men in the other World, but as with Rods in comparison of them. For it must be acknowledged, that these God's own blows, from his own immediate Hand, are forer, and cause Wounds of a deeper Blew, than what are given by him through Creatures. Surely God hath not laid up gentler Rods for the wicked in Hell, then he puts in ure towards his Children: *Have I smote them as I smote thee? Isa. 27. 7. I will correct thee in measure, Jer. 30. 1. not so them.* The equity of those ruled Cases, (which the Reader may consult) *Jer. 25. 15, 16, 17, 28, 29. Luke 23. 31. and 1 Pet. 4. 12, 17.* do hold in this, and give us Warrant in like manner to argue, That if his own Children do Drink of so bitter a Cup here: then surely You, the *Wicked of the Earth*, shall much more Drink of the very same. And these Scriptures alleaded, and the strength of this our Inference, are all resolved into that of *Psal. 78. 8. In the Hand of the Lord is a Cup, whereof the Wicked of the Earth shall (finally) drink the Dregs.* And the Force therefore lies in this, That if such kind of Judgments and fiery Trials as these (I allude unto that Speech of the Apostle) thus falling upon their Spirits from God himself, do begin at some of the *Household of God*, then where will the *Ungodly and Sinners appear?* For his own People do but begin in this Cup to them who are to drink the Dregs, whereof themselves have but the Droppings.

2. This dispensation of *Impressions of Wrath*, when it doth befall either the Godly or the Wicked, although there are differing Ends and purposes from God towards either; yet as they are one and the same in Substance (as other Afflictions are) so also they meet in this one and the same Issue, namely, to be an Evidence and Demonstration what *Hell it self* in

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Ephes. 2. 1.

the Extremity of it is. For as in the *Wicked* they are imperfect Testimonies of what they shall undergo, to the End they may repent; so in the *Godly* they are Evidences of what they have deserved in Common with those, and all wicked Men; and to shew that they are *alike Children of Wrath, even as others*; also unto them, they are sensible Experiments of what they should have undergone, but that Christ hath saved them from the Wrath to come, that so they may be thankful, and love much. And many other holy Ends there are; yet still so, as these contrary Lines do Centre in this, that Hell is prelibated and tasted by the one as well as the other.

Psal. 88.

But for a clear Eviction, that these *Terrors* in the *Godly* are no other than the very *Shadow of Death*, or *vive* and lively Resemblances of what Men feel in Hell; Hear what themselves say of it, whilst under the Sense thereof. First, *Heman* for all the rest, while you find him as with his Mouth put in Hell, into the very Dust of Death, bemoaning himself thus, ver. 5. *I am free among the Dead, like the Slain that lie in the Grave, whom thou remembrest no more: and that are cut off from, or by thy Hand.* When he says [*Slain*] it is in Language, the same which Christ useth of that Execution, Luke 19. 27. *Slay them before me.* And the whole of it is all one, as to say, My condition is like unto a Man's that is in Hell; and in some respects the same. Not that it had the same Consequents, all Effects of Despair that Wrath hath upon the Damned: but in respect it is God's hand that inflicteth it, and also the same Wrath it self he felt; And *David* who had experimented them, expressly terms them *the Pains and Sorrows of Hell*, Psal. 18. 5. and 116. 3. and elsewhere. And *Jonah* says the like, whilst he was in the Whale's Belly for his Rebellion against God. Compare for this, *Heman's* Speeches, Psal. 88. 6, 7, 16, 17. with these of *Jonah*, chap. 2. 2, 4. And so you have out of their own Mouths this Assertion verified; and the Consequence we have insisted on, confirmed.

C H A P. VI.

*A Third sort of Proofs from Reasons. 1. God's Justice. 2. Avenging Wrath, otherwise not satisfied. A Demonstration added.*

**I** Come now to the *Reasons* of it, which will shew the Necessity of this Course, namely, of God's taking it into his *own Hands*. It might be wondred at, that the great God having an *Host* or Army of Creatures ready to be his Avengers, should over and above what they might do, himself set his Hand to this: But *God* and *Christ* are so far from esteeming this a staining of their Glory, as earthly Judges think it would be to Execute any themselves, that this being a Trophée of regaining Honour debased by the Creature, they account it a part of their Glory. Thus God here challengeth it to himself, *Vengeance is mine*, as a Glory he would not give to any other. And *Christ* is so far from accounting, that he *staineth his Raiment with their Blood*, Isa. 63. as that he glories to *tread the Wine-press of his Father's Wrath alone*. He glories in it.

There are two *Reasons* drawn from the *final Causes* of this Punishment, which makes this Dispensation necessary: 1. *It is for the Glory of his Justice.* 2. *It is an act of avenging Wrath*, retributing Vengeance. Which two do center in this as a third, *That it is to be Destruction to the Persons* it falls upon, as the Issue of both. All which can never be attained but by an Execution made by God's own immediate Wrath.

I shall found these *Reasons*, as I did the other Proofs, upon what I find Foundations for in these very Texts I have chosen.

1. It is an Act of Justice; so in this Heb. 10. *I will repay*; and 2 *Thess.* 1. 6. *It is a righteous thing in God.* τὸ δίκαιον ἀναποσθέντα, *to repay again or recompence*, and *vers.* 9. οἱ τινες δίκην ἴσθουσιν, *who shall pay or lay down a Punishment justly sentenced*; which in *Heb.* 2. 2. is called a *just Recompence of Reward*. And *Rom.* 6. last, the *Wages or Reward of Sin*. And this is the last Paiment, and all that for ever, Sin in them, or God for Sin, shall have; and therefore that whereby the Glory of God is to be fully recovered.

2. It is an Act of avenging Wrath, as in both these places is expressed.

Let us see what evidence of Reason each of these apart do afford, much more put together.

1. *Justice*. Concerning that the Assertion is, That if there be a *Satisfaction* made for *Man's Sin* unto God's *Justice*, but so far as it may be attained upon the Creature to be punished in Hell, God himself will set his immediate Hand to it, and Justice requires this.

1. I say, *A Satisfaction*, so far as may be attained upon the Creature that hath sinned, and which is to be the Subject of this Punishment. I put this in, because otherwise it must be affirmed of Christ alone, that he gave full Satisfaction unto God's Justice, in whom there was ἐνδείξις δικαιοσύνης Θεῶν, a *Manifestation or Demonstration of God's Justice for Sins that were past*: yet *Rom.* 3. 25. still, as although a full Satisfaction can never be had from or upon the Creature, (therefore in Hell they always Suffer) yet God doth recover what can be had, and paieth himself out of them as far as it will go; as those Phrases, *Paying the utmost Farthing*, *Mat.* 5. 26. and, *Selling them and all they had to make Money thereof*, *Mat.* 18. 25. do shew.

2. In this Case, that which Justice will require unto any tolerable Equitable satisfaction in this Punishment, is, that as Exact a proportion be observed, as possibly there may be, and as the Subject is capable of. The Justice of God as it is according to Truth, so exactness and Equity: and the work of God

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God is perfect in every kind; and performed in due Weight, Number and Measure, but above all else where Justice is professed. You may hear Justice speak in *Isaiab*, chap. 59. *According to their Deeds, [accordingly] he will repay Recompence to his Enemies.* There is an [*According*] and an [*Accordingly*] to that: So as all due Measures and Rules of Proportion every way shall be observed. Which Measures being set out in this matter, will evidently demonstrate that God's immediate Hand is necessarily required thereto.

1. Let the Demerit of Sin be weighed: And for that in the General, I refer unto the first of these Treatises of the Heinousness of Sin. And we shall find, that although the crasser part of Sin is an inordinate Lusting after, or Enjoyment of things created, or sinful Comforts in Creatures; yet that the great and Foundation-Evil of it lieth in an Aversion or turning off from God, and therein and thereby there is a reflecting upon God an immediate Slight or Undervalue, to an Infiniteness of Dishonour and Contempt cast upon his Goodness, Blessedness, that is to be had in him; as also to his Sovereignty, Prerogative, Supremacy, Holiness, &c. which are shewn forth and laid at Stake of every of his Laws, whereof Sin is the Transgression. Now if indeed it could have been supposed, that Sin were nothing else but that gross and crass Part spoken of, the Injoyment of Creatures, than a Punishment by Creatures only, might equivalently have been even with that its Obliquity of debasing its own Excellency unto Creatures: But it being an immediate Reflection upon God himself, none can fill up the Proportion of a meet and full Punishment, which Justice doth require for this, but God himself. I may make use of *El's* Speech, *1 Sam. 2. 25. If one Man sin against another, the Judg shall judg him, and revenge it: but if against God, who shall intreat for him?* Thus he. And upon the same or like ground of Reason I infer, If one Creature wrong another, a Creature of the same kind can revenge it. If a Man shed Man's Blood, so far as it is wrong to the bare Creature, *By Man shall his Blood be shed*; so says the Law in relation to Man's Day in this World: But if Man sin against God, who shall recompence it, when God's Day comes wherein he is to be glorified? None, so as to give Satisfaction to his most exact Justice, but God himself.

Yea further, if we retained to that Opinion of many learned Men, That *Adam's* Injoyment of God for ever, in that holy Estate of Innocency, should have been of God, but as manifested in and by Creatures, and his holy Law, and not as in himself, or as in Heaven, &c. yet this would not serve for a Rule whereby to estimate, or make Proportion, that therefore this Punishment should oppositely be only *from God, by and through Creatures.* For whatever his Injoyment should have been, whether of God mediately, or of God as in himself immediately, I dispute not: yet to be sure when God was cast off by him, or is by us immediately and directly reflected upon, [*even God as God*] which is that, whereby every Man's Sin is heightened in *Rom. 1. 21.* the meaning whereof is, that *God as in himself* is debased by Sin. So that as the Apostle says in the like Case, *Rom. 5. 15. [Not as the Offence, so is the free Gift.]* On the contrary, upon the like ground, *Not as was the Case or Merit of Adam's Righteousness, so is the Demerit of Sin*; and so, nor of Punishment. Because there is so transcendent an Undueness, yea, an Injury done to the great God himself by the Creature in Sinning, over and above the Proportion of all created Grace or Obedience. For all Obedience was due, and all Man's Reward in obeying was from the mere Goodness of God, which he, and his Obedience, and all depended upon: and so the Proportion thereof is no way to be look'd at, either as the Measure of the Evil of Sin, or of what is to be the Punishment thereof. Sin we are sure is so great an Evil, as no mere Creature, but Christ God-Man, and his Obedience or Suffering, could have satisfied God for, in the behalf of another. And why may it not also be said, that as none but he, that was *subjective* God, could satisfy God for the Demerit of Sin, committed against *God objective*? so that Sin is such an Evil, as cannot in the Sinner himself be thoroughly punished unto the Satisfaction of Justice, but by God himself efficiently; that is, God to be the Inflicter thereof immediately.

A second equitable Rule of Proportion, that Justice (requiring the fullest Satisfaction that may be had) will exact, is, that the *principal Author and Actor in the Sin should principally bear the Punishment.* This not only Vengeance (which is the second Topick) doth in a more eminent manner aim at, and affect, but Justice doth call for it also; the Justice both of God and Men. Now the Principal in Sin is known to be the Soul of Man. Which I shall urge, when I come to shew how Vengeance also seeketh to wreck it self thereon. That which serves to my present purpose (which is this, that in the Point of Satisfaction, to be made unto God's Justice, it is most proper for God himself to punish Sin in the Soul) in order thereunto, is,

Chap. 6.

1<sup>st</sup>, To enquire, What is it in the Soul or Spirit of Man, which God, when he comes to deal strictly and down-rightly, as a Judg of Mens Souls, hath principally to do withal? All must acknowledg that it is Conscience that hath to do with God as a Judg: for it must be that in Man, which is the most proper Seat of the Guilt of Sin, which Guilt is the Obligation unto Judgment and Punishment. And this to be Mens Consciences, the Scriptures hold forth, and every Man's own Soul feels. Hence also to be purged from an evil Conscience, is all one, and to be perfectly acquitted from the Guilt of Sin. And for God no more to remember our Sins, or to be atoned with us as a Judg; is all one as to say, that we on our parts have no more Conscience of Sins, *Heb. 10. 2, 3, 10, 11, 17* Verses compared. Conscience is that part of the Soul, whereby God as the Judg arraigneth every Man. It is the Hand which a guilty Soul holds up at God's Bar for all the rest of Man; and is God's Witness within Man against himself, *Rom. 2. 15.* and that in order unto Judgment, as follows in *ver. 16.*

Again, 2<sup>dly</sup>, I enquire, when it shall come to the Execution of the Punishment sentenced? What is it in the Soul or Spirit of Man that is most directly and naturally capable of Anguish and Torment, and what that part is, which God may most properly strike a Man's Soul in, when he would rebuke him for Sin? Certainly, still a Man's Conscience. All Beasts have one tender Part above any other, that most grieves them, if smitten: This, in guilty Man is Conscience. We see it in *Cain* and *Judas*, God burnt them both in this Hand; in the Hand of Conscience in this World.

Having by these two Enquiries, stated the Principal, both in Guilt, and in being the Seat of the Execution; I shall for the Proof hereof, as also in order to the clearer making forth the Argument before us, namely, *That Justice requires God's immediate Hand, &c.* I shall in a more ample manner set together these five ensuing Assertions.

1. That Conscience, and the intellectual or understanding Power in Man's Soul, are God's *Engagee*, and the Principal in a double Respect. 1<sup>st</sup>, Conscience is responsible for the whole in Man: or if you will, Principal in the Obligation. As being that, which, by its own Acknowledgment of a Judgment made unto God when he shall come to judg, binds over it self, and with it self, the whole Soul for the Payment. And upon that Account is to be reckoned the chief *Obligee*: and therefore the Execution is justly to be served upon it, and through it upon the whole Soul. 2<sup>dly</sup>, If we take in together with Conscience, the understanding part in Man; the *Intelligentia*, or the Spirit of the Mind in the Summit of it; that is, really to be accounted also the Principal, in respect of its share in the very Acts of Sinning; so as justly the Guilt of every Act is refunded upon it as the principal Actor. For it is entrusted by God, with the Steering and Management of the whole Soul, with the Conduct of it, as the General. By reason of that Light, God at first seated in it, it was appointed for ever to be the Guide and Leader of the Will and Affections. And therefore God justly requireth the Account, or the Defaults and Miscarriages of the whole, at its Hands. According to the Enquiry of those Rules declared concerning Rulers of the People, *Jer. 5. 4, 5. These have known the Way of the Lord, &c.* As also from that other like to it, given forth touching the Priests, and which we find so often inculcated in *Ezekiel, I will require their Blood at the Priests Hands.* And all these founded upon one and

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and the same common Ground, common unto Conscience with these; namely, Conscience and Knowledg there being the Guides: And yet, in that Conscience gives but an ineffectual weak warning against Sin (which should powerfully sway the whole) and the Spirit of the Mind, or the practick Understanding doth still wickedly give secret Consent unto Sin, &c. Hence therefore that Denunciation in *Ezekiel* holds, that God will *require the Blood of [the Soul] at his Hands*. Although the *Soul* (the Will and Affections) *do perish too*, in their Iniquity, as it is there spoken. And, for this Cause it becomes Justice to punish this chief Agent and Offender, or this great Minister of State in Sinning, and to make these the Seat of the Execution above any or all other Faculties.

Prov. 1. 32.

2. It will furthermore agree with the Rules of Justice, yea, it will be a special Trophy unto Justice, to have *Sin it self* in the Guilt of it, made as far as possibly, to be it's own Tormentor, and Instrument of the highest Punishment in and unto the Soul that hath sinned. There is *no Sword like unto that*, will Justice say, to slay a Sinner withal. It is of all other the most proper and exquisite way of punishing. For the Sinner to *eat* (for ever) *of the Fruit of his own Ways, and to be filled with their own Devices; and their Iniquity to slay them*. This is the justest and highest Doom which Wisdom it self can invent, or God's Power execute. The very same doth *Jeremy* also speak, *chap. 2. 19. Thine own Wickedness shall correct thee: know therefore, and see, that it is an evil thing and a bitter, that thou hast forsaken the Lord thy God*. Certainly for the Sinner to feel in the most intimate and immediate manner that may be the Bitterness of the Guilt of Sin; and to find that *that*, above all other Punishments that can be inflicted, is the sharpest and severest; this is a transcendent Strain of Justice indeed. Now this is most exquisitely accomplish'd through that proper Capacity which Conscience and the intellectual Part in Man have as to this very thing: And in their being the Seat of the *Guilt of Sin*, they are thereby further fitted to become the Vessel or Receptacle of this the highest Punishment. This is in a great measure verified by that in *Isa. 59. 11, 12. We roar all like Bears: And what was it that caused this? For our Transgressions are multiplied before thee, and our Sins testify against us: For our Transgressions are with us; (they dwell with and possess us, and we possess them, as Job also speaks:) And as for our Iniquities, we know them*. It was their very knowing of their Sins, as set on by God, that made them thus roar, which is the loudest and wildest Tone of Grief, and Note of insufferable Torment. And observe, how that that Knowledg had two things in Contemplation, which caused the Roaring. *1st. Sin, together with the Wrath of God, our Transgressions are multiplied before thee: And so they had God in their Eye as a Judg; which those Words shew, We look for Salvation, but it is far from us, ver. 11. And, 2dly. They testify against us*. This was the Accusation of their own Consciences themselves. So as it was Conscience which was the Seat, the Habitation, (as it were) where these two took up their Dwellings, continually quartered upon, and possessed. *Jeremy* says the same, *To see and know how bitter a thing it is to sin, &c.* And though these Scriptures speak not immediately of Hell, yet they do clearly point out to us, what, and wherein the most exquisite Punishment of Sin lieth, and by what effected; namely, *Knowledg of Sin and Wrath: whether it be in Men in forerunning Anguish in this Life, or hereafter in Hell in the Fulness of it*.

3. It is not, nor can it be the mere spiritual Evil that is in Sin, as *Sin is Sin*, and an Opposite to *true Holiness*, and as it stands in a Contrariety to the Holiness and Goodness of God; that is not it which Men in Hell shall spiritually know and see, so as to lay to Heart the Evil thereof in that respect: No, for that is the peculiar Effect of Grace, and proper to the Saints; even as to see the Beauty that is in Holiness as it is Holiness, likewise is——It is therefore Sin in the bitter Effects thereof only, whereby Souls still remaining wholly sinful, (as those in Hell do) can come to know this *Bitterness of Sin*.

Now to prosecute this: The Evil of Sin is not sufficiently or perfectly felt, no, not in the Effects of it, by the Conscience of a Sinner, (so as it may be) until it be felt in that which is the highest, and most transcendent, and proper,

per, most immediate and first-born Effect thereof, of all other. And that is no other than the Wrath and Indignation of the all-powerful God: For that his Wrath shall break in upon the Sinner, and so considered, it is the most proper Effect of all other of the Demerit of Sin, God being stirred up and provoked thereunto by Sin. *Do you provoke the Lord to Jealousy?* 1 Cor. 10. 22. The like, *Jer. 7. 19.* Sins are as a Heap of Charcoal, wicked Mens Consciences the Oven, and God's Wrath the Fire: Let this Fire be put into this Coal, and let both meet in a guilty Conscience, and it instantly becomes a *fiery Oven* within it self. And as concerning all other Punishments, I may say it, That all other, of what kind, or from whomsoever, although they are all the Effects and Deserts of Sin, according to that in *Jeremy: Thy Way and thy Doings have procured these things to thee, and this is thy Wickedness;* as it follows there in *Jer. 4. 18.* Yet still these are all of them deficient, and fall short in representing unto the Heart and Conscience the Demerit of Sin, even so far as by the Effects it may be known, and the Soul yet further is capable to feel: But if once the Wrath and Indignation of the Great God come into the Soul and Conscience, this, when felt, doth bear some answerable Proportion, as an Effect, unto so great an Evil as Sin is, which it hath deserved; and when revealed unto and impressed upon the Sinner's Conscience, it hath also the fullest Dimensions of such an Evil (even to the Sinner also) as Sin justly deserveth, as far as any way the Creature is capable. Then it is that the Sinner feels and takes in the Evil of Sin, not as in secondary outward Effects only, (and such all other Punishments whatsoever are in Comparison to the Wrath of God, and therefore fall short) but in this Case it feels immediately the Demerit of Sin, in that which is the Cause, the only Cause, the highest Cause of all other secondary Punishments which Sin hath also deserved, whereof it also is the Cause. And this Dispensation of immediate Wrath riseth up unto the exactest Demonstration of the Evil that is in Sin, which any way from Effects can be made or given unto the Creature.

4. Of this immediate Wrath (as it is an Evil of Punishment) the Conscience and intellectual Part in Man's Soul is not only capable to be made the Vessel, the Receptacle thereof, but it lies immediately exposed unto it. It is *bare and naked unto him with whom we have to do,* Heb. 4. 13. as in respect to God's Knowledg, so of God's punishing, as I have elsewhere shewn. Conscience is as an open Door or In-let; or as an open Window is to the Sun, so is it to God, for him to come in at any time. That when-ever God will but take upon him to perform and execute the part of a Judg and Avenger, a Conscience that is guilty, lies exposed nakedly and barely unto his Anger, to receive the Strokes and Impressions of it. For I ask, *What is God's Justice against Sin,* but his *just Anger* against Sin? (as *Rom. 3. 5.* the Original hath it.) And what is a guilty Conscience, but that in Man that is naturally suscipient or apprehensive of it? And these two are suited as Faculty and Object, and are (as it were) made one for the other; there needs no third or other thing (if God but please to hold forth his Anger, and apply the Corrosive to the Sore, so this unto the Soul) to convey his own Displeasure by; Conscience hath an Ear to hear what God will speak, without any *Medium* to convey the Voice. Look as Faith is a Principle peculiarly fitted to take in God's free Grace, and Christ's Righteousness; such is Conscience (when guilty) unto God's Wrath, immediately susceptible of it. If God will but *set a Man's Sins in order before him,* and withal say unto Conscience, *I am angry;* yea, look but angrily, and present himself as such; then Conscience instantly, like the sensible Plant, is struck, shrinks, and falls down. *For if God be angry but a little,* as *Psal. 2. last,* and *rebuke us in his Anger,* *Psal. 6. 1.* then, *at the very Rebuke of his Countenance we perish,* *Psal. 80.* And it is most certain that God can reveal his Anger to the Soul immediately, as well as his Favour. And what is this Punishment we are speaking of, but *the Revelation of the righteous Judgment of God,* revealed, as before others, so principally to a Man's own Soul? as *ver. 9.* And what is that Judgment, but God's Judgment, expressed, as in sentencing, so in shewing his Anger and Wrath against Sin? as the whole Stream of that Scripture shews. It is therefore the Wrath and Face of God and the Lamb,

when discovered, which a guilty Conscience flies from, *Rev. 6. 16.* That, as **Book XIII** Luther says, *Animus sibi male conscius potius ad Diabolum ipsum ferretur, quam ad Deum accederet*; It had rather be brought before the Devil, and see his Face, than see God's. *Terror of Conscience*, what is it, but all one with God's Wrath in Conscience? See it in its contrary. *Peace* (which we call *Peace of Conscience*) which passeth Understanding, is rather denominated the [*Peace of God*] which passeth Understanding, *Phil. 4. 7.* than *Peace of Conscience*, although Conscience be the Subject pacified, and whose Peace and *Quietus est* it is. And in like manner, *Terror* is stiled *the Terror of the Lord*, *2 Cor. 5. 11.* And these things may perhaps afford as true a Light towards the understanding of that Maxim of the Apostle, *Rom. 2. 8, 9. Indignation and Wrath, (viz. of God) Tribulation and Anguish unto every Soul* (as the Seat of their Anguish) of *Man that doth evil*, as any other: and withal shew how it comes to pass, that this *Tribulation* is executed from that *Wrath*, even by the *reception of Conscience*: For of Conscience also the following Words, *ver. 15.* do there speak, and that as in order unto *Judgment*, *ver. 16.*

5. I add, as a Corollary from this, that *Conscience*, though it be thus naked and open to God and his Wrath, yet it is so great a *Secluse*, so fast and privy a Cabinet, so intimate a Power and Principle in and unto the Soul it self, and so entirely reserved unto God himself, who is the Lord thereof, as it is not immediately subicible to, or to be broke open by Creatures; no, not those who are superiour Spirits to it, either Angels or Devils; they are not able to terrify the Conscience, until it hath been first made raw and tender by God. God only made the Heart, and God only knows the Heart, and God only can come at, and strike at the Root of the Heart. The Devils or Angels can come but into an outward Room, the *Fancy*, and cast in Images thereinto; the *Fancy* being the Soul's Looking-Glass, wherein it vieweth its own Thoughts, and from which it takes off into it self the Species that are cast in there: Also they may stir bodily Passions, (both which I have elsewhere shewn) but they cannot enter into the Closet of the Soul. God only is *intimior intimo nostro*, as the Ancients express it; *God only is greater than our Hearts*, as the Apostle expresseth it. Conscience is a Book so fast clasp'd, as it is God's Prerogative alone to open it, which he then at that Day will do: and thereunto that likewise may be applied, *He openeth, and none shuts; and he shuts, and none opens.* That Speech holds as true of Conscience, as of any other thing. And as it is a Book which he alone can open, so in which he alone can write over every Man's Sins, not with Ink, but with Wrath, which like *Aqua fortis*, every Letter of it shall eat into the Soul. According unto that in *Job, Thou writest bitter things against me, and causest me to possess the Sins of my Youth*, *Job 13. 26.* Let no Man therefore imagine, that Devils are the greatest Tormentors of Men, or of their Consciences in Hell: Or if any would affirm it, I would demand, Who it is that torments the Consciences of Devils themselves? Certainly none but God. They now believing there is a God, do tremble; but in Hell they fear him, and for ever have to do with him. And it is as sure, that the same God, with whom those Spirits and their Consciences have for ever to do, the Consciences of Men shall also.

And as for all other mediate or outward Ways of Judgments executed, in which the Wrath of God is revealed from Heaven but as at the second hand, take the forest and severest of them that ever God executed by Creatures; yea, suppose all of the several kinds of providential Judgments (I call them such which are executed upon Men in this World afore-hand) which God hath, as *Judg of all the World*, in his riding Circuit through all Ages since the Fall, revealed his Wrath from Heaven by, against all sorts of Unrighteousness of Men, (as the Apostle speaking of these Judgments, says in *Rom. 1. 18.*) suppose, I say, they were let fly upon any one Sinner all at once, yet would they not reach or touch that Man's Conscience, further than as God should, over and above the efficacy of them, strike the Conscience it self with his Anger and Displeasure, revealed more or less by himself therewith. And although in all such Judgments, his goings forth are as of a Judg, and he accompanies such Judgments more or less, but as with some ordinary light and glimmerings of



an angry Deity; yet his coming as a Judg upon Mens Consciences, at the *Day of Wrath, and Revelation of the righteous Judgment of God*, (as if he had never revealed his Wrath before) this is another manner of coming, and shewing himself a Judg indeed, rendring Indignation and Wrath upon the Souls of Men: and of that Judgment it is the same Apostle in the second Chapter treats, as of that other in the former.

And I may say of all the former, in comparison to this latter, that they all are but as the Batteries of the Out-works, and as Bullets shot against the Walls in a Siege, which may indeed terrify the Inhabitants, and make them tremble; and so these the Soul, as by remote effects in the Suburbs of it. But the latter is as shooting in of Granadoes, which have been laid up with him in his Treasury, carrying Fire from thence in them, the Fire of his fierce and forest Indignation; and these himself alone can shoot into the Inwards of Mens Souls. And this is as shooting Fire into the very Magazine, into that which is the most inward in the Soul, and fortified against the entrance of all created Powers; the Magazine where all the Gun-powder lies, that is, the Guilt of a Man's Sins; so as there needeth nothing else to blow up all. If his Wrath doth but touch, it takes, and sets all on Fire.

Deut. 32.

Rom. 9.

Yea, give me leave upon the same ground, and by the like reason, further to say, That all the material Fire in Hell, by which the Soul shall and will suffer by way of a Compatibility, (as it is termed) or suffering by and with the Body an unspeakable Torment, and this for the Sins a Man is guilty of; yet these Flames nor these Punishments (taken materially, and abstracted from this Revelation of God's Wrath) would not break into Conscience, not until God did therewithal break in with the Fire of his Wrath, and make the Conscience and intellectual Spirit of the Mind, a fiery Oven within it self, as the Psalmist expresth it in *Psal. 21. 9.* almost in these very Words.

This being the state of Matters between God the Judg of all, and the Souls and Consciences of Sinners, as touching that due and equitable Punishment for Sin, and the execution thereof, which Mens Souls are capable of; I shall now compleat the Reason why the Justice of God should move him to be willing; yea, and that there is in respect unto Divine Justice a kind of requisiteness (if not necessity) for the Great God to take this course, to punish the Sinner by the Revelation of his own immediate Wrath: and this I shall do, by gathering together what hath been said, from which the Arguments for both these two Assertions that follow, lie fair.

1. *That God for his Justice-sake should be willing.* For Conscience being the principal Engagee obliged unto God as a Judg, and the understanding Power in Man the eminent Transgressor; and both lying so naked and immediately exposed unto God's Wrath, and capable to receive the Revelation of it. An Anguish made thereby in the Soul, is the most proper, natural, suitable Reward unto Sin, to pay the Sinner home in his own Coin, as also the most ready, direct and short way for God to take.

If therefore we suppose Justice be left to have but its free and full course; if *Justice* (according to the Prophet's Language, and God's own Rule and Direction given unto us) *run down as Waters, and Righteousness as a mighty Stream*, in its proper natural Channel, and so as to fall into that most capacious Vessel or Receptacle that is in Man to receive it. Again, if Divine Justice hath a will to put and lay its Charge and Execution where principally it is to be laid, even against the Principal, whether in the Obligation for Sin, or in the guilt of the Act of sinning. Or if it be deemed, that Divine Justice will take a recovery where the fullest and fairest Advantage lies, and recover his principal Debt of that which is the principal Debtor; and from that in Man which is capable to afford the most due Satisfaction and Punishment, as being that which is the Treasury of all the Guilt of Sin, and most exquisitely capable to suffer, and thereby to make fullest payment for all: Then we may conclude that assuredly God is willing to wreck his just Anger, and in his Wrath to break forth upon the Conscience and intellectual Faculty of the Sinner in Hell, by the immediate Revelation of his Wrath, and that upon all the Accounts fore-mentioned, thereby to punish it.—And we may well suppose that his Justice is willing to do this,

because God is (as the Psalmist with an *Emphasis*) *Judg Himself*, Psal. 50. 6. and *judgeth for Himself*, Prov. 16. 4. and for the Recovery of his own Glory, and Revelation of his Righteous Judgment. And this Course of immediate Wrath being a way above all other so natural, so ready, so direct, so compendious, and so suited to the demerit of Sin, (as hath been shewn) we may well think that God will be rather *willing to shew his Wrath* (as the Apostle speaks) this way, (if we could suppose there might be another) because this so falls in with, and agrees unto the Rules and Proportions of Justice fore-mentioned, which are most near and sacred to him.

2. The second Assertion, That it is also requisite, yea, necessary, (I speak it, as in relation to Justice attaining its Ends.) For all *mediate Punishments* executed by Creatures being deficient, as unto that wherein the very Essence of this Punishment lies, they all not reaching the Inwards of the Spirit of the Mind and Conscience; and seeing that without God's Wrath revealed therewith by God himself, all such Punishments would not compleat the Justice of God in a Punishment in any tolerable measure suitable: Then if Justice will have its perfect Work, and bring its Suit against the Sinner unto the ultimate issue, it is requisite God himself put his immediate Hand to the Execution; otherwise this Work of Justice will not be perfect, (as yet every of his Works in their kind are said to be;) and so he should not only fall short of satisfying his Justice, but also by not doing that towards it which is in his power to do, and which he is Lord of, he should not in any tolerable measure content it: Especially if we further consider, that when all is done that can be, this Punishment will not arise to a perfect Satisfaction, (for the Creature's Punishment will not afford it, and therefore it doth for ever suffer) but only unto what may be had out of them towards it. I shut this Point up therefore with this, that *if God be Judg Himself, he will do this Work Himself*, which none else can perform for him, and without which all else would be utterly imperfect and defective. For, upon what hath been afore argued, I may say of all other Punishments and Punishers (although set by God upon a Man) what the Apostle says of those legal Ordinances, (though instituted by God for his Worship) *That they could not make the Service perfect, as pertaining to the Conscience*: So, nor all outward Torments, take them alone without God's Wrath accompanying them, they cannot make a perfect or compleat Punishment as *pertaining to the Conscience*.

And all this also shews one sufficient reason of Difference, why earthly Kings and Judges leave the Execution of Traitors and Offenders wholly unto others; because they have no more Power, as in respect of Execution, to inflict a condign Punishment than other Men; but others can do it as exquisitely, and their Justice be as fully satisfied thereby: but it is not so here. And for these causes God is so far from staining his Glory thereby, (which other Judges would esteem to be so) as that it is the only way fully to recover his Glory. And so much for that Argument drawn from satisfying of Justice.

A second Reason is drawn from satisfying of Vengeance, or Avenging Wrath as against Enemies, which heightens Justice. Thus in many Places in the Old and New Testament, *Dent. 32. Rom. 12. 19. 2 Cor. 10. 6. Rev. 6. 10.* in which last place God is stiled both a Judg and an Avenger; [*Judg and Avenger*] say the Saints there. A Judg most commonly doth Acts of Justice in the behalf of others; but an Avenger is one that doth, or seeks Justice in his own Cause, and in his own Behalf and Interest; therefore the next a-kin, seeking the Life of a Murderer, was termed an *Avenger of Blood*. Now God is more nearly concerned in this, than any Creatures can be, in what may concern Vengeance in them, for whatever Injury. This is therefore *Pana Vindicta*, as of one enraged and provoked; Patience having been abused, as *Rom. 9. 22.* and so is turned into Fury.

Now there are two Properties of Vengeance, from whence I argue this, being put together.

First, That it is the property of Revenge to vent it self upon that which is principal in the Injury, and to make that the Vessel of its Wrath, it will never be

be satisfied else. Now that is the Soul of Man, which is the chief Seat and Subject of the Corruption of Sin, the chief Cause of the Act proceeding from thence, and that in which the Guilt arising from both doth principally abide. The Body is but instrumental in what the Soul doth; yea, and in some, and the greatest Sins, the Soul hath the sole and immediate Hand: This Soul therefore which is the chiefest Vessel of Sin, must be the chief Vessel of Wrath: *Indignation and Wrath upon every Soul of Man that doth evil*, Rom. 2. 8. whereof this undeniable Instance is given by God, that the Soul is it that suffers for the whole Man until the Resurrection, as the Instance of the Rich Man shews: and it must be no less an immediate Sufferer, although not the alone Sufferer; but much more, after the Day of Judgment, unto Eternity.

A second thing which Vengeance affecteth is, that the Person that wrought the Injury die by the Hand of Himself, that is, the Avenger; *It loves to do that Work it self*. And this especially holds good in this Cause of God; and seeing it is to recover Glory to God by showing Vengeance, *He comes to be glorified, rendring Vengeance from the Glory of his Power*.

I need not go about to form up any Argument from hence, for these two things, especially the latter, do speak home unto the Point; and being added unto what hath been spoken in the former Head of Justice, may be sufficient.

There is a third thing which (as I said) both Divine Justice and Vengeance do conspire in, and that is, the utter destruction of that which is the principal Offender, (which is the Soul) it is the nature of Vengeance to work the destruction of that it is set against. And in this case of Sin, God's Justice also doth the same; the demerit of Sin is such, as it exciteth Vengeance to it. And therefore in both these places which are my Texts, Destruction is mentioned as the issue and product of this Revenge and Wrath. So in *2 Thess. 1. 6, 7. To render Vengeance on them, who shall be punished with everlasting Destruction*: And *Rom. 9. 22. To make known the Power of his Wrath on those Vessels of Wrath fitted to Destruction*. Destroyed they shall be, though not in regard of Being, for they are to be Vessels of Wrath, and therefore to be still kept whole, in respect of Being, else they could hold no Wrath: and that is another Property of Vengeance, to have the Party made sensible of its Misery, and that his Enemy is even with him. And therefore God upholds their Being, but destroys their Souls in regard of Well-being. Now that is never, till it be stripp'd of every Comfort, and every Corner of the Soul be filled with Misery: for if any Corner be empty, it is not destroyed, it will not die.

Now this third or last thing doth of it self afford at least a Demonstration, *ab effectis*, from the Event and Effects of this Punishment, *That therefore it is God's immediate Hand that inflicts this Punishment*: Which Demonstration is to be added unto the former Reason, which was drawn from the Causes of it. For I argue, asking this Question, What is able to fill the Soul of Man with Good or Evil? The Soul which was created in so large a Capacity, as to be filled with God, and with none but God himself; he only is able to fill the vast Corners of it with either. Creatures like it self may afflict and torment it much, especially whilst in the Body, so much, as to cause it to desire Death, and a being out of the Body; but the Soul they are never able to destroy. The Soul is a Castle so strong built, as it can bear the Assaults of all its Fellow-Creatures, and sustain it self, and not sink into Destruction. Nothing can destroy the Well-being of the Soul but God's Power. For it is said, *They may kill the Body, but God only can kill the Soul*. And else, according to that Argument of Christ, *Fear not them that can kill the Body only*, &c. they were to be feared as God himself is, if they could kill the Soul, as God can do. For Christ says, *God is therefore to be feared, and only to be feared, because he can destroy both Body and Soul*. And he redoubleth it with an Emphasis, *Fear him, yea, I say unto you, Fear him*, Luke 12. 5. Indeed one Evangelist says, *Fear him, which after he hath killed, hath power to cast into Hell*, which expresseth no more but an act of Authority to sentence and cast into Hell, as the Judg doth into Prison. Yet the other Evangelist puts it upon this, because he is able *to kill the Soul*, and that only *he is able to destroy both Body and Soul in Hell*. He says  
not

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not barely to cast into Hell as by way of Authority, but adds, *kills and destroys in Hell*, when they are cast thither; for God is both Judg and Avenger: and therefore if it be Destruction, 'tis evident He only can, and must do the Execution. And therefore in the Text, *2 Theff. 1. 8, 9.* their being punished with everlasting Destruction, is attributed to the Glory of his Power. These are some of the Reasons of this great Point.

## C H A P. VII.

*A fourth sort of additional Confirmations, drawn from the Harmonies that are between it and other Divine Truths.*

I Shall in the last place cast in some Harmonies, or Congruities and Correspondencies, which this holds, and makes up with other Divine Truths: and in such Harmonies and Concords, there is much of Reason, at least to confirm, if not demonstrate Truths in Divinity.

1. To begin where I left. Hereby it comes to pass, that as the Souls of Men and other Spirits were immediately made and created by God, (who is therefore in a peculiar respect, and with an opposite distinction to the Fathers of our Bodies, said to be the Father of Spirits, and the God of the Spirits of all Flesh) so that their last Termination or End should be into and by his immediate Hands also; this makes up a congruous and suitable Dispensation. That look as they receive their first Being from him, likewise they should return to him, as *Ecclesiastes* speaks, as to their sole and immediate Author and Creator; and so receive from him, as a Father of Spirits, their Portion at his immediate Hands. And Man's ultimate End, either way, is called their Portion, *Psal. 11. 6. Mat. 24. 51.* whether it be in Blessedness as their Inheritance out of his Love, or Misery as the Wages of their Sin. And thus hereby God himself is made the end, and the beginning or *terminus*, the *Alpha* and *Omega* of Souls, to whom be Glory for ever.

2. Thereby also there comes to pass an answerableness and a proportion held between the two Conditions of Heaven and Hell; which the Apostle seems to make the ultimate aim and determination of God's Counsels; unto which all in this World are but Preparations, as he calls them, (thus *Rom. 9. 22, 23.*) for the shewing forth of his own immediate Glory; *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: And that he might make known the Riches of his Glory on the Vessels of Mercy, which he had afore prepared unto Glory?*

And thirdly also, It is said, that after that Christ the Judg of All, hath delivered up his Administration and Kingdom unto his Father, then God should become all in all, *1 Cor. 15. 28.* (not in respect of Being) that is, not as if the Being of all things shall return into God again, as some have wickedly dreamed; or, that God's blessed Being, and the Creatures should become one; that can never be. 'Tis a contradiction to say, a Creature made out of nothing should come to be of it self; and such God in his Being is, but all in all in respect of immediate Dispensation. And so look as to the Vessels of Mercy, he will then be all in all, so that they shall not need the Light of the Sun and the Moon, &c. (that is, the Comfort of any Creature, though all created Excellencies in the Spirit, and Quintessence of them shall be there) why should it not be also meant that the same God (which makes up a Parallel, seeing Mens Sins deserve it) shall be all in all in Hell too, in a contrary way to the other?

4. And the rather this may be thought, because when God shall have caused this visible World to pass away, the Earth and the Heavens, we now behold (as some judicious Divines have inclined to think from *Job 14. 12.* and other Scriptures) either by turning them into nothing, or into their first Chaos: and so there being none (that is, of this old World) left, but pure Heaven and Hell.

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Hell, (which are as two spiritual Places or Worlds) and therein these two sorts of Creatures rational, either those who are wholly Spirits, (as Angels good and bad) or the Spirits of Men, (whose Bodies are raised spiritual, and so fitted for that other kind of World) both of which are capable of Happiness or Woe from him. That then these two sorts of intelligent Natures, God and they being left thus alone, (the brutish part of the World being done away) should have to do with him for ever immediately, either in a way of Wrath or Blessedness. And so God shall be all in all, in either Worlds; and this to be the final ending, and Catastrophe of all. But these I urge not, but only mention.

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Chap. 8.

## C H A P. VIII.

*The Dreadfulness of this Punishment argued from all and each of the Particulars treated of in the former Chapters. That it is a falling into the Hands of God immediately: That it is the Destruction of the Soul: That it is for the Glory of God, and the manifestation of his Power: That it is Satisfaction of God's Justice and avenging Wrath. The Dreadfulness of it argued also from those Instances of good and bad Men, their having suffered these kinds of Terrors in this Life. And lastly, That it is a falling into the Hands of the Living God.*

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## H E B. 10. 31.

*It is a fearful thing to fall into the Hands of the Living God.*

**T**HE second thing at first propounded to be handled, was the Dreadfulness of this Punishment. *It is a fearful thing to fall into the Hands of the Living God.* Which being an Inference from the foregoing Words, and not a simple Affirmation only, do come in with an amazing kind of Implication, wherein the Apostle leaveth it to our own Thoughts to conceive of, and is as if he had said, *How dreadful must it needs be!* which I leave to your own Thoughts to conceive of, I not being able (says he) to utter or express the Terror of it.

Hence the genuine and natural way of handling this Part, is to set it forth by way of Inference or Corollary, from that former Point, which we have dispatch'd. I shall therefore accordingly draw forth Demonstrations of the Dreadfulness thereof, from those fore-cited Scriptures, or Grounds already laid in the fore-gone Chapter, which doth afford sufficient Topicks unto this Head.

*First;* Let us take the main Doctrine it self, as in the General it is uttered here, *That it is a falling into the Hands of God Himself,* and not of Creatures only; and a *being punished from his Presence, and the Glory of his Power,* immediately, as 2 *Theff.* 1. 9. And then extend and widen your Apprehensions, to take in how fearful this must be, which I shall demonstrate by a comparative Gradation, raised thus:

I. If it were but a giving us up into the Hands of mere Creatures to afflict, and they assisted by God, but with the common and ordinary concurrence of his

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his Power, which joins with, and upholds the Agency of all things in their workings; whether in comforting us, or in distressing of us: this the lowest Degree of supposition. And yet consider how dreadful this Supposition would render to our Thoughts, such a punishment to be: if God should be but as the looker-on, and withal the setter of them on: or (as in the Scripture phrase, *Mat. 18. 34.*) *but only deliver us up to these Tormentors.* As when it is termed a *being cast into a Lake of Fire and Brimstone*, suppose it were a Lake of material corporeal Fire only, wherein thy Body is cast; and thy Soul, no otherwise to suffer than by what the Spirits of that Body it is united to, and dwells in, is by that Fire made sensible of. And suppose withal, the Spirits thereof were kept up, in their utmost sensibleness, of what torment that Fire could inflict; and thy Body continually flaming, (as the Bush in *Exodus*) and yet never burnt up; how terrible is it for Flesh and Blood to think but this of it! Or, to use another Comparison, If a Man were bound Hand and Foot with his Mouth set open, and were cast into a Pit, wherein, as in the Apostles Sheet, let down from Heaven, were all manner of *Creeping things*, Toads, Serpents of all sorts, fiery Scorpions, Cockatrices, Vipers, Adders, Snakes, &c. Flies, Hornets, Lice, Pismires and Frogs, &c. And that these should bite and sting thee, with exquisite Pain and Torment; also creep in at thy Mouth, down into thy Inwards, gnaw and swell thee there. How did but one sort of these Creatures, when sent by God, afflict *Pharaoh* and all the *Egyptians*? A Man in this Case, should endure not only the Pains mentioned, but beyond them the torture which Antipathy, Contrariety and natural Abhorrency works, which is of all other most exquisite, and turns Nature backward (as of *Jordan* it is said) into a recoil; and wresteth it against it self, and throws it off its hinges. I need not instance, how by this way of Antipathy, a Cock makes a Lion roar, a Mouse the Elephant to tremble, a Serpent or a Toad, a Spider, sets the whole of Nature in Man into an inconsistency; a Man knows not how to bear up, sustain himself, or be himself. But besides what Pains or Torments, these, or any of these, can inflict.

II. Let us proceed in our Supposition a step further. If God should so far further assist, as to set his Wisdom a-work, and that only to find out and invent, what mixture of Torments from Creatures would be most exquisite of all others. As if a King (whose Wrath is compared to the roaring of a Lion, who yet sets but others to Torment) should but order ten Men to invent Torments for one poor Man (as the *Sicilian Tyrants* did.) Hence, *Majus tormentum seculi non invenire Tyranni.* And then consider, for the Exaggeration of this unto your Thoughts.

1. That the Nature of Man is so framed, as it is capable to receive discomfort, as well as comfort from every Creature: the least Creature hath a Sting in it, as well as Honey, unto something or other, in Man's Nature, if it be applied and turned against it.

2. God knows all the Ingredients in the Creatures Natures; as also it is said, he knows our Frame, and so therewith the suitableness of Sense in Man's Nature thereunto. Think then what Punishment from their mixture, can he invent and temper; and put all the Venoms, (the dregs) into one Cup, as the Psalmist speaks: And as by some lesser proportion we may estimate this, by what those that know the Secrets of Nature can effect, above what other Men, as *Solomon* did.

3. Now, raise up your Apprehensions from these two Steps of comparison thus first laid: If, (as the Psalmist says,) *He that made the Eye, shall not he see?* speaking of that infinite Omniscience in God himself, above what is in the Creatures: Say I then in this Case, if the Creatures that God hath made, may thus be supposed able to work Anguish to a Man, Dolour and Misery: what then can God, the great God, that made all these himself, immediately inflict? As the Prophet *Isaiah* slighteth the *Egyptians* and their Assistance, *Na. 31. 3.* Thus, *Their Horses are Flesh, not Spirit, and the Egyptians that ride them are Men, and not God.* So we may of all these Suppositions, and still

still say, these are but of what Creatures can do; who are Creatures, and not God; Flesh, and not Spirit.

III. That we may yet heighten the dreadfulnes of this immediate Hand of God, let us make a third Supposition, beyond the former; that God not only should use his ordinary Concurrence with Creatures, but (as sometimes he hath done) arm those Creatures with his own Wrath, over and above the Activity of their ordinary Sphere of Workings; heating that Sword of created Powers he strikes with, red hot in the Furnace of his fiery Indignation: And so intending the Power of Creatures beyond their Strength; yet still so as to use them as the sole Instruments of that Anguish wrought: conveying his Anger with them but as at second Hand. And so, as the Man, so afflicted, is sensible, not of the Stroke of the Creatures only, but of God, and his Wrath accompanying and seconding it, through them. This would be yet more Dreadful than the former, and yet still fall short of what the Doctrine hath held forth, that *himself is the Avenger, and strikes immediately.*

1. This latter is more dreadful to suppose than the former; yea, is not a bare Supposition; for if God conveys his Wrath with the least Affliction, and in his Providences fights against a Man, and the Heart is thereby made sensible of his Wrath therein: this, as it often falls out, so it useth wonderfully to enflame and rage in Man's Spirit: even as a poisoned Arrow useth to do the Flesh, which it self alone would only Pierce and wound, (but as it is an Arrow;) but if further dipp'd in Poison; or, as the Apostle's comparison is, *Eph. 6. made a fiery Dart, it works a further Anguish and Torment.* Now there is no Creature, but if armed with God's Wrath, or if it be but a Messenger, and a Representor of God's Anger, but it is infinitely more Dreadful than of it self otherwise it is. What is less than the Shaking of a Leaf, which seems it self to Tremble? But if God send faintness of Heart, and Terror with it, and by it, into a Man's Heart, the very *Sound of the shaking of a Leaf chafeth them, Lev. 26. 36.* Every Grass-blade, furnished with God's Wrath, strikes Terror into the Heart, as that flaming Cherub did into *Adam's.* This is experimented in Men troubled in Mind, unto whom, *Iratumq; refert qualibet herba Deum.* Every Creature presents an angry God, and strikes trembling of Heart into them. *They fear where no Fear is.* The light, which of all Creatures is the most amiable and pleasantest, yet to a Spirit wounded, the Beams thereof are dreadful; and when it is Day, he wisheth it were Night, and that Darknes might for ever cover him; and why should the Light arise, says he, to disclose my Rebellion against my Maker? Thus *Job, chap. 4. 20. Wherefore is the Light given to him that is in Misery?* Even as on the contrary, to a Soul God's Face shines on, every Creature strikes up Comfort and Gladness into it. He hears the Thunder, (which made *Caligala* tremble) 'Tis my Father's Voice, says he: views the Stars; *these are mine,* saith he. The greatest Afflictions to such an one do turn into Joy, knowing he hath a Treasury of Love in the Bosom of his Father that sent them. The perfect contrary is here.

2. This latter Supposal of God's arming the Creatures with his Displeasure, and conveying it by them, falls yet lower, and is less than God's immediate Wrath from himself; even as God's Love conveyed by Ordinances and means, is a far lower Dispensation than the immediate Communication thereof from himself. God's Power, though never so great, yet in working by and through an Instrument, is abated, lessened, stinted in working. You may have read and heard (perhaps) the comparison between God's Power and the Creatures, in respect of Torment, thus expressed: That the one is, but as if a Child should strike a Blow, in comparison of a Giant. But to the case in Hand, I have used to raise it thus: A Giant that can of himself give a great Blow immediately, if he yet should take but a Straw to strike withal, the Stroke would prove but small; and yet it would be greater than if a Child should strike with it; Why? because his Power is limited and enervated by the Instrument he strikes withal. Now what are

all the Creatures, though in God's hand, but as Straws in a Giant's? And yet how terrible is his Wrath when conveyed by them? I conclude this, with Allusion to that Speech of *Rehoboam*, 1 *Kings* 12. 10. The weight of God's little Finger is heavier than that of the whole Creation: And if they be able, or God by them, to *scourge us with Whips*, than God himself immediately with *Scorpions*.

Having thus considered how the immediateness of God's working doth comparatively exceed that of the Creatures, or of himself by the Creatures: In the

*Fourth place*, Let us go on more sadly, in a positive way, to consider, What his *immediate Power* is; what the Strength of those Hands is which Men must fall into. And how may this amaze you? As it is said of God's Wisdom, *There is no end of it, no Searching of his Understanding*; so nor of his Power. And how can I discover or unbare that Arm before you? I begin to do it thus: God had begun to enter into a Contest with *Job*, and touched him but with his little Finger; and *Job* soon felt him, and cries out: *If I speak of Strength, or think that way to grapple with him, He is strong*, *Job* 9. 19. If but his little Finger be so strong, as *Job* found it, what is his Fist, which *Ezekiel* next sets forth the Strokes of his Wrath by? And what God himself there speaks, against covetous and bloody Men, *Ezek.* 22. 13, 14. do you apply to every Sin you live and go on in. Says God, *I will strike with my Fist at thy dishonest Gain. And can thy Heart endure, or thy Hands be made strong, in the Day in which I shall have to do with thee?* Let every one that heareth or readeth this, who yet go on in their Sins, consider with themselves: Am I able to stand it out, and encounter this God? And encounter him thou must, if thou goest on in thy Sins. Or can my Heart endure? sayst thou. The Apostle puts the very same consideration upon the *Corinthians* Spirits, when guilty of Idolatry. (And 'tis the same case of Uncleanness, or any other known Sin) *Do you provoke the Lord to Jealousy? are you Stronger than he?* 1 *Cor.* 10. 22. As if he had said: Do you not consider what a powerful God you have to do withal, and that immediately? Can you grapple with him, think you? or make your part Good with him? Hear yet further, by what Way it is that the Apostle sets forth to us the Strength of God, and let us make a further Estimate thereby, as to the matter in Hand. The Apostle in the same Epistle, though upon another Occasion, *chap.* 1. 25. had said, *That the Weakness of God is stronger than the Strength of Men*. In which Speech, he evidently puts our thoughts upon making of a Measure of what is to be accounted more or less, stronger or weaker in God, in respect of the putting forth his Power by what the Scriptures do express of him, after the similitude of Man, as in *Job* the comparison is of his *little Finger*; and in *Ezekiel*, of his *Fist*: whereof the one is weaker (in Man) and the other stronger. Now in Man, what is weaker than his Breath? which will scarce blow away a Straw (and his weakness is usually expressed by this, that *his Breath is in his Nostrils*.) Now estimate the Strength of God according unto what is said in the Scriptures of God, (and that as to this point of destroying us) after the manner of Men. *By the very Breath of his Nostrils we are consumed*, *Job.* 4. 9. His Power is such, that he needs put forth no more (as it were) to Destroy us. His very Weakness is enough. *Job* had in the same verse, first said, *by the Blast of him we Perish*: but because a Blast imports some forcibleness, the utmost might of what is in a Man's Breath, and it is a Man's putting forth his Breath with a more than ordinary Violence; therefore by way of Diminution and Correction he adds, *by the breath of his Nostrils*; that is, (still measuring it, as spoken after the similitude and manner of Men) by the most ordinary and weakest putting forth of his Power. And yet we see if he puts forth no more, he blows us to Destruction, when his intent is to destroy: And why? for of us the Scriptures use a comparison suitable thereto, in saying that *were are but as the Dust of the Ballance*, *Isa.* 40. 15. *Yea, all the Nations (put all together) are but as the small Dust of the Ballance: As that little*



little that is left in the Ballance, when what is weighed is taken forth, which is easily blown away with a Man's Breath. Again, yet lower, in Man; his Nod is of less Force than his Breath: and yet, *Lo, at the Rebuke of his Countenance we perish*, Psal. 80. 16. *He can look on one that is proud, and abase him; and his Eye can cast about Rage and Destruction*, Job 40. 11, 12, 13. He had said before, *ver. 9. Hast thou an Arm like God?* He riseth from the Power of his Nod, the Weakness of his Power, unto the Power of his Arm: And so may we, from his Looks to his Breath, from that to his little Finger, from that to his Fist, from that to his Arm and Hands, in which his Strength is said to lie, *Luke 1. 51.* O think how dreadful then it must needs be, to *fall into those Hands*, (as here in the Text;) into those Hands, I say, that *measure the Waters in the hallow of them, that span the Heavens*, and at the same time comprehend also *all the Dust of the Earth* in one Grasp, as one of us doth a little Pibble. And *ver. 15. Takes up the Isles as a very little thing*; as you would do Hazel-Nut-shells out of a Pail of Water. Now for thee, a poor Grasshopper; to be taken into those Hands, and to be grip'd and crush'd, and squeezed with the Might thereof. But the Scripture-Expressions go further yet, to have this God, like a Mill-stone, fall upon thee with his whole Weight, which is Christ's Comparison, *Matth. 21. 44. Thy Wrath lies hard upon me*, said *Heman*. You see in Summer little green Flies, creeping upon green Leaves, which if a Man doth but touch, they die: such a slight Creature art thou in Comparison to this God. Or further, (as *Job's* Comparison is) that this Great and Mighty God should run upon thee as a Mighty Giant, with his full Force, the utmost of his Force, as a Man doth upon his Enemy; yet so *Job* speaks of it, *chap. 16. 14.* And in another Place, the same *Job*, that he should *take thee about the Neck, and throttle thee*. O what do we, *poor Potshards of the Earth, striving with our Maker?* as *Isaiah* speaks, *chap. 45. 9.* Or, as Christ spake from Heaven, will Flesh think to kick and spurn against such Iron Pricks and Pikes, which run up into the Soul, whilst it strikes upon them?

And that we may yet further have a through Sensibleness of our Obnoxiousness and Exposedness to this Great God, let us withal consider his absolute Sovereignty over us, as well as his Power. What an inconsiderable Portion doth any one Soul (and every one is singly to deal with him for his own Particular) bear unto this Infinity of Being and Glory? to whom not one Nation, but all Nations; and not only all Nations that are now extant in the World, but that ever have been, or shall be, are counted *as nothing, yea, less than nothing*. What a little ching is this Island of ours, to the whole Body of Nations? And yet all *Isles are to him but a little thing*, as *Isaiah* speaks. Lord, think thou, what am I to Thee! or any Man! that thou shouldest regard him? Yea, and being sinful, why should any Man (as he is of himself) think that God should have any Stick or Demur within him, to withhold himself from destroying him every Moment? For loe, even the greatest of Men, that have been of greatest Wisdom, Parts, (being Sinners) he hath in his Distance and Greatness laid them aside, and regarded them not at all, *Job 38. last, He regards not the Wise in Heart*. What is all, or any Excellency in thee to him?

There is therefore no way but to turn unto him, and seeing you must fall into his Hands, prevent him by putting your selves into his Hands. This great Arm of his may be held: *Isa. 27. 5. Let them take hold of my Strength; Fury is not in me*. There is an Arm also of another one, that is, Christ, who can deal with God for thee, and overcome him. [*Isa. 53. 1. To whom is the Arm of the Lord* (so he termeth Christ) *revealed?*] Thus you have seen and heard something of the Greatness of this God, and that but in general, as he is the Author of this Punishment, and thereby this Punishment aggrandized unto us, and yet *how little do we know of him?* as *Job* speaks.

Secondly; Subjoin hereunto the Consideration of what is the eminent Subject of this Punishment, the *Soul of Man*; and that the Issue of this Punishment is no less than the *Destruction of that Soul*. And these two (which I join together) will afford further Reflections, to help us to conceive of the Fearfulness of this Punishment. And the Consideration hereof cometh in most pertinently

nently next unto the foregoing, wherein the Power of the Agent was spoken to ; but now in this the Capacity of the Subject or Patient, and the Receptivity thereof of Impressions from this Worker.

That the Soul is the immediate Vessel of this Wrath, that I spake to before, *Matth. 10. 28. Fear not them that kill the Body, but are not able to kill the Soul: but rather fear him which is able to destroy both Soul and Body in Hell.* The former Part of which Words evidently import, 1. That the Soul alone, and immediately in it self, and not only in respect of what it suffers with or from the Bodies Suffering, is the Subject of this Punishment, though the Body also is. And, 2. Christ concludes, that it is the Destruction of both Body and Soul.

You know also the Rule, That the Measure of every Agent's working upon another must be taken from the Capacity of the Subject which the Impression is made upon, as well as from the Power of the Agent that works. Fire works more fiercely upon Oyl and Brimstone, than upon Stones, or upon Dust or Sands. You may discern this in the Parts of your own Body: Rhume falling upon the Lungs doth not torture so, as falling upon a Tooth, a Joint, or Eye. How also are the inward Parts capable of more exquisite Torment, as by the Stone, &c. bred in them, than the outward are, by any Cuttings or Wounds?

Now the Soul of Man is capable of more exquisite Impressions from God's Hand, in that it is an intelligent Spirit, and in the substantial Faculties of it assimilated to him, made in his Image, a Spirit as God is, that hath an Understanding, and other Faculties, to receive and take in from him what he is pleased to pour forth into it by them ; and is accordingly more sensible thereof, than the Senses of the Body are or can be supposed to be from Creatures. The Prophet *Nabuzz* seems to have considered this, *chap. 1. ver. 5, 6.* When setting out God's Wrath to Men in the Effects of it, he first considers, how it works upon inanimate Creatures, that are at such a Distance (in respect of the kind of their being) from God's: *It kindleth a Fire, says he, which maketh the Hills to melt, and the Earth is burnt up at his Presence; yea, the World, and all that dwell therein,* (which he will one Day burn up with Fire.) Now from these the Prophet infers and raiseth up our Thoughts. Doth he work thus upon insensible Creatures, as the Hills, and the Earth, and the whole World? Do the Elements melt with fervent Heat? Are the Heavens shrivel'd up as a Scrole of Parchment before him, by the Violence of that Fire which he sends forth? Consider then, O consider, ye Sons of Men, how will the Fire of his Wrath work upon your intellectual Souls? And as unto this Scope and Coherence with the former, I understand what follows, *ver. 6. Who can stand before his Indignation? who can abide in the Fierceness of his Anger?* He here turneth his Speech, and applieth it to Men. For the Souls of Men being in their Beings and Kind nearer of kin to him, Spirits, as he is the great Spirit, and the Father of Spirits, which were made only for God, and to be filled with God, have accordingly a more intimate Sense of his Workings on them. And 'tis as if he had said, If then he sends forth such a Fire as melts and dissolves the Earth, Mountains of Iron or Brass; how much more will it be able to melt Wax? And such are Mens Souls to God, comparatively to other Creatures. Christ speaking of his Soul, when he had thus to do with God, in the Day of his Anger, *Psal. 22. 14.* (that Psalm was all made of him) *My Heart is melted like Wax, it is melted in the midst of my Bowels.* And towards this Sense doth *Sanctius* seem to understand that Complaint of *Job's*, uttered to his Friends, concerning those Terrors of God which he felt within him, *Job. 6. 4, 11.* Verses compared; *Is my Strength the Strength of Stones? Or is my Flesh, my Nature or Constitution, of Brass,* that I should be able to encounter with this Indignation of the Almighty? Stones and Brass have no Sense in them, (or but a dull Sense, if their Opinion should hold true, *de sensu verum,*) they have no Blood nor Spirits to make them sensible of these Arrows of God's Anger he had spoken of, *ver. 4.* Ay, but *Job* meaneth to say, I have a Soul made of other Metal, suited to God, the great Spirit, whose Arrows I feel, which is exquisitely sensible of all his Actings. Take the Statue of a Man made of Brass, or cut out of Stone, and slash and cut him, and he feels it not; but cut the same Limbs

Limbs that answer to these in a living Man, made of Flesh and Blood, with the same Knife, and what Torture is it? You may see this; and aggravate it to your selves, by what inferior Spirits to this great Father of Spirits, as Angels and Devils, can work upon Man's Soul, that is a Spirit like themselves, being yet inferior to them. When *Saul* had but one evil Spirit sent from the Lord, how distracted and terrified was he, though in the midst of the Enjoyments of a Kingdom? *1 Sam. 16. 14.* Also that great Apostle, that had his Spirit fortified, as having been newly feasted with the Joys of Heaven, and that not as at a Distance only, but as a Spectator, that stood by, present there, *2 Cor. 12.* Yet one Angel, *Satan buffeting him*, he was so disturbed and put to it, as he knew not what to do, or how to bear it: only God told him, *My Grace is sufficient for thee.* Well, but do Mens Souls in Hell fight with *Flesh and Blood*, yea, or with *Principalities and Powers* chiefly? No, that is but whilst they are the *Rulers of this World*, as there 'tis added. And yet if these Spirits have such Power over our Spirits to buffet and terrify them; what hath God the Father of them?

Again, consider how the Soul is capable of more Joys and Sorrows, than the bodily Senses are, and this by how much it doth exceed them in its Eminency and Capacity. The Soul is able to drink up all the Pleasures the whole Creation can afford the bodily Senses, or they bring in: to drink them up (I say) even at one Draught, and yet would in the midst of it, still cry, *Give, Give.* Now as it is in the Body of a Man, look whatever part is capable of more Pleasure, it is also capable of more Pains: So the Soul proportionably; look how capable it is of greater Joys (as it is from God) it is as much of Sorrows also, unto the same Extention and Intention of them.

Add II. As to this Point, That as the Soul is thus vastly capable of more Sorrow and Anguish: So further, that these Souls to be punish'd are filled with Sin, and in that respect termed *Vessels of Wrath fitted to Destruction*, *Rom. 9. 22.* Take a Barrel of Wood; and of it self it will burn as it is Wood: but if withal it be pitch'd within, and full of Tar and combustible Matter, it will burn more rageingly. Of unfruitful Branches, apostatizing from Christ, it is said, *John 15. 6. That they are cast into the Fire, and they are burned;* that is, they burn to purpose, make a mighty Fire. That Clause [*And they are burned*] is added by way of *Auxesis* or Emphasis, else it needed not. We see when Sins were but laid upon Christ by Imputation, who in himself was separate from Sinners, and had no Conscience of Sin, how yet the Anger of God against Sin dealt with him, as undertaking to be a Surety for Sin. And *can you drink*, says Christ, *the Cup that I am to drink of*, that is, so as to bear it and not be overcome with it? Now in *Luke 23. 31.* you may see, how Christ infers from his Sufferings, as being the Sufferings of one who had not been himself personally guilty of Sin; what therefore, with difference, those in whom Sin is inherent, must expect. *Weep for your selves* (says he) *for if they do those things to the green Tree, what will be done in the Dry?* that is, who are fit combustible Matter for the Fire; and, as the Prophet says, *are as Stubble fully dry*, *Nahum 1. 10.* And of the Terribleness of God's Anger, he had before discoursed (as was even now observed) in all that Chapter.

Again, III. In the Soul, some Faculties are more capable of Anguish from his Wrath than other; even as in the Body some Parts are more of Pain. If a Man would avoid a scalding Drop to be let fall upon any Part, of all other he would fence his Eye. You see how a Mote, a Flie troubleth it; a scalding Drop of Oyl would much more. So it is in the Faculties of the Soul. You read there is the *Spirit of the Mind*, *Ephes. 4. 23.* Now God will wound, even that, and aims at it, in this Punishment. *A wounded Spirit who can bear?* (says *Solomon*.) If a Man's Flesh be torn and cut, he may yet bear up himself, but if his Bones be broken, *Who can stand?* Now the immediate Stroaks of God are so compared by *David*, as unto the breaking of the Bones, in comparison of other Dealings of God with, and Inflictions from God towards us.

The next thing which I mention but as an Appendix to this Head, is, that is the Destruction of the Soul. So Christ and the Apostle again and again.

They

Book XIII

*They are said to be lost*: and though Men may metaphysically dispute, that it is better to be, though in Hell, than not to be: Yet Christ hath said, *It were better not to have been born*. I shall say no more as to this Head, than what the Apostle expresseth this by, in 1 *Tim.* 6. 9. in saying, [*That Men are drowned in Perdition and Destruction*:] One would think, for him to have expressed Death and Destruction, it might have been enough to have said, that a Man were drown'd, or sunk down to the Bottom of Waters, or the like Materials that would suffocate a Man: But to say he is *drowned in Perdition* it self, or that *Perdition and Destruction* are the Pit, the Lake he is plunged into; what can be said beyond it? And yet here he is not content with one single Word to express that by either, as to have said *drowned in Perdition*, but must double it: and add another Word [*Destruction*] also. *Destroyed*, therefore *over and over*: *Drowned over Head and Ears*, as we say, and all that is in them, *drowned* and sunk into *Perdition*; the whole Soul: yea, the whole Man. No Part above Water. *Destroyed* with a double *Destruction*: both for Object double, and also for the Subject of it, both Body and Soul: so Christ says.

The *Third* Head, that affords matter of Exaggeration to our Thoughts, whereby to infer the Fearfulness of this Punishment, is taken from the Ends, or final Causes mentioned in that first Section. The Ends, I say, which God hath in, and is provoked by, unto this Punishment. And as I then singly argued from each of them the Immediateness of God's Hand therein; so now I shall from each of the same, the Dreadfulness hereof. There were three Attributes of God in special, and his Glory in common, which God aimeth at the Manifestation of, in this ultimate Guerdon or Reward for Sin. 1. The Manifestation of the Glory (that's in common;) then particularly, 1<sup>st</sup>, Of his Power; 2<sup>dly</sup>, The satisfying of his Justice; 3<sup>dly</sup>, Of his Wrath. The Scriptures I then had Recourse to, do specify all these. I shall speak to these in this Section, and to the other in the following.

1. In General, that he aimeth at his Glory in it (which is God's general Aim, and is common to these and all other Attributes) is evident. His Glory, (as it is to be manifested to us) is but the Result or Shine of all or any of his Attributes, manifested in that Place of *Prov.* 16. 4. *The Lord hath made all things for himself*, that is, *for his Glory* (for that is himself: *My Glory I will not give to another*) it follows, *yea, even the wicked for the Day of Evil*. The *Day of Evil* there, is the *Day of Punishment*: the Wicked themselves also making and preparing themselves by Sin thereto; but so as thereupon God manifests his Glory upon them, as well as upon all things else; which he hath made in their several seasons and kinds. And *Solomon* doth mention this of Punishment as one eminent Instance of all things else, whatever, that are for his Glory, and which will be ordered then by him, thereunto in a special manner: And because (it being so great an Evil) Men might think otherwise; Yea, but says *Solomon*, God seeks and will have a Glory out of this Punishment, as well as out of all things else; of which ye all acknowledg, that God made them for himself. And so in that 2 *Thess.* 1. 9. They are said to be *punish'd from the Glory of his Power*, that is, from his Power, glorifying himself on them, as I before expounded it. And as it is for the Glory of this his Power, so by the same Reason of all, or any of those other Attributes, he is pleased to put forth therein.

I shall premise two Maxims, from whence fore-laid the Inference, for the Dreadfulness of this will more readily rise, in an infinite Height, unto our more serious and sober Apprehensions.

The First: *That all things which God doth for his own Glory, he will perform them like himself*; that is, like God: and so make the utmost of every thing, that that subject Matter, whatever it be, will afford of Glory to him. This Rule is ascertained to us, as from the Nature of God; so from that saying of the Apostle, *Rom.* 1. 21. where he condemns the Gentiles, *that they glorified him not as God*, that is, in such a manner as was worthy of him; they came not up to that height of Glory, so great a God must have given unto him from  
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tures. Now if it be the Sin of Creatures, that they fall short *in glorifying God as God*; then be assured that if God himself undertakes and professeth to do a thing for his Glory, he will, in the whole of it, and Issue thereof, either *glorify himself as God*, or never begin to essay or meddle with it, but would have let it alone for ever.

2. From hence, take this also along with you, to carry it in your view, through each particular that follows; *That then, if God seeks to glorify himself in a way of Punishment, that Punishment must be Answerably great and proportioned to raise up a Glory unto God, such as shall Glorify him, as God, in that way.* For it is the Punishment or the Judgment it self which he executes (as the Psalmist says) out of which this Glory must spring. *This Punishment, as it is a Punishment, is that, wherein God will be glorified as God.* That is, it is the Soil which this Crop of his Glory is to grow up out of, and the Crop or Harvest of Glory can be but what the fertility of that Soil, as such, affords: These things in general fore-laid.

Now, 3. The greatness or vast comings in of that Glory, God reckons upon from this, may rise up in your View, by these Particulars.

1. Had it not been that in comparison of other Works of his, an infinitely exceeding Revenue of Glory would have arisen unto him from this, *God would never have set his Heart or Hand to this Work of all other*: I say it again, *He would never have set his Hand to this Work of all other.* For as he is Creator, he hath a Love to all, and hates nothing that he hath made, he loves no such Bloody work for it self; nor would have ever embrued his Hands in the Destruction of his Creature, had it not been for an exceeding weight of Glory; and as being justly provoked thereto, it becometh a just Prize, on that Hand presented to him: which he will be sure withal to manage and perform with the utmost Righteousness. It is certain, that this is to him *opus alienum, a work strange to his Nature*, as the Prophet speaks. He does not naturally, nor nor willingly (says the *Lamentation*) *afflict, or grieve the Children of Men. Lament. 3. 33.* Men's Quarrelings and Cavils hereabout did put him long since to his Oath, and he hath cleared himself by Oath in *Ezekiel, As I live I will not the Death of a Sinner*; that is, not simply, as if I delighted in it for it self, as a God that is cruel; (which was objected) and therefore I say peremptorily it must be an infinite mass of Glory, after much long-suffering and impenitency of Men, that moves him to it. And if so, then according to the Principles even now mentioned, do you that are impenitent Sinners look to it, for *ex vestro cario* (I allude to *Job's* Speech, *Skin for Skin*) *out of the Blood of your Souls*, and their Destruction, shall this Tribute and Tax of Glory be raised, according unto what your Sinfulness shall be found to have been. And O then, do you collect how fearful it is like to be! View it in a contrary, and indeed though an Instance far transcending the Proportion of this, yet in respect of holding some likeness to God's proceeding in this, will conduce to heighten our Thoughts about this. It is a Consideration that helps our Faith (and 'tis a great one) that for God to *deliver up his own Son to Death*, and for himself to *bruise him*, (you have it all in a short saying, *Isa. 53. 10. It pleased the Lord to bruise him*) and that this should be the Object of his good Pleasure, there must have been some incomprehensible vast design of Glory to accrue there-from, to be attained by doing it; some high End and far transcending Design that was to be the Issue and Product of it. Which as you know was the Glory of his Mercy and love in the Salvation of Men: *Glory to God on high, Good will to Men.* And this is as great an Evidence and argument to our Faith, that God is resolved to save Sinners, as can be given. For what hath been thus done to Christ, is past recalling; not to be recompensed any other way than by *saving many by the knowledge of him*, as God there speaks. Now as this Instance of the highest kind serves to evidence this thing to us, so though in a far lesser Proportion, you may take somewhat alike Illustration at least in the Point in Hand; That certainly it must be a great surpassing Mass of Glory that will come in unto him by this Punishment for Sin, which should any way gain him to be so much as willing to it, against which otherwise he hath so much in his own Nature;

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Nature; who had it withal in his absolute Power to have given effectual Grace to all, as well as to some; which latter all acknowledg he hath done. Even as it was in his Power to have saved the World without Christ's Death, *Mark* 14. 36. Oh! ye Sons of Men, know and understand your God, and be moved thereby to turn unto him: and the more by this, that it must and will prove an infinite Punishment that is coming upon you; because were it not, an immense sum of Glory would accrue to him out of it, and that but upon your final impenitency: He that is a God so good in himself, would never else bring it upon you. And according to that first Maxime premised, it must be the foreness of the Punishment from whence that Glory must arise.

2. Consider herewith, how that he hath reserved this, as his last Work in that other World, when this World shall come to be folded up as a Garment, and a final conclusion be put to all these other Dispensations and Works of Glory that are now on Foot. And as *Solomon* told us that he hath *made the Wicked for himself and for the Day of Evil*; So *Job* also tells us, *That the Wicked is reserved to the Day of Destruction, and shall be brought forth at (or to) the day of Wrath*: [Reserved] by God, till after all his other Works of wonder are ended and gone, then to be brought forth as a Trophie of his Glory. Both themselves and all their Sins are reserved till then, and laid up amongst God's Treasures, to be then made publick. The Salvation of his Elect, and the Destruction of the Wicked, are the last and only Works that then remain, and do remain, and are purposely kept unto that Time, when he means to shew himself to be God indeed; and to make all Men and Angels know that he is God. It is an Argument of the fearfulness of that Punishment the Devils shall undergoe, *Jude* 6. *2 Pet.* 2. 4. *That he hath reserved them in everlasting Chains unto the Judgment of the great Day.* It is a certain Rule, *that God's latter Works do still exceed and put down the former*: So far, as the former *shall not in Comparison be remembered*, *Isa.* 65. 17. *Jer.* 3. 16. When God would make his Apostles (as to this World) the greatest Spectacle of Misery that (excepting what he made his own Son, who was the *first-born among many Brethren*) he ever put upon Saints, Prophets or Martyrs, that had preceded and were before them. How doth the Apostle express his Design in it, *1 Cor.* 4. 9. *I think (says he) that God hath set forth us the Apostles [last] as it were Men appointed to Death, for we are made a Spectacle unto the World, and to Angels, and to Men.* Alluding to those Gladiators, brought up last upon the Stage, as a Spectacle to the People. The thing I cite it for, is, that the greatest Work in that kind, he appointed to be at last: As also, was that which immediately preceded it, *the coming of his Son in the last Days.* And but this of punishing the Wicked in his last, and very last, of all that he will do for ever.

3. Especially let us withal, consider besides, how all his Actings and Works whereby to glorify himself for ever, shall be reduced and contracted to these two. He gives over all other of Providence, and Spiritual Dispensations by Ordinances, and sets down and betakes himself to these two alone. God hath nothing else to do in the other World. And he hath no other revenue of manifested Glory that remains Extant; he lives and reigns eternally in or upon these two: And yet this is then, when he is resolved, to the utmost to be glorious. And yet all is but what comes out of these two Works, the Salvation of the Elect, and Destruction of the Wicked.

4. Again, Consider these two are uniform Works, and unvarying; and *without Shadow of turning*: In this World he makes a Variety and interchange of Providences; which are exercised in such Works as he sometimes takes up, and then lays down again at Pleasure; he *sees one thing against another*, as *Solomon* speaks. Every Day and Age produceth a Variety and alteration. And this is, because his Glory, that appeareth but imperfectly in some one (as in this and that particular) may have an additional Perfection in some other; that so, all that Variety, may like small pieces in Tapestry, make that piece of Work compleat. And yet we see how in this Mixture, and often, but in some one single Work or Piece, wrought and done but once, how much

of God's Glory appears to the wonderment of Men and Angels. Whereas now this last Work of punishing Wicked Men (as likewise that other of Salvation) are but as one continued Dispensation of one Woof, and uniform for ever, without change, variety or interruption. The whole Stream of God's Activity contracts it self unto, and runs in these two Channels and no more, *in omne volubilis ævum*: And how strong must you needs suppose these two Streams, each of them to be? when as the Manifestation of the Deity, doth now run so strongly in a thousand Rivolets. This in General, from the Manifestation of his Glory.

I named three Attributes in Particular, which God doth more eminently shew forth in this great, and last Work of his.

*First, His Power.*

*Secondly, Justice.*

*Thirdly, Avenging Wrath, to the end to Gain a Glory to himself out of all these.*

*First, His Power*: That you have in two Places, Rom. 9. 22. *What if God willing to shew his Wrath, and to make his Power known?* His Power you see, is mentioned Distinct from his Wrath, though indeed it will provoke to be the Power of his Wrath: But I shall distinctly speak of it. You have it also mentioned as that Attribute which shall be most glorified hereby, in 2 *Theff.* 1. 9. *Who shall be punished with Destruction from the Glory of his Power.* I afore spake some things of the *greatness of God's Power*, as in relation to this Punishment, in shewing how fearful it is to fall into the Hands of God, in the first Head or Demonstration in this Section, I shall only here add,

1. This general Rule concerning it, *That the drawing forth of Power or Activity by God in any Work, is still, but what is proportionable and Answerable to the Work*: that is, the Effect shall be answerable in greatness to the Power that is said to be put forth. It is certain, God over-acts nothing. Now the Effect, wherein this Power of his is put forth, is here said to be Destruction. And therefore that Destruction must be conceived proportioned to the Power, that is said to be exerted. There was never Work which God ever did, wherein he professed to shew forth a transcendency of Power, or of any other Attribute, but it was wonderful and glorious in its kind. All his Attributes are himself, and so as great as himself. This visible World, in its kind, what a glorious Building is it? consisting of Heaven and Earth: And to what end was it that he professed he made it? you have it, Rom. 1. 20. *That by the Creation of the World, might be understood his eternal Power and Godhead.* And if he that created and raised up such Beings out of nothing, shall profess yet further, to make his Power known, and will use that Power, and put it forth in destroying, to shew forth the Glory of it, how great will that Destruction be, which must bear a Proportion to such a Manifestation? That after God hath in so great and so various Works preceding this, sufficiently (as we might think) shewn himself God, in point of Power, or what a powerful God he is; that yet after all, as if in all these he had not given so full Proof or Demonstration of Power, and as not satisfied with all the former, as not enough, he should be after all, willing, as the Apostle says here at last, to begin a new Work, which should make the Ears of the whole Creation tingle, on purpose to make his Power known! This is it swallows up my Thoughts into Astonishment, knowing both, that according to the Rule before given, his last Works ordained to shew forth any Attribute, must infinitely exceed the former, that served to the making known thereof. And that again puts a new Amazement into my Thoughts, to think how, or wherein so much a greater proportion of Power should be spent. If it were barely to annihilate, and bring the Creature to its first Nothing, there needs not an extension of Power; it were but *withdrawing that Word of his Power* that holds up, and bears up all things, *Heb.* 1. 3. and these, as all, would fall to nothing. But over and above, you read here, of such a Destruction, as

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 draws out his Power positively, and makes his Power known afresh. Specially, when again I consider as to this Particular, that to destroy the well-being of any thing, is in the ordinary Experience of us Creatures, more easy than to give being. A Man that cannot make alive the least of Creatures, not the least Fly or Flea, can yet with an easy touch destroy them. I hinted before some Respects, wherein this Destruction might exceed, in respect of Power concurring to it, that of the Creation. In the Creation there was but a single expence of Power, namely, or meerly raising up out of Nothing: But in this a double. For the Wrath of God exerted in the fierceness of it, hath a tendency to bring, and would if no other Power intervened, bring the Sinner unto nothing; as that Speech of *Jeremy* doth imply, *Correct me not in thine Anger, lest thou bring me to nothing*; as also that of *Nahum*, *Who can stand in the fierceness of his Anger?* so as under this his pressure of the Creature unto nothing, for God to uphold that Creature in being, is equivalent unto a continual educing it out of nothing again. O what Destruction must there then be in the execution of it, in which God will positively put forth more Power than in creating! and thereby after all other works of Power shewn, get himself the Name among the whole Creation, of being a powerful God indeed. But of this Destruction more hereafter. Thus much for that of Power.

Jer. 10. 24.

The *second* Attribute is Justice, which he will to the utmost shew forth in this Punishment. So in the Text, *The Lord shall judg his People.* And *2 Thess. 1. 9.* *διουν τιξασιν*, they shall lay down, or pay a Punishment: And ver. 6. *It is a righteous thing in God to [recompence] Tribulation, &c.* And indeed God's Power herein is not put forth simply out of Sovereignty, or for it self, but is drawn out by Justice and Wrath, to execute what they are provoked unto. I before gave this as one Reason why God himself must Execute this Punishment, because else the Punishment will not come up to satisfy his Justice. But now I make use of the same, to infer the Dreadfulness thereof: That it is the falling into the Hands, as of a potent God, so of a just God recompensing for Sin, and extending his mighty Power to inflict a Punishment, which should in Justice hold proportion with the demerit of Sin, that so the exactness of his Justice might appear.

Now to heighten our Apprehensions of the Dreadfulness of this Punishment, from this particular: Consider,

1. The Infinite demerit of Sin. Which is not enough known or considered by the miserable Subjects thereof; because indeed God himself, in his Holiness, and in his Greatness, is not known by them. Now because Men will not otherwise know, nor be sensible of Sin, in the Spiritual evil of it against God; therefore it is that God is put upon it thus to make Men know it, and what God himself is; for Men to sin against him, by such dreadful Effects, as in Justice shall hold proportion with their Sin, and the Desert thereof. And God professeth, he will herein be exact, *Heb. 2. 2.* So, *as every Transgression shall receive [a just Recompence] of Reward.* Not such or such Sins, some few more eminent Sins only, but *[every Transgression]* shall have a Reward proportionate. *He that is the Judg of all the World, shall not he be exact?* as *Abraham* in another Case, *Gen. 17.* Yes, in this ultimate Punishment he will be sure to be, as *Isaiah* speaks, *Chap. 28. vers. 17.* *To lay Judgment to the Line, and Righteousness to the Plummets.* As Carpenters do, when they would fit things one to another, and make things uniform and correspondent, and square them adequately to an hairs Breadth, as we say. And thus will God do in Judging. He will bring his Line and his Plummets, take measure of the Hainousness of every Sin, and mete a Punishment adequate thereto. And if so, then this Punishment how dreadful will it be? *If thou wilt be severe to mark what is done amiss, who will be able to stand?* says the Psalmist. The Heinousness of Sin is measured by the Greatness of that Glory whereof it is the Debasing; and that Debasing done to him, further measured by this, that it is, by so mean things, as we Creatures are to God. And so is estimated by the worth of that Person against whom it is committed, which therefore could by no other

Psal. 130. 3.



ther means be expiated, but by the Debasement and emptying of as great a Glory, due to the Person of the Son of God, appearing in our Nature, as one Person therewith. *Sin*, the Apostle tells us, Rom. 7. 13. *is above measure sinful.* And hence accordingly this Punishment is estimated to be *above measure fearful.* Thus Jer. 30. 11. and Isa. 27. 7, 8. God putting this very Difference between his punishing godly Men his own Children, and his punishing wicked Men: *Hath he smitten him, as he smote those that smote him?* No; for he puts this Difference in the 8th ver. *He smites his own in measure.* You may then take the Compass, the Magnitude, and Depth of it by this; that therefore oppositely his Punishing the other exceeds all Measure. Sin is the Creatures proper Work, and Punishment is God's Work. [*Vengeance belongeth unto me,*] says the Text; he challengeth it as his. Now it is certain, God will shew himself as perfect and as Exact in his Work as Man and Satan have been in theirs; he will not be exceeded or out-gone by them. *The Lord is known,* says the Psalmist, *by the Judgment that he executeth,* Psal. 9. 16. If the Creature be so wicked, as to bring forth so heinous an Evil (*in genere moris*) as Sin is, which is *Malum Catholicum* [a Catholick evil] and accordingly hath the Name of all Evil given it, as virtually and transcendently containing all that God or Man calls *Evil*; then be assured, that God, who is so just, will be as sure to bring forth, by Way of return upon the Creature, a Punishment, that shall be *in genere Pœnae*, in it's kind, *Malum Catholicum*, an universal Evil also. And such *Ezekiel* terms it, speaking of the Evil of Punishment: *It is an Evil, and an only Evil,* Ezek. 7. 5. That is, such an Evil as shall be nothing but Evil, and that shall contain the Spirit, the Quintessence of all Evil in it. Therefore, Psal. 75. 8. *In the Hand of the Lord there is a Cup, and it is full of Mixture.* As if an Artist, that knows the Nature of all Simples, should temper a Cup that is full of all sorts of Poisons, and which is a Compound of the bitterest, loathsomest Ingredients this Earth puts forth. Even thus hath God strained the Quintessence of all Evils into one Cup; and it follows there, *The Wicked of the Earth must drink the Dregs of it.* Which Phrase also argues such a Mixture as this we speak of; the bitterest of all is at the Bottom; and 'tis Eternity to the Bottom, and they must not, nor shall not leave a Drop, but suck out the *Dregs*, as the Prophet's Phrase is, Ezek. 23. 34. *Thou hast a Cup of Abomination, and when thou hast fill'd up thy Measure, then will God take a measure of thy Cup, and fill the same proportion of Dregs and Mixture to thee, in a Cup of his tempering.*

2. Consider, that in the manifestation of this Attribute of Justice, there must of all other (next unto that of Mercy) be a more special Glory intended and designed by God himself, unto which this Punishment must bear an eminent proportion, as being the Matter wherein it appears. I said before, that if God professed to manifest any Attribute of his whatever, it still hath been done in such Effects of Wonder, as all the Creation is set admiring of. Now of all other Attributes, these two of Justice and Mercy are the prime, which he sets the greatest Value upon the manifestation of. And therefore still look how they are more Eminent, or by how much the more Eminently he intends to manifest them above other Attributes; by so much must the Effects, in and by which he manifesteth them, exceed and excel all other Works.

Now that these are the brightest Jewels in that Crown of his Glory, and which he intends most to Embelish, may be seen in this: 1. That he hath chosen the choicest and most excellent of his Creatures, as the Stuff or Materials in which to set these forth; namely, *Angels* and *Men*, and Christ himself the Head of all. That look as curious Engravers, when they would shew their best Art, and chiefest Workmanship, they cull out the choicest Materials, as either precious Stones, Cedar, or Marble, to work upon; and so Embroiderers, the finest Stuff or Cloth for the Ground-work, they would embroider Gold or Pearls upon: Thus hath God singled forth *Angels* and *Men*, the chief of, and more noble Creatures (in the Stuff they consist of) than the rest of his whole Creation. Power and Wisdom is seen in other

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 Creatures, but Vindictive Justice, as also Grace and saving Mercy, only on Men and Angels. And, 2. Although he hath shewn forth more of Wisdom and Power in the Frame and Fabrick of Men and Angels, than in the whole of Heaven and Earth; yet still, comparatively, more of Justice and Mercy in these two, than that all, or any of the other Attributes, shewn forth in and upon them, comes unto. Whereof this is sufficient Evidence, that they have the Name of *Vessels of Mercy*, and *Vessels of Wrath*, Rom. 9. You read nowhere, that they are termed *Vessels of Power*, or *Vessels of Wisdom*: which is a Token that they are fill'd with these, in that they carry away the Denomination, (which is usually à *Principaliori*,) as if no Attributes else in Comparison seemed to appear: and yet how much of Power and Wisdom is seen in the Fabrick of Man, *David* tells us, *I am wonderfully or fearfully made*. So then, those that shall prove to be the miserable Vessels of this his Wrath and Justice, shall be so fill'd with the Punishment, whereby this Justice is made known, as shall deservedly bear the Name of Wrath and Judgment engraven upon it, of all other Attributes. *The Day in which he will judge the World*, *Acts* 17. 31. is elsewhere called, the Day of Destruction, the Day of Wrath, the Day of Judgment, &c. It beareth its Denomination from this very Work we speak of.

And further, consider how he hath given out before-hand, almost six thousand Years before, concerning this Work, above all Works else, and hath posted it upon *Enoch's Pillars*, (you know the Tradition I allude to) as you use to do Executions, *Jude* 14, 15. or as you do *indicere Diem*, set a Day for the most Solemn Works. *Enoch*, the seventh from *Adam*, prophesied hereof, saying, *Behold, the Lord cometh with ten thousands of his Saints, to execute Judgment upon all*, &c. And further and besides, God speaks of Preparations to have been all along made by him, during the Time of this World, against that Day. The Persons are a fitting, *Rom.* 9. The Punishment a preparing; *prepared for the Devil and his Angels*, even from their very first Fall. Now certainly God would never raise up in us, by such Words given out by himself, so great Expectations, if the Reality, the Execution, the Thing it self, should not Answer to all these. Yea, after all his other Works of Wonder finished and perfected, he professeth to come on purpose to be glorified. And in what? as well in rendring Vengeance in the Destruction of Wicked Men, as in the glorifying his Saints, *2 Thess.* 1. 6, 7, 8, 9, 10. *Seeing it is a righteous thing with God, to recompence Tribulation to them that trouble you: And to you that 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 punish'd with everlasting Destruction from the Presence of the Lord, and from the Glory of his Power: When he shall come to be glorified in his Saints, and to be admired in all them that believe, in that Day.* He carries on the glorifying himself, and of his Power, in the one, as well as in the other.

Yea, and to render the Solemnity of this Work and Day yet greater, he calls a General Assembly of all Men and Angels, that are, or have been, or of Men that yet shall be, in either Worlds, to be present, and see the Execution.

To conclude: It is therefore called the Great Day, as that, *Reserved to the Judgment of the Great Day*, *Jude* 6. and other Speeches. And why the Great Day? but from this Work of that Day, that shall be done upon it; which this Day shall then bring forth, and produce. As Days have their Stile and Denomination from the Work of the Day. *Opus diei in die suo*. So this (as was said) is called the Day of Destruction, Wrath, &c. And so, then that Stile of Greatness must be from the Greatness of the Work that shall be done thereon. And so the Judgment of the Great Day, because great will the Judgment be that is to be executed on that Day.

Lastly; God hath in the mean Time suffered his Glory to be debased, himself to be least regarded in the World, Sin and the Devil to carry all before them, and Sinners to have the Glory: relieving himself in the mean time, that he hath a *Treasure of Glory to be broken up at that Day*, *Rom.* 2. 3. When

he will come on purpose to be glorious. He hath suffered an Eclipse of six thousand Years, that in the end he may break forth with a redoubled Glory. And all that Glory must come in this Way, even from this Punishment he shall execute. And it must be a recovery of greater Glory, than he should have had by Man's Holiness, in that first State by Creation, or God would never have let Sin have come into the World; he meant not to be a Loser.

I come next to argue this from the third Attribute, his *Wrath*: or if you will, his Power and Justice, as intended, and heightned to Extremities by Wrath: And though he will be just in what he doth; yet it is Justice put on by Wrath. He recompenseth Sin, not only as *Rector Universi*, Judg of all the World, and so upon the account of Publick Rules given forth, to vindicate the Equity and Righteousness of which, he punisheth the Transgressions of them; But over and above he doth it, as resenting an Injury, a personal Affront given to himself, his Person; and this draws forth his Wrath and Vengeance on his own behalf.

As it is termed *Vengeance*, so *Zeal*, in Heb. 10. 27. and 1 Cor. 10. 22. *Do you provoke the Lord to Jealousy?* In *Nahum* 1. 2. See what a Conglomeration there is of Attributes and Effects.

[*God is jealous,*] that's the first. He compares that in God unto that in Man, which, *Solomon* tell us, is the *Rage of Man*, Prov. 6. last.

Again, 2. *The Lord revengeth, the Lord revengeth.* That is the Effect; and he says it twice, as speaking of one who is enflamed with Anger.

Then, 3. To shew how fiercely in revenging he executes it, even with Fury, he adds, *The Lord revengeth, and is furious*, who yet professeth elsewhere of himself, *Fury is not in me*; that is, of my self it is not, *Isa.* 27. 4. But as he is provoked by Sin and Impenitency, so Fury is in him. *The Lord is furious.*

Then, 4. Follows the Subject thereof, and what they are to him, whom his Fury waxeth so hot against, *Enemies and Adversaries*. [*The Lord will take Vengeance on his Adversaries, and he reserveth Wrath for his Enemies.*] Which accords with this Text: *Vengeance is mine, I will recompence the Adversaries*, verse 27.

And, 5. If any urge: Yea, but is not God merciful, and slow to Anger? Yes, says he, ver. 3. *The Lord is slow to Anger.* But he brings it in to shew, that in this Case it is that very Patience of his, which in the issue Works up unto that Fury: *Leva Patientia fit Furor.*

And then, 6. He further warns them to consider, that in the Execution of this Fury to the utmost, his Power comes to be Engaged: *The Lord is great in Power.*

And lastly, *He will not at all acquit the Wicked*, that lives and dies in his Sins: Which is a Clause or Proviso he still puts in, even when he speaks the greatest things of his Mercy. See *Exod.* 34. 6, 7.

And although the very reading this Description of God, as an Avenger, shews forth alone its own Dreadfulness; yet further to clear, and enlarge upon it, consider,

1. How it is Justice heightned by Wrath to a Fury, and all of these whetting on, and drawing out the Greatness of Power. And to this purpose we find, as was observed, Power and Wrath joined, in *Rom.* 9. 22. and *Psal.* 90. *Who hath known the Power of thine Anger?* His Jealousy draws out his Strength, and his Power works in a way of Wrath. Take a Man, let his Blood, his Fury be up, and thereby all his Spirits are intended and stirred, and he is able to strike a greater and heavier blow than at another time. As *Sampson* in his Fury against the *Philistims*, he pulls down the Pillars of the House. Now bring this to God, and though his Power is the same, and not greater, when he executeth Vengeance on his Enemies, than at all other times; yet being attributed to him after the manner of Men, it imports to us something of Analogy, (whereby the working of his Power in such a Case is set out) which it holds with what is in Men in the like Case.

And

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And so shews, (1.) That if ever he did or will upon any Occasion, or can be supposed to shew forth Power and Strength, it will be in this, for he is in Fury; and in that Fury talks of the Greatness of his Power, which in Men in their Fury useth to be at the highest, and they shew forth their Strength in no Acts so much as those which they do in Fury.

(2.) That comparatively therefore unto other Works of his, wherein he shews forth Power, he is to be supposed to shew forth more of Power in this. Consider therefore, if God shewed forth Power in creating the World, &c. Yet according to this Analogy, I may say of all those kinds of Works whatever, (speaking after the manner of Men) that he did them coolly, as it were, but this he doth in Fury, and so may well be supposed to put forth more of Power in these in that Respect, than in those other.

2. Avenging Wrath is more than simply Anger. A Man is Angry with a Friend, and so is God often with his Children. And then he *stirs not up all his Wrath*, as *Psal. 78*. But the Butt and Mark, which Revenge shoots its Arrows at, is an Enemy, as both out of *Nahum*, and the 27th verse of this Chapter, was observed. And not only so, but such as are irreconcilable Enemies: for that is the state of Men in Hell, and the posture of their Spirits there towards God, to be fixed in Malice. Now when Vengeance in God shall be extreme, who shall be able to bear it?

3. Justice hath a mixture of Pity mingled with it, but when 'tis a Case of Revenge, there is a Decorum put upon the extremity of Justice. It is the revenge of an Injury. Which though in the Creature, who it self is a Subject of God's, (who only hath the Sovereignty of Power,) it is therefore inglorious and unworthy, yet in God, who is the Supreme, in Case of wrong and Injury to himself, this hath a Glory in it; *Vengeance is mine*, saith the Lord. No wonder then if it be termed *Severity*, *Rom. 11. 23.* and *James 2. 13.* expressly, *Judgment without Mercy*. And perhaps in that Respect also it is, that, *Rev. 14. 10.* it is termed, *Wrath without mixture*, that is, pure Wrath which hath no mixture; *Not a Drop to cool ones Tongue*. And again, *Wrath to the uttermost*, as *1 Thess. 2. 16.* the Apostle speaks of that Wrath, which upon the Destruction of *Jerusalem* (the Type of the Day of Judgment) befel that Nation. And so it is set forth in the Language of the Wrath at the great Day, as *Grotius* hath observed, which is *Wrath to the uttermost*. And as God is said to rest in his Love shewn to his Children; so his Wrath satisfies it self in accomplishing Vengeance, *Ezek. 7. 8, 9.* *I will accomplish mine Anger upon thee: and I will judge thee according to thy Ways, and I will recompence thee for all thine Abominations. And mine Eye shall not spare, neither will I have pity: I will recompence thee according to thy Ways, and thine Abominations that are in the midst of thee, and ye shall know that I am the Lord that smitteth.* And therefore is often called a Sacrifice, as *Mark. 9. 49*.

Zeph. 3. 17.

Isa. 27. 11.

And this answers an Objection may be made. Did not *David* expressly choose rather to *fall into the Hand of God than Man*? *2 Sam. 24. 14.* The answer is at Hand in the same place, *for his Mercies are great*. That is *David's* Reason for it there. And so indeed the Difference lies in chastising Anger, and avenging Wrath, And *David* there speaks of God's chastising his Children in this World, but in the World to come you see the Case is altered: It is the falling into the Hands of an Avenger, who in that Execution professeth to shew no Mercy: *He that made them, will have no pity on them*.

Lastly, consider how *Wrath sets all that is in God against a Man*, whets and sharpens the whole Activity of every Attribute. What is the reason that in the Text when this dreadful Execution is spoken of, the Attribute of the [*living God*] is mentioned rather than Power? &c. The Life of God speaks the whole of his Attributes. The whole of his Nature and Godhead, as it is active and working: this Life imports. In Hell God draws out all his Forces, all his Perfections conspire either to stir up and enkindle Wrath, or to assist him in the Execution. How Power is drawn forth and intended I shewed before. Wisdom, that marshals all into Order, *sets both thy Sins in order* in the view of thy Conscience, *Psal. 50. 21.* and sets his *Terrors in Battel array against thee*, 'tis

'Tis Job's Expression, Chap. 6. 4. and the same Word in both places. And as it marshalls all, so whets on to Vengeance, Prov. 1. 25. *Ye have set at naught all my Counsel, I will therefore laugh at your Calamity, I will mock when your Fear cometh.* 'Tis Wisdom speaks this, ver. 20. *Be not deceived* (saith the Apostle) *God is not mocked, Gal. 6. 7.* It imports two things :

1. That Sinners think to illude and deceive God. As what is it else to think to defer Repentance to the last, and then to come and flatter, and look to be saved, as if they had served him from the very first Moment of their Lives? they herein think to go beyond God.

2. That in such cases, God's Wisdom takes it and resents it to the height. Nothing adds unto Provocation more, in a Man that is Wise, than to perceive how another Man thinks to go beyond him, and impose upon his Wisdom. And it is Wisdom in a Man, that makes him he would not be mock'd, deceived or trifled withal; this Principle riseth up in God's Heart, the Judg of all the World. Again, his Holiness crys out to him against the Sinner: Thou art a pure God; and, *I can endure to behold no Iniquity*; and the *Eyes of my Glory have been provoked* by this Sinner continually. Then says Justice too, I must be satisfied to the utmost Farthing, and have the last drop of Blood that is in their Souls: and this their Punishment executed on their own Persons, is all I shall have or can recover for all the Dishonour hath been done thee. For Christ, through their unbelief, hath not taken off one Farthing of their Debt, but all is left and remains upon their own Score. And I can no other way recover Glory, but by having it out of them: And therefore it is that an Eternity is required, because, but by an Eternity of Suffering it is that they can come to satisfy. Prov. 27. 20. *Hell and Destruction are never full*, or [*satisfied*] as the next Words shew the meaning to be. Then says Truth and Righteousness, their whole Lives have been contrary to my Love, the whole Actings and the Courses of them have been but a making a Lie, a Web of Hypocrisy, continually woven and vended. Rev. 22. 15. *That love and make a Lie*, and Rom. 3. 13. *Their Tongues are full of falsehood and Deceit*; and again, *give them their Portion with Hypocrites*: whom of all else I hate, says Truth. Then boils up *Jealousy*, every Creature hath been an Idol, and made their God, and set up in God's stead, and they have been enflamed with them (as of Idolaters the Prophet speaks:) *Idols of Jealousy have all their Lusts been*: and the Glory due to me hath been given to them. But you will say, will not Mercy at last speak a good Word for them? will it not allay and moderate all these? No, but turn as fiercely against them as any other Attribute, and plead; I indeed did a long while restrain all these other Attributes that were provoked every Moment, [*Whom God endured with much long-suffering*, says Rom. 9. 22.] And that they have lived so long free from Wrath, hath been by means of me, I waiting for their Repentance, which hath cost me Millions. I have spent Riches on them, in forbearance of them: All which now is to be reckoned to them in Wrath. You have it Rom. 2. 4, 5. *They have despised the Riches of his Goodness, and Forbearance, and long-suffering, not knowing that the Goodness of God leadeth them to Repentance. But after their hardness and impenitent Heart, treasure up unto themselves Wrath, &c.* And says Grace, I was presumed on, and made a stale to, and defender of their Lusts; and was *turned into Wantonness*, Jude 4.

And thus all in God, is set (as it were) on Fire against a Sinner, and (as I may so speak) do turn all in him into Fury. And look as to God's People, all in God is assimilated into Love towards them, and they live and dwell in Love, and see nothing else, as it were in God, but Love: *God is Love* (says the Apostle) namely, to his own, 1 John 4. 16. Nothing else appears; or rather, all that is in him, appears in that Hue, under that Die, with that Tincture. So here on the contrary, all in God is turned into Fury: *Let a patientia fit Furor*. Though he is not so of himself: *Fury is not in me*, says he, Isa. 27. but Sin hath made him such.

A Fourth head of Demonstrations, is taken from the Instances given both of Good and bad Men. Which Instances, as I then alledged to prove the immedi-

immediateness of God's inflicting it: So now I shall from thence present some Inferences of the fearfulness hereof. Do but sit down a little with *Job* and *Heman*, who were the Instances of Good Men: Or go to that Roll which the Scriptures have recorded of *Cain* and *Judas*, and others, or which Ecclesiastical Stories, or present Examples of our Age have afforded, of Men in Horror: weigh and perpend their Crys and Roarings, and consider what a sad Spectacle such Instances afford.

1. Of good Men: *Heman* I insisted in before, and acquainted you with his Complaints as sad as Man can utter: I reserved that of *Job*, specially for this Place, as I then professed. All the while that he had but Afflictions common to Men; and although he was every Way surrounded with them, as being visited with a loathsome Disease, his Body fill'd with Dolours and Pains, his Children lost, Servants destroyed by Fire from Heaven; his Estate quite gone unto an Extremity of Poverty; his Wife abhorring his Breath, and tempting him to Blasphemy: All this while the Text tells us, *Chap. 2. 10.* That *in all this did not Job sin with his Lips*, but was quiet and Patient, as the Holy Ghost in the New Testament takes notice of him, *Jam. 5. You have heard of the Patience of Job.* Well, but God himself in the End came in upon him with his immediate Wrath. And now will you *hear of his Impatience too?* He was not prick'd to the quick till now. But then he begins to *Curse the Day of his Birth, Chap. 3. 1, 2, 3.* and at that rate talks all along that Chapter. For brevity, let us only consult his Lamentations, in *Chap. 6. ver. 2, 3, 4. O that my grief were thoroughly weighed, and my Calamity laid in the Ballances together, for now it would be heavier than the Sand, therefore my Words are swallowed up.* The rests that follows, I shall add by and by. What was it caused this sudden Out-cry and Alteration in *Job's* Spirit, from that still and sedate Frame we left him in before? What was it the thoughts of his lost Estate, Children, Wife's unkindness, or the Pains of his Bones and Body, &c. or his downfall from a petty Kingdom? Did these begin now at length so sadly to return upon him, so as in the end his Spirit should begin to take them in, and lay them at length to Heart, which at first he in an holy Gallantry had made so light of? O no, he had fully concocted and digested all that had been occasioned from all or any of these, and had quieted himself with one or two good Cordials, namely, that *the Lord hath given, and the Lord hath taken, and blessed be the Name of the Lord, Chap. 1. 21.* And again, *shall we receive Good from the Hand of the Lord, and not evil? Chap. 2. 10.* which had carried away all that Sorrow might have been stirring in him from these. What might be the matter then, that was the Cause of these so high Disturbances? The next Words *ver. 4.* do enform us, *For the Arrows of the Almighty are within me, the Poison whereof drinks up my Spirits; the Terrors of God do set themselves in Array against me.* Let us go on duly to weigh and consider these Passages of his.

*Heman*, he in his Horrors had complained, *Psal. 88. 7.* That *God's Wrath lay hard or heavy on him*, and says no more of it: But *Job* here, in like manner feeling the like weight thereof, goes about to express how heavy, and how great the Burthen was of his Grief, that was caused thereby. And he calls for a mighty Scale to weigh it in: Such a Scale as might be large enough to contain all the *Sands of the Sea. O that my Grief were thoroughly weighed, and my Calamities laid in the Ballance together! for now it would be heavier than the Sand of the Sea.* His meaning is, that to have his Grief and Calamity put in one of the Scales, and the Sand of the Sea in the other, his Calamity would be infinitely heavier. His invention was heightened by what he really felt: The greatness of it made him Eloquent. (For as Love, so deep sense of Misery useth so to do.) And he pitcheth, as you see, upon the weightiness of Sand, to express it by, which is of all things the weightiest, as *Solomon* tells us, *Prov. 27. 3. A Stone is heavy, and the Sand is weighty.* Yea, and the *Sand of the Sea*: which, take both, those Sands within the Sea at the bottom of it, and those also scattered without on the Shoar, they do make an immense Bulk and Body condensed, if they were gathered together into one heap: (as the Waters were into one place, when God made

made the Sea.) *Job* had a most sublime Fancy, as the high strains of that whole Book shew: And this is in view a Comparison vast and great enough, (one would think) as could be used. But yet further, observe how he breaks off that Attempt of his, to express it by this or by any such Comparisons, though in appearance never so hyperbolical. Which breaking off, his next Speech utters: *My Words* (says he) *are swallowed up!* As a small thing is swallowed up of a greater, as a drop of the Ocean, as one small scattered Sand would be, in the Bulk of all those Sands of the Sea, when cast in amongst them: So were all these his vast Expressions and Comparisons he had used, although thus great; (which yet from all Rhetoricians, would have had the name of *Hyperboles*, far exceeding the reality.) But yet in his sense and feeling were swallowed up by the Thing it self. *I feel my Words fall short*, says he: so *Broughton* paraphraseth on those Words. And therefore he cuts himself off from using any more or higher Decipherings of it, of any kind, if any could have been found, as being all but meer Metaphors, too light, and holding no Weight with that far exceeding weight of Misery, he felt (as the Apostle on the contrary, comparing present Afflictions and the Glory to come together, speaks) but *Job* here, he gives it clean over as a thing unexpressible. And in stead of all Essays that way, he chooseth rather to speak and shew the Cause thereof the same, which I in this Treatise have endeavoured to do. And thereby he sets forth in a Reality, the dreadfulnes of it indeed; And more than by all things whatever, that his Grief could have been compared unto. This you have in these Words, [*For the Arrows of the Almighty are within me.*] He had sores without, in his Body; and Afflictions in his outward Man or Condition; Fears without, and Terrors within; he complains not that you hear of them at all. O, but they are these Arrows that are within me, (says he) the *Arrows of the Almighty*; that is, which none but an *Almighty Hand* could shoot, and shoot so deep; such Arrows, as could come out of no other Forge or Quiver. The Soul of a Man is a Spirit of a vast depth, and God, and God alone can shoot up into it, unto the Arrow Head. And yet again, besides the strength of the Arm that shoots them, and the forkedness of the Arrows themselves, they were all, as Arrows that are dipt in Poison, envenomed with the Guilt of his Sins (which as *chap. 13. 23. and 26.* God had now set on upon his Soul, *Thou makest me possess the Sins of my Youth:*) Thus it follows in the next Words, [*and the Poison thereof drinks up my Spirit.*] They do not only *let out the Spirits*, (which Wounds made by other Arrows use to do) but *they drink them up*. The Strength and Violence of the Venom of them had such an Efficacy on his very Soul, and the very Spirit and Life thereof, as they drank all up. Again, it follows, [*And the Terrors of God have set themselves in Array against me.*] God drew forth his Wrath (as it were) into a well-ordered Army, into Rank and File, at once to fall upon him. If one Man had a whole Army set against him, and each armed Man therein were to shoot a Bullet, or an Arrow into him at once; and if withal we could make the Supposition, that that Man should have his Life still renewed after each Wound given, so as never to die; and yet they still to renew to shoot all at once every moment: how dreadful is this to any ones Thoughts thereof? but yet these are but Men, not God, whose Arrows he says these were. *O that he would destroy me!* (says *Job*) that is, *kill me out-right*, so ver. 8, 9. *O that I might have my Request! and that God would grant me the thing that I long for! Even that it would please God to destroy me, and that he would let loose his Hand, and cut me off.* Well, But *Job*, canst thou not stir up thy Spirits and harden thy self against all these present Sorrows? The Spirit of Man will bear its Infirmity, if it be steel'd with Resolution. To this *Job* himself gives Answer by way of preoccupation, to this Effect: That if Death indeed, or a being utterly cut off, should come upon me with all that Host of Fears (whereof elsewhere *Job* tells us, *Death is the King*) I could harden my self against that; yea, and to endure the Pains of the most exquisite Tortures any kind of Death could inflict: if thereby *God would thus cut me off*. Then indeed (if such News of Death were brought me) *I should*

Book XIII yet have comfort; yea, I would harden my self in Sorrow. So ver. 10. And let it be the worst Death he can put me to, for so it follows, let him not spare. O but they are these Arrows of his own within me! these I cannot bear. So ver. 12. *Is my Strength the Strength of Stones, or my Flesh Brass,* that I should be able to endure, and bear up my self against these Encounters? O no. Read on those his Expressions further roared forth by him, in Chap. 16. ver. 12, 13, 14. *He hath broken me asunder: he hath also taken me by the Neck, and shaken me to pieces, and set me up for his Mark. His Archers compass me round about, he cleaveth my Reins asunder, and doth not spare; he poureth out my Gall upon the Ground. He breaketh me with breach upon breach; he runneth upon me like a Giant.* What should I instance in more, or how to comment on them!

That which in the second place, is proper next to be done, is to provoke those that are secure Sinners, &c. and others also that are awakened, to raise but up their Thoughts from the Consideration hereof, to infer and gather how dreadful this Punishment in Hell must be, above all, that these Dispensations can represent unto us. And this is most strongly inferred from these Examples, whether they be the Examples of Good Men, as Job was; or bad Men, as Cain and Judas were, in both which I formerly instanced in.

I shall make Inference from each of these apart, as in the first Section, I also did in arguing from them, the Immediateness, &c.

First, From these of good Men. If you consider that all these Terrors, which Job and Heman endured from God, were yet all in Love, out of so solid and substantial a Love, permanent and abiding in God's Heart, all this while towards them; and that all these were but Chastisings of them for Tryal, and to make them partakers of his Holiness. And besides, what manner of Anger was it towards them? It was but Anger, which Love stirred up: and those his Afflictions were accompanied and joined, all with everlasting kindness and thoughts of Peace all the while. According to that in Isa. 54. 8. *In a little Wrath I hid my Face from thee, for a moment, but with everlasting kindness will I have Mercy on thee, saith the Lord thy Redeemer.* Yea, those two known Cordial Recipes, so frequently made use of, and commonly taken by most Christians in their Distresses, and cited by two Apostles, and Christ himself from Heaven, *Happy is the Man whom God correcteth: Therefore despise not thou the Chastening of the Almighty;* were first spoken and directed unto this our Job, whilst in the midst of these Afflictions, in chap. 5. 17. And are particularly applied to that his Condition, in the worst of it, by the Holy Ghost, Jam. 5. 11. Yea, and all this that was upon Job, was in it self (how great soever it seemed to his sense) but the touch of God's little Finger, Job 1. 11. O think then how great will that Vengeance be, which is pure Wrath, Rev. 14. which is out of Fury, as was shewn; which is, the fiery Indignation of Patience abused, boy'd up into Fury! This that beset them, is said to be but a little Wrath, and for a Moment. And yet (as also it is said, Psal. 2. ult.) *If God be angry but a little, who is able to abide it!* then what will this last and extream Vengeance reserved for Hell be? These Chastisements of Job's and Heman's were in Comparison of what awaits Men in Hell, but as Rods of Birch or Rushes, which we use to whip our Children withal, Psal. 89. 32, 33. *Then will I visit their Transgressions with the Rod, and their Iniquity with Stripes: Nevertheless, my Loving-kindness will I not utterly take from them, nor suffer my Faithfulness to fail.* These were all Rods of Mercies own gathering and making, the Stripes whereof are not so deep, but they may be, and were healed again; as in the same Book you also find it, chap. 5. 18. *He maketh sore, and bindeth up; he woundeth, and his Hands make whole:* and so was Job in the Issue thus healed; and Heman likewise, and made thereby one of the wisest Men in the World. Yea, but these wherewith wicked Men in Hell are eternally lash'd and cut off, are Rods of Revenges making; Rods of Iron (as the Psalmist in that second Psalm speaks) *to break them in pieces like a Potters Vessel,* never to be set together again or made whole. Again, those

Jam. 1. 12.  
chap. 5. 11.  
Heb. 12. 5.  
Apo. 3. 19.

1 Kings 4. 37.



those strokes on the Children of God, are in measure, as *Isa. 27. 7, 8.* but of these in Hell, it may be, and is said, that *Wrath cometh upon them without measure.* Again, in the midst of these Corrections, he remembers Mercy; but in this of Hell, there is *Judgment without Mercy, Jam. 2. 13.* In those other Stripes given his Children, *God himself is afflicted,* and feels every Stroke he gives them, as *Jer. 31. 20.* and *Isa. 64.* But in these in Hell, Vengeance and Justice do satisfy themselves in their deserved Damnation. It is stiled a Sacrifice to him. *Mark 9. 48, 49.* compared, and elsewhere.

Secondly, The same Inference, may be much more raised from those Instances given of bad Men, suffering in this Life the like Terrors, to these mentioned: If we but consider that when they fall and seize upon them in the greatest extremity, that yet then they are in Comparison to what remains to them in Hell, but as the sippings of the Top of that Cup here, the Dregs whereof are reserved for them there, to drink to the Bottom, as *Psal. 75. 8.* *In the Hand of the Lord there is a Cup, and the Wine is red: it is full of mixture, and he poureth out of the same: but the Dregs thereof all the Wicked of the Earth shall wring them out, and drink them.* Those Words he [poureth out the same] and [but the Dregs thereof] are an opposition each to other; shewing how that in this Life, God promiscuously poureth forth the same from the upper part thereof, both upon good and bad. And that all that, is but the overflowings of what is uppermost; but the Dregs, the brackish bitter Stuff, is reserved for Hell. And the Truth is, Men can bear but the sippings thereof here. Should they drink but a little deeper, their Souls would be giddy, and reel out of their Bodies in a Moment. As the Joys of Heaven cannot be *inherited by Flesh and Blood,* so nor the *Torments of the fulness of this Wrath.* But in Hell their Bodies shall be nealed (as we speak of Glass) that they may endure this Fire. All the Terrors of Conscience here, are as is said of the Joys of the Saints, but the earnest-Pennies, Farthing-Tokens, in comparison to that great, *immensely vast Treasure of Wrath to come,* you have heard the Scriptures speak of. All here is but the Shadow of Death; and yet if that can wither Men's Souls so, what will the *blackness of Darknes do?* as the Apostle speaks of this. The utmost threatened here, is, that *the Anger of the Lord shall smoke against a Man,* *Deut. 29.* It is but Smoke: but in Hell, it breaks forth into raging Flames \* of the fiercest Fires, that fill every Corner, and break out at all the Windows of the Soul.

\* Luk. 16. 24.

The fifth and last Head, which represents the dreadfulnes of all this unto an infinity, is, that it is *a falling into the Hands [of the living God,] The living God.* The former Exaggerations have been raised from falling into the Hands of the Great, Powerful, Just and Avenging God; but this further, *of the Living God.* Which of all other Attributes, the Apostle hath singled forth to set out the dreadfulnes of it by, and is therefore most of all to be heeded by us; as having as much weight in it, to the thing in Hand, as any of the other. [The living God] notes out, not only God's activity, and how the whole of his Life and being is engaged and active in this Punishment (as was noticed) but further, both, that, 1. He shall execute this to Eternity, and 2. That during that whole space of Eternity, he will permanently continue to inflict it. His being the *living God,* notes out, 1. Eternity; 2. With a continuation of acting all that while: and so his being the living God, both threatens and effectueth, 1. an eternal, and 2. a continual Death in those that are the Subjects thereof. And to imply so much, it is that he hath that Denomination, specially and so eminently given him here, when this Punishment is spoken of.

First, consider, thy Soul is an immortal Soul, as to the duration of it: and that this great God is the living God. And Sin in thee, and the Injury of it to God, is an eternal Stain, which Hell Fire cannot eat out, or satisfy God for, but in an Eternity of time. And therefore whilst God lives, and thou livest, he will inflict it on thee. That's one meaning.

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Again, God's Life, as it is in himself a continual Act, so in its being attributed to him with respect to this Punishment, it imports his continued acting therein without Cessation or Intermission. For he doth it, as the living God. *Job*, whilst he endured the Terrors of the Almighty, complains they were so uncessant, that God *suffered him not to take Breath*, *Job*. 9. 18. he followed his Stroaks so thick, *with one Breach* (as he there speaks) *upon another*.

You have both these set forth in one and the same Scripture, *Rev.* 14. 10, 11. *He shall drink of the Wine of the Wrath of God; 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 smoak of their Torment ascendeth up for ever and ever. And they have no rest Day nor Night.* First, they have *no rest Day nor Night*; That shews they have no intermission. And then, that the smoak of their Torment *ascends up for ever*, shews the Eternity. Yea, and further, to strike our dull Hearts with the sense of this Eternity, if one [*ever*] be not enough, another is added, [*for ever and ever.*] Which Eternity, as you know, our Saviour is still careful to indigitate, when he speaks of Hell, in love and warning unto Mens Souls, that they might be moved by the Moment thereof, to endeavour to escape it.

Now it being thus, this infinitely superadds unto all the former. The former Heads have given Demonstration to us, wherein the Substance of this great Punishment consists: and then comes in this, as the fatal and final rolling Stone upon the Grave or Sepulchre of Souls: And with the Grave, Hell is oft parallel'd. Or these two imports thereof, are as two Mill-Stones hung about the Necks of those that are plunged into this Lake, to sink them down for ever: For these two things mentioned, do Work in the Spirits of those that undergoe it, perfect Fear, and perfect Despair. The Effects of both which make up a perfection of Misery in such a State.

1. Perfect Despair. Hope was given to reasonable and intelligent Natures (and in peculiar unto them) to be as a breathing-hole in time of Misery, to keep up Life in such an one, whereby to sustain it self. And the reasonable Soul being in its duration Eternal, and having an Eternity of Time to run through and sail over, hath this Priviledg (denied to Beasts) to take a prospect or fore-sight of Time, that is yet to come, and if it can spy out any space or spot of Time, in which it shall have happiness or Ease, or out-live its Misery, it will not utterly die; yea, it will harden it self against present Misery with this Thought, *that however it shall not always be thus with me.* But on the contrary here, by Reason of this ability of fore-sight, it comes to pass, that a wretched Soul in Hell, viewing and turning over all the leaves of Time to Eternity, both finds that it shall not outlive that Misery, nor yet can it find one space or moment of Time of Freedom and Intermission, having for ever to do with him who is the living God. And then it dies and dies again, and sinks into a Gulph of Despair for the future, as well as it is swallowed up with present sense of Wrath.

2. Perfect Fear. Which these likewise cause, and keep up within that Soul, and that continually, of all their Misery that is yet to come. And the nature of Fear is, to out-strip a Man's Misery; and to take them up before they come, as Hopes use to do our Comforts: So as by reason thereof, it comes to pass that the Soul is not only tormented by what it at present feels, but with the thought of all that is to come; which still further strikes the Soul through and through. So as this Thought, that it will be with me thus for ever and ever, makes it compleatly miserable. Yea hereby, the Soul doth come all along in every instant to endure and be possessed in Fears and dreadful Apprehensions of all that Woe, that in Eternity is yet to come, as well as that at present.

## C H A P. IX.

*The Inferences and Uses of the Doctrine. If God punisheth Sins, he is not the Author of it. Let us be firmly perswaded of the reality of this Wrath to come. Let us adore and fear the Greatness of God, and be moved to turn to him. Let us consider what it is to Die, and what the State of the other World is. Let Believers learn highly to value that Salvation which Christ obtains for them.*

**I**F God in his Wrath be the immediate Inflicter of that Punishment for Sin, then certainly he is not the Author of Sin. *Fulgentius*, among other highly-evincing Demonstrations of it, casts in this: *Iniquitatis cujus est Ultor, non est Autor*; God is not the Author of Sin, whereof he is the Avenger. Which Maxim is founded upon an high Principle of Reason and Equity. God puts the whole of this matter so far off from himself, that he lays all, both Sin and Punishment, wholly upon Man; so as although the Punishment it self be from his own just Wrath, that is provoked to inflict it, yet even thereof he thus speaks, *Do they provoke me to Anger?* ('tis true they do;) *but do they not provoke themselves, to the Confusion of their own Faces?* So as he ascribes his own Wrath, that inflicts that Punishment, wholly to themselves, returns even that upon themselves. As if he had said, I am angry indeed, &c. 'tis true, yet they are more the provoking Causes of that Anger than my self. They spight but themselves, when they sin against me. Like unto which is that Speech also, Rom. 2. 4, 5. *Thou treasurest up Wrath unto thy self: [Thou to thy self]* although it be God's Wrath in his Breast that is treasured up, yet the treasuring of it up is ascribed unto themselves.

God will send his Son Jesus Christ on purpose to clear all such imaginable Suspicions and Suppositions that Men or Devils can cast upon him, for condemning of Men, or executing this Punishment himself. *Enoch, the seventh from Adam, prophesied, 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 ungodlily committed, and of all their hard Speeches which ungodly Sinners have spoken against him.* His work at that Day is to convince, (yea, and to convince is named first) as well as to execute Judgment. And it is certain, that in Order thereto he will speak all Fairness, Equity, Justice, and Reason, ('twere not Conviction else); and he will have all his Saints and Angels about him, as Judges and Witnesses. He will have all the World to hear it, and how equal it is for him to execute so fore a Vengeance. And as he will convince them of their Deeds to be ungodly and deserving it, so of their hard Speeches; and that (whatever his Decrees were,) they themselves were ungodly, and their Deeds ungodly, and ungodlily committed. Mark but how he doth *ungodly* them. And he will convince them, and stop their Mouths for ever. Christ sent him in the Parable speechless to Hell, *Mat. 22. 12.* And this is one great Service the Man Christ Jesus is to do for God at the latter day: And if he should not do this satisfactorily, and clear all these things, he must shut up his Books, and come off the Bench, and proceed no further, either to Sentence or Execution.

Let our Meditation upon what hath been delivered, be what *Moses* hath prompted to us; and let us make the same use thereof which he also did.

The 90th Psalm was penned by *Moses*, (as the Title shews, *A Prayer of Moses,*

Moses,

Moses, *the Man of God*) and it was composed by him in his latter Days, after he had seen his forty Years, a whole Generation in a Nation of Men, removed out of this World, and their *Carcases fallen in the Wilderness*; a Spectacle so sad, as perhaps not any one Man in the World hath seen, or Age afforded, (but at the Flood) before or since, in so short a compass of time. His Song is a Funeral Elegy, or Meditation of Death, made upon that whole Generation, verse 3. *Thou turnest Man to Destruction; and sayest, Return, ye Children of Men.* And verses 5, 6. *Thou carriest them away, as with a Flood. In the morning they are like Grass which groweth up; in the morning it flourisheth and groweth up, in the Evening it is cut down, and withereth.* And God from that time began also to stint and limit Man's Years to that measure which it hath held to unto this Day, *Verse 10. The Days of our Years are threescore Years and ten; and if by reason of Strength they be fourscore Years, yet is their Strength but Labour and Sorrow: for it is soon cut off, and we fly away.* Our Souls fly away like Birds when the Shell is broke; and then Hell follows, (as the *Revelation* speaks) as in reality, so in *Moses's* Discourse. And that was it which was the matter of deepest and saddest thoughts in this Meditation unto him of any other. *Verse 11. it follows, Who knoweth the Power of thine Anger? Even according to thy Fear, so is thy Wrath.*—— Which he utters,

Rev. 5. 2.

1. By way of *Lamentation*. He sighing forth a most doleful complaint against the Security and Stupor he observed in that Generation of Men in his time, both in those that had already died in their Sins, as well as of that new Generation that had come up in their Room, who still lived in their Sins. O! says he, *Who of them knoweth the Power of thine Anger?* namely, of that Wrath which followeth after Death, and seized upon Men's Souls for ever; that is, who considers it, or regards it, till it take hold upon them? He utters it,

2. In a way of *Astonishment*, out of the Apprehension he had of the greatness of that Wrath: *Who hath known the Power of thine Anger!* that is, who hath or can take it in according to the greatness of it? Which he endeavours to set forth (as applying himself to our own Apprehensions) in this wise, *Even according to thy Fear, so is thy Wrath.* Where those words [*thy Fear*] are taken *objectively*, and so is all one, and the *Fear of thee*: And so the meaning is, that according to whatever proportion our Souls can take in, in Fears of Thee and of thine Anger; so great is thy Wrath it self. You have Souls that are able to comprehend vast Fears and Terrors; they are as extensive in their Fears, as in their Desires, which are stretched beyond what this World, or the Creatures can afford them, to an Infinity. The Soul of Man is a dark Cell, which when it begets Fears once, strange and fearful Apparitions rise up in it, which far exceed the ordinary proportion of worldly Evils, (which yet also our Fears usually make greater than they prove to be:) But here, as to that Punishment, which is the effect of God's own immediate Wrath, let the Soul enlarge it self, says he, and widen its Apprehension to the utmost; fear what you can imagine: yet still God's Wrath, and the Punishment it inflicts, are not only proportionable, but infinitely exceeding all you can fear or imagine. *Who knoweth the Power of thine anger?* [It passeth knowledg.]

Now the Use *Moses* makes of all this Doctrine of Death and Wrath, in the next following *ver. 12.* is this: *So teach us to number our Days, that we may apply our Hearts to Wisdom.* This he spake to God in behalf of that present Generation that then survived; and by spreading before them all these Considerations, thereby also exhorteth them to that which is the only true Wisdom, even to turn unto the Lord, so to escape that Wrath that is to come. And he, as an holy Man, that knew the Terror of the Lord, doth thus persuade Men; And O let our Souls be persuaded by it. And to this end,

*Use 1.* I would first persuade you to believe, that there is this Wrath to come. *We knowing the Terror of the Lord;* that is, our selves being assured by believing, that such a Wrath is in the Heart and Breast of God against impatient Sinners, as also understanding what and how dreadful that Wrath is, we

we do *perswade Men*, 2 Cor. 5. 11. And for Men to apprehend and believe it, is the first most effectual Engine to perswade them by. God did not, 'ere he placed these Souls of ours in our Bodies, first carry them down to Hell, and then up to Heaven, that so we having a fore-knowledg of either by Sight and Sense, might then be left to act in this World accordingly: But God hath left only the Revelation of both these unto Faith, in this World, by the Word. — *Heb. 11. 7. 'Tis said, Noah being warned of God of things not seen as yet, moved with Fear, prepared an Ark to the saving of his House: By the which he condemned the World, and became Heir of the Righteousness which is by Faith.*

You know how the Day of this great Wrath to come (the Day of Judgment) is assimilated by Christ to the Days of *Noah*, *Mat. 24. 37, 38, 39.* and that (among other) in respect of the Security and Unbelief that is and will be afore it comes, in the Hearts of Men about it, (which is Christ's special Scope there.) And the Place in the *Hebrews* cited answerably, reckoneth that Faith of *Noah* (who being forewarned of the Flood, was moved with Fear, and prepared an Ark to save himself and his Family) amongst those other Instances of Saving Faith, which that Chapter doth enumerate, as that which had this Wrath to come signified thereby in his Eye; shewing withal the Foundation of the Condemnation of that World, to lie in this, That though *Noah* declared this Wrath to come unto them, by his Preaching and Example, (for as he was a Preacher of Righteousness, so of this Wrath, as *Enoch* also had been) yet they believed it not, because it was unseen, as the Words of that seventh Verse are. For these things then happened in Types of what was to fall out concerning this great Wrath to come; that Destruction of the old World being but the Shadow of this, as expressly 'tis interpreted to be, 1 *Pet. 3. 20. The Spirits in Prison which sometimes were disobedient, when once the Long-suffering of God waited in the Days of Noah while the Ark was preparing. The like Figure whereunto is Baptism, which now also saves us.* If the Ark was of Salvation, then the Flood of Damnation; and that, *then*, as the word [*also*] now evidently shews. This Wrath, it is a thing to come, as that of the Flood then was to them, stiled therefore the *Wrath to come*; and so it is a thing not seen, and so is reckoned amongst the Objects of Faith.

Men indeed have some lesser stiches in Conscience afore-hand, both from it and about it, but little do they imagine that these will or should ever become the matter of such torturing Aches, as they rise up to in the end: Men do as little imagine this of these fore-running Warnings, or secret Gripings and Twitches, as the Old World did then, that the usual Clouds of Heaven that caused Storms, would have ever swell'd to the drowning of the World. Nor indeed doth this fall out to Mens Souls, until the Curse or Wrath of God enters, *like Oil into their Bones*, as the Psalmist speaks of *Judas*, *Psal. 109. 18.*

For this Wrath is in the mean time a thing hidden in the Breast and Bosom of the Almighty, and is therefore termed a *Treasure of Wrath*; a Treasure, because hid, so Treasures use to be; (they are termed *hidden Treasures*, *Prov. 2. 4.* and elsewhere.) And for the same reason, the coming of it upon Men, is called the *Revelation of the righteous Judgment of God*. As the things belonging to Mens Peace, so their Destruction, are *hidden from their Eyes*. Though Damnation *slumbers not*, 2 *Pet. 2. 3.* but is on its March, and proceedeth in its approaches towards them, every Hour nearer and nearer; yet Men slumber in respect of the belief thereof, and not so much as dream of it in their Slumber, 1 *Thess. 5. 3, 6, 9.* The Apostle's Complaint there, is the same in effect with that of *Moses*, *Who knows the Power of thine Anger, so as to apply his Heart to Wisdom?*

The Baptist, who began the publishing of the Gospel, he began it with forewarning Men of this Wrath, and stiled it, *the Wrath to come*. And Christ, whose Office was to preach that Gospel, seconds him therein, and terms it *Hell-Fire*, &c. Now observe how he speaks to the Pharisees about it; *O ye Generation of Vipers, who hath warned you to flee from the Wrath to come!* *Mat. 3. 7.* 'Tis *Vox admirantis*; as if he had said, 'Tis strange that the preaching of Wrath to come, should any way startle yours so hardned Hearts, as to see you here attending at my Sermons; and that the Consideration thereof should any way arrest, or make any dint upon your Souls. The reason of his Wonder was, because

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because indeed Men believe it not, or very slightly. *Who hath demonstrated it unto you?* as his Word is. And Christ useth the very same Word about this matter, *Luke 12. 5. I will forewarn you, (or demonstrate to you) whom you shall fear, even him that can destroy in Hell.* All this still tends to shew how hidden it is from the most of Men. The very same Unbelief is more darkly, and in other Terms, expressed in the Old Testament: *Deut. 32. 29. O that they would consider [their latter end!]* And, *Eccles. 11. 8, 9. Remember the Days of Darkness, for they are many: But know thou, that for all these things God will bring thee to Judgment.*

Now to help you a little in the belief of this:

Besides what the Scriptures speak hereof:

1. *Consult thine own Heart.* Thou hast a busy Principle within thee. *Conscience*, that like a Spy sent in from an adverse Party into anothers Quarters, observes and takes notice of all that passeth; not thy Actions or Speeches only, but what is done in thy Privy-Chamber, or Closet of thy Soul: and not only so, but thou maiest hear the noise of his Pen still a running, and punctually writing that which it observeth; and there is not a Motion, a Lust, a Desire, a Purpose, an End, a flying Thought, but it diligently doth set down, and can give thee the Sense thereof; and thou canst not stop the Course hereof. And what is the meaning of all this? but that thy Judgment is continually a preparing, thine Examination a taking all thy Life long. For, where there is a Register, a Clerk of the Assize thus busy at work, there is a Judg, whose Officer he is. Be wary therefore what thou dost! Thou art surprized and undone, if thou heedest not; for all this is in order unto Judgment. And as Letters written with Onion or Limon Juice, appear not at the present, so may not the Impresses of these sad Lines against thee, yet bring but thy Soul to this Fire we have been speaking of, and every Character, Title, yea, Accent, or Aggravation of Sin, will be made visible and legible: And hence it is the Books are said to be opened, *Rev. 20.*

2. Again, do you not hear daily the Noise of Cannon-shot from Heaven let off, and the Bullets fly about your Ears, and see them strike this Man and that Man in your view? It is the Apostle's Conviction to the Gentiles, *Rom. 1. 18.* That therefore there is a Treasury of Wrath to come, which he speaks of, *chap. 2. 4.* because at present even in this World, *The Wrath of God is revealed from Heaven against all Ungodliness and Unrighteousness of Men, that withhold the Truth in Unrighteousness.* The meaning whereof is, There is no sort or kind of Unrighteousness or Ungodliness, but in the Instance or Example of some Man or other, God hath by some manifest Judgment shewn his Wrath against it, in the view and Observation of the very Heathens themselves, of and to whom it is he speaks this. There was never a Nation of the Heathens, but the Stories of it would have afforded a Theatre of God's Judgments against all sorts of Evils in one Person or other, singled out by Decimation (as it were) in this World, to shew thereby that there was an hidden Wrath to come in the other World, which would fall upon all the rest, who yet escaped at present. Those few and scattered Instances manifested a Treasury, a Magazine of Wrath in Heaven; his Phrase is, *from Heaven*, that is, *in and from God*: which the Heathens also were sensible of, witness their Sacrifices of Atonement directed unto Heaven. And this to be the Apostle's Scope is clearly seen, in that he prosecutes this in the following Chap. 2. ver. 1, 2, 3, 4, 5. *Therefore thou art inexcusable, O Man, whatsoever thou art, that judgest: for wherein thou judgest another, thou condemnest thy self; for thou that judgest, doest the same things. But we are sure that the Judgment of God is according to Truth against them which commit such things. And thinkest thou that O Man, that judgest them which do such things, and doest the same, that thou shalt escape the Judgment of God? Or despisest thou the Riches of his Goodness, and forbearance, and Long-suffering? not knowing that the Goodness of God leadeth thee to Repentance? But after thy hardness, and impenitent Heart, [treasurings up] unto thy self Wrath against the Day of Wrath, and Revelation of the righteous Judgment*

*Judgment of God.*] And unto this account you may put the enumeration of those instances of Judgment made by the other Apostles, as those upon the Angels that fell, and on the old World, on *Sodom and Gomorrah, Corah, &c.* whereof though some were outward and temporal Punishments, yet because they were Evidences of that Wrath to come upon like impenitent Sinners, both these Apostles do to that purpose allege them, and make use thereof to beget this Belief in us. For so expressly the one begin his Discourse thereof: *2 Pet. 2. 3, 4, 5. Whose Judgment now of a long time lingreth not, and their Damnation slumbreth not. For if God spared not the Angels that sinned, but cast them down to Hell, and delivered them into Chains of Darkness, to be reserved unto Judgment; and spared not the Old World, but saved Noah, the eighth Person, a Preacher of Righteousness, bringing in the Flood upon the World of the Ungodly: And turned the Cities of Sodom and Gomorrah into Ashes, condemned them with an Overthrow, making them an Ensamble unto those that after should live ungodly.* Then the other Apostle adds: *Jude ver. 7. They suffering the Vengeance of Eternal Fire. The Lord knoweth how to deliver the Godly out of Temptations, and to reserve the Unjust unto the Day of Judgment to be punished.* Consider also what his Wrath hath been to whole Nations; and how he says, he will one Day turn *all the Nations into Hell that forget God*, as the Psalmist tells us, *Psal. 9. 7. He hath Prisons large enough, and Chains strong enough to hold them all.* When the Jews saw one hundred and eighty thousand of the *Assyrians* Host killed in a Night, before the very Walls of *Jerusalem*, *Fearfulness surprized the Hypocrites*; their Hearts melted with Terror to think what the Wrath of God must be for ever: *Isa. 33. 14, &c.*

Chap. 9.

*Use 2.* Then learn to adore and fear the Greatness of our God, to the end to turn to him.

Where he shews Favour, his *Favour is Life*, *Psal. 30. 5. yea, his Loving-kindness is better than Life.* *Psal. 63. 3. Whom have I in Heaven but thee?* There needs no other there.

On the contrary, if he be provoked, there needs no other Judg or Avenger but himself. I may say, the Weapons of his warfare within himself, are mighty to revenge all Disobedience. This great General needs not borrow, nor call in the Aid of his Creatures, (though in respect of their being his *Militia*, he is stiled the *Lord of Hosts*;) to make War, and destroy. That very Face of his gives Life, and strikes Dead and kills. *In thy Presence is Fulness of Joy*, *Psal. 16. ult. And from his Presence is Destruction*, *2 Thess. 1. 9. O hide us, say they, Rev. 6. 16. from the Face of him that sits on the Throne, and from the Wrath of the Lamb.* They point to the Fountain of their anguish, and speak what above all was it they dreaded. It is greatly observable, what and how God talks to *Job*, to this very purpose: Says God to *Job*, chap. 40. *Wilt thou contend with me?* So *verse 2.* he begins to dare him: Come, says he, let this be among other one Trial of thy Power, (who had been a Prince, &c.) in comparison of mine: Take upon thee, (as I mean to do) and be Judg of all the World: Put on thy Judges Robes, and thy biggest Looks: Thus *verse 10. Deck thy self with Majesty and Excellency, and array thy self with Glory and Beauty.* And particularly try; try what thou canst do or effect, when thou art most Angry, by thy meer Looks: *Cast abroad the rage of thy Wrath*, *ver. 11. Throw Sparkles of thy most fiery Indignation from thine Eyes.* —Canst thou look a Man dead, and cover a Man's Face for ever with Confusion? *Look on every one that is Proud, and bring him low: So vers. 12. Hide them in the Dust together*, be they never so many; and bind their Faces in secret: that is, cover them with Confusion of Face, with a look or rebuke of thy Face; make them run into Holes, or seek Mountains to cover them, to avoid the Terror of thy Looks. Now all this I can do (says God) with a meer Look, whenever I please: And I can as easily save also, as I can thus destroy, (which thou canst not do thine own Soul) as the next Verse insinuates, *Then will I confess thine own Hand can save thee.* You see he resolves saving and destroying into the same Power of his, and maketh the same estimate of either; which

which the Apostle also doth, chap. 4. 12. *There is one Lawgiver, who is able to save and to destroy.*

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My Exhortation therefore in fine is, Let us not fear Creatures, *but fear Him, and make him your dread*: and learn to know what a God ye walk before every Day, and have for ever to do withal. Christ that came out of his Bosom knowing him, doth (*Luke 12. 4. & 5. compared with Mat. 10. 26. & 28.*) upon knowledg of this God make this same Exhortation; *I say to you, (says he) and I will forewarn you, (he says it twice, and it is as if he had said, Take it from me that know him) Fear him that is able to destroy Body and Soul.* The Apostle succenturiates, *We know him that hath said, Vengeance is mine*: so here, *Heb. 10.* And again, *We knowing the Terror of the Lord, 2 Cor. 5. 11.* which they know, by an estimate taken from his Goodness, that his Wrath must be answerable. And *Moses* also, that had seen his Back-parts, and his Glory; He cries out, *Who knows the power of thine Anger? Hypocrites* and carnal Professors (as those were whom God professedly takes to task *Psal. 50.*) think to play with the great God, and deal with him any how, (as we say) as with a Man that is their Fellow. They know him not. *Psal. 50. 21. These things hast thou done, and I kept silence, and thou thoughtest I was altogether such an one as thy self*: And what things they had done and were guilty of (see if thou hast not been guilty of the same or like) the 18, 19, & 20 verses shew; *When thou sawest a Thief, then thou consentedst with him, and hast been partaker with Adulterers. Thou givest thy Mouth to Evil, and thy Tongue frameth Deceit. Thou sittest and speakest against thy Brother, thou slanderest thine own Mother's Son.* And God was silent or long-suffering. (The like you have, *Isa. 57. 11, 12. Of whom hast thou been afraid, that thou hast lied, and hast not remembered me, nor laid it to thy Heart? Have not I held my peace even of old, and thou fearest me not? &c.*) But mark what is the Issue of all this; in *Psal. 50. 21.* it follows, *But I will reprove thee, and set them in Order before thee.* They had never felt the smart of his Anger in all their Lives, and little thought that the *Lion was in him*: but it follows, *Consider this ye that forget God, lest I [tear] you in Peices, and there be none to deliver.* O take heed and turn to him, or on the sudden he will start up like a mighty Lion, and tear your Souls in pieces, as a Giant might do Cobwebs, and prey upon the Blood of your very Souls, and break the Bones thereof as a Lion could of the most silly Creature. Add to this,

*Use 3.* Consider, *What it is to die, and what the State and Condition of the other World is.* It is to have to do with God immediately, either in Wrath or Love; and from his own Hands, as well as from the immediate Sentence of his Mouth, to receive thy Weal or Woe. — That we come *naked into this World*, and go as *naked out of it*, was *Job's* Meditation first; after that *David's*, *Psal. 49. 15. We shall carry nothing away*, that is, of what belongs to this World; then after him *Solomon* the Son, *Eccles. 5. 15. As he came forth of his Mother's VVomb (speaking of Man) naked shall he return, to go as he came, and shall take nothing of his Labour, which he may carry away in his Hand.* The Effect of which divine Meditation comes to this, to put secure and careless Man upon the consideration of his immortal Soul's condition, which first cometh into this World naked (as well as his Body :) And poor thing! the meaning of its first cry (if the Soul it self could then speak out its Mind) is, *I am an empty thing, and have brought nothing with me; who will shew me any good?* But after its being grown up, it begins to find a World richly furnished with all things to enjoy, as the Apostle's Phrase is, *1 Tim. 6. 17.* But yet again when he goes out of this World, he is then turned out of House and Home, as perfectly naked as he came into it: and, as *Rev. 18. 14. The Fruits that thy Soul lusted after, and all things which are dainty and goodly, are departed from thee, and thou shalt find them no more at all.* Death is therefore compared unto the breaking or failing of a Merchant or Tradesman proving Bankrupt, *Luke 16. 9. That when ye fail, &c.* says Christ; of which I have elsewhere spoken.

Now



Now if this be thy Case as to this and that other World, think with thy self what thine eternal Soul must then betake it self unto, and also unto whom in that other World. My Doctrinal part hath informed you that *it is God himself, God immediately,* — Eccles. 12. 7. *The Spirit returns unto him that gave it.* To explain which, There was that evident difference put in the making Man's Soul at first from that of his Body, that God made the Body out of the Earth, but the Soul was breathed in by God; and therefore not out of any preexistent matter, as the Souls and Forms of all other living things are. And upon this Dissolution or separation of each from other, it is that Solomon says, *Then shall the Dust return to the Earth as it was, and the Soul to God that gave it;* that is to say, the same common Law befalls either in their kind, that to other things in their kind; they are reduced unto their first Principles. And so look as the Body is materially resolved into the Earth, which was the first matter of it; so according to some kind of Analogy thereunto, (and so far as the Soul is capable of a like return unto God,) the *Soul returns to God that gave it;* as having been the immediate Original of it, not materially, as a Spark is out of the Fire, but as the immediate Efficient. It came from God by way of Gift, *God gave it;* that is, freely and voluntarily produced it by a sole single free Act of his Will and Power, whereby he created it out of nothing; and so in the whole of it, it was an entire and meer Gift of his. And therefore in the beginning of his Exhortation, *verse 1. of this Chapter* he had aforehand laid this as a Foundation for it, *Remember thy Creator, or Creators;* and is so stiled, because he is in a more special manner thy Creator, than of our Bodies, or of other Creatures; and that because himself immediately gave thy Soul, in such a manner as he produced not our Bodies, nor material Substances. — And hence it is it returns to him, as the immediate Judg or Arbitrator of its eternal Condition. It returns to *Elohim;* which, as *A Lapide* and *Ferdinandus* have observed in their Comments, signifies also a Judg as well as a Creator, and so was chosen out here, as a word more fitly serving that his scope, than any other Name of God's. Now then think what it is to die; it is to *return to God,* so as eternally and immediately to have to do with him.

And then withal consider the different Dispensations of this Great God towards you in this World, and that next. In this World Mens Souls having Creature-Comforts, God communicates himself unto them thereby; and by reason of his Patience and Long-suffering to them added hereto, they hear not of, nor from him immediately: the most of Men do not otherwise than in these mediate Ways. *I was altogether silent,* says God, *Psal. 50.* He answers them neither good nor bad. And thus though he is not far off from any of us, but Men live and move in him, in respect of his Power to uphold them, as *Acts 17. 28.* or, as *verse 25.* *He giveth Life and Breath unto all things;* (which Clause doth interpret that other, *ver. 28.*) Yet as to converse with, or intimate knowledg of him, he is the *unkown God,* *ver. 23.* and Men live without God (in that respect) in this World, as *Eph. 2. 12.*

But although Men thus live without God here, they shall not live (I might say [not die] rather, for it is a Death,) without God in the World to come. I beseech you think with your selves, how your Converse with this Great God in this World is (I express it by that of Men with a Lion, comparatively,) but as through a Grate, (as that of the Spouse's with him, is said to be but *through a Lettice, Cant. 2. 9.*) And he keeps to the Laws of his ordinary Providence: he breaks not forth immediately, but lies still and quiet; and through his Patience suffereth and permitteth Men to walk by him, and do all their Hearts desire, and lets them alone. But, Brethren, when you come to die; it is as if one were turned in unto that Lion with the Grate open; and those *Repagula* of his Patience removed, your poor Souls, your naked Souls, are upon him immediately, and must (in a clean contrary Way to what the Saints do) dwell with him for ever. — The Consideration of this struck Dread and Horror into the Hearts of the Sinners of *Sion,* (as it may well do in any Soul that hath not Communion with God.) *Isa. 33. 14.* *The Sinners in Sion are afraid, fearfulness hath surprized the Hypocrites; [who among us shall dwell] with the devouring Fire? Who amongst us shall dwell with everlasting Burnings?* (I

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opened that place before, and shewed that this devouring Fire was God himself: ) These speak one to another as Men affrighted use to do, and as struck on the Sudden with apprehensions of the greatness of that God, whom their Consciences (now awakened) told them they had to do withal for ever. And they look trembling one upon the other, and the common Cry and voice among them thereupon is, Whose Portion will this prove to be? For it will be the Portion of some: or, Who of us, or all Creatures, is able to bear it, or endure it? And upon this Conference (as I may term it) and inquisition among themselves, God by the Prophet steps out and answers them, but in a clean contrary Way, and to their further Confusion, and tells them: There are those that shall dwell with me thus immediately, unto who *I will be Glory and Happiness*, who shall walk in the comfort of this Fire which you thus dread; and who (like the three Children in that fiery Furnace) shall be refreshed therein. So it follows, *He that walks righteously, and speaks uprightly, he shall dwell on high.* And therefore it further follows, 1. as a Promise to the upright and *pure in Heart*, ver. 17. *Thine Eyes shall see the King in his Glory.* And 2. with a further threatening to the Hypocrites, *Thine Heart*, who art an Hypocrite, *shall meditate Terror*, ver. 18.

Amos 4.

Now then again, seeing you have thus to do with the great God alone for ever, let every one of us *prepare to meet our God*. This necessarily puts you upon seeking of him here in this World, and to seek that Face and Favour of his, in which alone is Life. You must therefore also give up your Souls unto him here, to live in him, as in your chiefest Good, and not in your Lusts; and to live to him, as your highest End and constant Interest; and as whose Glory should act and steer you in all your ways; and not unto your selves. And therefore you, that have neglected this great God, or served him but in Formality and Hypocrisy, (which in Scripture hath the denomination of those *that forget God*) who never knew what it is to have intimate Communion and Fellowship with him through Faith in Prayer and other Converses, joined with hearty Love unto him, and to the Interest of his *Glory*: Think, O think with your selves, when you come to die, that you must go to him, and be with him for ever, in that sense I have given. Think with thy self thus: My Soul will be turned naked out of this World, and there is nothing, no not a Rag of any of the Comforts I pursue after here, which shall be carried with it from hence; but it is the great God I must be turned naked unto, and appear before; and if my Soul be found naked of his Image too, (which to have renewed in me was the only Errand he sent my Soul for into this World) and if I bring not that along with me, as my current Token, Ticket, and Pass into the other World, there will not be a dwelling-place of Bliss for me, to receive me into; not such an one as the Apostle speaks of for the Comfort of the Saints, 2 Cor. 5. 1, 3. *We know that if our earthly Tabernacle be dissolved, we have a Building of God; if so be we shall not be found naked*, ver. 3. that is, *devoid of his Image*, as also of *Christ's Righteousness*. But instead thereof this great God will be unto me as a Furnace, and I must dwell with those *everlasting Burnings* spoken of, *even for ever*.

Luk. 12. 20.

And then think with thy self again: What Communion or Correspondency hath my Soul kept and held with God? what Acquaintance hath it had with him? For otherwise it will be *strange* you should commend your Souls into his hands, (as Christ did, and the Saints use to do when they die) and that with a desire and intention to live that Eternity with him which is to come, and yet not to have lived at all with him, or to him here. How dost thou think thou canst look him in the Face at thy first appearance before him? *If they should take thy Soul away from thee this Night*, as Christ's speech is, how canst thou think God should then at first look on thee, much less take thee into Eternal, immediate *Bosom-communion* with himself for ever? I pray, *upon what acquaintance?* And so may God also say unto thee. *O therefore remember thy Creator in the Days of thy Youth; learn to know and fear him; Acquaint thy self with him, and be at Peace: Receive the Law, I pray thee, from his Mouth, &c.*

Job 22. 21, 22.

Again

Again, think with thy self, What do I pursuing after the things of this Life with my dearest Affections, and utmost Intentions? Alas! I am to live for ever with God, and not with these. The Apostle sets forth a *Manifesto* upon it, *1 Tim. 6. 7. We brought nothing into this World, and it is certain* (or manifest, says he, τὸ δὲλον) *we carry nothing out*: and thereby provokes them to pursue with might and main *after Godliness*, which alone is *great Gain*, and only current Money in the other World. And this is the manifest Coherence of those two Sayings, following immediately one the other in those two verses, *ver. 6, 7. But Godliness with Contentment is great Gain. For* (says he) *we brought nothing into this World, and it is certain we can carry nothing out*: the latter being a Motive to the former. And therefore also upon the same ground it follows, *Trust in the living God, and not in Riches*, (so neither in *Learning, Wisdom, Credit, &c.*) *ver. 17.* For why? It is the *living God* whom you are to have to do withal for ever. Although he hath for the present given you, and provided *all things in this World richly to enjoy*, (as it follows there) yet he hath *reserved himself for you* to enjoy in the other World. And it is the [*living God*] in my Text likewise, *into whose Hands* you fall as of a *Judge* and *Avenger*, if you *fall short of Godliness*. And it is this *living God* you must be made Happy in and by for ever. Heb. 10.

The great Theme and Subject of *Ecclesiastes*, you know, is, that *All is Vanity and Vexation of Spirit*. Now you may observe, how *Solomon* upon this very ground and account I have now been pressing, doth set a fresh Stamp upon, and his last Seal unto that Truth, that *all is vain*, *Eccles. 12. 8.* even from this ground, *That a Man's Spirit returns unto God that gave it*, *ver. 7.* Read and observe the coherence of those *two Verses*, *ver. 7, 8. Then shall the Dust return unto the Earth as it was, and the Spirit shall return to God who gave it. Vanity of Vanities*, (saith the Preacher) *all is Vanity*. He had in the beginning of this Book pronounced them *Vanities*, *chap. 1. Vanity of Vanities, &c.* And he had all along proved them vain at the best, as they are enjoyed in this World, unto those who enjoy them most abundantly, most freely. But now when in the conclusion he had brought *Man himself*, that is, the enjoyer of them, and *discoursed him into his Grave*, laid him in the Dust, and said thereupon that his Soul must *immediately go to God*, then he cries out anew, (having reserved it for the conclusion of all, and that also upon an account greater than all the former :) [*Vanity of Vanities, saith the Preacher, all is Vanity:*] and thereupon infers, as the close, *Let us hear the conclusion of the whole matter, Fear God, and keep his Commandments*, *ver. 13. For God shall bring every Work unto Judgment, with every secret thing, whether it be good, or whether it be evil.* You may observe how the Apostle in a parrallel manner also speaks, *It is appointed for all Men to die, and after this the Judgment*, *Heb. 9. ult.* just as *Solomon* here.

Let me next deal *strictim*, or at downright blows with you. I first serve every Soul here with an Arrest, that he was once a *Child of Wrath*, *Eph. 2. 3. Children of Wrath by Nature as well as others*; let every Man clear himself of it unto God as he can; all were born such, and *continue such until now*, *1 John 2. 9.* if they have not become otherwise, by an Escape made (from the sense of this Danger) which is termed by the Baptist *a flying from the Wrath to come*, *Mat. 3. 7. an escaping the Damnation of Hell*, by Christ, *Mat. 23. 33.* As the Murderer did when he ran to the *City of Refuge* from the attack of the *Avenger of Blood*, (as in *Heb. 6. 18.* the allusion is) *a flying for refuge unto Christ*. Which escape is made by a solid, and serious, and over-powring Apprehension of that Estate to be such, as that a Man continuing therein, he apprehends he is every Moment obnoxious to this Wrath, which drives him unto Christ as a Deliverer from that Wrath, joined with a giving a Man's self up to him: Both which, through the Power of the Holy Ghost accompanying them, do work a change of Heart and Life in him, an actual turning of the Soul unto God from all Sin to Godliness. And until a Man be thus ingrafted into Christ, and thereby made a new Creature in him, *All this Wrath*, as Christ says, *John 3. ult. remains or abides upon him*. Which word [*remains*] imports (as was said) his condition to have been originally, and in

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John. 8.

in it self, and from the beginning, uninterruptedly under Wrath; until saving Faith, which is accompanied with Regeneration and true Repentance, puts the difference. So as there needs no more to be enquired of such a Man, *but what have you to say for the Alteration of your Estate?* without which it is one and the same that it was at the first; he *continues under Condemnation until now: Wrath remains.* As we use to say, *an Outlawry,* a Sentence of Death remains upon a Man till pardoned. He says not only that the Wrath of God is coming upon such a Man, (as the Apostle's Phrase is) but it *abides, &c.* the Apostle indeed says, *it comes,* as in respect to the execution of it; but Christ says, *it abides on a Man,* in respect of a Man's being bound over unto it, until the Son doth make him free.

Then again think with your selves, how that this Wrath of God is declared to be *against all Ungodliness and Unrighteousness* of any kind, continued in a way of Disobedience. And be thy Sins small or great, yet whilst thou art in that Estate, this Wrath is in their proportion due unto all that Ungodliness and Unrighteousness in thee, and remains upon thee for them. First, against all Ungodliness, tho it be but in deadness, averfeness unto, and running aside from God unto the Creature: whereupon follow Neglects, Contempts of him, Enmities to him, and thence Omission of Duties towards him, and *not glorifying him as God,* as there *ver. 21.* And, secondly, all Unrighteousness unrepented of and continued in; the enumeration of the Particulars of which you may have in the same Chapter, *vers. 29, 30. Being filled with all Unrighteousness, Fornication, Wickedness, Covetousness, Maliciousness, full of Envy, Murther, Debate, Deceit, Malignity, Whisperers, Backbiters, Haters of God, Dispiteful, Proud, Boasters, Inventors of evil Things, Disobedient to Parents, &c.* And to strike thy Heart yet more, think what Sins the Apostle more especially singleth out, as those for which he specially indigitates that *the Wrath of God cometh upon the Children of Disobedience,* Col. 3. 5, 6. Even *Fornication, Uncleanness, inordinate Affection, evil Concupiscence, and Covetousness, which is Idolatry: For which things sake the Wrath of God cometh upon the Children of Disobedience;* that is, that live in them in a Way of Rebellion and Disobedience unto God.

And consider, they are not Heathens only, whom the Wrath of God is poured forth upon; though so, *Psal. 79. 6. Pour out thy Wrath upon the Heathen that have not known thee;* and *Psal. 9. 17. All the Nations that forget God shall be turned into Hell:* But it is also those that live under and *obey not the Gospel;* and those especially. In *2 Theff. 1. 7, 8, 9.* The Subjects of this Wrath are reduced to these two, those *that know not God,* they were these Heathens; and *those that obey not the Gospel,* that is, who professing it, and living under the means of it, even the *Children of the Kingdom,* (as they are called *Mat. 8. 12. and Mat. 13. 41.*) there *shall be gathered out of the Kingdom* (that is, the visible Professors of Religion in the strictness of it) *all things* (that is, Persons) *that do offend, and do Iniquity,* or are *workers of it.* Those first and especially, that have given scandal by doing Iniquity openly, and repented not, and then those that secretly [*do Iniquity;*] that are found workers of it in any kind, they shall be gathered (says Christ) *and cast them into a Furnace of Fire;* and Hypocrites especially, they are made the measure and standard of all other that are cast into it, both by Christ and the Prophet *Isaiah.*

But not only these, but in *Mat. 12. 22. He that but wanteth the Wedding-Garment;* not the positive doers of Iniquity only, but that want true Grace, Sincerity of Faith, and Love unto Jesus Christ; the wanting all those Graces, *Col. 3. 12. Gal. 6. 15.* which as a Garment he should have put on (as in those places) that came to such a Wedding, the Wedding of so great a Person. And when there, he says to such an one, *Friend,* (it is an upbraiding Speech, such an one as Christ used to *Judas, Mat. 25. 40.* because he had professed himself to be a Friend, but is discovered to be a false and feigned one) *how comest thou hither?* here is no room for thee. And though Christ is said to spy out but one such among that Company, yet it is the case of many: For, that the conclusion of that Parable, *vers. 14.* importeth, *Many are called, few are chosen:* and so that one Person is professedly made but the Instance or Ex-ample

ample of what Christ will do with all others that are such; who will prove many. And it is said that he was speechless, or strangled as with an Halter (as the original word signifies) through obtusefaction of Spirit. Now of this Man, and all other such, Christ the King saith, *ver. 13. Bind him Hand and Foot,* (that he may not be able to help himself, or deliver himself) *and cast him into outer Darkness, there shall be weeping and gnashing of Teeth.* And the true reason is, because if Mens Estates be found unrenewed or unregenerate, (as this Man's was through want of true Grace) then the Sins of their whole Lives do abide upon their score, and are charged upon them. And every such an one, even the finest-spun Hypocrite, hath Sins enough (if he had no other) in those very deficiencies and fallings short of true and spiritual Grace, which he wholly wants. And the highest and most sublimated work of the Spirit, which a Man remaining unregenerate is any way capable of, through heavenly enlightnings, and tastings of the Powers of the World to come, stirring up but Self only, and the Affections thereof towards Spiritual Things, is capable of being discovered, not only that it is a deficient Work, and short of true Holiness at that day: but also when all the inward Obliquities, Motives, Ends, Purposes, Affections, that are in such Mens Hearts; that were the Influencers and Guides of their Ways and Actions, are discovered, it will be found that they all are matter of Wrath, as truly as their other Sins: And their Persons will be proved to have continued under the Wrath of God abiding on them, as well as grosser Sinners. And that there will be the discovery of these things in such Men, is the genuine scope of that Passage, *Heb. 4. 13, 14. The Word of God* (understand it whether of Christ, or the Word of Christ) *is quick and powerful, and 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, of the Heart of Man) *that is not manifest in his Sight with whom we have to do.* For unto such Professors among the Jews, as had been enlightned, &c. as *chap. 6.* of whom you also read up and down in that Epistle; and yet still remained in real and spiritual unbelief, as *ver. 11.* of this very Chapter compared with *Jude ver 5.* is this Passage particularly directed, and of them intended.

Consider moreover, that the longer thou goest on in this Estate, or in thy Sin, the more of *Wrath thou treasurest up unto thy self,* as *Rom. 2.* Every Moment Sins do add unto that heap. And all thy Sins are barrel'd up in thy Conscience, as Gun-powder fully dry; and an answerable Proportion and Measure of Wrath is laid up in God's Heart; and when these meet, and that it comes to pass that the Fire of God's Wrath breaks forth out of his Heart into thine, then thy Soul is blown up in an instant, and a Fire kindled that burns for ever in Hell.

And meditate also how frail thy Life is, how thin and slight a Skreen of Flesh there is betwixt all this Wrath and thy bare Soul; which if worn, or any way sliced through, the Soul runs out. Nay, that venomous Spider, thy Soul, dwells but in a Cobweb, which if broken, or any violence be done it, it instantly flies away into the other World. — *Job,* in several places, delights to compare our Lives and Condition in this World unto a Candle or Lamp: Now let the Candle be let alone to burn it self out fairly to its full length, yet some last but a very little while, and those of the greatest size cannot long. Oh, but how many intervening Casualties are there, that afore do put it out? The Candle of the *Wicked shall be put out, and Destruction cometh upon them,* *Job 21. 17.* that is, *ab extrinseco,* from without. How many Thieves in the Candle, or fatal Accidents do Men meet with, that unawares consume it? Immoderate Sorrows and Cares swale it; Intemperance, like too much Oil poured thereon to feed it, choaketh and extinguisheth it; Too much Intention of Mind turns the Flame downwards upon it self, and so it evaporates. Often another Man's Breath in Seasons of Malignity (which fall out more or less every Year) blows and puffs it out. A Friends breath comes in with an infectious Vapour, and throws his Soul out who visits him: Yea, an unskilful or else a mistaking hand of a Physician, who undertakes to snuff and

and brighten it; unwarily clean snuffs the Candle out. — Yea, Men strong and vigorous go to the Grave in a Moment, as in the same 21st Chapter of Job, *ver. 13.* Yea, as *Psal. 55. 15.* they go quick to Hell: it is an allusion to *Corah, Dathan, &c. Numb. 16. 30, 33.* of whom 'tis said twice, *They went alive to Hell.* Many die so suddenly, that they are in Hell in a trice, and as it were ere quite dead. And truly the most of Men live in this World like silly Sheep in a Pasture, as *David's Similitude is Psal. 49. 14.* *They are put into Hell like Sheep,* (so some:) It notes out their Security in respect of that slaughter which comes upon them. This Man dies, then that, then another, and they regard it not; even as the Sheep do not, when the Butcher (as his Pleasure is) takes out first one, then another, and carries them to the Shambles, whilst the rest feed on; and know not that themselves are a fattening to the Day of Slaughter also.

See Ainsworth.

Let us consider also, what millions of Transgressions are we guilty of in one Day? O then what in thy whole Life? And what a reckoning will the Sins of thy whole Life come to, when every Commandment shall bring in their Bills? and that thou hast to do with a God, who,

1. Hath all thy Sins before him, *Isa. 65. 6.* *Behold, it is written before me, but I will recompence, &c.*
2. That will never forget any one of them, *Amos 8. 7.* *The Lord hath sworn, Surely I will never forget any of their Works.*
3. With a God who will bate thee nothing, *Every Transgression shall receive a just recompence of reward: He spared not his own Son. Rom. 8.* and will not thee, unless by regeneration thou hast a Portion in his Son. Think with thy self what a case thou art in, if thou must answer Justice for all and every one of these.

The most of these things hitherto by way of Use spoken by me, are no other than what *David* himself spends one whole Psalm together upon; it is *Psal. 49.* and styles it, *The Meditation of his Heart, ver. 3.* which caused me to entitle that former about *what it is to die,* a *Meditation* rather than an *Use*; as I had done that of *Moses* also, *Psal. 90.* This of *David's* I shall here add, to set the deeper Seal and Weight upon all that hath been treated.

He begins the Psalm, and shews the Moment of these matters, though in view but ordinary, with as solemn a Preface and Proclamation, calling upon attention and heed hereto, as any where we find in Scriptures.

1. In the first verse he summons all the World into a Ring about him, *Hear ye this all the People; give Ear all the Inhabitants of the World.*
- And, 2. Particulariseth forth his Auditors into all sorts of Conditions, *ver. 2.* *Both low and high, Rich and Poor together.* For why? what he was to utter to them, did as much concern the one as it did the other, and behoved them all alike to look to; as being that which especially concerned them in respect unto their Being in the other World, how different soever their Condition was in this.

And, 3. He cries up the matter it self, as the greatest Wisdom, *ver. 3.* and a deep mysterious Parable and dark saying, *verse 4.* *My Mouth shall speak of Wisdom, and the Meditation of my Heart shall be of Understanding: I will incline mine Ear unto a Parable, I will open my dark saying upon the Harp.* — Now what should this matter be? It was to declare two things, which take up that whole Psalm.

The first, how in the style of a *Be it known to all Men,* (for we have seen he publisheth it to all) he aloud declares, *I for my part am not afraid to die,* and go into that other World. Which confidence of his he greatens by this Supposition superadded: That if, when he should come to die, all the Sins of his whole Life were presented before his view, yet notwithstanding he should not be afraid: thus *ver. 5.* *Wherefore should I fear in the Days of evil, when the Iniquities of my Heels shall compass me about? A strange confidence!* which yet he found reason for from God: For he challengeth all or any thing to bring in reason to the contrary; let them all say, [*Wherefore should I fear?*] And

And yet his other Psalms, as well as his Story, tell us what an infinite number of Sins were upon his score, and how sensible he was thereof. — And that this bold Speech of his relates specially to the day of Death, or days wherein he might have cause to fear it, (though I will exclude no other times of Trouble, that were yet to come before, in this Life, to be intended by him; which Interpreters wholly carry it unto.) That this is his Scope, I shall make appeal to the whole drift of what follows throughout the Psalm: which concerns the state of wicked Men in their Death, (which I shall by and by shew:) But specially I argue it from the reference and correspondency this Speech hath with and to *ver. 15. God will redeem my Soul from the Power of the Grave, for he shall receive me. Selah.* There you have the reason or ground of this his Confidence, which he had at first uttered in *ver. 5.* perfectly expressed, as that which he opposed unto all *Therefore's* or *Wherefore's* to the contrary; yea, though they should be fetch'd from his very Sins, that might (if any thing) make him afraid. But there in that resolve of his, *ver. 15.* he centers, and landeth this which he had so confidently uttered in *ver. 5.* And all the rest of his discourse that comes between, is apparently about the opposite condition of wicked Men; as that they must die, and what their Estate is in and after Death; all which was but to illustrate this Confidence of his.

He plainly in this *ver. 5.* puts himself into the supposition, as if he were then to Die, and as if Death (*the King of Terrors, Job 18. 19.*) were setting down his siege about him, and that *all the Iniquities of his heels* or Ways, (which are Deaths strongest Forces, *The Sting of Death is Sin, and the strength of Sin is the Law, 1 Cor. 15. 5, 6.*) were as an Army formed up, *encompassing him round,* (which out of *Psal. 40. 12.* I have shewed to have been his Case, and the very Metaphor he there also useth.) But now *David* was so steeled, as though he placed himself (thus aforehand) in the full view and face of all these, single and alone in the midst of them; he yet outdares them all, as the Apostle did *Rom. 8. ult.* strengthened with this, for the Lord *will receive my Soul*; which Phrase of Speech to be the same that a dying Saint useth, you all know.—And this part of his Speech, *ver. 5.* might have come in as comfortable an Use as any other, of that former Doctrine, [the *innumerable number of Sins*;) but that this other part that now follows doth properly belong unto what hath been now last insisted on; and so I rather placed both here.

The second thing is, *The opposite state of wicked Men* in their Lives, and in relation to their dying, and also at and after Death; by which he both illustrates and expounds his meaning in *ver. 5.* to be to utter his own blessed condition at his Death, *ver. 15.* and to that purpose it is, he further delates upon the Death of wicked Men in the rest of the Psalm: And which is indeed a kind of Summary of what in the former Meditation I have prest.

During their Lives, *they trust in their Wealth, and boast themselves in the Multitude of their Riches, ver. 6.* and yet they *see* (as the word is, *ver. 10.*) that they *cannot redeem* their own or others precious Souls from bodily Death, or obtain of God by a *Ransom*, that they should *live for ever.* For he sees *the wise Man die like as the Fool,* and so *leave their Wealth to others:* Thus in *ver. 7, 8, 9, 10.* That which therefore (miserable Wretches) they relieve themselves with against this, is, *Their inward thought is, that their Houses shall continue for ever, and their Dwelling-places to all Generations: They call their Lands after their own Names, and their Posterity approve their Sayings, ver. 13.* Though when he dies, he shall carry nothing away, *his Glory shall not descend after him, &c.* And whither goes he when he dies? *His Soul* (so 'tis in the Original, and varied in the Margin,) *shall go to the Generation of his Fathers,* (to the Company of those Giants of the Old World, from whom *Hell* hath its Name so oft in the *Proverbs.*) And where are they all? *The Spirits in Prison.* So the Apostle resolves us, speaking of the Men of the old World, *1 Pet. 3. 19.* *And they shall never see Light* or comfort more, says the Psalmist. But as for me (says *David, ver. 15.*) *God shall receive me* into the bosom of his Love and Bliss.—And then again upon their dying, *They are laid as Sheep in the Grave; Death shall feed on them,* and prey upon them: The first Death upon their Bodies in the Grave, the second Death upon their Souls. *And their Beauty shall consume in the Grave:* so as at the morning (as there) of the Resurrection, the greatest Personages, that have had such a Gleam of Glory to attend them whilst they lived, accompanied perhaps also with dominion over others,

thers, shall then rise such ugly shabby Death-eaten and Hell-eaten Creatures, (as we use to say, Moth-eaten) all their Beauty being preyed upon, (that's his word) and consumed: And such shall they appear in Judgment, where the upright (whom they despised) shall have Dominion over them, ver. 14. But (says David) God shall redeem my Soul from the power of the Grave: For he shall receive me. Selah.

And for the further illustration of all this, and how it relates unto Death, I shall only cast in a manifest parallel between what David here had meditated about the condition of wicked Men at Death, with what our Lord himself hath seconded it withal, in expressions fully herewith agreeing, treating of wicked Men's dying also; Luke 12. 16. unto ver. 21. 'Tis the Parable of that rich Man, whose Soul was taken away that night. 1. Says David, Their inward thought is, &c. ver. 11. And says Christ, He thought within himself, so ver. 17. 2. Whilst he lived he blessed himself, so David ver. 18. namely, in those his inward Thoughts about his Goods and Posterity: And the like speaks Christ, to be the inward speech and applauding himself, of his rich Man; He says to his Soul, Soul, thou hast much Goods laid up for many Years, take thine ease and be Merry. Again, 3. Of this Man Christ says, Thou Fool, this night, &c. ver. 20. And David of his, This their way is their Folly, ver. 10. 4. And finally, the reason of that their Folly, which both Christ and David give, do center in one and the same: This Night thy Soul shall be required of thee, then whose shall these things thou hast provided be? Thus Christ, ver. 20. and David correspondently, His Soul shall go, &c. They shall never see Light, ver. 19. and he shall carry nothing away, but leave his Wealth to others, verse 10, 17.

But still withal, let us remember what David's conclusion is concerning himself at his Death, and which he placeth in the midst as the center of his Discourse, which hath all this other about wicked Men round about it, to the end to magnify the Mercy thereof to himself; But God shall redeem my Soul, and shall receive me. Selah. The Mercy of both which the last Use of all, that next follows, doth concern; and so shuts up this Discourse.

Use 4. Let all Believers from hence learn, how to set a due and full value upon that Salvation, which they profess to expect, and which God hath designed to give them.

Our great and gracious God, the more to bind and oblige the redeemed of the Sons of Men unto himself, hath twisted their Salvation of a double Cord of Love. 1. A privative one, seen in what they are snatcht out of, which is termed a being saved from Wrath, Rom. 5. A delivering from Wrath, 1 Thess. 1. 10. An escaping the Damnation of Hell, Mat. 23. 33. A not (so much as) entering into Condemnation, John 5. 24. 2. The other a positive part, The Glory to be revealed; the greatness of which no Tongue can utter, or Heart conceive. That Blessedness or Glory conferred on the elect Angels, and that favour shewn them, hath not this privative part of Salvation to greaten it; further than as by Way of prevention, in that God upheld them from falling into the Merit or Desert of it. Whereas we Men are all become guilty before God, were actually under Wrath, Children of Wrath even as others, one as well as another, Ephes. 2. And the weight of this he in that Scripture would have them put into the Scale whenever they thought of Salvation; By Grace ye are saved: so as with a Note of Remark it follows, ver. 8.—God hath thus doubled the Mercy of Salvation to us, on purpose to make it Salvation indeed; So great Salvation! as the Apostle speaks, Heb. 2. which duplication is seen in all parts of our Salvation as well as this, as might be largely shewn.

There are many gracious Saints that have had no Impressions of Wrath, no fears and terrors of Hell, set upon their Souls in their first Humiliation; nay, the Consideration thereof hath had but small influence into their Hearts by way of Motive, in turning them unto God; but it hath been pure free Love hath taken their Hearts, and swallowed up their thoughts. Yet mark what I shall say unto thee in this Case, although indeed the less thou hast been moved in thy turning to God with such fears or impressions of Hell, it be in some respect the better, for the more kindly hath God's Work been in that respect upon thee; and it also argues a special tenderness in God's Heart towards thy Soul, to have restrained the Roughness of the East-Wind from blowing on thee, as the Prophet speaks. Yet let me



me withal say, That the more any one hath (after Conversion) taken into consideration this Wrath, (I do not mean by Terrors, but) by a practical meditation of it, and his own desert thereof; the more (when joined together with the former, of God's pure Love) it will move his Heart to Thankfulness to God for saving him. And the more thine Heart hath this way been enlarged, the more of God's Love, which thou art either assured of, or relieft upon, must needs be greatned to thee; yea, and prove the higher incentive of Love unto God again from thee. Whereas on the contrary (that I may give a Caution) because there seemeth to be such an Ingenuity in Grace its working in that first respect mentioned, that Wrath hath had no influence at all. Hence such Persons are apt too much to neglect, or not to mind the Consideration of God's Wrath at all; no not so much as in this latter way mentioned; but thinking to keep up an Ingenuity of Love, they entertain not this at all in their Meditations. But sure this is far more blame-worthy than that other is commendable; and that by how much there comes thereby to be a Loss, of so much and of so great a part of God's Love purposely thereby designed to be shewn: (I term it a Loss, for what is not seen, and the Heart considers not, nor is sensible of, is as if it had not been.) And further I add, that this valuing of God's Love herein shewed, at its own full rate in both respects, is a matter of greater moment than the working of thy Love to him, in so ingenuous and kindly a Way, (as thou supposest) without all or any consideration of Hell or Wrath, can arise unto. And this by how much God's Love to us, in the full latitude of it, is a thing more precious than our Love to him. Of the two, God had rather have us apprehend his Love towards us in the utmost extent thereof, than have our Love, or Love from us to him, to work but in that one way of Ingenuousness: yea, and in the Issue you will all find, that if you join the Considerations of both together, they will concur to work an higher Ingenuity of Love, than that other way alone can do.

If we will come to *comprehend with all Saints the Height, and Depth, &c. of the Love of God and Christ*, in all the dimensions of it, we must take that Course and way in our Meditations about it, which God himself hath laid out and designed on purpose to set it forth and greaten it unto us by. Which he hath done as well by so great a deliverance from so great a Wrath due to us, as by conferring so Rich an Inheritance of Glory upon us. And look as God hath two such vast Contrivances, of infinite Weight each of them, the one in his right Hand, the other in his left, for the manifestation of his Love; so we should have two Scales in the Hand of our Faith to weigh each by: And of the two it may perhaps be hard to say which is the more massy, that is, in the Apprehensions of some of those who have been deeply humbled for Sin, and under sense of Wrath, (though I think Glory carries it by far.)

I observe that our Lord and Saviour Jesus Christ himself, though but made a Surety for Sin, and though it was impossible he should be holden of Wrath or any thing he was to suffer, *Acts 2. 24.* yet he doth consider, as well for his blessing God, as also to his own Comfort, in *Psal. 16. 7. and 10.* (a Psalm made wholly of him) and magnify the delivering part of Salvation; *Thou wilt not leave my Soul in Hell, nor suffer thine Holy One to see Corruption*: I say, he considers this as well as the Joy which followed thereon: which yet also follows there, *ver. 11. Thou wilt shew me the Path of Life. In thy presence is fulness of Joy; at thy right hand are Pleasures for evermore.* He reckons up both, as two distinct parts of Favour shewn in that Salvation of his, which is both the Cause and Patern of ours. And that it was to bless God for both these, which he thus distinctly and apart mentions, his Preface to both, *ver. 7. I will bless the Lord, &c.* shews. Thus as Man. And there is this further evidence of it, That look as what any one exerciseth Faith for, and prays for much before it is obtained, that proportionably he is thankful for after. And the same is seen in Christ in this very particular. For as we read in that Psalm, that he exercised Faith for this Deliverance as well as for that Glory: So in like manner, *Heb. 5. 7. That he offered up Prayers and Supplications, with strong crying and Tears, unto him that was able [to save] him from Death, and was heard in what he feared.* And hence it came to pass, that we find him after his Deliverance so greatly blessing God for it. So you read of his praising God for the same in *Psal. 22.* from *ver. 2.* to the end, and in exprefs words, *ver. 25.* even as well as you may read his Prayer for this Deliverance in the former part of that Psalm.

If He, who (but for us and our sakes) needed no deliverance; then how much more lies this upon us, the Persons saved, and unable to save our selves, distinctly to remember both these parts of our Salvation with infinite Praise and Blessing of God's great Name? *Bless the Lord, O my Soul; and all that is within me bless his holy Name, and forget not all (that is, not any of) his Benefits,* says the Psalmist

Book 1; mist in his own Person, *Psal.* 103. 1, 2. And what sort of Benefits were they? it follows *ver.* 3, 4. *Who forgiveth all thine Iniquities; Who redeemeth thy Life from Destruction; there is Salvation from Sin and Hell, the privative part: Who crowneth thee with loving-kindness and tender Mercies, (over and above deliverance) and satisfieth thy Mouth with good things; there you see also is the positive part.* You might observe the very same in this 40. Psalm, *Thou shalt redeem me, &c.* and, *Thou shalt receive me.*

By all that hath been spoken (although you are saved from it, yet) look down into Hell a little, as it hath been set out to you; And think with your selves, Hath God delivered me from so great a Death, and given me such a deliverance as this, from a Death so dreadful and eternal also? How would the Devils and Spirits in Prison prize an escape and deliverance from Wrath present and to come, if they could be supposed capable thereof; yea, if they had no more? A Nobleman or Favourite that hath run into great and high Treasons, to have but meer Life given him, how would he value it, though he never saw the Court more, nor were never restored unto his Estate and Dignities, had he but wherewithal to live? If a Man were in Danger to be drowned, and a Rope were thrown him and a Crown, and bidden take his choice; with promise, *Thou shalt be King of all the World, if thou come to shore safe with the Crown on thy Head: of the two he would in this Case take hold of the Rope, and refuse the Crown.* And why? because it is Salvation and his Life. But for a Man to be both wasted safe to the shore, and then arriving there, to have this Crown besides, how great Salvation would this be valued! stupendous Grace and Love!

These things the Saints should consider chiefly unto two ends and purposes;

1. To be thankful to God and Christ.

2. To comfort their own Souls.

I. To be thankful both to God and Christ.

1. To God the Father. It was his part to contrive the whole design of our Salvation, to the end to set forth his Love to us. And the Scripture spreads before us the Love of the Father herein upon this double consideration; 1. That he appointed us not to Wrath, (which otherwise we should have in the Issue and execution, by reason of Sin fallen under.) 2. That he ordained us to Salvation. You have an express Scripture for both these, setting forth the Love of God the Father hereby; *1 Thess.* 5. 9. *God hath not appointed us to Wrath, but to obtain Salvation.* Here are first, two parts of the Mercy vouchsafed, 1. Deliverance from Wrath. 2. Salvation. Then the Love of the Father in his not appointing us to Wrath, (and so not to leave us under it) as well as appointing us to Salvation; and both as Appointments of God, the one as well as the other.

And then in the second Epistle, *Chap.* 2. *ver.* 13. he provokes them unto thankfulness for this; *But we are bound to give thanks always unto God for you, who hath from the beginning chosen you unto Salvation, through Sanctification of the Spirit, and belief of the Truth: which he speaks with reference to what was done to others, (ver. 12. compared.)* Let me speak to you then in the Apostle's Language; O what thanks are your selves then bound (if the Apostle gave them for others) to give unto God for your selves, to whom God hath given Faith and Holiness, upon both these respects?

2. To Jesus Christ, for that Hand which he had in this our Deliverance from Wrath: thus expressly, *1 Thess.* 1. ult. *Ye wait for his Son from Heaven, even Jesus, who delivered us from the Wrath to come.* Here again you have these two parts of Salvation set together. 1. His coming from Heaven, which they waited for, with hopes of his carrying them thither, as he tells them *Chap.* 4. *ver.* 17. *We shall be caught up to meet the Lord in the Air; and so shall never be with the Lord.* Then 2. (which the Apostle adds with an Emphasis) *even Jesus, who delivered us from the Wrath to come.* Take in that too, says he, and forget it not, to endear your Jesus to you: and for ever know him by this Character, [*It is that Jesus who delivered you from the Wrath to come.*] It was the Father's work indeed to appoint and ordain this Deliverance, and us unto the benefit of it through Faith; but it was our Jesus, his Son's work, to effect and accomplish it; 'twas his Soul that paid for all.

And the manner or Way how he delivered us from this Wrath, heightens this his Love yet more; for he delivered us from it by being *made himself a Curse for us, Gal.* 3. 23.

The second thing I propounded was, *To comfort your Souls in the consideration of this Salvation and Deliverance.* Thus Christ, *Psal.* 16. 9, 10. for his Deliverance, *Therefore [my Heart is glad] my Flesh also shall rest in hope; for thou wilt not leave my Soul in Hell, thou wilt shew me the path of Life, &c.* And David in the 49. Psalm, which led on to this, doth comfort himself also *ver.* 15. when of wicked Men he had said, *Like Sheep they are put into Hell, (as some read it) Death shall feed on them: He then for his own particular comforts himself with this, But God shall redeem my Soul from the power of Hell, for he shall receive me.* And the Apostle to the *Thessalonians, Epist.* 1. *Chap.* 5. having *ver.* 9. set before them (as was before opened) that God had not appointed them to Wrath, but to obtain Salvation; he joins, *ver.* 11. *Wherefore comfort your selves together.*

# MAN'S Restoration by Grace.

A  
DISCOURSE  
OF

The several parts which the Three Persons of the Godhead, bear in the accomplishment of our Salvation.

SHEWING

That they have taken on them several works appropriated to them therein, and the distribution of our Salvation into three Parts according to the number of the three Persons, and the part which each of them have taken therein, *viz.* The Father in Election, the Son in Redemption and Justification, the Holy Ghost in Sanctification and Application.



By *THO. GOODWIN. D. D.*

*LONDON,*

Printed by *Thomas Snowden* for *Thomas Goodwin.*

*MDCXCII.*

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T H E

# C O N T E N T S.

Chap. I. **T**HE design of the Discourse. The two Texts of Scripture explained.

Chap. II. That there are Three Persons in the God-head, who have undertaken distinct Offices in the work of Salvation.

Chap. III. The concurrence which the Three Persons have in other Works, besides our Salvation, that being one in Essence, they join in the Operation of all External Works.

Chap. IV. Of their distinct appearance in the Work of Mans Salvation. And that their several Works bear the resemblance of their several Personalities.

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Chap. VI. The Uses. See the great Love of God, that all that is within him, all his Attributes, and all his Persons should concern themselves in our Salvation. Since Salvation is so great a work, in which the whole Deity is employ'd, let us not neglect it. Let us think how welcome these three Persons will make us at our arrival in Heaven.

# Man's Restauration

BY

# GRACE.

## A DISCOURSE

Of the several parts which the Three Persons of the God-head bear, in the accomplishment of our Salvation, and that they have taken on them several Works appropriate to them therein. And the distribution of our Salvation into three parts, according to the number of the Three Persons, and the part which each of them have taken therein, *viz.* the Father in Election, the Son in Redemption and Justification, the Holy Ghost in Sanctification and Application.

### CHAP. I.

*The Design of the Discourse. The two Texts of Scripture explain'd.*

*Col. 2. 2. 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.*

*1 Joh. 5. 6, 7, 8.*

*This is he that came by water and blood, even Jesus Christ: Not by water only but by water and blood, and it is the spirit that beareth witness, because the spirit is truth: for there are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. And there are three that bear witness in earth, the Spirit, and the Water, and the blood, &c.*

1. **W**E have heard of the Estate of holiness Man was Created in.
2. Of the Estate of Sin and Misery, he is fallen into. Now follows,
3. His *Restauration*, or that *part* of the *Gospel* which contains the Doctrine of our Salvation, and Redemption out of Sin and Misery, in all the particulars of it.

Chap. 1. And this I shall divide into three parts, according to three distinct works of the three Persons for the accomplishment of it: which division is natural and genuine, and suited to the things themselves, according to the division of these as the causes of them; for Mans Salvation being the highest stage in and on which God shews himself, and all in himself, the Three Persons of the Trinity have in their infinite love to Mankind discovered themselves, and appeared therein, not only taking the effecting of it in common among them, (as in all other works they have done) but severally and apart undertaking to act distinct parts therein, sharing the works thereof unto three eminent Acts or Scenes by which the whole is fully accomplished and perfected.

The method therefore which I shall pursue, shall answerably be so to handle the Doctrine of our Salvation, as withal to glorifie these three glorious Persons in their several agencies therein.

The first of these Texts, *Col. 2. 2.* makes God as the Father together with his Work, and Christ as the Son, together with a Work of his likewise, to be both of them the subject of that Mystery—the Gospel, which in the first Chapter he had been so much extolling; and as he there attributeth to the Doctrines revealed therein, *a riches of glory*, so the very knowledge of this mystery in us, he in this place dignifies with the same Titles, calling it *all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ*; so parting and dividing the Doctrine thereof according as these apart are the eminent subjects, unto which all therein may be and are to be reduced.

1. [Of God] the Gospel being that mystery which displays; in Mans Salvation, all the Attributes of the God-head.

2. [And of the Father] considered as the first Person (distinct from the Son) and also from God as here taken for the God-head, as common to all three Persons, and in saying [the mystery of God, and of the Father,] he means that besides the manifestation of all the divine Attributes of the God-head which is one distinct part of the mystery; the Father hath as the first Person apart discovered the glory of his Person in a glorious Design and Agency, in the work of our Salvation proper unto him, which collected out of the Scriptures and put together, makes up the deepest mystery.

3. [And of Christ] he also, as a distinct Person from the Father, hath both in his Person as God-man, and in execution of his Fathers design in his work committed to him, *all treasures of Wisdom and Knowledge objectively* for us to know him by, and *subjectively* in himself.

4. The Holy Ghost the third Person, though not mentioned here, yet elsewhere hath frequently assigned unto him a third work.

It is the work of Salvation as it hath been transacted by the three Persons is the subject afore me.

I come therefore to that other Text of the first Epistle of John chap. 5. ver. 6, 7, 8. there we find all *Three* brought in together as distinct *Witnesses* unto Mans Salvation, or as v. 11. that *God hath given Eternal Life unto us* that are of the Sons of Men. They are indeed brought in as Witnesses also to another grand matter, which he mentions in the verses before and after, *viz.* that *Jesus Christ was the Son of God*, but yet withal, the same verses all along do tell us, that the end of that their Witness to that great truth about Christ (as it is revealed to us) was, in direct order unto that other about our Salvation in him, and to draw us on to believe it, and give credit to it, *and this is the record, that God hath given, to us Eternal Life. and this Life is in his Son; he that hath the Son, hath Life; and he that hath not the Son, hath not Life, these things have I written unto you that believe on the name of the Son of God, that ye may know that ye have Eternal Life, and that ye may believe on the name of the Son of God.* So that in the issue of all it's, our Salvation that is made the great business and matter the three Persons do appear as distinct Witnesses unto here in this place,

Now how do they Witness thereto?

I answer, Both by their contributing their Symbol each of them a part to the effecting it ( as will anon appear ) and then by bringing it home unto our faith and assurance as, *verse 13.* shews.

Chap. 2.

There are two things which I insist on out of this Scripture.

1. That they are set forth unto believers by the Apostle, as three distinct Persons in the Nature of one God.

2. That in the matter of mans salvation they have appeared to be three Persons in their becoming three distinct Witnesses thereunto, and that they are three distinct Witnesses, in being three distinct Workers and Operators therein.

CHAP. II.

*That there are three Persons in the God-head who have undertaken distinct Offices in the Work of our Salvation.*

**T**HOUGH I have already handled this great fundamental point, *That in the essence and nature of our one God there are found thus plurality of Persons.* Yet I shall, both for the explication of this Text in this Epistle of *John*, and for the making my way clearer to the understanding of the Reader unto the second point which is the main subject afore me, now add, what was then reserved for this place. I then balked any handling of this Scripture which in that Article of the Trinity is made by all Divines, the eminentest and most proper seat for the handling the Doctrine of it; but I saw it would be behoveful, that when this great point of the three works of these three Persons should in their due place come to be discoursed of, that something to prove that there are three such Persons in the God-head should immediately before precede, and revive the Doctrine thereof, in order to the clearer understanding of this about their *several Works*. And finding that this Scripture in *John* gave a foundation for both, I chose to set both together, so far as this one Scripture at once gives a bottom unto both; rather than part the one so far from the other as I should have done if I had treated of the Trinity of Persons as this Scripture holds it forth; these and this other of their several works out of this same head, in this place only.

*In his discourse of the knowledge of God the Father, &c. Book 1. Vol. 2. of his Works.*

1. Then I shall give the proof of the Trinity of Persons in the one Nature of God, who have such distinct Works in our Salvation.

The Apostle to evidence Christ to be the Son of God, and the salvation of us men in him, produceth two Trinities of Witnesses.

1. Three on *Earth*, which witness but as *things* or evidences use to witness: I say as *things* use to be evidences: as a bloody knife, &c. is of Murder; or as effects are of their causes: Thus the blood of Christ is one of the witnesses on Earth, as being sprinkled on the Conscience and pacifying of it, is an evidence that Christ alone is that Messiah and Son of God; his blood having such an effect: So *Water* (the second) or sanctification wrought and inherent in us witnesseth as an effect useth to do its cause: And so the seal of the spirit which is the third Witness on Earth leaving the impress of it self on the hearts of men on Earth, witnesseth as a seal useth to do: according to that in *Ephes. 1.* *After ye believed ye were sealed with the holy spirit of promise.*

2. But then there are three in Heaven; and these do witness as Persons use to do, the Father, the Word, the Spirit; of which three he affirms that they are one, namely in Nature, and also concurring in Testimony: And then concludeth concerning this thing, a Truth witnessed unto by these latter three: *verse 9.* *If we receive the witness of men, (as when two or three men come in as witnesses to a thing it is accounted valid) the witness of God,* ( that

Chap. 1.

(that is, of God one in Essence being these three in Persons, and each of them God; and each three giving their distinct witness) this *witness is greater*, because it transcendently containeth at once all that may be required in any sufficient Testimony, according to the rules whereby men do estimate the validity of a Testimony: and it is the Testimony of God himself to boot.

1. Verity and faithfulness is required to a sufficient Testimony: that the Persons witnessing be of credit, and reputation, and *fide digni*, Worthy to be believed; and this is superabundantly found here, in that it is the Testimony of God, *verse 9. This is the witness of God*, says he, and *verse 10. He that believeth not God hath made God a liar*: which to do was to deny the whole of Religion: God is of known repute with all Nations, it being a received Maxim, *God cannot lye*, Titus 1. 2.

2. But besides, in this Testimony of God there is found a plurality of Witnesses, there being three in that one Nature of God: And a plurality doth according to the Laws of men found a validity, *In the mouth of two or three witnesses every Word is established*: And this validity as from a plurality of witnesses the Apostle had in his eye appears in his using the plural when he speaks of the *witnesses of men* in the plural (as will more fully appear after) no one single Testimony of one man, though of never so good repute, is received: and both these do in the coherence, and the Apostles knitting things together, seem manifestly to have been his scope, if we narrowly do eye and put all together in the foregoing 7. *verse* with *verse 9.* for first, he had numbered and counted them three several witnesses and yet of those three (though *three* as *witnesses*) he says they are but *one*, and that oneness he means, is not barely, in respect of their concurring in witnessing one and the same thing: for he by this doth distinguish this *Oneness* of theirs from that of the witness on Earth, that they indeed *agree in one*, but of those he further says that *they* are *one*: Now what *one thing* is it that they should be said to be but their being one God, for the Father who is the first of the three, he is acknowledged by all to be *God*, and that to be his Nature; if therefore the other two and he are but one, then they are *one God* in Nature with him, and so it necessarily, follows they are but one God, and yet three distinct witnesses, and so it comes to pass there is both the highest *verity*; [*God*,] and a full plurality of [*three*] in God testifying the same thing, they being one God; now he having premised and forelaid these two assertions thus in the 7. *verse* he then brings down and contracts the strength of both into the 9. *verse*, thereby to urge and exact Faith from us, in these words, *If we receive the witness of men*, (in the plural) *the witness of God is greater*, wherein his scope is to *greaten* (as the word is) this Testimony of the three, which is it he is now upon; for the clearing of which look what the one part of the sentence is not explicite in, the other part containeth and supplies, (as the use and manner of the Scriptures is, when it sets things out by oppositions and comparisons made between two things, which is found in the *Proverbs* almost every *verse*) and thus by that rule there are two arguments to greaten this Testimony suggested and involved in these two sentences, the one from the comparing a Testimony of *man* with this which is *Gods*: the other couched in that he says of *men* in the plural, in which his perfect reference and aspect is unto the plurality of those witnesses he had spoken of and counted three, *verse 7.* and so his drift is to set the number also of the three witnesses (there spoken of) in opposition to, and comparison with a plurality of men that use to come in as witnesses, which plurality is that which makes their Testimony with men to be received, and so the 7 *verse* comes down into this of the 9th, and falls with this infinite and irresistible weight upon our faith, that *if the witnesses of two or three men*, who are but men, *is received*, *how much more should the record of three such witnesses in Heaven who are God, be received*, by being so much greater, as witnesses that are God, are greater then man or all men?

It may be objected that the next words that follow (*For this is the witness of God*) which he hath testified of his Son, being spoken particularly of the Father



ther (to whom as a Father it only is, that Christ bears the relation of being a Son) that therefore the sense of those foregoing words in *verse 9*. [The witness of God is greater] is wholly contracted unto the particular Testimony of the Father, and so are understood of the Fathers single Testimony, whom all acknowledge to be God; to which I answer;

Chap. 2.

1. That this prejudiceth not, but strengthneth rather this our interpretation of that former passage, for it was necessary that the *Fathers* Testimony should be in a particular manner on this occasion specified, because the thing or matter in a special manner Testified unto by all was, that Jesus Christ was *his Son*; and so his relation as a Father unto him as *his Son*, and his Testimony thereby to own him (as his Son as in such a case it becomes a Father to do) was in a singular way requisite to be added to the other. And thus the witness of the Word and Spirit is still involved in this of the Fathers, in that he in this his single Testimony of his Son is brought in but as the fore-witness of the other two namely to utter the Matter it self which they all joyntly witnessed to, which was that Christ was his Son, and so we find at his Baptism (unto which this whole passage of our Apostle doth point) the voice uttering it, was the Fathers only in saying, *this is my well beloved Son*, (for he only could say it and own him as his Son) but the Holy Ghost shewed his consent unto it, in descending as a Dove, and the Son of God himself owned it by his receiving Baptism upon it; and so there was the Testimony of more Persons then one, even the whole three, as *John* here had said afore that they were *witnesses*, as well as the Father, and that *these three are one*; and so still the first passage or sentence in *verse 9*. *if we receive the witness of men*, of a plurality of men, the *witness* of these three, who are *one God*, is *greater*, holds still good, yea is confirmed thereby.

2. But 2. I answer, By calling in the help and light of another Scripture, which evidently speaks to this sense I have given of the Words, *ver. 9*. and the comparing thereof with this hath greatly confirmed me, both in this assertion in hand, and in this interpretation given of this place. And it is a Scripture in which Christ himself, in his arguings with the *Jews* by way of conviction who and what manner of Person he was, speaketh the same things, that we have heard *John* doth here; and both having been recorded by one and the same Pen, namely of this our Apostle, have the more evidence by comparing one with the other: and become more fully explicative one of the other; and what the one is obscure in, the other clears.

Now these passages of Christs which I mean to hold this intelligence with, these here are in the 8. and 10. Chapters of the Gospel of *John*.

In the 8th. Chap. *verse 17, 18, 19*. *It is also Written in your Law that the Testimony of two men is true: I am one that bear Witness of my self, and the Father that sent me leareth Witness of me: then said they unto him, Where is thy Father? Jesus answered, Ye neither know me nor my father: if ye had known me, ye should have known my Father also.*

The Parallel between these two Scriptures of Christs and *John's* Epistle here runs thus along.

1. As in the Epistle of *John*, &c. the thing witnessed unto is, that the Person of Christ is the Son of God the Father: so in this of the Gospel of *John*, *verse 12*. *I am the light of the World: though I bear record of my self, yet my record is true: I know whence I came, and whither I go: and verse 19*. *If ye had known me you should have known my Father also.* and *verse 24*. *If ye believe not that I am He* (the great He, and only Messiah, Son of God) *ye shall die in your sins: they said, Who art thou? Jesus saith, The same that I said unto from the beginning, even the very Son of God: For that was it he had all along said, and from the beginning averred in the substance of it; yea to his now very end also: and they understood him well enough so to mean, as appears by their quarrelling with him for it here, and by the question is ask'd him at his Death by their high Priest: so from the beginning to the end it was that which he held forth.*

Chap. 2.

2. As in the Epistle the Apostle puts a weight upon the plurality of these witnesses for this matter witnessed; so Christ in that part of that Gospel, ver. 14. doth just the same: *Though I bear record of my self, yet my record is true: ver. 16. For I am not alone, but I and the Father that sent me:* and verse 18. *I am one that bear witness of my self; and the Father that sent me beareth witness of me:* yea and expressly in the 5th. Chapter speaking of his Father as a witness, he says, verse 32. *There is another that beareth witness of me, and I know the witness which he witnesseth of me is true:* now these two the Father and himself here, are two of, yea the very same witnesses mentioned in the Epistle here: The Father, and the Word: therein then both places they agree.

3. These witnesses do witness as distinct Persons in both places: and therein especially doth one place clear the other, as to this point you see I drive at: For in this latter (the Gospel) Christ plainly, and purposely pleadeth the validity of this Testimony of his Father and himself, upon this very ground (which the Jews would all acknowledge) *It is written in your Law that the Testimony of two men is true: verse 17. and then subjoyns verse 18. I am one that witness of my self; and the Father that sent me another:* So then these two do witness as Persons: and so he expressly argueth the validity of their Testimony, he argues from this that they were *two Persons*, and that in as great reality and truth as that two men (that come in for witnesses) are I say two Persons; for upon that ground it is that the Testimony of two men is received as valid: we use to say there are two Persons that witness: And doth not the Apostle here in the Epistle as plainly enforce and intend the very same plea, and allegation which Christ used; when here he says if we receive the witness of men *verse 9. of men in the plural; and that when two men at least come in and affirm the same thing; we are to receive it as legal, and of force.*

So as the Argument holds strong from the comparing these two Scriptures together either way, 1. That these being such witnesses as men are in Law Cases, that therefore they are distinct Persons, and do witness as Persons, and not *as things* use to be evidences of a matter so or so. And 2. That the ground why they are (even according to mans own rule and Law) to be acknowledged Authentick witnesses, is because they are two distinct Persons, and as really such, and therefore are to be denominated and called *Persons*, and esteemed by us, as such as really as two men are, and thereupon their witness is admitted; now when unto these two witnesses, the *Father* and the *Son*, the Apostle adds a third, the *Spirit*, his meaning must be that he is also a witness of the same rank and sort, and hath the same station and rank in Heaven that the other two have, the same order that they two were off: and therefore is another distinct third Person, together with them, in that he is a witness together with them: and his witness alleged to all intents and purposes as the same that the others, both Father and Son are, so that here is an invincible Warrant to Style these three in *Johns* Epistle by the name of *three Persons* after the sense and usage of man in speech) for they could not have been alleged and cited as a plurality of three legal witnesses else, nor are they witnesses in reality and truth further then in reality they are Persons.

4. We find in another altercation Christ had with the *Jews*, *John 10. 30.* him to affirm: *My Father and I are one;* those then whom in this 8. chap. he had declared so manifestly to be *two*, as witnesses, and so also Persons, the same two in the 10. *ch.* he as manifestly professeth to be but *one*: and doth not the Apostle here in the Epistle speak just the same? *There are three witnesses in Heaven, and these three are one;* only what is defective in *Johns* speech, Christs speech supplies, [*are one*] the Apostle had not that word *are*, though it is necessarily and ordinarily understood. *John* wrote both these passages, and uniformly pursued the same drift and intent in either; and look in what sense or purpose Christ uttered the one and the other of these two Passages, in the same sense the Apostle did also in his Epistle; and what was it the *Jews* themselves understand by his saying *my Father, and I are one?* but that as *verse 33.* he that was but *a man, made himself God.* And so plain it is that in Scripture Language (and

(and not in the reality of the thing it self only) and *in terminis* you have, *one God, and three Persons*, and that in two several Scriptures thus at once compared. Yea and in this 8. *chap.* he doth in other large expressions affirm no less than in that 10th. *Chapter* he had done, for, *verse 19. if ye had known me, ye should have known my Father.* Take two men (unto whom in respect of Testimony Christ had compared himself and his Father, as they are two witnesses and two Persons) and they are such two Persons as are not one and the same man, and yet they may and ordinarily do concur in Testifying one and the same thing, and their Testimony is received, and yet *he that knows the one*, doth not necessarily (or perhaps not at all) know the other, for every man bears the nature of man apart to himself, and dividedly from the other; but here these, though distinct, *as Persons*, (as being distinct witnesses) yet in nature they are altogether *one*; in that he that knows the one must necessarily know the other, and in the Epistle the Apostle shews plainly that they are not one only, in respect of *agreeing in one*, in witnessing the same thing (as those 3 on Earth are said to do) but as noting a nearer oneness, he speaks thus of these three in Heaven, that *these three are one*, and so are one in nature.

5. The last Parallell and conclusion of the whole is, that both *Christ* and *John* do alike urge and infer and set out the high validity of the Testimony of these Heavenly witnesses in both, yea all respects, as infinitely Transcending that of two or three that are but men, when witnesses, which will appear by the comparative of the one with, or rather taken from the other. First Christ urgeth indeed the *plurality* of his own and his Fathers witnesses, but with all the *Transcendency* of them, as such my Father, says he, you all acknowledge to be *God*, therefore if I should alledge him only, it would infinitely excell any plurality even of all men, for let God be true and all men lyars, and would weigh down the ballance in which all men put together are found to be *too light*; if God were but one Person only, this were *superabundant* if he Testified it, but Christs intent is to urge his own Testimony of himself to be valid as a witness with his Father, *I am one that bear witness of my self, and my Father that sent me.* Now in the Law (which he had alledged in the *verse* afore for the value of a Testimony) a mans own witness of himself, if he were a meer man was to be reckon'd as no witness at all, as Christ speaks, *John 5. 31.* and here *verse 14.* does imply; yea it is then rejected with scorn, and had he been but a meer man, or so intended it, it must have been esteemed such and no other, how came it to pass then, and why then doth he urge the Law of two witnesses, when himself was one of them; yea further had he been but a meer man, it had been the greatest presumption, yea impudence that ever had been shewn to have yoked himself thus as a witness with God himself, and to have offered, to have come in, and set himself down with God in this matter; his meaning therefore plainly was, and must be understood to be: that himself was a Person as creditable as God himself, and that he was *God* as well as his Father, and not a meer man, and as such it was he stood forth, yea stands out with the Father, as equal with him in witnessing, because in Nature equal with him, and as truly God as he, and he stands upon it, *verse 14.* and out-dares also all such allegations and exceptions against his Testimony, on his own behalf with these words; *Though I bear record of my self, of my self (which in no case useth to be admitted) yet my record is true, for I know whence I came, and whither I go;* as if he had said, I my self know what a Person I am, and know my Original out of Gods Essence and Bosom, and that I am the Son of the living God, and so equal with my Father as such, and so my Testimony is equal to that of my Fathers, and *verse 16.* *I am not alone, but I and the Father* (which is as high as *Ego & Rex meus.*) And hence it is that Christ argues the Transcendent weight of his Testimony joyned with his Fathers, that here is a plurality, a *two* of Persons, that are both of them God. And now let Christ go on as he doth, *verse 17.* It is written in the Law, *that the Testimony of two men, though but meer men, (so the opposition runs) is true, his inference insinuated is from this comparative of that*

of Men as the lowest to rise to this as the highest, *how much more*, or infinite.  
 Chap. 3. ly much more than must the testimony of *two such Persons*, as I and my Father,  
 yea of two Persons that are God, *one God*, be of validity with you. And  
 therefore he boldly further goes on in v. 18. *I am one who testifie of my self,*  
*and the Father that sent me, beareth witness of me;* and look as he is God, so also  
 am I my self, and therefore if you received according to your Law the Testi-  
 mony of two men that are but Men ( that are or may be liars ) how much  
 more of two Persons that are God, thus Christ argues here in the Gospel.  
 Now go to the Epistle, doth not the Apostle speak the very same intendment  
 and inference, and almost the same words, for having first said, *There are*  
*three that bear Record in Heaven, the Father, Word and Spirit, and these three*  
*are one*, v. 7. he closeth upon it, and infers and presseth upon our Faith, v. 9. if  
 we receive *the witness of men* (of two or *three men* that are but men) the *witness*  
*of God*, ( viz. in these three several Persons, who are *one God*, as v. 7. ) must be  
 greater. And is not this *effectually* the same you heard Christ himself even now  
 to say? And so these two Scriptures fall in every way parallel, and give light  
 to each the other. And both for the confirmation of my first assertion pro-  
 pounded, the Trinity of the Persons. Than which thus enforced there is  
 not found a greater.

### CHAP. III.

*The common concurrence which the Three Persons have  
 in other Works, besides our Salvation. That being one in  
 Essence they join in the operation of all External Works.*

**I** come now to shew how these Three Persons have for the discovery of  
 themselves undertaken several works for the effecting our Salvation:  
 which is the thing inferred out of the Text; and may be the subject of  
 the rest that follows.

For the foundation of it out of this text, I shewed before, how Mans Salva-  
 tion was one main thing set out by the Apostle in this chapter; as that unto  
 which these three were Witnesses, as well as that Christ was the Son of God:  
 and they are termed Witnesses to it by a real setting their several Hands unto  
 it, that is, to the effecting of it; the main object of our Faith ( which *John*  
*here would confirm* ) lies in this persuasion that God hath perfectly prepared  
 and really, and cordially given Eternal Life to the Sons of Men: To verifie  
 the infinitely serious, and real intent of God therein; he alledgeth these  
 three Witnesses, who are not Verbal Witnesses only, in averring of it in words  
 to our hearts, and in the Scriptures, but real Witnesses, that witness by what  
 they have done; that are and have been at infinite cost and pains to accomplish  
 it: and not in common only, but all three singly and apart; Christ in shedding  
 his *Blood*, the Holy Ghost in applying it, and Working in our Hearts all that is  
 requisite to estate us in it, and to assure us of it. And such real testimonies in  
 working our Salvation in us and for us, are the strongest and weightiest kind  
 of testimony, Christ says, *John* 10. 37. *If ye believe not me, believe the works,*  
 and 38. a Testimony by works is the most valid testimony of all other; and  
 it shews that God is most full and intense, and hearty in it; when we shall  
 hear how all that is in God, Persons, as well as Attributes, have engaged  
 and set themselves a work about it.

My method in handling this great point shall be.

1. To clear the eminently distinct Hand each Person hath in this sole work  
 of our Salvation, by setting by it, and concurring with it, that common concu-  
 rence,

rence and concealed (as to us) which they have in all other their works, besides in other things.

2. To give proofs to their distinctly eminent Hand in this Work.  
For the first I shall speak to two things.

1. In general how in all other works, besides this of our Salvation, they have a joynt concurrency, yet not any visible appearance in any one; not of one Person more than another held forth to us; although therein they have really and invisibly a distinct hand, as in the works of Creation and Providence, &c.

2. How besides this distinct co-operation in such works in common alike to them, that yet in the Works of our Salvation they have declaredly some one work Attributed to one more than to another, and so have by parts the whole distributively, and by parts shared among them; both which propositions put together do wonderfully set forth that peculiar glory which is designedly made to appear in the Work of our Salvation.

1. As for all other works, besides this of our Salvation in common to them, every one hath a joint Hand, and yet distinct in each: which that place confirms, *John 5. my Father works hitherto, and I work,* and yet concealed as to us.

The explanation of this I dispatch briefly in these four assertions.

1. As things are in being so in working; which axiom holds in God himself as well as in his Creatures; hence, that as all Three Persons have in common but one Essence; so one equal Hand in works. For all Operations flowing from Essence, therefore when the Essence is but one, the Operation must needs be one and the same, which here must be understood *quoad substantiam operis*, for the substance of the work; and hence as their Essence is equal, so their concurrence is equal in this respect, even in the Work of Redemption, which yet is appropriated in a more especial manner unto Christ.

2. Yet though they be but one Essence, yet they are three distinct Subsistencies or Personalities, and still that Axiom follows us, that the Operation of each follows the distinction of their Existences. and bears the resemblance of them; and look what order or distinction they have in subsisting, they have in operation to accompany it, but the distinction of their personality (if abstractly considered from the essence) being but *modus essendi*; therefore in like manner the distinction of their operation and concurrence, is but *modus operandi*, a distinct manner of concurring.

3. Hence look what order and dependance they have and hold in their Subsistency, the same they have and hold in their Working: hence as the Father is the Fountain of the other two Subsistencies begetting the Son, and breathing the Holy Spirit, so he is in like manner the Fountain of all action, and Operation, *John 5. 19. The son can do nothing of himself but what the Father shews him, and he sees the Father do;* the Father begins, the Son carries on the motion, the Holy Ghost from both perfects, consummates, and executes the work, *1 Cor. 8. 6. the Father of whom are all things, the Son, by whom are all things, the Holy Ghost through whom,* thus in Creation the *ultima manus*, the last hand is attributed to him, by his Spirit he hath garnished the Heavens, *Job 26. 13. garnishing is the ultimate work, the consummating of all; and is therefore made his: so the forming the Creatures into their perfect forms out of that rude Masse is attributed to the Spirit of God.*

But 4. Although there be this order and distinction in their concurrent operation between themselves, yet in all those ordinary works *ad extra*, common to them all, this is not made to appear to us by any discernable characters, Christ says indeed, in *John 5. My Father hitherto works* (speaking of those of Creation and Providence) but there is nothing in the Works themselves that manifests any appropriation, of what the hand of the one is more peculiarly than of the other, when God goes to make Man, he may say as he did, Let us make Man, which imports an [ *Us* ] a plurality of persons to have concurred in it, yet the distinction of that *Us* appears not in any distinct works that

Chap. 3.

that went to the perfecting of that workmanship, the making of the Soul is not attributed especially unto one, and of the body unto another: no nor yet in the whole frame of Heaven and Earth. In the Creation God indeed manifested his Attributes, as his Eternal Power and Godhead, *Rom. 1. 20.* and yet but in scattered beams, and not all, as you heard, but there are not so much as *vestigia Trinitatis* footsteps of the Trinity, or of that distinction in the Persons shines in them.

*Joh. 3. 3.*  
and the 12. 7.  
compare d.

And though in *Adam* some Schoolmen have endeavoured to demonstrate a shadowing forth the Trinity in the faculties of the Soul, yet it is at the best and utmost of it (if so much) but such a shadowing this forth, as when we use to fetch similitude from things created, to express things Divine by: and thus things Earthly serve (as Christ says) by way of Parable or Similitude to shew forth Heavenly, as the first Birth shadows forth, the new birth which he had been discoursing of then; yet they are remote enough from holding forth as proper effects, or being characteristical demonstrations of them: thus when some would argue this same from the distinction of those three powers of the Soul, the Understanding, Memory and Will, fancying the Memory in Man should peculiarly resemble one Person, suppose the Holy Ghost; and the Understanding the Son; and the Will the Father: others that in Mans Soul the Understanding, the Will, and the power to act, and put forth the acts of these, are lively characters of the Persons: but these all are so obscure and uncertain in their evidence or character of these three Persons and their distinction; as they all vanish as shadows, when wisely pried into, and most narrowly searched into when applied.

I dare not be too definitive concerning his works of Grace towards the Elect Angels, who besides that unto them the three Persons may be supposed to be made known by Revelation, yet not in them, at or from their *Creation*, but what may have further been from Gods Election of them, which is a supercreation Grace, and which was the Fathers work on them, even as the election of us Men is the Fathers also; or what from their Union with Christ, as their Head, may have had, and doth appear of these Persons to them thereby; and what other work in them should answer to the Holy Ghost, and his order and distinction is not so fully revealed to us.

This for their conjunct Operation in common works as they may be compared with those of our Salvation.

CHAP. IV.

Chap. 4.

*Of their distinct appearance in the Work of Mans Salvation. And that their several works bear the resemblance of their several Personalities.*

**B**UT God resolving to manifest all that was in himself, or he would not manifest himself at all, for he will be glorified as God to the utmost; these three glories or Persons therefore designed and contrived among themselves such works as should severally and apart, serve to make known that there were three Persons as well as several Attributes, that so all of God, and the whole that is in him might be manifested to his Creature.

And this is disposed of so by them, that their several works bear the resemblance of their several subsistences, as far as possible this was representable unto us, in and by outward works and effects: in that they should be such as should have the impress or print of the distinction of these Persons, together with the order of their subsisting in a more conspicuous way upon them.

And how ever it is in the works of Creation of the World, and of Man and of the Angels in this respect, yet we may be sure that the clearest compleat Revelation and Manifestation of these three Persons, their distinction, order of Personality, was by God himself reserved until the Gospel should be Preached, and that Christ his Son should appear, and be made manifest to the World, when it was that Mans Salvation came first upon the stage, to the end that Mans Salvation, and the works thereof, might have the most eminent, and peculiar honour of this thing: and this first manifestation of those persons then was accompanied with a prodigy of the most pregnant, and high significancy that ever was or could be given; *The Heavens opened*, which was the greatest visible wonder shewn in the Heavens, that had been from the Creation: even as the Earths opening her Womb was the greatest wonder that this terrestrial Globe ever did afford, and the significancy of it was that the revelation of it was only from Heaven: and that the witnesses then appearing, the *Father, Son and Holy Ghost* were *in Heaven*, a mystery that would never have been understood, and entertained but by such a means; and this manifestation of it did then refer to our salvation, as well as testify to Christ's being God's Son; for it closeth with this, *hear him, as in whom I am well pleased*; namely, with you of Mankind: Where we have 1. The *Names* of the three in their distinction recorded; first, the Father, who says, *This is my Son*; secondly, *the Son*, to whom and upon whom Heaven opened, and the Holy Ghost descended; thirdly, the *Holy Ghost*: Their distinct names are express. 2. Their distinction is manifested by three different outward Symbols, the Father in a *voice*, to shew that God is invisible, the Son manifested in *Flesh*, *praying* upon the banks of *Jordan*: the Holy Ghost *descending* on him in the likeness of a Dove. *Three* differing actions of each: the Father with an open publick voice, to the hear-say of all, *speaks and calls from Heaven, This is my Son*; the Son he *Prays*, ('tis here said,) the Holy Ghost *descends*.

And these are the three *Witnesses in Heaven*, which the Epistle of *John* speaks of as Witnesses to this truth, that Christ is the Son of God, so to us and our Salvation, that we are the Sons of God; and as this *Θεοφανια* (as they call it) or appearance was made in three outward different Symbols at Christs Baptism; so our Baptism is sealed up to us (to be manifested in us) the three works of *Father, Son and Spirit*, namely, of *Election, Redemption*, and the *Application* of both, which is the special work of the Spirit. And therefore

fore

Chap. 4. fore we are Baptized in the names of all three, Father Son and Holy Ghost, so as although in other works these Persons act really as three distinct Persons among themselves; and are known unto themselves to do so; yet in this great business of our Salvation they become three distinct *Witnesses* or discoverers of themselves *unto us*, and whereas afore, and in other works, their order in working in every work, was known but among themselves, now in these salvation works they visibly appear; and distributively in several works proper unto each, through the works bearing the proper Character of their Personality; and so evidencing their distinction, and order, TO U S.

Look then as great Persons when they are Witnesses, or would confirm a matter, have their distinct seals; and their Names set to in such a distinct Character as the hand and seal of each may be differenced from the other; so it is here, and as Mens seals bear their Coat of Arms Engraven on them often, bearing the memory of some eminent exploit they have done, whereby their Houses, and Antiquity is known; so it is here, as there are three Witnesses, or Persons witnessing, so three works in our Salvation, which bear the Impres, Stamp, and Similitude of their subsistence apart; and the order, and rank of their distinct subsistings.

And though all concur to set on the Stamp of each, even of these, yet the stamp it self impressed in each work, bears the Character of *one Person more than of another*, I shall manifest this in the particular instances of each of these works.

1. There is Eternal Election, or setting forth the Persons that shall be saved, and the benefits, &c. which is the entrance, the ground work, the *Foundation* (as *2 Tim. 2. 19.* it is called *the foundation of the Lord*. Hence this is peculiarly attributed to the Father, whose Person is the Original, the Fountain of the other two, and who is the first both in subsisting and working.

2. There is Redemption, which is the next and second work in this, which supposeth Election, depends on it, and flows from Gods decree, and speaking to his Son, and this is appropriated to the Son, which work bears the impres and likeness of his subsistence, and the order of it, as also of his working with the Father, for as his Person is from the Father, so this work Committed to him is from that other, the Fathers work, and the Father is said to send him.

3. There is the application of both. And this is ascribed to the Spirit more eminently; for as his subsistence proceeds from both, so this work springeth both from Election and Redemption, and is the last, as his subsistence is. God the Father he set out the benefits to be bestowed, made the *Will* what he would have bestowed, and how much, and upon whom; God the Son he undertook to be the *Executour*, sees it disposed of; And God the holy Ghost he is as the *Agent* or *Attorney* whom both use to convey all to us: God the Father was as *David*; God the Father drew the Platform of the Temple, and left the materials; but God the Son, as *Solomon* he builds it, rears it according to the pattern; & God the Holy Ghost he is the overseer of the Work, and gives Graces and Gifts to build it. Which when it is built they dwell in it all of them in Glory, *when God will be all in all*. As the Physician prescribes, the Apothecary Tempers, and his Servant applies the Physick as a Plaister or the like, so God the Father prescribes all, Christ made a Plaister of his Blood, and the Spirit he applies it and sprinkleth that Blood on our Consciences. And 2dly, for the similitude and allusion I used of three seals shewing the distinction or priority of these Persons, the Scripture Warrants it.

1. The Fathers seal and impres you have, *2 Tim. 2. 19.* The foundation of the Lord remains sure, having this *Seal*, The Lord knows who are his (whom he foreknew he predestinated, &c.) and in the seal of Election you may read the similitude of his personality engraven.

2. Jesus Christ in redeeming is said to have his seal also, as in expressions *tantamount* and *equivalent* you have, *Heb. 9. 15, 16, 17.* for comparing the Gospel to a Covenant, a Testament, which is in force upon the death of the Testator



Testator, he withall insinuates his Blood shed and sprinkled to be his seale to it, shewing, *verse 17, 18, 20.* that the Old-Testament was confirmed by blood. He took the Blood and sprinkled both the Book and all the People, saying, This is the blood (for the seal) of the New-Testament *which God hath made with you and enjoyned unto you,* even as Christ also said, this is the blood of the New-Testament, but if you would have a place which in *terminis* gives it, look *Daniel 9. 24.* It is said *Messiah should be cast off for the sealing up of iniquity* (as it is varied in your margents.)

3. The Spirit he hath his seal, *Eph. 4 30.* *Grieve not the holy spirit by whom you are sealed to the day of Redemption.* Sealed in Regeneration which conveys the Image of God, sealed again in the work of assurance, as a comforter, both which make up application.

And as their seals, so their several names and hands are set, *Matth. 28, 29.* *Go teach all Nations, Baptizing them in the name of the Father, and of the Son, and of the Holy Ghost.*

Baptism, though it be peculiarly the Seal of Regeneration, yet withal of the whole of salvation and of all that ever God did for us, or will do in us, from first unto the last. There is one Faith, one Baptism, one Hope of your calling, *Eph. 4.* Baptism is adequate to set forth the whole Object of our Faith and Salvation, and so is the seal of all, and because the whole of our salvation is transacted as by parts, by the Father, Son, and Holy Ghost, therefore says Christ of that Ordinance, Baptize them distinctly and distributively in the name of the Father, Son, and Holy Ghost, and not in their name in Common only; and the distinctiveness is imported both in the Article put to each *τῷ πατρὶ* of the Father, *τῷ υἱῷ* of the Son, *τῷ ἁγίῳ, πνεύματι*, of the Holy Ghost; But in the particle *καὶ*, as distinctly put to each, *and* of the Son, *and* of the Holy Ghost. And that this is further the import of Baptism as holding forth the total Object of our faith, and salvation in the parts thereof, by enumerating the name of these three Authors thereof, that foremention'd, *Ephes. 4.* confirms there is one spirit, *verse 4.* one Lord, *verse 5.* one Father, *verse 6.* as one Baptism, *verse 5.* *that seals up all.*

*The Reasons of the Three Persons making such a distinct discovery of themselves in this Work of our Salvation rather than in any other.*

**I** Come now to assign the reasons why the three Persons chose this work of our Salvation, above, all their other works, wherein to make such a distinct discovery of themselves.

1. Because as the mystery of the Trinity is that great mystery of all other, *the mystery of God, and the Father, and of Christ, Col. 2.* 2. the highest of all things to be known of God; so this of mans salvation was the chiefest of all his ways and works, the greatest and utmost Stage to display his Glory on.

In this Channel the love of God did run most strongly, as being that wherein God would shew his Love and Grace, which is the intimacy of his Heart most, 'tis therefore eminently called *Love to mankind.*

3. Gods Love is herein shew'd to his own, and therefore each Person was desirous, yea zealous to appear, that the love of each might be discerned and acknowledged, and that we in a special and peculiar respect might be obliged unto each Person and bound to praise and glorifie them accordingly, to honour the Son, and the Holy Ghost, as well as the Father. In giving proofs from Scriptures of this partition, I shall not alledge all such as scatteredly attribute Election to the Father, Redemption to the Son, Sanctification to the Spirit, for such proofs would be inefficacious in this respect, that we find such works wherein they have a common hand scattered attributed unto each; when we are converted we are said to hear the voice of the Son of God, *John 5. 25, 26. to be begotten of the Father, Jam. 1. 17. and born of the Spirit, John 3. 6.* so Creation is scatteredly attributed to them all, and therefore to alledge any one place singly for any such work, should but prove that that Person is supposed to have an hand therein, such as the rest have, but if we find any Scriptures at once and together distinctly mentioning all three persons, and withal mentioning these three works, and then withal attributing one work to the one, another to another Person, in this case we may conclude, that comparatively among themselves, one work is more eminently and properly to be ascribed to that Person it is given to, rather than the other, and that they have sorted and distributed these three among them. Now for Scriptures I shall name but two.

In the First *Chapter* to the *Ephesians*, Election is attributed to the Father of Jesus Christ, who hath chosen us in him before the World was, *verse 4.* and who hath set forth all those spiritual blessings we are blest withal *verse 3.*

2. In the 7th *verse*, Redemption is attributed to Christ as the Author thereof, whereas in Election, he was made as the subject in whom we were chosen, but *verse 7. In whom we have Redemption through his Blood*, as shed by him, and so the principal Author and Efficient of it; then the application and sealing up of all is attributed to the Spirit, *verse 13, 14. In whom after ye believed, ye were sealed with the holy Spirit of promise, who is the earnest of our inheritance, &c.*

The next Scripture is, *1 Pet. 1. verse 2. Eleēt according to the foreknowledge of God the Father, through Sanctification of the Spirit unto Obedience and sprinkling of the blood of Christ.*

The Apostle *Peter* to endear the hearts of all Saints he wrote to, unto these three Persons, singly shuts up their distinct agencies in our great and common salvation in as few words as was possible to utter them in. *Salvation was the*

the subject he was to write to them about, he in the front placeth and sets up the Coat of Arms of these three blessed ones, as the joynt founders of our Salvation, emblasning what each did contribute thereunto. Chap 5.

1. Here are the three Persons by name mentioned, *Father, Spirit, Christ.*
2. Here are three works mentioned, *Election, Sanctification, Blood*, both shed and Sprinkled.
3. And here is *Election* attributed to the *Father, Elect* according to the foreknowledge of *God the Father: Sanctification to the Spirit*, and the blood said to be *Jesus Christ*, which is the foundation of Redemption, which is his work, as you heard, *Ephes. 1. 7. In whom we have Redemption through his Blood, &c.*

I observe that in mentioning Election here, he doth not (as elsewhere) make mention of Salvation as the end or designed scope of it, which yet is usual every where else, *Salvation*, which as the ultimate end or *terminus* of all (as *verse 9.* he terms the end of your Faith, the Salvation of your Souls) is in common the result of the work of all three, and in the *verses* following he speaks of it as such, again and again, begotten to an inheritance, *verse 4. kept to salvation, verse 5.* and so *verse 9, 10. this is the end of ends.* But he mentions such intermediate works between Election and Salvation, as are necessary and preparatory thereunto, as those which the Persons undertook amongst them as means through which Salvation is to be obtained, as, *2 Thes. 2. 13, 14.* the words evidently import, that whereas Gods ordination was that without Holiness no man should see God, *Heb. 12. and without shedding blood there should be no remission, Heb. 9. 22.* These Persons among them took upon them those works, the Father he electeth and electing ordaineth holiness, and blood as the means through and by which we are to obtain salvation, *elect in or through, or unto Sanctification, &c.* The Spirit undertaketh Sanctification call'd, therefore *Sanctification of the spirit*, you shall sanctify, said the Father to the Spirit, and to the Son concerning his blood, It shall be you blood that shall redeem them, said the Father, in electing of us. To clear and open these things a little as they are set down:

1. Election which is there said to be according to foreknowledge is not vocation in time, but that choice made from everlasting as those two parallel places shew, whom he foreknew, he predestinated, *Rom. 8. 29.* which is all one as here, he elected according to foreknowledge, and together here with that other, *2 Thes. 2. 13.* He hath chosen you from the beginning, that is, from everlasting, *according to foreknowledge*, is added, to shew the moving cause of Election, to exclude all other *accordings* of works, *not according to works,* *2 Tim. 1. 9.* as elsewhere, nor of Holiness, or faith foreseen, for he hath chosen us that we might be Holy, *Ephes. 1. 3, 4.* not because we were Holy; *in Holiness, or through Holiness* to obtain salvation, *2 Thes. 2. 13, 14.* As a means requisite to it. And so here it is not according to foreknowledge of our Sanctification, but according to foreknowledge in and through Sanctification, it is then the foreknowledge simply of our Persons abstracted from all condition joyned with and importing special Love and dearest Affection; for words of knowledge import and declare affections in Scripture Phrase, *depart from me* (says Christ) ye workers of Iniquity, I know you not, that is, I regard you not; answerably it is attributed to express Gods knowledge of us with special Love and regard, *Rom. 11. 2. God hath not cast away his People whom he foreknew,* that is, Loved, and out of Love chose them.

2. For those other that follow, for the order of them as they are here ranged there is a seeming difficulty, some understand them as set in order, as they succeed one another in the execution of the electing Decree, namely that Sanctification, whereby is meant the working all the principles of habitual Grace (which we call Regeneration) by the Spirit should be the first and immediate *medium* of Election according to that order or Chain, *Rom. 8.* Whom he predestinated he called, under which Sanctification is intended, as the first and next to Predestination, and so then *unto Obedience and sprinkling of Christ's*

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*Christ's blood* comes in as the immediate consequents of that sanctification first wrought; and so Sanctification is the first most immediate designed fruit of Election, though as a *medium* God hath Elected or ordained us unto Obedience and sprinkling of *Christ's Blood*. Now how Obedience should follow upon Sanctification habitual, so as it might be said, we are elected through habitual Sanctification unto Obedience, understanding it of Obedience in our whole course to the whole Will of God, is easily understood, and granted by all to be the end of habitual Grace, as Operations are of their proper habits, but then how the sprinkling of the Blood of Christ should be the consequent of Sanctification, so as we should in like manner be said to be elected through Sanctification unto this sprinkling of *Christ's Blood*, this contradicts the received Opinion, *i.e.* that justification should rather be the *medium* of Sanctification, and in order go afore it. And that by the sprinkling of *Christ's blood* here, the application of his Blood to us for the forgiveness of sins should be meant is evident, for as the shedding of his Blood was the work of Redemption, as by him performed on the Cross, so the sprinkling of his Blood is a work done upon us when we actually come to believe, and is the actual application of it.

Now yet this might stand, if as Learned Mr. *Pemble* and others assert. Sanctification doth in order of Nature precede justification, and which to me seems not remote from Truth, or prejudicial to the Grace of justification at all, and withal Consonant to right reason, for if (as all grant justification be upon an act of Faith on Christ for justification, and that not until then we are justified, as all do and must acknowledge that hold justification by Faith, according to the Scriptures, and that an act of Faith must proceed from a principle of Faith habitually wrought, then necessarily Sanctification, taking it for the principles of habitual Sanctification, must be in order of Nature afore justification, for the seed and principle of Faith, is a part, and a principal part of Regeneration or Sanctification, as taken in that sense, for the working the principles of all grace, and so is agreeable to that order and chain, *Rom. 8. 29.* where called is put before being justified, as predestination is put before being called, understanding calling of the working the principles of Regeneration.

But for the agreeing of this dispute as from this place, we may easily accord it, if (as *Paræus*) we say that all these three, Sanctification, Obedience and sprinkling of *Christ's Blood* are not mentioned here in any subordination of the one to the other, as a precedent & *medium* thereunto, but all of them alike directly and equally to relate to Election as the immediate thing designed, & so these two particles *ἐν ἀγιασμῷ* and *εἰς ὑπακοήν*, come both to one as in Scripture they are used to do, and so they should be read, as also the Vulgar reads them *in Sanctificationem & Obedientiam*, Elect unto Sanctification unto Obedience and sprinkling of the Blood of Christ Thus much as to the order of the things here mentioned, supposing by Obedience here to be meant the whole Course of a Christians Life in Holiness.

But Secondly for the things themselves, I prefer another Interpretation above all other which doth give this account of the Apostles scope to be to enumerate two more eminent effects of Election, namely, Sanctification, and Justification, whereof the first is attributed more specially to the spirit, the other to Faith, and the Blood of Christ; as in like manner, *Rom. 8. 29.* calling and justification, are only enumerated of the benefits in this Life that followed Predestination; *Whom he hath Predestinated, them he hath called, them he hath justified:* But then how should Obedience be interpreted, so as to appertain unto justification, which if meant of actual Holiness of Life, it is opposed rather thereunto according to Protestants Doctrine. The Papists that close with this interpretation of justification to be intended in the Yoaking Obedience and *Christ's Blood* together, greedily catch hold of it, that therefore our good works and actual Obedience is an ingredient matter of our justification, as well as the Blood of Christ. And you all know they make our Obedience to halve it and bear a share of that Glory with the Blood of Christ, but they fall short of their aim in it, in this, that according to their Doctrine, habitual

See *Ætius* in locum.

tual Sanctification is to come in also, as an Ingredient with it; as that which helps to constitute us righteous, whereas in the Apostles speech Obedience and the sprinkling of Christs blood, as they are linked one to another, so they are separated both from the sanctification of the spirit.

Others of our Protestant Divines do therefore refer these two to justification, as the two parts thereof, the imputation of the Active and Passive Obedience of Christ, and so as that part of justification [the sprinkling of Christs Blood] which is the Imputation of it to us, is expressly mentioned: so that by Obedience should be intended by an Ellipsis the imputation of the Obedience of Christ, namely the active Obedience coupled with his Blood, this interpretation (as I remember) Bishop Downam glanceth at in his Treatise of Justification, where I first met with it, but I meet with it hinted also in Commentators, *In Obedientiam Jesu Christi & aspersio-nem sanguinis ejusdem Jesu*, says *Astius*, unto the Obedience of Jesus Christ, and sprinkling of the Blood of Christ; his meaning is that the first branch is to be made out and supplied by the analogy of the latter, as is often in Scripture, that as therefore it is expressly said to the sprinkling of the Blood of Jesus: so it should be in like manner supplied, to the imputation or benefit of the Obedience of Jesus Christ imputed, this, if there be not Harshness or Violence in it, I should wish might stand, because it helps out the active Obedience to be the matter of our justification. And truly the Argument of some against it, that we are not said to be Elected unto Christs Obedience, so understood, but rather by it, or through it, moves me not, because Christs merits were not the foundation or motive to Election, nor are we any where said to be Elected through Christ, or for Christ, so as notwithstanding that interposed scruple, this might well stand.

*Astius was a Papist and intended not our Justification by either, yet it in this his reading he would give us light therein, we may receive it.*

But there is another reason which is more plausible, and which gives as just an account why Obedience is cast into and linked thus with Christs Blood, as appertaining unto justification, and as requisite to it as Christs Blood is, and that is that *Peter* understood Obedience of justifying Faith, as it embraceth, receives, and submits unto Christs Blood, and the imputation of it for justification before God, and so this act of Faith as it is abstracted from Sanctification and Works, as Viewing and Eyeing and submitting unto Christs Blood, and Obedience only for justification is therefore joyned therewith, in the work of justification here intended; and truly the Reasons on this hand rise up to a great evidence, if not certainty, that *Peter* should so mean.

1. For first, It is not only call'd Obedience to the Faith as, *Act. 6. 7.* in the Dative case, as noting out Obedience to the Doctrine of Faith, but it is expressly termed *ὑπακοὴ πίστεως*, the Obedience of Faith in the Genitive case as noting out the act of Faith, its being termed by way of eminency, Obedience so, *Rom. 1. 5.* and *Chap. 16, 26.* yea in *Chap. 10, 16.* Obedience to the Gospel is interpretatively and exegetically made all one, as to believe in these words, *They have not all Obeyed the Gospel*, for *Isaiab* says, *Lord who hath believed our report?* where he interprets our report to be the Gospel, or glad-tidings and believing to be all one with Obedience to it. And indeed for Men to renounce their own Righteousness past, present, and to come, and betake themselves wholly unto, or (as the Apostles word in the same Chapter is) to submit themselves to the Righteousness of God, this is the greatest and highest Obedience, and deserves the name *καὶ ἔξοχὴν*, and the Apostle having deciphered it forth as so great a submission, in the beginning of that Chapter, under those terms, might well call it Obedience in the following part: and he evidently speaks of justifying Faith in opposition unto works, as is evident by the 5. & 6. verses, and so in like manner when in Chapter 1. he calls it Obedience, he means that Faith by which the Just do live, *v. 17.* of which he treats in the whole Epistle.

*πίστει*

2. That which confirms this interpretation that by Obedience should be meant the act of justifying Faith, is that in that parallel place, *2 Thes. 2. 13.* we are said to be elected through Sanctification, or [in] or [unto] Sanctification, and

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and *belief of the Truth*. Faith is joyned with Sanctification there, when Election to the *medium* of Salvation is spoken of.

3. And thirdly, As *Paul*, so *Peter* himself also in this *Chap.* termeth faith *Obedience*; *You have purified your Souls by Obeying the Truth*, and so look as *Paul* calls it belief of the Truth, *Peter* terms it Obeying the Truth, and as *Paul* calls it Obedience simply, so *Peter* here also. And that in this speech [*Ye have purified your hearts by Obeying the truth*] he means Faith, as eyeing justification or Christs Blood, in the Gospel, for cleansing and purifying the Conscience from the guilt of sin, is evident by *Peters* own speech elsewhere, in that great Synod, *Act. 15. 9.* God hath purified their Hearts by Faith, which he by the coherence evidently speaks of *viz.* justification by Faith, for whether we were justified by faith only, or by observing the Law, was the point in question there, as in like manner in the Epistle to the *Galatians*, which also that of *Heb. 9. 10, 13, 14, 15. &c.* confirms.

4. Fourthly, Faith as justifying is eminently call'd Obedience in the point of justification coupled with Christs Blood here, and the imputation of it, as the proper Object of that act, and the true effect or consequent of that act, according as you have it, *Rom. 3. 25.* God hath set forth Christ as a propitiation through Faith in his Blood.

And thus understanding these words, we may by [Sanctification of the spirit] understand, habitual Sanctification in the heart, and take in actual Sanctification in the Life as included therein, as it is usually taken, and in that *2 Thes. 2. 13.* forecited, and then Faith justifying as the act, under the name of Obedience and Christs Blood, as the Object thereof, and the sprinkling or application of it by the Spirit upon that act of Obedience.

And thus all three persons come in, in their proper work for us (which is the thing I aim at) 1. The Father in Election, 2. The Son, as shedding whose Blood it is, *The Blood of Jesus Christ*, and that first shed for our Redemption or Justification from sin, in whom we have redemption through his Blood the forgiveness of sin, as, *Eph. 1. 7.* and who by his own Blood obtained eternal Redemption for us, *Heb. 9. 12.* and although the sprinkling of this Blood to the purifying our Hearts by Faith is a work of the Spirit, as well as Sanctification is said to be, and this in *Peters* intentment, for, *ver. 22.* he says having purified your Souls to the obedience of the Truth by the Spirit, yet the first shedding of that Blood (which sprinkling thereof necessarily supposeth) was by Christ himself; and by his Blood as shed by him it is we are justified, when it comes to be sprinkled on us or applyed unto us. The efficacy, and the Virtue of it, lay, in that it was his Blood, and shed by him to that end, therefore, *Heb. 9.* where this matter is handled and opened out of the type, having *v. 24.* said he sprinkled the Blood, in the *22. v.* he adds, Without shedding blood there is no remission, so as the Emphasis here lyes in the Blood of Christ, even as shed, but now applyed and eyed by Faith, and so the proper eminent work of the second Person, the Son, is held forth as well as of the spirit, and thus all here falls in with what you have, *1 Cor. 6. 8.* *But now you are washed*, which is the general to the two parts of purification that follow, *But ye are Sanctified, but ye are justified*, where Justification follows after Sanctification here. And here he attributeth these two works unto these two Persons the Son and the Spirit, justified in the name of the Lord Jesus and Sanctified by the spirit of our God; Sanctification being by the spirit, as justification, in the name of Jesus Christ, or by the spirit as the author of both, but by Christ as the purchaser and meritorious cause of either in the name or Virtue of Christ [and of our God] comes in as having an hand in both. And thus much for the confirmation of this great point, which withall hath took in the opening of this obscure and difficult place.

CHAP. VI.

*The Uses. See the great Love of God, that all that is within him, all his Attributes, and all his Persons should concern themselves in our Salvation. Since Salvation is so great a work, in which the whole Deity is employ'd, let us not neglect it. Let us think how welcome these three Persons will make us at our arrival in Heaven.*

IS it thus that all three Persons joyntly, and severally have their hands thus in mans Salvation, have shared it amongst them into so many works, and took them on them, as so many Offices, & vouchsafed to bear a Title of Honour there from, as you have heard you that love God, see & acknowledge the infinite overflowing love of God therein; God hath loved us (you see) with all that is within him; Content nor satisfied was he, to shew forth all his Attributes therein, and those which had not been in the least discovered in the Creation, as Grace and mercy, &c. but he wou'd have the Persons also set a work, and employed therein, and thereby manifested to us. Oh! let us love God with all that is within us, *Bless the Lord, Oh my Soul,* says the Psalmist, *and all that is within me bless his holy name,* Psal. 103. 1. let all thy faculties come forth as the Stars in their courses to celebrate his name; if you pray, pray with the spirit, pray with understanding also, if you sing, sing with the spirit, and sing with the understanding also as the Apostl. speaks upon another occasion. and let nothing be untuned or unstruck in this Consort; God the Father became our God, and Ordained to give himself to us from everlasting in Election, and delighted to chuse us, as the Phrase is, *Deut. 10 15.* He gave his Son, and he gave Himself both to us, and for us, and both gifts are invaluablely infinite, and because he had no more left, he hath given his spirit also, as, *2 Cor. 5.* ye have it; when man was first made, then only God laid, *Let us make Man,* this was spoken, say some, with a farther eye and foresight than to the Creation, this counsel expressed what special care they each should have unto the like piece of workmanship, was then afore them. even unto the Gospel state: I will chuse him to Life, saith the Father, but he will fall, and so fall short of what my Love designed to him: but I will redeem him, says the Son, out of that lost Estate: but yet being fallen he will refuse that grace, and the offers of it, and despise it, therefore I will sanctify him, saith the Holy Ghost, and overcome his unrighteousness, and cause him to accept it. And having this Council and resolution about him, they still said however, *Let us make him,* and thereupon fell to making him, and have since done all this for him.

1 Cor. 14, 15.

*Use 2.* Salvation is a great work, and shall we neglect it? The three persons have been employed about it, and that from everlasting, and will not you work out your own Salvation? it is your own; do you think to do that in a trice, they have been doing from eternity? or do you think to do it when you will? Salvation is lock't up by a door of Faith as it is called, *Acts 14. 27.* & to that door there are these 3 Keys of these 3 Persons and all must, and do concur in it, when 'tis effected, and think'st thou to have these States of Heaven to come together at thy beck & at thy call? thou mayst sooner think to order the great conjunction of the Stars, and Planets, *Job 38. 31.* *Canst thou bring forth Mazoreth? Knowest thou the Ordinances of Heaven? Or canst thou set the Dominion thereof upon the Earth?* That is, canst thou order their motion so as that their conjunctions or meetings should fall out when thou pleasest? which when they meet have special influences upon this lower World; canst thou set that Clock? and thinkest thou (that canst not move a mans heart on earth) to call the Trinity together, when thou pleasest, to dispatch thy business for thee? Be sure therefore that thou take their time when thou feelest the spirit moving thee, then all those Wheels are a moving, and then take thy season.

*Use 3.* Think how welcome we shall be when we come to Heaven, 'tis said in the Parable, that when men fall, there are friends made with Unrighteous *Mammon* which will then receive you. But here is a higher company and fellowship of friends to us, Father, Son, and Holy-Ghost, the three Witnesses in Heaven that are

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and have been, (as you see) so great friends to us, and each love us for his Works sake on us & cost and labour of Love bestowed: *Artifex amat Opus*; so do each of these love their own Work in us; saith the Father, This is the Soul which I chose from Everlasting, and set my Heart upon so long agoe; saith Christ, This is that Man that I represented upon the Cross, and the Welcome Day now comes, that I have return of the Travel of my Soul, the Spirit of my Blood; And I (says the spirit) have took infinite pains with him to keep him, and to bring him to this. And thus all rejoyce and glory in it.

*Use 4.* That these three Glorious Persons thus equally share this Work of so much Glory unto God in the highest, amongst them, and one doth not take upon him all, but each bears his part, that each may be Honoured as the other, yea, are jealous of the glory of each other herein, as much as of their own, this may teach us poor narrow Creatures, humility and mutual condescension, that no man should do or have the honour of all the Work, or strive for it, God hath shared his gifts, made diversities of Operations, and worketh as, and in what measure, and by whom he pleaseth; if there had been contending amongst these Persons, who should have the Glory of all, or who should be the first or second, this work had stood still, and man had not been saved, but they willingly share it, according to their Order and Priority of subsisting, and involve our Salvation with their Glory.

**F I N I S.**



A  
DISCOURSE  
OF  
CHRIST  
THE  
MEDIATOR.

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By Tho. Goodwin, D. D.

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*L O N D O N,*

Printed in the Y E A R, M. DC. XCII.

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O F

# CHRIST

T H E

# MEDIATOR.

## B O O K I.

God the Fathers Eternal Counsel and Transactions with Christ, to undertake the Work of Redemption for Man, consider'd as Fallen.

### C H A P. I.

*The Exposition of the Words of the Text. What is the great Design of the Gospel. The excellency of the Knowledge of it. The highest attainment is to see the Gospel in its Original, those Eternal Transactions between God the Father, and God the Son, for the Salvation of Man.*

### 2 C O R. v. 18, 19.

*And all things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation. To wit, that God was in Christ reconciling the world unto himself; not imputing their trespasses unto them, and hath committed to us the word of reconciliation.*

**T**H E S E Words do summarily tell us, what is the Argument of that great Mystery of the Gospel, as it concerneth Sinners; *viz.* Reconciliation: Therefore he styles it the *Ministry of Reconciliation*: that is the Title he gives the Doctrine of it; and withal further explains this: *To wit, says he, That God was in Christ reconciling the world;* and so the foot of the Angels Evangelical Song, wherein they sung forth the main end of Christs Nativity, was *Reconciliation, Luke 2. 14. Glory to God in the highest, and on earth peace, good will towards men.* This Reconciliation consists of two parts, Peace and good Will.



The full scope of the words you may conceive, as I have cast them into this frame; and withal, what also is the summe of all the Discourse upon them.

*First*, The word Reconcile imports the whole of Mankind to have been once Created in an estate of Amity and Friendship with God: For to Reconcile, is to make Friends again, and argues former Friendship. And this sets and limits the Subject of these Eternal Transactions between God the Father and the Son, to have been Man consider'd as Fallen.

And *Secondly*, The whole lump of Men being fallen off from God into a deep rebellion, and become of the Devils side and faction: God who is infinite in Love, and rich in Mercy, bearing everlasting and secret good Will to some of these, now become Rebels; in all Ages hath maintained certain Leiger Embassadors in the World, to treat with this rebellious Rout, and to conclude a Peace betwixt them and him: 2 Cor. 5. 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.* And hath furnished them, (as all other Embassadors use to be) with a large and gracious Commission; the Title of which is, *The Ministry of Reconciliation: And hath given to us the ministry of reconciliation; ver. 18.* The summe of which Commission hath these two principal Parts.

1. On the Part of him; to publish and proclaim his Royal and Gracious Intentions towards them: For when two are at Variance, there can be no hope of Peace and Reconciliation, unless the Party wronged and injured shew an inclination (at least) to listen to an agreement. Now as to that, he hath impowered and commanded them with all confidence and credence to declare;

*First*, That whereas they might conceive him most justly to be averfe to the very motion of it; that yet he, for his part, is not only contented, and inclined to listen to an Agreement; but is and hath been ever so fully willing and desirous of it, that he hath made it as it were his chief business, and as that which he hath plotted to bring about; and that he for his part hath been Reconciling the World to himself by Christ. *God [was in] Christs reconciling; yea, and from everlasting hath been.* And though all things else are of him, as *Verse 18.* he Prefaceth unto this; yet this mainly above all other things. Take the whole of them, [*All things are of God who hath reconciled us*] he hath been (as it were) *totus in illo*, wholly bent upon this of all things else. And whereas it might yet be thought, that he being so Just, and having declared himself so Jealous a God, sensible of the least Injury, so tender of his Glory, and Jealous of the least Violation or Wrong done thereto; that he therefore would require and propound, to have full Satisfaction from them first, as the Condition of his and their Accord and Agreement; which that they, or any other Creature for them, either were able or willing to perform, was utterly out of all hope. Therefore,

*Secondly*, He bids his Embassadors declare, that as to that Point, Men need not trouble themselves, nor take care about it; for he himself hath further been so Zealously affected in this business, that he himself hath made full Provision, and took Order for that aforehand, and done it to their hand: *He hath been in Christ reconciling the world:* That is, in him and by him, as a Mediator, and Umpire, and Surety between them and him, this great matter hath been taken up, and accorded: For he and Jesus Christ, his only Son, have from all Eternity laid their Counsels together (as I may so speak with Reverence) to end this great difference; and they both contriv'd and agreed, that Christ should undertake to satisfie his Father for all the Wrong was done to him, all which he should take upon himself, as if he were guilty of it; *He was made sin, 2 Cor. 5. 21.* that is, a Surety and a Satisfaction for it: And God the Father upon it, is so fully satisfied, as he is ready not only not to impute their Sins to them, *Verse 19.* but to impute all

all Christs Righteousness to them, and to receive them into favour more fully than ever they were. *He was made Sin, that they might be made the Righteousness of God in him.* Chap. 1.

2. The second part of our Commission is what concerns Men, the Parties to be Reconcil'd; and God hath given us his Embassadors, full Power and Authority to deal with men about it, and to strike up the compact, and perfect this agreement unto a full and final issue and end, with charge to tell this Message, indefinitely to all, and every Man in the World; and that founded upon this ground, that Reconciliation is to be obtained from God, for *some in the World*: And thereupon to exhort all and every one that hears it, to be Reconciled; and Men accordingly are to seek it as thus revealed to them by us; and these Exhortations are to be entertained by them, as if God had exhorted and perswaded them thereunto. So *Ver. 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.*

And this (my Brethren) is the Gospel, which is the best News that ever Ear heard, or Tongue was imployed to utter; which took up Gods Thoughts from all Eternity, and lay hid in his Breast; and which none knew but his Son and Spirit; a News so blessed and worthy of all acceptance: which as soon as it brake out, Heaven and Earth rang with joy again: The Angels could not hold; but as ambitious to be the first relaters of it, posted down to Earth, to bring the News of it: *Luke 2. 13, 14. And suddenly there was with the Angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men.*

And this being committed unto us to be the dispensers of it, this makes our very Feet beautiful in the eyes of broken-hearted Sinners: *Rom. 10. 15. 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!* This makes our Calling envied, (if possibly it were Envy should befall those blessed Spirits) envied of the Angels themselves, to whom God hath not betruſted this Glorious Embassy, the most Honourable Imployment that ever Creature dealt in. *Heb. 2. The law was given by Angels, ver. 2. but God hath not put into subjection to the Angels the world to come, whercof we speak; (speaking of the Gospel, ver. 5.)* for which Paul brings in that long and famous Thanksgiving, *1 Tim. 1. 11, 12. According to the glorious gospel of the blessed God, which was committed to my trust. And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry.* He accounted that the greatest Mercy which Jesus Christ (next his own Salvation) had shown him, and wherein he made him a pattern of his super-excelling Grace, that he committed the Gospel to his trust; which of all other Doctrines, tend the most to the good of Men. *1 Tim. 1. 15. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners; of whom I am chief. Tit. 3. 7, 8. That being justified by his grace, we should be made heirs according to the hope of eternal life. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God, might be careful to maintain good works: these things are good and profitable unto men. What things? See ver. 4. even this Doctrine of Salvation; and these things, saith he, I would that thou affirm constantly, ver. 8.* For this is the power of God unto Salvation; as *Rom. 1. 16. For I am not ashamed of the gospel of Christ: for it is the power of God unto salvation, to every one that believeth, to the Jew first, and also to the Greek. i. e. It is the most powerful and prevailing means to subdue the rebellious hearts of Men, and overcome them: And whereas the Preaching of the Law makes Men often sturdy, this proclamation of Pardon and Reconciliation, brings men in as volunteers, and that by troops. Luke 16. 16. The law and the prophets were until John: since that time the kingdom of God is preached, (that is the Gospel) and every man presseth into it: Intimating that before, when the Law was*

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most Preached and the Gospel but sparingly, (and but as a *Parenthesis* as it were) there were few brought in : But the Gospel brought them in by heaps and multitudes, for so the opposition there stands, with which Men were so taken and affected, that glad was he that could get in with pressure and crouding.

And therefore we likewise freely profess to you, that these things we would affirm constantly, (were men fitted, broken and humbled) and preach in a manner nothing else, for it is the summe and upshot of our Ministry; as the Title is given it in the Text, *The Ministry of Reconciliation*. And we would desire to know nothing among you but Christ; as Paul speaks to the *Corinthians*, 1 Cor. 2. 2. *For I determined not to know any thing among you, save Jesus Christ, and him crucified* : And this chiefly, Christ as Crucified to Reconcile you; Crucified before your eyes in the Gospel. Gal. 3. 5. *He therefore that ministrereth to you the Spirit, and worketh miracles among you, doeth he it by the works of the law, or by the hearing of faith?* And as for you, your Work *ἡ ἔργον* is to Believe; *This is the work of God*, (sayes Christ) John 6. 29. *to believe in him whom God hath sent* : So our *ἡ ἔργον*, our Work, is to Preach him to you whom God hath sent, that you may believe in him, and therefore we account it our misery, that we are faine to spend the most of our time in making our selves work, as in Preaching the Law we do; and are faine to come with the great hammer of the Law, and break all your bones in pieces, that we may then, as it is in *Esa. 61. 1. Preach the Gospel, and bind up the broken-hearted*. It is tiresome to us, that we must take Men by the throats, and arrest them by the Law, (as we do) in the name of the great God, and hale them to Prison, and there shut them up *under the Law*, as the Apostles phrase is, Gal. 3. 23. *that then we may bring them Christs bail, and by Preaching the Gospel, proclaim liberty to the captives, and the opening of the prison to them that are bound* : As the allusion is, *Esa. 61. 1. The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound*.

And we do withal protest before God and Men this day, that when we come to Preach it, we yet tremble to do it more than any Doctrine else: for we are afraid that Men should lye still in their Sins; those that are Drunkards should be Drunkards still, and unclean still, and least those who with-hold the Truth in Unrighteousness, (their Consciences telling them that they live and lye in known Sins) least they should go on to do so still after the delivery of it; which if they shall do, they had better have been in Hell than in the Assembly of Saints to hear the Gospel. We tremble therefore at it, as knowing that Men cannot hear it, and disobey it, but under an extraordinary Curse, oftentimes a final one, and such a one as Christ cursed the Fig-tree with, when he said, *Never Fruit grow on thee more*.

But to come unto that which is my main and principal Intendment and Scope of this Text, and which is the first and original part of the Gospel, *viz.* The Everlasting Transaction which the Father had with his Son, in calling him to the Work of Redemption of us Men, considered as Sinners. Other pieces of the Gospel; As those on Christs part, his Fitness for the Work, his Ability and Performance in being made Sin and a Curse, do in their due place follow upon other Texts. But attend at present unto the Fountain and Original of them all, unto that which sets all the Wheels going from Eternity; the Story of which, were it but for the Antiquity thereof, is well worth the hearing; being with all the greatest Entercourse and Treaty about the greatest Affair, between Persons of the highest Sovereignty and Majesty, that ever was Transacted either in Heaven or Earth, or ever will be. And accordingly, the highest form or rank of Christians termed Fathers, have for their attainments this Mark and Character set upon them, *To know him that was from the beginning*, as the highest pitch of all: 1 John 2. 14. *I have written unto you, fathers, because ye have known him*

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. The Apostle speaks with some allusion to what is the Glory of Old Men, and so suitably of Old Men in Christ. They use to boast of knowing things that are of Antiquity and of elder years, as having fallen under their observation; as it is the property of Young Men to boast of their Strength and Vigour. *Prov. 20. 29. The glory of young men is their strength, and the beauty of old men is the gray head: i. e. Their Wisdom,* which lyes in their Grey Heads, and which ariseth from their having the prospect of former times. *John* therefore correspondently commends strong men grown up in Christianity for their strength, as the peculiar excellency of that Age in Christ. *You are strong* (sayes he) *and have overcome the wicked one.* But he commends Fathers in Christ for their Knowledge in things most Antient; and because the Story of him that was from the beginning, is the Ancientest of all other that ever was, it is therefore made their Excellency to know it, and is commended to their study; and the Knowledge of the Eternal Transactions of God the Father for Mans Salvation, is the highest of their attainments.

## C H A P. II.

*Some Observations premised. That it is to the Father the Reconciliation is made, and to Him the Affair is chiefly attributed.*

**E**RE I come to the Particulars of these Transactions between God the Father and the Son for our Salvation, I will premise some General Observations out of the Text, which shall make way for what follows.

The great business of Reconciliation (as I said) is both the subject of the Gospel and of this Text, which tells us of those two great Persons, by whom this great business was transacted, and brought to such a pass, as Men may come to be Reconciled, and friends with God again; and what they are, that is God the Father, the Party wronged and injured, and Christ the means of Reconciliation, the Umpire and Mediator between both: *God was in Christ reconciling the world.*

By God is therefore meant a distinct Person from Christ; for in the former words it is said, *That he hath reconciled all things to himself by Christ:* And that Person is the Father, as other Scriptures tell us.

Obj. 1. *That the Father is the Person to whom Reconciliation is made.* Not but that it is made to the rest also: But

*First,* Because he being the First Person, the Suit against us runs in his Name especially, though it be the Quarrel of all the rest of the Persons, and the Injury done against all the rest. Thus in Colledges, and such common Societies, their Suits against others are commenced in some ones Name, as the Masters or the like, whose Name is used for the whole, and so this common Quarrel and Suit of Trespas which the whole Trinity hath against us, is commenced in God the Fathers Name for all the rest; and therefore Christ is said to be an *Advocate with the Father,* 1 *John 2. 1.* as the Party betruſted to take the Atonement; and make an end of the Quarrel in the Name of all the rest. And

*Secondly;*

*Secondly*, Because as Creation is attributed to the Father especially, so the Covenant of Works, the Law, the Covenant we were Created under being a Covenant made especially with the Father in the Name of the rest; therefore Sin, which was the transgression of that Covenant, is said to be as it were especially against him; for in the dispensation of that Covenant he ruled immediately: and as the Sins against the Second Covenant are said to be in a more especial manner against Christ and the Holy Ghost, so those against the First which occasioned the performance of Reconciliation, are said to be against the Father: Because therefore the transgressions of the First Testament, as they are called *Heb. 9. 15.* are especially said to be committed against him, therefore he takes upon him as the Person especially aggrieved, and so the Reconciliation is said to be made to him.

*Thirdly*, And further, because the other two Persons have other distinct Offices in the work of Reconciliation. The Son he is to transact the part of a Mediator, as the Person by whom Reconciliation is to be performed; and the Holy Ghost, he is to make report of that Peace and Atonement made and shed abroad the love of both. *Rom. 5. 5. And hope maketh us not ashamed, because the love of God is shed abroad in our hearts, by the Holy Spirit which is given unto us.* He speaks of Gods Love in Reconciling us, *Ver. 8. 9, 10. But God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us. Much more then being now justified by his blood, we shall be saved from wrath through him. 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.* Therefore, the Father he bears (if any such part) the part of him that receives into favour, and to whom we are to be Reconciled.

To illustrate this, we are in the same sence and respect said to be Reconciled to the Father, in which we are taught especially to pray to the Father, *Our Father, &c.*: For the Son and the Spirit do bear other parts in our Prayers; the Son, he is the Master of Requests, the Intercessor, in whose Name therefore our Prayers are to be made: The Holy Ghost, he is the Inditer of our Prayers, and Helper of our Infirmities: *Rom. 8. 26, 27. Likewise the Spirit also helpeth our infirmities: for we know not what we should pray for as we ought: but the Spirit it self maketh intercession for us with groanings which cannot be uttered. And he that searcheth the hearts, knoweth what is the mind of the Spirit, because he maketh intercession for the Saints according to the will of God.* Therefore the Father, he is expressed as the Party we pray unto; and thus it is in like manner in the business of Reconciliation: It is the Father to whom it is and was to be made, and therefore by him to be first promoted and set on work.

*Obs. 2. Observe in the Second place, that as he is made the special Person to whom the Reconciliation is made, so the whole business is in an especial manner attributed to him.*

Though it be done and performed wholly by Christ as the Mediator, yet the Father is he who sets all on work, and is said to *reconcile by Christ to himself.* It is not only that Christ hath been about Reconciling us to him, but that he hath been a Reconciling us to himself, and that in Christ, as having the first, and chief, and main hand in the work, as well as being the Person, to whom Reconciliation is made.

God the Father was not as other Parties injured, that use to carry themselves as meer Passives in an Agreement when it is to be wrought; who though they are at length brought to it, yet they will not seem to consent to have any hand in it, or to be the first movers or the seekers of it: But God the Father carried himself otherwise in the Reconciling of us; he is active in it, he moves it and sets it on foot, and useth his interest in his Son for the effecting of it. In general he is said especially to do two things.

*First*, He it is that draws the platform of all the works that the other two Persons do put their hand to effect: Christ says, *That he himself doth nothing,*

nothing but what he sees the Father first do ; John 5. 19. Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do : for what things soever he doeth, these also doeth the Son likewise. So that he, the Father, the great plotter and contriver, that draws the Draught ; for it is added, He shoves all to the Son : Ver. 20. For the Father loveth the Son, and sheweth him all things that himself doeth : and he will shew him greater works than these, that ye may marvel. As David the Father drew, and gave Solomon the Son, the Pattern of the Temple which he was to build : So God gave Christ the Platform of Reconciliation, of the Temple his Church, when he would have it built : the Platform is especially attributed to him, the effecting of it to the Son ; and therefore Christ calls them the Works which the Father had given him to finish. John 5. 36. But I have greater witness than that of John : for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me.

And Secondly, He not only draws the Platform of them, how he would have them done, but the first purpose and resolution to have them done, that is attributed to him also : Therefore Christ resolves all into his Fathers Will ; Even so Father it seemed good in thy sight. Matth. 11. 26. And so this Mystery and Draught of Reconciliation is called the Mystery of his Will : Eph. 1. 9. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself. The Mystery because he draws the plat, and of his Will, because he resolves thus and thus to have it done ; who is said, Ver. 11. To work all things according to the counsel of his will. His Counsel draws the Draught, and his Will resolves thus to have it done ; and all this is there especially attributed to the Father.

Obj. 3. That he is not only made to have the first hand in it, but an universal hand in it also. All things are of God, who hath reconciled us to himself : And all things in the business of Salvation and Reconciliation are from him : That as it is said of Christ in the matter of Creation, That all things were made by him, and without him nothing was made, &c. John 1. 3. So Christ sayes, That he can do nothing, but what the Father first doeth. John 5. 19.

So as we find, that all in the matter of Reconciliation is attributed both to Christ, and also to God the Father, which makes it indeed a great Mystery, that all should be attributed to both ; so that we are beholden to both for all.

Christ is said to be all in all unto us, Col. 3. 11. and yet all that he is to us, he is to us of the Father. 1 Cor. 1. 30. But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption :

As First, All Blessings and Benefits we have by Christ are of the Father as the first donor and giver, though by Christ ; as Paul blesteth him for Blessing us with all Spiritual Blessings in Christ. 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. Christ is indeed Wisdom and Righteousness, which contains all that our needs require. But who made him all these ? He is not any of these, not the least of these, but as the Father hath made him unto us Wisdom, &c. 1 Cor. 1. 30. Who is made to us of God, &c. So as all is to be attributed as much to him as to Christ.

Yea all we have, and all we are in Christ, is said to be of him : Of him ye are in Christ Jesus. In the same place, we are indeed in Christ, but yet of God in Christ. He gives all the being we have in Christ, all our subsistence in him, to which those Blessings belong, that we are first in Christ, and then have all Blessings in him : He attributes all this to be of the Father.

Now how all this is to be attributed to both, St. Paul hath elsewhere taught us, using this very distinction, 1 Cor. 8. 6. The Father, of whom are all things, and we in him ; and one Lord Jesus Christ, as Mediator, by whom are all things, and we by him. By and of puts the distinction, which we have observed.

Yea,

Yea, and *Thirdly*, Jesus Christ as Mediator, is all and wholly of him the Father, and by his appointment. Whatsoever he is or hath as Mediator, is ordained to him by the Father : Therefore Christ is said to be his King ; *Psal. 2. 6. Yet have I set my king upon my holy hill of Zion.* And Christ is called his Servant too, *Esa. 42. 1. Behold my servant whom I uphold, mine elect in whom my soul delighteth : I have put my Spirit upon him, he shall bring forth judgment to the Gentiles.* And it is said also, that God the Father appointed him a Priest ; *Heb. 3. 1, 2. Wherefore holy brethren, partakers of the heavenly calling, consider the Apostle and high priest of our profession, Christ Jesus ; Who was faithful to him that appointed him, as also Moses was faithful in all his house.* And it was God the Father who raised him up as a Prophet, *Deut. 18. 15. The Lord thy God will raise up unto thee a Prophet from the midst of thee, of thy brethren, like unto me ; unto him ye shall hearken.* And therefore too Christ is stiled an Heir of his appointment ; *Heb. 1. 2. Hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds.*

Yea *Fourthly*, Whatever Christ did for us in doing or suffering, it was what his Father appointed him : All that he was to do, *Luke 2. 49.* and all he was to suffer, *Acts 2. 23.* it was his Fathers Cup, and he mingled it.

Yea *Fifthly*, All the Glory he hath as Mediator, the Father is said to give him : *John 17. 22.* And though it be no robbery for him to be equal with God ; yet that Great Name he hath, God is said to have given him. *Phil. 2. 6, 7, 8, 9, 10, 11. Who being in the form of God, thought it not robbery to be equal with God : But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men : And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Wherefore God also hath highly exalted him, and given him a name which is above every name : That at the name of Jesus every knee should bowe, of things in heaven, and things in earth, and things under the earth ; And that every tongue should confess, that Jesus Christ is Lord, to the glory of God the Father.*

And the reason of all this is, that which is given there, *even the Glory of the Father.* The end of Christs great Name, and all that Honour we are to attribute to him is, *To the Glory of God the Father. Ver. 11.* Though Christ hath a Name above every Name, which we are to magnifie and adore ; yet all this his Name is to the *Glory of the Father*, who hath the Revenue of all : And therefore when the Lord Jesus Christ gives up his dispensatory Kingdom to his Father as Mediator, God shall be *all in all.* *1 Cor. 15. 28. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all.* Why ? Because all was originally from him, therefore all shall end in him, and he shall be *all in all.*

## C H A P. III.

*What as to our Salvation was done by God the Father from all Eternity. The meaning of that Phrase God was Reconciling us in Christ. That God took up a strong Resolution and Purpose to reconcile some of the Fallen Sons of Men to himself. His Motives were not any thing in us, but purely his Love, and his Delight in Mercy. His Love in thus designing Salvation to us magnified by several Considerations.*

**T**H E S E things being premised, we come now to shew what God the Father hath done towards this business of Reconciliation, how far he hath advanced it, and set it forwards.

Now the main of his Work was transacted secretly from Everlasting, as we have it here also expressed to us, *1 Cor. 5. 19. God was in Christ, he had said in the former verse, He hath (actually) reconciled (us) believers by Jesus Christ, but yet least they should think that this was a business begun of late to be done by him, then when Christ dyed, and they were converted; He further saies, That he hath made it his main business from all Eternity, God was in Christ, reconciling the World.*

And to this purpose the alteration of the Phrase is observable, that speaking of actual Reconciliation, as performed by Christ, and applyed to them who were now Believers, he saith, *He hath reconciled us by Jesus Christ, διὰ Ἰησοῦ Χριστοῦ*, but speaking of this transaction from Everlasting, he saies *ἐν Χριστῷ* *God was in Christ reconciling the World.*

And it is the Observation of a great Divine \*, though not upon this Text \* *sanctly.* yet putting the difference between these two Phrases, of what God is said to do *in Christ* and *by Christ*, as in many places they are used; That when God is said to reconcile in Christ, or the like, it implies and notes out those immanent Acts of God in Christ. The preparation of all Mercies and Benefits we have by Christ, from him, and laying them up in him really, for us in Christ, as in our Head, in whom God lookt upon us, when we had no subsistence but *in him*; when God and he were alone plotting of all, framing of all that was after to be done by Christ for us, and applyed unto us: But the Particle, *by whom*, imports the actual performance of all this by Christ, and application of it to us, *Eph. 1. 3, 4. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ: ver. 4. According as he hath chosen us in him, before the foundation of the world, that we should be holy, and without blame before him in love.* We are said to be blessed with all Spiritual Blessings in Christ, so that God was then a justifying us in him, a reconciling us in him.

And further to enlarge this Notion we may observe these Three Phrases severally used, *in Christ, for Christ, and through Christ.*

- I. *In Christ*, as here and elsewhere.
- II. *For Christ*, as to you it is given to suffer for Christ, *Phil. 1. 29. For unto you it is given in the behalf of Christ, not only to believe on him, but also to suffer for his sake.*

B

III. *Through*



III. *Through Christ*, as I am able to do all things through Christ, *Phil. 4. 13. I can do all things through Christ which strengthneth me.*

1. When he sayes in Christ, he speaks of Christ as of a Common Head, whom God lookt at as such, when he endowed us with all Blessings in him, by way of a Covenant with him for us.

2. For Christ notes out Christ as the Meritorious Cause, for whose sake we obtain those Blessings, for he was to purchase them.

3. And the Third notes out Christ as the Efficient Cause, that dispenseth that Grace as a King to us.

Let us therefore first begin with what God the Father hath done who was the chiefest in that secret Transaction between him and Christ from Everlasting, which is the ground work of all in the Gospel, which is therefore said to have layn hid in God, *Eph. 3. 9. And to make all Men see, what is the fellowship of the Mystery, which from the beginning of the World, hath been hid in God, who created all things by Jesus Christ.*

And we will begin at that which was the Spring and first moving cause of all in him, and that is his will and good pleasure.

*First*, He took up a strong purpose and resolution to reconcile some of the Sons of Men to him, though they would or should turn Rebels against him, and this purpose began from him, and in him first: Hence the gathering together of all in one, That is the uniting and knitting his Church to himself in one head, who were scattered from him. The gaining and winning them in again, is said to be the Mystery of his Will, and attributed to his good pleasure, whereof he gives no reason, but a purpose taken up in himself, even according to his good pleasure which he hath purposed in himself, *Eph. 1. 9, 10. Having made known unto us the mystery of his will, according to his good pleasure, which he hath purposed in himself: ver. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him: Which he hath purposed in himself, i. e. whereof there is no other Motive nor first Mover or Occasioner, but himself, and this is there attributed chiefly to the Father:*

To say no more, This he resolved upon, and would have effected, and this with infinite delight in the project of it, so as he should be gladder to see this business effected, and brought about then any that ever he should set his hand unto, his Heart was more in it than in all things else; *All things are of God, but this above all:*

And it was a great matter that he should pitch so peremptorily and resolutely on this course rather than any other, for he might have took up other purposes enough suitable and advantagious to his ends, but this pleased him above all other, *Col. 1. 19, 20. For it pleased the Father, that in him should all fulness dwell, ver. 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.* For these Enemies he could have destroyed, and have been glorified in their just destruction. He was able enough to bear the loss of Souls, What is it to him that the Nations perish? He should not have weakned himself awhit by cutting off all the Rebels, as Kings do, whose Glory consists in the multitude of their Subjects. Neither had he any need of Friends, he was happy enough afore they were, and could be as happy still without them: And if he would have Friends, had he not the Angels? that were constant Friends to him, to delight in. One would think he should have prized their Friendship more for the faithfulness of it; and if he had a mind to others, he could have created new ones. But out of these very Stones he would have a new Generation raised up, A Seed of Well-willers, or, a Generation of Children to *Abraham*: And yet as God offer'd to *Moses* he might have done in this our case, *Numb. 14. 12. I will smite them with the pestilence.*

pestilence, and disinherit them, and will make of thee a greater nation, and mightier than they. God might have made the offer of all Greatness and Glory to Christ, and as for us, might have destroyed us one and all, and have packt us all to Hell for Rebels; He had Prisons enough to have held us, which Kings often want in a General Rebellion, yea, and he would have been glorified in that our just destruction also. There was therefore no necessity put him upon this resolution, but his good pleasure, which was in himself, which made him say within himself of the Sons of Men, as in allusion to what is in *Jer. 8.4. Shall they fall and not arise, shall he turn away and not return?* His mind lingered after them, and he is glorified more in their Services than the Sufferings of Men, and he had Angels enough already, thousand thousands, and ten thousand times ten Thousands, and he would have some Men that should see his Glory, bless him, and be blest of him: He loves variety, to have two Witnesses at least, he creates two Worlds, Heaven and Earth, in them two several sorts of reasonable Creatures as Inhabitants, upon them he would shew two several ways of Salvation, and all to shew his manifold Wisdom, *Eph 3. 8, 9, 10. 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; ver. 9. And to make all men see, what is the fellowship of the mystery, which from the beginning of the world, hath been hid in God, who created all things by Jesus Christ: ver. 10. To the intent that now the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.* And if you would further know, What should be the reason of this strange Affection in our God, Why? The Scripture gives it.

Our God being Love, even Love it self, *1 Joh. 4. 16. And we have known and believed the love that God hath to us. God is love; and he that dwelleth in love dwelleth in God, and God in him.* Our God loving where he sets his Love with an Infinite Love as himself is, which love of all things else in him he loves to shew the utmost of, and of all works, works of Love have the most delight in them, therefore Mercy is called his Delight, his Darling: *Micah 7. 18. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy.* Our God thus being Love, and Mercy his Delight, he would gladly shew how well he could love Creatures, he was most glad of the greatest opportunity to shew it, therefore he resolves upon this course, to reconcile Enemies, whatsoever it should cost: And the more they should cost him, the gladder should they be. The making of a Thousand new Friends could not have expressed so much love as the reconciling one Enemy. To love and delight in Friends, who had never wronged him was too narrow, shallow, and slight a way; He had heights, depths, breadth of Love, *Eph, 3. 18. May be able to comprehend with all saints, what is the breadth and length, and depth, and height:* Which heights and depths of Love he would make known, and which nothing but the depths of our misery could have drawn out.

And that this is the reason, see *Rom 5. 8, 10. But God commendeth his love towards us, in that while we were yet sinners, Christ dyed for us, ver. 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:* God commends his Love towards us, that whilst we were yet Enemies, he gave his Son for us, not to be born only, but to die: *Both our being Sinners, and his giving his Son,* commends, or sets out his Love, and that he might commend it, he pitcheth on this course. And that this Love should be pitched upon Men, not the Angels that fell: It yet further commends his Love. There were but Two sorts of Sinners whose Sins could be taken away; and of the twain who would not have thought but the fallen Angels should have been propounded first, and have passed more easily, they were fairer and better Creatures than we, and if he regarded Service, one of them was able to do him more than a Thousand of us, when he had bought us, he must be

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at a great deal of more trouble to preserve and tend us, than we were able ever to requite in Service and attendance upon him: He must allow us much of our time to sleep, and eat, and to be idle in, to refresh our Bodies, and tend us as you would tend a Child; rock us asleep every Night, and make our Beds in Sicknes, *Psal. 41. 3. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness:* And feed us himself in due season: Whereas the Angels they could stand in his presence Day and Night and not be weary: And besides, the Nature of the Angels had been a fitter Match a great deal for his Son: They are Spirits, and so in a nearer assimilation to him. Who ever thought he should close to match so low as with us? All this makes for us still the more love, for it was the more free: And the more unlikely it is that he could love such as we, the more his Love is commended. The less we could do for him or for our selves, the more it would appear he did for us. He is Honoured more in our Dependance than our Service; He hath regard to the lowness of his Spouse and Handmaids, and lets the Mighty go, Principalities and Powers: he loves still to prefer the Younger, and make the Elder serve them, *Rom. 9.* The Angels are ministring Spirits for their good: Among Men, he culls out still the Poor, the Foolish, not many Wise or Noble, and he makes as unlikely a choice amongst his Creatures.

C H A P.

## C H A P. I V.

*That God in pursuance of his Gracious Design to save Sinners, exercised his Wisdom to contrive the fittest means of Accomplishing it. Though God might have pardoned Sin without satisfaction, yet he would not, and the Reasons of it.*

**A**S Gods purpose was thus strongly bent upon the Salvation of Men, so his Wisdom and Council were exercised about the means whereby it might be effected, and it is a business that requires the depths of his Wisdom. We silly Men set upon many projects, which at first view delight and affect us; and we are hot upon them, which yet upon consultation we find not feasible, and so leave them, meeting with such difficulties in them, as we know not how to compass them: Though when the Heart is fully set upon any business, it will set Wit and Invention a work, to find out all means that Wit can reach to.

Now as Gods strong purpose and delights were in this great Work, so also his Depths of Wisdom were in it also. Therefore, Gods will is said to have Council joyned with it, to work all by Council, *Eph. i. 11.* He works all by Council to effect and bring to pass what his Will hath pitched upon, and the stronger his Will is in a thing, the deeper are his Councils about it, and this business as he resolves to have it carried, will prove such as will draw out his depths of Wisdom.

And therefore as you have seen his Will thus strongly pitcht upon it, as his highest and deepest project to manifest the dearest Affection in him to the utmost, so you shall now see his Wisdom soar as high (indeed infinitely) out of our Sight, Thoughts, and Imaginations, to find out a correspondent means, not only to effect it, but in effecting it, to shew both Love and Wisdom, and give full satisfaction to his Justice, which was infinitely beyond the reach of any created Understanding to have found out.

There was one way indeed which was more obvious, and that was to pardon the Rebels, and make no more ado of it; for he might if he had pleased have ran a way and course of meer Mercy not temper'd with Justice at all, he might have pardoned without satisfaction, I will not now dispute it; only this I will say for the confirmation of it, To punish Sin being an Act of his Will, as well as other Works of his *ad extra*, may therefore be suspended as he himself pleaseth. To hate Sin is his Nature, and that Sin deserves Death, is also the Natural and inseparable Property, Consequent and Demerit of it; but the expression of this hatred, and of what Sin deserves by actual punishment, is an Act of his Will, and so might be suspended.

But besides, That this way would not manifest such depths of Love, though thus to have pardoned one Man had shewn more Love than was shewn to all the Angels who never sinned: It also was not adequate and answerable to all those his Glorious Ends, and Purposes, and other Resolutions in this Plot, which he will be constant unto, and make to meet in it; (and it is the proper use of Wisdom to make all ends meet) and God will not break one Rule or Purpose he takes up; and he hath other projects afoot besides: For,

*First*, He meant to give a Law, whereof he will not have the least *iota* to perish or be in vain, *Matth. 5. 18.* For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Which Law might both discover what was Sin, and what an heinous thing

thing it was, and shew by a threatenng the punishment which it naturally doth deserve, and what the Sinner might expect in Justice from him, this was necessary; for vvhhere there is no Lavv, there is no Sin, *Rom. 5. 13. Sin is not imputed where there is no law:* And othervvise there should have been no Sinner actually capable of punishment.

*Secondly,* Giving this Lavv, he takes upon him to be a Judge, and the Judge of all the World: For in the very making of the Lavv, he declares himself to be so.

*Thirdly,* If so then he is engaged upon many strong Motives, to shew his Justice against Sin in that punishment he threatned; Though still in that he is Judge of all the World, and the Maker of the Lavv, he could if he pleased forbear to execute those threatenngs, (seeing a Note of irrevocation vvvas not added to them;) for he that made the Lavv may repeal that part of it, yet most strong Motives these are to execute them.

For is he not the Judge of all the World? And is it not a Righteous thing vvwith God to render vengeance, *2 Thess. 1. 5, 6. Which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer: ver. 6. Seeing it is a righteous thing with God to recompense tribulation to them that trouble you:* And shall not the Judge of all the World do right, *Gen. 18.* And is he not therefore to set a Copy to all Judges else, being Judge of all the World: *Primum in quolibet genere, est mensura reliquorum,* and is not he an abomination to him that justifies the Unrighteous, and condemns the Innocent, *Prov. 17. 15.* These may not dispense vvwith the Lavvs, because they are but his Justices, and though he might dispense being the Supreme Judge, yet if all the World be his Circuit, and he means to condemn the Angels by the Lavv, and shew his Justice on them, how vvwill he clearly overcome vvwhen he judgeth them as it is in *Rom. 3. 4.* Stop their mouths, as it is at the *19. verse,* if he shewvs not his Justice against those Sins he pardons. And though he might say to them, Pay vvwhat you ovve, vvwhat is that to you: Yet even the Men he pardons, and pardons to that end to shew his Mercy vvould esteem Sin less, and pardon less if it vvvere procured and obtained lightly, and should Sin vvwhich is the greatest inordinacy, and vvould not be brought in compass in his Government, vvwhich doth order all things, be left to its extravagant course, and passed unregarded, and escaped as free as Holiness.

And again are not all his Attributes, his Nature, his Justice, as vvwell as Mercy? His Hatred of Sin, as vvwell as the Love of his Creature, and is not that Nature of his pure Act, and therefore active, and therefore provokes all his Will to manifest these his Attributes upon all occasions, doth not justice boyl vvwithin him against Sin, as vvwell as his Bowvvels of Mercy earn tovwards the Sinner: Is not the Plot of Reconciliation his Master-piece, vvwherein he means to bring all his Attributes upon the Stage; and should his Justice, and this expressed by a Lavv keep in and sit dovvn contented, vvwithout shewving its self? No, and therefore he resolves to be Just, and have his Justice, and Lavv satisfied as vvwell as to justify the Sinner, *Rom. 3. 26. To declare, I say, at this time his righteousness: that he might be just, and the justifier of him which believeth in Jesus.* And as to run a course of meer rigorous Justice pleased him not; so likewise nor to stretch the pure absolute prerogative of Mercy: vvwherefore some of the Fathers, have after the manner of Men brought in Mercy and Justice here pleading; the project of Mercy vvvas his delight, as Mercy is, *Micah. 7. 18.* And he had resolved above all to shew it; but then Justice also is his Scepter, vvwhereby he is to Rule and Govern, and Judge the World; vvwherefore his Wisdom, as a middle Attribute steps in, and interposeth as a means of Mediation between them both, and undertakes to compound the business, and to accommodate all, so, as both shall have their desire and aims, their full demonstration and accomplishment.

## C H A P. V.

To the effecting of all the Designs both of Justice and Mercy, it was necessary that a full and complete satisfaction should be made, which we being unable to pay, Divine Wisdom thought of another Person to undertake, and to do it for us. That Gods Justice is contented with this Commutation of the Person, since hereby that Attribute is more glorified, and all the ends of the Law answered, then if we the Offenders had in our own Persons suffered the due punishment of Sin.

**T**HIS Accomplishment of all the designs both of Justice and Mercy must be by satisfaction, by full and adequate ransome, ἀντίλυτρον, 1 Tim. 2. 6. Who gave himself a ransom for all, to be testified in due time; which is *redditio equivalentis pro equivalenti*, which the Sinner of himself would never have been able to perform, there is no thinking of it, Rom. 5. 6, 7, 8. For when we were yet without strength, in due time Christ died for the ungodly. ver. 7. For scarcely for a righteous will one die: yet peradventure for a good man some would even dare to die ver. 8. But God commendeth his love towards us, in that while we were yet sinners, Christ died for us. We are said to be without strength, and it is there brought in, as the great demonstration of Christs love in dying for us, when we were yet without strength: And if nothing we are, much less any thing we have or can offer; the blood of Bulls and Goats are not able; It is not possible to take away Sin by it, Heb. 10. 4. For it is not possible that the blood of bulls and of goats, should take away sins: Add to them all the Creatures that are the appurtenances of Man which man hath to give, as Gold, Silver, pretious Stones, not the whole World of them would do: For nothing less Noble than Man can be a sufficient surety for Mans Life which Sin deprives us of. All such things are not worth a Soul, which is to be lost for sin, said he that paid for one, Matth. 16. 26. For what is a man profited, if he shall gain the whole World, and lose his own soul? or what shall a man give in exchange for his soul? And as it is in Micah 6. 7. Will the Lord be pleased with rivers of oyl, nay with thy first born of thy body for the sin of thy soul. There is no proportion, God would never have turned away so fair a Chapman, if his Justice could afford so cheap a commutation. And as not Rivers of Oyl, so nor Rivers of Tears, which (as all other actions that come from us) are defiled, and become but as puddle-water.

His Wisdom therefore thought of a Commutation, so as that that satisfaction should be performed by a surety in our stead, who might be a Mediator, and Umpire; and who might take our Sins upon himself, and upon whom God might lay the iniquity of us all, Isa. 53. 6. and exact the punishment as Junius reads it, that might become a surety, Heb. 7. 21, 22. For those priests were made without an oath: but this with an oath, by him that said unto him, The Lord sware and will not repent, Thou art a priest for ever after the order of Melchisedec. ver. 22. By so much was Jesus made a surety of a better testament. That might make satisfaction, being made sin, 2 Cor. 5. 21. For he hath made him to be sin for us who knew no sin; that we might be made the righteousness of God in him. That being made of a woman might be under the Law, Gal. 4. 4. But when the fulness of time was come, God sent forth his Son made of a woman,  
made

made under the law, and who so might give and expose himself as a ransom and ἀντίλυτρον, a sufficient adequate satisfaction.

And his Justice will be content to admit of such a Commutation, and that such a satisfaction should be performed by a surety in our stead: For when all Parties are satisfied, and no wrong is done to any, Justice may well be satisfied. For if the Parties undertaking it be willing, *Volenti non fit injuria*; and the great Undertaker having power over that thing which he offers to lay down for satisfaction, being Lord of it, no other one is wronged.

Neither is the Party to be satisfied wronged, if he that undertakes it be of ability fully to satisfy and to fulfil what he desires, and if being the Law-giver he be willing to assent to this act of his, and to accept it: For, being Lord of his own Law, he may dispense with the Letter of it, if so be those Holy ends, which his Council had in making it, be accomplished, and attained; and if the reason of the Law and Law-giver be satisfied, then is the Law. Now the ends and grounds of giving Gods Law were to declare and shew forth his Justice, and hatred against Sin where ever he found it. Now his Justice and hatred of Sin is as fully manifested when punishment is executed upon a Party, and assuming our sins on himself, and undertaking to be a Surety, as if the Sinner himself were punished, if not more in that [he] doth but undertake it for another, and yet is not spared. As God is said to hear our Prayers, and fulfil his promise; when he answers to the ground of our Prayers, though not in the thing: So are the cries of Sin, or Justice against the Sinner answered, and Gods threatenings fulfilled when another is punished, because all the ends of the Lawgiver are fully accomplished. It is true, the Tenor and Letter of the Law is dispensed with, but not the Debt, that is as fully exacted as ever; 'tis but a dispensation of the Party obliged, not of the obligation it self, or of the Debt, or of the reason why the Debt is exacted: It is not wholly *secundum legem*, nor yet *contra*, ἐδὲ κατὰ νόμον ἢ δὲ κατὰ νόμον ἀλλὰ ὑπὲρ νόμον καὶ ὑπὲρ νόμου, 'Tis a laying no less solid than elegant, and therefore the more elegant, because it was anciently used in another case. And although the Law doth not mention or name a Surety, and the Malefactors single Bond be only mentioned therein, and the threatening directed against him, and his Name is only in the project, because the Law in it self supposeth as yet none else guilty, and can challenge none else: Yet if some other that is Lord of his own action, subject himself to the Law willingly, which Will of his is a Law to him; and the Law-giver himself that is Lord of the Law accepts this, as seeing the same ends shall be satisfied, for which he made the Law; in this case the Law takes hold of the Surety or Undertaker; and he may let the Malefactor go free.

And now that his Wisdom hath found a course and way of Mediation, between his Justice and his Mercy; yet vvho is there in Heaven and Earth should be a fit Mediator, both able and vvilling to undertake it, and faithful to perform it?

## C H A P. VI.

The great Difficulty was to find out a Person of Strength equal to so high an Undertaking. Neither Angels nor Men could have found out, or presented a fit Person. God manifest in the Flesh for Redemption of Man, was a Mystery above all the Thoughts of Angels or Men; and was worthy only of Gods Wisdom to find out.

**T**H E difficulty is still behind; a Mystery so great as would have nonplust Heaven and Earth, Angels and Men, *Nodus Deo vindice dignus*: So as if God had referred it to a Consultation of Men and Angels, and impannell'd all intelligible Natures upon this Grand Jury for to save Men, and offered but thus fairly; though none of you can do it, yet find you but out the way and Person, and I will set my power to the effecting of it, they would have returned in a verdict and Bill of *ignoramus*. After millions of years consultation their thoughts would not have presumed to have waded into this depth, so far as to think that Justice might dispense in the least measure with so Holy a Law, and admit a Commutation.

But impossible it was they should have thought of the Person that should give full satisfaction to his Justice, it passed all created Powers to perform it (as I shall shew, when I shall shew Christs ability to this work;) and as it passed their power to effect it, so their skill and reach. We who could never have found out a remedy for a cut finger, had not God prescribed and appointed one, could much less for this, it being a case of such difficulty. The Devils they could not imagine any way no more for us than for themselves; and therefore tempted Man, thinking him when he had sinned sure enough, and Hell Gates so strongly lockt, that no Art could find or make a Key to open them, or Power to break them open. *Adam*, poor Man, he trembled, and knew not which way to turn him, and thought God would have flown upon him presently; The good Angels they know it but by the Church, *Eph. 3. 10. To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God.* In this streight God himself aforehand set his depths of Wisdom a work to find out one, in and by whom all things might be accommodated; and out of those Infinite depths found out and invented a way and means of effecting our Reconciliation, *even in the incarnation and death of his own Son*: Before the wound given he provided a Plaister: And to allude to *Abrahams* Speech, provided a Sacrifice unknown to us, and a sufficient remedy to salve all again; which otherwise had been past finding out.

For the assumption of our Nature into one Person with the Son of God, was a thing thought credible when revealed, because possible, yet hardly so conceived, even by *Mary*, when it was told her by the *Angel*, *Luk. 1. 34. How can this thing be?* saies she. There is nothing in all the Works of Nature to make a correspondent Example for it; yea Nature denies such a Composition, to confound Heaven and Earth; all other Religions abhor it: It was the great stumbling-block of the *Jews* as they object it to him, *John 10. 33. The Jews answered him, saying, For a good work we stone thee not; but for blasphemy, and because that thou, being a man, makest thy self God.*



Book I.

But suppose that Myſtery had been made known, as ſome ſay it was, to the Angels, That Chriſt in our Nature ſhould be a Head, a Mediator of Union; The ſtomaking of which, ſay ſome, was their fall: Yet to have imagined him a Mediator of Reconciliation; and that he ſhould ſatisfie God for us, and be made Sin and a Curſe, they would have trembled to have thought it, if God had not firſt ſaid it. Nay when Chriſt told his Apoſtles what he was to ſuffer, their thoughts ſeemed to abhor it: *Maſter ſpare thy ſelf*, ſays Peter, *Matth. 16. 21, 22* *From that time forth began Jeſus to ſhew unto his diſciples, how that he muſt go unto Jeruſalem, and ſuffer many things of the elders, and chief prieſts, and ſcribes, and be killed, and be raiſed again the third day: ver. 22. Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord: this ſhall not be unto thee.*

This Invention therefore Gods Wiſdom alone is to have the Glory of, and therefore it is called, *The hidden wiſdom of God, as in a myſtery, 1 Cor. 2.7.* But we ſpeak the wiſdom of God in a myſtery, even the hidden wiſdom which God ordained before the world unto our glory. The chief piece of which Myſtery is God manifeſt in the Fleſh, *1 Tim. 3. 16.* *And without controverſie, great is the myſtery of godlineſs: God was manifeſt in the fleſh, juſtified in the ſpirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory: Which had God not revealed, none could ever have reacht; for it lay hid in God, Eph. 3. 9.* *And to make all men ſee what is the fellowſhip of the myſtery, which from the beginning of the world, hath been hid in God, who created all things by Jeſus Chriſt.*

And which when revealed is without controverſie, ſo great a myſtery, *1 Tim. 3. 16.* that the very Revelation of it is the greateſt Argument that can be brought to prove the Truth of our Religion; for all Men that underſtand it, muſt and will with amazement, acknowledge and confeſs, That ſo great a Plot could not have been hatcht in the Womb of any created Underſtanding. As Sin was our invention, *Eccl. 7. 29.* ſo Chriſt alone was Gods, and therefore Chriſt is called, *The Wiſdom of God*; which is not ſpoken of him Eſſentially as Second Perſon, but *manifeſtative*, as Mediator; becauſe in him his Wiſdom to the utmoſt is made manifeſt.

## C H A P. VII.

*When Gods Wisdom had found out a fit Person, yet since this must be his only Son, here was a greater Difficulty for him to overcome, How to give him for us. The depths of Gods Love here, as of his Wisdom before, seen in not sparing his own Son, but exposing him to all the Rigours of Justice, which would not make the least abatements. It was of Free Choice that he made thus of his Son to be a Redeemer, to which he was not Obligated or Necessitated. He appointed his Son to Death for us, and laid his Injunction and Charge on him to perform this his Will.*

**N**O W the Person is found out, and the way clear how it should be done, which Difficulty his Wisdom hath expedited; yet the finding out the Person hath brought a greater with it; for if none but he that was his Son could do it, and though a Son, yet if he become a Surety, Justice will not have him spared. *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?* Justice would abate nothing; *without Blood there is no remission*, and not the best Blood of his Body would serve, but of his Soul too: He must bear our Sins; *Isa. 53. 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him, and with his stripes we are healed.* He must pay God in the same coyn we should, and therefore must *make his Soul an offering for sin*; *Isa. 53. 10, 11. Tet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many: for he shall bear their iniquities.* And if he be made Sin, he must be made a Curse; and which is more than all this, God himself must be the Executioner, and his own Son the Person who suffers, and no Creature could strike stroke hard enough to make it satisfactory. Many a tender Mother hath not the heart to see her Child whipt, much less to whip it her self, although she knows it to be for its own profit and good, when it is in fault; but God, here in this case, must put his Son to Grief. *Isa. 53. 10.*

To find out the way to accomplish it, and the Person by whom, drew out but the depths of his Wisdom; but now if the business go forward, it will draw out the depths of his Love. It cost him but his Thoughts afore, now it must cost him his Son, the Son of his Love. If it were to sacrifice Worlds for us, he could have easily created Millions, and destroyed them again for us; as he gave Nations for their sakes; *Isa. 42. 1.* but what? to sacrifice his only Son, here was the Difficulty.

And if this be the only way (God might have said) bury the invention of it in eternal silence; let it never be made mention of, or come to light, that ever there were such a thing; let it here dye, rather than Christ dye; and therefore though his heart was much set upon this project, yet this might likely have dash'd all, that nothing should serve but the Death of his Son:

His Will might be more set upon this business of Reconciling us, than ever in any; but yet not upon such terms as these: He might be glad to see it done, yet not to cost so dear.

Behold therefore and wonder, and stand agast! He takes this way to choose, and chooseth Christ to this Work; and thus to choose him was God the Fathers Work, and indeed a Work of Wonder. *Isa. 42. 1. Behold my servant, whom I uphold, my elect in whom my soul delights.* And so *Matth. 12. 18. Behold my servant whom I have chosen, in whom my soul is well pleased.* That ever these two should be put together in one sentence: *Scilicet. In whom my soul delights*; with this, *Behold my servant whom I have chosen* to such a harsh and difficult a business; yet that was the very Reason of this choice, therefore he chooseth him, and therefore it is mentioned with it; for the more he loved him, the more Love he should show in giving him for us.

And observe it. It is made an Act of Choice in him, Full and Free: He had other ways; at least, he was no way necessitated unto this. He might have Destroyed us, and lost nothing by us: He might have Pardoned us, and shown more Love therein than unto Millions of new created Friends. Yea, suppose a Creature could have satisfied, yet he takes this way to choose; it suits with the utmost extent of all his Ends. If the Sacrifices of Bulls and Goats could (as they could not) have taken away Sin, *yet these thou wouldst not, says Christ, Heb. 10. 8. but a body hast thou fitted me. He takes away the first, (says the Apostle) Heb. 10. 9. that he may establish the second.* That is, he layeth aside all other means, (if other could be supposed) and chooseth this, and however resolves to take this course *ex abundantia*: And as in making his Promises, it is said, *Heb. 6. 17. God being willing more abundantly to shew to the heirs of salvation the immutability of his counsel, confirms them by an oath, which puts an end to all controversies. Ver. 16. And because he can swear by no greater, he swears by himself.* So say I in this: What if God, *ex abundantia*, if upon supposition other means could have done it; yet out of his abundance of Love to us, whom he thinks he can never Love enough, nor to shew his Love, do too much for; what if he means to give his Son because he cannot give a greater, and so at once to give the greatest instance of his Love and Justice: Of his Love, in that he is not only content to commute the Punishment, but lay it on his Son. Of his Justice, in that he will not only punish Sin in us but even in him: He will not spare his own Son, *Rom. 8. 32.* and so he will make sure work indeed, and put an end to all suppositions, fears, yea possibility of miscarriage: A way whereby to accommodate all things so fully, as all conveniences requisite to this Work should concur, yea abound indeed in Christs alone Mediation; the demonstration of which doth depend upon the second part of the Story, when we hear what Christ did do to the effecting of it.

So as it is, and may be a great Question, whether God hath shown more Love in pitching on this way, when by other means he might have saved us, if he would: Or if no other means could be had, and God was confined to this, yet that God would do so much rather than we should not be saved. We could have had Pardon without Christ, yet to have not Pardon only but Christ also, this is infinitely more. The Pardon of Sin is a greater Gift than millions of Worlds, but to have Pardon through Christ, and Christ with the Pardon, though but of one Sin, is more than the Pardon of worlds of Sins.

And further consider what he chose Christ unto; *He appointed him to death, as the Apostle says of himself in another case: Therefore Peter, 1 Pet. 1, 18, 19. speaking of our Redemption by his Blood; which (says he) was verily fore-ordained before the foundation of the world: So as he chose him not as a Head only, but as a Lamb to be slain. Rev. 13. 8. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world.*

I have elsewhere shewed how he was appointed to be an Heir; but there is some Dignity in that, and yet it was an Humiliation in him, to take that by Appointment which was his own by Natural Inheritance; but to be appointed to Death so long afore, and to such a Death; and there was not a circumstance in it but his Father appointed it, That it should be thus shameful, thus painful. &c. This was Love indeed: *Acts 2. 23. Him, being delivered by the determinate counsel of God, ye have crucified and slain.* All was done by the determinate Counsel of God. He not only secretly determined it, but which is more, called him to it, moved him in it himself to undertake to do all this; for Calling and Election of us are two distinct things, and so in the designing of Christ to this Office they are to be considered apart.

Now the Father was not only the contriver and designer, but had the Heart (such was his Love to us) to be himself the first propounder also of it to him, and withal to tell him he was to be the Executioner, or he should not be satisfied by him for Sin. And who should break this to Christ, and persuade him, or bring him off to be willing to it? No Creature had interest enough in him, to be sure. None of us did ever speak to him to dye, nor no Creature mention'd it for us; for none durst so much as to think it: Who did then? His Father owns it as his own work; *Isa. 42. I have called thee in righteousness*; and it was necessary he should: Both because,

*First*, Christ was not to begin to offer it of himself. That conceit of *Bernards*, bringing Christ in offering himself for poor Man, (as he doeth) saying, *Take me, Sacrifice me for them*, hath no ground; for, he doeth nothing but what his Father propounds: *John 5. 19, 20. Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will shew him greater works than these, that ye may marvel.* He is the Second Person, and all motions are to begin and come from the Father, who is the First Person: And as to this particular, Christ speaks in this wise; *John 8. 42. I came from God, neither came I of my self, but my Father sent me.*

*Secondly*, It being an Office, and an Office of Priesthood, he was to be appointed to it. *Heb. 5. 4, 5. No man takes this honour to himself, but he that was called of God, as was Aaron: So also Christ (though he had all Excellencies and Abilities in him) glorified not himself, to be made an high-priest for us.*

God therefore called him to it; and this, as making it his own business, as he was pleased to account it, and as such, commended it to Christ; and therefore Christ calls it his *Fathers business*, *Luke 2. 49. And he said unto them, How is it that ye sought me? wist ye not that I must be about my Fathers business?*

And now will you see how, and in what manner it was, he called him, and be amazed at it, to see how earnest he is in it. See his own words, (as the Holy Ghost, the great Secretary of Heaven, who alone was by at that great Counsel, hath recorded it) *Heb. 5. 5, 6. So also, Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, to day have I begotten thee. As he saith also in another place, Thou art a priest for ever after the order of Melchisedec: Where we find the very words, he spake to him, recorded, He that said to him, Thou art my Son, this day have I begotten thee; sayes in another place, which records another passage then spoken, Thou art a priest for ever, after the order of Melchisedec.* The Holy Ghost brings in both these, and joyns them together, and brings that which was in the first as the Argument or Motive which God used to him to persuade him, when he moved him to it: He that said, *Thou art my Son*; sayes, *Thou art a Priest* also, to shew the ground of Authority which he

urgeth

Chap. 7.

In the Discourse of the Knowledge of God the Father, and his Son Jesus Christ. In 2 Vol. of his Works

Book I.

urgeth in it : He that was his Father, and so had power to appoint his Son his Calling, (as other Parents have) appointed him as his begotten Son thus to be a Priest : And therefore he tells him in the first Speech ; *That he is his Son, and he begat him* ; and therewithal woes him, that as he was his Son, and he his Father ; and puts him in mind of all that mutual Love which was between them upon so high a relation ; and so much the higher, by how much the thing communicated was greater, in that he was God by his begetting him ; that therefore and thereupon he would take on him this so hard and harsh an undertaking. *He calls him indeed*, and speaks (as if he meant not to be denyed) in the highest Language of a Father ; and useth his whole interest in that ; mentions the deepest obligation ; and he notes out the time, it was on his Birth-day ; *This day have I begotten thee* : As Parents often dedicate their Children, when first born to such and such a Calling, as *Hannah* did *Samuel* to the Priesthood, so doth God his Son : Yea, he is yet more earnest, he laid his expresse command on him, *John* 10. 18. though the other mentions the most commanding argument and relation of all other, *viz. As he was his Son*. All Obedience as due on Christs side, and Authority on his Fathers, are spoken in such a Word. Yea, and yet to shew more vehemency and earnestness, he adds an Oath to it, *Heb.* 7. 21. *He swore he should be a Priest*, and vwhen he hath done, records it. *It is written of me*, and that *ἐν κεφαλῇ τῆς βιβλίου*, in the first Page, or beginning of the Book of his Decrees : Yea, and puts his Seal to it, *Him hath the Father sealed*, *John* 6. 27. By all vvhich he precludes him from a refusal, to prevent all supposition of denyal.

God the Father you see, hath done all that lyes in him, and yet no more than vvas necessarily required to this Work, as vvas in part said before, and may be further observed out of the 10th Verse of the 10th Chapter of the *Hebrews* ; vvherein he sayes, *We are sanctified through his will, through the offering of the body of Christ* ; having reference to that his Will of calling him, before exprest in that 5th Chapter, vvhithout vvhich Christs offering had not been satisfactory, or of force to sanctifie us.

## C H A P. VIII.

*Christ's Acceptance of the Terms which God the Father propounded to him for Mans Redemption. That his willingness in the undertaking proceeded not only from the Love he had for us, but from that which he did bear unto his Father, and his desire to Obey him, and to perform his Will. That the Elect Redeemed by Christ were first God the Fathers, and by him given in Trust and Charge to Christ to Save them.*

**N**OW the next thing to be considered, is, how this motion takes with Christs Heart, which his Father makes, and what he sayes to it; how he answers it again, and how willingly. And this is as necessary as the former; for besides that it could not be forced on him: For *John 5. 26. The Father hath given him to have life in himself, and so to have power over his life. John 10. 18. I have power over my life, and none can take it from me:* Besides that, if it came not of him freely, it had not been satisfactory: For *Satisfactio est redditio voluntaria*, it must be a voluntary payment; and as our Disobedience was free, so must his Satisfaction be. Though he had at last yielded, yet if he sticks at it, we are undone; if he makes but an objection. And is it not infinite Love he should not? being he was the Party to undergo so much debasement. How did the eldest Sons stomach rise, when but the fat Calf was killed for the Prodigal? But the eldest, only begotten Son of God, must sacrifice himself for Enemies, (not the sacrificing of Worlds would serve, whereof he could have created enough) and yet not a thought did arise contrary to his Fathers Will; so his own words, in answer to the former call of his Father, do shew, *Lo, I come to do thy will oh God. Heb. 10. 7.* The Psalmist, from whence the words are borrowed, hath it, *I delight to do thy will: Psal. 40. 8. Lo I come, (sayes Christ) I am as ready, as forward oh God, as thou to have me; not willing only but glad, I delight to do thy will.* As the Sun rejoyceth to run his race, so the Sun of Righteousness to run his; for *he was anointed with the oyl of gladness above his fellows. Psal. 40. 7.* He was as glad to do this Work, as ever he was to eat his Meat; *John 4. 34. Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work: With desire (saith he) have I desired it. Luke 22. 15. And he said unto them, With desire I have desired to eat this passover with you before I suffer.* He longed as much, and was as much pained, as ever Woman with Child longed to be delivered, till this Work was accomplisht. *Luke 12. 50. But I have a baptism to be baptized with, and how am I straitned till it be accomplished?*

It was well for us that his Father struck thus strongly in: For take the Business in it self, you know how unwelcome it must needs be to Christ: *Father, if it be possible, (sayes he) let it pass;* yet because 'twas his Fathers Will, he submits, *Not my will, but thine be done. Mat. 26. 39.* As it was his Fathers Will he had no reluctancy, neither would simply all our cries or mediation have ever moved him, no more than Straws can move a Mountain, but that it was his Fathers Will, it was enough. For besides that Reason for it, *John 10. 30. I and my Father are one, (saith he) and so have one Will and agree in one, there is another thing in it most prevalent, seeing that his Father intreats him thus to do it. The Father resolves to hear him*

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him in all things; and should not he then hearken to his Father, especially when his Request is made upon his Birth-day, (*This day have I begotten thee*) when all Requests are rendered more easie and facile to be granted; as Herod on his, would give to the half of his Kingdom: What, and as he was his Father and he his Son, [*Thou art my Son*] this overcame him. *John 10. 17, 18. Though he had life in his own hand, yet (sayes he) I lay it down because my Father loves me.* Surely his Father being so earnest in it, he would not deny him; especially when he added a command to it. This is the Reason he likewise gives, *John 10. 18, 19. I have power to lay down my life, and this command I have received of my Father.* It had stuck with him from the first, and he remembered it still. His Father had Power (as other Fathers have to dispose of the calling of their Sons) to dispose of him; and though he was so great a Son, equal to so great a Father, yet being a Son he is not exempted from Obedience. *Phil. 2. 8. And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Heb. 5. 7, 8. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared; Though he were a Son, yet learned he obedience, by the things which he suffered: And when his Father shall add an Oath to it also, (that is an end of all controversies between man and man, Heb. 6. 8. much more between the Father and Son,) and last of all sets his Seal to it. It must stand good, for his Seal stands sure, 2 Tim. 2. 19. there is no breaking of it, and therefore all these made Christ fully willing.*

And this is therefore to be in a more especial manner taken notice of; that we may consider for whose sake principally Christ did dye, and undertake it, and thus see whom so much we are beholden to. Though Christ did it out of Love to us, yet chiefly for his Fathers Entreaty and Command, and out of Love to him: So Christ sayes, *John 14. 31. That the world may know that I love the Father, and that as he gave commandment, so I do.* He spake this when he was to go to suffer, (For saith he) *Arise, let us go hence.*

In the sixth place, as his Father recommended the Business to him, so also he gave especial recommendation of the Persons for whom he would have all this done; for he gave those of the Sons of Men unto Christ, whom he would have Reconciled, and this with a charge to bring them to Salvation.

Hence Christ when he was to offer up himself, he commits and commends them at his Death again to his Father, and to his Love, upon this great ground and motive, that he himself gave them first to him; alledging that he himself came to have a share in them, by his gift and commendation; *John 17. 6. Thine they were, and thou gavest them me.* A strange gift it was which he must yet pay for, and must cost more than they were worth, and yet he takes them as a gift and favour from his Father; which also when he had bought, he likewise begged at his Fathers hands, in *John 17. 20, 21, 24.*

And observe, that they were first his Fathers; first thine and then mine by thy gift; and this was not a late or new acquired propriety of Gods in them, but an antient one, which Christ puts him in mind of, *thine they were*: So that as the Father gave him his Work he was to do, *Verse 4.* so he gave to him the Persons for whom he should do it; *Ver. 6.* so as both things and persons; *All things whatsoever thou hast given me, are of thee: Ver. 7.* As he doeth nothing of himself, but what he sees the Father do; so as Mediator (and though Mediator) he saves not a Man but whom his Father did give him, nor puts a Name in more than were in his Fathers Bill. *John 6. 37, 38. I came not to do mine own will, but the will of him that sent me:* And this is spoken in relation, not to the Business only he was to do, but of the Persons also that were to be Reconciled: For it follows, *Verse 39. This is his will, that of all which he hath given me, I should lose none:* And they are not said to be then given to Christ only when they are called and begin to believe, but before, even from everlasting; (of which transaction we now speak)

(speak) for *John 6. 37. All the Father giveth me, shall come to me; therefore they are not then said first to be given when they came but before*

And hence by reason of his Fathers giving of them to him, he calls them his Sheep, and that before they are called, which as yet were not of the fold, but which were yet to bring in: *John 10 16. And other sheep I have which are not of this fold: them also I must bring, and they shall hear my voice; and there shall be one fold, and one shepherd.* Yea, and he calls himself such a Shepherd, whose own the Sheep are; *John 16. 2, 3, 4. They shall put you out of the synagogues: yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. But these things have I told you, that when the time shall come, ye may remember that I told you of them. And these things I said not unto you at the beginning, because I was with you. Ver. 11, 12. Of judgment, because the prince of this world is judged. I have yet many things to say unto you, but ye cannot bear them now.* He was owner of them (as all Shepherds are not) and delighteth to use a phrase of propriety. His own Sheep they are; how his own? but by Gift from his Father, and by special Love and Care of his own, and their Names he knows. *John 10. 14. I am the good shepherd, and know my sheep, and am known of mine.* As God by Name is said to know who are his; and therefore their Names are said to be written in the Lambs Book as well as in his Fathers, *Rev. 13. 18. Here is wisdom. Let him that hath understanding count the number of the beast; for it is the number of a man; and his number is six hundred threescore and six; yea, they are written in his Heart: And as the High Priest had the Names of all the Tribes written on his Breast-plate, so had Christ, the Names of all his written in his Heart, by a Pen of a Adamant, by the Will of his Father, written with ever-living and everlasting Love; so as the Letters can never be worn out.*

And as he gave them to be his, so also with a special charge to bring them to Salvation, to lose not one of his tale and number. *John 6. 38, 39. This is my Fathers will, who sent me, (sayes Christ) for which I came down from heaven, that of all that he hath given me, I should lose nothing.* As Laban required his tale of Jacob, so doth God of Christ. When he sent him he gave him that Charge, *This is the will of him that sent me.* I come with this Errand, Charge and Message, which therefore Christ had still in his eye; yea and looks at it, as a Duty enjoyned him, *Them I must bring,* sayes he; *John 10. 16.* which hath relation to that Command laid on him.

And as Judah became a Surety to Jacob his Father for his younger Brother Benjamin, to bring him safe to him out of Egypt, *Gen. 43. 9. I will be a surety for him, and if I bring him not unto thee and set him not before thee, let me bear the blame for ever,* so did Christ for his younger Brethren, whom God, through him as their Captain and chief Leader, would bring to Glory: *Heb. 2. 10, 11. For it became him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. For both he that sanctifieth, and they who are sanctified, are all of one: for which cause he is not ashamed to call them brethren.* Who therefore had the charge of conducting them, and to that end he took Flesh, and in regard to it, gives an account to his Father of them; *Behold I and the children which God hath given me.* And you may observe how careful he was in this his account, and how punctual in it: *John 17. 12. Those thou gavest me I have kept, and none of them is lost, but the son of perdition.* He is exact in his account, as appears in that he gives a Reason for him that was lost, that he was a *Son of Perdition*, and so excuseth it; and to this end God also gave him, as he was Mediator, power over all Flesh, that he might be enabled to give Eternal Life to those God gave him. *John 17. 3. And this is life eternal, that they might know thee the only true God, and Jesus Christ whom thou hast sent.*



## C H A P. IX.

*That upon Christs Accepting this Agreement, God the Father to Reward him, engages to bestow all the Blessings which he should Purchase to those Redeemed by him. That all these Blessings of Grace, and Eternal Life, were promised to us in Christ from all Eternity.*

**C**H R I S T thus willingly undertaking to dye, and to fulfil his Fathers Will, his Father to gratifie him enters into a Covenant with him, and binds himself to him to bestow the worth and value of all his Obedience in all Spiritual Blessings (both of Grace and Glory, which that his Death should purchase) to those whom he had given him, and that he and his Children should have it out in everlasting revenues of Grace and Glory. As Christ undertook to God, so God undertakes to Christ again, to justifie, adopt and forgive, sanctifie and glorifie those he gives him. All the Blessings his Love intended, Christ was to purchase them; and all the Blessings Christs Death did purchase, he promiseth Christ to bestow on those whom he purchased them for, so as his labour should not be in vain.

This you may observe out of many places; as in general, *Isa. 53. 10, 11, 12. Yet it pleased the Lord to bruise him, he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travel of his soul, and shall be satisfied, by his knowledge shall my righteous servant justifie many: for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong: because he hath poured out his soul unto death: and he was numbred with the transgressours, and he bare the sin of many, and made intercession for the transgressours,* where God makes a promise unto Christ that he should see his seed, and see the travel of his soul, and should be satisfied; for my righteous servant shall justifie many, and this because he underwent so much Sorrow and Grief so willingly, as it is in the former part of the Chapter, and the joy of this was it, that made him undergo it so willingly; *Heb. 12. 2. Looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God:* And that his joy was this, *That he should prolong his days,* and though he dyed in the travel, yet should see the travel of his Soul. As though a Woman be in great pains, yet her joy is, that a Man-child is brought forth into the World; and so it was with Christ, his joy is, that many Children should be brought to Glory, and by this he should be satisfied; namely, *That many should be justified by him,* as it follows there, (for nothing else will satisfy Christ) *and that he should divide the spoil with the strong; because he poured out his soul to death: Ver. 12.* That is, he triumphed over Hell and Death, and by the Conquest spoiled Principalities and Powers, and obtained Heaven and Everlasting Righteousness, by which himself is not of himself made the richer; God therefore allows him to divide it, and give it away to others. And God considered also, how that in this Work he was his Servant, *My righteous servant* (says he) *shall justifie many.* He was his Servant, and did his Business in it, and should he have no Wages, nor Rewards? Yes he should, and the only Reward he seeks for, is the Salvation and Justification of his Elect, and of those whom God hath given him: And therefore we find this very Covenant bargain-wise struck up; and by way of a most elegant Dialogue expressed to us *Isa. 49.* which

which Chapter is, as I may call it, the Draught of the Covenant, or Deed of Gift, betwixt Christ and his Father for us; wherein Christ first begins, and shews his Commission as the ground of the Treaty between them; intimating unto his Father, that he had called him to this great Work, *Ver. 1. Listen, O isles, unto me, and hearken ye people from far, The Lord hath called me from the womb, from the bowels of my mother hath he made mention of my name: And fitted him for it, Ver. 2. And he hath made my mouth like a sharp sword, in the shadow of his hand hath he hid me, and made me a polished shaft, in his quiver hath he hid me.* He therefore expects what Fruit and Reward he should have of all his Sufferings.

His Father offers (as it were) low at first, and mentioneth but *Israel* only as his Portion; *Thou art my servant, oh Israel, in whom I will be glorified. Ver. 3.* Then he as thinking them too small an Inheritance, too small a Purchase for that great Price, foreseeing the hardness of their Hearts, and how few of them would come in, not worth his coming into the World for, so that if the gleanings of them were all, he saies, *He should labour in vain, and spend his strength for naught: Ver. 4.* Though however he satisfies himself with this, *My work is with thee, O Lord, &c.* Namely, that his main end of undertaking it was for his Fathers sake, and in Obedience unto him.

God therefore answers him again, and enlargeth and stretcheth his Covenant further with him; (saies he) *It is a light thing that thou shouldst be my servant, to raise up the tribes of Israel, &c. I will give thee for a light to the Gentiles, that thou mayest be my salvation to the ends of the earth, Ver. 6.* And *Ver. 8. I will give thee for a covenant to the people, &c.* God you see makes this Covenant with him, to save both *Jewes* and *Gentiles*, as the Reward of his Death.

And this Compact you have also exprest; *Psal. 2. 7, 8.* where after he had called him to this Office, (which there he calls the Decree, *I will declare the decree, Thou art my son, this day have I begotten thee*) he subjoyns this Covenant made upon it, *Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.* And this was shadowed out by that famous Covenant made with *David* for his Seed, for an Eternal Kingdom; *Psal. 89. 4, 5. Thy seed will I establish for ever, and build up thy throne to all generations. Selah. And the heavens shall praise thy wonders, O Lord: thy faithfulness also in the congregation of the saints: And Ver. 28, 29. My mercy will I keep for him for evermore, and my covenant shall stand fast with him. His seed also will I make to endure for ever, and his throne as the days of heaven:* Which Covenant was made with *David*, as a Type of Christ, and is to be meant as spoken of Christ; and that Covenant too made by God with him for his Spiritual Seed. That Covenant is called the sure Mercies of *David*, and is applyed to Christ as that Spiritual *David*; *Acts 13. 34, 35, 36, 37. And as concerning that he raised him up from the dead, now no more to return to corruption, he said on this wise, I will give you the sure mercies of David. Wherefore he saith also in another psalm, Thou shalt not suffer thine holy One to see corruption. For David after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption: But he whom God raised again, saw no corruption:* Who therefore is called *David*, as here and elsewhere; and that Oath God made to *David*, shewed the everlasting Oath and Covenant made to Christ for his Seed. *Psal. 132. 10, 11. For thy servants Davids sake, turn not away the face of thine anointed. The Lord hath sworn in truth unto David, he will not turn from it, Of the fruit of thy body will I set upon thy throne.*

And hence further to confirm this, we find *Titus 1. 2. That eternal life is promised afore the world began;* which is to be understood in relation to this Covenant. A Promise then was made; that is, an expression of an engagement, which is more than a Purpose, for a Promise is an expression of a Purpose; and to whom can this be understood to be made so long afore, but to our Head Christ, and we were then lookt at by God, only as in him;

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to whom therefore for us he promised to give Eternal Life, as the Fruit of his Death. This very Covenant therefore, that God struck with Christ for us, this was the Promise meant; which was, That as he should dye, so he would as certainly bestow the Fruit and Revenue of his Death in Glory on those he gave to him.

So as though God had never expressed any Promise unto us, yet having made it to Christ for us, he would have performed it; therefore he adds, God that cannot lye hath made this Promise; and further sayes, That as before all Worlds he made this Promise and Covenant with Christ, so in due time he hath further manifested this his Word by Preaching, &c. All the Promises that now are revealed, are but the manifestation of that grand Promise; but Copies as it were of that which was made to Christ, in whose Breast the Original of our Records are kept, and the application of those Promises to us, is but the writing out the Counter-pane of what was done in Heaven. As all Promises are made in him, so all Promises were first made to him, and to us as one with him: Therefore sayes the Apostle, *Not to seeds as of man, but to seed, as of one which is Christ; Gal. 2. 16.* who in our Name, and for us took a Deed of Gift from God the Father, for all Blessings we are to enjoy, before the World was: And therefore also *2 Tim. 1. 9.* *Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace which was given us in Christ Jesus, before the world began.* There is Grace (spoken of) as given us in Christ ere the World began; which place explains the former; for as the former sayes it was promised, so this, that Grace was given us, and as then promised to Christ for us, so then also given us in Christ, God looking on us as one with Christ: Which Promise is made upon that his Promise to his Father, *To give himself for us.* The summe of all is; His Father promiseth to him to give all Spiritual Blessings in him, and then makes a Deed of Gift to him for our good and use; even as Goods may be given to, and by a Coffe in trust for one that is yet not born. And so our Life is said to be *hid with Christ in God*; and so it was from everlasting there laid up, by God with Christ.

And hence also we find that all Blessings which God in time bestows, are said to be given in Christ, ere they are actually to us. So *Eph. 1. 3.* *God hath blessed us with all spiritual blessings in Christ.* So his Purpose of saving us, is said to be purposed in Jesus Christ: *Eph. 3. 10, 11.* *To the intent that now unto the principalities and powers in heavenly places, might be known by the church the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord:* So to be Reconciled in Christ here in the Text: So speaking of our Redemption, he sayes, *which is in Christ Jesus. Rom. 3. 24.* *Being justified freely by his grace, through the redemption that is in Jesus Christ.* So all Grace is said to be given in Christ, *2 Tim. 1. 9.* *before the World was.* So *2 Tim. 1. 1.* *Paul an apostle of Jesus Christ by the will of God, according to the promise of life, which is in Christ Jesus.* The Promise of Life is said to be in Jesus Christ: Now the Phrase notes out a transaction, an endowment of all these on us, not first immediately in our selves, but in Christ for us, and on us in him.

Hence likewise in Scripture we read of Promises, not only Conditional, That *he that believes and repents shall be saved*; but also Absolute; as that in *Jeremiah, This is my covenant to give them a new heart, and a new spirit, and they shall walk in my commandments, Jer. 31. 33.* wherein he undertakes to fulfil the Conditions themselves, and that Covenant must needs be made with Christ first and mediately for us, (and he only knows for whom it is made) even for those his Father gave him.

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cap. 3. cont.  
Arrianos.

## C H A P. X.

*What is the Reason that though we receive all these Blessings by Christ, and on the account of his Merits, yet they are said to be given to us of pure Grace.*

**A**ND upon this Covenant made with Christ, and Compact between God and him for us, comes it, That all things we have by Christ, though purchased by him, are yet said to be by Grace as well as by Christs Merits, because they are bestowed by a Compact with Christ; by vertue of which Compact his Merits are accepted for us: So that though Christ layed down a Price worth all the Grace and Glory we shall have, yet that it should be accepted for us, and all that Grace bestowed on us, comes from this Compact and Covenant made by God with Christ, to accept it for us; and the acceptation of it for us, depends as much on that Covenant made with Christ as on his Merits: Therefore *Heb. 10. 10.* our Sanctification and Salvation is ascribed as much to Gods Will and Covenant with Christ, (of which he spake *Ver. 7.*) as to Christs offering himself; for he sayes, *By which will we are sanctified, through the offering of the body of Christ*: And therefore, as it is said that Christ dyed, so also it is God that justifies: *Rom. 8. 33.* *Who shall lay a y thing to the charge of Gods elect? It is God that justifieth*: Justifies freely by his Grace: *Rom. 3. 24.* *Being justified freely by his grace, through the redemption that is in Jesus Christ*. Though Christ hath laid down a sufficient Price, and equal to the guilt of our Sins, yet that God justifies us for it, is an Act of Grace: Why, because the acceptation of it for us was out of Covenant; and therefore our *Divines* say against the *Jesuits*, that his Merits are Merits *ex Compacto*, and not which absolutely could oblige God to us: Though they be equal to our demerits by Sin, yet it is only that relation they had to this Covenant made with Christ, which gave acceptation to them for us.

And the Reason is; because to satisfie for another, especially in Corporal Punishments, requires the compact and willingness of the Party to be satisfied, to accept it for him that should else undergo it. Let the Satisfaction be never so equivalent to the Wrong, yet without a Covenant of the Party to be satisfied, it may be refused: Therefore Umpires use to bind the Parties in Bond to stand to their Word; *Quando aliud offertur quam est in obligatione, satisfactio est recusabilis*, say the School-men. So though *Ahab* offered *Naboth* as good a Vineyard as his own, yet he might refuse it, as he did. This Covenant therefore which God made with Christ, to bestow all the Merits of his Obedience on us, which he called him unto, is the main foundation of all our Happiness. As it obliged and engaged God firmly to us in Christ, so it makes all that Christ purchased to be of Grace. Though he paid an equivalent Price to what we should have done, and much more, yet it is accepted for us out of a Covenant of Grace: And therefore in *Rom. 5. 17.* though the Apostle shews and proves, that there is more Merit in Christs Obedience to justifie, than in *Adams* Sin to condemn; yet the imputing of it to us, he calls *abundance of Grace, and the gift of Righteousness*. Though it was an abounding Righteousness, yet there was an abounding of Grace to accept it for us, and it is derived by way of Gift.

And the ground of all is, because of this Covenant made by God with Christ for us, upon which the acceptation of all depends.

## C H A P. XI.

*That upon the conclusion of this Agreement or Covenant of Redemption, there was the greatest Joy in Heaven. The Divine Persons exulting in the delightful Thoughts, that so many wretched Lost Creatures should be effectually Saved.*

**A**N D now our Reconciliation being brought to this blessed issue by God the Father and his Son, their greatest Delights have been taken up with it, ever since ; so as never in like manner with any thing else. There was never such Joy in Heaven, as upon this happy Conclusion and Agreement. The whole *Trinity* rejoiced in it, (which is the last thing, and the *Coronis* of this Discourse) they not only never repented of what they had resolved upon, *he swore and would not repent ; Heb. 7. 21.* But further, their chiefest delights were taken up with this, more than in all their Works, *ad extra.* Gods Heart was never taken so much with any thing he was able to effect ; so as the thoughts of this Business, ever since it was thus resolved on, became matter of greatest delight unto them.

This you may see, *Prov. 8. 30, 31.* *Then I was by him, as one brought up with him : and I was daily his delight, rejoicing always before him : Rejoicing in the habitable part of his earth, and my delights were with the sons of men.* Where you have that curious Question in part resolved ; *What God did before the World was made ? How that Eternity was run out, and what the thoughts and delights of the great God most ran on ?* You have it resolved by one that knew his Mind, and was of his Council, the *Mighty Counsellor*, as being the Wisdom of his Father, as he is there stiled, that was before God made the World ; *Prov. 8. 22, 23.* *The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning or ever the earth was. Then was I (sayes he) Ver. 30. all the while by him ; that came out of his Bosom, John 1. 18. and who therefore compares himself in this Prov. 8. to a Child brought up by the Parent, so was I (sayes he) brought up with him. And what did they together ? Two things.*

1. They delighted one with and in another ; the Father that he was able to beget such a Son like him, and of equal substance with himself ; *I was daily his delight, and he mine, rejoicing always before him :* And this was, and would have been delight enough to them, though no Creature had ever been made.

2. But *Secondly*, next to that, what did they delight in most ? It follows, *Rejoicing in the habitable parts of his earth, and my delight was with the sons of men.* And observe it, That next to those Internal, Essential and Personal delights each in other, the greatest and dearest unto those two Divine Persons were their delights *in the sons of men*, of all Gods Works *ad extra*, in these they most took pleasure.

Now what is it, concerning them, should afford God and Christ such thoughts so long aforehand ; but this plot concerning them of Reconciling them again ? For to look and foresee them all at one clap, turn'd Rebels against him, and view them mustering together in troops against him : This could minister none but sad and disconsolate thoughts, and it pained him at the Heart to think of it : *Gen. 6. 5, 6.* *And God saw that the wicked-*

earnestness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. And it repented the Lord that he had made man on the earth, and it grieved him at his heart. What was it delighted him then? Men delight only in their Friends not Enemies; Was it in them then as they were at first Created in a state of Friendship, that God was pleased? No then there were but a couple to delight in; but this delight is said to be in the Sons of Men, all the Earth over, in the habitable parts of the earth; which implies, he had some in all parts inhabited, who were the desire and delight of his eyes: And besides, that first Friendship, was not worth the thinking of, it lasted so little while, and ended in so great and general a breach. These delights then were most in this, to think that he should win to him, and gain the love of these accursed Rebels, whom he himself loved so dearly, and that he should shew that his Love, by an unheard of way, that should amaze Angels and Men, to take away their Sins, and Reconcile them to himself again by the Incarnation, and Death of his Son; and tye them to him by an everlasting knot, which their Sins should not untye again, nor separate from that his Love. This took up his delights in the Plural; he delighted to think of it again and again; his double delights (as some Paraphrase it) were in this, inasmuch as he glads himself with the continual thoughts of it again and again: Which may appear by another Scripture added unto this, which tells us how his thoughts did run upon this so dear a Design to him (speaking after the manner of men) above all else, and that they were taken up with it; as it useth to be with us, when we are deeply affected with any thing. So *Psal. 40. 5.* Many (says he) are the wonderful works that thou hast done, and thy thoughts to us ward cannot be reckoned. His Mind hath ran on them from everlasting, that his thoughts cannot be numbred. There are many Works of Wonder which he hath done for us, which hath exercised these his thoughts towards us, but above all in this we have been speaking of; therefore he passeth by all other Works, and mentions this very Transaction, and Calling of, and Covenant with his Son, which we have all this while been speaking of, as that wherein these his thoughts have been most spent and exercised with delight. So *Ver. 6. 7, 8.* Sacrifice and offering thou didst not desire, mine ears hast thou opened, burnt-offering and sin-offering hast thou not required. Then said I, Lo I come, in the volume of the book, it is written of me; I delight to do thy will, O my God: yea thy law is within my heart.

And by all this you see that our Salvation was in sure hands, even afore the World was; for God and Christ had engaged themselves by Covenant each to other for us, the one to dye, the other to accept it for us.

And though Christ was yet to come and dye; yea, and though there were not one word of Promise written that was made to us, expressing Gods Mind, yet this everlasting Obligation made all sure, that it should be done.

So as had I no other News to tell you, and could but secretly assure you of these passages from everlasting, they might be enough to perswade and over-perswade you to come in, for Mercy and Grace with him; but much more when it shall be further told you, what Christ hath done to the accomplishment of all this, and what fulness was in him for it, which makes up the Second Part of this Glorious Story.

O F

# CHRIST

THE

# MEDIATOR.

## BOOK II.

The sole, and peculiar Fitness of Christ's Person for the Work of Redemption.

H E B. ii. 16, 17.

*For verily he took not on him the nature of angels ; but he took on him the seed of Abraham.*

*Ver. 17. Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people.*

### C H A P. I.

*The Fitness of Christs Person for the Work of a Mediator, hath a great Influence to make it Successful and Prosperous.*

**I**N the First Chapter the Apostle shewed that our Mediator was God, and the Son of God : In this Second he shews that he is Man also ; and a Man made of the same lump with other Men, and Flesh and Blood as well as we. And he knitts up all with this, *That thus it behoved him to be, that he might be a Priest to reconcile us to the Father.* That therefore which these Two Chapters drive at, is to shew the Personal Fitness in all Relations and Respects that was in Christ for the Work of Mediation between God and us. A Point therefore to be insisted on, because it is the drift of these Two whole Chapters, and is indeed the Foundation of all that follows, concerning his Offices and Works : Which therefore he mentions not here only, but had intimated it before, in ver. 10. To which we may add, that in *Heb. 7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.*

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Book H.

heavens. So that his singular fitness for this Work is a thing that the Scriptures would have us to take special Notice of, and which God aimed at in choosing him unto it :

For,

*First*, (In general to give a Reason or two of it :) Fitness in the Person that goes about a matter of Reconciliation, is more behoveful and available to further it, than all the means and satisfaction besides that can be made. For Reconciliation is a matter of Friendship, and therefore is to be wrought in a friendly way; And a word from a Fit Person will oft times more prevail to effect it, than a great Ransom from, and much entreaty by another. *How forcible are right words* (as Job saies)? Fit words, rightly placed and ordered; but especially when from a Fit Person: The Person adds Grace and Acceptation to them.

*Secondly*, In reconciling us God likewise had a special regard to this; He aimed not only to have satisfaction made to his Justice, and so to be sure to have an equivalent Ransom; but that he might be fully pleased. He would have it carried on in the most pleasing and suitable way that might be, that so his Mind might receive full content in it, and that his Love might rest in it with delight; and that his Wisdom also might infinitely please it self in the sweet Harmony, the Convent, and the fit Accommodations of all things in it; to see all aptly meet and accord for the making of his Covenant, as it might be sure, so ordered in all things (as the Phrase is, 2 Sam. 23. 5.) But above all, That this confluence of Fitness should be especially in the Person that was to perform it; one that should be most pleasing to himself, and most fit for the business; even so fit, as none fitter. Thus the Apostle in the Text giving the Reason why God made him the Captain of our Salvation, and appointed him to suffer: *It became him* (saies he) *for whom and by whom are all things in bringing many Sons to glory, to make the Captain of their Salvation perfect through sufferings*: That is; Seeing this Work of Redemption was the grand Plot and Master-piece of him who is both the *Efficient*, and *End of all things*, and that the *bringing of many Sons to glory* was of his Works and ends the Master-piece; it became him therefore to take such a course to do it, as was worthy of him, and as might most of all and best of all suit with all his ends, and with that work which contains all his other works eminently in it. And therefore it was meet for him to make choice of the fittest Person that could be found in Heaven or Earth to be his *Captain*, and to make him in saving us, as perfect as was possible, as full and compleat a Saviour in his Person and in his Works as could be. And that nothing might be wanting in him which might be thought fit for him who was our Saviour, to perform; he was to suffer the utmost of sufferings, rather than he should not be a full, perfect, and complete Saviour: *God made him perfect through sufferings*: For (as Christ tells his Disciples, Luke 24. 4.) *It behoved him thus to suffer*: And it was his Speech to John, *Matth. 3. 15. Thus it becomes us to fulfil all righteousness*. And surely, that God, who did all things else in a due proportion, in Weight and Measure; and this, in his works of an inferior Kind and Mould, the works of Creation; (wherein we yet see, he hath artificially suited one thing to another) will much more in this Transcendent Work of Redemption cause the greatest Harmony to meet in the Plot and Contrivance of it.

And so I come to the Point delivered, namely,

*That there is a Fulness of Fitness in the Person of Christ for this great work of Reconciliation between Us and God.*

*First*, I say, [*In the Person of Christ.*] For although in the works of his Mediation there may a great correspondent fitness be observed, and a harmonious proportion both in relation to the benefits they are to procure for us, and



and between themselves, (as was before observed,) yet we must now in this Head-bound our selves only to the fitness in his Person; and therein also carefully sever such Considerations as tend to discover his fulness of Abilities for this work; many of which are apt to fall under this Head: Which notwithstanding we will keep as immixt as we can from these which argue his Fitness, and reserve those other for a second Head.

Secondly, There is not only [*a Fitness*] but a [*Fullness of Fitness*]; So that suppose others besides him had been able, yet none so fit, or in whom there is an Universal concurrency both of Fitnesses and Abilities. And therefore he is designed out for this work with an Emphasis, *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. [By him, by him, (I say);]* And so [*in him*] is with the like Emphasis repeated, as denoting him to be eminently fit above all others, in *Eph. 1. 10. That in the dispensation of the fulness of times, he might gather together in one all things in Christ, both which are in heaven, and which are on earth, even in him.*

This premised, we will proceed by degrees; and we shall find, that there was nothing in his Person but what fitted him for this Work.

1. Consider what he was, before he took our Nature; what this [*He*] was, mentioned in the 16. ver. [*He took, &c.*] For he was a Person of himself ere he took our Nature. And this refers to the First Chapter, where the Apostle shews, that he was God, and the Son of God, *Heb. 1. 3, 5. Who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high: ver. 5. 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? And thus it behoved him to be, that was our Priest:*

1. It behoved him to be God. It was not fit that any meer Creature should have the Honour to be the Mediator and Reconciler. Could we suppose that a Creature had been able to have performed it, yet it had been no way fit. The Honour of this Place and Office was too Transcendent for any meer Creature; and nothing is more unseemly and uncomely than an Office of Dignity and Honour misplaced (as *Solomon* tells us :) And this Crown of Honour would not have fitted and sat well on any Creatures Head. And so we call this Office, and that, the most Transcendent; for, to be a High Priest, was to be taken out, and separated from, and above other Men, to be brought to God for them: *Heb. 5. 1. For every high priest taken from among men, is ordained; & men in things pertaining to God, that he may offer both gifts and sacrifices for sins. And therefore it is such an honour (saies he at the 4th. ver.) as no man takes to himself, but he that is called of God, as was Aaron. And what was the High Priesthood of Aaron in comparison with this; a Type of it; not so much as an Image of it, as is said of the Types of the Law, *Heb. 10. 1. For the Law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered yearly year continually, make the comers thereunto perfect. It was but as the shadow of a King at Arms in comparison of a real King indeed. And therefore this Priesthood to offer real satisfaction is accounted such a Glory, as Christ himself, (though full of all Infinite Perfections, and in whom the fullness of the Godhead dwells) took not upon him till he was called; as chap. 5. ver. 5. So also Christ glorified not himself, to be made an high priest; but he that said unto him, Thou art my Son, this day have I begotten thee. The Phrase used is, That he glorified not himself to be made an high priest, &c. It is not an Honourable Office only this (by which Phrase Aarons is expressed to us :) But it is a great Honour: He being to be not an High Priest only, but to be a great High Priest: *Chap. 4. 14. Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession. Yea, it is***

Book II. so glorious as is fit for none but the King of Glory, who is the only Wife  
 God. Which therefore as it is so glorious, as Christ till called unto it, *takes*  
*it not* on him; so it is so Transcendent a Glory, as God will not bestow it  
 on, or call any to it but him who is God. *My glory* (saies God) *I will not*  
*give unto another*; *Isa. 42. 8.* And this Office he accounts part of it. Read  
 the words going before, (and which occasioned that Speech) and you shall  
 find, that they are spoken of the bestowing this Office upon Christ, and the  
 glorifying him by calling him to it, ver. 6, 7. *I the Lord have called thee,*  
*and will give thee for a Covenant,* &c. And then follows, *My glory will I not*  
*give unto another.* As God will not give his Praise and Worship to Graven  
 Images; (as in the words following) so nor this Glory to any Creature, not  
 to any other but to one who is God equal with himself. And consider but  
 that one main end and consequent of his Mediation, there expressed, That  
 he was to be made a Covenant for the People; that is, the Founder and  
 Striker up, and Mediator of a New Covenant for us, (as he is called, *Gal.*  
*9. 15.*) Yea a Surety, (not only of a New Covenant, (when an Old one is  
 made void) but) of a *better Covenant* (as he is called, *Heb. 7. 22.*) *established*  
*upon better promises,* (as it is, *Heb. 8. 6.*) a better Covenant than the Angels  
 stand under, who yet are the most glorious of all the Creatures: And there-  
 fore he hath obtained (saies the Text there) *a more excellent ministry,* by how  
*much he is the Mediator of a better Covenant*: Not brought into a better Co-  
 venant, or made under a better Covenant (which is our happiness) but the  
 Maker of that better Covenant it self, yea so as to be made that Covenant;  
 and it will be evident that it was not fit for any meer Creature to undertake  
 so great an Office.

## C H A P. II.

*That it was necessary for our Mediator to be God. He could not otherwise have been present at the making of the Eternal Covenant of Redemption: None but God could have the Power to bestow such great Blessings as are those of the Covenant: None but God could be the Object of our Trust, Faith, and Hope, and Obedience. None but God could be sufficiently able to succour us at all times.*

**T**HAT Christ the Son of God was the only fit Person to be the Mediator, will appear plainly to us upon these Considerations:

I. If you consider, That it was fit that he who thus made a Covenant for us, should be present at the making of it, and at the first striking of the bargain, and should be privy to the Plot, and know the bottom of Gods Counsel in it, and the depth of all his Secrets, and should know for whom, and what he was to purchase, and upon what Conditions. Now then this Plot and Covenant having been as Ancient as Eternity, even an Everlasting Covenant; and it being requisite that God should have our Mediator by him from Eternity, with whom he might strike it for us; and also that he should know all Gods secrets, and be admitted into all his Councils from Eternity; therefore no Creature could be capable of this. *For who of them hath been his Councillor? And who knows his depths of Election, which are past finding out, as Rom. 11. 33, 34. O the depth of the riches both of the wisdom and knowledge of God! how unsearchable are his judgments, and his wayes past finding out! ver. 23. For who hath known the mind of the Lord, or who hath been his counsellor.* God may say to all the Creatures as he said to Job, Where were you when the Plot of Redemption was laid? And the Platform thereof drawn? And the Book of Life penned, and the Names of my Redeemed ones put in? None but he whose Name is *Wonderful Counsellor, the Mighty God, and everlasting Father*; as *Isa. 9. 6.* was capable of all this, which Names of his are put into that Promise of him as Mediator, because it was requisite that our Mediator should be all this. And now he being the *Mighty God*, he might be of *Council* with God from Eternity; he was present at the first pricking down our Names, and foreknew all Gods choice. He stood at Gods Elbow and consulted with him, whose Names to put in: (*Then I was by him, saies he*) *Prov. 8. 30*) And so became their *Everlasting Father*: begetting them in the Womb of Eternal Election.

II If we consider the Conditions of the Covenant, no meer Creature was fit to undertake them; neither those on Gods part, nor those on ours.

1. Not those on Gods part. Was it fit that a meer Creature should be Gods Executour, and have power to leave such Legacies, as the Promises of Heaven, Pardon of Sin, &c. are? Without whom, and without whose Blood all those Promises had been of no force, but had been nothing worth; as *Heb. 9. 15, 16, 17, 18.* *And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance ver. 16. For where a testament is, there must also of necessity be the death of the testator. ver. 17. For a testament is of force after men are dead:* otherwise

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otherwise it is of no strength at all whilest the testator liveth. ver. 18. Whereupon neither the first testament was dedicated without blood. Was it fit that a meer Creatures Hand and Seal should be required to Gods own Will and Testament, or else it could not be of force? Certainly it was too much: And therefore the Apostle, ver. 14. having shewed how Christ by the *Eternal Spirit offered up himself*; (that is by his Godhead, &c.) he adds, ver. 15. *For this cause he is the Mediator of the New Testament*: Hence it was that he became the Founder of it, that he was *The Eternal Spirit, God Immortal*: Else he had not been capable of being Mediator of such a Testament; A Testament also, whereby he not only was to undertake to make satisfaction, and to make good all Gods Legacies; but to make good in us, the Conditions on our part, by writing the Law in the heart: For that is the New Covenant, as *Heb. 8. 10, 11. 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.* ver. 11. *And they shall not teach every man his neighbour, and every man his brother, saying, Know the Lord; for all shall know me, from the least to the greatest.* And if the Mediator had not ingaged to do this, God would not have dealt with him; for he will make sure work in the Covenant, since it was to be a Covenant ordered in all things, and sure; *2 Sam. 23. 5. Although my house be not so with God; yet he hath made with me an everlasting covenant, ordered in all things and sure: for this is all my salvation, and all my desire, although he make it not to grow.* And what Creature could do this? Or was it fit that God should put so much trust in any Creature, who finds folly in his Angels, and puts no confidence in his Saints! God would not vouchsafe to Treat or Trade with any meer Creature, upon so high and deep engagements, nor enter into Partnership with them, to share alike, as in that Covenant thus made, God and the Mediator of it were to do.

2. The Part which we bear in the Covenant, and our Actings in it rendered it unmeet, that any but the Son of God should have the Administration of it committed to him.

For,

*First*, If we consider what is the Business and Acts of our Faith, it will be evident, that it was fit and requisite that our Mediator should be such a one, as we might rely upon, and trust in: Now was it fit that any meer Creature should be made and set forth to us as the Object of our Faith? And yet it is that Faith which is the most suitable Condition for the Covenant of Grace: (as *Rom. 4. 16. It is therefore of faith, that it might be by grace, and sure to all the seed:*) And that Faith must pitch upon our Mediator, as upon a *Corner Stone laid by God, as a sure foundation*, (as Paul and Peter speak) so as he that believeth might not come to be ashamed, *1 Pet. 2. 6. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone; elect, precious: and he that believeth on him shall not be confounded.* Would it then have been, or could any *Arm of Flesh* have thus secured us, or underpropt our hearts? Or was it fit that any Creature should be propounded to us, as the Object of our Faith as *Justifying*, and so be set forth as a *Propitiation through faith in his Blood*, and Mediation; and so we to be *Justified by Faith in him*? (as the Apostles Expressions are, in *Rom. 3.*) No, this is an honour not fit to be put upon any Creature; no, not on all the Angels and Saints. Take, not Peter only, (on whom the Papists say the Church is built) but the whole Church and Family of God in Heaven and Earth; and we say indeed, *That we believe the Catholick Church, but not in the Catholick Church; We believe only in God, and in Jesus Christ.* Any Creature had been too weak a foundation to build the Faith of the Church upon; they could not have borne the weight of it. And therefore, *1 Tim. 3. 16.* when the Apostle had said [*God manifested in the flesh*] he adds, [*believed on in the world*] for if he who was manifest in the flesh had not been God, he could not have been the Object of Faith. And indeed, it was fit for us that we should have one whom we might fully trust,

trust, and whose sufficiency might answer all our fears; for if a Creature had been our Mediator, we would have been afraid of a miscarriage in the business, as there was such a cause of fear whilst the concern was in the Hands of our Father and Head, *Adam*; and we should still have feared, that the Devil might overcome us and him again; and though he had held out many years, yet we would have been afraid that one day he might fail and have perished. Besides, we should continually have feared, that the guilt of our sins would revive again in our Consciences; for Conscience being subject to God only, no meer Creature therefore could still it, or purge it; but it is *the Eternal Spirit alone* that can do it, as the Apostle shews, *Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God.* And it is *God alone that can subdue iniquities, Micah 7. 18, 19. Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. ver. 19. He will turn again, he will have compassion upon us: he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea.* Therefore to take away all fears, it was fit that our Reconciler should be God: And therefore *Isa 35.* (throughout which the coming of Christ is foretold,) *ver. 3. Strengthen you (saies the Prophet) the feeble hands, &c. — say unto them that are of a fearful heart, be strong, fear not: Behold, your God will come with vengeance, (namely to destroy the enemies of your salvation) (he saies it again) God will come with a recompence; (and then again he speaks it) he will come and save you, and he goes on to shew his Kingdom, ver. 5, 6, 7. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. ver. 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert ver. 7. And the parched ground shall become a pool, and the thirsty land springs of water: in the habitation of dragons, where each lay, shall be grass with reeds and rushes.* Any other Saviour would have needed Salvation himself, except him who is Salvation it self, and so Christ is called, *Luke 2. 28, 29, 30. Then took he him up in his arms, and blessed God, and said, ver. 29. Lord now lettest thou thy servant depart in peace, according to thy word. ver. 30. For mine eyes have seen thy salvation.*

The Second Condition is Obedience, even that we should wholly give up our selves to his Service for ever; which also comes in in our Indentures, and is mentioned in the Covenant on our Parts, and which out of thankfulness we could not but performe, as a Due to him that should be our Mediator. For he that should have reconciled us, must have bought us, and so delivered us from Death and Hell; and if so, we must then by all right and equity have been his Servants for ever. Now surely, God would not have us so obliged to any meer Creature, as wholly to serve and obey it; and therefore it was fit that none but God himself should save and buy us out, *1 Cor. 7. 23. Ye are bought with a price: be not the servants of men:* To prevent which inconvenience, God himself would redeem us, that we might serve none but him: [*Him only shalt thou serve*] for it is his due. The Apostle also judgeth it an equal thing that Men should live to him, who dyed for them, to redeem them from Death. Thus *2 Cor. 5. 14, 15. We thus Judge (saith he) that in that he dyed for all, they who live should not henceforth live unto themselves, but unto him who dyed for them.* It was therefore no way fit that any meer Creature should be employed in this Work: It was fit that none should do so much for us, but only he who made us; for to justify us, and to restore us out of this miserable lost condition, was more than at first to create us. For our Misery was worse than a *not-being*; and should it ever be said, that a Creature had done as much for us as God did at the first!

Thirdly, Besides all this: Would we not have had such a Saviour (to choose) as might know our hearts, and be able to succour us? On whom we might rest securely, that he knows Gods mind, and searcheth the deep things of him, and who is his Counsellor. And therefore when he speaks to us kindly,

we may be sure God means us good, and in whose Face we may read Gods mind. Would we not have such a Saviour as might have an unlimited Power over all Flesh, to defend us so, that nothing should be able to withstand our Salvation; as *John 17. 2.* *As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him.* Now such an one must be God, who can save, not only the Body, but the Soul too. All the Creatures, as they can destroy the Body only, so they can save the Body only; and of the two it is more easie to destroy than to save. When the People of *Israel* were to be led into *Canaan*, and so to be carried thorough the Wilderness, and through many Enemies and Difficulties; they hearing (*Exod. 32. 2.*) that an Angel should go before them, and drive out the *Canaanites* (*ver. 3.*) and that God would not himself immediately go up with them; it is said, that *all the people mourned because of this*; yea, and *Moses* also (*at the 12. ver.*) was fearful of a meer Angels conduct; his heart was not secured thereby, as it would have been, if God himself would have been pleased to go with them: And therefore he saies to God, *Thou hast not let me know whom thou wilt send with me*; And yet God had told him that an Angel should: But *Moses* seemed not to understand God, but would have had another Answer. Thus, When we are fearful, and cannot trust to the Conduct or Undertaking of one imployed for us, we use to say, To a Friend that putts it off, and sends another. You leave me, and send I know not whom with me; that is, one that I am not secure of, one in whose sufficiency I cannot rest for the performance: And this therefore, (*ver. 4.*) is called *evil tidings*. In *Exod. 23. 20.* before this, there was an Angel promised to go before them, Namely Christ the Angel of the Covenant, who indeed was God: (*for ver. 21. he saies, My name is in him*) And then the Peoples hearts were quieted. So that some think, that this other Angel in the *23<sup>th</sup>* Chapter was but some meer created Angel, whom when they heard to be substituted in Gods stead to be their Leader, then they mourned; and then *Moses* also complained. However if it were the same Angel, yet they understood it and conceived of it to be a Creature, and not the Son of God. By which you see, that the People desired that no Creature, no not an Angel should be their Leader, (though one Angel could destroy an Host of Men in a Night) but they would have God himself, or none. And so if we had been to have chosen a Captain of our salvation, a Head and Governour to bring us unto glory, (as the Apostle speaks; *Heb. 2. 10*) and withal had known, that there was speech in Heaven of, (and so a possibility) of having the Son of God for this our Captain; how would we have said as he did of *Goliaths* Sword, *there is none like to this Saviour*? Or as they of *Joseph*, *Can we find such another one as this*? And on the contrary, if God had instead of him sent but an Angel to redeem us, how would we have mourned, as the People there did, and as *John* did, *Revel. 5. 4.* and have said as *Moses*, *We know not whom thou wilt send with us*? We will therefore conclude with that which God speaks, *Isa. 43 11.* *I am the Lord, and besides me there is no Saviour.*

## C H A P. III.

Of the Three Persons in the Godhead, the Son is the fittest to be Mediator. What are the Reasons of it.

**W**E have seen 'twas meet our Redeemer should be God, and the Godhead it self cannot become a Redeemer but as subsisting in a Person, One of the Three; now which of the Three so fit as is the Son? The Oath and Decree of God makes the Son to be appointed to this Office. And the Reasons of the Fitness and Meetness of this Second Person are;

*First*, If we consider the Relations of the Three Persons among themselves, he is of all the fittest to undertake this Work.

1. It was meet the *ἰδιώματα*, or the proper Titles by which the Persons of the Trinity are distinguished, should be kept and preserved distinct, and no way confounded. He that was to be Mediator, it was meet he should be the Son of Man, the Son of a Woman as his Mother; (as I shall shew anon) And this Title and Appellation will fittest become him that is a Son (though of God) already; and it was not fit there should be Two Sons or Two Persons in the Trinity, to bear the Relation or Title of Sons: For instance, That the Father should in any respect be said to be a Son, or to have a Mother, or call *David* or *Abraham* Father, was most improper; so as this would not become him: And so in like manner, it was as unfit for the Holy Ghost, who himself was to have the hand in his Conception, to be called a Son; but that the Son of God should, is not improper; for he is a Son already.

2. It was meet that the Son of God should be this Mediator, that the due order that is between these Three Persons be also kept. The Father is the First, the Son the Second, the Holy Ghost the Third; and he that is to be Mediator must be called to it, and sent by another Person, therefore the Father is not to be Mediator; for both the Son and the Holy Ghost being from the Father in subsisting, are not to send the Father, who is the First. And as is the order of their subsisting, so of their working, and therefore for the Holy Ghost, he likewise being the Third Person, cannot so fitly be Mediator; for though he might be sent from the Father and the Son, as he proceeds from both, yet his Work and Task is to work from the Son, and to take off his work wrought first, as the Son is to take from the Father: *John 5. 19, 20. Then answered Jesus, and said unto them, Verily verily I say unto you, The Son can do nothing of himself, but what he seeth the Father do: for what things soever he doth, these also doth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doth: and he will shew him greater works than these, that ye may marvel.* And as in order of subsisting the Person of the Spirit proceeds from him, so in order of working, his Work is from the Sons Work; *He shall take of mine* (sayes Christ) *and shew it to you: John 16. 13, 14, 15. 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: and he will shew you things to come. He shall glorify me: for he shall receive of mine, and shall shew it unto you. All things that the Father hath, are mine: therefore said I, that he shall take of mine, and shall shew it unto you.* And therefore he that is to be Mediator to Redeem, must be the Son, who may send the Holy Ghost to apply his Work, who being the last Person is to appear last in the World, and take the last Work, which Redemption is not, but the Application of it: And therefore,

3. The Father is the Person to whom the Redemption is to be paid in the Name of the Persons, to whom the Reconciliation is made by the Redeemer; and the Holy Ghost is he that most fitly should apply that Redemption unto us the Redeemed: Therefore the Redemption it self fitly falls to the Sons share.

And *Secondly*, As thus to preserve the due Decorum among the Persons, so also in respect of the Work it self, it was most proper to him.

1. He being the Middle Person of the Three, bears the best resemblance of the Work, to be a Mediator, to come between for us, to the other Two. Herein the Work and the Person suit. He was from the Father, and the Holy Ghost from him, and it is he in whom as it were the other Two are united, and are One, and so he is not able to lay his hands on both. As the Nature of Man is a Middle Nature between the whole Creation, Earthly and Heavenly; and as for one and the same Person to be both God and Man, was a Middle Rank between God and us Men: So is the Son of God a Middle Person between the Persons themselves.

2. It best suited all the particular benefits of Redemption, and the ends thereof. Many Divines, for the demonstration of this, alledge that the Second Person being that Word by whom all things were made, as *Heb. 1. 2.* and *John 1. 3.* that therefore it was fit for him to restore all; and it is certain, that in those places his working all things is alledged on purpose to shew 'twas meet he should be the restorer of them: It becomes him who hath such an interest in the first building that he should found them a new, and repair them. It is alledged also that he was the Life of Man in Innocency; *John 1. 4.* *In him was life, and the life was the light of men;* and therefore he was fittest to restore that new Life. *Eph. 2. 1.* *And you hath he quickned who were dead in trespasses and sins.* *Ver. 5.* *Even when we were dead in sins hath quickned us together with Christ, (by grace ye are saved).* Also that he being the Image of God, therefore to restore it in Man when 'twas lost, the best way was to set forth the Original Image, and to bring our decayed Image to this to be conformed. But I alledge not these to this purpose, as not being certain whether these things are spoken of him, considered simply as Second Person, or as foreseen and decreed to be God Man, (as I have elsewhere shewn) which design, besides the Work of Redemption, served to all these ends and purposes: But I shall mention one which is the main end of his being Mediator, and for the bestowing which, Redemption maketh way, that is Adoption and making us Sons; which is made one of the greatest benefits of all other; *Eph. 1. 5.* Now it is certain, that to convey this to us, of all Persons the Son was the fittest; *Gal. 4. 4, 5.* *God sent forth his Son made under the law, to redeem them that were under the law, that we might receive the adoption of sons:* Where there is a double Antithesis or opposition: 1. *Christ a Son, to make us Sons:* 2. *Christ made under the Law to redeem us that were under the Law.* We were Slaves under the Law, who then was so fit to redeem us as the Kings Son? We were Servants, who then so fit to convey Sonship as the Eldest Son? And to Sinners convey Sonship he could not, till they were Redeemed, as that place shews. God was to be a Father to us, and in whom or for whose sake so fitly as for his Sons, thorough our Union and Marriage with him? Heaven and the Glory of it is called Adoption, *Rom. 8. 23.* *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 body;* and to bestow this on us by a right of Inheritance, for whom was it so proper as for Gods own Son, the Heir of all things? This is manifest further by these Scriptures: *John 20. 17.* *I go to my Father and to your Father;* and *In my Fathers house are many mansions:* *John 14. 2.* As if he should have said, I am his Eldest Son, I can bid you welcome thither: And so in *Rom. 8. 17.* *Ye are heirs and coheirs with Christ;* and in many the like places.

In the Discourse of the Knowledge of God the Father, and his Son Jesus Christ. In a Vol. of his Works



Some Divines say that no Person else could have been Mediator, because Sonship was to be derived to us; for nothing, say they, is communicated by Grace to us but is first in the Godhead, or in some Person in the Godhead, who is made ours, and so it is derived thorough Fellowship with him. Thus we are made Wife because God is Wife, Holy because God is Holy, and we made partakers of the Divine Nature, which is the Image of what is in God. Now therefore in like manner if we be Sons, it must be thorough a Sonship found in one of the Persons, and our communication with that Person, and so we are made Sons because he is: I will not say it could not have been otherwise; sure I am 'twas fittest and comeliest it should be so.

And also that we should be accepted graciously, and beloved of God, which of our selves, without a Mediator, we could not be; who so fit as the Son to make us thus accepted, who is the first beloved, the Son of his Love, as he is called *Col. 1. 13. Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son*: But the Holy Ghost proceeds from both *per modum amoris*, and so is rather the reflexion of Love of both wherewith God loves his Son and himself also.

Then the Son was fittest to be the Mediator in respect of all those Offices that belong to the performance of this great Work.

As *First*, If we regard the Office of High Priest, who so fit as the Son, the Eldest Son, to be so? It being the Birth-right of the Eldest in the Family, by the Law of Nature, to be the Priest: Therefore *Heb. 5.* to prove that he was a Priest, the Apostle presently cites that saying out of the second Psalm, *Thou art my Son, this day have I begotten thee*, as being all one with that other which follows, quoted out of *Psal. 110. Thou art a Priest for ever*: And especially when the Work of our Salvation and his Mediation was to be transacted by Intercession; none so fit to be an Advocate with the Father, (as *John* speaks) as Jesus the Son. *1 John 2. 1. My little children, these things write I unto you, that ye sin not. And if any man sin, we have an advocate with the Father, Jesus Christ the righteous.*

*Secondly*, If we consider the Office of being a Prophet, none so fit for this as the Word and Wisdom of the Father; therefore *Heb. 1. 1.* it is said that in the last dayes God hath spoken by his Son; who so fit to break up Gods Counsels, as the Mighty Counsellour, and next in Counsel to himself? *None hath seen God at any time*; but it follows, *The only begotten Son, who is in the bosom of the Father, he hath declared him. Job. 1. 18.*

And so *Thirdly*, for the Kingly Office, none so fit as the Heir, as Sons use to be; none so fit to have all Judgment and the Kingdom committed to him as Gods Son.

And last of all, if we consider the Inauguration into these Offices and Work of Mediation, it was by an Anointing (as all those Offices of old were. He was to be the Messiah, and Gods Anointed; now the Father (as was meet) was to be the Anointer, so *Acts 4. 27. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel were gathered together*: and the Holy Ghost was to be the Oyl, with which he was to be anointed above his Fellows; as it is expressly, *Acts 10. 38. How God anointed Jesus of Nazareth with the holy Ghost, and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with him.* So as in this respect none but the Son was capable of these Offices, and to be Messiah or the Anointed one; and so accordingly he was Consecrated a Priest for ever.

## C H A P. IV.

*That it was necessary our Mediator should be Man. The Reasons why the Angelical Nature would not have been proper for this Work; and therefore why Christ assumed not that, but the Nature of Man.*

**T**HAT which next is to be demonstrated, is, That if Christ be a Mediator, he must be something else than meer God or Second Person, as the Text saith, *He took to himself the seed of Abraham.*

For *First*, If he be a Reconciler he must become a Priest, and offer up something by way of satisfaction to God; so *Heb. 8. 3.* *Every high priest is ordained to offer gifts and sacrifices: wherefore of necessity he must have somewhat to offer; and that which he offers must needs yet be greater than all things, but God: For nothing else would be a Sacrifice great enough to expiate Sin; and therefore that which he offers must some way be himself; for otherwise there could nothing be greater than all things, and yet withal, something else than God. And therefore still it is said, He offered himself.* But if he be God only, he cannot be sacrificed nor offered up.

And again *Secondly*, If he be God only, he should Reconcile us to his own self, but he that is a Reconciler must be some way made divers from him unto whom the Reconciliation is made, for he is to be a Surety to him; and therefore Christ being made Man, he as *οικονομικῶς*, or Ministerially considered, is divers from himself as *φυσικῶς* considered, *viz.* as he is the Son of God, and so is fit to become a Party between us, and to Reconcile us to himself.

And *Thirdly*, If he be a Reconciler and Mediator, he must become some way subject to God, and less than God *ratione Officii*; As he saies, *My Father is greater than I; John 14. 28.* for he must subject and submit himself, and be obedient, and be content to be arrested by the Law. He must become an intercessour and intreater, and so become subject, as Christ did, who when he was equal with God humbled himself. *Phil. 2. 6, 7, 8.* *Who being in the form of God, thought it not robbery to be equal with God: But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

Now then, if he must take up some Creature or other, it must be a Rational Creature; and therefore there being but two sorts of Creatures Reasonable, Angels and Men, they are both mentioned in the Text, as those that only were capable and fit for this assumption. The disputes of some Schoolmen, that the Son of God might have assumed any Creature, though Unreasonable, into one Person with himself, are in a manner blasphemous: And to be sure if such an assumption had been possible, yet unfit.

*First*, For his Person, for which see the Reasons of the Schoolmen, for there was reason that he that is taken up to this Glory should be capable of knowing and loving God.

And *Secondly*, And above all for this Work, for he must be holy. *Heb. 7. 26.* *For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens: Such an High Priest became us as was holy; he should not fulfil the Law else. He must love God, for Love is the fulfilling of the Law. He must have an Understanding and a Will.*

Will. He must be full both of Grace and Truth ; of Truth in his understanding part, of Grace in his Will ; and he was to become obedient to God for us, and to have an holy Will, for the Will of the Godhead could not have become subject.

Now then, seeing there are but two Rational Natures, Angels and Men, that can stand for this place, it is to be considered which of these two is the fitter ?

Now consider this fitness as it relates to the Person of the Son of God simply so considered ; and so the Nature of Angels was a fairer match for him by far. But an Angel though a more fit match for him who is a Spirit, and they Spirits, and so there is a nearer assimilation, and which he would have assumed and united to himself (for his Soul when separate was still united to him) yet it was not so fit for this business to Reconcile us, therefore he says *Heb. 2. 16.* at no hand he took their Nature. He supposeth it possible, he would not else have instanced in it, but he by no means supposeth it as fit ; for it behoved him to be made like unto his brethren.

*First,* It was not so fit for us, that he should assume the Angelical Nature ; it was not so fit.

1. That we being the Persons to be Reconciled should be beholden to a Stranger, but to a Kinsman of our own Nature. It was a Law in *Israel* that their Prince should not be a Stranger, and it was meet to take place in this, that one should not be a Mediator who is a Stranger.

2. That the relations that were to be between us and him might be founded upon the greatest nearness, and so more Natural and kindly, it was meet that the Mediator should be of the same Nature with us.

(1.) He that Reconciled us was to be Head to us, and it was fit the Head and the Body should be as near as could be of the same Nature, Homogeneous, not diverse, else there would be a monstrosity in it.

(2.) We were to be made Sons in him, and he to be our Brother, and therefore to be of the same Nature, *Cant. 8. 1.*

(3.) He was to be an Husband to us, and Man and Wife must be of the same Nature, that she may be Bone of his Bone, and Flesh of his Flesh.

3. That he might more Naturally love us more, and we him, it was fit that he should take our Nature Likeness is the cause of Love ; Brethren that are like each other, love more than the other of the Brethren use to do ; therefore God made Man in his Image at first, that so he might be the nearer object of his Love ; but if he will take up our Nature also to himself, how will this raise his Love yet higher ? His end in Reconciling was to make us like himself, and therefore he made himself like to us, and we being to partake of a Divine Nature from him, he partakes of an Humane Nature with us ; and therefore he was made in the likeness of Man. Kings, whom they love they use to apparel like themselves, their Favourites were so of old. As Men are to love Men better than Angels because made of one Blood, and God did it on purpose ; so Christ seeing his own Nature in us, and that we are given him, cannot but love us the better, he cannot be averse to his own Flesh and Blood.

*Secondly,* An Angels Nature would not have been so fit for the Business or Work it self : For,

1. Seeing that Justice permitted a commutation, it was but comely that yet Justice might be satisfied in all other points as near as possibly might be. It was but fitting that satisfaction should be made in the sameness of Nature at least, seeing it could not be by the same individual Persons. This Reason seems to be rendred *Rom. 8. 3.* 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 : He took the likeness of sinful flesh to condemn Sin in the flesh. Also this was meet, that the very same Nature that was contaminated and defiled might be cleansed and purified, that they who are sanctified and he that sanctifieth might be of one Nature. *Heb. 2. 11.*

For

*For both he that sanctifieth, and they who are sanctified, are all of one : for which cause he is not ashamed to call them brethren.*

And 2. Seeing that we fell by the Sin of a man, God (that in his Wisdom and Justice loves like proportion to be made up, himself making all things in due order and measure) ordained that we should be Redeemed by a Man. This Reason is intimated 1 Cor. 15. 21. *Since by man came death, by man also the resurrection of the dead ; and so by the like parallel Reason, seeing by Man came Sin, by Man came Redemption ; the like proportion the Apostle also holds forth, Rom. 5. 15, 16, 17, 18. But not as the offence, so also is the free gift. For if through the offence of one, many be dead ; much more the grace of God, and the gift by grace, which is by one man, Jesus Christ, hath abounded unto many. And not as it was by one that sinned, so is the gift : for the judgment was by one to condemnation ; but the free gift is of many offences unto justification. For if by one mans offence, death reigned by one ; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one, Jesus Christ. Therefore as by the offence of one judgment came upon all men to condemnation : even so by the righteousness of one, the free gift came upon all men unto justification of life.*

*Thirdly,* If we consider the Obedience which the Mediator was to perform for us, it was not fit he should be an Angel. For,

1. He was to fulfil the whole Law, and every Iota of it, and that in a double respect :

- (1.) For our Righteousness.
- (2.) For our Example.

Now in either of these respects an Angel was not so fit, for the Angels were not capable of fulfilling so many parts of the Law as an Humane Nature is. An Angel could not perform the Ceremonial, as to be Circumcised, &c. ; nor half the Moral, as to be subject to Parents, to be temperate, sober, to sanctifie the Sabbath, &c. But it became him that was our Mediator (as far as possibly might be) to fulfil all (that is every part of) Righteousness.

2. He was to fulfil all this Righteousness by way of Example : *Socinus* he would make it all the intent of Christs coming into this World ; (but blasphemously) yet this was requisite that Christ should set us the greatest example of Holiness. 1 Pet. 2. 21. *He left us an example that we should follow his steps, who when he was reviled, reviled not again, nor was guile found in his mouth.* He was to be a visible Example ; now so an Angels obedience could not have been. He was to be a perfect Example and Copy (*Follow me as I follow Christ, sayes Paul, 1 Cor. 11. 1.*) now so an Angel could not have been. All Duties of Obedience that are performed in the Body, as we are Men, they are not capable of ; the Second Table is cut off to them, their Obedience is only Spiritual, and the Duties of the First Table.

As thus an Angels Nature only could not have fulfilled that Law we were to have fulfilled ; so much less could it have suffered what was requisite : They could have indured Gods Wrath indeed, but not that other Curse which went out in the Letter against us ; they could not dye, not return to dust, and Bodily Death was threatned, *To dust thou shalt return :* They had no Body and Soul to be separated by Death, and therefore could not be a Sacrifice for Sin ; for without Blood there is no remission ; Heb. 9. 22. *And almost all things are by the law purged with blood ; and without shedding of blood is no remission ;* for without Blood it had not been extensive, a full Redemption. Now the Angels have no Blood to lay down nor shed.

*Lastly,* It was not so fit that we should be Reconciled by Angels, but by one in our own Nature, that so the Devils might be the more confounded. Now seeing the Devil had out of Malice ruined Mans Nature, God would have Mans Nature to destroy the Works of the Devil, as 1 John 3. 8. *He that*

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. And God to the Devils confusion would have him led captive by one who is Man. So Heb. 2. 14. He took the nature of man, that he might by death destroy him that had the power of death; it is a Reason given of his assuming it. If this great Act had been done by an Angel, the Devil might have said he had met with his match, and so was foiled; but to have it done by a weak Man, one that was once a babe, a suckling, this was a mighty confusion of him. And thus it is noticed in the 8th Psalm, which is applyed to Christ, *Out of the mouths of sucklings thou hast ordained strength, that thou mightest still the enemy and avenger: Psal. 8. 2.* And this very confusion and revenge upon Satan, who was the cause of Mans fall, was aimed at by God at first, therefore is the first Promise and Preaching of the Gospel to Adam brought in rather in sentencing him than in speaking to Adam, *That the seed of the woman should break the serpents head;* it being in Gods aim as much to confound him as to save poor Man.

## C H A P. V.

*That it was fit that our Mediator should be both God and Man in One Person, that so he might partake of the Nature of both Parties, and be a Middle Person between them, and fill up the distance, and bring them near to one another. That he might be in a better Capacity to communicate unto us his Benefits, and that he might be capable of performing what our Redemption requir'd.*

**W**E see then how much it behoved Christ to be Man as well as God, and indeed both; for a Mediator is a Mediator between two, Gal. 3. 20. and those two between whom a Mediator must go, were God and Man; and therefore it is said that there is but one Mediator between God and Man, the Man Christ Jesus. 1 Tim. 2. 5. And this was most fit: For,

*First,* Hereby he participates of both Natures, and so his Person doth bear a resemblance of the work in general. Mediation was the business, and who so fit as a middle Person? Therefore first he became *medius*, a middle Person, and then a Mediator; first *medius*, then *medians*. A middle Person in regard of Participation of both Natures, and then a Mediator in regard of Reconciliation and Reconciling both Natures. And a middle Person not in order only, as Men are between Angels and Beasts, and as a middle rank of Men are between those above them and under them, but of participation, as having the Natures of both. A middle Person not in place only, as *Moses* when he stood between God and the People, Exod. 5. 5. but in Person. A *medium*, not only between God and us, but one with God and us, and symbolizing with both. Therefore our Divines say, that *Mediatio operativa* is founded, and hath influence from his *Mediatio substantialis*, that his Works of Mediation, whereby he Mediates for us, ariseth from his Person, that they arise from both Natures, so as both Natures have an influence into

Book II. into all his Works, and they are the Works of both, that so he might be *totus Mediator*, a whole, entire Mediator in his Person, and in his Works.

And *Secondly*, Hereby he is of equal distance and difference from both, as he is God he differs from us, as he is Man he differs from God : Yea, and as he is Mediator he takes on him a differing Person as it were from himself, and what he is essentially, as being only the Son of God ; for he became lesser than himself in his Office, and emptied himself, and so is a fit Mediator between us and himself also, as he is the Son of God, *Differt Filius incarnatus, ὁμοουμιως, a seipso ἑσσυμιως*. *The Son incarnate differs Ministerially from what himself is Naturally*. As we say in Philosophy, *Una & eadem res a se ipsa diversa est, modo & ratione*. *One and the same thing is differenced from it self by a different modus, or manner of existing*.

*Thirdly*, Hereby he is indifferent also between both, so as not to take part with the one more than with the other, ready to distribute to both with unequal hands their due, and be faithful to both. *Heb. 2. 17. That he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the people*. Lo here are the matters both of God and Man referred to him, for the cause of both was to be committed to him, *ἑαυτου* and *ἑαυτου*, therefore he partakes of both, and is distant from both, a middle thing participates of both extreams, and toucheth both.

*Fourthly*, He was to make Peace between both, and take away Hostility, therefore he takes Pledges both out of Earth and out of Heaven. He takes the chief Nature on Earth and the chief in Heaven, thereby to still the enmity, and to part us who were fighting each against other ; we against God and God against us. Now having our Nature and Gods, he had two hands able enough to part us, he could take hold of Gods strength, and hold his hands, as it is *Isa. 27. 5.* and so make Peace, and having our Nature he had a hand to take hold of our hands also.

*Fifthly*, He is hereby able to draw near to both, and bring both together, and so make us one, for is not he fit to do this that is both God and Man ? He joyns our Nature first with God in his own Person, and makes both one there, that so God and Man becoming One in Person he might the easilier make God and Man one in Covenant. God and Man were at division, and when he would make *utrumque unum*, he becomes *& unum ex utroque* : He by this means is in a friendly way able to treat with both, and hath an hand to shake with both. He is become *the Man Gods fellow* ; *Zach. 13. 7.* if he had been Gods fellow only, and not the Man Gods fellow, he might have drawn near to God, and yet we have been never the nearer, and yet if not more than Man and so Gods fellow, (which no meer Man could be) he could not have approached to God ; as *Jer. 30. 21. And their nobles shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me : for who is this that engaged his heart to approach unto me ? saith the Lord*. Who but he could have engaged his heart, or assumed the boldness to have drawn near to God ? And yet withal he being the Man Gods fellow, we may draw nigh to him, and come to God by him, as the phrase is in the Epistle to the Hebrews, for why he comes out of the midst of us, as in the same, *Jer. 30. 21.* thus *Heb. 4. 15, 16. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.* And *Heb. 10. 21, 22. And having an high priest over the house of God : let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

*Sixthly,*

*Sixthly*, He could hereby communicate the benefit of all he did for us unto us, which without it had not been done, *Participavit de nostro ut communicaret suum* : He partakes of ours, that he may communicate to us his. We are to participate the Divine Nature, *2 Pet. 1. 4.* and therefore he takes part of ours. If we were to have Righteousness from him, it was fit our own Nature should be the fountain ; *John 17. 19.* For their sakes I sanctify my self, that they may be sanctified : [ I ] that is my Deity, sanctifies [ my self ] that is my Humane Nature, which he calls himself, because it was one in Person with himself : It was fit that that Nature that sinned should be sanctified to *condemn sin in the flesh*, *Rom. 8. 3.* And hence it is the benefit of his Righteousness is not extended to Angels, because he that sanctifies and them that are sanctified, are of one, *Heb. 2. 11.* which he and Angels are not ; and therefore his Merits reach not in a proper and direct way unto them : The intense worth indeed of his benefits ariseth from his abilities and sufficiency Personal, but the extension from his so proper fitness that he was a Man ; and therefore reacheth only to Men.

*Seventhly*, That which he was to do for us required he should be both God and Man : For consider but the principal parts of the Work that he was to do, and it was fit that he should be both, that what did not become the one Nature, the other might do.

1. He was to keep and fulfil the Law, and be subject to it, and to merit by keeping it : Now if he had not been Man he could not have been subject to the Law, therefore he was made of a Woman, and made under the Law ; first therefore made of a Woman, that so he might be under the Law : *Gal. 4. 4.* But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law. And if he had not been God he could not have merited for us by that his keeping the Law, for he had done but what was required, and what was a due, and so it could have reacht but to himself : For all Creatures, when they have done all they can, are but unprofitable servants ; and he that merits must do it by his own strength, for otherwise what hast thou that thou hast not received ?

2. He that is our Mediator must dye and overcome Death, for he was to rescue us from Death, and destroy him that had the power of it. Now if he had not been Man he could not have dyed, therefore he took such a Body as we have that he might dye, he could not have tasted of Death else. *Heb. 2. 9.* But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory and honour ; that he by the grace of God should taste death for every man. Ver. 14. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same : that through death he might destroy him that had the power of death, that is, the devil. And if he had not been God he could not have raised himself ; *Rom. 1. 4.* And declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead : Therefore *John 10. 18.* I lay down my life (saith he) and take it up again.

(1.) He had not had a Life to lay down if he had not been Man, for the Godhead could not dye.

(2.) If he had not been God he could not have merited by laying it down, it must be his own, not in the dominion of another ; now the Lives of Creatures are not their own, and therefore their laying of them down cannot merit.

(3.) He must have it in his own power ; if another could take it away he could not have merited, for it must be a voluntary laying it down, and there is no meer Man but another may take away his Life from him if God prevent not ; but Christ having his Life wholly in his own power, resign'd it, therefore that Centurion said he was God. *Mat. 27. 54.*

(4.) He could not else take it up again. None ought to dye but Man, none could give up his Life, and reassume it, but God ; he had the passive power to dye as Man, the active power to dye of himself as God.

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(5.) And

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(5.) And so for enduring the Wrath of God, if he had not been Man he had not had a Soul to be heavy to the Death ; and if he had not been God it had dyed through heaviness, if the Godhead had not upheld him that upholds all things.

(6.) Also he was to be a Judge, and that he could not be unless he had been God : And also an Advocate, and that he could not be, unless he had been Man.

## CHAP. VI.

*How the two Natures, the Divine and Humane, which are so different, are united into One Person, Christ God-Man. That the Son of God did not assume an Humane Person, but the Nature. The Reasons why an Humane Person could not have been assumed. It was our whole Nature which the Son of God took, both Soul and Body. The Reasons which made this necessary.*

**A**ND now that we have the Reasons that he was to be both, you will ask how can this be that he should be both ? The Text resolves it, and says, *He took to himself* : Heb. 2. 16. The meaning is, he did take Mans Nature into One Person with himself : He not only took on him, but to him, *ἐνδραμεσάνειαι* *assumpsit ad* ; *Assumpsit non Hominem Personam, sed Hominem in Personam* : He took not the Person of a Man, but Man to be One Person with himself. He took the seed of Abraham, to himself, that is, to subsist in himself, not of it self, and to have his subsistence communicated to it ; this Nature being as an appendix, as a part of him subsisting in him, but communicating the subsistence of that Divine Person to the Humane Nature, that they are Personally one, as truly as Soul and Body joyned become one Man ; and therefore the phrase is, that this Second Person was made Flesh. John 1. 14. *And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth.* Though God dwells in the Saints in Heaven, and fills them with his fulness, as a cause efficient of all their glory and their chiefest good, yet they are not so united as that God can be said to be made the Saints, but Christ may be said to be made Man, and to be as essentially Man as he is God ; made not as the Water was made Wine, and ceasing to be Water ; but both Natures remaining distinct, are made One Person, so as both became One Lord and One Christ ; there is One Lord, 1 Cor. 8. 6. *But to us there is but one God, the Father, of whom are all things, and we in him, and one Lord Jesus Christ, by whom are all things, and we by him* : God and Man personally One : So 2 Cor. 5. 14. *For the love of Christ constraineth us, because we thus judge, that if one dyed for all, then were all dead.* One is said to have dyed for all, that is, but One Person, though there were Two Natures, God and Man, yet but One Person of both. That as in the Trinity there are Three Persons in One Nature and Godhead, so here are Two Natures, One in Person and Subsistence (the manner of which union hath no similitude in Nature to express it by) so as in the concrete the Man Christ may be called God, and the Son of God, (so



(to Luke 2. 35. *That which shall be born of thee, shall be called the Son of God*) though the Manhood cannot be called the Godhead. And then this Second Person is said to dwell in that Nature, Coloss. 2. 9. *The fulness of the Godhead is said to dwell in him bodily*; and so notes out a permanent union, not God to dwell in him only by his Graces, but the Godhead is said to dwell in him, and the fulness of the Godhead to fill that Humane Nature, as Fire fills the Iron that is in it; (And not to dwell in him as in the Saints by Grace, and as being their portion, uniting himself to them as an Object they love, as God is said to be all in all in the Saints in Heaven, and as the Spirit dwells in us, sanctifying &c. and as the same Spirit dwells in Christ) substantially dwelling in him, *σωματικῶς*; that is, not only in a Body, noting out the subject in which; but the manner, Personally, Bodily: Now the *Grecians* put *σῶμα* to express a Person, *σώματα πολλά τρέφει*: And so *Thucydides*, *σώματι περιεμῆν*: As the *Hebrems* put Soul for Person; *Exod. 15.* the Souls came out of the Loins of *Jacob*; the *Grecians* use the word Body, so that Bodily is Personally.

God communicates his Presence to all Creatures, his Grace to the Saints; but the Son of God communicates his Personality, his Subsistence to the Man Christ Jesus: (This is the highest communication: For his Nature is communicable to none but the Three Persons) So as our Nature and Christs Person is One; not in Office only, as two Consuls or Bayliffs in a Town, that have a joynt Commission; not as Man and Wife only, who are in a relation one flesh; not Spiritually only, as Christ and we his Members are one Spirit, as the Head and Members are one; but they are Personally one: So as when we see a Man, we say, there is such a Man, such a Person; so when you shall see Christ at the latter day you may say as *John* doth, *1 Joh. 5. 20.* *This is the true God and eternal life.*

God is the *Principium* of Subsistence to all, but in Christ he is the *Terminus subsistendi*, not yet so as if the Personal property were communicated, that is incommunicable, as to be begotten of God, and to subsist of it self, but that the Second Person becomes a foundation of subsistence to the Humane Nature of Christ, as an Oak is to the Ivy.

Now to shew the grounds why this was fit, (which is the proper scope of this Discourse) why this union was requisite, and fitted him for the Work of Mediation. Had he not been thus God and Man he could not have been Mediator. For,

1. It being necessary he should be God and Man, and remain perfectly God and perfectly Man, and the Son of God and the same Person that he was, therefore they could no way else be united to do us good; for they could not the one be changed into the other, for God was immutable; and it was impossible that the Nature of Man should become the Nature of God, since the Essence of the Godhead is incommunicable: And if they had been so united as that a Third Person out of both had been made, as when the Elements are made one in a Mans Body, as the Soul and Body make one Man, besides the impossibility of it, it had not served this turn: For he that redeems us must be God and Man, therefore there is no way but that the Personality of the Second Person be communicated to the Humane, both Natures remaining united in One Person; it cannot be more nor less. If the Personality of the Son of God had been communicated only by Power and Grace, &c. then his Actions had been of God as the Author or Efficient; but not Actions of the Person of the Son of God, as his Personal Actions; which should have received a worth from him.

And 2. This will fit us well, for now all that Christ as God doth, the Man Christ shall be said to do for us, that so it may be ours; and all that Christ Man doth, Christ God shall be said to do, that it may have an infinite merit in it: For as there is a communication of the Personality of Christ to the Manhood, so of acceptance of all the Humane Nature doth: *1 Pet. 3. 18.* *For Christ also hath once suffered for sins, the just for the unjust, (that*

Book II. *he might bring us to God) being put to death in the flesh, but quickned by the Spirit : And therefore the Blood shed shall be called the Blood of God, as well as the Man is called the Son of God ; so Acts 20. 28. Take heed therefore unto your selves, and to all the flock, over the which the holy Ghost hath made you overseers, to feed the church of God, which he hath purchased with his own blood : And so the Lord of glory is said to be crucified, 1 Cor. 2. 8. Which none of the princes of this world knew : for had they known it, they would not have crucified the Lord of glory. And as the Person is One, so the Redemption and all that both did, became one Work of Mediation, and One is said to dye for all, Christ as One, God and Man, so as when he offered up the Humane Nature as a sacrifice he may be said to offer up himself, for it is himself, and he poured out his own Soul, &c. Heb. 9. 14. How much more shall the blood of Christ, who through the eternal Spirit, offered himself without spot to God, purge your conscience from dead works to serve the living God? Isa. 53. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong : because he hath poured out his soul unto death : and he was numbered with the transgressours, and he bare the sin of many, and made intercession for the transgressours.*

Now then, if this Manhood be assumed into One Person with the Son of God, then it could not remain a Person of it self, and so the Text also intimates, calling him *the Seed*, Heb. 2. 16. as not a Person, but an Humane Nature ; so as though he took our Nature, and an individual particular Nature, yet that Nature was not a Person. Therein indeed his Humane Nature differs from ours ; but that difference is not in any part of the substance of our Natures but only in a complement of being, or rather a modification of being, a difference in the manner of subsisting, it is no more.

(1.) The Nature is the same for being and substance.

(2.) It is an individual Nature.

But (3.) It is not a Person of it self apart for subsistence ; for that is properly called a Person that subsists in it self, though we all have our being in God, and exist by him as in a cause thereof, yet we do not subsist as one with him as a Person ; that is, we are Persons apart and alone of our selves, and God and we are two Persons, but our Nature in Christ is one with God, and in God.

The Reasons of this are two.

1. It was not indeed possible that a Person (as the Second Person was) should assume another Person subsisting of it self into Personal Union with him, it had been a contradiction, and therefore it is impossible : For that Two Persons remaining Two should become One is a contradiction, even as to say of an accident (the nature of which is to subsist in a substance) that it subsists in it self is a contradiction. Now to be a Person of it self is to subsist of it self alone ; this is the condition of its subsisting as it is a Person, and therefore here in the 16th Verse of this Heb. 2. when he speaks but by way of supposition of the Second Persons assuming the Nature of Angels, he doth not say, he took not on himself an Angel, but not of Angels, that is, the Nature of Angels ; for to have assumed the Person of an Angel had been a contradiction, and so such a phrase of speech was not fit to have been used so much as in a supposition.

2. As it was not possible that the Second Person of the Godhead should take the Person of a Man into Union with himself, so it was not fit (the demonstration of which is that which I in this Discourse did aim at) for the Work of Mediation. For although it was necessary for that Work that he should be an individual particular Man as we are, particularly existing, for else he could not merit, nor act, nor suffer, for all merits and actions are of individuals ; yet if he had subsisted of himself, and been a Person of himself as Man, all that merit and actions of Obedience would have been but for himself. If he had been a Person of himself apart, so his merits would have been for himself apart, and he subsisting in his own bottom, and in himself as a Person, must have stood by his own Obedience, and so all his Obedience would have been but enough for himself, and have been shut up in himself, and

and confined to himself. But he having an individual Nature of Man as we all have, without a propriety of subsistence, all his Obedience may be common for all others, and as many as he shall please to communicate it unto may have a share in it; it may be a common Salvation, as it is called *Jude 3. Beloved, when I gave all diligence to write unto you of the common salvation: it was needful for me to write unto you, and exhort you that ye should earnestly contend for the faith which was once delivered unto the saints.* For our Nature in him as it is Humane is not circumscribed or inclosed with a proper subsistence of its own, but lies like a field uninclosed, not hedged in with Personality as all our Natures are.

And to this purpose observe the phrases whereby the Scripture expresseth this Nature assumed by the Son of God, which are such as do imply, that that which was assumed was only a Humane Nature and not a Person: As when it is said, *He took the seed of Abraham, Heb. 2. 16.* not a Person, but the Seed, our Nature, *semen est intimum substantie*, the quintessence of Nature, but notes not out a Person. So the *Word* is said *to be made flesh*, that word *Flesh* noteth out but one Nature assumed, not a Person; and therefore the Apostle speaking of Christ, he makes him the Person, and his *Flesh* or Humane Nature but as an appendix, *Rom. 9. 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* And so in *Luke 1. 35. And the angel answered and said unto her, 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.* The Angel there speaks of Christs Humane Nature which was to be born of *Mary*, not as of a Person but as of a thing, in the Neuter Gender, *That holy thing which shall be born of thee shall be called the Son of God:* And besides he the Man Christ could not have been called the Son of God, if he had been a Person apart of himself, for one Person is not predicated of another, the Husband cannot be called the Wife though most nearly united, for they are two Persons: And therefore likewise Christ himself when he was to take our Nature, speaking of that which was to be assumed, saith, *Heb. 10. 5. A body hast thou fitted me:* [*Me*] notes out the Person, the other is but a Body assumed, so he calls it, because himself as God was the Person; this was not a Person but the Nature of Man, therefore he calls it a Body, and so *Col. 1. 22. In the body of his flesh through death, to present you holy and unblamable, and unreprouvable in his sight:* It is ἐν τῷ σώματι τῆς σαρκός, in that Body of his *Flesh*.

But though he subsisted not as an entire Person, yet it was fit and necessary that he should be an whole and perfect Man entire; so as though he took not a Person on him, yet he took our whole Nature for substance, every way as perfect as ours, in all the parts of it, both of Soul and Body. *He was made like us in all things,* sayes the Apostle, *Heb. 2. 17.* There was nothing wanting essential to either, or for the perfection of either part of our Nature, for he will be like us in all things, in all Members of our Bodies, and Faculties of our Souls. It is called *Flesh* indeed and a *Body*, but yet left only a *Body* should seem to be meant, he elsewhere is called *A man, the man Christ Jesus*, as having all belonging to a Man, and he is called *that Man*, in *Acts 17. 31. Because he hath appointed a day in the which he will judge the world in righteousness, by that man whom he hath ordained; whereof he hath given assurance unto all men, in that he hath raised him from the dead.* He had a perfect Body as ours, and a Soul, and both united, and so was a whole Man.

1. For the *Body*, *Col. 1. 22.* 'tis called *the body of his flesh*: They thought he had been a Spirit, but in opposition to their conceit, *It is I,* sayes he, *Mat. 14. 27. and feel* sayes he, *hath a Spirit flesh, and bloud, and bones?* *Luke 24. 39.* And this was fit, that the similitude of our Union might be the nearer, and that we might be truly called *Members of his body*, as being of *his flesh*, and of *his bones*; as *Eph. 5. 30. For we are members of his body, of his flesh, and of his bones.* Also because he was to Reconcile us *in the body of his flesh through death*, *Col. 1. 22.* by bearing our Sins upon his Body on the Tree: *1 Pet. 2. 24. Who his own self bare our sins in his own body on the tree, that we*  
being

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*being dead to sin, should live unto righteousness : by whose stripes ye were healed.* If he had not had the Body of a Man, he could not have been fastned to the Tree, nor endured our Sorrows, the pains of Death. And again, as all our Members are weapons of Unrighteousness, therefore he was to take them all to sanctifie all to God, and make them weapons of Righteousness.

And that Body did not want a Soul, for his *Soul was heavy unto death, Mat. 26. 38.* And it was meet it should be so, for first the chief fruit and threatening for Sin was against the Soul, *The soul that sins shall dye, Ezek. 18. 20.* therefore he must *pour out his soul to death, Isa. 53. 12.* and it is the Redemption of the Soul that is precious, *Psal. 49. 8. For the redemption of their soul is precious, and it ceaseth for ever ;* that is the chief thing to be redeemed, and that is so precious, as nothing but a Soul could be a fit price. He was made like us therefore, that he might succour us in all respects. *Heb. 4. 15. For we have not an high priest which cannot be touched with the feeling of our infirmities ; but was in all points tempted like as we are, yet without sin. Heb. 2. 17, 18. Wherefore in all things it behoved him to be made like unto his brethren ; that he might be a merciful and faithful high priest, in things pertaining to God, to make reconciliation for the sins of the people : For in that he himself hath suffered, being tempted, he is able to succour them that are tempted.* And now our greatest temptations are in our Souls, and therefore he had a Soul to be tempted in all things, Sin only excepted, and so he knows how to pity our Souls, and the distress of them, and he joyes to be a *Shepherd of our Souls, 1 Pet. 2. 25. For ye were as sheep going astray ; but are now returned unto the Shepherd and Bishop of your Souls.*

And then 2. Both Body and Soul must be united, else the Body could not dye, for Bodily Death is the separation of Soul and Body, and that was threatned against us, and therefore to be executed on our Mediator ; and therefore when he dyed, it is said, *He gave up the ghost. Mat. 27. 50.*

And he must be a whole perfect Man, for this Reason too, because he was to be a Priest and a Sacrifice both, and the Priests in the Law were to be perfect Men in all parts of their Bodies, if they had any blemish they were not to be Priests, and so the Sacrifices were to be whole Burnt-offerings, therefore a whole Man was to be offered up by the Son of God.

And he being to redeem the whole Man, it was fit he should take the whole Humane Nature. All that was lost was to be saved by him, *Luce. 19. 10. He came to seek and to save that which was lost :* There was not that thing in Man that was lost (as all was) but he saved it, and therefore took the whole of Man into Union with himself.

## C H A P. V I I.

*That it was not only fit that Christ should be Man, but such a Man, as to be like us in the Matter and Substance of his Body ; And to be like us in his Production and Birth, to be born of a Woman as we are. What are the reasons of this. What is the reason why Christ though born of a Woman is yet without Sin. Why he is Man, and of the Jewish Nation.*

**N**O W seeing he was thus to be a Man : Let us consider what manner or kind of Man every way qualified was fittest in this business, and we shall find that such a Man did God every way make him, for he must have an Humane Nature fitted for him on purpose, *Heb. 10. 5. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. A Body hast thou fitted me,* so some read it, *adaptasti,* fitted him with a Body for the purpose. And indeed if for all other Works God chooseth out fit Instruments, then surely for this great Work of all Works else, and accordingly Divines call his Humane Nature *Instrumentum Deitatis,* the Instrument of the Godhead. It is not every kind of Body will fit him for this purpose of reconciling. Some Schoolmen have thought that not any other Humane Nature but that which was assumed could have been assumed ; sure I am a greater fitness could not have been in any, and all to make up this his Personal Fitness for a Mediator full, that in him all fulness might be found to dwell.

Now concerning what Qualifications are to be in him for this Work, we have this general Rule given us here in *Heb. 2. 17 That it became him in all things to be made like to us who were his brethren :* So as the liker he should be to us, the fitter Mediator he should be for us, and that for the very reason before-mentioned, that because Justice admitted of a Commutation, it would yet come every way as nigh to have a full and proportionable satisfaction as could be : As satisfaction must be made in a Nature of the same kind by Man, not an Angel, so in such a Nature a Man as should be as near a kin to us, and like us as the matter would possibly permit, so as the business of Reconciliation be not hindered nor evacuated by it, for then he should have lost his end.

*First,* Whereas he might have been a Man of the same Nature with us, consisting both of Body and Soul, and yet have been created immediately as *Adam* was out of nothing, yea, or out of Matter in Heaven (as some do dream) as his Body it self is now Heavenly and Spiritual, and therefore called *the heavenly man,* *1 Cor. 15. 48, 49.* Yet that he may be like to us, he will take Humane Nature of the same lump with ours, and out of which ours is taken ; so here in *Heb. 2. 14. He took part of the same ;* the same Flesh and Blood that we have ; and again, *ver. 11. Both he that sanctifieth, and they who are sanctified are all of one ;* he saies, not only that both are One for Nature and kind, but all are of One, that is One Lump and Mass, that so he might be a little the more akin to us, our Countryman, being made of the same Earth we are of : If he had been made of Heavenly Matter, he had been Countryman to the Angels rather, for Heaven is their Country, yea he had been utterly a Stranger to us though of the same Nature, as a Man dropt from Heaven would be, as some conceive *Melchisedec* his Type to have been. And the

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the reason there given is proper and pertinent, for he was to sanctifie us, and he that sanctifies and they that are sanctified, it is meet they should be [of One.] The ground of this Reason is taken from that of the Levitical Law, by which the first Fruits sanctified the whole Lump or Mass which those Fruits were taken out of, and they by this sanctified the rest, because they were of the same Lump or Mass as it is expressed, *Rom. 11. 16. For if the first-fruits be holy, the lump is also holy: and if the root be holy, so are the branches.* They were not only of the same Species of Creature that the rest were of, but growing out of the same Earth that the rest of the Fruits did. Now Christ as he is called the [Fruit] of the womb, *Luke 1. 42.* so the first Fruits, *1 Cor. 15. 20. But now is Christ risen from the dead, and become the first-fruits of them that slept:* Which though spoken of the Resurrection only, yet holds in all even to his very Nature, he is in all things wherein he is like us the first fruits, and therefore is to be made like us in all, that he might be the first Fruits. And he was to sanctifie others of Mankind, and this he had not so fitly and correspondently according to the Law of Nature done, had not both they and he been all of one: And besides God meant not to create anew any of Mankind, and therefore he made woman of Man rather than of nothing, intending to make out of *Adam* all which he meant to make, even Christ and all.

But then

*Secondly,* He might have been made of the same lump if made of some Man in that manner as *Eve* was out of *Adam*, made of a Rib, or some such part of Mankind; but he resolves to come nearer yet, and to be made as like in all things as may be, and therefore he will be made of the same kind of Matter that we all are made of, even of *Seed* which is the quintessence, the *Elixir* of Mans Nature, *Intimum substantie*, and therefore the first Title and Appellation he was known by unto the Sons of Men was *the Seed of the woman*; *Gen. 3. 15. And I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel.* So *Acts 17. 26* God hath made Mankind all of one Blood, that so they might love one another; and he will have this Man that is to be our Redeemer to be of the same Blood, that is, of *Seed*, which is the Blood of Man concocted to an height, and therefore he is not only called a *Man*, but the *Son of Man*; *Mt. 17. 12. Eve* though made out of Man was not *filia hominis*, a Daughter of Man, nor *Adam* though a Man, yet not a Son of Man, no. In the Genealogy, *Luke 3. 38. Adam* is called the Son of God; but Christ is to be the Son of Man as well as Man, and that by being made of *Seed*, which all Men are made of, and so in *Heb. 2. 16. He took not the nature of Angels, but the [seed] of Abraham:* And the reason is given in the next verse here, that he might call us Brethren, and not be ashamed of us: A Brother is more than of the same Nature, it notes one made out of the same Blood; and God would have the same Blood run in his Veins that runs in ours: And this fitted him the more to be a Redeemer, and to have Right to do it by the Levitical Law also, for it was proper to a Brother to redeem, and a Stranger could not, *Levit. 25. 25. If thy brother be waxen poor, and hath sold away some of his possession, and if any of his kin come to redeem it, then shall he redeem that which his brother sold.* So that the Church comes to have her wish,  *Cant. 8. 1. Oh that thou wert as my brother, &c.* For so Christ is.

Yea,

*Thirdly,* He will come yet nearer, even in the manner of his production or being made a Man, as like as may be to that of ours, as near as possibly might be, so as not to take infection. He will be made of *Seed* even by a conception, and lye in the Womb and grow up there from a Tear, a Drop, by degrees as Man doth, and be born, and be a Suckling as we, as *Psal. 8. 2* speaks of him, and therefore he is called the Fruits of the Womb, *Luke 1. 42. And she spake out with a loud voice, and said, Blessed art thou among women, and blessed is the fruit of thy womb:* And more expressly, *Luke 1. 31. Thou shalt conceive in thy womb, and bring forth a Son;* speaking to *Mary.* You see Christ is like to

to us in being produced both by the same way, and to lye in the same place, that secret and dark Chamber that all Mankind lyes in. Conception is the Groundfeil (as I may call it) of our Nature, which sin had infected, and it was rotten and corrupted, and from it the Leprosie was spread over all the Walls of this Building, *In sin my mother conceived me*, says David, *Psal. 51. 5.* and Christ coming to repair and restore us from the very foundation, sanctifies that very way of production, conception, and consecrates the curious Room and Privy Chamber that all Mankind lies in. Man is said by the Psalmist to be curiously wrought *in the lower parts of the earth*, *Psal. 139. 15.* and Christ Descends even thither, that so he may Ascend the Higher; he takes his flight thus low, in that he Ascended he Descended first into these lower parts of the Earth, which surely is part of the Apostles meaning in comparing it with that *Psalm*, *Ephes. 4. 9, 10* *Now that he ascended, what is it but that he also descended first into the lower parts of the earth?* ver. 10. *He that descended, is the same also that ascended up far above all heavens, that he might fill all things.* And that we may be where he is, as he prays, *John 17. 24.* He will condescend for a while to be where we were, enclosed in the Womb: And that we may come to his Place, his Mansion-House in Heaven, his Fathers House, he will first come down to our Place, our Mothers House, for such is the Womb: And therefore he is still called *The seed of the woman, and made of a woman*, *Gal. 4. 4, 5.* *But when the fulness of the time was come, God sent forth his Son made of a woman, made under the law*, ver. 5. *To redeem them that were under the law, that we might receive the adoption of sons.* To the end that he might be fitted to redeem us: This reason is expressly added there, *that he might redeem us that were under the law*: And this Woman was yet a Virgin, as you shall see by and by, *A Virgin shall conceive*, *Esa. 7. 14.* *Therefore the Lord himself shall give you a sign, Behold, a Virgin shall conceive, and bear a son, and shall call his name Immanuel.* One reason of it besides that which I shall anon give, might be, that God would take a new course in the rearing up this Humane Nature differing from what was taken afore. If he had made him out of Man, or the Rib of a Man, so he had made the Woman before; if out of nothing, so he had made the first Man before. But to make him of a Woman, and the Seed of the Woman, by Conception, without Man; this was a new thing in the Earth, as the Prophet speaks, *Esa. 43. 19.* And God herein kept some further correspondency also with Mans sinning, that (as was observed before) as by a Man came Death, so by Man should come the Resurrection, God observed a proportion in it. So here, a Woman afore destroyed us, and was *first in the transgression*; nevertheless both she and we shall be saved by her Child-bearing, or that Child-bearing (as some interpret that place. *1 Tim. 2. 15.*) And Adam layd all the blame on the Woman (reflecting withal on God,) *Gen. 3. 12.* *And the man said, The woman, whom thou gavest to be with me, she gave me of the tree, and I did eat.* And therefore God presently to meet with him, says, *The seed of the woman, not the man, shall break the Serpents Head*, as if he had said, Thou hast laid the fault on me for giving thee a Woman, because she hath been the occasion of thy Fall, but I will be even with thee; (but 'tis in Mercy as Gods revenges on his Children are.) Thou shalt have cause to thank me more for this Woman, than thou now hast done, for *the seed of the woman shall break the serpents head*, and so doth God reprove him, and for his unthankfulness puts the Honour upon the Woman.

*Objection*, Yea but now in the fourth place, you will say, This Kindred is too nigh, he had better have marryed our Nature further off, and at a greater distance; for thus he is in danger to be made sinful. Doth not the Psalmist say, *In sin my mother conceived me*, *Psal. 51. 5.* Doth not the Apostle say, *And such an high priest became us as was separated from sinners?* *Heb. 7. 26.* Why then the work of our Redemption will be spoyled by this way of Conception of Christ, and he be unfitted for the Work.

But for Answer, though there is a *concipiet*, yet not a *genitus est*, though there is a Conception, yet not a Generation: It is Conception upon Generation defiles, Man begets in his Image, but Christ was not begotten but conceived only, he comes so neer you see that 'tis but the cutting of a hair keeps him from being infected, and so though he will have the same substance, yet separate from Sinners, as there the separation means, *quantum ad culpam*, as to sin; *non naturam*, as to Nature; and therefore though he will be conceived in the same place we are, and be of the same substance with us, yet not after the same way; and it is not the substance that defiles, or the place, but the way of framing our Natures, we are framed by generation of Man and Woman, he but by Conception only of a Woman, but made by the Holy Ghost, so in our Creed conceived by the Holy Ghost, so in *Luke 1. 35. The Holy Ghost shall overshadow thee*, and *Matth. 1. 20. That which is conceived in thee is of the Holy Ghost*: Not *σπερματικός*, but *δυναστευτικός*, as the Builder framing and forming his Body; Therefore it is not said he was begotten of a Woman, but made of a Woman, *non genitus sed factus*, and therefore he is called *The Man from Heaven*, though the matter of his Body was from Earth, *1 Cor. 15. 47, 48*. And to this purpose 'tis observable, that *Heb. 10. 5.* is with difference spoken of Christs Humane Nature and ours, *A Body hast thou prepared me*, that is God did it, and not Man by Generation, which is the ordinary way of producing Men, and the only way of conveying Sin. The Parents they are therefore said to beget a Man, not because they afford matter and stuff, but because there goes a forming Power, *vis plastica* as Philosophers call it, that doth prepare the Matter, form it, and to use the word, which is here, doth *ὑποτίθει* articulate it for the Soul, which is the utmost they do, and for which they are said to beget, and wherein the very *Formalis ratio* of Generation lyes. Accurately therefore to distinguish this production of the Humane Nature of Christ from the ordinary, though he useth the same word that signifies the manner of making our Bodies by way of articulation, yet he expresseth it as done by another hand, [*Thou hast prepared it*] the Holy Ghost performing that which the *vis plastica* or forming power in all other Generations useth to do. *Luk. 1. 35. And the Angel answered and said unto her, 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.* That though the Matter is the same, and this formed by articulation as ours is, yet it is done by the Power of the most High, and therefore exempted from Sin; therefore he adds, *That Holy One that shall be born of thee shall be called the Son of God.* For because Generation by Men is the only way of conveying Sin, and the *formalis ratio* of Generation lyes in that *vis plastica*, whereby a Parent forms the birth, (as Philosophy teacheth) therefore *his Body* though made of the same Matter, Seed, that ours is, and that Seed articulated into the same shape ours is, yet because by another hand, *the power of the most high*, therefore he is a *Holy one, separate from Sinners*, his Body being a Tabernacle which God pitcheth, not Man, *Heb. 8. 2.* Not of this Building, not built as Mans is, not by the same hands, as *Heb. 9. 11. But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building: Man reared it not, nor joynted it, nor framed it, but a Body hast Thou (O God) prepared.* And therefore this Body was of a Virgin without a Father, that as *Melchisedeck* is said, *Heb. 7. 3.* to be without Father and Mother; So Christ as Man was without Father, and as God without a Mother; who is therefore the Stone cut out of the same Quarry with us, but *without hands*, *Dan. 2. 45.* that is the help of Nature or by a Man. And it was necessary:

For,

1. Otherwise his Humane Nature had been a Person (the inconvenience of which you heard afore) for *terminus generationis est persona*. What is produced by Generation is a Person.



And,  
2. He had otherwise had two Fathers, which Nature abhors that one Person should have two Fathers.

And in preparing this Nature of Christ, the Holy Ghost sanctified that Matter, and purified it as Goldsmiths do Gold from the Dross. And his business being to part Sin and our Flesh, it was fit he should take such Flesh as though once sinful, yet now Sin was parted from it. It is Generation defiles, for that which is born of the Flesh is Flesh, *John 3. 6.* and that as from a Man, by whom Sin is conveyed; but it follows in the same place, that which is born of the Spirit is Spirit. Now of Christ it is said that which is conceived in thee, is of the Holy Ghost, *Matth. 1. 20.* But while he thought on these things, behold, the angel of the Lord appeared unto him in a dream, saying, *Joseph, thou son of David, fear not to take unto thee Mary thy wife: for that which is conceived in her is of the holy Ghost.* It is not the matter nor the place we are conceived in defiles, but the being begotten by a Man in the ordinary way of Nature, upon which the Law of Nature seizeth, by which a Man is to beget in his own likeness. And therefore the difference of the Phrase used here in *Heb. 2. 11.* of Christ and us, and that in *Rom. 5. 12.* speaking of our coming from Adam is observable. Here in *Heb. 2. 11.* Christ and we are said to be of One, that is of one lump, but the phrase that is used, *Rom. 5. 12* when the Apostle speaks of the propagation of Original Sin runs thus, *By one Man sin entered,* because all came by and of that one Man; And therefore though Christ be made a Son of Adam, *Luke 3. 38.* as made of that substance and matter derived from him, yet not in regard of the same way of conveying that matter, by fleshly Generation of a Man, which is the Natural Channel of conveying his Image and Original Sin.

And yet

*Fifthly,* To make up this disproportion, he will in all other respects be yet the more like to us, and seeing he must not take sinful flesh, yet he will take the likeness of sinful flesh, as *Rom. 8. 3.* *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.* He partakes of Flesh and Blood, *Heb. 2. 17.* And by Flesh and Blood are meant Infirmities of all sorts, he excepts Sin only, a Body passible, he might have had a Body exempted, from all Sufferings, or Misery, but he would not. And this assumption of frail Flesh was the first part of satisfaction for Sin, and the condemning Sin in our Flesh is attributed to it, *Rom. 8. 3.* He took not indeed Personal Infirmities, as Sicknes, but what were common to Mans Nature, he did bear *Dolores nostros* our griefs, not of *John* or *Peter*, not such evils as came from the particular sins of Men, but such as flowed from the common sin of Man, nor such as do spring from sin, as not despair, though fear, and those he took was to shew his love, and as they were part of the Curse, that he might be able to pity us, and that he might suffer and dye and feel the pains of Death, in all which he was left to infirmity as you have it, *2 Cor. 13. 4.* *For though he was crucified through weakness, yet he liveth by the power of God: For we also are weak in him, but we shall live with him by the power of God toward you.* And so in this Text he was partaker of Flesh and Blood that is of the infirmities of Mans Nature as well as of the Nature, that through Death he might destroy him that had the power of Death, that is, the Devil: If he had not taken this frail Flesh, he could not have dyed.

Hitherto you have heard every way what manner of Man he was, and such as in all respects was fittest for him to be, in all things. But there are two things yet to be added, and both such as will yet make him fitter. I add them that you may every way see a fulness in it.

Therefore,

*Sixthly,* Mans Nature you know was diversified into two Sexes, Male and Female; Now which of the two was the fittest for him to assume? And this

is a distinct consideration from all the former. Of the two a Male was fittest, and such was he. It is not so directly in the Text, and yet all that is spoken of him runs in the Masculine Gender, *Him* and *He*, and so this is included. *Matth. 1. 21. Thou shalt bring forth a Son*, and *ver. last. She brought forth her first born Son*, and so *Luke 2. 22.* For he was to be our High Priest and consecrated to God as Holy, and so thereby to sanctify his Brethren, as *Heb. 2. 11.* hath it, and so was the first Male Child by the Law, which is on purpose noted, *Luke 2. 22.* Every Male that openeth the Womb shall be called Holy to the Lord. And again all his other Offices required it, he was to be a Prophet and to teach Gods Will first, *Heb. 2. 2, 3.* and for ever to be in the great Congregation, and a Woman is not to teach in the Church. He was to be a King, and to rule his Church, and a Woman is not to Usurp Authority over the man. He was to be an Husband and his Church a Spouse, and only a Male could fitly bear that Relation. And besides all this there was this further Harmony in it, that as by the Male, the Man not the Woman, sin is said to enter into the World, *Rom. 5. 19.* So by the Man we should be restored: And thus indeed both Sexes came to share in this Honour, the Male, in that Christ himself is a Man, the Female, in that she yet was the Instrument of bringing him forth into the World. He is of the Womans Seed, but of Mans Sex, that so both Male and Female might be all one in Christ Jesus.

There is now but one thing left, and that is, seeing God hath appointed several Bounds to Mans Habitation, though all are made of one Blood, of what Countrey or Kindred of Men was it fittest for our Redeemer to be of? God pitcht it on what of all was fittest, that he should be of the Seed of *Abraham.* This *Heb. 2. 16.* you see also hath it. and so I could not but take notice of it. As he took the Nature of Man not of Angels, so he took the Seed of *Abraham* more eminently than of any other Nation, although he had by some of his Progenitors Gentiles Blood in him, yet he was of *Abraham* in a lineal Descent, *Rom. 9. 4, 5. Who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. ver. 5. Whose are the fathers, and of whom as concerning the flesh Christ came, who is over all, God blessed for ever. Amen.* I will not mention any other reason of this, but what is proper to set out his fitness the more for this Work. It was well for us that he took *Abrahams* Seed, for so in him all Nations were blessed as was the promise, *Abraham* being Father of all the faithful: But especially he was thereby engaged to keep the whole Law for us; for *Abrahams* Seed were all to be circumcised, and he that was circumcised was a Debtor to the whole Law, *Gal. 5. 3. For I testify again to every man that is circumcised, that he is a debtor to do the whole law* And so the Law will take hold of him, and so hereby he was made under the Law; And this was one reason why he was a Male Child also, for they only were circumcised. Thus you see Christ hereby engaged to keep the Law for us, yea, to satisfy for Sin; for the Ceremonial Law was a Bond against us, which he must cancel and destroy.

## C H A P. VIII.

*The Uses. Since God hath thus fitted us with a Mediator, we may be assured that he will fit us with all other things. Let us choose Christ to be our only Saviour, and trust in none but him. Is he God? Let us not then fear, or doubt. Hath he taken our Nature? Let us admire his Love in this, and consider our own Priviledge. Let us endeavour to fit our Natures all that we can for Fellowship with him.*

**W**E will now come to Uses of all this: And surely the Doctrine of Christ will afford many: For his Person is the most Useful of any in Heaven and Earth. I deferred the Uses until the last, that so you might view the Frame of the Doctrinal Part as set together without separation.

The First Uses shall be from this, That God chose him to be Mediator, because of his Fitness above all other.

I. Hence learn, and be assured, That that Love which thus fitted thee with a Saviour, will much more fit thee with all other things which thou hast need of. Thou shalt have the fittest Condition, the fittest Calling, the fittest Yoak-Fellow, the fittest Estate [*food convenient*] as *Agar* speaks: God will fit thee in every thing. Thus he sought out a *meet help* for *Adam*; *Gen. 2. 20.* The Fulness of Fitness in Christ to be a Saviour is a Pawn for fitting and suiting thee with all things else, for he that gave Christ, gives all besides, *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.* And believe that as all things do meet in Christ, and nothing is wanting that may make him a fit and meet Saviour for thee, so all things shall conspire, all things shall suit and kiss each other; Sins, Afflictions, Mercies, yea, all Gods Dealings shall work together for thy good. Be quiet therefore and trust him 'in all; *Lean not,* (as *Solomon* saies) *to thine own wisdom,* *Prov. 3. 5.* Thou knowest not what is fittest for thee, as the Sons of *Zebedee* did not when they asked for a Place that was not fit for them. The Physitian knows what is fit for his Patient, better than he himself does, and so does God: He takes measure of thy Spirit, and knows the Composition of it; and so orders his Prescripts accordingly. We cannot judge what is fit for us, God only can. If thou hadst seen Christ in the Flesh, poor and despised (as he was whilst on Earth) thy Carnal Heart would have judged him as unlikely and as unfit a Man to be the Saviour of the World, as the *Jews* did; *Isa. 52. 14.* (*his countenance was so marred*) Thou wouldst never have thought that a Carpenters Son should build God a Church; that a Man unlearned should be the Prophet of Gods People. The *Jews* refused him as an unfit Stone to be laid in their Building whom God had yet hewn out on purpose, as being only fit to be made *the head stone of the corner,* as a Stone Elect and Pretious, *Isa. 28. 16.* *Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner stone, a sure foundation: he that believeth; shall not make haste.* *1 Pet. 2. 6, 7.* And as much mistaken are Men in judging of their own Condition.

## Book II.

II. Is Christ every way so fit a Saviour? then choose him, and rest in him alone. It is necessary that a Saviour you should have; for otherwise you perish; and it is as necessary that you should have Jesus Christ, or else you must have none: For there is, there can be no other. But yet, suppose you should have your choice of many, nay, suppose there were as many Saviours as Men to be saved (as many as the Papists would make) yet he so transcends, that if ye all knew him, you would all make choice of him, and refuse all others. *As who is a God like to our God! So, Who is a Saviour like to our Saviour! Isa. 43. 11. There is none besides him.* What do you therefore mean to stand demurring and deliberating whether you should take him, or no, for your Lord and King (as the most Men do?) Do you look for any more such Christs, or can you have a better, a fitter Saviour? Let this encourage you also to be willingly subject to him: What greater Motive can there be to this, then that of all Princes he is the fittest to be thy King, (and none fit to be King of Saints but he) and of all Husbands he is the fittest to rule over thee? It grieves no Man, nor do any think much to be subject to such a Governour, as all Men with one consent acknowledge to be most fit for them. *The People rejoyce (saies Solomon) when the righteous are in authority, Prov. 29. 2.* Now that the Lord Christ is King, *Let the earth rejoyce, and the multitudes of the Isles be glad, Psal. 97. 1.*

The Second sort of Uses may be taken from this, *That our Saviour is God.*

1. Is he who is thy Saviour, God! Then fear not to commit thy self to him: Thy God is thy Saviour. *If God will justifie (though there were no Mediator) who should lay any thing to thy charge? Rom. 8. 33.* Surely none would open their mouths against you; *The Lord that chooseth Jerusalem rebuke thee, (saied the Angel unto Satan, Zach. 3. 2.)* but if God will also be thy Mediator, and dye for thee; then much more art thou safe: *Who shall condemn (as the Apostle saies) it is Christ that dyed.* Do you know and consider, Who he is that dyed for you? It is even *Christ that dyed; (Rom. 8. 34.)* who in the beginning of the next Chapter he tells them, *Is God over all, blessed for ever. In his dayes Judah shall be saved, Jer. 23. 6.* It shall be so (saies the Prophet) *for his Name is Jehovah our righteousness. Say to the feeble of heart, fear not; for your God will save you; Isa. 35. 4.* When Princes will themselves in Person go into the Field, how doth it encourage their Subjects and Soldiers? Now Jesus Christ who is God, came down into the Field himself: *Who is this that comes from Bozrah? (Isa. 63. 1.) It is I (saies Christ) that am mighty to save.* The Heathens thought, that if their Gods should but come down, they were sure of the Victory. Now God came down, and was found amongst us as a Man, and is become a *Captain of Salvation, Heb. 2. 10.* therefore let fear have no entertainment with you.

Only in the Second Place,

2. If he be God; although this may raise your hearts not to fear discouragements (I speak to you whose hearts are set to be saved) yet it may withal strike the greatest and most awful dread upon your Spirit, and provoke you to fear this your Saviour, and not to deal presumptuously with him, nor to slight him, and play fast and loose with him, thinking you may have Salvation at any time: No, he is God; and *God will not be mocked, Gal. 6. 7.* You must carry your selves towards him, as towards God himself. Because Christ came to be a Saviour, and hath a Nature so full of Meekness, therefore Men think to deal with him as they please. But (as God elsewhere saies, *Psal. 46. 10.) Be still, and know, that he is God.* Therefore when God sent him before the *Israelites, Exod. 23. 21.* He bad them *beware of him, and provoke him not,* for (saies he) *he will not pardon your transgressions,* (that is, he will not pardon you upon any other than Gospel terms and limits,) *for my name is in him:* That is, he is God as well as I, and therefore will not suffer you

you to lie in such Sins as cannot stand with the Rules in his Word, and yet pardon you: Think not to deal so with him: He will save you upon no other terms than I my self would by him. And therefore the Apostle, when he had shewn how Christ was God, as well as Man, in the First and Second Chap. to the *Hebrews*, to the end that *He might be a faithful high priest to God, as well as a merciful high priest to men*, (ver. 17. of the Second chap.) that is, such a Saviour, as was not so made up, all of Mercy to Men, but that withal he is as faithful to God: From this therefore the Apostle in the 3. chap. makes this use, and bids them *consider what an high priest they have*, (ver. 1.) who was, and will be faithful to God that appointed him, ver. 2. And he bids them to consider this, to this end, not to neglect the present opportunity of Salvation, and think to put Christ off for the present, and come in to him when they please, in that he is so merciful a Saviour: But (saies he ver. 7.) Consider, that as *the Holy Ghost saies, To day if you will hear his voice, harden not your hearts, so take heed how there be in you an evil heart to depart from him*, he being *the living God*; ver. 12. Remember how he dealt with the *Israelites* in the Wilderness (his Fathers Name being in him) and how he swore against them, and said, *They should not enter into his rest*. Read the whole Chapter, and you will find this use made of it, as by the Apostle elsewhere it is: So 1 Cor. 10. 4, 5, 6. I would have you Brethren (saies he, ver. 1.) to consider, that *Our Fathers* had Christ for their Captain, as we have, (ver. 4.) and they had him offered unto them in the Ordinances: But they tempting him, *with many of them God was not well pleased*; that is, Christ was not well pleased, (for ver. 9. they are said to *have tempted Christ*) and he being God, *destroyed them in the wilderness*: For in that he was God, he would not be so dealt withal by them: *These things therefore are examples unto us*, (as he there concludes that Discourse) that we may know and consider, what a Saviour we have to deal withal: Who, as he is Man, (and therefore you might expect all Mercy from him) so he is God also, and will be faithful unto God to save Men, but this, upon his Fathers own Conditions: And if we seek not Salvation according to his own Rules, he will take part with his Father against us, for his *Fathers Name is in him*.

And yet,

3. Withal we may fetch this ground of Encouragement against the guilt of great Sins for time to come, that he is God, therefore able to pardon us. Were he meer Man, though he had our Nature, yet he would not endure us: So much Mercy as serves to pardon us, never entered into the heart of any meer Creature: [*I am God, not Man, therefore you Sons of Jacob are not consumed.*] But the Humane Nature of Christ being United to the Son of God, his Will in pardoning doth accompany the Divine Will, and goes along with it: And as in all Acts else, so in forgiving it is able to hold pace with him.

A Third sort of Uses are taken from this, That he who is God hath took our Nature, our whole frail Nature unto himself, in that humbled way mentioned.

1. Admire we the Love of God towards us; which (if ever it was shewn in any thing) is shewn in this; and therefore this is made the great Act of Love, his *emptying himself*, and *becoming nothing* as it were, that he being equal with God, *took upon him the form of a Servant* Solomon made a wonder of it, That he whom *the heavens of heavens cannot contain*, should vouchsafe to dwell in Temples made with hands, 1 Kin. 8. 27. But this is nothing to his being Personally United to the Humane Nature, and to dwell Bodily and Personally in it, and so to be made one with the House in which he dwells, and which he himself built; that is, He to be made a Creature who made all Creatures. It is to be admired, that God would ever have it said, That a Creature was God, and that God is become a Creature; yet so it is said, John 1. 18. [*the word was made flesh.*] For him to be made a Creature is more

Book II.

more then for us to become nothing, or for an Angel to become a Worm. It is therefore made a Myſtery, a great Myſtery that all ſtand agaſt, at, as well Angels as Men, (and this [*ὁμολογεῖ μὲν*] even with one conſent) that God ſhould be manifeſt in the Fleſh: 1 Tim. 3. 16. *And without controverſie, great is the myſtery of godlineſſ: God was manifeſt in the fleſh, juſtified in the Spirit, ſeen of angels, preached unto the Gentiles, believed on in the world, received up into glory.* And if he be made a Creature, let him be made the beſt of Creatures, an Angel, there being ſuch Nobleneſſ in them above what is in us. Their Perfections are the Meaſure of ours, and our Perfection is expreſſed but by being like to them. Our Eſtate in Heaven is to be [*ὡς ἄγγελοι,*] *as the Angels.* Likewise the chiefeſt Wiſdom in any Man is but as an Angels (as it is ſaid of *David.*) They for their ſubſtance are Spirits, and therefore in a nearer degree of aſſimilation unto God; they are the fitter Matches for him who is a Spirit. Again, if he will aſſume any thing of ours, let it be our Souls only, for our Bodies are *vile Bodies,* Phil 3. 21. But ſuch was his Love to us, that he will take both, becauſe he means to redeem both, and to make our Bodies glorious, like his own Bodie. And how doth the Apoſtle in this *Heb. 2. 16.* ſet forth his Love in this, that [*\* δὴνα*] *at no hand he took upon him the nature of Angels,* though he could have done it eaſily, and with more Perſonal Honour; but he would [*in no wiſe*] entertain a thought of it. Such was his Love to us, that he reſuſed that Match, his heart being fixed on us. He lets *Principalities and Powers* go, and *hath reſpect to the lowneſſ of his Handmaid,* Luke 1. 48. the mean Eſtate of our Nature. But yet, if he take our Nature let him take it at its beſt, whilſt in a State of Innocency; let him marry it in its prime, and (as the High Prieſt was to do) when it is a Virgin uncorrupted, unpolluted with Sin or Miſery; or rather, let him take it ſuch as it is now in Heaven, all glorious. But he will out of his Love to us, take our Nature on him when it is at the worſt, and then make it glorious, and *us* like him: When we are Traitors and out of Favour, he will marry Fleſh and Blood out of our Stock and Kindred, ſo to bring us into favour again. Was it not unparallel'd Love in *Jonathan* then to love *David* when he was in diſgrace with his Father? Much more would it have been for him out of his love to *David* as then to have married one of his Children. How exceeding much more then is the love of Chriſt towards us?

For all which as we ſhould admire his Love, ſo withal we ſhould conſider our Priviledge by having our Nature ſo advanced. What a Pawn and Pledge of Love is it to us, to have one of theſe Bodies of ours made more Glorious than all the Angels? To whom Charge is given when he *comes into the World to worſhip and adore him;* *Heb. 1. 6.* Who is to have them, and all things elſe put under his feet, and is to be their Lord and Judge; and they all but to be his Guard. What a Prerogative is it that our Nature ſhould be in him made higher in Court than any Queen can be in the Court of any King; and thus it is, ſeeing he is one in Perſon with God, not in Conjugal Relations only; and the reſt of his Brethren are advanced to be his Queen, and the Angels to be but his and her Guard and Servants. And as this is the Priviledge of Our Nature, ſo ſome of the Antients have thought, that the revealing of Gods purpoſe in it unto the Angels before their Fall, was the occaſion of the ſame, and that their caſting out of Heaven was a puniſhment of their proud ſtomaching of the Honour done unto our Nature, that it ſhould be advanced ſo far above them, (as the Apoſtle ſpeaks, *Eph. 1, 21.*) And it ſhould teach us not to diſhonour and defile this Nature, (which God hath ſo honoured) with Intemperancy, Uncleanneſſ, or any baſe or noyſom Luſts. It alſo may encourage us to come with boldneſſ to the Court of Heaven and Throne of Grace, for that our Nature is chief in favour there: *Heb. 4. 14.* *Seeing we have ſo great an high prieſt paſſed into the heavens, let us hold faſt our profeſſion:* And ſeeing he was Man *toucht with our infirmities;* let us therefore come boldly unto the throne of grace, that we may find grace and mercy in time of need. When one of a Kindred is advanced and made a Favourite at Court, how will every one of his allyance, (though never ſo far off) challenge Kindred of him,

him, and seek favour by him, and hope to be advanced too? And Christ is *not ashamed of us* his poor Kindred: But being allyed to us by his Nature he dares to call us Brethren, and is grieved that we come no oftner to him, with Petitions of favour to be put up by him. And he not only called us Brethren, when himself was with us in a poor Estate here below, and lived in our Houses amongst us; but likewise when he was risen again, and thereby entred into possession of his Kingdom. Even then the first Message that he sent, and the first words that he spake, were those in *John 20. 17. Go to my brethren, and say unto them, I ascend unto my Father, and your Father, &c.* You see, his Preferment alters him not; after his Resurrection he calls them Brethren. We should therefore improve this our Affinity and Kindred with him: He took it on him for that very purpose.

And

III. In that he took upon himself such a Humane Nature as should be every way fit for the business of Mediation that he was to perform for us; let us endeavour to fit our selves all that we can, for Communion and Fellowship with him. The reason why we live here absent from him so long, though contracted to him already is, to be fitted for his Bed in Heaven, and for Everlasting Embraces: Even as *Esther* was a long while preparing for *Abashuerus* his Bed; so are we here, in preparing for glory; as it is, *Rom. 9. 23. And that he might make known the riches of his glory on the vessels of his mercy, which he had afore prepared unto glory.* The Bride dresseth her self here in this life, *Revel. 19. 7. Let us be glad and rejoyce, and give honour unto him: for the marriage of the Lamb is come, and his wife hath made her self ready;* and prepares to meet her Lord, with whom she must live for ever. And look as he took our Nature, let us take his; labour we to be changed into his image, being made partakers of the divine nature: As he took our whole Nature, to save the whole of it; so let us consecrate the whole to him, and be sanctified throughout in body, soul and spirit; as *1 Thess. 5. 23. Cleanse we our selves from all pollution of flesh and spirit;* Soul and Body, *2 Cor. 7. 1.* And as he came as near in likeness to our Nature (as was shewn) as possibly he could, in Conception, in Birth, and in every thing, yet so as he might avoid Sin; so should we come as near to him as is possible: Be we like him in all things: In his Power and Prerogative indeed we cannot; they are as incommunicable to us, as our Sin was to him; but in Graces and in Holyness we may, in Meekness and Humility we may. And as he took up our Infirmities, so take we up his Cross; be we willing to be made conformable to him in sufferings for him. And as his Humane Nature subsists wholly in the Second Person, losing its own proper Personal subsistence to be one with him, and to become a fit Instrument together with him of our Salvation; so be we content to lose our selves and our own Personal Proprieties, to subsist only in him and to him, and to be for ever serviceable unto his Glory.

O F

# C H R I S T

T H E

# M E D I A T O R.

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## B O O K I I I.

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The Fullness of Abilities which are in Christ, to accomplish the Work of our Redemption, which are impossible to be found in any other Person.

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H E B. x. 4, 5, 6, 7, 8, 9, 10.

*For it is not possible that the blood of bulls and of goats, should take away sins.*

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*

*In burnt-offerings and sacrifices for sin thou hast had no pleasure :*

*Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

*Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law,)*

*Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

*By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

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### C H A P. I.

*The All-sufficient Abilities to accomplish our Redemption, demonstrated from God the Father's calling him to it, which he would never have done, had not he known him able.*



able. From Gods engaging also to furnish him with Abilities. From Christs undertaking it, which he did upon the knowledge which he had of himself, as equal to the great Performance. From the Greatness and Excellency of his Person, who being God Man, is able to do any thing. The Reasons which induced God to fix on this way of Salvation, to be by the Blood and Sacrifice of his Son. An Answer to that Objection, How God is said to pardon us freely by his Grace, when yet he requires full Satisfaction to be made.

**H**A V I N G at large laid open that sole peculiar Fitness which is in Christ for the Work of Reconciliation: We will now come to discover likewise that *Allsufficient Fulness of Abilities* in him, for the accomplishment of this great Work in all particulars required to it. Which First in the General, your Faith may be helpt in the persuasion of, by these Demonstrations

*Demonstration 1.* Because God the Father did call him to this great Work: And had not Christ been fully able to bring you to Heaven, without all possibility of miscarriage; God would never have pitcht upon him. Men may sometimes choose one for a Place of Office and Honour, who yet is not sufficient to discharge it, because they are mistaken in Mens Abilities: but God could not be mistaken, but must needs know, that Jesus Christ was able to go through without miscarrying, and therefore he pitcht upon him. In *Psal.* 89. 19. *Thou thou speakest in vision to the holy one, and saidst, I have laid help upon one that is mighty: I have exalted one chosen out of the people.* That whole Psalm is a Prophecie of Christ, under the Type of David, and hath in it much of the Gospel, which is called *the sure mercies of David.* The state of the People of Israel when David came to the Crown (if you take the Psalm of the Type David) was a shattered state; Israel was a wrackt People, all was distracted, tottering and broken; Saul their King and Jonathan his Son slain, themselves overcome and routed by the Philistims; their Religion, State, and all were desperate and staggering: but God chose David, an able Governour, to restore all; and so *laid help on one that was mighty.* In *Psal.* 75. David speaking of his coming to the Government and Kingdom, *when I shall receive the congregation.* *Nor.* 2. Adds; *Ver.* 3. *The earth* (namely, The Land of Judea) *and all the inhabitants thereof are out of course: I bear up the pillars of it.* Now he therein was a Type of Christ, (who often in the Prophets is called David) for when we were without strength, being Captiv'd by Satan, forlorn and undone, and no Creature able to help us; then did God *lay help on one that was mighty:* That is, He laid the Task of Saving us upon Christ who was able to do it. Thus also *Heb.* 7. 16. *He was made a Priest, not after the law of a carnal commandment, but after the power of an endless life;* that is, He was armed with Power to execute the Office of Priesthood for ever, and to overcome all Difficulties; and therefore he is said to have been made *after the power of an endless life,* and not after the law of a carnal commandment, as other Priests were. And *Ver.* 18. the Apostle layes, *Their Office was weak, and not able to bring things to perfection:* Those Priests were not able to satisfy God, nor to carry on the Work; but Christ had the power of an endless life, because Christ had power to lay down his life, and take it up again, to survive the encounter of his Fathers wrath, and then to live for ever, and Intercede for

for us, and so to go through-stitch with the Work, and without once fainting, much less succumbing or sinking under it, or failing in bringing it to its full perfection. Chap. I.

*Demonst. 2.* In that God called him, he undertook to make him able; for besides that God knew Christ to be able, and therefore call'd him, it may be further said, that in Calling him, he undertook to make him able. Men if they find one not able for an Office to which he is called, cannot give him Abilities; but God when he gives a Call, gives likewise Abilities. Thus of Christ it is said, *Isa. 42. 1. 4, 6. Behold my servant whom I uphold, mine elect in whom my soul delighteth: I have put my spirit upon him, he shall bring forth judgment to the Gentiles. He shall not fail, nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles. Behold my Servant whom I uphold, (saith he) mine Elect whom I have called in righteousness: That is, I have both call'd him to this Office, and that in Righteousness. I have not forced it on him, nor put him upon this hard Task unwillingly. 1. He is my Elect: I chose him of all that ever were or shall be. 2. I have called him in righteousness; that is, he being not unwilling to undertake it, but consenting to it. And 3. I promised faithfully to stand by him, and not to leave him in it. And 4. He being my Servant in it, therefore certainly I will uphold him through it, as it is *Ver. 6.* God promiseth that he will hold his hand, that he sink not, (even as Christ held up Peter by the hand, from sinking) and will keep him so, as (*Ver. 4.*) he shall not fail or fall short to accomplish the Work of Mediation, in the least tittle; nor shall he be discouraged, or (as it is in the Original) broken (and yet he was to undergo that, which would have broken the backs of Men and Angels, and have pusht them all to Hell) but he shall be backt with all the Power that God hath, even that He hath who made the Heavens, (as it followes, *Ver. 5.*) which he mentions as engaging all that Power in it.*

*Demonst. 3.* Christ was willing to undertake it, and therefore surely he knew himself able to go through with it; for otherwise he would never have undertaken it. A Wise Man will not undertake an enterprize which he is not able to manage and go thorough with; and Christ much less, he being the Wisdom of his Father: He will not do as a foolish builder, that sets upon a work which he is not able to finish. What wise Man will enter into Bond for an other, for more than himself is worth, and so run a hazard of lying in Prison all the dayes of his life? Surely no wise Man will do this; and much less would Christ undertake to be our Surety, if he had thought himself insufficient to pay; therefore certainly he knew that he was able to perfect, and consummate the great Work of our Reconciliation, before he took it upon him.

*Demonst. 4.* In that he is God as well as Man, therefore he must needs be able for any undertaking, be it never so hazardous. If it had been possible for his Father to have forsaken him (as he complained that for a time he did) and afford him no succour, no support; but leave him to himself, nay do his utmost against him, and make known against him the power of his wrath, (as indeed he did) yet he is able alone to uphold himself, for that the Fulness of the Godhead dwells bodily in him; *Coloss. 2. 9.* and therefore there was an impossibility of miscarriage, as you have it, *Acts 2. 24.* It was not possible that he should have been held under the pangs of death. If any thing would have held him, it would have been Death and Hell; for then his Power was put to it, to raise himself; but it was impossible that he should be held by them, because he was God. It is one of his great Names, *Isa. 9. 7.* that he is the mighty God: therefore he is mighty and able to save himself and others.

Now

Now the Particulars of all that Salvation whereunto this All-sufficiency of his is required, are many; as (not to name all) to make your Peace, pardon your Sins, bring you into favour, send his Spirit into your Hearts, to change them and dwell there for ever, to subdue your Enemies, defend and keep you blameless unto the Great Day, and then to raise you up, and glorify you for ever.

But the Foundation of all these lies in that All-sufficiency that was found in Christ to *satisfie for sin and to justify sinners*; for by that Satisfaction Sin was removed, which before did separate between God and us, and was an hinderance of all Blessings from descending upon us: for there cannot be so much as Peace whilst Sin remains; and by Christs Satisfaction Sin being removed, then likewise all the Blessings wherein Salvation consists, and which Gods free Favour intended to bestow, were also purchased by him. And however that the Application of all be performed by degrees; yet the Purchase of all was laid in that one Satisfaction of his, ere he offered to see a foot out of the Grave. And therefore *Heb. 10.* he is said *by that one offering* (which was the great and last Payment) *to have for ever perfected those that are sanctified*: That is, to have done all that which was to be done for that blessed estate of Perfection which he was to bring them unto. The All-sufficiency of which Satisfaction is that particular Subject that we are now to handle. The opening of which we reduce to these two Heads.

- I. More Generally, *That in Christ, and him alone, there was an All-sufficiency or Fullness of Abilities to be found, to satisfie for Sin, and to justify Sinners.*
- II. More Particularly, *That all the several particular parts of, and what is requisite to compleat the Justification of a Sinner, are fully found in Christs Satisfaction*: So that there is in it a Fullness and Perfection of Parts also.

For the *First* of these; *viz.* That in Christ, and in him alone there is an All-sufficiency to satisfie for Sin, and to justify Sinners, I will (as a ground for it) take for my Text *Heb. 10. 4, 5, 6, 7, 8, 9, 10.* *For it is not possible that the blood of bulls and of goats, should take away sins. Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me: In burnt-offerings and sacrifices for sin thou hast had no pleasure: Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldst not, neither hast pleasure therein (which are offered by the law,) Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

For the opening of this Point out of these words we will proceed by degrees, first premising such Observations as shall make way for the clearing of it.

*Observation 1.* You see that the Project that he mentioneth, is *the taking away of Sins*; and nothing had been more easie for God to have done. He might have taken away the *Sins* by taking away the *Sinners*, and so have made short work of it, taking them both out of the way at one stroak, by which course he might have *caused Sin to cease*, as *Ezekiel* speaks *Ezek. 23. 48.* But this is not his meaning; for his purpose is, so to take away Sins, as the *Sinners* might *stand still*; that is, that they might *stand in judgment*, and be *justified in his sight*. There are some even among *Sinners* whom he bears a secret good will unto, and hath done so from everlasting: but their *Sins* have separated between him and them, and he would fain separate their *Sins* as far off from them, that so he might draw near to them, and communicate himself fully and freely unto them. And because Sin is a burthen which they can neither stand under, nor throw from off themselves: *A wounded Spirit*

who can bear? And further, they can never give thanks enough for his benefits received, much less, satisfy for Sins, therefore he resolves to have them took off, as the word [*ἀποποιεῖν*] seems to signify.

But then again, For to take away Sins only, is but half the Design. The 4th Verse indeed mentions no more, because the *blood of Bulls* could not do so much; yet that same *Will of God* mentioned in the 7th Verse had a further aim, not only to take away Sins, that he might not hate us, but further to give us such a *Righteousness*, as for which he might have more cause to love us than ever, and loving to delight in us. His Will meant not only Peace or Pardon to us, but Grace and Favour: It was, as they sang, *Luke 2. 14. Good will towards Men, as well as peace on earth.* His Will is to have us *adopted and graciously accepted, as well as pardoned: 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 of the glory of his grace, wherein he hath made us accepted in the beginning.*

But then again, thus to have taken Sins off from them, might have been done by a sole, free Act of Pardon past from him, and he needed not to have made any more ado about it. I dare not say the contrary, as some are bold to do; for this Reason sways with me, namely, To punish Sin, being but an Act of his Will, (as all his other Works *ad extra* are) and not of his Nature; for what is the reason else that he sometimes suspends the punishing of wicked Men, out of the riches of his forbearance! it is because to punish them is but an Act of his Will. If it were an Act of his Nature, then whosoever sinned, should dye for it immediately, but it being an Act of his Will he may suspend it, as he oftentimes doth. And if for a while he thus forbears, why might he not have done so for ever, and so wholly Pardon? Surely there is no reason to the contrary. To hate Sin indeed, is an Act of his Nature, but to express his hatred by punishing, is an Act of his Will; and therefore might be wholly suspended. And that which yet further confirms me in it is, that Christ when he prayed that *the Cup might pass from him; Mark 14. 36.* useth this Argument, *all things are possible to thee.* The thing he entreated for was, that the *Cup* might be taken away; and he intimates this as the ground of his Prayer, that it was possible to God, that notwithstanding he was resolved to have the Word saved, yet to have that end of his brought about another way, though in view there is none that we know of but this. Now there was a truth in this; else Christ would not have used it as an Argument to this purpose. The impossibility lay only in Gods Will to have it done by Christs Satisfaction, and no way else; which therefore Christ submitted unto (*not my will, but thine be done*) only Nature in him, to shew its averfeness to that Cup as simply in it self considered, sought a diversion. And to shew that there was another way, he useth this as the greatest Argument, thereby the more to set forth his and his Fathers Love, that he yet underwent this most difficult one.

*Observ. 2.* Therefore *Secondly*, Observe in the General, that for to take away Sins, God takes Means into consideration. Why else do Bulls and Goats come into consideration here? He means not to use his sole Prerogative in it, but to do it fairly; and though by a bare Act of his Will he might have done it, yet his Will working by *Counsel, Eph. 1. 11.* he thought it not so fit to do it. The Apostle therefore speaks of *Blood* here, and in *Heb. 9. 22, 23.* he also says, that *without blood there is no remission.* He will have Blood for Satisfaction; and *Ver. 23.* the Apostle makes it a necessity that there should be *Sacrifices, yea better sacrifices than the blood of Bulls and Goats.* It was *necessary* (says he) not absolutely, but in regard of Gods resolution to satisfy Justice. And therefore the Heathens offered Sacrifice to pacify their incensed Gods; this thought being innate in every Mans Nature, that God must be satisfied; the Reasons of which (namely why God required Satisfaction) I shewed in that first Part of the Story of the Gospel, (in Gods Eternal Transactions with Jesus Christ) only I will now but use the ground of it which lies in the Text it self.

Book III.

1. Consider that the Project is, *to take away Sins*, (as hath been shewed) and then for to make way for the manifestation of this, it was necessary to give a Law, which might both discover what Sin was, and how hainous; and also shew by a Threatning annexed, that Punishment which it naturally deserves, and what the Sinner might in Justice expect from God. This was necessary; for otherwise, *where there is no law, there is no transgression*; at least *wife Sin is not imputed*, where there is no Law; *Rom. 5. 13.* and then there would have been no Sins actually capable of Mercy, or none to Pardon. Now then, upon Gods giving this Law, he *ipso facto* takes upon him to be a Judge, and the Judge of all the World; for in the very making of the Law he declares himself to be so. So then, he is engaged upon many strong Motives to shew his Justice against Sin in punishing it according as he had threatened (as I then shewed).

2. Consider, that if he hath Satisfaction, it must be perfect and full; for why else is the Blood of Bulls and Goats here rejected, and that with an [impossibility] (*It is not possible that they should take away sins*) but because his end was for to have perfect Satisfaction! 'Tis true, he might have accepted of that for an *Acceptilation* (as they call it) which should not so fully have answered his Justice; for if he might have Pardoned without any Satisfaction at all, then certainly he might have accepted of so much, or so little: If he might wholly Pardon, he might then abate, and take but something. And the Reason of it is the same with the former; for it being an Act of his Will, he might (as Christ said) *do what he would with his own*; he might forgive all, or require all; forgive part, or require but part. Though full Satisfaction be not given, yet the Laws of Men use to give some Damgages, though never so little, unto the Party wronged; though not for Satisfaction, yet for an acknowledgment of the Injury: But God will have Satisfaction to the full, or none at all. He stands upon it; and therefore it is that the Apostle saith, that the Blood of *Bulls and Goats cannot possibly take away sin*. If God had only required an acknowledgment of that Satisfaction which a Sinner was to make him, he might then have accepted of the Blood of Bulls and Goats to satisfy his Justice. But on the contrary, in *Rom. 3. 26.* he declares himself to have *set forth Christ as a Propitiation that he might be just, and a justifier of him that believes in Jesus*: And if he speaks of Justice in it, surely an imperfect Satisfaction is not worthy to have that name put upon it. In like manner, the Scripture speaks of a *Price paid* to Redeem us; which argues it to be special Justice; the word [Redemption] it self (which is so frequently used) doth likewise argue it: and it differs from Buying but in this, that it implies a Buying anew that which was ones own before, but yet, by a Price: so that this Justice of God came to set a Price that it would have; and if Justice sets a Price, it will have a full one. We use to say, *What I give I give, but what I sell I sell*. When Men indeed are streightned for lack of Money, they will sell their Goods at any under rate; but God was no way necessitated; he could have improved his Glory another way, and in the mean time have lost nothing by us. Therefore if God will sell, and his Justice sets the Price, he then will have his full Price; he will make a wise Bargain, and not see our Ransom undervalued. That Phrase in *1 Cor. 6. 20.* [*Bought with a price*] may seem to be a Tautology, and as if one should say, *He speaks with his Mouth*: for if they be bought, they must needs be bought with a Price. But there is an Emphasis in the Phrase: the word [Price] is added, to note, that he hath bought them indeed, and over-bought them, and that he hath paid for them, and that, a full Price. Therefore *2 Tim. 2. 6.* it is called [*ἀντίλυτρον*] that is, a Ransom every way answerable and adequate. And besides these Reasons intimated, add these:

(1.) All Gods Works are perfect in their kind: *Deut. 32. 4.* God loves not to do things by halves, if therefore he goes about to shew his Justice, he will do it perfectly, or not at all.

(2.) If God should have required something that was not fully satisfactory; then the Sinners relieved would have been apt to have thought and spoken of it as if it had been fully such; and would have been ready to have upbraided

braided God therewith, as being not so much beholding unto him for cutting off part of the Payment due. We see how conceited proud Nature is of its own performances; and notwithstanding that God, to convince it of its own inabilities, hath set forth his Son as making so transcendent a Satisfaction; yet it would needs esteem that little which it is required to do, merely as an acknowledgment of thankfulness, to be in lieu of Satisfaction, and accordingly it stands upon it; and we have much ado to break our selves of this conceit. How much more then would we have done this, if God had required no other.

(3.) As to prevent the false conceits of our Hearts, so also for the full quiet and security of our Spirits, God did ordain that there should be a full Satisfaction made; that so we might have perfect Peace in our Spirits, as it is *Ist. 26. 3. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee*; and trust perfectly upon it, as *1 Pet. 1. 21.* If it had been an imperfect Satisfaction, the Soul of Man would still have been solicitous and doubting, it would still have been prying and questioning, whether God would have accepted it or no, fearing it had not been full enough. Wherefore, as to take away our unthankfulness, so to prevent our Infidelity, it was to be a perfect Satisfaction, even such as his Justice shall require no more at our hands.

*Quest.* But a Question may here arise: How can God be said to Pardon freely by his Grace, when yet his Justice requires a full Satisfaction?

*Ans.* The Answer is, that both may well stand together. And therefore we have both joined together, *Rom. 3. 24, 25. Being justified freely by his grace, through the redemption that is in Christ.* And clearly to solve this doubt, Consider,

1. That it is of Grace that this Satisfaction is transmitted, and translated from us unto another: which Satisfaction when it should come from another for us, God was no way bound to accept of: and yet he doth accept it freely. To illustrate which; there is this difference between Satisfaction for damage in Goods, and for Injuries in point of Honour (which is the thing wherein God accounts himself mainly wronged): That Satisfaction for Goods (which we call Restitution) may be performed for the Debtor by another Person, and stand as good and valid as if himself had done it: But if it be to be made in point of Honour, or that the Punishment be to reach the Life of the Party wronging; then to commute, or transmit it, it was a matter of Free Grace and Pardon.

2. It was Free Grace unto us however, because we were wholly spared: All is freely remitted to us, although *he spared not his own Son*; as it is said, *Rom. 8. 32.* and especially in that this was done to this end, that he might spare us. A Type of this were those two Goats in the Old Law, whereof the one was sacrific'd, and the other let go free, and was called the *Scape-Goat*. And although Mercy would not have been so much shewn in accepting what was a defective and imperfect Satisfaction from our selves, as if Mercy had wholly and alone supplied and made up all; yet it was shewn as much in accepting what another performed for us (though that Satisfaction was never so perfect) as if it had wholly forgiven it.

3. If furthermore we consider, that it was his Son from whom this Satisfaction was exacted, one so dear to him, and one who of himself was free from all such Obligations, and put upon it by God, the more to shew his Grace; this makes it to be meer Grace; and indeed the more Grace, by how much the Satisfaction was greater. And therefore God is said to *commend his love in this, that Christ dyed for us*: *Rom. 5. 8.* And *Eph. 1. 7.* we are said *by him to have redemption through his blood, even the forgiveness of sins, according to the riches of his grace.* Had Christ been one nearer to us than to him, or had he been wholly a stranger to God, it might then have been esteemed to have less of Grace in it; but in that *he spared not his own Son*, that he might spare us; this makes Grace the more to abound in it, though the Satisfaction be never so perfect.

## C H A P. II.

*That in Christ alone there was sufficient Ability to take away Sin. The Weakness and Insufficiency of any Creature for this Work demonstrated. That it is for the greater Honour of Christ to Effect that, which none could do besides him. The Insufficiency of any Creature proved by an Enumeration of Particulars. That the Blood of all Sacrifices could not have such an Efficacy. That we were unable to satisfy God by any thing which we could suffer, or do. That all the Saints are as unable to help us in this case. That it is beyond the Power of Angels themselves.*

**T**H E S E Observations having been sent before to make way ; We come now to the main Point at the first propounded ; *viz. That in Christ and in him alone, there is an All-sufficiency of Abilities to take away sins ;* and that seeing God stood upon a full and perfect satisfaction, He alone was able to effect it. Which Proposition we will branch out into Two ; and those both of them founded upon the Text.

I. *That it was not possible for any of the Creatures to have made satisfaction, and to have taken Sins away.*

II. *That in Christs Offering up himself as a Sacrifice, there was an All-sufficiency to do it.*

I. The Creatures could not satisfy God, nor take away Sin. The handling and proving of this tends so much the more to set forth, and advance Christs All-sufficiency. As therefore in shewing his Fitness, we made it appear, that his Office was fit for no Creature, but only for himself : So now in declaring his Abilities for this Office, we will shew that none besides him was able to perform it. And for proof of this, we need go no further than the apparent drift and scope of this Text, and of this Epistle, which as it is to shew the Perfection of Christs Oblation once offered ; so it was withal to shew the weakness of all other Offerings ; even of those appointed by God himself under the Old Law ; and to that end, comparing them all along, with this Sacrifice of his Son. In which comparison you may observe,

1. That a sufficient worth and value was the thing that God stood upon, (as hath been said) So *Heb. 9. 23. It was therefore necessary that the patterns of things in the heavens should be purified with these ; but the heavenly things themselves with better sacrifices than these.* The Apostle speaks of the worth and betterness of Sacrifices, [*better sacrifices than these.*] So he speaks of a Sacrifice that should perfect them for whom it was offered, *Heb. 10. 14. For by one offering he hath perfected for ever them that are sanctified.* And *chap. 7. 26,* he mentioneth Abilities to save, as being required in him who was our High-Priest, *Heb. 7. 25, 26, 27. Wherefore he is able also to save them to the uttermost, that come unto God by him, seeing he ever liveth to make intercession for them.* ver. 26. *For such a high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* ver. 27. *Who needeth*

not daily, as those high priests, to offer up sacrifice, first for his own sins, and then for the peoples: for this he did once, when he offered up himself.

2. You may observe, All other Sacrifices were laid aside as weak, and wanting of this worth and value. So the Apostle saith, *The law made men high priests who had infirmities; Heb. 7. 28. For the law maketh men high priests which have infirmity; but the word of the oath which was since the law, maketh the Son, who is consecrated for evermore.* There was an infirmity and a weakness that accompanied all the Sacrificers and Sacrifices. And for this weakness of theirs, there was a *disanulling of that commandment for the weakness and unprofitableness of it, ver 18.* And *Heb. 9. 9* He tells us, *They could not make him perfect who did the service,* and also that all those Sacrifices as they could not make the Offerer himself that did the Service perfect; much less could they make them perfect for whom they were offered, *Heb. 9. 9. Which was a figure for the time then present, in which were offered both gifts and sacrifices, that could not make him that did the service perfect, as pertaining to the conscience. Heb. 10. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect.* All which argues, that God would have such a satisfaction as should make Men perfect, that is, should be fully able to satisfy his Justice, and their Consciences. And therefore also here in the Text God is brought in, consulting about, or considering, and weighing all other Sacrifices; and when he had found them all too light, the Text saies, he laid them all aside, and pitcht upon, and established this of Christ. And therefore you see, this proffer of Christ [*Loe I come*] comes in after Gods refusal of all others as ineffectual: [*then said I, loe I come*] *Heb. 10. 5, 6, 7. Wherefore when he cometh into the world, he saith, Sacrifice and Offering thou wouldest not, but a body hast thou prepared me. ver. 6. In burnt-offerings and sacrifices for sin thou hast had no pleasure: ver. 7. Then said I, Lo, I come (In the volume of the book it is written of me) to do thy will, O God. Thus Galat. 3. 21. If there had been a law that could have given life, righteousness had been by the law: The Apostle speaks as if God would have taken that, or any other course, if it could have been sufficient. And Gal. 2. 21. Do I frustrate the grace of God, (saies he)? If righteousness be by the law, then Christ dyed in vain.* What he saies of the Law may be said of all means else, if any other could be supposed. The same Reason that is there given, against the Law, (namely, that the Grace in Christs Dying, and Justifying us, would be frustrated) holdeth as well, to exclude the supposed possibility of any other means to make us Righteous. For by that reason it appears, that Gods aim and end in Christs Dying was to advance the Glory of his Grace, which consists in having the Monarchie and sole Prerogative in saving Sinners. attributed unto it. The height of whose Honour and Eminency is this; That it alone Reigns, and hath nor could have any Competitor therein. And therefore if there could be supposed to be any other means, Christs Death would then lose something of its peculiar Glory; which if it should, he would account himself to have dyed in vain, for the Glory of his aim had been defaced and frustrated, and his end in his account as good as lost. As it is the Excellency of God, that he is God alone, and there is none besides him; so of Christ, that he alone in our Saviour, and that there is none besides him. But take this as still spoken is opposition to all Creatures only: For otherwise, that former supposition that God could have pardoned us by a meer Act of Grace without Christs satisfaction, doth not detract from this Glory of Christs Death, which is not to take away from Free Grace, and to be accounted in comparison of it, the Principal and only Saviour. Christ is content that the Free Grace of his Father should share with him in it, and himself to be in this work Gods Servant, But this Competition of Christ is with all other means by Creatures; the excluding the possibility of which to perform our Redemption, makes Christ sole Heir to this Kingdom and Monarchie of Grace which is destructive of the Dominion of Sin; and so endears his Death to us. *He hath a priesthood that passeth not away; Heb. 7. 21. as the High-Priest did by reason of Death: But he dies not; and his*



Book III.

Office is such, as if he should lay it down, there is not any Creature in Heaven or Earth that could take it up. The fullest Tryal and Manifestation of this is made in a case of less difficulty; (which evidently reacheth this of satisfaction) in the Fifth Chapter of the *Revelation*; where, as a Prologue to that ensuing Prophecie (which begins Chap. 6.) there is a solemn Proclamation made by a strong Angel, who *spake with a loud voice, ver. 2.* (as that which might come to the hearing of all Creatures) and the Matter of this Proclamation was this Challenge, *Who is worthy to open the Book, (namely of the Revelation, which was Sealed in the Hand of God, that sat upon the Throne, ver. 1.) and to loose the Seals thereof? And there was none* (so it is in the Original) that is, no reasonable Creature (we read *no Man*, but that is too much limited) *Man or Angel, in Heaven, or in Earth, or under the Earth, that was able to open the Book, or so much as to look thereon.* And John was at this discouraged, and *wept much, ver. 4.* as thinking, here must be an end of all, and that he should have no further Vision. But God did promise this, on purpose to shew the difficulty of the Work, and to spoil all Creatures of the Glory of it; and the more to set off, and make illustrious the sole Power and Worth that was in Jesus Christ for this Work. Even as Men in their Fictions use to do, when they would Greaten some one Man, whose Story they write. For after this non-plus and dejection, a Star lech, comforts him, and bids him *not weep; for lo, the Lion of the Tribe of Judah, had obtained to open the book, &c.* And presently a Lamb comes, approacheth the Throne, and takes the Book out of his Right Hand, *ver. 6, 7.* And upon that all the Chorus of Twenty Four Elders and Four Beasts (who are there the Church representative of Saints on Earth) do fall down before the Lamb, and set this Crown of Glory upon his Head alone, with this new Song and Shout, *Worthy art thou, &c.* and thou alone; unto which the Angels give a Respond of Praise, *ver. 11, 12.* and Heaven, and Earth, and all Creatures eccho to it, *ver. 13.* Now how much more might all this Solemnity have been used about satisfaction to be made for Sin? To approach the Throne, and take the Book, and open it, was far less than to have the heart to break through an Army, and approach God in his fury and fullness of Wrath for Sin, and to sustain that Wrath, and satisfy it by overcoming it. And this is more then intimated in that very Chapter: For (*ver. 9.*) the Elders in their Song do attribute this Power of Christ to open the Book, unto the Merit of a far greater Work done, even this of our Redemption, and Christs Satisfaction for Sin; [*Thou art worthy (say they) to take the Book, because thou wast slain, and hast redeemed us to God by thy Blood:*] And how far off then will all Creatures be found to be, and how short of Worth and Power to redeem a Sinner by their Blood, who were all not worthy so much as to look on that Book, much less to open it, not worthy to reveal this Redemption, much less to effect it? Then which there cannot be a stronger proof for this my Assertion. Thus much in General.

Now Secondly.

II. To demonstrate this by an Induction and an Enumeration of all particular means, which may be any way supposed able to help us.

*First,* Take the Blood of Bulls and Goats, and add to them all the Creatures which Man is lord of, and which are his to give; yet this whole World of Creatures would not be a sufficient Sacrifice for Sin. In *Micah 6. 7.* there is one comes off with a good round Price, [*Will the Lord be pleased with thousands of Rams, or with thousands of rivers of oil: Or shall I give my first-born for my transgression?*] And Nature is apt to be thinking of such Sacrifices; But if Justice could have afforded it so cheap, God would not have turned away so fair a Chapman; yet he there turns him away: One reason for which is there intimated, namely, That Sin is the Sin of the Soul, but all these are but the appurtenances of, or at the highest, but Fruits of the Body: *Shall I give the fruit of my body for the sin of my soul?* The Soul which is lost and forfeited by Sin is (as Christ saies) more worth than a whole World.

*Matth.* 16. 26. Yea, the Life of the Body is more worth in a Mans own estimation than all that he possesseth; [*All that a man hath will he give for his life;*] *Job* 2. 4. but the Redemption of the Soul is yet much more pretious, as the *Psalmist* speaks, *Psal.* 49. 8. And as a Kings Ransom is more than another Mans; so is the Redemption of the Soul, which in worth exceeds all Creatures, more than of all other Creatures besides. And yet further, the Sin of the Soul cannot be recompenced by the loss and Sacrifice of the Soul it self; for by Sin the Glory of God suffers detriment, but by a Souls loss the good of a Creature only is damaged. It is a Rule currant in cases of Morality and Justice, That the injury of a supreme Order is not made good by things of an inferiour Rank unto it. What recompence will the forfeiture of a Murderers Goods give to a Man for his Life, or for that of his Friends? What satisfaction can Money give for a dishonour cast upon a Mans good Name, which *Solomon* saies, *is better than riches?* *Prov.* 22. So what is the fruit of a mans body (as it is in *Micah* 6. 7.) to the sin of his soul? Verily there is no proportion: Yea it falls short in the estimation of a Mans own Conscience.

Unto this disproportion the Apostle adds another, *Heb.* 9. 23. That the Blessings to be purchased and obtained by this satisfaction, are heavenly: But all such Sacrifices as these, are but things earthly; and therefore better Sacrifices than these are required. All such External Sacrifices are but enough, (if enough) to sanctifie the pattern of heavenly things; that is, the Types of the Law; and this too, but only as they were shadows of things to come: Wherefore it was necessary that the heavenly things themselves (the substance) should be purified with better Sacrifices than these. Now Grace is Heavenly, and pardon of Sin must come from Heaven, even out of Gods bosom, and will God (think we) exchange Heavenly Commodities for Earthly Treasures.

Again the Apostle adds a third disproportion unto these, *Heb.* 9. 14. *All such sacrifices cannot reach to the Conscience.* We have Consciences to be purged, and what are such outward things to purge a Mans Conscience? As Plaisters outwardly applyed cannot reach to benefit the Heart or Lungs; so neither can these reach the Conscience. They might sanctifie the outward Man (as he there speaks) to purge away a Ceremonial outward Uncleaness, but not the inward, *Jer.* 2. 22. *Though thou wash thee with nitre, thy iniquity is open before me,* saies the Lord. All these could not satisfie a Mans Conscience, much less Gods Justice. Therefore those that were exercised in Sacrifices their Consciences were unquiet, as both the Jews and Heathens were.

2. As for our selves, there was no hope that ever we should satisfie God, by ought that either we can do or suffer.

1. Not by suffering any thing, And for this, take the highest instance; If there were any hope to satisfie by sufferings, it would be by the sufferings of Men in Hell, because they are the utmost and the most extream punishment that are threatned as the reward of Sin; and whereby God recovers all that may be had out of the Creature. A man would think, that after Millions of years expired, the Torments which Men there suffer, should satisfie for Sin; but they do not. Those Eternal Flames in which their Souls are scorched, do nothing purifie, or diminish the stain of one Sin: They may indeed destroy the Sinner, but they can never take away the Sin; for therefore it is that they shall for ever suffer. He must for ever remain to be punished, because for ever he remains a Sinner. And it is also a certain and sure Rule, that *Nulla pana Nocentis est peccati Deletiva*, No punishment of a Person Nocent, is Deletive of Sin: The Sin can never be taken away or blotted out by it.

2. Nor by doing: For,

(1.) We are not able by all our Works to satisfie our own Consciences, which still prick us in the midst of them; much less can we satisfie God, who

who is *greater then our Consciences*. In Rom. 5. 6, the Apostle gives us all up for desperate, and past recovery; *When we were without strength* (saies he) *Christ dyed for us*. We had no strength left us wherewith to do any thing; neither could all the strength that the Law could put into us, by quickning and exciting our Consciences to do good works, any thing avail us. So Rom. 8. 3. the Apostle tells us, that *what the Law could not do, for that it was weak through the flesh, that Christ came to do*. If any thing had been done by us, it must have been by the help of the Law in our Consciences, directing, inciting, and carrying us on to Obedience: But (saith he) our corruption still weakneth the power of the Law, that it cannot do any good upon us, in us, or by us. As when Nature is spent, Physick is said to do no good through the weakness of the Patient; so nor the Law through the weakness of the Flesh. And therefore it follows, there being no help in our selves, *God sent his Son in the similitude of sinful flesh, and condemned sin in the flesh*.

Neither,

3. Are we thus weak only, but also *ungodly*; and so are all our Works. There is not only a weakness in all that the Flesh can do, but also a Wickedness, or Enmity; so that *they who are in the flesh can never please God*; as Rom. 8. 8. Yea, it is impossible they should, for their Works are all defiled; and though they were good,

Yet,

4. They could not bring our Persons into favour. For Sin breaking the first Covenant, by the Tenour of which our Works did keep our Persons in favour; hence we have forfeited all Honour to our Persons for ever, and so unto all our Works also, that look as Traitors when their Persons are condemned, all their Works are void in Law, so are ours: So that if we could suppose our selves to love God, yet *Dilectio illa nos quidem faceret dilectores sed non dilectos*; though thereby we might be called Lovers of God, yet they could not make us beloved of him again.

5. As we have forfeited all favour to our Persons for ever; so we have forfeited too the having any Graces or Gifts of Grace, whereby we might be supposed to come into favour. For Sin hath put in a bar against us; this being the Eternal demerit of it, that the former Grace be never more bestowed upon any of that former interest; for it is wholly made void unto all ends and purposes. And therefore ere ever new Grace be bestowed, the guilt, and forfeiture and desert of Sin must be forgiven: And how can we ever come to obtain that for our selves?

6. If that demerit be cut off by free Pardon, and Grace be anew bestowed, then that Grace becomes a new favour, for which alone we can never be thankful enough by the Power of all the Grace we receive. We run into a new Debt which we can never requite or satisfy for, much less by that can we pay our former Debts.

Therefore,

*Lastly*, Grace received anew, though in, and through Christ, it may indeed come to please God, as a token of our thankfulness (and so it doth) yet can it never so much as justify us. The Graces of Godly Men made perfect in Heaven shall (it may be) be as much and more then that of the Angels. Now then, suppose it such in this Life, yet all that Grace would not justify us, because we once forfeited all of it, and the receiving of it now were a new Mercy. The Grace of them who are in Heaven may indeed please God, but it cannot justify them; and therefore much less could it ever come to satisfy God for sin. And besides, *Debitum peccati est infinitum*, The Debt and Guilt of Sin is Infinite, because against an Infinite God. Graces would be but finite because in us, and because *ours*, who are finite Creatures, as our Gra-

ces also are. So then you see, Our selves could not make God any satisfaction.

3. If you go to all the Saints, they are unable to help you; *Matth. 25. 1. 2, 8, 9. Then shall the Kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. ver. 2. And five of them were wise, and five were foolish. ver. 8. And the foolish said unto the wise, Give us of your oyl, for our lamps are gone out. ver. 9. But the wise answered, saying, Not so, lest there be not enough for us and you: but go you rather to them that sell, and buy for your selves.* The Foolish Virgins go to the Wise, and say, *Give us some of your Oyl: That is, of your Grace: They would have had some of the others Graces to help them; but the Wise Virgins answered, No, lest there be not enough for us and you, but go you rather and buy of them that sell.* The Saints then (you see) have Grace little enough for themselves; all the Grace they in Heaven have is little enough to save them; and all the Grace they have is borrowed, and cannot justify themselves; much less therefore can it satisfy for another. The Papists who so much extol Works, though they say indeed, that good Works do merit for the Saints themselves, yet not that they can satisfy for another.

4. Go from them to the Angels. If they were a grain lighter, they would be found too light, and their Kingdom would depart from them, and themselves would be stript of all their happiness. They need Confirmation in their Estates themselves; it is well that they keep their own standing, and their heels from being tript up. All they can do in Obedience to the Law, they owe it; and how can one Debt be paid with another. God saies of them, *Job 4. 18. That he finds folly in them.* If Gods curious Eye enquire and search into them, they will be found defective of that Holyness which he desires, though they be the works of his hands, and though they have such a Holyness, as is the perfection of their Natures; and (so far as such Creatures can be,) they be perfectly righteous: But yet if they be compared to that Holyness wherewith God is delighted, and that which the curious Eye of his Purity would require; he finds a folly in them. And therefore they need, not only a Mediation of Union to confirm them in Grace; but further for this end, that God may be pleased with them and their Works; He being so curious, that but for a Mediator (whose Holyness wholly satisfies his exact eye) he would be pleased with no Works of his own hands whatever; but would rend, and tear, and throw all away, as not yet worthy enough of him; even as Curious Artists do their best Draughts, as not satisfied with them. Yea, if the Angels were but one *grain* wanting, scruple not to say, They would be cast down, yea, fall down, and become Devils. And therefore how can all that they can do be able to help you, seeing they have little enough for themselves.

So you see upon a Survey of all particulars, that no Creature could make satisfaction to God for Sin.

## C H A P. III.

*That the most perfect Creature, though having all the Perfections of Christs Humane Nature, yet could not be our Redeemer. The utmost extent to which the Power of any Creature can reach to save either himself or others, which yet all fall short of that which was to be performed for our Redemption.*

**A**DD to all these the utmost Supposition that can be made of the most transcendent Perfection of Grace that may possibly be bestowed upon any mere Creature. Take the Supposition which some of the School-Men have made: That as God appointed *Adam* a meer Creature to convey and derive Grace to all his Posterity; so if we wish them suppose; First, Some one mere Creature as a Head, appointed to satisfy for Sin, and convey Grace to Sinners (as Christ doth): And Secondly, Suppose this mere Creature filled with as much Grace *Habitual* as Christ had, as much Love, Humility, &c. only that Grace of Union to a Divine Person set aside, which so transcendently elevates all in him above Created Perfections; and then, such a Supposition cannot be denied. Thirdly, Suppose a transcending degree of Favour and Glory appointed as the reward of that Grace, more then is borne towards all other Creatures. Yet though this Creature should lay down all that Glory, quit it self of all that Happiness, and subject it self to all those torments which Christs Soul underwent for us, to the end that our Punishment might be cut off, and we brought into Favour; all this could no way deal with Justice to satisfy for Sinners, and restore them to Favour. Which now we will endeavour to make good from those more near and intimate Demonstrations, which hold forth in them the true grounds why no meer Creature can satisfy for Sin, upon no Supposition, how high soever. By all which the superabundant Grace and Glory of Christ will the more appear, whose Cause herein we plead, and who pleadeth ours in Heaven.

And,

*First*, To make the clearer entrance, and the better explication and stating of this Point; let us consider and examine how far the Graces of a mere Creature how great soever, have gone, or can go to advantage and promote either the owner of them, or another, in the way of Salvation; and so see the utmost extent of their abilities, and where they have, and must fall short: Which will likewise afford us evident Demonstrations, how far short they come of Satisfaction for Sin, or Justifying of a Sinner.

I. Let us see what they can do for the owner and possessor of them.

1. They can, and do justify the possessor of them, if he have never sinned. Thus the Grace and Works of the Angels do justify them before God; which yet is much for God to accept of; for he *seeth folly in his Angels*; yet this privilege he vouchsafes to their own Grace. And thus to be justified, is no more then to be accounted Righteous, before Gods Tribunal, and so worthy to live in his sight, and by means of it to enjoy their present condition of Happiness. And thus *Adams* Grace in Innocency did justify him; God by his Law and Ordination pronouncing him Righteous by it, (whilst he continued in it) as wanting nothing which his Law required in him for Happiness

Happiness and Life. And though Grace in *Adam* and in the Angels, did by a Natural Law and just Ordination of God, justify them before him, so as, God looking on their Works, did pronounce them Righteous in his sight, according to his Law; yet this Law or Ordinance was founded upon no other Obligation from God than the Ordinances and Laws of Providence towards other Creatures; even such as the Ordinances of Day and Night, (as he speaks of them) and so it was but such as when God saw all the Creatures which he had made, keep the Ordinances which he had set them in, he pronounced that they were *all good*, namely, in their kind, *Gen. 1. 31.* they continuing (as the Psalmist says, *Psalms 129. 91.*) according to their Ordinances. So whilst Man continues in the Ordinances which God hath set him in, he pronounceth him good in his kind; that is, Righteous; Righteousness being his proper goodness, and such to him, as the proper goodness of all Creatures are in their kind unto them. And as this Righteousness was due to him, and so created in him, not by Merit, but as the Native Perfection without which he could not be a Man: So was this pronouncing of him Righteous (and to be in Gods Favour whilst he continued in that goodness) not due of Merit; (for what can we do towards it) but only as a due approbation and suitable reward and consequence of his goodness, meet for God to bestow, according to that special Law of Nature, which God had Created him in. And so I understand that same *ex debito*, *Rom. 4. 4.* where the Apostle speaking of the Covenant of Works, (which was the Covenant of Nature) he says, *The reward was of debt, not of grace*: That is, there was a Reward, that was a Natural Due to it (which is opposed to meer Grace) which notwithstanding is not of Merit, nor could that deserve it at Gods hands; only it was meet and due in a Natural way that God should so reward it.

2. The Grace of such a mere Creature can preserve it self, and increase it self. Therefore Christ compares it unto Mustard-seed, the least of all Seeds, which yet grows up to be a great Tree; and so the stock that *Adam* had, he might have kept, by the power that God had given him. As *Adam* might have maintained his Bodily Life unto Eternity, by Food, so his Spiritual Life by keeping the Law, [*do this and live.*] So that Grace in a pure Creature before the Fall might possibly have kept its station:

Yct

3. It could not, nor cannot absolutely confirm, and establish such a Creature in a state of Justification; which is a further thing then simply to Justify; as, to give Perseverance in Grace is more than to give Grace. Thus the Angels, though alwayes they be justified by their own Grace; yet no Acts of their own did, or could procure a confirmation in that Grace, or strength and security that they should not, nor could not fall. It is an incommunicable property of *Jehovah*, *not to change*, and to have no shadow of turning, *James 1. 17.* It is therefore judged by all Divines that this benefit they have by Christ.

4. Much less can the Grace of a meer Creature (or ever could) merit a higher condition; (to do which, is more than to confirm the continuance of the present condition) *Adam* could not earn a condition of a higher Rank, nor by all his Works have bought any greater Preferment, then what he was Created in: To compass it, was *ultra suam Spheram*, *above his Sphere*, he could never have done it. As for instance, He could not have attained that state in Heaven which the Angels enjoy: What says Christ! *When you have done all you can, say, you are unprofitable servants. Luke 17. 10.* This he could no more do, then other Creatures by keeping those their Ordinances, can merit to be translated into the glorious liberty which they wait for, and shall have at the latter Day. The Moon, though she keep all her Motions set her by God, never so regularly, yet she cannot thereby attain to the Light of the Sun, as a new reward thereof. And thus no more can any pure Creature.

Book III. } ture, of it self, by all its Righteousness, obtain in Justice a higher Condition to it self. And therefore the Angels by all their own Grace, have not to this day earned a better Condition than they were Created in. And yet, all this falls short of satisfying for Sin; as we shall see anon.

II. We have taken a view of all that which all the Grace of a mere Creature can do for the owner of it: Let us now Secondly see what it can do for another:

And  
*First*, We may safely say, it can avail less for another, then for the Person himself. For what it doth for another, it doth by vertue of what it first doth for it self. If it brings another into Favour, it must needs be much more beloved it self.

*Secondly*, We grant, that it might have been a means of conveying Righteousness through Gods goodness and appointment of it unto another. For so *Adams* Grace should have done to all his Posterity. For as he falling, we now inherit his Sin; so if he had stood, we by the same Law should have had his Righteousness conveyed unto us; and so much indeed may the grace of a Creature (that never fell) do for another. But then, take in these Cautions with it.

1. That other must be one who also never fell, it could not do thus for those that were once Sinners, though it might convey Righteousness to another that never sinned.

2. Though a Creature that never sinned, might have a stock of Righteousness conveyed from another, (as we should have had from *Adam*) yet that Creature must still continue to be justified by its own Righteousness, besides by what was conveyed from that other, (even as well as the conveyer himself was by his own Righteousness to have lived) and so might notwithstanding have fallen away. For *Adams* Righteousness, and the imputation of it, would not alone have been sufficient to justify us eternally; but our Justification must have been continued by our own Righteousness. For as although we have *Adams* Sin conveyed to us, yet we are condemned for our own Sins besides, and not only for his: So *Adams* Righteousness being conveyed to us, we must afterwards have had, and must have continued to work a Righteousness of our own. He was only a means to give us a Stock wherewith to begin, all which we might have spent, and it was likely we should.

So that in the last place, to draw up all, by a comparison from the less to the greater, it will appear how far short the power of Grace in meer Creatures doth come, of satisfying for anothers Sin. You see how little it can do for its self; and it must needs be able to do less for another then for it self, and less for a Sinner then for either. It may justify it self; and the possessor of it may actually live by it, but not so another. For though that other may have Righteousness conveyed to him at first; yet he must ever after live upon his own. The Creatures Grace cannot confirm it self in a perpetual state of Justification for time to come, much less, merit a better condition. But to satisfy for Sin is beyond all these; it is as much as to merit a better condition, and more.

(1.) It is as much: For Satisfaction hath to do with Justice as well as Merit; for to Merit, is to do that which Justice it self shall count truly worthy of such a reward: And so, to satisfy, is at least to offer that for a Satisfaction, which Justice it self offended cannot but think worthy to be accepted in recompence. The one undertakes to deserve of Justice rewarding; the other to pacifie and fully content Justice offended.

And

(2.) It is more : And therefore the Papists themselves, who say that a Mans own Grace may merit for himself, yet deny it to be able to satisfie for anothers Sin. And Reason is for it.

For,

1. In meriting a better Condition, a Man earns but of anothers Goods, and undertakes to do something worthy of a better reward : and there is in it but *comparatio rei ad rem*. But in satisfying for Injuries, he undertakes to repair Personal Wrongs ; which it is so much harder to repair, as Men love their own Persons more than their Goods. A poor Man may earn some of a Noble Mans Goods by a Dayes work ; but can never satisfie him for a Disgrace.

2. To satisfie for Sin, is more than to do something worthy of a higher and better condition ; because there is a greater distance between a Sinners estate, and Justification to be attained, then is between the estate of one already justified, and a higher condition of favour ; such as was between the estate of *Adam*, and that of an Angel. There was not such a gulf (as Christ says) or distance between *Adams* Earthly State and theirs, as is between an Offendour, and the favour of God ; which by his Offence is wholly forfeited. He when Innocent was much nearer the most glorious condition which any Creature was capable of. Even as a good Subject, though never so poor and mean, who yet never offended, is nearer the Dignity of a Duke, and more capable of it, then one who is a Traytor, and so hath forfeited not only his Honour, but his Life and the Priviledge of a Subject.



## C H A P. IV.

*The Inability of the Creature to redeem us demonstrated from the Nature of the satisfaction. First, That which the Law required, a Creature could not answer for us, neither in obeying the Precept, nor suffering the Penalty.*

**T**HIS premised, we will now more distinctly consider whereunto satisfaction must be made, wherein it must consist, and according to what it is to be proportioned.

There are two to be satisfied before ever a Sinner can be justified; *viz.* God, and the Law. For as the evil of Sin is expressed by its *enmity* unto both these, (as *Rom. 8. 7.* where the Flesh is said to be *enmity against God and his law*) so answerably may the Satisfaction that is to be made for it, be measured out by both. I confess that both come to one; for satisfy the Law, and you satisfy God, and so *e contra*: yet we may take the distinct consideration of each as an help in the search, and for the finding out wherein true Satisfaction for Sin is to consist.

*First*, For the Law: No meer Creature could satisfy that for us, or make compensation for Sin, as it is the transgression of it.

I. In General, Let us measure Satisfaction by the worth of the Law, and of every Iota of it, which Sin doth what in it lies, to make void and of none effect. In *Psal. 119. 126.* *They have willingly* (says David) *destroyed thy law*: That is, what they did tended to destroy it; though yet it doth it not: for not one Iota of it shall pass. Now seeing, Satisfaction is *redditio equivalentis pro equivalenti*; that which is given in way of Restitution must be of an equivalent worth to that which is endamaged; what therefore can any mere Creature have, to render to God, equivalent to this his Law? For is not the least tittle of the Law worth Heaven and Earth, and so all in it, even Saints and all, because Gods Prerogative lies at stake in it? Is it not the *Regula*, the Pattern, yea the Original Copy of all the Grace which the Saints have: (For all Grace is but the Copy of the Law) and doth it not command all that is in them? What have they then to be deprived of, that is worth it?

II. Let us more Particularly consider those special Debts which the Law requires Satisfaction in and for; which according to the two main parts of the Law, are answerably two. As all Laws, so this, hath

*First*. A Preceptive Part, *Do this and live*; and this requires exact Obedience to every tittle of it.

*Secondly*, A Penal Part. If we trespass in the least, it exacts a Punishment; and that is, Eternal Death.

I. Now therefore when we transgress in the least, we hence first grow into a double Debt, and become Debtors to both parts of the Law, and the Reason hereof is, because all Laws require both. So the Laws of Men do oft times require not only Restitution and Satisfaction to be made to the Party wronged; but they enjoyn a further Punishment as a Satisfaction to the Law it self, which was contemned and broken. And therefore in many Cases

Cases though no hurt be done, the trespasser failing of his purpose; yet the Law takes notice of the attempt, and punisheth him for it; because therein the Law is contemned. For in such trespasses against Men there is a double wrong; the one to the Party injured, whose Goods or Honour is impaired; and the other to the Law, which is scandalized by it. And so he is not only to satisfy for the Personal Damage, but also for the Publick Offence, and the vitiosity of the act in breaking Order; and so, a double Satisfaction is to be made. Thus also it is in Debts; for there is both the Principal, and the Forfeiture also. So likewise in the Levitical Law, when a Man had wronged his Neighbour in Goods, he was to do two things; not only to make restitution due to the Party wronged, and that double at least, as part of a Punishment also, but he was to satisfy the Law besides, and to offer Sacrifice. And in case of Debt; before instanced) until a Man hath paid it, he is to lye in Prison, to satisfy the Law.

2. We having Sinned, do owe Satisfaction to God in respect of his Law; and that, in a double relation and respect: First, On our parts: Secondly, On Gods part.

First, On our own: As we are Creatures we owe him Service; and as we are Sinners, we owe Punishment.

And Secondly, On Gods part: We owe Satisfaction to him, both as he is our Lord, our Creator and Owner that hath right to us; and also as he is our Law-giver.

1. As he is our Lord he hath a right to us, and as a Creditor he gave us our Selves and Graces: and we are his Goods; and so do owe him Active Obedience.

2. As he is our Law-giver, so he hath the right of a Judge, to whom for our neglect we do therefore owe Punishment. For God hath over us, both *Jus Crediti* or *Dominii*, and *Jus Reſtoris*; he is Lord of his Law, and Lord of us; and we are his Subjects, and also his Servants; and there is in equity very good grounds for both Debts. For we owe him subjection for his Benefits bestowed, although there were no Law: but then in regard of his ~~excellency~~, his transcendent Excellency, he is our Law-giver and Judge; and so he might give us these Laws, though it could be supposed that we had no such benefit from him.

Object. And 3. Whereas it may be said, that the bearing the Punishment due to the Offence against the Law, may seem to stand for that Debt of Obedience to the Law.

Answer. The Answer is, that it is clean otherwise; for we owe both Punishment for Sin past, and Obedience also. And the Reason is evident, namely, in that Punishment for Sin is but an Appendix to the Law, and not that which the Law chiefly intends; for it principally aims at Obedience, and does therefore indeed threaten Punishment to keep the Creature to Obedience, and therefore to endure the Punishment is no Satisfaction to the Law. As though a Debtor should live in Prison all his life-time, yet he should be in Debt still; and therefore could not be said to satisfy the Law, because the principal intent of the Law is to recover a Mans Goods. So that we are for ever bound to God by a double Debt, a *Debitum Paenae*, a Debt of Punishment, and a *Debitum Negligentiae*, a Debt of Neglect; both which are to be satisfied for.

Now for neither of both these Debts can either we our selves, or any Creature for us, ever satisfy God.

(1.) Not we our selves; for we can never discharge the Debt of Active Obedience, though God should exact no more; for part of it is neglected already; and you may as well call back time that is past, as satisfy for what is past, because we are bound to God for our whole time, even to Eternity. If an Apprentice were bound to his Master for ever, and he run away at any time, he can never satisfy his Master for his time lost. If he were bound indeed but for seven years, then he might afterwards serve out his time, though he ran away for a while.

(2.) Not

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(2.) Nor can any meer Creature be ever able to give satisfaction in our stead, upon the same grounds. 'Tis true indeed, that a meer Creature might perform and undergo this and all other kind of Obedience that the Law requires, both Active and Passive; but not so, as that both, or either of these Obediences so performed by it, should be satisfactory to the Law for us, or stand us in stead. We will prove this, of each severally, and of both jointly: And first of either of them singly.

I. The Active Obedience performed by any meer Creature for us could not discharge or satisfy that Debt of Active Obedience which we owe to God, so as we should have any benefit by it. Such a Creature may indeed perform it, so as to profit himself, (as *Job* speaks, *Job* 35. 8.) but not so as to profit us and himself by way of satisfaction. The Reasons of which are,

I. Because his whole self, and all he can do, is in all respects wholly and altogether subject to the Law already for himself, and he can plead no privilege of exemption whereby he should be any way free from this total subjection to the Law: And therefore the Law commanding him, and all the Relations and Respects that are in him, all that he can do is little enough for himself, to satisfy the Law. This is the Reason which the Saints themselves give to put others off with, (for I would not give you School-Reasons herein, but Scripture-Reasons) *Matth.* 25. 8, 9. The Wise Virgins said to the Foolish when they came to them for Oil, *We have little enough for our selves.* All the Money which any Creature can make, will but serve to satisfy what the Law requires for himself; and he hath nothing over and above what the Law can challenge to benefit another. *Do this, and live,* saies the Law to all that *are under the law*, and altogether under it; And it is as much as they can do to live by the Law themselves: They have *little enough for themselves*, and nothing over. And this Reason holds as fully in the best Creature that can be supposed to have never so much Grace (set that of Hypostatical Union aside, which is Christs sole Prerogative) as it doth in that Creature that hath never so little: For all the Grace that any Creature hath, be it of never so large a Revenue, he holds by the same Tenure, namely, the Tenure of the Law, that one of never so low a degree of Grace doth hold his by: And the Law doth as fully exact all he can do, as being his own Debt, as it doth the others. Even as a Man that hath never so much Land; if his Tenure from the Lord in chief be the same by the Law, with that of another Man, who possesseth but a Cottage; and the Conditions of both are to pay the whole Revenue (their own meer and bare subsistence set aside) the former is as much disabled to pay anothers Rent as the latter, though he hath never so great Revenues. In this case he that hath the least, hath no lack; for God accepts what a Man hath, and he that hath never so much hath nothing over: There is an Equality or proportion as the Apostle speaks in another Case.

II. If we consider the ground of the Laws thus requiring the whole; it will afford a further reason. The Ground why the Law requires this, lies in two things:

1. That whatever the Creature hath, it hath received it from God: And  
 2. So received it, and upon such terms, as to give an account of it: So as after it is given, God still challengeth a Right in it, as being wholly his. Hence all that a meer Creature hath, or can have, it owes to God.

I. Because it hath it wholly from God; and therefore God challengeth all again, and obligeth the Creature as a Debtor to him for the benefit received. And then withal there cannot any respect of propriety be found, which a meer Creature can challenge, in what it hath received, as having a Title to it, distinct from that which God claims to himself; but all is wholly and alone his. And therefore the Creature can never lay out any thing for another, which it can call its own stock, and say, this is mine to dispose of, and I have

I have enough besides to account with God for my self, another way; For *what hast thou* (saies the Apostle) *which thou hast not received?* 1 Cor. 4. 7. Chap. 4.

And 2<sup>ly</sup>. It receives all from God so as to give an Account as a meer Steward unto him: So the Apostle *Peter* speaks, *A Steward of the manifold grace of God*, 1 Per. 4. 10. and so accountable to him for all. Now it is as impossible for a meer Creature to satisfie God for anothers Debt, or he is as unable to do it, as a Steward can undertake to pay his Master for his Fellow-Servants Debt out of the Money his Master had betruſted him with. For what can be in this caſe given is the Maſters own already, and in having all reſumed the Maſter hath no more then what he ſhould have; this being a certain Rule and Principle in equity, that it is impossible to ſatisfie another Man with what is wholly his own already. And upon this ground doth the Lord reſuſe Sacrifices for Sin, even becauſe they are all his already; *All the beaſts of the foreſt are mine*, Pſal 50 8, 9, 10, 11. *I will not reprove thee for thy ſacrifices, or thy burnt-offerings, to have been continually before me*, ver. 9. *I will take no bullock out of thy houſe, nor he-goats out of thy folds*, ver. 10. *For every beaſt of the foreſt is mine, and the cattle upon a thouſand hills*, ver. 11. *I know all the fowls of the mountains: and the wild beaſts of the field are mine*. Therefore *David*, 1 Chron. 29. 14. acknowledgeth it Mercy enough that God would but accept of their Offerings for themſelves: *What are we that we ſhould offer thus freely even for our ſelves?* He conſiders both Gods Tranſcendent Excellency in himſelf, and that total dependance which they had on him for all; as it follows *of thine own have I given thee*, and how can that ſatisfie the Debt? Sin indeed is our own, which we owe for; but Obedience, that is not our own, but comes from the grace of God and from his enabling. Indeed, if God had given us Grace, as Friends give Gifts each to other, to do what they pleaſe with them, without requiring any account of them, then we might have payd him with that which he hath given us. But he gives Grace to us as he does Talents unto Servants: And therefore he requires answerable Service and Improvement of thoſe Talents, of which he takes account according to the number given; and if they be not well uſed, he takes them away. *And when we have done whatever we can, we are unprofitable Servants too*, Matth. 25. 14, to 30. And it is impossible for one who is wholly a Servant, to ſatisfie his Maſter for the Debt of another. *Inter Servum & Dominum nulla intercurrit juſtitia*, (ſaies *Aristotle*, ſpeaking of meer Servants as in thoſe times,) becauſe ſuch a Servant is *pars Domini*, Part of his Maſters Goods. And herein let the ſuppoſition made hold good, as, Let the Creature have never ſo much Grace, ſo much the more is he diſenabled to ſatisfie for another; for the more Grace he hath received, the more Service is required from him: *Much is required from him to whom much is given*, Luk. 12. 48. Yea the Obligation upon himſelf is the greater, and binds him to do ſo much the more; and therefore he can as little, yea leſs ſpare any thing for another, as he that hath leſs.

II. In the Second Place, For Paſſive Obedience, that cannot be ſatisfactory for another. For,

I. Even ſo much Paſſive Obedience as any Creature can undergo, is in it ſelf in ſtrict terms of Juſtice due unto God from the Creature, though not as a Punishment, yet as a Tryal of Obedience. if he ſhould be pleaſed to lay it upon the Creature. How elſe could *Paul* wiſh himſelf *accuſed from Chriſt for his kinſmen and brethren the Jews?* Rom. 9. 3. and this, as a Duty ſurely! For he did not ſuper-erogate therein, nor do more than God might require: It was no more than what was due unto him.

2<sup>ly</sup>. Both of theſe Obediences muſt be joyntly performed by him that undertakes to ſatisfie; and it is impossible for him ſo to perform both.

∴ Both

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1. Both must be performed joyntly : For Passive Obedience alone would never pay both Debts. To cast a Man into Prison payes not the Creditor; and Punishment is required by God as he is the Judge of the World; it is *Jus Reëtoris*, and we owe Obedience to him besides, as he is a Creditor. And though God be content with Passive Obedience from those in Hell, because it is all he can get of them; yet he is not satisfied with it; and therefore they are for ever to abide there. Its true, that he improves it to his Glory, in that it shews the various ways of his manifestation of his Attributes upon Creatures; but yet, simply, in it self it would not satisfy it. Furthermore, the threatning of punishment is (as was said) but the Appendix of the Law; not the Primary intent of the Law-giver: And therefore God doth not simply delight in it, nor is he satisfied with it.

2dly. There is an impossibility that any Creature should perform both of them joyntly and together; which it must do, if it satisfy: For from that Creature, though never so Excellent, an Eternity both of Active and Passive Obedience would be exacted; and he could not dispatch or end either, nor perform both together. If the Obedience that is set him might be ended, or if both could be performed together, he might satisfy; but the Law exacts both for ever of us: And therefore the Psalmist makes the Redemption of the Soul *too pretious* for any Creature to meddle with; *Psal. 49. 8.* giving this reason why a Man *cannot redeem his brother; so pretious is the redemption of a soul, and it ceaseth for ever*; that is, it shall never be accomplished; so the Phrase is taken elsewhere. The Work is so pretious, as it requireth Eternity to do it in. So that that which the best of Creatures should do, or suffer for us, in any finite term of time would not satisfy for what was due from us to Eternity; but it doth require yet a further, and infinite worth in the Obedience to be added to supply that Eternity, and it is an utter impossibility to perform both together for ever. Look as it is impossible to *serve two masters, but that a man must lean to the one, and neglect the other; Matth. 6. 24.* so it is impossible for the Creature to carry along both these Obediences together: For when he were obeying the whole Law, How could he at the same suffer? And when he were suffering, how could he obey the whole Law? All the Graces then exercised would have been only *Patience*, and all little enough to afford him that; there would have been no room for the exercise of other Graces. And as God calls us not to do, and suffer, at the sametime; for both cannot stand together, so neither could any Creature do and suffer at the same time for us. If indeed he could first dispatch the Active part, and then encounter the torments due unto us, and dispatch them also; then there might be hope: but this he cannot; and to performe both to Eternity is impossible.

But yet by making as free and large concessions as are imaginable, further to shew the impossibility of it; Suppose that Passive, Obedience, and Sufferings for us would stand for both Debts; and suppose also, that if their Lives went for ours, they then might satisfy as well as we can; seeing theirs are as good as ours, and therefore, if Eternal Death in us be a satisfaction to Gods Justice (which if it be not so, God then loseth by Sin, and then he would not have let it come into the World) then it might be so in them for us, and we be freed; yet consider the inconveniences that will follow:

1. They must alwaies be satisfying, and it could never be said, *it is finished*. They must lie by it till they have payd the uttermost farthing; which they can never do, no more than we our selves can; and so they could not take away Sins from us; for we could not have an Acquittance till the Debt were payd; we could not be justified till our Suretie were acquitted. Therefore *if Christ had not risen* (saies Paul) *we had yet been in our sins, 1 Cor. 15. 17.* And therefore the Psalmist saies, of the Redemption of the Soul by any Creature, *Psal. 48. 9. it ceaseth not for ever*; that is, shall never be accomplished, but shall alwaies be a doing, and never ended, and so, we never be the better, nor the nearer having our Bonds cancelled, And this is the reason why  
Sacrifices

Sacrifices were rejected, even because every year they were still forced to offer them: *Heb. 10. 1, 2, 3, 4.* For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. ver. 2. For then would they not have ceased to be offered? because that the worshippers once purged, should have had no more conscience of sins. ver. 3. But in those sacrifices there is a remembrance again made of sins every year. ver. 4. For it is not possible that the blood of bulls and of goats should take away sins. And ver. 11. it is said, That they stood daily offering the same sacrifices.

2dly. Suppose yet further, That God, to whom Eternity is but as one instant, should therefore give us in our Bond, when the other had entred in his; because though it be to Eternity a paying, yet to him it were as good as payd in hand presently. Suppose this; yet notwithstanding, one Just Man or Angel could satisfie but for one of us: Life could go but for Life, and a tooth for a tooth, (as the Law runs) and so he must sacrifice as many Creatures as good as we are for ever, as he meant to save of us Men. That one Creatures Obedience would not as *Adams* Righteousness have extended to many; for that was a favour, but this a Debt. And we cannot pay many Bonds with one Summ which is due for one; for every one is a distinct Debt and Obligation.

3dly, If we grant all this, yet what Creature would have had so much love in it towards us as willingly to sacrifice it self for us? Which it must fully do, or else it cannot be satisfaction; for *satisfactio est redditio voluntaria*, saies the School. The Apostle *Rom. 5. 7.* saies that *peradventure for a good man some would dare to die*: Mark it; he makes a [*peradventure*] of it; and it must be for a good man; that is, one profitable to him (as they expound it) and seeing Death is *ποσεισμων ποσεισμων*, or he must be very hardy, and daring, that would do it. But to encounter Gods Wrath, *Who dares do it?* *Jerem. 30. 21.* And their nobles shall be of themselves, and their governour shall proceed from the midst of them, and I will cause him to draw near, and he shall approach unto me: for who is this that engaged his heart to approach unto me? saith the Lord. The Prophet there making a Promise of Christ to be a Mediator, and one that should be able to draw nigh to God, he gives this reason; For who is there that engageth his heart to draw nigh to me? As if he had said; None else durst have stept in, to encounter me for you; especially, not for Enemies both to God and themselves. There is need of a Mediator to reconcile us and the Angels; as that place in the *Ephes. 1. 10.* may seem to imply, where the Apostle saies, That God made known unto us the mystery of his will, that he might gather together in one, all things in Christ, which are in heaven and earth. Making us as Friends to himself, so one to another; and if so then antecedently, they could not be the Reconcilers; And further the holier they were, the less must they needs love us, and so not of themselves would they ever undertake such Work for us.

4thly, Suppose yet further, That any had so much love, or would have been so hardy to venture, as with *Paul* to wish they may be accursed; Yet if they were in Hell but half an hour, they would repent themselves, and wish themselves out again; and so it had been spoiled for ever being satisfaction, which must throughout be voluntary, as our Disobedience was. And therefore God would not trust to their help in so weighty a business, wherein his own Will was so engaged. It is said in *Job 4. 18.* Behold he puts no trust in his servants: Which though he might, in ordinary works of Obedience, yet he will never rely on them for so great a matter. He finds folly even in the Angels; They are mutable. He trusted one Man once for all, only in matter of Obedience to his Law, which was casie and sweet to him; but see how he fail'd, and left all, and that upon no great or strong temptation. He therefore will never hazard the Second *Adam* to be a meer Creature in a matter of Punishment; which that

Book III. which that he may be willing to undergo, he must be fed with some delight or hopes of ease : No, he will make sure work now.

*Fifthly* and *Lastly*, Suppose any Creature had been so full of Excellency, as that the Sufferings of it alone could have been satisfactory for all that God meant to save, and according to the supposition formerly made, that he having more Grace than all Mankind ; and so, being made Heir to more Glory than all Mankind besides, would have been content to lay all aside, and to have subjected himself for ever to undergo all our Punishments ; yet considering all this must have been done by him, in obedience unto God, and for his sake, (for otherwise it could not have been accepted, in that satisfaction for another must be voluntary on both parts, both on his that undertakes it, and also by the consent and acceptation of him that is wronged :) If the Case had thus stood, then this Inconvenience would have followed, that a Creature should have been Obedient unto God, yea, and performed the highest Obedience unto God, whom yet God never should have had an opportunity to reward, because he was to be in Hell for ever : And God will never be so behind-hand with any Creature that shall do him service, much more, so great a Service as this would be.

## C H A P. V.

*That no Creatures could make that Satisfaction which an injur'd God required. They cannot compensate the wrong done to him by Sin, nor repair the loss of his Honour.*

**W**E have seen what Satisfaction the Law requires, and how far the Creature would fall short of that : Let us Secondly, now see what Satisfaction God requires. And although *re ipsa*, in the thing it self it comes all to one, to satisfy God, and to satisfy his Law, and both these Heads be really co-incident : Yet our Understandings may take a distinct consideration from each ; which will serve the better to clear this Point.

Now to make way for the Demonstrations I intend, let us define in general, what Satisfaction is, and wherein it is to be made.

*Satisfaction* in general is, when so much clear emolument ariseth to the Party wronged, as was impaired by the trespass committed. Now all such Damages to be repaired, do usually consist, either in *Goods*, or *Honour* ; and Satisfaction for *Goods* is usually called *Restitution* ; but Satisfaction for *Honour* is it which is more properly called *Satisfaction*.

Now we may consider a Wrong done to God both these wayes, and an answerable Satisfaction requisite.

*First*, For that of *Goods* ; though it be a thing which God doth not much reckon, yet something is considerable about it ; and therefore the Prodigals wild course is expressed and aggravated by this, that he spent his *Fathers goods and substance in riotous living* ; *Luke 15. 13.* Therefore also God compares himself to a House-holder, who commits Goods and Talents unto his Servants to be by them improved ; *Mat, 25. 14.* and who, when he reckons with them, doth count up their waste and expence thereof upon their Lusts : and therefore they are said to *consume them upon their lusts* ; *Jam. 4. 3.* that is, so to engross them to themselves, and as it were consume them, that God gets nothing by the things which he hath made. By reason of Sin he hath no profit by those Creatures which Sinners have committed to them ; and the World becomes loss unto him. And though God stands not much upon this (as neither will I stand long upon the handling of it) yet thus much is soon demonstrated, that no Creatures were ever able to make Satisfaction for losses of this kind : they are not able (as *Hester* said in another Case) to make good, or *countervail the Kings loss.* *Esth. 7. 4.*

Now to instance in some Particulars.

1. Sin by a forfeiture had quite destroyed this World, if Christ had not upheld it : And can all the Graces in the Creatures make another, or uphold this from falling ? Surely no.

2. It blotted Grace out of the heart of Man, and can the power of all the Creatures make one dram of Grace ? Yea could we so much as have lighted our Candles that were blown out at their Tapers ? Surely no.

3. By Sinners the Law was destroyed also ; *Psal. 119. 1, 26. They have destroyed thy Law.* Now if you would set a Price upon the Law, one tittle of it is more worth than Heaven and Earth.

4. Through Sin was much Service due unto God lost. For that we may reckon amongst Goods ; as a Master doth the Service of an Apprentice. Although all Sinners should presently cease to offend God any more ; yet still God hath lost so much Service from them for the time past. Now all mere Creatures being Gods *Servants*, and owing all their endeavours and services



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unto him for themselves : No one of them therefore can do two Mens work, because they owe all they can do, for themselves ; and so they can never repay that loss of Service past. God did hire Mankind into his Vineyard for all Eternity ; and though we could suppose they had not committed any positive Sin, yet if God had but only lost so much Service from them, and the Sin of that neglect had annihilated them (and it doth as good as annihilate them to God, and therefore he accounts and calls them *lost* ; as the *lost Sheep*, the *lost Son*, &c.) and then, if God had come to have entred into terms with any mere Creature for these losses, and should have said, Give me but the Creatures you have spoiled, make me a new World, for your Sin hath spoiled this, and *subjected it to vanity* ; had any of them power to have done it ? Surely no. When God would confute *Jobs* contending with him, he doth but ask him, whether he could make the least Creature, yea, or being made, command it : *Thou !* (sayes God) *where wast thou when I laid the foundations of the earth ? Job 38. 4. Hast thou commanded the morning since thy dayes, or caused the day-spring to know its place ? Ver. 12. Out of whose womb came the ice ? Ver. 29. Canst thou lift up thy voice to the clouds, (and bid them rain) that abundance of waters may cover thee ? Canst thou send lightnings that may go, and say unto thee, here we are ? Ver. 34, 35.* And though thou canst do none of all this, yet dost thou contend with me ? *Let me see* (sayes God) *what thou canst do, Job 40. 7, 8, 9.* If thou couldst make, or command the least Creature, then *I will confess to thee that thine own right hand can save thee ; Ver. 14.* Can all the Angels in Heaven (as powerful as they are) make one hair of thy Head ? *Can they set ordinances in Heaven ? Job 38. 33.* The Philosophers feigned them to be but the Movers of those Wheels and Orbes, not the Founders of them. They cannot set the Clock, much less, make it. And can they make Grace, or can they make the Law whole again, which Sin had broken ?

But the truth is, that herein God expecteth not, nor is he capable of any Satisfaction or Restitution of Goods ; for *none can be profitable to him ; Job 22. 2, 3.* When that Formalist thought to oblige God by Sacrifices ; *If I were hungry* (sayes God) *would I tell it thee ? Psal. 50. 12. The world is Gods, and the fulness thereof* (sayes the Apostle, 1 Cor. 10. 26.) And again, *Who hath given to him, and he shall be recompenced ? Rom. 11. 35.* No, it is Glory only that the Creature is capable to give him : So it follows there in *Psal. 50. 15. Thou shalt glorifie me.* God is not as a King, whose Tribute lies as well in Goods, as in Honour ; but all the Tribute he expecteth or exacteth from the Creature, consists in Honour, for that is the end of all his works ; he made all things for his glory ; *I formed it* (sayes he in the Prophet) *for my glory ; Isa. 43. 7. Of whom and to whom are all things, to whom be glory for ever,* sayes the Apostle, *Rom. 11. 36.* And herein also, though it be most true, that the Creature can contribute nothing to Gods Essential Glory ; yet to his Manifestative Glory it may, and doth ; at least the Creature may take from it, as by Sin it doth ; and the Reason is, because this kind of Glory is revealed in, and by Creatures. Now it is in this that God expects Satisfaction ; and that this Satisfaction in point of Honour does much more infinitely transcend the power of any Creature, is the thing which I am now to demonstrate.

Let us therefore in like manner come to the Particulars wherein Gods Honour suffers by Sin, and shew how irrecompenceable the injury therein is by Creatures.

1. If it were no more than to satisfie for that Tribute of Honour left behind-hand unpaid ; for the neglect of that Homage due to God, and which is to come in by our Service of him ; what a Quarrel must it needs breed, not to be composed, or taken up by any Creature ? You know, Kings that have Homage due to them from other Kings their equals, though the Tribute it self, or thing to be paid, be small ; yet if it be neglected, what Wars and stirs hath it bred, merely because it is a matter of Honour neglected ! Hence also the neglect of paying a small acknowledgment (suppose a Pepper-

corn, or the like) or of doing some petty Service yearly, do oftentimes forfeit great Estates; because they are acknowledgments of Honour to the Lord of whom the Tenants hold; and so being omitted, they are neglects of an Honour that is due: Now the like slight being offered towards God, how great a wrong doth he account it, if no more yet because there is a neglect of his Honour in it? If indeed the terms of our Service between God and us, did stand upon free mutual conditions of bargain, as when Freemen are hired, and work only for Wages, who if they neglect a Dayes-work, it is but calling in so much of their Wages, and they are even again with him that hired them. If it were thus between God and us, the matter were easier to be reconciled; but it carries a Dishonour with it, such as are those neglects of Service to a great Prince, which Service is not due by any bargain for Wages, but out of Subjection, or as to a Lord by way of Knight-service, not out of Love only and Liberty, but out of Respect and Homage. God is desirous of nothing but Honour from you; and all the Honour the Creatures can give him, is too little for him; it satisfies not, neither answers to his vast Desires of being glorified, nor to the Dues of his most glorious excellency. And therefore, if any be behind-hand unpaid by any of his Creatures, it is a loss by Creatures irreparable, for they render no over-plus to make it up; and he cannot but account it so much loss to him, and should they now do what they can, still God would want of his Due.

2. Satisfaction is to be made for *Honour debased* also; for Sin casts a foil of disgrace and debasement upon the *Honour* which God hath, and goes about to dispoil, and rob him of it. It is said, *Rom. 2. 23. In breaking the law thou dishonourest God*; there is a Dishonour cast upon him by it, yea it toucheth upon the height of his Honour; which will appear,

(1.) In that every Law of his is backt with his Prerogative, and is a note of his absolute Sovereignty; *Jam. 4. 12. There is one Law-giver who is able to save and to destroy*; that is, he is the supream Potentate of all the World, the absolute Lord Paramount; and this is shewn and declared in giving his Law: And is therefore answerably denied by the Creature in every breach of every Law; to which every Sin is an affront.

Now as amongst Men, Kingly Authority being the Summity, the Supremacy, the Transcendency of all Honour, therefore the Law hath so fenced it, that whatsoever is immediately directed against it, or is a denial of it, is Rebellion, and *Crimen lese Majestatis*: and to disgrace a Kings Personal Perfections is not so much, nay to speak dishonourably of the Personal Imperfections of a King, dishonoureth him not so much as to oppose his Kingly Power and Dignity: As to say that Kings are not so Learned, or so Valiant as many other Men; this is not in account so high a dishonour to them, because it toucheth not upon their Sovereignty and Princely Dignity, for they may notwithstanding be acknowledged and obeyed as Kings: But whatever tends to impair and blemish that their Prerogative and Dignity, is held to be the height of Dishonour, as Kingly Authority is the sublimity and top of Honour: So now in breaking the least Law of God, we do deny the Sovereignty and Kingly Authority of God. To despise any of Gods works, and slight them, is a dishonour to the *Maker*, as *Solomon* sayes; but to slight his Law is more, because that his transcendent Excellency and Kingly Authority is thus engaged in it. Some of the School-Men fondly reason to diminish and lessen the hainousness of Sin, saying that all the evil of Sin lying simply in this, that it is the breach of Gods Law, therefore it is not properly an Injury to God; no otherwise then as a thing contrary to his Will: As when a Master commands a Servant to do a thing, and he doth the contrary, and so, though indeed he displeaseth his Master thereby (as doing a thing contrary to his command) yet (say they) it is no Injury: But they do not consider, that not only Gods Will is engaged in his Law, but also his supream Authority; the Law being made by his Prerogative, and by the same Prerogative backt and commanded. Kings indeed in their Laws do not lay all the weight of their Authority upon every Law; but God doth: And therefore every Sin is not only a transgression of his Will, but a debasement of the Sovereignty of his Will.

Will. Hence in the promulgation of Gods Laws, there runs this Preface, *I am the Lord thy God; therefore do this. Exod. 20. 1.* So that his Sovereignty is sleighted in every Sin, and in it there is a contempt of his Crown and Dignity.

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Sin is not only a dishonour to him simply as he is a supream Law-giver, but unto all his other Personal glorious Perfections. Every contempt of the Authority of a Prince reflects not upon his Personal Vertues; but Sin reflects upon all Gods Excellencies; as upon his *Goodness, &c.* for Men seek that happiness and goodness in the Creature, which is to be had in God alone, and so profess him not to be the *chiefest Good*. There is no Attribute upon which a disgrace is not cast by the Sins of Men; yea, and therefore they tend to make him no God; *Titus 1. 16. In their works they deny God.* Traytors may aim to unking a Prince, and to that end rebel against him, and yet their Treason not reach unto his Life. But Gods Sovereignty, and Perfection, and Glory are himself, and his Life; the least detraction from which, is to destroy the whole; for *quicquid est in Deo Deus est*, whatever is in God, is God himself. It is true indeed, that in the event those hurt not God: no more than Snow-balls thrown against the Sun can hurt it. *God dwells in light which darkness cannot approach or touch.* Sin hurts him no more than Grace benefits him. But yet, injuries and dishonours are not measured in Morality, by the event only, but by what is the *Terminus*, the thing they tend to; which is, to un-God the great God, and despoil him of all his Titles. To resolve to kill a King, is accounted Treason, as well as to do it, and to punish for such; therefore *Solomon* did put *Adonijah* to death. Even as he who hates his Brother, is counted a Murtherer, *1 John 3. 15.* so he who hates God, is a Murtherer of God: Now every Sinner is said to hate God, *Rom. 1. 30. Peccatum est Dei-cidium.* It is true, that Physically Sin is but *Privatio boni finiti*, of that good which we might have in God, not *boni infiniti*, or *Dei*, not the Privation of God as in himself; but as he is to be participated by us. Yet as the Astronomers call the Interposition of the Moon between the Earth and the Sun, the Eclipse of the Sun; though the Sun doth really lose no light by it, but only the Earth; yet because it makes the Face of the World below to be as if there were no Sun, it is therefore commonly called, *the Eclipse of the Sun*, and not of the Earth, so may it be said of Sin: It is in the guilt of it a *Privation of God, and of his Glory, and of his Law*: Because though indeed and in truth we only are the losers; yet it makes to us as if there were no God, as if God had no being; and so it may be said to be the Eclipse of his Being, *viz.* to us. Therefore Men are said to *live without God in the world; Ephes. 2. 21.* and *without the Law; 1 Tim. 1. 9.* and to be *deprived of the glory of God*, as being not manifested in them nor by them; *Rom. 3. 23.* Now if it be so that the sinfulness of Sin thus lies in so great a dishonour to so great a God; what Satisfaction can then be made for the demerit of it, by all the Creatures? For in this respect it transcends in evil, and outweighs all the goodness that is either in the Persons or Graces of all the Creatures. Indeed it is true, if we take Sin Physically, as it is a privation of the contrary Habit of Grace and of our good only, that then it hath no more evil in it than Grace hath Goodness; for as Sin separates from God, *your iniquities have separated you from me; Isa. 59. 2.* so Grace draws the Soul nearer to God, and so makes a Man as happy, as Sin makes him miserable: *To draw near to thee is good*, sayes the Psalmist, *Psal. 73. 28.* But this is not that special evil in Sin, for which Satisfaction is required; as neither is it the chief matter of our Repentance for Sin: for no Man satisfies for an evil done to himself; neither is it Sins having so much evil in it against us, that hinders a meer Creature from satisfying; which notwithstanding was that that misled some of the Antient Schoolmen, who upon that ground thought a Pure Creature might satisfy for Sin; all their Reasons running upon the evil of Sin as a Privation of Grace, and of God to us only, and as he is our good; not considering, that over and above it is an evil against God himself; *Jer. 2. 19. It is an evil and a bitter thing to forsake God:* And Sin is accordingly called *enmity against God, Rom. 8. 7.* and a *provoking the eyes*

eyes of his glory. *Isa.* 3. 8, It is likewise said to be *against him* : So sayes *David*, *Psal.* 51. 4. *Against thee, thee onely have I sinned* : He lookt not so much at the wrong to *Bathsheba* and *Uriah*, as at the dishonour done to God ; and this is the eminent evil to be considered in Sin ; for as God is the chiefest good, so himself is the measure of all other good and evil. Now then, the evil of Sin lying thus in so great a dishonour unto God himself ; no Creature can make amends for it. For,

1. Dishonour which reflects upon a Person of worth, cannot be satisfied for but by a Person equally worthy and honourable ; for the Satisfaction must be made by restoring of Honour again, and that will depend upon the honour and worth of the Party honouring. The restoring of Honour is to be measured by the same Rule, and weighed at the same Ballance that the Honour of the Person dishonoured is measured by : As therefore, Honour is in it self a Personal thing, so the repairing of it again depends upon the Personal worth of him that goes about to repair it. Were we and God equal, so as there were as much worth in us to honour him withal, as our dishonouring of him comes unto ; then indeed if we went about some way to restore again, that Honour that was impaired by us, we might perhaps satisfy for it : (And yet the Law is so tender of dishonour, that in case of Defamation, it is not enough for a Person equally Honourable to submit, and to say as much for a Man as he hath said against him ; that is accounted Satisfaction ; but the Law enjoins a Penalty besides) But however, the restoring of Honour being a thing Personal, doth therefore depend upon the honour of that Person who is to restore it ; for *Honor est in honorante*, Honour is in him that honours ; the meaning of which Saying may well be this, that Honour depends upon the worth of the Party honouring. Therefore we see that honour from a mean Peasant is not esteemed or accounted of by one that is highly Noble : And hence it is, that Wrongs in point of Honour, offered by Inferiours to Superiours, do oftentimes transcend Satisfaction. It is not so in Goods ; a Poor Man may satisfy a King in Goods, in case he be able to restore as well as another. And the Demonstration of this is, that the best way of Satisfaction to be made by such Inferiours, being to submit themselves, and that submission being a Due from them already, and no more than the distance of their Ranks call for ; it therefore reacheth not to Satisfaction. And thus it is in common esteem, and that founded upon what is in the things themselves, and not upon common opinion only. And therefore it is evident, that though the Creatures should do that which might bring in as much glory to God as was lost ; yet because of the distance and disproportion that is between the Persons, it would never satisfy. The aggravation of a dishonour ariseth not so much from the fact, as from the disproportion between the Persons ; for Honour is not *inter Res*, but *Personas* ; it concerns not Things, but Persons. To strike, or offer to strike at a Magistrate (though we hurt him not) the hainousness of the fault lies not so much in the Fact, as in the Disproportion between the Persons. Therefore though in the Old Law, a *Tooth for a Tooth* was Satisfaction enough between Private Men ; yet not so in case of hurting a Magistrate, or striking a Mans Parent, which was Death by that Law, because of the Dishonour done to them thereby. So upon the same ground, for a mad Man to strike the King, is Death by our Laws, not in respect of the Fact, or of his Intention ; but in regard of the transcendent Honour of the Person of a King ; and the disproportion and inferiority that is in him that strikes him. Now the disproportion between God and us is so infinite, that it makes our sinning a Dishonour *altioris Ordinis*, of a higher kind then is recompensable by Creatures:

And to enlarge this Demonstration further : If no Creature can make unto God a reparation of Goods (as was shewn) then much less can it make Satisfaction for his Glory impaired. For Goods are extrinsecal to a Mans Person, and therefore the loss of them a Man less regards ; yea the greater Spirit a Man is of, the less he cares for Goods ; and indeed the wrong therein becometh

cometh less : Even as to wrong a Poor Man in his Goods, is worse (because of his need) then to wrong a Rich Man ; but the greater any one is in Spirit, the more he regards Honour, and that far above his Goods. Men will lose their Blood rather than suffer a hair of Honour to perish ; which Disposition though it be often set wrong in Men, yet it is a spark of Gods Image, and a resemblance of what is in him. God can bear the loss of Creatures and Worlds, and never be toucht with it ; but he will not lose one ray of Honour. For Glory is a Personal thing ; it is the Lustre of his Person which he carries and wears about him ; and is intrinsecal to him, which Goods are not ; and therefore God is willing to lose Creatures, thereby to gain the more Glory. So he casts away the most of Men and Angels for his own Glory. *My glory (sayes God) I will not give to another ; Isa. 42. 8.* But his Goods he doth ; *He gave the earth and all the fulness thereof, unto the Sons of Men. Psal. 115. 16.* He gives Worlds and Kingdoms away even to the basest of Men, (sayes Daniel, *Dan. 4. 17.*) but he will part with none of his Glory that is proper to himself, unto any of them. Of all the Goods he possesseth, his Children are the dearest to him ; he gives Nations for them, *Isa. 41. 2.* and once he gave his Son for them ; they are the apple of his eye ; and he that toucheth them, toucheth the apple of his eye : But his Glory is dearer to him than all his Children, for he formed them for his glory, (as the same Prophet there also sayes) *Isa. 43. 7.* How hard is it to pacifie Jealousie, when a Mans Spouse is deflowred, *It is the rage of a man, and he will not regard any ransom ; (as Solomon sayes Prov. 6. 34, 35.)* How hard then must it needs be, to pacifie God, who is said to be jealous of nothing but his honour.

Again, 2. Though it be but the manifestation of Gods Glory, which hath a foil and a reflexion cast upon it by Sin, not his Essential Glory, (which loseth nothing by Sin, as it gains not, nor is encreased by all the works that Christ, or God himself hath done) ; yet not all that the Creatures can do is worth the least beam of that his Glory as it is to be manifested. For that is the end for which they were all made, and is therefore better then they. And besides, all they can do to the advancing of it, they do owe it already, and God stands not in need of them to manifest it ; he could have let them remain in the womb of nothing, and have raised up others to glorifie him.

3. In that Sin strikes at Gods Being, what is there in the Creatures that can make amends for it, they being but shadows of his Being, and he the substance ; whose name alone is [*I am*]. The over-shadowing therefore, or the eclipse of his Being, is more than the destruction of ours.

*Object.* Yea, but you will object, and say, that the Grace of a meer Creature may seem to vye with all the evil that is in Sin ; and this, in point of Honour. For as Sin is against God, so Grace though but in an impure Creature, can say, *I am for God* : and as Sin sets up another God ; so this Grace glorifies God as God. Now God being the Object of both, why should they not alike set a worth, or a demerit upon what is done, and God accept of Grace, which is for him, as much as condemn and punish Sin, the aggravation of the sinfulness of which is, that it is against him !

*Ans.* For Answer unto this :

1. Though it be true that Sin hurts him no more than Grace benefits him ; (in that God is capable neither of benefit nor hurt) even as Clouds take no more from the Sun than Candles add to it. And therefore in *Job 35. 6, 7.* it is said, *What dost thou to him if thou beest righteous, or against him if thou sinnest ?* For nothing is opposed to God immediately, but only to him in his Works : As no darkness can obscure the Sun it self, though his beams it may intercept ; so Sin may dim the manifestative glory of the Father of lights. Yet, as we measure not kindneses or injuries by the event, but by what they are in the acts themselves (as Treason is not punished according to the event, but according to the nature of the act plotted or purposed) so are we to do by Sin. And

And 2. If we compare the ingredient qualifications considerable in the one, and in the other, as the one is an Injury, and the other an Act of Obedience; we shall find a great disproportion between them. For,

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(1.) If an injury is accounted more evil and blame-worthy than all kind-nesses praise-worthy and to be accepted; then when the injury is an undue act of us, unworthy of all the obligations between us and another whom we wrong; when 'tis causless; and when the kindneses we do are all due from us; herein lies the disproportion which makes the obliquity of the injury of Sin the more transcendent. All the Obedience we perform is due from us to God: *You do* (sayes Christ) *what you ought to do*: Luke 17. 10. But in this (as Christ again sayes) *we hate God without a cause*; John 15. 24, 25. *And what iniquitie have you found in me* (sayes he) *and for which of all my perfecti- ons or kindneses to you, do you sin against me?* John 10. 32. Now it is this inequality that lies between the one and the other, that makes the obliquity of the one to exceed the goodness of the other. As for Example: For a Child to love his Father, though it be good and commendable, yet in so doing he doth but his Duty, and even what Nature teacheth to do; therefore this is not so praise-worthy, as to hate his Father is odious; for he therein goes against his kind; there is an unnaturalness in it; and therefore we see, that one such act does more discommend one to Men, than all former acts of dutiful and loving Obedience do, or can commend him. The being Due does diminish of the praise and commendation of what is good: *If you love those that love [you]* (sayes Christ Luke 6. 33, 34.) *what thank have you?* No reward attends such a love although it be good; because it is a due and suitable act; but *love your enemies* (sayes he); unto whom (in regard of any obligation to them) nothing is due; and *then your reward shall be great*; this is praise-worthy indeed. I may turn this speech, and say, that to obey God, and love him, and exalt him as God; though it be good, yet what is it but what is due from you, and that which all Obligations tye you to? *What does God require of thee O man,* (sayes Moses) *but to love and fear him?* Deut. 10. 12. He requires but what is reasonable and due. Now to do all this is not thank-worthy; for if you knew him, you could not choose but love him; but to be rebellious to him; to be an enemy to one so good and so glorious; and one unto whom you are so much beholding; this is unsufferable.

(2.) As in regard of the undueness of the act, as from [us] to God, there is a greater obliquity in Sin, than goodness in Grace; so in regard of [God] also. Though the act of a Creature obeying God doth intend Glory to him, as much as a Sinner doth intend Dishonour to him; yet the Sin is more; and that in regard of him who is the Object of both: For,

1. All the Honour which we can give God is but his due already. We do but attribute that to him which is his own already, and that independantly, without us. What do we in being holy and obedient? *We exalt him as God*; why, he is God already, whether we exalt him or no; yea, what we can do this way, falls short of that which is his due, in himself; for *Nebem. 9. 5.* *He is above all blessings and praises.* But the very *formalis ratio* of sinning against him, is to set up another God, and so to attribute that to him, which is not, or that which is below him, that is thereby to affix a new Title of Dis-grace upon him, utterly unworthy of him. As for the Eye to call the Light beautiful and glorious, and to admire it, what is it, but only to speak that of it which it is already? But for the Eye to call Light Darknes, this is *de novo* to coyn and put a disparagement upon it, and Sin is a new invention of our own, as *Ecclesiastes* speaks, *Eccles. 7. 29.* to dishonour God. Thus Unbelief makes God a Liar; and what a wrong is that? It is not recompensable by all our acts of Faith in believing that he is true; for to believe so, is but to declare what is his already; but the other is the invention of a falshood ob-truded upon him by Men. For one to speak Truth, is but little or no com-mendation; for a Man speaks but what is; but to tell a Lye, is to invent a new thing, that is false: and therefore how odious and shameful is it? Now

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every Sin is a Lye concerning God, *changing the truth of God into a lye*, Rom. 1. 25 It declares that of God, which is not: And to be the Inventor of new Gods, or of false things of God, what an evil is it? Again to love God, and honour him is a thing due to his Name, *Give him the praise due to his name*, Psa. 29. 2. and his Excellency challengeth it. Now to love goodness, what is it! So, to love God; but what in incongruity is it to hate goodness? For Subjects to honour their King whose Title and Prerogative is independant upon them, is not so much to him, as it is a dishonour for one Man to disparage his Title, and to go about the setting up of another King. Now Gods Glory is in, and from himself; and therefore he hath reason to account it *more dishonour* to him, that one Man should rebel, *then honour* to him, that all should obey him. When I honour him, his Honour ariseth from himself, not me; as the Glory of the Sun shining in the Water, is not from the Water, but from the Sun: So when we reflect Glory on God, that Glory ariseth not out of what we do, but is in himself already. But the Dishonour of him is wholly in us: We are the sole Inventors of it; and there is no such thing extant, except in a Sinners heart.

Add to this; That all the Grace wherewith we glorifie God, is not a Mans own; but Sin is wholly his own; so *John* 8. 44. when he sins, he sins *ex se ipse* from his own; and so in *Jude* 16. their Lusts are called their own; and *Eccles.* 7. 29. they are said to be our inventions.

Again *3dly*. If the compass and measure be taken, of that Dishonour which Sin tends unto; there will be found a wider distance between the two terms of its reach, then there is of the Honour that the Creature can give to God, or then it doth extend it self unto: For the measure and compass of the Dishonour is plainly this, To make the great God no God; these are the terms the least Sin stretcheth it self unto, in the Scope and tendency of the Act, though not in the event, nor in the intention of the Sinner. But when the Creatures glorifie God, though they should *glorifie him as God* as far as the Creatures can do it, yet if you take the measure of the utmost Elevation of his Glory by them, there still remains an infinite distance between the Honour which they aim to give him, and what is in himself; so that it falls so far short, that it is infinite goodness in God to accept it.

As the Conclusion therefore of this Answer, and closure of this Discourse, I will super-add these few Demonstrations drawn from the Effects, to shew clearly, and confirm this, That the least sin transcends in evil the worth of all created Graces, which puts all out of Question, and makes the whole Demonstration undeniable; for satisfaction being *reductio ad equalia*, a reducing of things to an equality; 'Therefore if all their Graces cannot make so much goodness as shall counterballance the evil of Sin: It is impossible they should ever satisfy: Now that they do not, appears by these Demonstrations.

*First*, One Sin when it is committed by the best of Creatures, prevails more with God, to condemn him, then all his Righteousness to justify him. If one of the Angels did never so much, so great, so long service, yet if after Millions of years he sinned in the least; all the fore-past Service would be forgotten: As a Favourite that hath done much Service at Court, or in the Wars; if after all he should be found guilty of one Treason, that one Act would put a blot upon all his former Services, and render them nothing-worth. If a Man *doth not all things*, yea, (more then that) *continues not in all things, he is accursed*: Gal. 3. 10. Now if Sin were not more evil in Gods Judgment, (whose Judgment is righteous) then all Obedience is good, then this could not be. It is not as the Pharisees dreamed, that Men should be justified, if their good works were more than their Sins; as if their good works being weighed, and found exceeding the other in number, they should therefore carry it; no, a world of good works will be found too light for the least dramme of Sin.

*Secondly*, The Demerit of Sin is more than the Merit of Goodness can be, for that the evil that is in Sin does truly deserve Death; not only in relation to, or by virtue of a Pœnal Law arbitrarily given, or out of a voluntary compact and agreement between God and the Creature, but in its own Nature. That threatening *thou shalt dye the death* is not added *ex pacto* only; neither depends it meerly upon an outward Declaration of Gods Will, but further Sin is such an Evil as in the Nature of the thing deserves Death; and that immutably. Therefore that *δικαίωμα τῆς θανάτου*, that Judgment of God written in all Mens hearts, saies, that *they who do such things are worthy of death*; Rom. 1. 32. and so also, Rom. 6. 23. *The wages of sin is death*. But if you put all the Grace in the World together, it cannot merit at Gods hands his favour: God may out of his bounty oblige himself by a promise to reward it, but it is not out of the worth of the thing. So it follows there, in that Rom. 6. 23. *The gift of God is eternal life*, you see what an apparent difference the Apostle puts between the one and the other. In like manner, Luk. 17. 10. it is said, *When you have done all, if you could suppose you had done all, yet, you are unprofitable servants*: For Gods Right over us is founded upon his Excellence; and accordingly, our Obligation to serve God, is not from his benefits only, but from a Due unto his own Excellencies: And therefore although there were no reward for our Service, yet Service were due from us. So saies *Aristotle*: If any Man transcendently excell all others, that Man is to be King over them, and they are bound to serve him. Yea, and therefore the Priviledge to justifie a Man is separable from our Graces (as in Men sanctified by the Gospel) but so is not condemnation, from Sin: And therefore although Sin in the world redounds not in the event, to the Persons to condemn them, by reason of Christs Righteousness imputed; yet all that Righteousness makes not but that Sin in its own Nature deserves Death; and so, they are to judge themselves for it, as worthy to be destroyed. But all the Grace that is in them, doth not only not justifie them *ipso facto*; but it hath wholly and for ever lost that Priviledge. Which argues, that it is not seated in the Nature of Grace, to justifie as to demerit Death is seated in the Nature of Sin: For then, though the effect might be retained, yet that property would be inseparable from it.

And *Thirdly*, That the strength of Sin is greater then that of Grace, appears by this also, that it is able to expel Grace out of the Heart; as it did out of *Adams*; but all the Grace of all the Creatures could not restore it.

*Fourthly*, It is counted more Mercy to pardon one Sinner, than goodness to reward and save all the Angels. More Riches are attributed even to Gods Mercy and Patience towards Wicked Men, then to his simple goodness towards other Creatures innocent, though never so Holy.



## C H A P. VI.

*That Christ hath made full Reparation of all which was lost by Sin. The Glory of the Law which Sin had darkned, is by him perfectly recover'd. And Gods Image, which Sin had defaced in Man, is more fully restored in him.*

**W**E have seen the Power of all the Creatures set up, and at a loss as to this the greatest and most difficult business that ever was set on foot, *viz.* the *taking away of sins* ! Let us now come to lay open that Fullness that is in Christ, for this Work ; before which all these Difficulties that have been put, and all our Sins likewise will vanish and melt away as Clouds before the Sun. A Fullness it is, that answers to every defect, and to every particular Objection made. I will begin with that satisfaction that is to be given to God ; for in the wrong to him doth the principal knot and difficulty lie.

*First*, If God should stand upon satisfaction to be made, in point of Goods (which yet, as I said, he doth not) Christ hath therein abundantly made amends : Which although he reckons not as any part of his satisfaction, which only consists in his obedient humbling of himself, yet it may be considered as part of the surplussage and redundancy of it. Let Justice come and bring in her Bill of Damages ; and see if Christ hath not abundantly given satisfaction for them : As,

I. Will the complaint be, of the loss, spoil, and waste made of the World, and of all the Creatures therein, and of the unjoynting that Frame unto the danger of the Destruction of it, which no Creature is able to repair, or to uphold : Then let it withal be remembred, that he that had undertook to satisfy God, had his hand in making this old World, and *without him it had not been made* ; *John* 1. 10. It is a consideration that both that Evangelist, and the Author to the *Hebrews* (*Heb.* 1. 2.) as likewise the Apostle to the *Colossians*, (*Col.* 1. 16.) do all suggest to this very purpose, thereby to shew Christs Abilitie to satisfy for Sin : And if God would yet further desire new Worlds to be made him for satisfaction, Christ could make enough. And it may be further pleaded, that this World (as we see) stands and continues still, notwithstanding all the sins committed in it, and that Justice had destin'd it to present ruine the first day that Man should sin. Now whose power is it that upholds it ? Is it not Christs, whose very *Word* is able to underprop it, so *Heb.* 1. 3. *upholding all things by the word of his power*, who with one hand holdeth his Fathers hands from destroying this World, and with the other upholds it from tottering. Yea, if it were no more but this, that he who made the World would vouchsafe to admit himself into it, and become a Part of it ; and that he whom God did never make nor create, but from Eternity begat, would be *made flesh*, and become a Creature and Servant (which was an addition to Gods Goods, and worth all that he had made besides) this might make reparation for all such Damages. And again, at whose Expences are all things here maintained ? Are they not at Christs ? The Father did as it were deny to lay out any more Power, or Patience in upholding the World, till he should be paid for it ; and did not Christ undertake this, and at his due time lay down a Price that fully bought it ? Who is therefore called the *Lord that bought*, *2 Pet.* 2. 1. as wicked men, so all the World. And that he who made the World, and is Joint-Heir with God, and

and hath as much right to it as He, should to satisfy him, lay down his Right, put himself out of all, and then take it up upon a new Title, when it was his before, so buying what himself made, and what was his own: That he should become poor, even not worth the ground he went on when he came into the World, and should suffer himself not to be *owned*, (as *John* speaks) yea to be cast out of the vineyard as one that had nothing to do with it; will not all this make amends, will not this Poverty rise to great Riches? The Apostle *Paul* tells us so, Wherefore this may well make satisfaction to God for Goods lost.

2dly. If Justice complain of the Law defaced, and as it were abolished by Sin; if she plead that through it the Righteous Law is made void, and of none effect; and so bring it in, in this Inventory of wasted Goods, considered only as it is a Copy of Gods Will, an Expression of his Holyness, an Effect of his Wisdom, and Monument of the same, the least *iota* of which is so pretious, as not all in Heaven and Earth can make amends for its loss: Should Justice make this complaint, then let the Reply be, that our Redeemers Head was in the making of that Law; and that the hand of him who is the *Mighty Councillor*, did guide the Pen that wrote it in *Adams* heart at first; and further that himself is the substantial Image of God, and the *επιτομή* of the Law: And besides, when it was lost, and no Copy on Earth to be found, he it was that wrote it in the Consciences of Men fallen. In which Sence the Apostle *John* saies, that it is *he who enlightens every man that comes into the World*, *John* 1. 9. And because that was but an imperfect Copy, it was he that farther delivered the Law, of which *David* sayes, 'twas perfect, *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 renewed it on *Mount Sinah*, *Galat.* 3. 19. And in the *fulness of time* himself came, and vindicated it from all corrupt glosses, in his Preaching, fulfilled it in his Life, and in fulfilling it, writ it out again with his own hands, and so set a more perfect Copy, then ever was extant, in the hearts and Lives of Angels. *I came not to destroy the law* (saies he) *but to fulfil it.* Yea, and if all the Copies of the Law that are in the World were burnt, they might be all renewed in his Story; infomuch that he is reckoned a New Founder of it. *A new commandment* (saies the Apostle, 1 *John* 2. 8.) *write I unto you*; and so the Apostle *Paul* speaks of *fulfilling the Law of Christ*, *Gal.* 6. 2. *Bear ye one anothers burdens, and so fulfil the law of Christ.* Yea, and suppose, that that Covenant (which is the first Story and Copy of Gods Will and Wisdom) had been utterly lost (like as some of *Solomons* Books were) yet he by his Works of Mediation makes a new Story of another Wisdom infinitely more glorious, *viz.* the Gospel, (whereof he is the Sole Founder, and of whom it is written as being the Subject of it) the least Line of which is worth all the Law; so that the Angels stand amazed at the *Treasures of Wisdom* that are to be found therein, being deeper than ever were revealed in the Law. *The Law, That came by Moses, but grace and truth came by Jesus Christ*, *John* 1. 17. A new Volume of Truths, which had not been true, if he by his Blood had not made them so.

3dly. Though Gods Image be lost by Sin, yet he is such an Image of him, as the very sight and beholding of him renews it, and *changeth men into the same image*, 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.* Yea, The Image which he renews is a better Image than that of *Adams*; it is of a higher Strain and Key, and raised by higher Motives.

4thly. As for loss of Service to repair it, *He took on him the form of a servant*, *Phil.* 2. 7. And such a Servant he was, as was not to have been hired amongst all the Creatures. They all could not do the work that he did; *The government of the whole world is upon his shoulders*, *Isa.* 9. 6. He caseth his

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his Father of it for the present, and when he had brought him in infinite Revenues of Glory, he will at last *deliver up the Kingdom to him*, 1 Cor. 15. 24. with a greater surplufage than else would have been had out of that begun course of Providence taken up at the Creation. And if you will not reckon that, as part of satisfaction, yet consider the Service he did in the Priests Office, wherein God acknowledged him his Servant: He dispatcht more work in those Thirty Three Years wherein he lived, yea, in those three hours wherein he suffered, then ever was, or will be done by all Creatures, to Eternity. It was a good Six-dayes work when the World was made; and he had a principal hand in that; neither hath he been idle since; *I and my Father work hitherto*, saies Christ, John 5. 17. But that three-hours-work upon the Cross, was more, than all the other. Eternity will not have more done in it, then vertyually was done in those three hours; so as that small space of time was *in vobis aternitatis*. As they say of Eternity, that it is all Time contracted into an Instant, so was all time past, and to come, into those few hours, and the merit of them: For he then made work for the Spirit, and indeed, for all the Three Persons, unto Eternity: He then did that, which the Spirit is writing out in Grace and Glory for ever, yea, and all that ever was or will be done towards the Saints, was then perfected: *He perfected for ever them that are sanctified, by that one offering*, Heb. 10. 12, 14. *But this man after he had offered one sacrifice for sins, for ever sat down on the right hand of God: ver. 14. For by one offering he hath perfected for ever them that are sanctified.*

## C H A P. VII.

*That Christ hath repaired the Loss of Honour, which God sustained by Sin. Satisfaction in point of Honour being to be measur'd by the Excellency, Dignity, and Reputation of the Person satisfying. Christ being God-Man, in this respect makes the Greatest which could be.*

**B**UT the greatest Evil of Sin lies in the *injury* by it done unto the Honour, and Sovereign Glory, and to the Person of God himself; which is the thing that makes Sin so hainous, that the Difficulty of satisfying God herein is insuperable by all the Creatures (as hath been shewed) unto which notwithstanding we shall see Christ is as much enabled, as we have seen him to be unto the former, to make amends for the Dammage which God sustained.

Honour (as was said) being a *Personal thing*, and a due resulting out of Personal Perfections; answerably therefore satisfaction therein is *fundamentally* to rise out of, and to be measured by the *Personal Worth, Dignity, Excellency, and Reputation of the Person* who undertakes to satisfy. Wherefore, as the foundation of this great Demonstration, let us consider briefly *the Personal worth of Christ* our Surety, as from whence all his satisfaction receives its force and value; and so we will go on, to shew what his Person hath done to make amends therein; and then by comparing (as we go along) both *what he is*, and *what he hath done to satisfy*, with what is in the *dishonour done to God by Sin* (which is the thing to be satisfied for) you will see all the disproportions that have been mentioned, and can be thought of, to make Sin so above *measure sinful, exceeded*, and wholly overcome. Now as a Ground-work to this, I will take but that one place

P H I L. 2. 6, 7, 8.

Ver. 6. *Who being in the form of God, thought it no robbery to be equal with God.*

Ver. 7. *But made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men.*

Ver. 8. *And being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross.*

A place full, and adequate to my scope; wherein (you see) the Apostle argues the Efficacy of Christs Merit, and the worth of it, from hence, that being *equal with God, viz. in Glory*, (as the opposite to [*he humbled himself*] shews) he should be *humbled*: and that he should *humble himself, and become obedient*, &c. and all for the *Glory of God the Father*. Every word is weighty, and speaks satisfaction; and that he, so great a Person, for greatness of Glory equal with God, for right to Glory, one that *thought it no robbery to challenge it*; for the kind of Glory which was his due, it was not accidental, but substantial [*being in the form of God*] that he should be emptied of all, and lay aside that Honour, which was due unto him, yea, suffer all his Glory to be debased, and his Honour laid in the dust, and himself to be *humbled* to the greatest and basest of Evils, Death, and of all Deaths the most shameful, the *Death of the Cross*, and not humbled Passively only, but that he should voluntarily *humble himself, and become obedient*; and that the Object of this Subjection should be but Actions only, not himself, his Person.

so as, all that he did, or suffered, reflected on himself, and his Person was humbled in all, and all this, to recover Gods Honour lost; it was *to the glory of God the Father* (as the closure of all hath it) surely all this (as you will see) must needs make a full amends.

Now for the clearing of this Point and Demonstration, whence it is, that this satisfaction ariseth, I will proceed by degrees, until a full satisfaction shall rise up to all your apprehensions, in a way of just Reason, as there did unto God himself by that one Oblation of Christ himself for us.

And *First*, Let us consider the worth of the Person, upon which, the worth of the satisfaction doth depend. And to the manifesting of this, consider we first, that Christ had an *Essential Glory*, as he is God which was the Foundation and Ground-work. This I need not insist upon, all knowing it, and taking it for granted, though divers Interpreters judge it not to be, That Glory which the Text doth directly and in the first place intend, yet to be ultimately supposed, as that which is the Original Ground of all that Oriental Transcendent Glory, which as God-Man he parted withal, for satisfaction to God. And though it be true, that this Glory of his, as he is meerly God, cannot be debased, or diminished, and so can never properly become the Matter of satisfaction for Sin, but it is another Glory, (which I shall speak of presently is the Matter of it) yet this is it that was the Cause and Rise of that God-Mans Glory, and that doth give the Original worth and value to all that Christ did, or suffered. You shall still find, that the Scripture puts the Efficacy of his Actions upon the worth of his Person; for indeed, it is the Dignity of the Person that dignifies the work. God had respect first, to *Abel*, then to his *Sacrifice*, for the sake of *Abel*. Therefore in a proportion the more worth and esteem the Person is of with God, the more worth the Actions are. And therefore, as the worth of Christs Person was Infinite, so must the worth of his Actions be. His Person raiseth his Actions in *statum sibi similem*, unto a state suitable to himself, as a King doth his Children to a state answerable to his own. And as the Humane Nature being Personally united to the Godhead is raised unto a Transcendent Priviledge, by vertue of that Union, which no other Creature hath; so the Actions thereof do by vertue of the Godhead, come to have *similem statum*; they are raised to a proportionable state also. And as the Humane Nature is sanctified through that Union with the Divine, with a sanctification beyond that of *habitual Graces* (as the School-Men have rightly observed and descried) so the Actions thereof are *Deitate perfusa*, they have a Divinity in them. As the Humane Nature of Christ, by reason of its Union with the Godhead, hath more worth and dignity communicated to it, then is, or could be in all Creatures (*in all things he had the preheminnence, Col. 1. 18.*) and therefore when he comes into the World, it was said, *Let all the Angels worship him*, which Honour no Creature must have, so his Actions and Graces are translated into as high a Rank of Dignity above the Graces and Actions of Creatures, and this by his Person, even as his very Humane Nature is exalted above the Rank of all Creatures. And this makes his Blood to be pretious Blood indeed, in that it is the *Blood of God, Acts 20. 28.* The worth of this Person being substantial, it doth *se totum transfundere*, it transfuseth or rather casts its whole worth upon his Actions, to the utmost of it. And as all the *subness of the Godhead* is said to dwell in, *Col. 2. 9.* and to be Personally communicated to the *Man-hood*, making it as Glorious as a Creature can possibly by God be made; so the whole Person doth cast a glorious brightness, or lustre, and reflecteth upon the Actions he doth in that Nature, all that Personal worth that is communicable. And surely this will equal the proportion of Evil that is in our Sins; for as the Offence was against an Infinitely-Glorious God; so the Works done to take away the Offence, were wrought by one as Infinite. And as the chiefest Accent of the Offence lies in this, *that it was against an infinite Majesty*; so the greatness of the satisfaction made lies in this, *that it was performed by the Mighty God*; which proportion could never have been filled up by any Creature who was not God; satisfaction in  
point

point of Honour depending upon the equal worth of the Person honouring, and the Person dishonoured. And though the Humane Nature (which is in it self *finite*) be the *Principium quo*, and the Instrument by which, and in which the Second Person doth all that he doth; and therefore answerably the Physical being of those Actions is but *finite in genere entis*: Yet all those Articles being attributed to the Person who is *Principium quod*, the Principle which doth, and unto which all is to be ascribed (for *Actiones sunt suppositorum*, Actions are attributed to the Persons, because that is said only to subsist) therefore the Moral estimation of them is from the worth of the Person that performs them. And thus, though the immediate Principle, the Humane Nature be *finite*; yet the Radical Principle, the Person, is Infinite. And both Natures being one in Person, what the one is said to do or suffer, the other is said to do and suffer; and therefore his Blood is called the *Blood of God*. Yet this is not so to be understood, (nor was it necessary unto satisfaction to God) as if the worth of the Actions of this Person should be as infinite as the Person is, *essentially* and *substantially*; for Christs Merits could not be Infinite, as Gods Attributes are; but it is enough to satisfaction, that they might be valued such in a Moral estimation; for thereby it holds an answerable proportion unto the evil of Sin. For as the evil of Sin is said to be infinite Morally only, and in Repute, and *Objectivè*, as it is against an Infinite Person, and not essentially infinite, as the object of it is; so answerably the satisfaction that it requires to be made for it, needs not to be *Essentially and Physically infinite*, (for that were impossible) but it is enough if it be as Sin it self is) *Morally* such, and in its value such; which then it will arise to be, when the Person that performs it is infinite; and so, this will come to be *subjectively* infinite, as *from an infinite Person*, as Sin is objectively Infinite, as *against an Infinite God*: And such a Person is the Second Person in the Trinity, and such therefore is his Righteousness, it being the Righteousness of him who is God.

But *Secondly*, Although this Essential Glory of the God-head gives the worth and value to all the Actions that Christ did; yet in it self it was not capable of being debased, nor he of being emptied of it; nor could this therefore properly become the Object Matter which should be offered up to God for satisfaction. For as in our sinning Gods Essential Glory is not, nor cannot be injured by us, but it is wronged only in the shine and lustre of it, in the putting of it self forth before us Creatures, or the manifestations of it (wherein though the Essential Glory of his God-head is not obscured, but the manifestation of it only, yet the injury reflects upon that his Essential Glory, because that was it that was manifested) so in like manner is it in Christs satisfaction. Christs Essential Glory as he is only God, could of it self alone never have satisfied for Sin; for satisfaction in point of Honour being to be effected by the lessening of Glory in the Satisfier to give Glory to him that is to have satisfaction; Thence therefore the *Essential Glory* of the God-head (which cannot be empaired of it self,) if it remained unmanifested, it could never satisfy. But if this Second Person putting himself forth to be manifested will suffer himself to be obscured in that Glory which is due to him when he comes to manifest himself, this indeed will come in to be fit matter for satisfaction.

For, *Thirdly*, If the God-head of Christ had gone about to manifest it self in Works only, or such wayes as are common to the other Persons of the Trinity with himself, as by creating of Worlds, making of Laws, &c. He had not by those wayes satisfied neither; because the other Persons had had as joint an Interest in all such kind of manifestations as himself had, and the obscurement of him in such manifestations had reflected equally upon the other Two Persons as upon himself. Wherefore over and above that his Essential Glory, he must have a *Manifestative Glory*, an outward, visible brightness of Glory, and that also such as must become Personal, and proper, and peculiar to him, so as to none of the other Persons; that as it may be capable of being obscured, so also that obscurement of it may reflect upon his Person, and upon it alone.

Therefore *Fourthly*, The Son of God, if he make Satisfaction for Sin, must necessarily be supposed first to take, or to have taken on him the Nature of some Reasonable Creature, either of Mankind, or of the Angels, into Personal Fellowship with himself; which would be both a peculiar way of manifesting himself and of his Glory not common to the other Two Persons, and would also draw in all his Personal Excellencies into such an engagement, as that both in the manifestation of himself in that Nature assumed his Personal Glory may be interested, and also in the obscurement and clouding of himself in that manifestation all these his Excellencies may be said to be abased likewise, and so come to reflect upon the whole Person himself, who is thus glorious, and upon all that is in him: And thus fitly come to make a full Satisfaction.

Now in the *Fifth* place, Let us consider what a Manifestative Glory is due to the Son of God, if he assume a Creature into One Person with himself. And herein consider we, that that Nature or Creature which he shall assume (be it Man or Angel) must by Inheritance *exist in the form of God*; *Phil. 2. 6.* which [*form of God*] I here take not to be put for the Essence of God, as neither is [*the form of a Servant*] in the following Sentence, taken for the Nature of Man simply considered; but for that debased appearance in which he in our Nature came into the World, not as a Lord, Glorious, but covered with Infirmities; and this Expression seems to be all one with that, *Rom. 8. 3.* *He came in the likeness of sinful flesh*: And so in like manner the [*form of God*] here, is that God-like Glory, and that manifestation of the God-head, which was, and must needs be due to appear in the Nature assumed; for [*form*] is put for an outward appearance and manifestation; in respect of which Christ as God-Man is call'd *the brightness of his Fathers Glory*, *Heb. 1. 2.* Brightness (you know) is not the substance of Light, but the appearance of it. And so also he is called, *the image of the invisible God*, *Col. 1. 15.* The meaning of which is this, that whereas Gods Essential Glory is invisible, (*For he dwells in light that no Man can approach unto*, *1 Tim. 6. 16.*) Christ assuming our Humane Nature, becomes the Image of it, and so makes it visible to us, God having stamped all *his glory upon his face*; that we might see it in him, *2 Cor. 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.* So that if the Son of God, will assume our Nature; then it will follow that unto that Nature there is due a God-like Glory, so much transcending all Creatures, that all might plainly see and say, certainly that Nature is United to God; surely that Man must needs be God as well as Man: Hence,

1. He was to be endowed with Priviledges answerable to the Dignity of the Person assuming that Nature, For if that Nature becomes one in Person with the Son of God, he becomes one in the Priviledges of the Person also, and so that Nature is to have a *Glory, as of the only begotten Son of God*, (as the Evangelist speaks, *John 1. 14.*) proper and peculiar to him. And so besides that Essential Glory of his God-head, there will necessarily be due to that Person in that Nature assumed a more Manifestative Glory shining forth, then could have arisen to God any other way; for God manifested in *the flesh* Personally, must needs have (as his due) more Manifestative Glory, and so, manifest more of the Essential Glory of the God-head, then God manifested in all his other Works, be they never so transcendent: Even as there is more Honour due unto a King if he in Person shew himself, then if his Arms only be set up, or Proclamations be made in his Name. And in this respect Christ God-Man may be said in a safe Sense to be *equal with God*; that as here in the Text, not in Essence, but in a Communication of Priviledges, that *as God hath life in himself* alone, and it is a Royalty incommunicable to any meer Creature, so this Son of Man, when once united thus unto the God-head, is also said to *have Life in himself*, *John 5. 26.* this Equality, or *equality*, not being to be understood of equality in proportion, but of likeness; and

all one with that which *Zachary* speaks of his Manhood, when he calls him *the man Gods fellow*, *Zach.* 13. 7. one in joint Commission with him. And thus Christ himself interprets it, *John* 5. when the *Jews* looking at him as a meer Man, had objected it unto him as blasphemie, that he *made himself equal with God*; *ver.* 18. (it is the same Word that is here used in the Text) *Christ answered them*, *ver.* 19. And you find that his Answer runs upon this, that even as he was *Son of Man* (which was it that made them to stumble so at his former words) his Priviledges were such by the Union with the Second Person, that he had a true kind of Partnership with God the Father in his Priviledges, and such as did arise to a likeness, though not to an Essential Equality: So *ver.* 19. 'Tis true (saies he) *The Son can do nothing of himself but what he sees the Father do; and yet whatever things he doth, these also doth the Son likewise*: And so, he goes on to shew, that he could do like things to his Father, and how he was to be *honoured as his Father*, *ver.* 23. and *had life in himself*, as *his Father had*, *ver.* 26. and *had all judgment committed to him*, &c. And that he might be understood to speak this of himself as God-Man; he expressly adds, *Because he is the Son of Man*, *ver.* 27.

And hence *Secondly*, Unto the Son of God thus dwelling in an Humane Nature, (when it shall be first assumed,) all this Honour and Glory is due; it is proper to him; and therefore it is here said in the Text, *He thought it no robbery for him to challenge it*. Yet of all things God is tender of his Glory; *I will not give my glory to another*, *Isa.* 42. 8.] But Christ God-Man dares challenge such a Glory (as we have been speaking of) as his due; and it is no robbery for him to do it, because it is his Right. As, Is Worship to be performed unto God? So it is to be given to Christ as dwelling in an Humane Nature, *Psal.* 45. 11. *He is thy Lord, worship thou him*: Yea, let *all the Angels worship him*, when he comes into the World, and so as considered with his Man-hood, *Heb.* 1. 6. and *worthy art thou* (say the Saints and Angels, and all Creatures) *to receive Honour and Glory* and so *they fall down before him*, *Revel.* 5. 12. And therefore this high character of him is put in, *1 Cor.* 2. 8. that *they crucified the Lord of Glory*. He was Lord, and Possessor of all the Glory that God hath, for as his Father hath given him to have Life, so Glory in himself also, as in that *John* 5. And here in the *Philippians* he is said to *exist* in this Glory, *Phil.* 2. 6. not that his Humane Nature had this Glory actually put upon it at first: (for he was born as we are, and took upon him the *form of a Servant*) but because thus to exist in this Glory was his due, from which he could not be put by; so as, if God would ordain him to subsist Personally in an Humane Nature, it was his due to have existed thus gloriously in the form of God, and not in the form of a Servant which is put in to shew how the form of a Servant was meerly Arbitrary in him, in that another Form was due to him: And in respect of that dueness is accounted as really existent with an existency of Right, (for it should so have done) which is a real existency; even as one that is born a King, though he for some end take on him a mean Condition, yet he being born a King, does so exist, and it prejudiceth not his Right all that while; for it is innate and bred with his existing. And therefore the Scripture speaks of Christ even as Son of Man, as if as Son of Man he had been in Heaven, and had come down; not that actually he had been there, but because it was his Right to have been there the first moment of the assumption of that Nature. Thus *John* 3. 13. *And no man hath ascended up to Heaven, but he that came down from Heaven, even the Son of Man who is in Heaven*, He (you see) saies, that *He is in Heaven*.

Thus much shall suffice to have shewn the Foundation of satisfaction, from the Qualifications, and requisites in the Person.



## C H A P. VIII.

*What this Excellent and Glorious Person did for satisfaction brings more Honour to God, then ever Sin had done dishonour. The Glory which redounds to God from this Persons condescending to assume Humane Nature, and that too in such a low Condition, and meanest Circumstances.*

**N**OW to come to the Second Head proposed, namely to shew what it is *in*, or of such a Person, that may become, or is the Matter of, this satisfaction offered up to God, for the debasement of his Glory by Sin: To clear this, I will first shew what it is, that God reckons not upon, for satisfaction in this Person; what God cuts off from the Account, because he would be sure to have full satisfaction *in specie, in kind*, which will also serve the more to set forth the Fullness, the abundancy of Christs satisfaction, when God accepts not of what might have been so accounted, but stands upon more; which Christ performs to him.

As, 1. The very condescending of the Second Person, who Natively and Essentially is so great, to assume Mans Nature, although in *this Form of God* described, invested with all that Manifestative Glory spoken of, and this, from, and upon the first moment of his assuming it; if this Act of Assuming had been done, and undertaken principally in Order, and with intention to satisfy God, by bringing in a new Glory to him, greater than that which he lost by him, and this without the least humbling of himself; I ask, why might not this in just reason have been accounted satisfaction?

For, 1. He had thereby lessened himself to give Glory to God. For in that Assumption, and in that Communication of himself to a Creature, he takes on him such relations as do in some respects abate of the height of his Native Personal Glory, as he is considered meerly as Second Person: And in respect to this Assumption, he is made less than what before he was. For now it may be said of him, as it was by himself, *that his father is greater than he, Joh. 14. 28.* whereas he might have kept himself in a full equality to him in all respects for ever, and to have had no such diminishing respect affixed to him.

And, 2. By this voluntary Act alone, he had brought in unto God a new and further revelation of the God-head, then ever was obscured by Sin; and it is certain, that he had never assumed Mans Nature, and thus lessened himself, but that so he might manifest the Glory of the God-head in such a manner, as otherwise it never should have been. Therefore for him thus to lessen himself to the end to manifest and exalt the Glory of the God-head the utmost way it could be, or more than otherwise it should have been, might not this make amends for the Glory that Sin would take from God? And the reason of this is, that satisfaction being a return of as much Glory as was lost, and that by this means (if no other were added) more manifestative Glory would come in unto God, then either was, or ever could have been debased or impaired by Sin; why therefore might it not have been accounted satisfactory, if it had been ordered simply unto this end. And further also even this would have served to fill up many of those disproportions found in the Evil of Sin. For as the Evil of *Adams* Sin (which was the first Sin) lay in this, that he who was a Creature, affected and aspired to be as  
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God (*He is become as one of us*, said God, *Gen. 3. 22.*) so Christs Obedience in assuming our Nature would herein have answered it, that he that is God, becomes a Creature, and on the other side, *is become as one of us, Men*, so to bring in a new Honour unto God. So that, look how high our Nature would have ascended, so low doth he descend; and as Sin is a turning from God to the Creature, so in this Act the Creator descends from the height of his Glory to become a Creature, and joyn himself in a nearer Union with us then wherein we in sinning affected to joyn our selves to the Creator.

And then again, 2. All the Works and Actions which in that Nature thus assumed in this height of Glory that becomes due to it he will set himself about, to work, and to shew forth the Glory of the God-head of his Father, and of himself; even these also, by reason of that worth which his Personal Perfections do contribute unto them, might haply be estimated sufficient to give satisfaction in point of Honour, though no further debasement be laid upon our Nature in him. As suppose, that he would have done nothing therein, but work Miracles, utter his Treasures of Wisdom, shew forth his Holyness and Power, &c. Yet these being from a Person so Infinitely Glorious, have therefore an Infinite Worth in them all, even as all his Actions now he is in Heaven, have; for the Person is Infinite, and he it is that gives this acceptance and this lustre to them. And these would also have brought more Glory to God, than was lost, and so would have countervailed our Sins. For all the Actions that he doth, and all the Glory that he hath now he is glorified, are *all to the glory of God the Father*, (as this Text hath it) and therefore if in all that he had ever done he had as directly glorified himself, as now in Heaven, yet all of those Actions being further and besides, *to the glory of God the Father*, they might superabundantly have made amends for the dishonour that Sin brought him.

But God reckons all this not as any part of that satisfaction which we are seeking after. He accepts not simply the Assumption of our Nature, though never so glorious, and he accepts it not although it were a lessening of the Second Person. In the Scripture I find nothing for it, and what God reckons not satisfaction to him, we must not account such. Neither do I affirm it; having only pleaded what might be argued, (and what haply God might have reckoned) thereby the more to advance that satisfaction which Christ hath performed in this Humane Nature; the like whereof I did when I discoursed the point of satisfaction for Goods. It is indeed the foundation of satisfaction, and makes way to it, but is not a part of it. And so the Actions of him now glorified in Heaven, though they have so much worth in them, yet God reckons them not to be a part of satisfaction; for that was all finished here in his Humbled Estate, ere ever he ascended.

And the Reason of this, why this Assumption of our Nature in a Glorious Condition, or the Actions thereof are not mentioned in Scripture, as any part of satisfaction, may be; both because the sole end of Christs assuming our Nature, *quoad substantiam mysterii*, for the substance of this mystery, was not (as I have elsewhere shewed) the Redemption of Man; but there were other ends which taken all together are as great as this, if not greater; as, the Manifestation of God to the utmost: God could not have been manifested to the utmost, but by lessening one of the Persons of the Trinity by an Hypostatical Union; as also because God would make the Subject of all the parts of satisfaction to be Christ God-Man, and not the Second Person simply so considered, and therefore he must be supposed ordained to assume Mans Nature, ere he becomes a fit Subject for satisfaction. But the Act of assuming our Nature is the Act of the Second Person meerly so considered; and so, though done in order to satisfaction, as being the Foundation of it, yet is not a Part of it. And thus all this Glory spoken of being due to the Person in this Nature, and so, to shine forth in this Nature; for him to lay it aside when he assumes this Nature, and for him then to take the form of a Servant, instead of this glorious Form and Manifestation of the God-head; this draws the Man-hood also into the Merit of such a Debasement, because a greater

*In the Discourse of God the Father and his Son Jesus Christ, Book III. chap. 1, 2, 3, 4 in the second Volume of his works.*

Book III. a greater Glory was due unto him ; and he might be truly said to exist in his Glory, when ever that Nature was assumed, for so he ought to have done, and it might have been stood upon.

So then, the first Ingredient into this satisfaction lies in the laying aside the Glory due to the Second Person when he should dwell in an Humane Nature; and instead thereof, taking on him the form of a Servant, and the likeness of Men, or of *sinful flesh*, as *Rom. 8. 3.* that is, frail flesh, subject to infirmities, and miseries as ours is here. And so, the total Summ of that satisfaction which God reckons of as such is here also cast up first and last to have been, *the taking the form of a Servant, humbling himself, being emptied, or of no reputation, and becoming obedient in his Life, and this, to the death of the Cross*, as being the last part of this payment. And this (you will see) will in so great a Person amount to, and become the Matter of a full and just satisfaction indeed, even to a flowing over. Which is the Second thing in this head we enquire and seek for.

In the Second place therefore, positively to lay down and define where-in Christs satisfaction unto God for Sin, in point of Honour, lies ; it is in brief this, *viz.* Christs voluntary laying aside all the Glory that was due to his Person in his Humane Nature assumed, and his submitting himself to the utmost debasement due to Sinners, in pure Obedience to his Father; thereby to restore and return Glory unto God for the diminishing of it by Sin. This God required, and this Christ performed, and this is satisfaction indeed, even to flowing over. God in his demanding satisfaction stood so much upon his Glory, That,

1. He would not be contented with the meer lessening of this great Person, in assuming our Nature glorious ; but he will have him take upon him as this Text hath it) *the form of a Servant*, and be found as Men here on Earth, even cloathed with the same frail Condition of passible Nature that sinful Men are found in : Nor,

2. Will he be contented with such Actions from Christ in that Nature debased, whereby Christ might seek and shew forth his own Glory immediately and directly (*I seek not my own glory* (saies Christ, *John 9. 50.* (*but the glory of him that sent me ;* ) but he will have him perform such Actions, and submit to such sufferings, as shall take away Glory from him, and obscure and vail his Glory due to him. He will have him take the form of a (meer) Servant, and become (wholly) obedient, and not be for himself at all ; who yet might think *it no robbery* to seek his own Glory directly with Gods. Nor

3. Will God be satisfied to have this his Glory a little veiled, and in some parts clouded ; but he will have him robbed and spoiled of all Manifestative Glory whatsoever due unto him. He will have him *emptied or made of no reputation*, (as it is here) *the Messiah shall have nothing left* (as *Daniel* speaks. *Dan. 9. 26.*) not a Grain, or Mite of the Riches of his Glory, which he could call his own, as God doth. Yea, if there be any debasement worse than other, he will have him *obedient* to it, *even to death* ; and if any Death be more shameful than other, he will have him submit to it, *even the death of the cross.* And,

4. God will have all this come from him willingly, heartily, and freely. He is not only thus to be humbled, but he must *humble himself* (as the Text also hath it ; ) who indeed was so great, that no other could do it, without his own free consent : And all this, *to the glory of God the Father.*

And ere we go any further, do but think with your selves that if a Person, such as in the first head hath been described, who is *equal with God* in Glory, will to glorifie God and exalt him, not only condescend to lessen himself, and that so much, as to have it said, The Second Person is made a Creature ; But will further, at the Command of his Father, lay aside even that Glory which is still due to him when thus made Man, yea, even empty himself wholly of all that Clory Personally due to him, and *take on him the form of a Servant* instead thereof ; and yet further, will actually become *obedient* in the performance of all such Actions, not only which it was meet so great a Person glorified in Heaven should imploy himself in, and shew his own, and

his Fathers Glory jointly in, but such as Men on Earth shew their subjection in, both as mere Creatures and as Sinners ; yea, and not only so, but will be obedient to the utmost of Sufferings, even to *Death*, and to the most shameful and ignominious Death, the *death of the Cross* ; and will perform all this voluntarily, with an intention of Mind and Will, directing all to this sole end, so to make God alone glorious by, and through his own utter debasement and obscurement, falling down thus low to exalt and set God up thus high, by his having so great a Person, and in himself so glorious, thus obedient to him, and lowered for his Glories sake ; I appeal even to the Justice that is in all Mens hearts, if it doth not both equalize the Dishonour done to God by Sin, and also bring in a greater over-plus of Glory than was taken from God by it ; and so make a full amends.

Chap. 9.

## CHAP. IX.

*The principal matter of Christs Satisfaction was not only in a Diminishing of his Glory, but Despoiling him of it. And that he did this willingly, he humbled himself. And that his Person was the subject of this Debasement and Humiliation.*

**B**UT to speak yet more distinctly : The Matter of his Satisfaction lies in these Three Things principally ; all which are in the Text.

- I. That it was not only a Lessening of his Glory, but a Despoiling and *Emptying* him of it, or a *making him of no Reputation*.
- II. That this was voluntary in him : [*He humbled*] Actively ; it is not said [*He was humbled*] Passively.
- III. That the Subject of this Humbling was *himself*, considered both as the Subject Author of all this Obedience ; and also as the Subject Matter involved in this Obedience and Debasement ; [*He humbled himself*].

I. It was an *Emptying himself* of Glory to glorifie God : which in the strictest way that Justice can require, becometh properly and truly Satisfaction in point of Glory debased. To clear this, let us consider the difference between *giving Honour* simply, and *giving Satisfaction for Honour*. We give mutual *Honour* to one another without Debasing our selves, as Inferiours to Superiours, and Superiours to Inferiours by mutual uncovering of the Head each unto other. But if Satisfaction in Point of Honour be strictly stood upon, then some Acts of Humbling are exacted from the Party that is to satisfy, even a taking down of the Glory of the one, to restore it to the other : Examples whereof we often see, by the Sentence of such Courts as deal in Point of Honour and the restitution of it. Now to make use of this in the Point in hand ; a meer Creature indeed cannot give the simple Tribute of Glory that is due unto God, but by humbling it self some way, either in *Obedience* or *Worship* ; all the Acts of which have an humbling of the Creature in them. Thus the Angels cover their Faces, and cry, *Holy, Holy, Holy, &c.* and the Elders cast down themselves and their Crowns, and cry, *Worthy art thou to receive honour and glory.* And the Reason is, because of the transcendent

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dent distance and disproportion between God and mere Creatures; his Glory being so high and sovereign, that they cannot shew forth the greatness of it, but by vailing their own Glory before him. Thus the distance between Kings and ordinary men, being in the institution of it so high and sovereign, the greatness of their Majesty and Glory cannot be held forth but by their Subjects debasing of themselves, and falling down before them. And in this respect, the Creatures debasement could never have satisfied for Gods Honour lost and impaired; because all its debasements are but suitable wayes to give and shew forth that Glory of God which is simply due from them, although they had never sinned. But Christ, though he were lessened indeed (as became God-Man) yet still this Man being one Person with God, and so God, as well as Man, and so, being by right of Inheritance, in joint Commission with his Father, and set up in such a kind of equality as hath been shewn; hence, as two Kings in joint Commission for the Government of a Kingdom, and by a like Right, though they give Glory each to other, yet not by debasement of their Glory: so nor was Christ to have done, as now in Heaven he doth not; where though he interceeds for us, yet *more regio*, as a King; *sitting* (not kneeling, as on Earth) *at Gods right hand*; and *sesto regio*, in the Language of a King, [*Father, I will*] as *John* 17. 24. It is not performed in a way of an humbling debasement, though in a way that argues a lessening of him. And thus he might have kept his State and Majesty, as now in Heaven he doth, and have given Glory to God for ever, upon such terms, and by such wayes, as should withal have held forth his own Glory jointly and as directly as his Fathers. Thus at the latter day, when he comes to judge the World, he will come in his fullest Glory, and *every knee shall bow to him, to the glory of God the Father*; this being his due, that he should be honoured together with his Father; *that all should honour the Son* (sayes Christ, speaking of that Judgment committed to himself) *even as they honour the Father.* *John* 5. 22, 23. Thus indeed he might (as now he doth) have glorified God: But then all this in him would not have been satisfaction for the empairing and diminution of Gods Glory by Sin: This is no way to be effected (no, not by Christ) but by an humbling, a lowering, a debasement, an emptying himself of Glory, to restore it to his Father. For look, as in Point of Goods, Restitution is not made but by a parting with some of that Mans Goods, that is to satisfie, to be added to his, who is to be satisfied: so in Point of Honour, if Satisfaction for *Dishonour* (which is a taking away of Honour, or reflecting disparagement on him who is dishonoured) be to be performed; there must in like manner be a taking away of, or a parting with Honour and Glory in the satisfier done for the injured Persons sake, to give again unto the dishonoured; so as his Glory shall be made up, or shewed forth by the others debasement. For else, it ariseth not to a Proportion: which is the Rule of Justice in such cases. Therefore nothing but a *debasement* can make a full amends for a *debasement*; but when so, then a Proportion is observed; and Honour can never be repaired, but out of anothers Honour impair'd, for it must be paid in its own Coyn: and in this case you cannot repair a loss to the one, but you must empair it to the other. And this is the true Reason why Christ now he is glorified in Heaven, though he be as full of Action and Employment as ever, and all to the Glory of his Father, as much as those Actions were which he performed here below; yet all that now he doth in Heaven hath not a Meritoriousness in it, nor is it accounted of as being Satisfactory for Sin, as what he did here below, was: yet all those Actions have an infinite worth in them, in respect of the Person performing them, considered meerly as an Agent and efficient Cause of them: and they are infinitely acceptable to God (as glorifying him) to other ends: but still they arise not to answer the proportion that in Justice, Satisfaction requires. For though they are the Actions of Christ considered as an Inferiour, and one made less, and that in order to the glorifying of God; yet so, as he still having a right to be glorified with God in all, jointly, and as directly as God himself is to be glorified, and accordingly all these Actions as immediately

mediately holding forth his own Glory as his Fathers; therefore though God reckons, and accounts of them as a *glorifying of himself*; yet not as a Satisfaction to himself for his Glory empai'd; because Christ is not humbled in any of them, so as by a debasement in them to give Glory unto God, but does now share with God in the Tribute of Glory that comes in, as being his due. But here on Earth he abated of, and hid his Glory: He was emptied of it, to the end that thereby what was lost to him might accrue unto God; which debasement does truly and properly become fit matter for Satisfaction.

II. That which gives worth and acceptation to this debasement of his, to make it satisfactory, is, That *himself* or his Person (so great a Person) is included in it: *He humbled himself and became obedient*; and so, this Obedience of his being in such a way of debasement does draw and take into it all his fore-named Personal Perfections, to contribute an infinite dignity, worth and satisfactoriness unto all he did, or suffered; and this, from the consideration of [*himself*] as being included therein, and so in a double respect and relation giving a double gilt unto this Obedience, as I may so speak.

1. If his Person be considered as the *Worker* and *Efficient Cause* of all he did or suffered, and withal, as the *Root* from whence it sprung, and as the *subject Author* of all those Graces and Self-denials; this gives a worth to his Obedience and Sufferings.

2. As his Person and all his Excellencies are yet further involved as the *Materiale*, the *subject Matter* it self of this his Obedience, as that which he offered up in all that he either did or suffered; so the Honour of his Person not only gives an influence of worth into his Works of Obedience, as he is the Efficient of them; but further, in that his Honour was reflected upon in them all, and he debased himself therein. And thus his Person is doubly wrapped in all he did: and therefore in the Text it is said, *He humbled himself and became obedient*; that is, in his Actions of Obedience himself was humbled and made subject. There is a Reduplication [*he*] and [*himself*] noting that they came *from his Person*, and that they again reflected upon his Person; and were not only proceeding from *Persona infinita*, in an infinite Person, but are *circa Personam infinitam*, concerned about him.

Now for the *First*: Consider him but as the subject Author of them; and yet even so, all his Graces and Actions in his Person thus humbled, receive an infinite value and worth from him. Therefore the efficacy of his Righteousness is put upon this, that it was the *righteousness of God, and our Saviour*; that is, our Saviour who was God: So 2 *Per. 1. 1. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ.* And tho' this relation of his Actions unto his Person simply and alone considered in Christ as glorified, God accounts not Satisfaction; yet they coming from Christ as humbled, he accepts of all his Graces and Actions, not only as having an infinite worth in them, but also as part of Satisfaction. And to that end he considers this in them, that they are all from a Person so infinite, and in that respect they add a distinct worth to that Satisfaction, which thus humbled he performs from this other that follows; which is,

2<sup>dly</sup>, That his Person is further to be considered as the *Materiale*, the *Matter* of all his Obedience; namely in this respect, that his Person was debased in all that Obedience of his; so that it came to pass, that this his Obedience was not only accepted because the Offerer of it, the Sacrificer, was a Person of that worth, but also in that himself and his Glory became the Sacrifice and Offering it self. He not only gave Honour to God by his Actions, and with his Graces; but did also therein give away his own Honour, the Honour of his Person. I will make this plain to you by a place of Scripture, namely, *Heb. 9.* where that that gives weight and efficacy to his Blood to *purge our Consciences* (which all the Sacrifices in the World could never have done, as the Apostle sayes, *ver. 13, 14.*) is made to be this, that *through the eternal Spirit he offered up himself* (as the 14th Verse concludes) whence observe, that *he, viz.* his Person with his Godhead, was considered not only as the

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the Offerer, (which those words import *through the eternal Spirit*) or as the Author of that Action of Sacrificing, as the Priests were of those Sacrifices of the Law; (which is the first consideration mentioned in the former part of this distinction) but besides, *himself* was the *thing offered*, as those words shew, *offered up himself*. So that *that* Action had a double respect to his Person; both as the subject *Author*, and as the *Matter*; both as the *Sacrificer*, and as the *Sacrifice*. The Priests, they offered indeed, but it was the Gifts which People brought, so as therein the Priest was one thing, and the Sacrifice an other; but here Christ was both Offerer, and the Offering: there the Giver was one thing, and the Gift another; but here Christ was both the Giver and Gift: *Ephes. 5. 2. Who hath loved us, and given himself for us, an Offering and a Sacrifice to God.* And this is that which the Scripture mentions to have given a further infinite over-ballancing weight of Merit and Satisfaction, and distinct from the former, unto all that Christ did; namely, that in all he still gave away himself. They were not meer Actions *from him* and *in him*, but such as included himself as given, and humbled in them. This, as the places above-mentioned, so that in *Heb. 1. 3.* does plainly shew; [*having by himself purged our sins*] mark it; not by Actions meerly from him, but by himself humbled in these Actions and Sufferings. And therefore the same Author to the *Hebrews* puts the main value upon himself considered as the Person offered, and not only on himself considered as the Offerer; and indeed, he distinctly mentions both. For throughout the 7th Chapter, he shews that it was necessary, that he should be the Priest, the Offerer, that should Sacrifice, and so appease Gods Wrath; shewing oppositely, the insufficiency of the Levitical Priests, although their Sacrifices had had no defect; and so concludes, that *such an High-Priest became us, &c. ver. 26*, and yet because all the Merit lay not in the bare Person of the Priest as an Offerer, had not the Sacrifice it self been answerable; therefore he further shews in the 9th and 10th Chapters, the worth of that Sacrifice also which by this our High-Priest was offered; which was no other than himself. And this the Apostle shews as considered apart by it self from the former consideration; and therefore in like manner he oppositely shews the weakness and unworthiness that was in all the Levitical Sacrifices, and things offered, as he had formerly done of those Offerers, *Chap. 7.* still mentioning the worth of that *one Sacrifice* of himself; shewing that he was also the Person offered, and that that was it which gave that super-eminent worth to his Offering, to take Sins away. And it is plain, that the Apostle considers both these; for he argues the perfection of his Satisfaction from both.

Now to clear this distinction by comparing an instance or two together; when Christ wrought a Miracle, turning Water into Wine; this was an action from him meerly as the Author of it, and wherein he humbled not himself; which therefore made up no part of Satisfaction. It was from him, but it reflected not thus upon, nor included his Person thus in it; but when he was Circumcised, and became obedient to his Parents, and to the Law; all these Actions, as they were from his Person, so also they included in them the Humiliation of himself, and had therefore the whole worth of the Person who did or suffered them, communicated unto them, as being included in them, and as reflecting upon the whole honour of his Person in a way of debasement, for his Glory is himself. Therefore in all his Obedience, doing, and suffering, his Glory being reflected upon, or debased, his Person is said to be involved in the Matter of it; as a Kings Honour is, when he doth an Action that debaseth himself.

Or if you will yet more accurately consider how many wayes himself, or his Person was included in this; then in a word to sum up all.

1. His Obedience was from an infinite Person as the *Cause thereof*.

And 2. Performed likewise *in himself* as the immediate Subject thereof: the difference between which two is evident; for the Holy Ghost who is God, when he prays in us, and helpeth our infirmities, and makes Intercession for us, though he be the efficient of the Prayers made, yet these are not wrought in himself, but in us as the Subject of them, and therefore are called

called our Prayers : And hence these Actions of his in us have not this great worth in them, though he be the Author of them. But Christs Satisfaction and Intercession were not only effected by him, but further, were performed in himself as the Subject in whom the Action doth reside, and to whom it appertains for ever.

3. It was not only performed by him, and in him, but himself was the Matter of the Obedience ; [*he gave himself.*] And so near an alliance of his Obedience unto his Person, must needs every way add an infinite worth unto it. Thus much for the Second requisite to the Matter of Satisfaction:

III. Now in the Third Place add this other also, That all this Obedience and Humiliation was Voluntary and Arbitrary.

1. Voluntary, [*He humbled himself*] which I know is included in what hath been even now said in that Second Head fore-mentioned, yet something there is, that the distinct notion of it addeth to all the former ; and it is a necessary requisite in Satisfaction, which cannot be without it. Wherefore all that Christ did, was voluntarily done by him ; [*He humbled himself*] : For Submission and Obedience forced, or to give Honour to another out of constraint, can never satisfy, but rather prejudiceth it. And as Honour sought for by the Person himself who is to be honoured, is not Honour (as *Solomon* saith) so constrained Submission in the Person honouring another, redounds not to the Honour of him who is to be honoured, and so not to Satisfaction. And therefore among other defects in the Satisfaction to arise from the Punishment of Men in Hell, this is justly to be reckoned one, that all that Submission and Punishment of Men and Devils is not voluntary, but forced. But now, this of Christs was voluntary : *He became obedient.*

Yea, and 2. It was voluntary in a further consideration than can be attributed to the Obedience of any Creature, in that it was arbitrary in Christ as well as voluntary. He might have stood upon it by reason of his Prerogative and Equality with his Father, and was at liberty whether he would do that which he did, or not do it. And this the Text intimates, when it premiseth unto this his Obedience, That he was *existing in the form of God, and equal with God* ; that is, he might have stood upon his terms not to have subjected himself in any such way of Humiliation ; yet *he humbled himself, and became obedient.* The Creatures Obedience, though never so voluntary, cannot thus be said to be arbitrary ; *A necessity lies upon me to preach, (says Paul) and woe unto me if I do it not* ; and yet he Preached willingly. It is a due from them, but not so from Christ. And this added unto it, makes it fully and properly Satisfaction. And thus much for this Second Head, the Matter of this Satisfaction.



## C H A P. X.

*The Greatness and Supereminent Worth of this Satisfaction as performed by such a Person. That hence the Acts of his Obedience exceed in Goodness all the Evil that is in Sin, and that therefore they make full Reparation since they honour God more than ever Sin had dishonoured him.*

**N**OW having thus seen the Excellencies of the Person who was to satisfy, Christ God-Man; which Excellencies have an influence into the Worth and Merit of this satisfaction made: and having also viewed the Ingredients into the Matter of this satisfaction for the Dishonour done unto God; I will now come to rear upon these as Foundations, Demonstrations of the super-eminency that must needs be in the Materials of such a satisfaction performed by such a Person. Which makes the third and last head propounded. And whereas there were presented many insuperable Mountains of difficulty that lay in the way of all the Creatures, to satisfy for Sin, which they could never pass over, or remove; and such vast gulphs of disproportions between Gods Dishonour and Debasement by Sin, and all the Creatures Abilities to repair and restore it, by reason of the distance between God himself and them, such that nothing in, or from them could ever make up, or fill; you shall now see all and every one of those *Mountains* overtopped and levelled, and before this our Mediator, Christ God-Man, become a *Plain*, all those Chasmaes and Chinks being filled up, and the way of satisfaction made so even, and plain, that our Faith may pass over it, and walk in it, assisted and supported even with Reasons deduced from Principles of Justice and Equity; and so, all the Principles of Understanding in us may come to see and receive full satisfaction in this satisfaction of his.

In making of this Reddition, I shall not be able exactly to keep unto the same Method I held in the beginning of this Discourse, *viz.* to bring in the mention of every particular of this *satisfaction*, in the same Order that I marshalled each of those Particulars of the Creatures non-satisfaction; so, as to set the one against the other in a Parallel Rank. For the disposing of such Materials as do follow in the way of a Natural Consequence one from the other, must be suited unto the Matter it self, not in an Artificial, but according to the Natural dependance wherein one thing may appear to arise from another. Hence therefore, when I was to shew the Creatures Unabilities, I so ranged and placed those things that should demonstrate, and in such an Order, as might by the consequence that one thing held upon another, best set forth the Creatures Insufficiencies; which therefore was most suitable to that Subject. And accordingly now that I am to speak of the Abilities that are in Christ, I must present the fullness of them in each of those Particulars so as will best suit with this Subject; by setting forth one particular after another, as they arise from, or depend each on other; arguing in an orderly way from what is to be considered in him, that makes this satisfaction to make it by degrees rise up to its height and fullness; Yet so, as there shall be no particular ground of difficulty that made it impossible for the Creatures to satisfy, that shall be lett out unsatisfied in these Demonstrations of the fullness of Christs satisfaction, although not in the same Method that in the former part was observed.

The first and lowest Consideration from whence I shall begin to argue this satisfaction of his is that which was in the former head given; *viz.* That himself, or his Person is to be considered as the Subject of all his Graces, and Obedience. And let us first see how much even this will contribute towards the satisfactoriness of his Obedience, and equalize the Evil and Dishonour by Sin; and how far it will carry this on.

Chap. 10.

You may remember how in the first part of this Discourse, *viz.* The demonstration of the Creatures inability to satisfy, I shewed both how far short the Graces of a meer Creature never so pure and innocent do fall, as not having any worth in them, more than to justify themselves, and that by Gods appointment too, and likewise how much Sin exceeded in evil the goodness and worth of all meer Creatures Graces, and that they did no way so much honour God as Sin dishonoured him. Now let us from this first consideration, that so infinite a Person is the Subject of Grace and Obedience, shew both,

1. How much their Graces are exceeded : And,
2. Also the Evil of Sin thereby.

1. These his humbling Graces (as I call them) for such only are matter of satisfaction, and his Actions of Obedience springing therefrom, infinitely excel those of meer Creatures, conceive them never so vast and large. That which makes Grace more excellent than any other Creature, and so is the true measure of the greater, or lesser worth in Grace, or Holyness, is, that it is the participation of the Divine Nature. Now take but an estimate in your thoughts of the vast difference between the participation of the Divine Nature in Christ, which makes his Graces and Obedience accepted, and that in meer Creatures. The participation of the Divine Nature in the Grace of Creatures, is but by way of a meer shadow, likeness, or similitude, something resembling, and so the worth thereof is but such as you would have of the picture of a King, that is somewhat like him: But the Grace of Union (as Divines call it, and that in way of distinction from Christs own Graces habitually considered, as well as from those in meer Creatures) which derives worth into Christs Graces and Obedience, is a kind of Communication of the God-head it self personally united, and so diffusing answerable worth and acceptance afore God into the Actions of Humane Nature thus united. The difference herein is such, that whereas in meer Creatures standing afore God under a Covenant of works, and the Covenant by meer right of Creation is no other, it is meerly their Graces and Actions that make their Persons accepted in such a Covenant, and they have no worth from the Person at all whose Graces they are, but the Person from them: Now contrarily, the Graces and Actions of Christ do not dignifie the Person so much, as the Person them. So that look in a proportion how much his Person exceeds all the Creatures, so much in their capacity, and measure, and in a Moral value, must his Graces and Actions of Obedience excel all theirs. 'Tis true, that for kind his Grace and ours are and would be the same, for of his fulness we receive Grace for Grace, *John 1. 16.* But look as what a transcendent distance there is between the worth and excellency that is put upon the Body, and the Actions thereof in a Man, (by reason of that Eternal Soul that dwells in it, and is substantially united to it) and the Actions of a Beast, so that one and the same kind of Earth is made capable of, and is to be a Partner of Eternal Life, and of Heavenly Glory, by reason of the Soul in a Man, whereas that in a Beast is ordained but to a Life of Sence. Look in like manner how those Actions are enobled (comparatively to those of Beasts) wherein the Members of Mans Body are employed as Weapons of Righteousness, so that they are Actions of Eternal consequence, and acceptance with God: Now an infinitely greater transcendent distance is there between the worth which the Person of Christ doth communicate to the Humane Nature, and the Actions thereof, or of his Person therein, (it being thereunto substantially united) and the worth which the Person of meer Creatures, though

though supposed to be as full of habitual Grace, as Christ himself can communicate to their Actions. Though for Metal they had been the same that Christs were, yet wanting this Royal stamp of the Deitie upon them, they had not been Coyn that would have past for payment and satisfaction. His Glory is substantial, and communicates its worth to the utmost to all, and every Action so far as the Act is capable, even as the whole Kings Image is stampt upon Three-pence as well as Six-pence, yet Six-pence is of more value because the matter is capable of more, and so one Action of Christ was capable of more worth than other, yet so as in them all there was an Infinite Moral Dignity from the Person. And again as all the Godhead in all his fulness is said to dwell in him, and his Person, so all the whole worth that the substantial Excellency of the Person can transfuse is in like manner stampt upon all his Actions. And though the Humane Nature, which in it self is finite, be the *Principium quo*, the Instrument of all, by whom, and in whom the Second Person doth all he doth, and therefore answerably the Physical being of those Actions is but finite, *in genere entis*, take them as created productions; yet all Christs Actions being attributed to the Person, who is *Principium quod* (for *Actiones sunt suppositorum*, Actions are attributed to, and said to be of the Persons that perform them, because that is said only to subsist) therefore the Moral estimation of them is infinite. And though the immediate Principle, the Humane Nature be finite, yet the radical Principle, the Person is infinite, and they being one in Person what the one is said to do, the other is said to do also; and therefore Christs Obedience is called the *Righteousness of God*, and the *Obedience of God*.

Yea, *Secondly*, His Graces do for this respect so far exceed any that are in Creatures, that their goodness (as *Psal. 16. 2.* it is called) equals the utmost Evil can be supposed in Sin: For as the Offence is against an Infinite Glorious God, so the Holy Works are wrought by one as Infinite. And as the highest accent of the Essence of Sin lies over this head, that it was against an Infinite Majesty, so the greatness of the satisfaction herein lies, that it was performed by the Mighty God. Which proportion could never have been filled up by any Creature who was not God; satisfaction in point of Honour depending upon the equal worth of the Person honouring, and disgraced.

Yet it is not so to be understood, nor was it necessary, that the worth of the Actions should be as Infinite as the Person, Essentially and Substantially. For Christs Merits could not be Infinite as Gods Attributes are, nor so loved by God as his Attributes are, but that they are so in a Moral Estimation was enough. For look as though Sin was Infinite, yet not so Essentially, so Justice required not an Obedience Essentially and Naturally Infinite, but Personally Infinite, which Christs, is, it being the Righteousness of him that is God.

The Second thing propounded to be proved was, That his Graces and Actions of Obedience did exceed in goodness the utmost Evil that was in Sin, which we saw no Creatures Graces did, or can be valued to do.

1. In the general, The Evil of Sin lies in this, That it is committed against the great God, and that God is the Object of it: So as the utmost aggravation of the Evil of Sin is taken at the highest but from the worth of the Object, God and his Glory, against whom it is committed; but the worth of all his Graces and Actions being taken from the Person, the Subject, the Efficient from whom they do proceed; look how much more reason there is that the Person who is the Author and Subject of his Actions should convey more worth to his own Actions than a Person who is but an Object of anothers Action can do to the Action of that other, so much doth his Graces having a Person that is God, for the Subject of them, exceed the Evil of Sin, that is against God, the meer Object thereof. For the Subject conveys worth to his own Actions, as the Father conveys nobleness to his Child; his Child inherits it from him, and so an Action doth worth from the Person  
from

from whom it is Natively derived, but that worth, and so that evil too, which it hath from the Object is but extrinsecal and borrowed, and therefore the denomination of Actions is taken rather from the Subject than the Object. As when a Man understands an Angel never so perfectly as the Object of his Understanding, it is called Humane knowledge, because Man is the Subject of it, and it is his knowledge; though the Object it is conversant about be an Angel, it is not called Angelical knowledge: So by the same reason Actions derive more proper Worth and Merit (for both Worth and Denomination arise from the same Root) from the Person from whom they come, and in whom they are, than from the Person unto which they tend. And therefore though Sin be done against God as the Object, and so is hainous, yet because this satisfaction was made by God as the Subject of it, therefore it is more meritorious than Sin can be demeritorious. This satisfaction sucks more Nobleness from the Subject of it, which is the Root it grows upon, than Sin can take evil and blackness from the External Shadow the Father of Lights casts upon it by the Sinners Eclipse of him. And the reason is, because all participation is founded upon Union, mutual Relation and Conjunction, and the more remote and further off the Union and Relation is, the less a thing participates from it. Now the Relation and Conjunction between the Act and the Object is but extrinsecal, it is an External Conjunction that is between them, such as is between a Mans Eye and the Sun, they remain Strangers still, but the Relation, Conjunction and Kindred that is between a Person and his Actions is nearer, it is intrinsecal, such as is between the Sun and the Beams that flow from it, which is yet nearer, when the Person himself is included in the Matter of the very Action, as in this of Christ it is; whose Person is intrinsecally included as the necessary part of the satisfaction it self. Now if this, that God is but the Object of Sin doth cast such an heinousness upon the Acts of it which come from us, if such a remote, far off, extrinsecal Relation and Conjunction brings forth so much demerit, and makes Sin to abound in sinfulness, what will the satisfaction which comes from so great a Person as Christ, God-Man; and includes that Person as a part of the satisfaction it self, how will this nearer Union and Relation between this Person and his Actions beget Worth and Dignity in them?

But then add to this further that other Consideration mentioned which will make a Second head of this Demonstration, that himself was not only the Subject of his Graces and Actions of Obedience, but that himself and his Personal Worth were included and involved therein as the *matter also* of the satisfaction (as I shewed at large;) hereby it comes to pass that the Evil of Sin is again afresh exceeded to a flowing over. For as the Relation between the Act and the Subject from whom, and in whom, is more near (as is said) than between the Act and the Object, so the subject matter, the *materiale* of the Action *circa quam* hath a nearer affinitie than the Subject *in quo*, for it includes it, inwraps it into it self. And so did all Christs Obedience inwrap his Glory in it, and robb'd him of it, and so he sacrificed it to God, and hereby God comes to have Honour payd him double, over and over, not only Honour returned him from a Person as Honourable and Glorious as himself, which makes it Infinite, and more than ever Sin took from him, (for *Honor est in honorante*, Actions of Honour take value from the Person, and as one King may render Honour to another when as yet he keeps his State, so might Christ have honoured God manifesting himself in a glorified Condition,) but God hath not this single, but a double Subsidie and Tribute of Honour, he will have Christ lay down his Glory to glorifie him, he will have the Forfeiture, and not the Principal Debt only. And as Christs Obedience reduplicates upon his Person, he humbled himself, so the Honour due to God is reduplicated also, so that as the Apostle sayes, there is superfluity in his satisfaction, *1 Tim. 1. 14.* For as if when he who was the Lord of so many Worlds became poor for us, it must needs purchase Infinite Riches as the Apostle speaks, so if he  
who

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who was equal in Glory to God, will debase himself at Gods command to glorifie and give Honour to him, and give up his own Glory to add as it were to his Fathers ; what Honour must needs redound to God thereby ? *John 17. 3, 4. Father (sayes he) give me the glory which I had ere the world was, I have glorified thee on earth ; as if he had said, I have laid aside the Glory which I had afore the World was all this while, and which was all this while my due, have left Heaven and come to Earth, and all to glorifie thee on Earth, Now glorifie me, &c.* Christ reflects upon, and drawes and includes all his Glory to contribute and impute this double Worth and Satisfaction to his Obedience.

And to make this demonstration the more full and satisfactory, let us more particularly consider what was that special damage and injury Sin did unto God. It was (as I shewed) the obscuring of the glory of God, and reflecting dishonour to him. Now then let us but weigh together as it were in two scales, that exceeding weight of the glory of Christ, who was debased, with the glory of God the Father, which was obscured by Sin ; satisfaction being a reducing things to an equality, and a making of amends in what is lost or endamaged ; and if it be in point of honour, it is requisite that as much and as great an honour be debased to make restitution as was reflected upon or taken away. And here you may remember that Satisfaction in point of Honour doth depend upon the worth and reputation of the Person that satisfies for it, and what was the worth of Christ in his Personal Dignity, I have spoken to, what is meet for the point in hand. And from thence it is evident that such worth of the party honouring, equally ballances all the dishonour, which Sin had thrown upon God.

But 2dly, As was also shewed, this Satisfaction of Christ is not simply a giving Honour to God, but a giving away his own Honour to make Gods Glory the more illustrious. Now therefore Christ made all his Honour a Sacrifice to God (I shewed how himself was the matter of the Sacrifice) and therein indeed might especially be said to sacrifice himself, and to humble himself, and it is the principal meaning of those expressions, for his Glory is himself : As a King, consider him as a King, and his Glory is himself, for his being a King is wholly matter of Honour and consists in nothing else ; and therefore we use the word *His Majesty*, for the King ; so God is called *the God of glory*, *Acts 7. 2.* and *the Father of glory*, *Ephes. 1. 17.* and Christ, *the Lord of glory*, *1 Cor. 2. 8.* and the *Jewes* paraphrastically use to say, *the glory of God*, to express God himself ; and we also in ordinary speech, speaking of a man of worth, doing any thing dishonourable or unworthy of him, we say, *he doth below himself*, for his Honour is himself ; and to any Spirit that is Noble, it is a nearer thing than Wives, Children, Goods, or whatever. Now all this in Men is but a spark of that Image in God and Christ ; and in Scripture phrase it is said of God, *that he made all things for himself*, that is, for his Honour : And though the Honour that he hath by it, is but a manifestative Honour and extrinfecal, yet because himself is interested in it, and it is his, therefore it is called himself, and he is as tender of it as of himself, *My glory I will not give to another*, *Isa. 42. 8.*

Now therefore let us come to weighing, and put these two Glories in the Scales, Gods obscured by Sin, and Christs debased for Sin.

A double Glory God hath.

1. The one Essential, the Glory of the Godhead in it self.
2. A manifested Glory unto us : And the first is reflected upon by Sin, the other detracted from.

And Jesus Christ, the Second Person, God-Man, hath answerably a double Glory, as was shewn, the one essential and equal to that of his Father ; the other due to be manifested in and upon his assumption of our Nature. Now look whatever can be said of the proportion of dishonour done to either of these Glories by Sin as concerning God, the like may be said of the debasement done to and performed by Christ, in respect of both those his Glories also.

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And first compare we the reflexion and shadow cast upon their Essential Glory on either side, and at least the Scales will be even. The Essential Glory of God, although it cannot really be empaiied by Sin, yet it is reflected on by Sin, and so that that Glory which is empaiied, (as his Manifestative is) being a peculiar belonging to his Person, and indeed is himself, (as was said); hence all the Essential greatness that is in God, is taken in to aggravate the guilt of Sin, and hence there is a denomination given to our acts of Sinning, as if they were destroying and dishonouring the Godhead, as *Rom. 1. 23.* speaking of the Sin of Idolatry, *They changed (sayes he) the glory of the incorruptible God into the image of a corruptible man, and creeping things*: He speaks as if they had utterly destroyed the Godhead, and turned him into a Creature; thus a denomination is given to Sin, as reflecting on the Eternal Godhead and the Essence of it.

Now then to answer this evil in Sin, and make all even, it must be remembered what was afore said, That Christ that was debased was God, and his glory Essentially equal to his Father, and that though that his Essential glory was not empaiied, yet all the debasement of his Person in the Humane Nature, reflected as much upon that, as that of Sin doth any way upon Gods. When he appeared in our flesh, I may say, he changed the glory of the incorruptible God into the Image, yea the reality of a crucified Man, a Malefactor, the scum and dung of the Earth, yea, a Worm and no Man. And as Sin hath a denomination, as if it did thus and thus to the Essential Deity it self, so hath Christs Sufferings a denomination of reflecting on his Godhead in all his Sufferings; it is called the *blood of God, Acts 20. 28.* and God may be said to have dyed, and to have been crucified; and so it is said, *They killed the Prince of life, Acts 3. 15. and crucified the Lord of glory, 1 Cor. 2. 8.* Now then all that substantial glory of his comes in (as was said) as the foundation, to give worth to all he did or suffered, as reflected upon thereby. For as no Creature could have satisfied, because they have no radical internal worth to fill up this disproportion, theirs is but a borrowed and extrinsecal glory; so if Christ had had no other, if indeed his glory had been but a borrowed glory, extrinsecal and but by representation, and but as called God, as Kings are in name, not really and substantially (as the *Arrians* and *Socinians* teach) then his being himself made of *no reputation*, when his glory lay but in reputation, would have had no satisfaction in it. God who had a substantial glory reflected on by Sin, would never have regarded or accounted of receiving any Honour from the humbling of such an one: What is it to have a King at Arms, or one that doth but personate a King, crouch unto a King? What glory is it to the Sun to have the Stars to pull in their glory, and be put out, and not to shine, when as all their glory is borrowed from it self? The Creatures, although they may rob God of Glory, and reflect Dishonour upon God, and seem to eclipse him by Sin, yet they can add no Glory to him, as the Moon which receives light from the Sun, may interpose between it and the Earth, but she can no way add to the Suns brightness, or make it more illustrious, no not although she disappears in the presence of him, and looks pale; and no more would all the debasements of the Creature, though directed and intended to give glory unto God. But if there were another Sun as glorious as this, and you should see it hide its brightness in this Suns presence, as if not worthy to shine together with it, that the Sun might alone appear: Or if you should see a King as great in Majesty as ours, come and leave his Kingdom and Royalty, and debase himself to honour our King; what an Honour adds this to the King, when as it would not be so much for a Subject to do this. And this makes the Popes glory so extravagant and transcendent, that Kings give their glory and power to him, and kiss his feet. Now so did Christ lower his glory to Gods, when he was equal in substantial glory to him. All the glory of the Creatures is but accidental, put upon them as garments are, they shine *alienis radiis* as Stars with anothers beams. Thus in Kings, all their glory is accidental to their Persons, therefore Christ sayes, *the glory of the Lillies exceeded that of Solomon, Matth. 6. 29.* because it was native and inbred in comparison of his; but Christs is glory substantial,

tial, residing in his Person, as Light in the Body of the Sun. Accidental Glory, such as in Kings, doth not give a worth to all their Actions, they sleep, eat, drink, &c. as other Men, and these Actions are no more Royal in them than in other Men, they do not all they do as Kings, but where substantial Glory dwells it transfuseth a value into every thing that is done; and therefore Christs Glory being his Essence (as he is God) it diffuseth a Royalty on all his Actions, and so the least debasement of him to give Glory to God, how infinite a value must it put upon it! He having (as I shewed out of the Text) an equal Glory to his Father, and so his condescension makes at least the Scales even.

But then there are even in this respect some Considerations, that make the reflection of Dishonour on Christs substantial Glory, greater than that by Sin on Gods, and so to outweigh it.

1. Because the Creatures Act is but a tendency, or at most, an attempt to eclipse this Glory of God, and therein falls short in comparison; for it is but as if a Moat should go about to eclipse the Sun, when the Sun shines round about it still; But these debasements of the Sun of God, equal with God, are Real, and they being Arbitrary and done by himself, and from himself, are therefore greater and deeper than what the Creature could any way effect, for he himself that is God, debaseth himself.

Yea, And *Secondly*, There is a Personal Glory proper to the Second Person as such which was lessened and reflected on, besides his Essential Glory, as I may so distinguish it. For there is an Essential Glory common to all Three Persons, the Glory of the God-head, which is properly the Object of Sin; and few or no Sins are peculiarly against that proper Personal Glory of any of the Persons apart. When we sin, we sin no more against the Father, than against the Son, and Holy Ghost; and even that Sin against the Holy Ghost is rather against the Effects of the Holy Ghost, than against his Person distinctly considered of by the Sinner. Now then in this debasement of Christ, there was not only a Reflection on his God-head, as it is common to him with the other Two Persons, but that Personal Glory proper to him, as he was the Second Person, was in a further peculiar manner reflected on, and this in every debasement of his Yea, That Personal Glory was in some respect lessened; For besides that his Father was greater than he in a true sense, upon the assuming of Mans Nature; He was also made less than other Men, and the *Terminus* or *Subject* of this lessening or diminution was truly the Son of God. For although it cannot be said that the God-head suffered, yet of the Second Person it may now truly be said, he suffered as well in, as that he was made Flesh. Now the Personal Glory of the other Persons is not debased or lessened by Sin, because they do not Personally manifest themselves; but the Second Person did Personally manifest himself, and present himself to Men, and his Person was made the sole Butt, Mark, Subject, *Terminus* of all the Dishonour done the Godhead in him, his Person was singled out to bear it, and be the sole Receptacle thereof; so as he being thus debased, this Dishonour reflected on his Person and the Glory thereof, besides what in common fell upon his Essential Glory, his God-head, and so he came to have a further, and more special debasement than the God-head had by Sin.

But then in the Second place let us make the comparison between the obscuring the manifested Glory of God detracted from by Sin, and the Dishonour done to Christs manifested Glory, which is the Second thing, and you will find his losses in that manifestative Glory that was due to him to exceed Gods losses in the dishonour done to his. For as was said, the manifestative Glory due to Christ at his appearing in the Flesh personally, must needs be more than what the God-head any other wayes could have ever manifested in Effects, be they never so transcendent. As more Honour is due unto a King if he appears in Person, than if his Arms only be set up, or Proclamation be made in his Name, or than unto his Picture or Coyn; so by the like reason unto *God manifested in the flesh* (as it is said of Christ, *1 Tim.* 3. 16.) a greater manifestation of Glory is due then unto God, but *manifest*

in his works, as *Rom.* 1. 19, 20. and so more was to have shone in Christ the express Image of the Invisible God, (as *Colos.* 1. 15. and *Heb.* 1. 3.) than in Gods Works, which are but the foot-steps of the invisible things of God, or in his Law, which is but the shadow of his Glory, *Heb.* 10. 1. For the law having a shadow of good things to come, and not the very image of the things, can never with those sacrifices which they offered year by year continually, make the comers thereunto perfect. Now that manifested Glory of Gods (of which alone properly and really Sin is the Obscurer and the Detracter from) is but that which shineth in in his Law, which we sin against, or as he is manifested to us in his Works; and this Glory due to shine in Christs Person manifested in the Humane Nature, must needs infinitely transcend the Glory of all those, yea, and in his Person doth now shine more of the God-head dwelling in him, than in all his own Works of Redemption wrought by himself, which yet exceed those of Creation wrought by God. And therefore that he should empty himself of all that Glory due to him the first Hour he assumed our Nature, he must needs lose more than God either did, or ever can come to lose by Sinners, and so the satisfaction in that respect doth super-abound. Yea, and this manifestative Glory was as truly his due, as his Fathers Glory was due to him, or ought to have been given the Father by us his Creatures, either upon the manifestation of his Glory in his Works or Holy Law, in which the God-head shined; for because such a Glory was his right, therefore all that great *Name* or Dignity he hath above the Angels he is said to have by *Inheritance*, *Heb.* 1. 4.

## C H A P. XI.

*That upon the whole it is evident, That there is all in the satisfaction made by Christ, which Justice can require. An Enumeration of the several Pleas which may be fram'd against the Sinner, and how they are all answer'd by what our Redeemer hath perform'd.*

**N**OW these general grounds of satisfaction for Sin being laid, if Justice will yet contend, or Satan, or the Sinners Conscience dare to avouch or produce any of those particulars which were found in Sin so transcendently sinful as exceeded all the Creatures satisfaction; I make Proclamation here in open Court, and do challenge Heaven and Earth, things visible and invisible, to bring in their Bills and Aggravations of a Sinners sinfulness; and they shall see a just and full, and particular discharge unto highest satisfaction: And for a Tryal we will go over all those particular Damages in Honour, which afore were mentioned and require satisfaction for them, and you shall see that what Christ hath done, will in all things punctually and particularly make amends for them.

*First*, If we reckon Honour due to God left behind unpayd, which all the Creatures are never able to restore, because all they can do is due for themselves, and therefore they cannot afford an over-plus of Glory to repay what is lost: Yet Christ is able to make amends. For he who was thus glorious to the highest degree, (and it was his due by *Inheritance*) he layd aside his Honour, made himself of *no Reputation*, so the Text saies, yea, emptied himself



self of all, became vain, left himself disrobed and despoiled of all, *I am a worm and no man*, saies the *Psalmist Psal. 22. 6.* of him, he made himself nothing, became nothing, not in Being or Substance, but in Account and Reputation. It is said of *Herod* and his Men, they did set him at nought, made no body of him, and when we saw him *we esteemed him not*, saies the Prophet, speaking concerning the *Jews* usage of him, *Isa. 53. 3.* Yea, they call'd it Blasphemy in him when he but meekly challenged his own, and told them for their good he was the Son of God. If God should reckon what manifestation of Glory all those that have, or shall sin against him had been able, or ought to have brought in to him, and which thorough their Negligence and Omission is now for ever lost, it will be found to hold no proportion unto what was to have been manifested in Christ God-Man the first hour of his Assumption. For when he had assumed our Nature Personally, there must needs be a greater brightness (as the Author to the *Hebrews* stiles it, *Heb. 1. 3.*) a more glorious gleam or issuing forth of splendor was to accompany and shine forth in that Nature so united, than could possibly result to God out of all other wayes of revealing himself whatever. Because they all are of a lower kind, and inferiour unto this, this is a manifestation of the God-head *altioris ordinis* of a Superiour Kind and Order to all other. If himself personally appears, his Glory must also appear as the Glory of the only begotten Son of God. But he suffered all this utterly to be veild and clouded, though sometime perchance as it were a beam broke forth through a cranney, that as *John* sayes, *We saw his glory as the only begotten Son of God, John 1. 14.* Which yet was rather to make them believe what he was, than any way to glorifie himself; but otherwise he stole into the World as a Prince disguised, and lived as an Exile, debarred and kept from wearing that Crown of Glory which should have been set upon his Head the first hour. He stood out of his Glory for Three and Thirty years which was due to him as soon as he was conceived, therefore it comes in, *Jesus was not yet glorified, John 7. 39.* What not yet, not after Thirty Three years dwelling in flesh and debasement? Why to stay for his Crown one hour, in that one hour he should lose more than ever God could lose, in all that the Creatures could afford him in all those wayes he had manifested himself to them by, unto Eternity, or in any other way than by the Assumption of a Creature he could ever shew. And yet I say this Glory was his due the first minute, for when he came into the World, when he first landed, it is proclaimed, *Let all the angels of God worship him, Heb. 1. 6.* and even as much was due then, as he now wears in Heaven, or as he put forth on the *Holy Mount*. He hath not increased his Personal Glory by his own Merits, *nil meruit sibi*, in that respect he deserved as great and high a Name for Personal Glory as he hath now in Heaven, for the great Name he hath by Inheritance, *Heb. 1. 4.* I say Personal Glory as much was his due the first day: For I confess there is a glory shines out of his works of Mediation and a Glory of his Offices which is additional to his Personal Glory due unto his Person. If a meer Creature that had done never so much Service to God, had been content to have stood out of that Glory, which as a reward God had promised unto him, this would not have satisfied for Gods loss of Honour by Sin as this of Christ doth; For besides that, the loss of the Creature had not been equal to what God lost, as his was (as hath been shewn) even more than God could otherwise expect in his manifestation in his Works; the Glory due to that Creature as a reward of its Service, being but by promise, out of favour, could never have come up to satisfaction: But the Glory due to Christ was by Inheritance descended to him, when once united to God by Natural Right, so as though he was Man, yet that Man being one in Person with the Son of God, is not to be reckoned the Adopted Son of God, but the Natural Son of God, and so his Glory was answerable, not borrowed, but Natural to him and by Right, not as one who holds it by promise only, but as inheriting it. *We saw his glory as of the only begotten Son of God, John 1. 14.* a Glory that was proper to him, such as he who was the Son of God must necessarily have, and that by Inheritance, as his Right. Thus much for the first part of the Bill, *Honour lost to God.* Well

Well, but Justice will plead yet further damage, not only of Honour omitted and neglected to be given, but of Honour robbed, stolen from God and given away to Creatures, and so debased; *changing the glory of the incorruptible God, into an image made like to corruptible man and fowls, &c.* Rom. 1. 23. Now behold, Christ did that which well may make amends, for he not only emptied himself, and stood out of Honour, but humbled himself to the death of the Cross; which besides the pain had also the highest shame accompanying it, put upon his Person in it; therefore we find both joyned, Heb. 12. 2. *He endured the cross, and despised the shame.* And now bring in all the Objections and Aggravations of Dishonour done to God, and see them all equal'd and exceeded in his debasement.

*First,* Doth the evil of Sin lye in a dishonour done by such base Creatures as we are, to a God so glorious; and is it indeed the infinite disproportion between him and us makes the guilt thereof so hainous? Why if this Person so great as Christ was, and whose essential glory is equal with his Father, if he will subject himself to the lowest debasement that is possible, so as between that his glory, the glory of his Person, and this his debasement, shall be as great a distance every way found as between the Creatures and the glory they are able to give to God, or God to receive from them; this must needs answer to, and fill up the disproportion. But there was a greater distance; for he that is equal with God, takes upon him *the form of a Servant*, and will subject himself to God, and if that be not low enough, he subjects himself to the basest of Creatures, yea and will fall lower yet, to the basest condition of Creatures, yea as low as Hell it self, and for substance endure the same anguish which the damned there do, and shall not this make amends? If Sin hath offended Gods glory as far as he can be offended, *quantum offendibilis est*, he subjects himself *quantum subicibilis est*, as far as he can be subject. If Sin exalts a Creature above God, in lieu of it, God will debase himself below all Creatures, and of all conditions take the basest, will not this his falling so low rise up in all apprehension to highest satisfaction?

Again *Secondly*, If you say Gods Prerogative and Sovereignty is affronted by every Sin; Christ though he can stand upon his Prerogative as much as God, being equal with him, yet he lets it fall, layes it down, yea stands and holds up his hand at a bar as a Malefactor. Yea it is that very Prerogative of his, and his being a King, that was the greatest exception which they had against him, *gloria fit crimen*, his glory is turned into his shame; he is condemned to death for an Usurper and an Impostour, for saying he was the Messiah, and King of the Jews. It was written as the Title on his Cross, of what he suffered for; and though he tells them that he was a King, and above a King, which was that good Confession which *Paul* puts *Timothy* in mind of, which he made afore *Pilate*, yet *Pilate* thinks himself a better Man than he, *Have I not power to condemn thee?* And will not Christs thus divesting himself of all his Royalty in like manner make amends?

*Thirdly*, Is not only Gods Prerogative, which he backs his Law with, contemned, but all his glorious Perfections slighted and denyed, as his Wisdom, Holiness, &c.? So were all the Excellencies in Christ debased.

1. His Person was debased, *He said he was the Son of God; let God save him if he will have him*, say they of him when he hung on the Cross. *Matth.* 27. 43.

2. All his Offices are blasphemed.

(1.) Prophetical; *Prophecie to us*, say they in a jeer when they buffeted him, *Matth.* 26. 68. *and tell us who it was that smote thee: He will one day tell him that did it, at the day of Judgment.*

(2.) Also his Kingly Office, *Matth.* 27. 42. *If he be the King of Israel let him come down; and they mocking him.*

And (3.) His Priestly Office also; *He saved others, himself he cannot save*, say they in despite. *Matth.* 27. 42. They say this when he was doing that very thing they mockt him for, namely saving others, it was his business he hung upon the Cross to finish.

Book III. As thus his Person and Offices, so all his Attributes suffered contempt. Though he was the Wisdom of his Father, and discovered more than appears in all the Works of Creation and the Law, yet how is he slighted as unlearned? *He knowes not letters*, (say they, *John 7. 15.*) And who are his followers? None but the People that know not the Law. *Job. 7. 49.* And how is *Moses* preferred before him; *John 9. 29.* *As for this fellow, we know not whence he is*: So how do they scoff at his Omniscience, *Tell us who it is that smote thee?* *Matth. 26. 68.* As if when they had blinded him, and covered his Eyes, they thought they had hood-winked his All-seeing Eye also. He that is Truth it self is counted a deceiver of the people; yea he that is Holiness it self is reckoned amongst transgressours, *Isa. 53. 12.* yea the greatest of Sinners; and this not by Men only but by God himself, *by whom he was made sin that knew no sin*, *2 Cor. 5. ult.* so that by imputation, he was the greatest Sinner that ever yet the World had, as *Luther* used to speak. He was made as it were, a sink into which the guilt of all Sin was drained; *The iniquities of us all did meet in him.* *Isa. 53. 6.* His Body on the Tree was made the Centre of all Sins, as so many Lines coming in upon him from the circumference of all Ages. Yea, and he was not only to be accounted a Sinner by others, but he was himself to do such Actions whereby he *ipso facto* acknowledged himself such, as to fulfil the Ceremonial Law, to be Circumcised, &c. which was our Bond, whereby we acknowledged our selves Debtors to the Law, and he set his hand to it, as acknowledging the Debt. And now methinks he that was Holiness it self should least of all have brooked this dishonour, what made SIN! Why? 'Tis that which he only hates, which his pure Eyes abhor to look upon, and yet he must quietly bear the name of it, and take upon him the guilt of it, as if it were his own; a greater indignity than for the chasteest Woman to be called a Whore. I will say no more but this; He that was the great God was called Devil, and content to put it up.

*Lastly*, The Being and Life of God makes Sin most odious, as being that which Sin in the nature of the Act tends to take away from God: For (as was said) as he that hateth his Brother is a murtherer, *1 John 3. 15.* so he that hateth God is a murtherer of him, (though it doth him no hurt) in the attempt or rather tendency of the Act, though not in the attempt or intention of the Sinner, and therefore the life of all meer Creatures will never make amends, no more than the life of a Traytor ever can for murthering his Prince, only it is all the satisfaction that can be had: And so in Hell God takes their lives for it, because it is all that can be gotten. But now come we to Christ, he of whom it is said, that *he hath life in himself*, *John 5. 26.* and is the *living God*, is content really to be murthered, and put to death: Murtherers (sayes *Peter* to the *Jews*, *Acts 3. 15.*) *ye have killed the Prince of life*; and *Paul* sayes, *They crucified the Lord of glory.* And though it was but in the Flesh that he was Crucified, as *Peter* elsewhere distinguisheth, yet the Life he laid down was the Life of his Person; and as it is called the Blood of God which was shed, so this was the Life of God which was taken away; therefore *John 10. 17, 18.* Christ there calls it his Life, *I have power to lay down my life, and take it up again.* None could say so much, but he who was God, but he who is the Lord of Life; and it is more plainly expressed, *1 Joh. 3. 16.* *Hereby we perceived the love of God, because he laid down his life for us*: It was the Life of God, and that in so true and real a sense, as therein the utmost of his Love appeared. Yea further, he not only dyed, but Death held him a while under it, as a Conquerour of him; therefore *Romans 6. 9.* Death is said to have once had dominion over him. Now this true and real laying down of his Life must needs be more satisfactory unto God, than the attempt or rather tendency that is in the Act of Sin to take Gods Life away; can be reputed heinous.

You may remember when we did set forth (in that First Part of this Discourse) Sins sinfulness, and the evil of it against God, wherein it was that it exceeded all the goodness of the Creature (which yet was for God, as well as

Sin is said to be against God) we pitch it upon this, *The undueness of the act of dishonour done to God by the Creatures*; whereas all the honour their Graces bring in to him, is due from them towards him: Now therefore let us see if even in this particular, the evil of Sin be not exceeded by Christs Satisfaction also, that nothing may be omitted that may satisfy a Sinners reason about the allsufficiency of this Satisfaction. This undueness of the act of dishonour was the highest and utmost aggravation of Mans sinfulness, and did cast the ballance, and was found to weigh heavier than all the Creatures goodness. Now let us put Christs debasement of himself into the ballance with it, and we shall see it far over-balanced even by this, that all this debasement of his to glorify God was infinitely more undue, which naturally riseth thus to all Mens apprehensions.

1<sup>st</sup>. In that it was such a way of giving Honour to God by him, as God himself could no way challenge as his due from the Second Person towards him, for he was equal with him. He did owe indeed (as all the Persons do one to another, a mutual Honour) an Honour unto God, even as Kings mutually Honour one another, yet still but as equals use to do. And if as Man, being made inferiour to God, he owed Subjection, yet still not in this way of debasing himself. He honoured his Father, and his Father the Son from all Eternity; for as they Love one another, so they give Honour one to another: But that God should have Honour this way by having his Son, a Person his equal, become inferiour to him, and obedient, and that so far as to Death, and to profess that he did it freely at his Command, this was in it self more than could be challenged as due from him by God, and therefore must needs be a full amends for any dishonour thrown on him by Sin. It is as if the King of *Spain* should come out of his own Kingdom, and admit himself into this of ours, and subject himself to our King and his Lawes, thereby to make our King seem greater; what an Honour were it to him? More than all his Subjects can do to him all sorts of wayes, in which they can be subject.

And 2<sup>dly</sup>, As Christs debasement was thus undue in respect that God could not exact it from him but by his own voluntary compact; so most of all undue it was, if we consider that which so often hath been inculcated; *viz.* the glory that himself could challenge as his due, and that by right of Inheritance, and how great that was, and how due it was, hath been declared; and for him to be so debased, how infinitely undue was it in this respect also? Of Sins undueness it may be said, *Hear oh heavens and hearken O earth*; that men should sin and rebel against the great God, so undue an act it is and unworthy of the Creature: But when we think or speak of this debasement of the Son of God, equal with God, to whom so much glory is due: Oh stand astonisht at it all you Angels, and Men; and with meer amazement fall and shrink into your first nothing, to think that ever it should be said, and be a truth, that the great God, the Lord of Glory should be crucified, the Lord of Life killed. I appeal to you all, if this be not an act infinitely more unworthy and as much out of course, more horrid to the thoughts of Men and Angels than Sin can be supposed to be. That a base Creature should sin against God, it is a thing to be wondred at indeed as a strange indignity; but yet the Creatures, if they know themselves, may well know, yea and fear, that they being but Creatures, they may do it too soon, as the best of them did, and it was a wonder rather that any stood: But that the Lord of Glory should be thus debased and killed, no Creature durst have thought it, if they had conceived it possible; but it is so abhorrent as it could never have entred into their thoughts had not God done it, and it is marvellous in our eyes.

And 3<sup>dly</sup>, That Sin may have nothing left to boast of, and that we may omit nothing that may, or hath been any way pleaded about Sins sinfulness, but see it out-pleaded, and cast, and exceeded by this Satisfaction of Christs: Let us put into the ballance likewise those evil effects mentioned also in that first part of this Discourse, whereby the heinousness of Sin was demonstrated to transcend the goodness of the Creatures Graces in any effects of their goodness:

Book III. goodness: You shall find the effects of Christs Righteousness to abound far above them.

For *First*, His Actions, by reason of the Dignity of his Person, do please God more than Sin can displease him. For if our Works, although full of Sin, are yet by reason of our union with Christ as our Head, made so acceptable as to please God more than the Sin in them doth displease him; how must his own Works be accepted wrought in himself in our Nature hypostatically united to him.

*Secondly*, And therefore if Sin hath that inseparable evil (as was said) in the Nature of it, that where it is found it condemns all, though the Creature had been in former times never so Righteous, nor never so long such; So hath Christs Righteousness that inseparable Royalty to save and justify, though Sins be never so great and many; so *Rom. 5. 17.* he compares both the one and the other; *If condemnation came by one mans disobedience; how much more shall by an abundance of his righteousness justification be unto life;* so as if he will impute this Righteousness, and account it to the ugliest Sinner in the World, then by vertue of the imputation he cannot but justify him, and pronounce him as worthy of Eternal Life as the greatest and the holiest Angel in Heaven; for this Righteousness claims it by the Merit of it, when once the Sinner can call it his. And although one Sin spoils and makes void all the good in any Creature, though it hath been of never so long continuance; yet his Righteousness on the contrary is Sin-proof for time to come, and hath the worth of his Person, who is the great God, to give power to it to prevail against all Sins past, present and to come; *it is an everlasting righteousness, Dan. 9. 24.* such as which Sinners can never spend or evacuate: And if Sin take away the justifying power from Grace, his Righteousness takes away the condemning power from Sin: *There is no condemnation to them that are in Christ;* for it *condemneth sin it self. Rom. 8. 1, 3.* *There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. Ver. 3. 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.*

## CHAP. XII.

*That all the Pleas which the Law can make against a Sinner are by this Satisfaction of Christ also fully Answered.*

**A**ND now we have shown such abundant Satisfaction given to God in point of his Honour, the Law methinks may well set down and never so much as mention the Debt that is its due; yet if the Law will needs bring in her Bill also, there will be found Satisfaction full enough for its claim also.

And *First* in general, What is the Law? The Will, Word and Command of the great God: Well but Christ is the Word of his Father in an higher and more glorious sense; the Original of this Word and Law. This is but the Copy of what is substantial in him, he is therefore called *ὁ λόγος, the Word. John 1. 1.* Yea, and is not Christ the maker and the giver of that Law, *Gal. 3. 19.*? And if he that made the Law will *be made under the Law,* as *Gal. 4. 4.* he was, and enter into bond to the Law, and give the Law power over him, as a Servant and an Apprentice to it; make himself a Debtor

to it and fulfil it, will not this make amends? We might make very short work with the Laws Suit but by calling for her Bond which once she had to shew against those Christ dyed for; Therefore let the Law shew and bring in that Bond into open Court; She returns Answer, That she hath it not; we find then that it is *taken out of the way*, *Colos. 2. 14.* But how, and by whom, not surreptitiously and by stealth, or by force and violence, but openly in the face of the Court of Justice, and by whom? Christ blotting it out, nailing it to his Cross, and *triumphing openly*, saies the *15. verse*, and before the Judges Face. The Moral Law that was the Creditor, and the Bond which God appointed the *Jews* to give in, whereby to acknowledge the Debt was the Ceremonial Law, therefore sayes the Apostle, *he that is circumcised* (upon which the Bond was Entred into, and Sealed) *is a Debtor to the whole Law.* Now in token that the Debt is paid, we find the Bond cancelled, and now she hath nothing to shew against Believers so as to condemn us, and this is Evidence sufficient. But yet if the Law, or any Legal Conscience would notwithstanding have further satisfaction, and put us to prove and shew how the particular Debts due thereunto were payd and discharged, both that of Service to be done, and fulfilling all the Law, by Active Obedience, and then by Passive Obedience also, and know how the Punishment and Curse threatned was undergone: The particular discharge is yet upon Record; Christ hath done both fully; and what he hath done and suffered hath that in it which the Obedience and Sufferings of no pure Creature could have had, nor could have satisfied as his hath done. It is a point I shall speak of after, when I shall shew the fulness of parts that is in his Obedience, yet I shall say a little now, and enough to stop the Laws Mouth, for this is but a ruder draught of what more particularly we will fill up.

*First*, He fulfilled the Law in Service and Obedience performed unto it for the space of Thirty Three years, *John 8. 29.* *I do alwayes the things that please him.* The Text too sayes, *He was a Servant*, and obedient *usque ad mortem*, until Death, *Phil. 2. 8.* and therefore all his Life. He there mentions that Obedience in lieu of Service due by us; and although Creatures could fulfil the Law, yet they could not perform it for us, and for themselves too, because the Law requires all they can do for themselves, and what they do, is not their own, but what Christ doeth shall stand for both. To go no further now than the Text for clearing this.

*First*, Though as Christ was Man, the Law required Obedience of him for himself, when once he is become a Man, and had once assumed our Nature, yet being before his Assumption *equal with God* (which the Text on purpose mentions to shew the worth of his Obedience) and at his choice to have continued free for ever from all subjection; that he should take upon him voluntarily this condition of a Servant (as the Phrase *he became obedient* importeth, and he was *Servus factus, non natus*, so *Gal. 4. 4.* *made under the law.*) This Act of such a Person and thus free, doth make all the Obedience he upon this performed to stand both for himself and for others also; For the Righteousness the Manhood performed, his Person had no need of. And then again the Assumption of this Nature was agreed on by Covenant, and this by a more Ancient Law and Decree made in Heaven ere there were any Creatures extant to give the Moral Law unto; whereby it was agreed that the Service he did in that Nature should justifie others; so *Isa. 53.* *My servant shall justifie many*, though a Servant, yet his Service was not for himself, but others. And again, though as a Man he is subject, yet that Man is personally united to the Godhead, and so partakes of all his Royalties, whereof one is to be Lord of the Law, *Matth. 12. 18.* and therefore his fulfilling the Law is truly the Obedience of God the Lord thereof as well as his Blood is the Blood of God. The Creatures have no Relation or Priviledge whereby they can plead Exemption from the Law, but so can he, but all that the Creatures have is necessarily and wholly subject, and therefore all which they can do is only for themselves. But his Person is equal

Book III

with God, and in that Relation (which over-ballanceth all other) is free and subject not necessarily but voluntarily, and that by a Covenant made on purpose, the Condition whereof was to assume the Nature and the Form of a Servant in it, meerly to justifie others, and therefore will stand good for us against the Law *Jehovah* that hath no need of acquiste Righteousness, is our Righteousness *Jer. 23. 6.* And,

*Secondly*, Though Creatures could not by their Active Obedience satisfie for another, because what they did was not their own, nay, it was but borrowed; yet he could say his Soul was his own (as we use to speak) and that his Life was his own, which no Creature could say, they cannot say their Service is their own, and Grace their own. And this propriety in what he had, did, or suffered, the Scripture often puts an Emphasis upon, as that which conduceth to satisfaction, as when it is said he washt us with his own Blood, *Rev. 1. 4.* And I will lay down my Life and take it up again, and *John 16. 14.* He shall receive of mine. And though as some of the Schoolmen object, Christs Humane Nature and all his Actions were *sub domino Dei* under the Dominion of God, as Creatures, and God, had an Interest in them, yet this Humane Nature and all that it could perform was in another Relation so peculiarly the Second Persons own, as it was not the other Persons, namely his own by Personal Union, which propriety was incommunicable to the other Persons. Habitual Grace, though it was the work of the Holy Ghost, *Luke 1. 35.* yet due unto the Humane Nature when united as its own; and as the Humane Nature was to be called not the Adopted Son of God but the Natural, so the Grace in that Humane Nature might be called now it is united to the God-head connatural to him. And though the first Grace of Union was meer Grace, yet that Grace was touch-fused to the Humane Nature, not the Divine, subsisting in the Second Person, who as such is the Person who owneth all both Graces and Actions in the Humane, and is the Proprietor of them, and he it was who was lessened by that Assumption. Yea and besides, When once that Humane Nature is assumed, then all the Dues and Rights of that Person, as to be full of Grace, and Lord of Glory, &c. was due and proper to him as the only begotten Son of God, *John 1. 14.* And the Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father) full of grace and truth. And Grace was not given to him as a meer Servant to give Account of, but he entred upon it as a Lord, for if he be *the Lord of glory*, as *1 Cor. 2. 8.* then the Lord of Grace too, and he is not as *Moses*, as a Servant, but as a Son in his own House, *Heb. 3. 5, 6.* and so there are these great and just respects upon his Obedience that it was free, and his Person not subject to that Law which he fulfilled.

And whereas the Creatures must have gone over their Works again and again to Eternity, done nothing but written the blurr'd Copy of their Obedience, Copy after Copy in their Lives, and so have made nothing perfect; there is in Christ a fulfilling of it but once by him which will serve for that Eternal Debt of Active Obedience: And as by once offering of himself, *Heb. 10. 14.* so by *one Righteousness and Obedience*, *Rom. 5. 18.* that is, once gone over, he is able to justifie us for ever. And therefore he tells his Apostles a little afore his Death, that he had now but one thing to do, and that was to drink of the last Cup, and how do I long sayes he, till it be accomplisht! And at his Death he tells his Father, *John 17. 4.* I have finished the work which thou gavest me to do. And so he having dispatcht the Active part, he had space enough left to undergo the Passive, which as I shewed in the first part of this Discourse, no Creature was capable of. Nay further, he can do both at once, in obeying, suffer; and in suffering, obey; and each successively, so as God shall be no loser by the one or the other; and in the end can say of both, *it is finished.* Thus much for the Debt of Active Obedience.

Now if we come to Passive Obedience, we shall find that he was able so to undergo it, as shall put that worth into it, as it shall soon be finisht, and be yet satisfactory.

*First*, Whereas no Creature could have so much as borne the imputation of Sin (which yet was necessary to satisfaction) for it would have withred and shrivel'd up all their Grace, because their Grace is all but washy stuff, and but as a gilding by Gold slightly overlaid; now Christs Grace is substantial, it was as Gold it self, therefore it was Sin-proof. He can be made sin, and yet his Grace continue, as ours doth not, when *Adams Sin* is imputed. Grace maintains it self in him not by a Covenant of Works, but by the Personal Union and the Rights thereof, and so can bear the guilt of all our sins, and his Grace never a whit the worse for it; his Person is unpeccable, and so uncapable of hurt by the imputation of Sin.

*Secondly*, The Life and the Comforts thereof which he layes down, and sacrificeth, is his own. His Life is not due to God, as is to the Creatures, for it is given him *to have life in himself*, *John 5. 26. And I have power over my life to take it up and lay it down*, saies he. God that hath power over Life and Death, hath not power over his, *John 10. 17, 18. Therefore doth my Father love me, because I lay down my life, that I might take it again. ver. 18. No man taketh it from me, but I lay it down of my self: I have power to lay it down, and I have power to take it again. This commandment have I received of my Father* So as whatever he loseth in suffering for us shall be his own, he will not borrow any thing to suffer with, but all he offers is his own, as it must be, if it be a mediating Death. He was able to offer up himself, and so be his own Sacrifice, Altar and Priest; he borrowed nothing, and this all at once, and this no Creature could do.

1. He being God, was able to be his own Priest, and in dying offered up himself to God, and needed no other Priest; so *Heb. 9. 14. thorough his Eternal Spirit he offered up himself.* Yea, And

2. He finds a Sacrifice also, which was in a true respect his own, a respect wherein it was not Gods, *himself, offering up his Body, Heb. 10. 10.* and pouring forth his Soul an Offering for Sin, *Isa. 53. 10* And,

3. He is the Altar him himself, *Heb. 13. 10. We have an altar whereof they have no right to eat, which serve the tabernacle.* And so he offers all upon his own cost, and borrows nothing.

Now in the last place, Let us take a brief survey of all those inseparable inconveniencies (mentioned in the first part of this Discourse) which we found to attend upon, and clog the Passive Obedience of all meer Creatures, if they should presume to undertake it, and you shall see them all to melt away. and come to nothing before his fulness. As,

*First*, The Creatures would very hardly have so much as dared to die and undergo it for us, *Rom. 5. 7. For a good man peradventure one would dare die, Jer. 10. 31. Who hath engaged his heart, saies God, to draw nigh unto me? No Creature durst do it, but only this one that shall come out of the midst of you; (as there) he shall draw near to me; He durst encounter with his Fathers wrath; He hath the hardiness to encounter with it, and to bear it and not be broken. The wrath of God it broke the backs of Angels, but Iza. 42. 14. My Servant, saies he, whom I uphold, shall not be broken.* Again,

*Secondly*, Will he be overcome with it, or always satisfying? No, whereas if any of the Creatures had had the boldness to undertake it, yet they must have been always satisfying, and so we should never have come to have our Bond out; But Christ will bear it, so as to come at last to say, *It is finished*, as he did say at his Death. He that was to be our Mediator, was to rise again as a Conqueror over Death, to overcome Hell, Gods Wrath, and not lye wrestling under them to Eternity; for if he had layn by it, and had been kept in Prison, so long the Debt had not been paid. If ever therefore he will justify us by his Death, he must overcome and rise again, else we should still be in our sins, as *1 Cor, 15. 17. And if Christ be not raised, your faith is vain; you are yet in your sins.* And this no Creature could ever do, Gods Wrath would have held them tugging work to Eternity, and they never have risen again from under it. He that overcomes that, must be as



strong as God himself; Yea, and he must do this himself, by his own Power too. 'Twas not enough to be raised up as *Lazarus* was by the Power of another, that will not serve to satisfy for a Sinner: For that Power that raised him, must first satisfy and overcome Gods Wrath, eluctate, and break open the Prison Doors. Now if another Power than his own had done it, that Party that helpt him had been in part the Mediator, and so not he. But Christ being God, he is able to do all this, and to do it by his own Power: For,

1. Being God, he was backt with that Power that was able to raise him up and to loose the pains of Death; yea and it was impossible *he should be held thereof*, says *Peter*, *Acts* 2. 14. Those pains of Death there mentioned were from the Wrath of God, which would have sped all the Creatures in the World for ever rising; and the place implies that those pains would not have let him go till they were loosned and overcome; for if possible, they would have held him, but being he was God, it was not possible; but he takes Hell-Gates like another *Samson*, and throws them off their Hinges, carries them away, and swallows up Death in Victory.

2. He could raise himself up, *Destroy this Temple*, says he, *John* 2. 19. *and I have power to raise it up*, I my self; The Body could not raise it self, nor the Soul have joynd it self to that Body; therefore if he had been but meer Man, he could never have done it, but that Spirit the Eternal God-head could, *1 Pet.* 3. 18. *He was put to death in the flesh*, that is, his Humane Nature, *but quickned in and by the spirit*, that is, his God-head united thereunto: And he will thus overcome, not by meer Power, by Force, but in a way of Justice, so as Justice it self shall willingly let him go free, as being it self first satisfied. Yea, he will overcome upon such terms that it shall be unjust to hold him any longer, unjust and so impossible in that sense also; for he will in a few hours pay the whole Debt, undergo the whole Wrath due; that which the Creatures strength could endure but by drops (and therefore endures it ever) he will be able to bear at once, so as Justice it self shall say it is finished, and I am satisfied.

And further, When he hath dispatcht it, there will be time enough left, even an Eternity of time to reward him in, and to be glorified with the Glory he had before the World was. This was another inconvenience attended the Creatures satisfaction, that it must alwayes be a satisfying, and so should never have been rewarded; which God would never put any Creature to, for then he should require and accept the highest Obedience from a Creature whom he should never have time to reward for it. But Christ can so satisfy as there will be time enough to reward him in: Yea, and he needs but a little time to satisfy in, and then he will survive and live again to call for his reward, *He shall prolong his days, and see his seed, and be satisfied*, *Isa.* 53. 11, And therefore in this Text we read of *a great Name above every Name*, which as a reward God gave him for his being Obedient unto Death, *Phil.* 2. 9. And,

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And in the last place, To Crown the Conclusion of this Discourse with an Additional weight of Glory, that is more than all that hath been spoken. What will there be but just enough in this his Obedience to make satisfaction for Sin, and procure peace for Sinners? The Creatures they could not have done so much; No! But his will not only satisfy and make Peace, but also reconcile, make Friends, *Colos.* 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.* His Righteousness will not only pacifie vengeance, but there is enough in it to bring us into favour with God. The Worth and Grace of his Person is such, and he so beloved, as it makes

makes us though Sinners graciously accepted in his Beloved, *Eph. 1. 6.* brings us into a degree of favour infinitely greater than ever, and more lasting. He is the Natural Son of God, the Beloved in whom Gods Soul is well pleased, and his Love being conveyed to us through him, it falls upon us with more strength and fervour than ever: And also this offering up himself was so sweet a smelling Sacrifice to God, as *Eph. 5. 2.* That although God expressed never so much anger against Christ, as when he hung upon the Cross, yet he was never so well pleased by him as then; nay, he was more pleased than he had been displeased with all the Sins the Creatures have or can commit. The Damned Spirits their punishment satisfies not, Vengeance can never suck out Blood enough; and yet if what they did could satisfy, it would never rise so high as to please God, never be of worth enough to bring them into favour again. But here when first Vengeance had sucked its fill, and falls off satisfied, then the favour of his Person, the willingness of his Obedience, purchaseth an over-plus, a redundancy of Merit, a surplussage of Riches, *unsearchable riches, Eph. 3. 8.* not only able to pay our Debts the first day (and that is the least part of the benefit by it) but enough besides to purchase Heaven it self as a Portion for us, the favour of God; Yea, as much there is of it as we can spend or take out in Glory to Eternity. God had large thoughts of great and glorious Blessings to be bestowed upon his People, and the Righteousness of Christ is as large in Merit, as Gods Heart in Purposes, adequate thereto; therefore the Apostle makes Gods Grace and Christs Righteousness of equal extent, so that what God intended to be bestowed, his Righteousness hath purchased, *Rom. 5. 17, 18, 19, 20.* *For if by one mans offence, death reigned by one; much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ. ver. 18. Therefore as by the offence of one judgment came upon all men to condemnation: even so by the righteousness of one, the free gift came upon all men unto justification of life. ver. 19. For as by one mans disobedience many were made sinners: so by the obedience of one shall many be made righteous. ver. 20. Moreover, the law entered, that the offence might abound: But where sin abounded, grace did much more abound.* Yea, the merit of this his Obedience is so great as it shall never be rewarded to the full, the Saints shall not have to Eternity the full worth of it out in Glory.

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O F

# CHRIST

T H E

# M E D I A T O R.

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## B O O K I V.

Christs Willingness to the Work of Redemption, from  
Everlasting, till he accomplished it.

H E B. x. 3, 4, 5, 6, 7, 8, 9, 10.

*But in those sacrifices there is a remembrance again made of sins every year.*

*For it is not possible that the blood of bulls and of goats; should take away sins.*

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me.*

*In burnt-offerings and sacrifices for sin thou hast had no pleasure :*

*Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God.*

*Above, when he said, Sacrifice, and offering, and burnt-offerings, and offering for sin thou wouldest not, neither hadst pleasure therein (which are offered by the law,)*

*Then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second.*

*By the which will we are sanctified, through the offering of the body of Jesus Christ once for all.*

### C H A P. I.

*That there are two things to be considered in the Obedience which Christ performed, The Will, and the Deed. That from all Eternity he expressed his willingness in his consent to undertake the Work.*

**A**S in all our Obedience there are two Principal Ingredients to the true and right Constitution of it, The *Matter* of the Obedience it self, and the Principle and *Fountain* of it in us ; Whereof the one, the Apostle calls the *Deed*, the other the *Will* ; which latter God accepts in us often times without, alwaies more than the Deed or Matter of Obedience it self : Even so in Christs Obedience, which is the Pattern and Measure of ours, there are these two eminent parts which compleat it.

I. The

Book IV.

I. The *Obedience* it self, and the *worth* and *value* of it, in that it is his, for *great a Persons*.

II. The *Willingness*, the readiness to *undertake*, and the *heartiness* to *perform* it. The *Dignity* of the Person gave the value, the *Merit* to the *Obedience* performed by him: But the *Will*, the *Zeal* in his performance gains the *Acceptance*, and hath besides a necessary influence into the worth of it, and the vertue and efficacy of it to sanctifie us. All which you have in the Text. The *Offering up the Body of Jesus*, there's the *Matter*. The *Obedience of him to Death*, then there's the *Will* by which he offered it up: [*By which Will*] As calling not only for a distinct, but a more eminent *Consideration*; and both necessarily concurring to our Sanctification and Salvation. *By which will we are sanctified*. Now the Story of his willingness to redeem and save, or the Will by which we are sanctified, is a story of four parts.

1. Of his Actual Consent and Undertaking the Work made and given to his Father from Everlasting.
2. The continuance of that his Will to stand to it from Everlasting, unto the time of his Incarnation and Conception.
3. The renewal of this Consent when he came into the World.
4. The stedfast continuance of that Will all along in the performance, from the Cradle to the Cross.

And 1. As to his voluntary undertaking it *afore the World was*. In the handling and discovery of those Transactions of God the Father with him about the Work of Redemption, I have spoken something of Christs Willingness and Consent, as it was there necessary; for else I could not have set forth the issue and conclusion of that Treaty made by the Persons shewing themselves; yet so as I reserved enough to make it a distinct Head, when I should come to Christs part: And so I here begin with it; for it was then, as was said, left by God the Father with him, and did wholly lye upon him.

It was necessary that Christs Consent should be then given, even from Everlasting; and that as God made a Promise to him for us; so that he should give Consent again unto God. Yea and indeed it was one reason why it was necessary he that was our Mediator should be God, and existent from Eternity; not only to the end he might be privy to the first Design and Contrivement of our Salvation, and know the bottom and the first of Gods mind and heart in it, and receive all the Promises of God from God for us: But also in this respect, that his very Consent should go to it from the first, even as soon as his Father should design it: And it was right meet it should be so; for the performance and all the working operating part was to be his, and to lay all upon his Shoulders to execute, and it was an hard task, and therefore reason he should both know it with the first, seeing he was extant together with his Father; and should also from the first contrivement by his Father give his Consent to it. It was fit that both his Heart and Head should be in with the first: And you have all in one Scripture, *Isa. 9. 6.* where when Christ is promised, *Unto us a Child is born, unto us a Son is given*: Observe under what Titles he is set forth unto us; *Counsellour, The Mighty God, The Everlasting Father*: Where *Everlastingness* which is affixed to One, is yet common to those other Two. The *Everlasting Counsellour* as well as *Everlasting Father*: For he was both *Counsellour* and *Father*, in that he was the *Mighty God*, and all alike from Everlasting: For being God, and with his Father as a Son from Everlasting, he must needs be a *Counsellour* with him, and so privy unto all God meant to do, especially in that very business; for the performance of which he is there said to be *given as a Son, and born as a Child*; and the effecting of which is also said to be *laid wholly on his shoulders*. Certainly in this case, if God could hide nothing from *Abraham* he was to do; much less God from Christ, who was God with him from Everlasting. And as he was for this cause to be privy to it for the cognizance of the matter; so to have given

given his Actual Consent likewise thereunto : For he was to be the Father and Founder of all that was to be done in it. And in th t very respect, and in relation to that Act of Will then passed, whereby he became a Father of that business for us, it is he is stiled, the *Everlasting Father*, and that from *Everlasting a parte post*. For it is in respect of that Everlastingness he is God, and so Father from Everlasting as well as God from Everlasting ; a Counsellour for us with God, a Father of us, and our Salvation. Gods *Counsellour* because his Wisdom was jointly in that plot and the contrivement of it ; and *Father* both of us and this design, because of his Will in it, and undertaking to effect it. In that his Heart and Will were in it as well as the Fathers, he was therefore the Father of it as well as God, and brought it to perfection.

I acknowledge the Scripture is more sparing in recording that Hand and Will that the Son of God had in it as from Everlasting. And I have long apprehended this to be the reason of it ; because his Will is so necessarily and naturally resolved into his Fathers Will, they having but one Will between them, (as I have elsewhere alledged it upon this very Argument) : But chiefly, because what was done as in the point of our Salvation from Everlasting, it is and was the proper Honour of God the Father ; and so the concurrence of the Son is swallowed up in the Fathers contrivements about it ; and the rather also, because the Son hath manifested his willingness so abundantly in the very performing it ; which necessarily imported and required this everlasting Consent of his, and argues it. Hence so little is explicitly said of it : But as the Work of Redemption performed in time is attributed to the Son ; so these Works from everlasting to the Father. And therefore all the speech is of what he then did ; how he made promise to Christ, and blest us in him with all Spiritual Blessings, and sware he should be Priest upon the very day he begat him, in *Heb. 5.* which refers both to his Eternal Generation and Call to the Office of Priesthood, from the same everlasting as well as to that in time.

Yet there are two things said elsewhere, that imply Christs full Consent given from everlasting, in answer unto that Oath of God. For it is not barely said as in that place, that he *was made a Priest passively*, as dedicated only by his Father to the Priesthood, that might have been supposed to have been without his own actual Consent given. Like as Parents, from the Births of their Children, have dedicated them to the Ministry, or the like Calling ; as *Hannah* did *Samuel* without his knowledge : And thus also *Sampson* was a *Nazarite* : But it was not so here ; that his being made a Priest then by his Father, is elsewhere interpreted by his being made a *Surety of a Covenant*. So *Heb. 7.* by comparing the 21th and 22th Verses together. In the 21th Verse, that Oath is mentioned, *The Lord sware and will not repent, Thou art a Priest*, And this is interpreted by an inference from it, *Ver. 22. By so much was Jesus made surety of a better testament*. Now this Oath, though it was recorded and uttered by *David*, *Psal. 110.* after *Moses* Law supposed given, as the last Verse of that Chapter insinuates ; yet we elsewhere find this *Covenant* to be called an *everlasting Covenant*, and the *everlasting Gospel*, as *Rev. 15.* as that which had been made and lain hid in God from everlasting, *a parte post* : As the Apostle speaking of the Gospel, plainly insinuates, *Rom. 16. 25, 26. The mystery kept secret, since the world began ; but now is made manifest according to the commandment of the everlasting God* : Which special Attribute of Eternity is there given God, to signifie that though he had kept it *secret since the world began*, and but [*now*] revealed it ; yet he had framed and contrived it from *everlasting*, and *afore the world*. And it is certain, that as all Promises in the Word are but the Copies of Gods Promises made to Christ for us from everlasting, so these Oaths and Covenants recorded in the Word are but the Copy of that Oath and Covenant struck betwixt God and Christ from everlasting : These the *Extracts*, those the *Original*.

Now then if the intent of Gods Oath was to make a *Covenant* of it, and not only a *Promise* but a *Covenant*, then Christs Consent is manifestly imported : If it had only been called a *Promise* from God, that would not necessarily have implied Christs Consent, though it would have implied his

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Existence or Being then, as I have used to argue from that place, *Titus* 1. 2. *In hope of eternal life, which God that cannot lye promised before the world began.* But it being called further a *Covenant*, it doth import two; for as a *Mediator* is not of one but two; so a *Covenant* is alwayes the Consent of two, and not of one only; it cannot be a *Covenant* else. You use to say, to every bargain two words must go; the meaning is, the Consent of two Parties: So to every *Covenant*; it had not been a compleat *Covenant* else. If God had sworn to it; yea if Christ himself had been secretly willing; yet if by his Consent expressed it had not been struck up, it had not been a *Covenant*. A Purpose also it might have been called, but not a *Covenant*.

Yea, and let me further improve it. If Christ had not fully and perfectly Consented, it had not been a perfect *Covenant*. Yea, and if he had not at first propounding of it (which was from everlasting) come off to it, without taking any time to deliberate, it had not been an everlasting *Covenant*; that is, from everlasting.

But (which is more) the Second Person did so fully engage himself, that God calls him not only *his Covenant*, but *his Covenant*. 'Tis in that place, *Isa.* 49. 8. out of which I have elsewhere shewed, how the *Covenant* was struck *Dialogue-wise*. You may see there how it was driven; and after he had shown upon what Considerations Christ came off to it, he thereupon in the 8th Verse calls him *his Covenant*.

And if it be Objected, that a *Covenant* may be made without the Consent of both Parties: For God sayes, *This is my Covenant*, when he promiseth to give to us (who had not then consented) a *new heart*, &c.

Yet for Answer: Consider that this Promise alledged was necessarily made first to Christ for us, and was driven *Covenant-wise* with him; and in that respect it is that it becometh to be called a *Covenant*; as thus, it respects us, because indeed made with him for us first, and so made known unto us: The meaning is, that therefore it is that God promiseth on his part to give us a new Heart, because Christ promised afore to him, for his part, to work Redemption for us, otherwise it could not have been called a *Covenant* till we had consented.

Then 2. The Word, *He was made a surety*, doth argue it also; for that evidently imports an undertaking on Christs part: And so as the Oath was Gods; so the Suretyship was Christs. And a Surety *ἑγγυητής* is a plighter of his Troth, by *striking hands*, as the Phrase in the Original. *Prov.* 22. 26.

Now 2. For the Second Interval of the continuance of that his Willingness from Everlasting unto the time of his coming to perform it, that is as evident also out of *Prov.* 8. 30. which shews how his *delights* were in it all the while; and therefore his Heart was more especially set upon it than all works else. But this I have also spoken unto elsewhere.



C H A P. II.

*That Christ renewed his Consent as soon as he came into the World. That his Humane Nature from his first Conception agreed to it. That this is apparent from the Scope and Intent of the Twenty Second Psalm.*

H E B. x. 3. 4, 5.

*But in those sacrifices there is a remembrance again made of sins every year.*

*For it is not possible that the blood of bulls and of goats, should take away sins.*

*Wherefore when he cometh into the world, he saith, Sacrifice and offering thou wouldst not, but a body hast thou prepared me.*

**T**H E other two parts of his *Willingness* come now to be handled.

I. His *Willingness* and *Consent* renewed, when he came into the World, to perform what he had undertaken and Covenanted for from Everlasting.

II. The constant and fixed posture of his Will and heartiness in the Work all along, during his *Life time*, and in his *Death*, till he had finished it. *John* 13. 4. I shall not need to pursue this any further than unto his *Death*, for the rest of his Work in Heaven was pleasant Work, and but as the reaping the joyful harvest of his Seed sown in tears.

The First I call the Will of *Dedication* or *Consecration* of himself by a Vow to this great Work, then solemnly made and given when he came into the World. The latter the Will of *Execution* or *Performance*. The first is like the *Dedication of the Temple*, which was his Type, and was a most glorious Action and Fundamental to all that followed; and calls for an answerable regard and observation from us. The *Dedications* of the outward Temple, the Type of his Body, the *Tabernacle* made without hands, were the most solemn Actions recorded in the Old Testament. And the first *Dedication* had to accompany it the greatest *Hecatombs* and *Sacrifices* that ever were afore or after, joyned with a large, set and powerful Prayer, composed by *Solomon* and upon record. The other by *Zerubbabel* had a Yearly Feast, called the *Feast of the Dedication*, to celebrate the Memorial of it: But a greater than *Solomon* is here, and a more glorious *Dedication* of that Temple, which was the glory of that second, as *Haggai* had foretold, *Haggai* 2. 9. What *Sacrifices* of Prayers should we then offer up to God upon the news thereof?

For the First, *Christ's Willingness, and renewed Consent when he came into the World*. These words hold forth eminently two things concerning it.

1. The time of *Christ's dedicating himself*.

2. The *Dedication* it self.

1. The time you see is at the very instant of his coming into the World to undergo this great Work and Service. When he comes into the world, he says, &c. This must needs be observed (as it is) a great and mighty secret, That the very words that God the Son then used to God the Father, at the mo-  
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ment of his Incarnation, (when he was to take our Nature, to become Flesh and appear in this World as a part thereof,) should be recorded, which words were before known alone to the Three Persons; which yet the Holy Ghost, the great Secretary of Heaven, hath vouchsafed to reveal unto us; for the great concernment of them as to our Salvation, so to our Knowledge thereof. The words were first uttered by *David* Prophetically of Christ, *Psal.* 40. 6, 7. and the Apostle not only interprets them of Christ, but adds that which *David* mentioned not. *David* speaks not a word of the time that the date of this Speech should be at, *viz.*, when he should come into the World. No, This is one of *Paul's* secrets revealed to him by the Holy Ghost, and could have been known from no other hand. You have the like Speech recorded of the Fathers to Christ, when he came first to Heaven, by the same *David*, though the time thereof is more clearly hinted there, in the words themselves *Psal.* 110. 1. *The Lord said to my Lord, sit thou on my right hand till I make thine enemies thy footstool.*

The great inquiry next will be, who this [*I*] was, in *Heb.* 10. 7. that should then utter it? Whether the Second Person only, as now being to take up our Nature, or withal, the *Humane Nature* concurring with him in that Consent.

1. That it was the Speech of the Second Person, then existing, is evident: For it was spoken when the Holy Ghost was *framing the Body*, or *Humane Nature*, in the Womb. *A Body hast thou fitted me; Lo I come.* For he is the Person, the [*ME*] and the [*I*], that took up that Body into One Person with himself. He was more concerned than that *Humane Nature*, and gave more away by his Incarnation and the Sufferings that followed: and therefore his Willingness was the more requisite and eminent, and to that end recorded for our comfort; thus at the instant when the *Humane Nature* was a making, and so was not capable as yet to give Consent; yet had the great and total summe of Glory due to it upon its union with that Person, given away for thirty three years to come; by him that was indeed the Person that assumes it: Then did the Second Person (that is the Person to whom all Actions are attributed) express his readiness and willingness, *Lo I come.* And to shew he did it the most deliberately, and *consulted*, as we say; it is prefaced how he had taken aforehand consideration of all wayes else: and now that his Father had took a summary of all other means, that might be in pretence to redeem Mankind, and how all would prove invalid; giving one instance for all the rest, as of which the experiment fully has been made; namely, *Sacrifices* and *Burnt-Offerings*: And so by that one instance, for all other, at once declaring that all Creature-Sacrifices would be too light, and of no value; *Sacrifices and burnt-offerings thou wouldest not.* And he speaks withal, as one who had consulted his Fathers *Decrees*, *the volume of that Book* written in Heaven, wherein all our Names are written, *Heb.* 12. 23. and had there seen all the whole Work set down, and every tittle of Gods Will he was to perform or suffer. And now when it was come to the very moment of time set down, the fullness of time, Christ the Son offers himself to perform every jot of it; and doth not so much as stay expecting his Fathers answer in return, or that he should speak anew to him about it, or move him in it, but prevents him: He says, *Lo I come*; as carrying all this in his Heart written there, and precisely remembering the time, the moment; for you see himself is only here to speak to his Father.

So then you have the Speech which at that instant not only the Angel spake to his Mother on Earth, *Luke* 1. 28, to 38. but here also that which the Son spake in Heaven: And it speaks all Willingness, yea *Heart and Zeal* not to fail a moment, *Lo I come to do thy will O God.* And 'tis with an *Ecc.* *Lo and behold how ready I am to do it.*

2. It is worth our next Enquiry, what Consent and when it was that the *Humane Nature*, that Body which he assumed actually did first give.

1. It was necessary that this *Humane Nature* should likewise consent and be willing; for as it was a distinct Nature from the Divine, so it had a distinct Will, and also it was concerned, being to be made the subject of all the Sufferings.

Sufferings, the Sacrifice to be given away and offered up, as the 10th Verse hath it. It is necessary that it consent too, when it is able to put forth an Act of Consent, and of a deliberate Will. The Fundamental Consent was the Divine Persons, and the Act of assuming our Nature, and coming into the World, and writing his Name among Creatures, was solely and singly the Act of the Divine Person: But yet there is to be an necessary Consent of the Humane Nature, now married into One Person with the Divine, concerning this.

2. The Question will be about the time; whether at his first coming into the World this Consent was actually given: Or, that the Consent of the Humane Nature was included as of one under Age in the Consent of the Divine Person, the Son of God.

For Answer how soon, and when first the Humane Nature gave his Consent, is hard to say.

1. This may safely be affirmed, That as soon as, or when first he began to put forth any Acts of Reason, that then his Will was guided to direct its aim and intentions to God as his Father, from himself as the Mediator. And look as in Infants Hearts, if they had been born in Innocency, there would have been sown the Notion of God, whom they should first have known in and by whatever they knew else: And the Moral Law being written in their Hearts, they should have directed their Actions to God and his Glory, through a Natural Instinct and Tendency of Spirit; the principal Law written in their Hearts then, and wherein Holiness consists, being to direct all to God and his Glory. Thus it was in Christ when an Infant, and such Holy Principles guided him to that, which was that Will of God as to him, and to be performed by him; and which was to sway and direct all his Actions and Thoughts that were to be the matter of our Salvation and Justification, which were to be exerted according to the capacity of Reason, as it should grow up more and more. Hence therefore this Law, from the very first of his acting intelligently, must move and predominantly carry all along with the motion of it, as the *Primum Mobile* doth all the rest of the Spheres. And look, as it would have been necessary that the Law of Love to God, and aiming at his Glory, should have acted all thoughts and imaginations rational in Infants in Innocency, or they had not acted holily, as parts and pieces of Mankind ought to do, when they acted; so Christ being not only a Man that had the Law of Holiness in him, but also the Messiah or Mediator by special Office and Calling; and accordingly had that special Law of his Office written in his Heart: It was as necessary to the performance of that Office, that all thoughts and acts of understanding, &c. should be directed to God by him from the first, as works and parts of his Mediation, as it was for him, as a Man, to address them all unto Gods Glory, as parts of Holiness or Righteousness; for else he had not discharged his Office and Calling from the first, nor had those first dawns and actings of his Will, Thoughts and Affections, been involved and included as parts and pieces of his Mediation, as the other parts of his Obedience afterwards were. But now what Christ did when a Child, hath a Meritoriousness in it as well as what he did when he was a Man grown; and also what he suffered, his very Circumcision is made Influential into our Sanctification, through the Merits and Vertue of it, as well as his after being Baptized when thirty years old. And therefore for certain his Actions, which proceeded from Will and Understanding from the first, had in their proportion the same Meritorious Influence.

The Twenty Second *Psalms*, which was peculiarly made for, and in the Name of Christ, doth expressly and directly tell us not only that God took him out of the womb, and that he was cast upon God from the womb, ver. 9, 10. The latter of which may be passively understood of Gods Care of him; But further, *Thou didst make me hope when I was upon my mothers breasts*, ver. 9. *And thou art my God from my mothers belly*: Or, As *Ainsworth* reads the words, *The Maker of me to trust at my Mothers Breasts*. Which words cannot be understood only in a Passive Sense, but do import Acts of Faith miraculously drawn forth from him to God as his God: As also those words:

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words [*Thou art my God* :] may well be taken to import how he had owned and relyed upon him as his God from his Mothers Womb ; shewing how that then he had owned him as his God, with an Act of Faith as truly, as in *ver. 1.* When he cryed out, *My God, My God, &c.* when on the Cross.

But that I insist on is to observe to this purpose the Coherence of his words all along afore, as also in this passage. Christ had pleaded *their Fathers trusted in thee, and were delivered, ver. 4, 5, and ver. 8.* He alledged how that that his Faith upon God as his God, and as a Father to him, as his only begotten Son, and the Messiah and Saviour of the World was the thing he was reproached and upbraided with now when on the Cross, *ver. 7, and 8.* *All they that see me laugh me to scorn: they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him: let him deliver him, seeing he delighted in him: I say, this was the reproach cast on him in particular, viz. How that he had with Confidence given out and taken upon him, as being the Son of God and Messiah; And for his trusting on God under that special Relation to him was the thing they jeered. Thus it is expressly in the citing of that place by Matthew, Matth. 27. 43. He trusted in God, let him deliver him now if he will have him: for he said, I am the Son of God. Now then, in the next verses of the Psalm, he alledged in Answer to his Reproach Thou didst make me hope at my mothers breasts. Which in its Coherence is as if he had said, Did the Fathers trust thee with that Faith, as Men thine Elect use to trust thee withal? Why, Loe Lord, I began to trust thee sooner than ordinarily any of them do, or ever did, even at the Breast when an Infant; And Lord, Thou hearest them mock me, that I trusted I was thy only begotten Son, and now Lord this was the very thing thou causedst me to trust and to have assurance of, when at my Mothers Breast. Yea, and I did it then in that Sense, and with that Faith I now on the Cross do call thee my God withal, as being that beloved Son of thine, my Father and my God in whom thou delightest: And with this Faith it hath been that I have owned thee as my God all along even from the very Womb.*

Now then if Christ had an Actual Faith then on God as *his God*. answerable to his Personal Interest in and relation unto God, as his God, and so in his proportion such as Holy Men have in their measure, and from their Interest in God as Adopted Sons suitably to their Condition and Estate when they come first to believe: Then that Faith in him must needs in time rise up to Faith and apprehension of him, as a Father to him, as the only begotten the Messiah. For else his Faith, had fallen short of that Object of it which was proper and peculiar to him, and his State and Condition. And if this be at all wondrous at, that Christs Humane Nature should do it so soon: Christ himself tells it here as a wonderful work of God towards him in that Humane Soul of his, in that he celebrates God as *the Maker of him to trust, or thou causedst me to trust then,* and thou that drewest me out of the Womb, and didst miraculously form me there, didst draw my Soul then to believe in thee as my Father.

Neither are these mine Apprehensions alone upon this place, but the same I have found to be in one late Learned Commentator on the words, who says, *Nos hunc versum de Christo interpretamur, in quo cum ab instanti Conceptionis fuerunt omnes thesauri sapientiae & Scientiae absconditi, Potuit ab instanti Conceptionis omnem suam curam & spem ut homo in uno Deo figere & locare.* Christ having in him from the instant of his Conception all the Treasures of his Wisdom and Knowledge hidden in him, it might be so, that from the instant of his Conception, he as a Man might fix and place all his care and hope in God alone: And to that end he quoteth also this place, *Heb. 10. 7.* my Text; *When he came into the world, he sayes, &c.*

Now there are two Speeches in the *40th Psalm*, more proper to apply to the Soul of that Humane Nature assumed.

1. *My Ear hast thou boared through,* is applyable more properly to the Humane Nature, than to the Divine; and so to be understood to be the Voice of the Humane Nature, rather than of the Divine.

Now

Now what is it to *have an ear boarded through*? It is to be made willing and obedient to do Gods Will as a Servant is to do his Masters. You know how that one that was purely a Servant, and for ever such; He had his Ear boarded, *Exod. 21. 6.* This was Typical. He that had his Ear boarded through, gave his consent first, which is implied in those words: And if the Servant shall plainly say, *I love my Master, my Wife, and my Children, I will not go out free.* If he would be free, he was to forsake his Wife and Children, which were a Motive to many to live as a Servant with them. The Humane Nature now united might have stood upon it, not to enter into any Service, that is, as in respect of his own Prerogative, being taken up into an equality with God. But saies Christ, I love my Father, and therefore I will serve him in the work of Redemption, *John 14. 31.* That the World may know that I love the Father, and as the Father gave me Commandment, even so I do. He also loved his Wife, his Spouse, his Church, &c. He will have her live with him, he must serve for her Company, and he loves his Children particularly (as that Speech imports, *Lo here am I, and the Children thou hast given me*) This moved Christ to serve as *Jacob did Laban,* *Eph. 5. 26.* *Husbands love your Wives, even as Christ loved the Church, and gave himself for it.* He should not have her Society else, as himself speaks, *John 12. 23, 24.* Except the Son of Man die, he must abide alone; or be in Heaven alone without his Churches Company. Neither is it the Phrase only that complies with this Sense, but you have another Scripture doth manifestly apply this Phrase to Christ in this Sense of willing Obedience, *Isa. 50. 5.* *The Lord God hath opened mine ear, and I was not rebellious, neither turned away back.* Do you know his Voice that speaks it, and about what? 'Tis your Saviours, I will give you a comfortable token you shall know it by, *ver. 4.* *The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary. He wakeneth morning by morning, he wakeneth mine ear to hear as the learned.* You know who afterwards said of himself, *Come to me all ye that are weary, and I will ease you,* *Math. 11. 28.* as you have it in the Margent. And will you know what the Work was, for which God had opened his Ear, *And I was not rebellious,* saies he? It was the hardest piece of it; to which of all other, if to any he should have been unwilling. It follows, *ver. 6.* *I gave my back to the smiters, and my cheeks to them that plucked off the hair, I hid not my face from shame and spitting.* Read *Matthew the 26, and 27. Chapters.* But is that all, that he was not rebellious or refractory to it, his Ear was boarded, he drew not his back away? No, *I gave my back to the smiters, &c.* 'Twas his own free Act, as elsewhere it is said, *Gal. 2. 20.* *He gave himself.* And whereas the Servant in the Type had but one Ear boarded through: Of Christ the *Psalmist* sayes in the Plural, *My Ears,* (so it is in the Original,) *hast thou boarded through,* to note an Abundance, an Over-plus of willingness; as when we say, a Man hears of a thing with both Ears, it notes he hears of it, and hears of it again. Christ was all Ear to shew he vvas all Obedience. His Ear boarded is put for the vvhole, as the Apostle interprets it, *A Body.*

2. There is another Speech argues this consent to have been the Humane Natures also, vvhhen he saies, speaking of his vvwillingness, *Thy law is in my bowels,* vvwritten there habitually from the Womb, vvhich cannot be meant of the Divine Nature. And yet even vvhhen he assumed this Humane Nature, the Law of God, and this special Law of the Mediatorship vvas vvwritten there. That Phrase shewvs (as I said at first) that it vvas by instinct, such as Naturally it vvwould have been in Infants in Innocency. Novv this is more than simply to have an Ear boarded, to give consent; it is to have his Law made Natural to him. And it is in the midst of the Bowels, in the Will, the Affections that are the Center of the Soul, and the middle of it. But the Apostle speaks this of him vvhhen coming into the World. And these Speeches being manifestly proper to the Humane Soul and Will, And being compared with these passages of the *22. Psalm,* they all together do strongly argue, that in a Miraculous way the Humane Soul of Christ did then give up it self to this whole Work. And

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And so to conclude this, look as his Mother consented to the Angels Message before she conceived of him, *Luke 1. 31.* saies the Angel, *Thou shalt conceive, and shalt call his Name Jesus.* And in the middle of his Delivery of it, she had not as yet conceived him, for *ver. 35.* he saies still in the future, *The Holy Ghost shall come on thee, and shall overshadow thee, &c.* And when the Angel had done his Message, *ver. 38.* Mary said, *Behold the handmaid of the Lord, (I give my self up to him) be it unto me according to thy word.* And so thereupon she conceived of him; for *Luke 2. 21.* 'tis said, his Name was called *Jesus, Which was so named of the Angel before he was conceived in the womb.* And therefore till the Angel had done his Message she conceived not of him, and so not till her own consent was given. And as God had hers that she might be freely the Mother of him, so in like manner, God it would seem, had the consent of that reasonable Soul of Jesus presently after his coming, and being made the Son of God. And so was fulfilled that which in the Prophecie was foretold he should utter, *Isa. 49. 1.* *God hath called me from the womb,* as well as made mention of his Name (*Jesus*) from his Conception as it follows there, *From the bowels of my mother he hath made mention of my Name.* Which though spoken of others (as of *Cyrus*) it imports but Gods ordaining him from that time to that Work; yet we may apply it to Christ, considering all that is said afore; as also that this is not passively spoken of him as that of *Cyrus* and others, but is recorded as to be utter'd by himself, *The Lord hath called me from the womb, &c.* It may import more, even how Christ did then answer his Call, and gave up himself to this Work, but of this more anon.

And thus again as his Conception was at *Nazareth, Luke 1. 26.* So he was every way *Ναζαρενιός, A Nazarite* given up to God from the Womb, given up by the Second Person that assumed that Nature, given up by the Humane Nature, the Soul of it assumed, by a miraculous work of God, as was his Conception it self, given up by his Mother also, who assents to all that the Angel said of him, to have such a Child to be conceived in her, *Be it according to thy word,* said she, Lastly. *A Nazarite* by Gods own Dedication and Separation of him then to it in the Message of the Angel which was sent by him.

## C H A P. III.

*Shewing the Mystery of that Appellation given him, Jesus the Nazarite, to have been, that he was thus dedicated from his very Conception to this great Work.*

## M A T T H. ii. 23.

*And he came and dwelt in a City called Nazareth, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarene.*

**T**H E R E was no Name more ordinarily and familiarly given to Christ, and that by all sorts of Persons, than this *Jesus of Nazareth*, and *Jesus the Nazarite*. It was given him by the *Jewes*: *John* 18. 5, 7. *Matth.* 26. 71. By Angels; 1. the bad, *Mark* 1. 24. 2. the good, *Mark* 16. 6. Yea, this Appellation obtained so among all, that it was put by *Pilate*, the *Roman* Governour, into the Supercription upon the Cross, in all three Languages, *Jesus the Nazarite*, *John* 19. 19. And was further used by his Apostles, as glorying to own him under that Title after his Ascension; so *Acts* 2. 22. and *Chap.* 6. 4, 8, 10. Yea, and himself after his Ascension, doth from Heaven decipher himself thereby, *Acts* 22. 8. *I am Jesus ὁ Ναζωραῖος the Nazarite.*

Now so it fell out, in the Providence of God guiding the Idiom or manner of Speech in that Language, that a *Nazarene* or *Nazarite*, signified both an Inhabitant of the City *Nazareth*, as also one that by Profession and Vow was peculiarly separated and dedicated to God.

The *Jewes*, as they gave this Name unto Jesus, intended no other thing thereby, than that he was an Inhabitant of, and Dweller in the City of *Nazareth*; as you say a *Londoner*, noting out an Inhabitant of the City of *London*. And so it is given to Christ, *Ναζαρινός Luke* 4. 34. compared with *John* 1. 45. where it is ὁ Ναζαρεθ, that is, one of the Inhabitants of *Nazareth*.

But *Matthew* tells us that God had a further design in guiding those *Jewes* to this Appellation, to hold forth an higher Mystery; namely, that this was the great *Nazarite*, vowed and separated unto him, of whom all the *Votaries* or *Nazarites* of the Old Testament were Types. And therefore he is termed by *Matthew* and others, ὁ Ναζωραῖος, the great *Nazarite*; those having been his Shadows, even as he is called the last *Adam*, *1 Cor.* 15. 43. the true *David*, *Acts* 13. 34.

The words of *Matthew* to this purpose are these, *Matth.* 2. 23. *And he came and dwelt in a City called Nazareth*; which was the only occasion why the *Jewes* termed him *Jesus the Nazarite* or *Nazarene*; but it had this Mystery further in it, *That it might be fulfilled which was spoken by the Prophets, of him that was to be the Messiah, that he shall be called, that is, be a Nazarite.*

Now under the Old Testament, the Writers of which are generally called the *Prophets*, all that were Dedicated or Consecrated unto God by Vow of their Parents from their Birth, or that separated themselves unto God in a special Vow of Holiness and Obedience above others of their Brethren; these were termed *Nazarites*; as *Joseph*, *Gen.* 49. 26. *The blessings of thy Father have prevailed above the blessings of my Progenitors, and to the utmost bounds of the everlasting hills they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren*: And *Sampson* also; *Judg.* 13. 5. For

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For lo, thou shalt conceive and bear a son, and no rasure shall come on his head: for the child shall be a Nazarite unto God from the womb: And whoever he was that Vowed his Person to God, and not his Goods only, was by the Law called a *Nazarite*; *Numb. 6. 2.* Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a *Nazarite*, to separate themselves to the Lord. All which were acted as Types and Shadows of the Dedication of himself, to be after this made by this great Votary, who was the substance of them in this particular, as in all things else he was, of all his other fore-running Types, in what was attributed to them.

There may other Royal Qualifications and Characters of Christ the Messiah fall into this, that he was called a *Nazarite* (as will in the current of this Discourse appear) but this of his being Vowed to God was the great and main thing intended thereby, as *Joseph* and *Sampson*, and others were.

The main difficulty herein is, how the Examples and the Law of those *Nazarites* should be esteemed Prophecies of him, as *Matthew* here says, *That it might be fulfilled which was spoken by the Prophets?*

It is a known, and a taken-for-granted truth, that those names and things, spoken of the eminent Types of Christ, are by the Evangelists and Apostles given unto Christ whom they Prophetically signified, as more truly, and in a more transcendent manner belonging to him than unto the Persons themselves to whom they were first given unto; as eminently fulfilled in him, yea and as more really intended of him than of them, as appears by many instances of the like kind.

Thus when *Paul* to the *Hebrews* would prove Christ to be the Son of God in that peculiar manner, as never Man, yea nor Angel, ever was. *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?* He would here prove that Christ's Name given him in the Old Testament, was the *Son of God*, and so the Son as no Angel. He cites a Speech spoken of, and to *Solomon*, *And again I will be to him a Father, and he shall be to me a Son.* Now where are these words to be found, or how come they to be meant of Christ? The words are only found *2 Sam. 7. 14, 2 Chron. 22. 10.* No way can be devised but this, that what God speaketh of *Solomon* is more properly intended of Christ. *De Solomone vero*, more than *de Solomone mero.* *David's* Son was but his Shadow. Yea and which is stranger, he quotes it to prove, that Christ the Messiah was the Son of God in such a transcendent manner as *Solomon* was not, even that he was the only begotten Son, whereof *Solomon's* Sonship was but a Shadow: This and many the like, must be resolved into this general Rule, *That what is attributed to the Type his Shadow, must needs be in a more divine and supereminent manner, ascribed to him the Substance:* For if so excellent Persons in their highest Excellency were but his Types, then what are those Excellencies in him a Person so Divine? I might exemplifie all this more clearly in the Apostles quoting, and that as a proof too, what was said of the first *Adam*, That he was an Earthly Man, a living Soul, to fore-prophecie Christ's super-excelling Dignity of his being the Lord of Heaven, a quickening Spirit, a second *Adam*; *1 Cor. 15. 44, 45.* *It is sown a natural body, it is raised a spiritual body. There is a natural body and there is a spiritual body. And so it is written, The first man Adam was made a living soul, the last Adam was made a quickning Spirit.* And multitudes of other instances might be given; as that in *Hosea 11. 1.* *Out of Egypt have I called my Son;* quoted by *Matthew* in this Chapter 2. Verse 15. Now then parallel this of *Matthew*, concerning Christ his being a *Nazarite*, with that of his being a Son under the Type of *Solomon*, and a second *Adam*, &c. and you will readily say as *Matthew* here, *This name of Nazarite was commonly given him, that it might be fulfilled which was spoken by the Prophets, He shall be called a Nazarite.* So as although there were no other Scriptures in the Prophets to fore-signifie this thing



thing than these which were his Types, yet that alone is sufficient to call for *Matthews*  $\alpha\lambda\epsilon\gamma\omega\delta\tilde{\nu}$ , that it might be fulfilled: Yea, and the name and thing more eminently fulfilled in him than it was in them: And he a more transcendent Votary, made more holy and more sanctified than they all.

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## CHAP. IV.

*That Sampson, and other Nazarites of the Law, were Types of Christ the great Nazarite, who Dedicated him to the Holy Work of Redemption. By what Rules and Reasons we may judge that Christ was in this respect typified by those Nazarites.*

**T**WO things here are to be further enquired into.

**I.** By what it doth appear that *Sampson* and *Joseph*, and those by the Law of Vowes that were *Nazarites* under the Old Law, were therein Types of our Jesus tearmed the *Nazarite*.

**II.** How he being a *Nazarite*, or a devoted Person from his very Conception and Education, in his younger years was fore-signified, and how fitly and correspondently his being tearmed a *Nazarite* from the City *Nazareth* (which *Matthew* affirms) falls in herewith: As also by what a wonderful Providence it came to pass that this great and important title of the *Christ Nazarite*, should commonly and ordinarily be given him by the *Jewes* themselves, they intending it only to signifie, that he was an Inhabitant of the City *Nazareth*, and but to vilifie him; but God intending it further to signifie his Dedication and Consecration to the Work of Redemption from his Conception, and all along in his Education, *Nazareth* being the place of both.

To clear the *First*; viz. How *Sampson* and other Vowed *Nazarites*, appear to be Types of Christ.

1. In general; even by the same rule that we know *Adam* and *Solomon* to have been Types of him, and that what was said of them is to be applied to him, who yet are no where in the Old Testament call'd his Types. And as we receive the testimony of *Paul* that so applies it from them; so we may here do this of *Matthew* by the same warrant; though we had no other special application of these types unto Christ in the Old Testament.

The general rule which the Apostles went by, and which the *Jewes* themselves assented unto, and their teachers taught them, was, that whatever eminent and extraordinary Excellency was found in any of their Ancestours renowned in the Old Testament, or in the Ceremonial Law; that all such fore-signified the Messiah to come as the perfection and centre of them. This themselves acknowledge of *David*, who yet was not stiled a Saviour or Deliverer, as *Sampson* and *Joseph* are expressly tearmed, which was also the eminent Character and Work of our Jesus; this I say they acknowledge of *Melchisedeck*, *David*, *Solomon*, the High Priest among the *Jewes*, their Kings, &c. then if it be so, that special institution of the *Nazarite* must mean the like. And the Reason is undeniable; for what Excellency was it that a *Nazarite*, a Votary under the Old Law, took upon him the profession of? Why a peculiar

liar and more singular Holiness, Separation, Consecration of their Person unto God, in some special service which they were by Vow or Dedication obliged unto above their Brethren, which they expressed by a peculiar strictness in abstaining from Wine, and the like, which others did not: Thus *Numb. 6. 2, 3, 4, 5.* *Speak unto the children of Israel, and say unto them, When either man or woman shall separate themselves to vow a vow of a Nazarite, to separate themselves unto the Lord. He shall separate himself from wine, and strong drink, and shall drink no vinegar of wine, or vinegar of strong drink, neither shall he drink any liquor of grapes, nor eat moist grapes or dried. All the dayes of his separation shall he eat nothing that is made of the vine-tree, from the kernels unto the husk. All the dayes of the vow of his separation, there shall no rasour come upon his head: until the dayes be fulfilled in the which he separateth himself unto the Lord, he shall be holy, and shall let the locks of the hair of his head grow. He shall be holy; that is, peculiarly, singularly holy. Now then if Civil Excellencies in publick Persons were types of him, as Kings, &c. then Sacred much more, and that of special Holiness and Consecration to God above any other.*

Peculiar Holiness, whether Real or Ceremonial, did make a *Nazarite*; therefore in *Numb. 6. 8.* He is called *holy to the Lord.* And a *Nazarite* is translated by the *Septuagint* ἅγιος an *holy man*, especially they were termed such when these were joyned with their being *Saviours* and *Deliverers* of the People of God. All such were eminently, and must be acknowledged types of him that was to be the great Saviour and Deliverer whom the *Jewes* expected.

2. Particularly, to give the Reasons for it.

[1.] *Joseph*, both for his excelling in Holiness above his Brethren, as also his eminent advancement over them, was an apparent type of Christ.

1. For Holiness. It might seem by the Story he was devoted thereto from his younger years, when his Brethren were vain and wicked, which is discovered in the Story by this, that when he was seventeen years old, he detesting their sinful ways, brought the report thereof unto his Father, being a Reprover of his Brethren, for which his Brethren hated him. That other of his Dignity is more apparent. For these Reasons he is twice call'd a *Nazarite*.

(1.) By *Jacob* his Father in his Prophecie, for so that his last speech concerning his Son was, *Gen. 49. 26.* *The blessings of thy Father have prevailed above the blessings of my progenitours, unto the utmost bound of the everlasting hills; they shall be on the head of Joseph, and on the crown of the head of him that was separate from his brethren.* In the Original it is, *That was a Nazarite among his brethren.*

(2.) And then by *Moses* it is again repeated, as of mystical importance: *Deut. 33. 16.* And in this last place, the *Septuagint* hath it *δοξασθῆναι ἐν ἀδελφοῖς, He was glorious above his brethren.* And added unto this was (as you all know) *Joseph* his being a Saviour, and so acknowledged by *Jacob*: And he was so upon record in the bringing the first fruits acknowledged by all his Posterity: *My Father was a Syrian ready to perish, and who saved them? Joseph.* And the *Gentile Egyptians* they also acknowledged it, *Gen. 42. 2.* *Thou hast saved our lives.* And he was one separated, singled out by God, and sent afore to save them. *Joseph* was beloved of his Father, so Christ is the beloved. *Joseph* was blessed above all, and his house in him, *Gen. 49. 26. Deut. 33. 16.* so we are blessed in Christ. *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.* *Joseph* was carried into *Egypt*, so Christ too: *Matth. 2. 15.* *Out of Egypt have I called my Son.* *Joseph* sold to the *Gentiles*, was a Saviour to the *Jewes* and *Gentiles*, so Christ too. *Joseph* was suddenly advanced out of Prison, Christ in Prison, *Isa. 53. 8.* taken out of Prison, and then ascended. *Joseph* in his advancement forgives, so Christ on the Cross; and when he came first to Heaven, as a testimony thereof, he converted three thousand of the *Jewes* that had Crucified him. *Josephs* Brethren bow to him, and of Christ it is said, *All knees shall bow to him.*

And because that this title *Nazarite* was, in *Josephs* example, used to design and note out one that excelled his Brethren, and was a Ruler over them, as *Joseph* was; hence further, the word *Nezer* and *Nazer* was after used to express the *Oyl* and *Mitre* that Consecrated the Priest; also the *Crown* that was set upon their Kings: So as their Kings, Prophets and Priests, were *Nazarites* all of them in the Type. Thus the *Mitre* on the High Priests head, in which Holiness to the Lord was written, *Exod.* 29. 6. is called *Nizvi*; and *Chap.* 39. 30. the *Oyl* that anointed his head, *Levit.* 21. 12. is called *the holy oyl*; and the word for holy there is *Nezer*: And the Diadem of the King is termed by the same name *Nezer*, *2 Sam.* 1. 10. *Psal.* 89. 4. and *Psal.* 132. 18. as being a sign of his separation from his brethren: So then this name seems to set the *Mitre* and *Crown* upon Christs head. In plain words they were all *Nazarites*, Kings, Priests and Prophets. Now take in all these, and I am sure you must have Prophets enough that came in to call him *Nazarite* in recording the stories of these his Types. Those that call him *Holy*, *holy*, *holy*, as Angels do, *Isa.* 6. or seeing his Glory, as *Dan.* 9. call him *most holy*. Those who call him separated; *Heb.* 7. 26. *Anointed* (as *Joseph*) *with oyl above his Brethren.* *Heb.* 1. 9. A person sanctified to his Work, as he speaks of himself, when to dye. *John* 17. 19. What need I quote any more? All these express his being a *Nazarite*.

[2.] Of *Sampson*, it is yet more expressly said, *Judg.* 13. 5 that he should be called a *Nazarite to God from the womb*. And to what end was that separation of his from the Womb made, and he markt out thereby? It follows; *He shall begin to save or deliver Israel out of the hands of the Philistines their enemies*: And he killed these Enemies, and delivered that People without weapons, by the Jaw-bone of an Ass, a contemptible Instrument for such a slaughter; and at last dyed out of an Heroickness of Spirit by an extraordinary warrant, for it was effected by an extraordinary strength renewed upon him; and so as he was a greater Conquerour in his Death, than in all his Life. You know how easie and natural it is to find all these in our Jesus: But how his being Consecrated from the Womb was a Type of Christ, (that is the main intended by me) I shall explain in the Second Head.

In the mean time the result of these two Types is to represent Christ as a *Nazarite*, eminently for these three things.

1. Excelling Holiness and strictness of Life, which was the Law of *Nazarites*.

2. Dominion or Rule over their Brethren, as their Kings and Priests were, and *Joseph* and *Sampson* Judge of *Israel*.

3. Being a Saviour and Deliverer from Death and Enemies. *Sampson begun to deliver, &c.* *Judg.* 3. 15.

Now all these are found to have met in our Christ, as is the import of that ordinary Appellation given him, *Iesus Nazareus*, *Jesus of Nazareth*, or the *Nazarite*, which are usually coupled together.

1. Jesus is the Name of Saviour given him at his Conception, *Mat.* 1. 21. *Thou shalt call his name Jesus: For he shall save his people from their sins.* And then *Nazarite* imports his being separated to that work, namely to save; as in that speech of the Angel he was declared to be, whilst his Conception at *Nazareth* was effecting in the Virgins Womb.

2. For Holiness. The first time that we read of, wherein he was called *Jesus the Nazarite*, was by Satan, *Mark* 1. 24. and *Luke* 4. 34. And there, by the Providence of God this is added and confessed by that evil Spirit: *I know who thou art, the holy one of God, that eminent holy one, of whom all other eminent holy ones were Types*; which was the import of the Name *Nazarite*. Now compare this with what is said of *Sampson* his Type, *Judg.* 13. 5. *He shall be a Nazarite unto God, or of God.* And the *Septuagint* translates *Nazarite* sometimes *ἅγιος*, *one holy*; and so to be an holy one of God, and a *Nazarite to God* is all one. But of *Sampson* his being his Type in his Conception, more hereafter.

3. His being King. Go to the Cross, you find it written there, *Jesus of Nazareth*, or, *the Nazarite King of the Jewes.*

## C H A P. V.

*How Christ was presignified as a Nazarite by these Types. The Parallel between him, and Sampson. How God having thus in the Type foretold, That Christ should be a Nazarite, so wisely order'd it, that both his Conception and Education should be there, that so that Name Nazarite, as an Inhabitant of that City, might belong to him.*

**N**OW follows the Second Head, which hath two things in it.

1. How his being a *Nazarite*, or Devoted Person from his very Conception and Education in his younger years was foresignified in any of these Types.

2. How it came to pass that though he was called a *Nazarite* by the Jews as in their Common Language, noting forth only an Inhabitant of *Nazareth*, as *Matthew* tells us, this should yet withal fall in and serve to fulfil Gods intention of his being called a *Nazarite*, as was by these Prophetical Types foresignified, And by what a wonderful Providence this was brought about so to fulfil the Prophecie.

For the first, Take the Type of *Sampson*, and see how exactly parallel it falls out, to foresignifie Christs being a *Nazarite* from his Conception. Let us but seriously compare the History of both.

Of *Sampson*, *Judg.* 13. 2, 3, 5. *And there was a certain man of Zorah of the family of the Danites, whose name was Manoah, and his wife was barren and bare not. And the Angel of the Lord appeared unto the woman, and said unto her, Behold now thou art barren and bearest not, but thou shalt conceive and bear a Son. For lo, thou shalt conceive and bear a Son, and no Rasour shall come on his head, for the child shall be a Nazarite unto God from the womb, and he shall begin to deliver Israel out of the hand of the Philistines.*

Of Christ, *Luke* 1. 26, 27, 28, 30, 31. *And in the sixth moneth 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. And the Angel came in unto her, and said, Hail, thou that art highly favoured, the Lord is with thee: Blessed art thou among women. And the Angel said unto her, fear not Mary, for thou hast found favour with God. And behold, thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus.*

1. Observe *Sampsons* wonderful Separation from his Conception. An Angel is sent to foretel it, The Prophecie of an Angel is recorded: So it is in Christ.

2. Both Appearances of the Angels are afore the Conception of either.

3. As the Angel is sent to a Woman utterly barren to shew *Sampsons* Conception should be extraordinary, as to an extraordinary end, So *Gabriel* is sent to a Virgin, who without Mans Copulation with her had a Womb far more barren and incapable to conceive a Child than *Sampsons* Mothers was. And therefore to strengthen her Faith the Angel tells her, *ver.* 36, 37. *Behold thy Cousin Elizabeth, she hath also conceived a Son in her old age; and this is the sixth moneth with her who was called barren. For with God nothing shall be impossible.*

4. The Messages sent at and before their Conception, to both concerning these their Sons are parallel.

1. That he be a *Nazarite of God*, that is Holy and Consecrate to God from the Womb (yea, from his Conception, and therefore his Mother was warned not to drink Wine nor strong drink from this time afore his Conception, nor whilst she bore him) unto the very day of his Death. Now of Christ, It is at and from his Conception, *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.* Now a *Nazarite of God*; and one Holy unto God were all one as hath been said.

2. In that the Work which each of these were separated unto is declared alike at their Conception, as to be Saviours of the People; of *Sampson* it is said, he shall begin (as being Christs Type) to save *Israel* out of the hands of the *Philistines*, And as expressly of Christ it is said by the Angel, *Matth. 1. 21. She shall bring forth a Son, and thou shalt call his Name Jesus; for he shall save his people from their sins.* Not to insist on this Addition which some make, That *Herod a Philistine* was then King, and the *Jews* subject to Christ, when this Message was delivered of Christ, as in *Sampsons* time they also were.

And lastly, How Christ was a *Nazarite* until the day of his Death from the Womb, as of *Sampson* it is said, I need not shew, That one Text speaks it, *Obediens usque ad mortem*, Obedient until Death all his life long. *Phil. 2. 8.* Only take this, That at his Conception at first, those three fore-mentioned Characters or Designments of a *Nazarite* were declared by the Angel.

1. Jesus a Saviour. 2. The Holy one of God. 3. His Dignity and pre-eminence over all, *Luke 1. 31, 32. Thou shalt conceive in thy womb, and bring forth a Son, and shalt call his Name Jesus: And he shall be great, and shall be called the Son of the highest, and the Lord God shall give unto him the throne of his Father David.* To which the Types both of *Sampson* the Judge, and *Joseph* the Ruler do fully answer. Thus also again at his Death, those all meet in the Inscription on the Cross, *Jesus the Saviour of Nazareth* or *Nazarene*, the Holy one, King of the *Jews*.

For the Second particular, *viz.* how it was ordered by God, that the *Jews* should call Jesus a *Nazarite*, Three things are worthy our Notice in it.

1. That God in his All-wise Council so ordered it, That the Name or Title *Nazarite* which in the *Greek* is *Ναζωραῖος* should be used in the Common Language of the *Jews* to express an Inhabitant of the City *Nazareth*, which word also had been singled forth by God to express a *Nazarite* to himself, one holy and consecrated to himself. It was as many other words are, *vox equivoca*, that had two Senses equally and vulgarly in use. *Fuit tum nomen Gentilitium, tum Religiosum*, As *Latinus*, or *Λατῆνιος* signified both an Inhabitant, or one born in *Italy*, an *Italian*, so denoting a Mans Countrey; and was anciently used to signifie one that adhered to, and was one of the Popish Religion as distinguished from that professed by the *Greek Churches*, or now by the Protestant. And this was foretold by *Irenaeus* as the Title of *Antichrist* his Followers long before that Division was made; he thus interpreting the Mystery of the Number 666, *Rev. 13. 18.* So now *Romanus* a *Roman* may and doth import one either dwelling, or born at *Rome*, or one of the *Romish Religion*. Or as if a Child of an Englishman that had been of the Separation at *Amsterdam*, and educated or born there, should be termed an *Amsterdambian*, it would import at once both the place whence he came and where he dwelt; as also (as commonly it doth) that he was of that Profession which the *English Separatists* did hold forth there. Multitudes of such Instances are producible, and thus it fell out here.

Now that this word *Ναζωραῖος* was then used to express both, I judge more evident.

1. In that we are sure that *Ναζωραῖος* imported an Inhabitant of *Nazareth*; for *Matthew*, who gives him that stile, directly pointeth us unto that sense and signification of the word: For he sayes, *He came and dwelt in Nazareth, that it might be fulfilled. He was called a Nazarite*, as being vulgarly so stiled from that City; yea and therefore it was that the *Jews* in scorn so called him, to defame him from that City, which was so vile and mean, as no good

good was thence expected, and therefore much less he that was to be the Messiah should come forth from thence. Also this appears in that in another Evangelist, speaking at a time afore that Name was given, he is called  $\text{ὁ ἐκ τῆς Ναζαρέθ}$ , *One of the City of Nazareth.*

Then 2. The Scripture or Prophets no where speaking of Christs dwelling in the City *Nazareth*, the fulfilling of the Prophecies must be found in this, that this word  $\text{Ναζαερίθ}$  hath some other Mysterious signification, which should be proper and eminent in him that was the true Christ. Now this title  $\text{ὁ Ναζαερίθ}$  is in the same Letters and Syllables thereof a *Nazarite*, or one holy and separate to God : For the *Septuagint* translating the *Hebrew* word for *Nazir* or *Nazarite* into the *Greek*, do still use this word with the same Syllables and Letters, only they sometimes use ( $\alpha$ ) ( $\zeta\alpha$ )  $\text{Ναζαερίθ}$ , sometimes ( $\eta$ ) or ( $\zeta\eta$ )  $\text{Ναζηερίθ}$ , whereas *Matthew* ( $\omega$ )  $\text{Ναζωερίθ}$ , and that is all the difference.

And this those of an opposite Opinion object, That because *Matthew* useth the Letter ( $\omega$ ) whereas the *Septuagint* useth ( $\alpha$ ), that therefore it is not the same word which they use to signify a *Nazarite* by : To which the Answer is ready.

For 1. In that the *Septuagint* themselves do vary it ; sometimes writing it with ( $\alpha$ ), sometimes with ( $\eta$ ), yet in each they alike intended to signify a Religious *Nazarite* : I say, if they alter ( $\alpha$ ) into ( $\eta$ ), in either intending the same word and the same signification ; it may bear as well this other alteration of ( $\omega$ ), it being but a matter of divers pronounciation, as *Grotius* observes, and not a diversity of the word it self, which in differing Dialects when the word is the same, is ordinary in Languages, as we see in the *Scottish* and *English* Tongue, (which I mention for vulgar illustration) : Yea the Ancient Fathers make another alteration, writing it with ( $\iota$ ) : So *Eusebius*, *Epiphanius* and *Nazianzeen*, terming them *Nazireans* or *Nazirites*.

But 2. We all know, that nothing is more usual, than in Translating a word out of one Language into another, to change a letter ; as *Miriam* in the *Hebrew*, the *Greeks* into *Maria*, *Schemuel*, *Samuel*, and the like. And the *Syriack*, which was the Language Christ and the *Jewes* did then speak, did ordinarily in pronouncing the *Hebrew*, turn  $\alpha$  into  $\omega$  : So as *Nazaroth* after the *Hebrew* pronounciation, was *Nazoreth* in the *Syriack*. Now *Matthew* in the *Greek* did incline and conform the termination or sound of the word to the *Syriack* rather than to the *Hebrew*, the *Syriack* being then in use. And so *Nazorean* or *Nazorite*, is all one with *Nazarite*.

3. I omit to retort, that those of the other Opinion that would have Christ here called by *Matthew*  $\text{Ναζωερίθ}$ , from *Netzer*, the title in *Hebrew* which *Isaiab* gives to Christ, *Isa. 11. 1. Of the branch*, is far remoter in sound and letters by far. And besides, that that is a Substantive word, this of  $\text{Ναζωερίθ}$  is an Adjective. But of this afterwards.

It is Objected 2. That Christ is also called *Jesus*  $\text{Ναζαρηνός}$ , the *Nazarene*, as well as  $\text{Ναζαερίθ}$ , the *Nazarain*. But *Nazarene* was not used (say they) to signify a *Nazarite*.

And it is Answered again, That if *Nazarene* and *Nazaraian* (that I may in the *English* variation express it) signified both one where his Cities name is intended, as 'tis evident they did : Then why not both these words also be as promiscuously used for a Religious *Nazarite*, when 'tis evident that one of them was used to express it ; viz. his being a *Nazarite*. There is nothing more usual in all Languages than to make such variations in names of Religion as well as other ; and yet so as they are still but one word in signification. As we say sometimes a *Grecian*, sometimes a *Greek*, and both signifying either his Religion, or his Country. A *Roman*, a *Romanist*, a *Calvinian* or *Calvinist* ; so if you will, a *Nazarite* a *Nazarene* is all one.

And 2. *Matthew* that holds out to us this Mystery, he calls him *Nazarain*, or *Nazarite*, not *Nazarene* ; so in this place, and so constantly else-where. And thus the Inscription on the Cross (as in *John* also) and not the other word *Nazarene* at all. So as *Matthew* intended to hold forth his being a *Nazarite*, as well as of the City *Nazareth*.

The Second thing to be noted is, That as Christ was to be a *Nazarite* from his Conception (as in his Type of *Sampson* it was fore-signified) and also in his younger years of Education, as well as when he dyed, so God in his Providence ordered it, that the City *Nazareth*, from whence he should by the *Jews* be called a *Nazarite*, was not only the very place of his Education, but also of his very Conception, and this is sedulously noted (to complete this Mystery) unto us in the Story of his Conception. *Luke 1. 26, 27. In the sixth moneth 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* So then though *Bethlehem* was the place of his Birth, yet this *Nazareth*, from whence he had his Name of *Nazarite* was the Place of his Conception, to shew he was a *Nazarite* from his very Conception, which hath been the point I have pursued. And as it was the place of his Conception, so of his Abode and Education, until he put himself forth into the world, and appeared as the *Messiah*. This you have, *Matth. 2. 22.*

Now yet further to add unto *Matthews μαθησῶν*, and to make up his fulfilling of Prophecies yet more full, It was foretold by the Prophet *Jeremy*, that his Conception should be in one of the Cities of the Ten Tribes, which the story here in *Matthew* tells us was *Nazareth*. The Prophet *Isaiah* had before *Jeremiab*s time foretold that the City of his Birth should be *Bethlehem*, which the Tribes of *Judah* and *Benjamin* gloried in, and therefore despised the other Ten. The Pharisees understood this as you read in the Evangelists, when *Herod* puts the Question to them: But that any of the Cities of the Twelve Tribes should have any Honour of his Residence, much less the greatest Honour of the laying the Foundation of this Tabernacle, which God, not Man rear'd, *viz.* his very Conception, they never so much as dreamt of this, especially not of that Region, or part of the Ten Tribes *Galilee*; and above all the Cities in *Galilee* not out of that barren desert place of all other, *viz.* *Shall Christ come out of Galilee, say they, John 7. 41.* And again, *ver. 42. Hath not the Scripture said that Christ cometh of the seed of David, and out of the Town of Bethlehem where David was? And again, ver. 52. Search and look, for out of Galilee ariseth no Prophet.* Not so much as a Prophet, much less the *Messiah*, the great Prophet. And yet it was apparent, That one of their Prophets, *Jonah* was a *Galilean*, *2 Kings, 14. 25. Gath-hepher* was a City of the Tribe of *Zabulon*, compared with *Jshua 19. 13.* which *Zabulon* was a part of *Galilee, Isa. 9. 1.*

But as for that City of *Nazareth* they are yet more confident, that Christ should not come thence, *John 1. 46. Can any good come out of Nazareth?* And out of this Confidence it is as that they stiled him so ordinarily *Jesus of Nazareth* in scorn, as imagining, that alone did carry a Confutation and Evidence in it, that this Man of all else could not be the *Messiah*. So confident are Men often of some one unanswerable Argument against a great truth, when on the contrary it proves to be the greatest Evidence of that truth, as in this case it fell out. But loe how *Jeremy* had foretold, how though *Bethlehem* was to be the place of his Birth; yet one of the Cities of the Ten Tribes, and that in *Galilee* should be the place of his Conception (which is the thing in hand) as *Isaiah* had also that *Galilee* should be of his Preaching. Read *Jeremiah 31. 21, 22. Set thee up way-marks; make thee high heaps: set thine heart towards the high-way, even the way which thou wentest: Turn again, O Virgin of Israel, turn again to these thy Cities. How long wilt thou go about, O thou back-sliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man.* *Jeremy* as you know lived till the *Babylonish* Captivity: And had foretold how the Captive *Jews* should again have Liberty by *Cyrus* his Proclamation to inhabit their own Land, when *Cyrus* should give them liberty, as *Isaiah* had foretold, and as he promiseth *Judah*, *ver. 23, 24. Thus saith the Lord of Hosts, the God of Israel, as yet they shall use this Speech in the Land of Judah, and in the Cities thereof, when I shall bring again this captivity, The Lord bless thee, O habitation of justice, and mountains of Holyness. And there shall dwell in Judah it self, and in all the Cities thereof, together husbandmen, and they that go forth with flocks.* Also God courteth

*Ephraim* or the Ten Tribes, who had been long afore dispersed, to return with the Tribes of *Judah* into their Cities also, which they should then have free liberty to do. And to invite and allure them to it, they had the Prophecies of their *Messiah* to them both, *the Delight and Joy of each*, *Mal. 3. 1.* and *Glory the People of Israel*: And how each should come to have a share in him, the one in his Birth, the other in his Conception.

1. Of his Birth, That it should be in those parts the Two Tribes inhabit he prophesies, *Jer. 31. ver. 15, 16, 17.* Thus saith the Lord, a voice was heard in *Ramah*, lamentation and bitter weeping: *Rachel* weeping for her children, refused to be comforted for her Children, because they were not. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord, and they shall come again from the land of the enemy: And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. Now this properly and exactly relates to the story of his Birth, for being born in *Bethlehem*, which was on the Confines of *Judea*, near *Ramah*, his Birth there was the occasion of the Slaughter of many of *Rachels*, the Mother of *Benjamin*, her Great Grand-Children there in *Ramah*, and also of *Judah* in *Bethlehem*. You all know how *Matthew* applyeth this to his Birth, *Matth. 2. 16, 17, 18.* *Herod* sent forth and slew all the children that were in *Bethlehem*, and in all the coasts thereof, from two years old and under, according to the time which he had diligently inquired of the wise men. Then was fulfilled that which was spoken by *Jeremy* the Prophet, saying, In *Rama* was there a voice heard, Lamentation, and weeping, and great mourning, *Rachel* weeping for her children, and would not be comforted, because they are not. And to comfort her, he tells her, that together with these Lamentations and Throws of hers, the *Messiahs* Birth (who was the hope of *Israel*.) should be attended into the World, which would sweeten these Sorrows in the end or issue, to the hearts of the rest of the Elect, which were to come out of their Loins in those times, and then to dwell in those Cities. And so this Birth of the *Messiah* to be in their Quarters was worth this Sorrow, and abundantly recompensed it, and was a sufficient invitation for *Benjamin* and *Judah* to return to their Cities.

Then Secondly, He applies himself to *Ephraim*, or the other Ten Tribes, as it is expressed, *ver. 18, 19, 20.* And invites them by this Argument to turn again with *Judah* into their Cities, That the Conception of the *Messiah* should be in their Quarters, and in one of their Cities, as his Birth was to be in the other, *ver. 21, 22.* Turn again O *Virgin of Israel*, turn again to these thy Cities. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man. His meaning is, that this share and interest they and their Regions should have in the *Messiah*, that in one of their Cities, this strange and unheard of thing in the Earth, and which the first Creation knew not, should be a woman, and a Woman alone without a Man should encompass a Man in her Womb, and conceive that *Gebar*, that strong Man, that Son of Man, the *Christ*. Now this he alleadging as an Argument to return unto their Cities, his Scope must be, that in one of their Cities this great thing should be done. Now then turn we again to *Luke 1. 26.* And the Region, Province or Shire in which this fell out was *Galilee*, and the City in that Countrey this of *Nazareth*. In the sixth moneth the *Angel Gabriel* was sent from God unto a City of *Galilee*, named *Nazareth*. So then in a manifest contradiction to the *Jews*, here is some good thing, yea, our chiefest good comes out of *Galilee*, and *Nazareth*, it was the place of his Conception.

Yea, and to view how all things meet yet more fully; as *Sampson* was from his Conception proclaimed a *Nazarite*, and the Eminent Type of *Christ* in this of his: So as in allusion thereunto, the word which *Jeremy* there useth of *Christs* Conception hath an eye unto *Sampson* his Type herein. It is not simply, that a Woman shall conceive a Man, but *Geber*, a Strong Man, that Strong Man of whom the strongest Man that ever the World had, *Sampson* was but the Shadow, a Man filled with strength to overcome all our Enemies, and to lift Hell-Gates off their Hinges, and to carry them up the Mountains as *Sampson* did. Thus much for the second thing.



## C H A P. VI.

*How God wisely ordered it, that the Jews should call Christ a Nazarite, though he was not really born in that City.*

**T**HE next thing to be noticed, is, that God having in these Types foretold, he should be a *Nazarite*; and also in his wise disposal forelaid it, that an Inhabitant of *Nazareth*, and a *Nazarite* devoted to be more eminently holy and a Saviour, should by one and the same word be signified in vulgar use: Yet further stand and admire that wonderful Providence of his, whereby he brought it about; that the *Jews* themselves should upon occasion of this City come unawares to give him this Name; so to fulfil the Prophecies which themselves read, and understood not.

Let it be 1. considered, That our Christ was not to take up the outward Legal and Ceremonial profession of a *Nazarite* among the *Jews*, which his fore-runner *John Baptist*, and *Sampson* did. No, as he professed not himself to be Legally a Priest, that is, after the Order of *Aaron*; so nor to be a *Nazarite*, having a Vow upon him according to the tenour of their Law; but came secretly and unknown to fulfil the substance and reality of both. Now how should this Name then come vulgarly to be given him? No other way but by his having had his known and constant abode from his Infancy in that City *Nazareth*. Then,

2. Consider how contingent a thing that was to fall on't. The seat of the Seed, and progeny of *David* by Inheritance, and according to their Genealogy, was *Bethlehem* by *Jerusalem*, far removed from *Nazareth* in *Galilee*: But *Herod* then Reigning, who was jealous of all that might pretend to be Heirs of that Crown he then wore, these the true Heirs, *Joseph* and *Mary*, were forced to skulk and retire themselves to these remoter parts of *Galilee*, as the seat of their dwelling; and hence it fell out that this his Conception fell out to be in *Nazareth*. Well but

3. That his Conception (so secret a matter) was at *Nazareth*, the *Jews* ordinarily would not have known or considered; nor was it (as it is not) the manner of Men to give the name of ones Country to the place he was Conceived: Yea God ordered that so (as had not *Matthew* related it) the *Jews* nor we would never have heeded it; for as soon as she had Conceived, the Angel having told her, to the end to confirm her Faith, that her Cousin *Elizabeth*, who had been so long barren, had also Conceived a Son. *Luke* 1. 36. *And behold, thy cousin Elizabeth, she hath also conceived a Son in her old age: and this is the sixth month with her, who was called barren.* It is said at *Ver.* 39. *40. That Mary arose in those dayes, and went into the hill-country with haste, into a City of Juda, and entred into the house of Zacharias, and saluted Elizabeth.* And this they did to rejoyce and congratulate each the other. But this performed, *Mary* returned to *Nazareth* as intending to lye in there, but was just against the time of her delivery hurried to *Bethlehem*, by reason of a Decree that came forth from *Augustus* the Emperour, *That all the world should be taxed.* *Luke* 2. 1. *And the Law of that Nation was as Ver. 3. All went to be taxed, every one into his own City.* Hence therefore it came to pass, as *Ver.* 4. 5. *That Joseph also went up from Galilee, out of the City of Nazareth, into Judea, unto the City of David, which is called Bethlehem, (because he was of the house and lineage of David) to be taxed with Mary his espoused wife, being great with child.* And this Providence was to fulfil the Prophecie of the place of his Birth at *Bethlehem*; which yet not being their constant place of abode, and his coming thither but transient, it still cast a blind amongst the *Jews*, that though he was so born at *Bethlehem*, they accounted him as a constant Inhabitant

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bitant of the other place *Nazareth*: For we read, *Ver. 39. That when they had performed all things according to the law of the Lord, they returned into Galilee to their own City Nazareth.*

Well but 4. There is yet a far greater contingency falls out, utterly to prevent his being called a *Nazarite* from this City, though hitherto the City of his Parents abode: For unless they had abode there, and he with them the greater part of his Life, the *Jewes* had never come to have given him this Name. *Herod* being disappointed by the *Wise Men* to bring him word of the Town where he was born, meant to make the most exact enquiry after this Child, that the power and sagacity of so subtle a King could make to find him out to destroy him. And so, no sooner was *Joseph* returned to his City *Nazareth*, *Matth. 2. 13. But an Angel appeared to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him.* Which indeed further strengthens the point in hand, and shewes him to have been that true *Nazarite*, of whom *Joseph* was the Type, in this respect, that when young he was driven into *Egypt* as *Christ* also was. And then again in his return, to fulfil another Prophecie spoken of by *Hoseah*, *Out of Egypt have I called my Son. Luke 1. 15.* But when in *Egypt* *Joseph's* heart was weaned from *Nazareth*, which was a place of his abode but out of necessity and fear of *Herod*: And the Angel having told him, *that they were dead which sought the childs life*; he came as is evident by *ver. 22.* with a purpose to go into *Judea*; but hearing that *Archilaus*, and not his Brother *Herodes*, had obtained the rule thereof, and knowing him to be bloody as his Father, 'tis said *Ver. 22. But when he heard that Archelaus did reign in Judea, in the room of his Father Herod, he was afraid to go thither.* And then also being over and above this fourth time warned (as it follows) by *God in a dream, he turned aside into the parts of Galilee*, clean beyond his intention and inclination. And upon this occasion, and this alone, it was that, as it follows, *He came and dwelt in a City called Nazareth*, and so from that time made his constant abode there; that by this means this *might be fulfilled* (we have all this while been treating of) *which was spoken by the Prophets, He shall be called a Nazarite.*

For *Lastly*, Upon this occasion, this City being now his continued seat of his Education and Life till he was thirty years old, the *Jewes* who enquired, and were curious and diligent enough, and did know from whence he came, they out of scorn and malice did give him this Title, *Jesus, Jesus the Nazarite*, or of *Nazareth*: And this they gave him in contempt, as being in their account, a base and unworthy place, so barren, as it was a Proverb among them, *Can any good come out of Nazareth?* And the Devil he stirred them up to it; himself (say some) first giving him that title, *Mark 1. 24.* howsoever he with the first seconds it; and he did it on purpose to divert the thoughts of the *Jewes* from enquiring after his Birth at *Bethlehem*, they all crying it up to have been at *Nazareth*. Then it was generally given out thus by the People; *Mark 10. 47. Luke 18. 37.* and as his Fame grew, this Name spread also. And that it was out of scorn appears also by this, That as *Tertullian* saith, unto his time they called the Christians *Nazarites*, as also *Galileans*. But so, what Satan and the *Jewes* designed out of the greatest Malice; God made use of the Malice of Man to attribute to him one of the greatest Characters of his being the Messiah, which was to be a *Nazarite*, and holy unto God, by a Vow from his Conception, which had been wrought also in that City. Thus also he ordered *Caiphas*, out of Malice, to say, *One man must dye for the people*, to hold forth a just acknowledgment, that *Christ* by his Death should be the Saviour of that People, and of all the Elect of God in the World. He ordered *Pilate* to say and not recall it, *That he was King of the Jewes*; which he did in scorn, but God thereby proclaimed him his King to all the World in these three general Languages, *Greek, Latin* and *Hebrew*.

Some Object against this Interpretation given, That it is no where written he should be called a *Nazarite*; nay, nor were *Joseph* and *Sampson* so called.

The Answer is, That these two phrases in Scripture are all one to be, and to be called. So when 'tis said, *He shall be called the Son of the most high*; that is, *He shall be the Son of the most high*. *He shall be called the Lord our righteousness*. And so it was true both of *Sampson* and *Joseph*, that they were *Nazarites*; and are expressly said to be separated; and it is more true of Christ, that he was such.

Again 'tis Objected, that *Matthew* says by the Prophets: Whereas *Moses* that wrote *Josephs* Story and the Law, is distinguished from the Prophets: Nor was he that wrote the Story of *Sampson* in *Judges* a Prophet: And therefore this allusion cannot be to these.

The Answer is easie.

1. That although in stricter sense only they are termed Prophets that wrote those Books of Prophecie, as *Isaiah*, *Jeremiah*, and the small Prophets; hence you read of *Moses*, the Law, and the prophets, as distinguished; yet again in other Scriptures, the title of prophet is given to all the Sacred Writers of the Old Testament. *2 Pet. 1. 19.* The whole is termed a *word of Prophecie*. And *ver. 20. 21.* 'tis stiled *prophecie of the Scripture*, as inspired by the Holy Ghost: So as all Scripture inspired immediately by the Holy Ghost is termed Prophecie. So *Heb. 1. 1.* *God spake in old time by the Prophets*: And then cites the Books of *Samuel* and *Chronicles*, *ver. 5.* *I will be to him a Father, &c.* *Acts 3. 24.* *Samuel* who wrote a Story is termed a Prophet; and all the Writers of Scripture from his time are termed Prophets; and *ver. 21.* all are called holy prophets, which have been since the World began.

2. And as to this particular, the thing in hand, it is evident, that both *Jacob* and *Moses*, whilst they spake this of *Joseph* the Type of Christ, were then a Prophesying as truly as any of the Prophets: *Jacob* professeth so to do in the beginning of his Speech, *Gen. 49. 1.* *That I may tell you what shall befall you in the last dayes*. And as evident it is, that *Moses* in that his repetition of *Josephs* being separated from his Brethren, *Deut. 33. 16.* did then also by the Spirit of Prophecie, bless and foretel what should befall him. And then for that other of *Sampson*, it is delivered as a plain Prophecie, even before his Conception, how he should be a *Nazarite*, who was therein a Type of Christ. And this though uttered by an Angel is recorded by a Sacred Writer that records it as a Prophecie afore-hand given. And thus much of Christs being Vowed and Consecrated from his Conception.

## C H A P. VII.

*That another Propheſie of Chriſt Iſa. 11. 1. Jer. 23. 5. and Zach. 3. 8. is fulfilled in Chriſt a Nazarite, or Inhabitant of that City.*

**I** Must not conceal to Ingratiate this, another known fair and pregnant Interpretation or Allusion held forth by many Interpreters to another Propheſie of him : And I would there were a Thousand of them more, if poſſible, to fall in into every thing about him. For the more ſuch Lines of Propheſie about our Jeſus meet in any one Center, the more aſcertained we are that he is that Meſſiah that was then to come, and the Scriptures are thereby diſcovered to be the more Myſtical and himſelf Illuſtrious. It is evident that *Matthew* whiſt he ſaies that he was ſpoken of by *Prophets*, not *Prophet* had more in his eye than one, yea, and Propheſies perhaps more than of one ſort ; and ſo there will be a πληρωθη, as *Brugensis* obſerves.

*Lucas Brugens.*  
*in locum.*

To name Towns  
from what  
more eminent-  
ly groweth and  
aboundeth  
therein is uſual  
to this day in  
thoſe Eaſtern  
Countryes, as  
*Herbert* in  
his *Deſcripti-*  
*ons of Perſia*  
*notes* : As  
*Shyras* a Town  
of Milk,  
Whormoote  
a Town of  
Dates, Dea-  
gardow, a  
Town of Wall-  
nuts, &c. In  
his Firſt Edi-  
tion, p. 62.

Now this other Interpretation affirms this Name *Nazaraian* to be an alluſion to that Myſtical and Metaphorical Name of *Netzer* ; that is the Plant or Branch given him by *Iſaiah*. Chap. 11. 1. *And there ſhall come forth a rod out of the ſtem of Jeſſe, and a branch ſhall grow out of his roots.* Seconded by *Jeremiah*, Chap. 23. 5. *Behold, the dayes come, ſaith the Lord, that I will raiſe up David a righteous branch, and a King ſhall reign and proſper, and ſhall execute judgment and juſtice in the earth.* And Chap. 35. 15. And thirded by *Zachary* in two places, Chap. 3. 8. *Behold I will bring forth my ſervant the B R A N C H.* And eſpecially Chap 6. 12. *Thus ſpeaketh the Lord of hoſts, ſaying, Behold the man whoſe name is the B R A N C H : He ſhall grow up out of his place, and he ſhall build the temple of the Lord.* And the name ſay they of the City *Nazareth* in *Hebrew* was *Netzer*, or *Natſoreth*, a City of Plants, (that abounded there ſay they) as *Jericho* was called a City of Palms. So this of *Griffs*. And an Inhabitant of it in the *Syriack* Language then in uſe was *Noſeraio* : So then let us make an Apoſtrophe unto the *Jewes*. You might Oh *Jewes* come to ken and know your Meſſiah, among other accompliſhments of Propheſies, by this one, That he whom your Prophet calls *the Plant, the Branch* ; it comes to paſs to fulfil that Propheſie, that he dwelt at *Nazareth*, which hath its name from Plants ; ſo on purpoſe afore-deſigned by God, becauſe it was to be the renowned Habitation, and place of Education and Conception of him whom your Prophets had proclaimed the *top Branch of all your Iſrael* : And the ſame Providence ſo diſpoſing it, that whiſt you call him *Nazarene*, and *Jeſus of Nazareth*, you thereby fulfil this Propheſie, (though not aware of it) owning him, that thereby he ſhould be the Branch ; *The Plant Gods own right hand had planted* : By which name the Prophets had foretold he ſhould be made famous by your ſelves, whiſt you ſtiled him, *A man of Nazareth*. Yea, and the Prophet *Zachary* ſeems, under that his Name *the B R A N C H*, to point us withal to this place where this Branch ſhould grow ; *The man whoſe name is the B R A N C H, ſhall grow out of his place*, meaning this City *Nazareth*, where he had his Conception, and growing up ; referring to his Education, which was there alſo until he went forth to Preach : And that foretold too in theſe following words, *And he ſhall build the Temple of the Lord* ; (ſpeaking to *Zerubbabel* his Type, who built the ſecond Temple) fulfilled in our Chriſt, who ſaies, *I will build my Church of the new teſtament* : Which when he went firſt to lay the foundation of by Preaching the Goſpel, Providence diſpoſed ſo of it, that he went out from *Nazareth*, his place and City, as the 4th of *Matthew* hath it. So then what *Matthew* here ſaies, *He dwelt in Nazareth, that it might*

might be fulfilled. He shall be called a Nazarite, a Dweller in a Branch Town, answers to what Zachary saies, Chap. 6. 12. Thus saith the Lord of hosts, Behold the man whose name is the branch, and he shall grow up out of his place, and he shall build the Temple of the Lord.

But this Interpretation hath its Lameness, so as though it may be taken in as an allusion, yet not so literally, as the former, much less only or adequately fitted to *Matthews* quotation here. For,

1. It cannot undoubtedly be proved, that the City *Nazareth* had its Name from *Netzer* Plants, For that Town was so obscure as the Name of it is not recorded in the Old Testament, which should decide it. Nor doth *Zachary* here use the word *Netzer* for *Branch*, as *Isaiab* doth, and that but once, as prophesying of the Messiah. He useth the word [*Semab*] as also those other Prophets mentioned do. So as if we should entertain that to be *Matthews* whole or main Scope we put our selves upon but one Scripture or Prophesie, namely, that of *Isaiab*, who in the Letters doth only use that word *Netzer*, all the rest a far differing word. Now when *Matthew* here saies, That by being called a *Nazarean* from the City *Nazareth*, the Prophecies were fulfilled: It is a matter of lameness of Names or Words that must be intended to be found in those Scriptures which are thus said to be fulfilled. Now the Name or Word *Netzer* is no where else given him but in *Isaiab*.

Again, That word is used by the Prophet of him is a Noun Substantive (as we say) *A Plant or Branch*, But the Title here mentioned by *Matthew* to be found in the Scripture answering to it is a Noun Adjective, signifying an Attribute or Qualification belonging to him.

But my Brethren, is it not pity, That these two Interpretations should strive in the Womb of this Text, the one against the other, if it were possible to reconcile and take in both. For then you will be sure to have Prophets enough wait and attend upon the accomplishment of it.

There have been of those of old, and of late have endeavoured to take in both and reconcile them, whilst others argue wholly for the one to exclude the other. So *A Lapidus*, *Cartwright*, and *Jackson* and *Hieron* of old, as appears by comparing his Comment on *Matthew 2. last*, and *Isa. 11. 1.* So as that if we respect the Name *Nazoraios*, as *Matthew* gives it in the Letters and Syllables thereof, that of Christ being a *Nazarite* doth carry it clear: Yet so as withal there may be an allusion to make it the more full unto *Isaiabs* Net, for or Christs being the Branch; especially considering the Name of the City was obscure, and not mentioned in the Old Testament, and so uncertain, whether written by *T*, or *Z*, by *Tsade*, or *Zayn*, *Notsereth*, or *Nazareth* primitively in the *Hebrew*. And if written by *T*, yet that Letter *T* being often turned in Pronunciation and Writing into *Z*, whereof *Drusus* and *Grotius* and others give many instances; and so in that respect well serving, or complying with either Interpretation. And it being the Holy Ghosts manner in things of this Nature to have a vast and comprehensive aim, and by way of allusion in fulfilling Prophecies to take more wayes than one, I confess, I am therefore easily induced to eye and give an ear to both.

Only I must withal put in this Profession or Caution as to my Judgment, That if these two cannot be found to stand together, (which I see not but they may) that if I must lean to one Interpretation rather than the other, I should unto the first, as I have presented it of Christ his being a *Nazarite*, the Holy one of God, or Consecrated unto God. And I do prefer upon all accounts that unto the other for these Reasons, besides what hath been afore argued and said.

1. He is called a *Nazarite* from the City, which is evident by *Matthew* and other *Evangelists* testimony. If the Question came, whether of the two, that Cities name was *Notseroth* of *Nazareth*, so whether taken from *Netzer*, signifying the *Branch* or *Griffe*, or from *Nazari*, signifying a Person vowed to God, It is clear that the latter carries it both in that first of *Matthew*, and the other *Evangelists* who write the Name of that City in the *Greek* with *na*, not *naareth*, and not *Nasareth*, or *Notseroth*. And Secondly, That it is as evident, that if according to the Analogie of each of those Tongues you would

## Book IV

would translate that word from *Hebrew* into *Greek*, if in the *Hebrew* that City's Name had been *Nasereth* or *Nesereth* (from Griffs and Plants) then in *Greek* it must have been written *Nasareth* with *s*, or double *ss*,  $\sigma\sigma$ ; for [ $\tau\varsigma$ ] in the *Hebrew* is in the *Greek* rendred by *S*, not *Z*, that is by  $\sigma$  or  $\sigma\sigma$ , not by  $\zeta$  as *Melchisedec* in *Hebrew* is rendred *Melchisedech*, By *Paul* to the *Hebrews*, *Tzion* is translated in the *Greek*, *Sion*; so *Tsabboth* is *Sabbath*, &c. whereas all the *Evangelists* do constantly write the name of that City [*Nazareth*] with *z*, but not one *Nasareth*. And again on the other side, when the *Hebrew* word is with *Zayn*, then the *Greek* writes  $\zeta$  or *z*, as in the words *Zabulon*, *Zacharias*, and *Beelzebub*.

See Heinfius  
in Matth. 2.  
ult.

And again, that this City should have its Name from Plants or Trees growing there, and to be eminently renowned for such is more improbable, because *Zabulon* in which it was seated, was a deserted place in Darkness (as the Prophecy and *Evangelists* tell us.) And on the contrary renowned for such by the *Jews*, as that usual Proverb of theirs shews, *Can any good come out of Nazareth*, a place so barren and vile above all other places, as that no good, no not of any kind was growing there, or expected thence. For which cause perhaps, this flourishing Plant, the Messiah is said by *Isaiah* to grow out of a dry ground, *Isa. 53. 2.* even with an eye to the unfruitfulness of this Place and City.

2. If the Importance of these two Mysteries pleaded for on each side be weighed, this of his being a *Nazarite* in the sense given to have been intended, *Dignius est*, (As *A lapide* sayes) is of the more worth in the importance of it, that only referring to a Metaphorical Expression of his being a *Branch*, and at the highest notes out our ingrafting into him as *Branches* into a *Graffe*: But this other denotes his Personal Holyness as *God-Man*, his being Dedicated and Consecrated to God, separated, and Sealed by God to the work of Redemption, which is the Foundation of all, and many other Mysteries, as his Kingly and Priestly Offices, all far more Glorious than the other, as in the sequel will appear. This will be found most comprehensive, and to take in all the Prophets.

3. If we regard the Prophecie it self, this Name of his, *Nazarite* is not in Metaphorical words but in clear and express Types, vvhio as being his Types, and for that very end vvere called  $\text{Ναζαρηται}$ , *Nazarites*, as Men in a special manner above the rest Holy, Separate, Dedicated, and Consecrated to God; or Men crowned with a peculiar Excellency above others. And so the *Septuagint* sometimes translate it  $\alpha\gamma\iota\omicron\iota\varsigma$ , sometimes  $\alpha\phi\omega\epsilon\iota\sigma\mu\epsilon\tau\omicron\iota\varsigma$  separated,  $\epsilon\sigma\epsilon\phi\alpha\upsilon\omega\epsilon\iota\sigma\tau\omicron\iota\varsigma$ , Crowned. Now if they which were his Types were called so in all these Senses *Nazarites*, then he in them was much more styled so, and signified thereby to be the Reality, the Substance, of what they were shadows.

But still I conclude, as I said before, That I wish and hope that both may stand, and I would there were a thousand more such of so great a Variety and Comprehensiveness.

## C H A P. VIII.

*That as Christ expressed his Will and Consent in the Dedication of himself to the Work, so he shewed his chearful Willingness in all the parts of the performance.*

**Y**OU have had the former part of this great Story, *His Dedication of himself at his Conception*: The last part followes, to see how he made good his Vow from the first to the last Act thereof, *Obedience to the Death*. I need take no Text for it, the New Testament gives every where testimony thereof. It were infinite to give you all the passages that argue this his Willingness and Zeal throughout the whole of his Life and at his Death. I shall lay afore you but some more eminent and obvious.

It is observable that the very first words you have recorded as uttered by himself, and that when a Child, at twelve years old, yea and that but one speech neither; and this that I am now speaking, was the summe and eminent import of it. *Luke 2. 48.* His Mother seems to chide him, that without their privy he had stayed behind, and put them to that sorrow and trouble in seeking him, and not knowing what was become of him. What is Christs Answer? *Ver. 49. Wist ye not that I must be about my Fathers business?* As if he had said, 'Tis true ye are my Parents, and I have been subject to you hitherto in your particular affairs, but do not you know I have another Father higher than you? Who hath commanded me by vertue of my Office of Mediatorship, other manner of business to be done by me, than to attend on you, and wherein I am not to take Counsel or Direction from you, or ask leave of you; for I am not an ordinary Son. *Wist ye not I was about my Fathers business?* *ἐν τοῖς τοῖς πράγμασι καὶ ἰσχυροῖς τῶν πραγμάτων* in the things or affairs of my Father, who is my Father after another manner then you are, and therefore my business is an other manner of business than of other Children. I am the Christ the Messiah, and at these years do understand my self well enough to be so; and I have a Spiritual Work to do, enjoyned me by my Father, which all other obligations, though at these years, must give way to: And as elsewhere it is, *As the Father commands me, so do I;* as *John 14. 31.* His Will and Law is written in my Heart from a Child; I am engaged to do his Will, to perform the Office of a Mediator, the Messiah, whereof one part is the Prophetick Office, to teach and to instruct. And to give a Specimen or an Evidence of it, I have now by his Command (this being my first coming up to the Temple, my Fathers House where I am to Preach hereafter many a Sermon) been among the Doctors arguing with them; *ver. 46.* It would seem the first time he came, according to the Law, to the Feast; the manner being at twelve years to put a difference between a Child and a Youth, that the Males at that Age should go up to the Temple. *Malachi* had told he should, as a Messenger of the Covenant or Prophet, suddenly come to his Temple. *Mal. 3. 1. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek, shall suddenly come to his temple: even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts.* And when he comes first, he will come as a Messenger or Declarer of the Covenant, though but at twelve years of Age. As God shewed *Moses* that he himself was that Deliverer to his People (long afore he delivered them) by one Act of Vengeance upon an *Egyptian*: So God gave demonstration that this was the Angel of the Covenant in the Temple, almost twenty years afore he came to

exercise that Function ordinarily. But that which I observe out of it is to the point in hand, that at twelve years old, and long afore, the Humane Nature understood full well his Office, and his being the Mediator, and did direct his Actions to that aim and level. He acted as the Messiah unto his Father, *as his Father* in another manner, than *he is the Father* of Men or Angels, and had the Law written in his Heart at his Conception in his Eye. To do his Will he was careful of, yea delighted to do that Will, *I was about my Fathers business*; yea, *I ought to be*, (sayes he). This is the original obligation and undertaking my Ear was long since bored through to do, *viz.* this his Will. I am not mine own, nor yours, but his Servant; I must be in his business. And though now you have a more eminent instance of it at twelve years, you might have perceived it long ago, if you had observed my carriage, and how I have directed my aims; therefore you see he blames them: *Wist you not I was in my Fathers business*; and the word *ἐν τῷ πατρὶ*, to be in the things of his Father, imports his being wholly in them. And though his Father did not ordinarily, or perhaps had not afore this his appearing at the Temple, set him about business extraordinary, or other than such as a Child subject to Parents useth to be, (as *ver.* 51. it is after this said of him, that he was subject to them) yet he had been in all his course in the things of his Father, and had carried himself as one that walkt by an higher principle of Obedience to God, than other Men were bound to. And this they might have observed, else he would not have blamed them for not considering it. And the word *ἐν τῷ πατρὶ* is to be wholly and continually given up to it, as Men in an Office ought to be. As *Rom.* 12. 7, 8. *Or ministry, let us wait on our ministring; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness.* 1 *Tim.* 4. 15. *Meditate upon these things, give thy self wholly to them; that thy profiting may appear to all.* That which we translate, and rightly too, *Give thy self wholly to them*, is the like phrase, *ἐν τῷ πατρὶ ἰσθί*, *Be in these things*. So then Christ, as now, so from his Infancy had been wholly in the things of his Father; and as Mediator, directing all Obedience as such to him; and not only acting holily as a Child sanctified from the womb, but Mediator-like, and he delighted to do it, and shewed so much at his first undertaking. This is the first speech, and it is an early one you have of him, and it imports it. In a word, (Christ sayes) *He that sent me is with me, namely alwayes. And I do alwayes those things that please him.* *John* 8. 29. And he had done so alwayes from his Infancy, and directed all to him as a Father that had sent him on that Spiritual Work. And the Father hath not left me alone, but guided me from the first thus to do, (sayes he) for of his guiding him to do his Will he there speaks.

Why should I be large in rehearsing to you all his other speeches, which might argue this, how that it was his Meat and Drink to do the Will of God? *John* 4. 34 *Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work.* He was hungry, and yet zeal and desire to do Gods Will in saving of Souls, swallowed up the sense of that hunger and faintness. He delighted to do Gods Will more than ever hungry Man did to eat his Meat; and not only at this time, and for this fit, but to do all the rest of the Work to the last, to perfect and to compleat every part of it. So it followes, [*And to finish or perfect his work*]. So then, all his time afore, he had made it his Meat and Drink, as much as now, and for all years to come the same Zeal was in him, even to the whole from first to last, as the word *perfecting* impleyeth. And in all this he still directed his Obedience as Mediator, looking at all he did, not only as Obedience due in common as from other Men, but as it was the Work designed by him that had sent him, and sealed him to this Work. See *John* 6. 38. *For I came down from Heaven, not to do mine own will, but the will of him that sent me.* Still you see he fulfills that primitive obligation of his; *I delight to do thy will, Oh God.* Yea, it is not only said, as here, *that it was more to him than* *meat*



*meat to do his will ; but further to exprefs his Zeal in it, in another place at another time, this his Zeal is faid to have eaten him up, his Strength, and Spirits and all. He was eaten up, and devoured thereby : It swallowed up all his intentions ; as the wrath of God is faid to have drunk up Jobs Spirits, Job 2. 17. The zeal of thy house (and of thy Glory concerned in it) hath eaten me up ; faves Christ.*

Chap. 9.

## C H A P. IX.

*That he did not shrink at the approach of his greatest Sufferings, his Death, but shewed a chearful resolution to the very last moment.*

**L**ET us instance further, in that which was the hardest piece of his Work and the finishing of all, his Sufferings at his Death.

1. Afore he came to undergoe it a good while, see the frame of his Spirit ; *Luke 12. 50. I have a baptism to be baptized with, and how am I straitned, till it be accomplished.* He knew the bitterness of that Baptism to be such as no Creature was able to be Baptized with it : *Matth. 20. 22. But Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with ? They say unto him, We are able. Yet faves he, How am I straitned till it be accomplished ?* How much I cannot exprefs ; and I am straitned that my desire and longings are delayed, and they straiten and contract the Heart. Never Woman desired more to be delivered, than he to have finished that Work ; to have gone over that Brook, that Sea of Wrath, he was to be sunk over head and ears into.

Upon a time when Christ began first to declare the greatness of his Sufferings ; *Matth. 16. 21. From that time forth began Jesus to shew unto his disciples how that he must go unto Jerusalem, and suffer many things of the Elders and chief Priests and Scribes, and be killed, and be raised again the third day.* Peter took him, (that is aside, as a friend out of love) and began to rebuke him, that he would spare himself, and not provoke the *Pharisees* by Zeal ; and be it far from thee Lord ! (faves he) that never deservedst it, that art the Saviour of Men, goest up and down doing good, this shall not be to thee. But how did Jesus take this ? One would have thought he should have taken it lovingly. Absolutely, we never did see Christ so angry, and take a thing so ill. It is said, *Ver. 23. But he turned, and said unto Peter, get thee behind me, Satan, thou art an offence unto me ; for thou savourest not the things that be of God, but those that be of men.* The word *seors*, translated he turned, it imports not so much the turning of his Body to him, as the turning and change of his Countenance unto a paleness or redness, as when a Mans blood is up, or when he is moved with Anger and Indignation. And what said he ? *Get thee behind, Satan.* There was never such a word came forth of those Lips afore or after, given to a Saint as *Peter* was. All was because he toucht him in what his Spirit was most eager for ; as Anger swells and riseth against what comes in the way and current of Mens desires, even as a strong stream

streams against what would stop it. And Christ adds, Thou art an Offence unto me! An Offence is properly an occasion of stumbling: Now Christs Holy Nature was not capable of such an occasion of stumbling or being drawn to Sin, as ours is, Yet *Peters* Speech had that tendency in it to divert him from that great work his heart was intent upon. Then at another time *Peter* would be meddling to rescue him by the Sword, *John* 18. 11. And though he then received a milder Answer from Christ, *Put up thy Sword into its sheath*; yet still you may thereby see, how strongly his heart continued set upon the work of Redemption that was undertaken by him, and designed to him. *The Cup which my Father hath given me, shall I not drink?* Every word speaks the eagerness and strength of his Will and Resolution therein. Interrogations in that case argue the greatest vehemency: But this belongs to the next particular: Namely,

When he came to perform that last part of his Obedience, his sufferings to Death.

1. As the time drew nearer and nearer for him to take his last Journey to *Jerusalem*, not having many Moneths or Dayes to live, and knew also all that would befall him there, as he had told *Peter* and his Disciples. The Evangelist *Luke* saies of him, *chap.* 9. 51. *When the time was come, he should be received up* (namely by means of that cruel Death) *unto glory, he stedfastly set his face to go up to Jerusalem.* I will not Dispute, whether it was his last Journey (which I rather think with *Grotius*) or that it was half a year afore as others, but two Journeys to *Jerusalem* are afterwards mentioned by *Luke*, (which yet argue not that this Disposition here recorded occasionally should not be intended of his last Journey:) For *Luke* tells things not strictly in order of time, but of occasions (as *Grotius* hath observed;) However this all do, and must acknowledge, That the Scope of this passage was to shew that Christ now toward his end hardned himself, and in all his Deportment (which is expressed by Face there) set himself to manifest so much, that nothing did or should divert him. Yea, and this was observable in him more than at former times: For *ver.* 53. It was observed by a whole City of the *Samaritanes*, who therefore received him not. *And they did not receive him, because his face was as though he would go to Jerusalem.*

Hence the Exhortation from Christs Example suffering resolutely for us, *Ephes.* 4. 1. is this, Forasmuch as Christ hath suffered for us in the Flesh, Arm your selves likewise with the same mind: A strong Resolution, causing a Mans Mind as boldly and ventrously to encounter difficulties, as strong Armour doth embolden a Mans Mind to rush into Battel. So then Christ Armed himself, steeled his Heart, as we use to speak.

And then when he was to eat his last Supper, to eat his last (as we use to speak,) so it is called *Luke* 22. 16. See what vehemency of desires he utters, *ver.* 15. *With desire have I desired to eat this Passover with you before I suffer:* That is, How have I longed with the most passionate desire for the arrival of this last Night and Meal that I must make, that it would come and hasten, as all Men are apt aforehand to do for that which their Hearts are set upon. And that to have been his Reason is evident by what follows, *ver.* 16. *For I say unto you, I will not drink of the fruit of the Vine until the kingdom of God shall come:* The thing signified by the Passover, the Redemption of the World by my Death. This is to be my last Drink I shall drink with you; and now my Death comes on by which you and the World shall be saved and redeemed.

And again, when he knew *Judas* was to go out to betray him, he said, Do what thou dost do quickly, *John* 13. 27, 30. As soon as thou wilt, for I am ready, and resolved: He dares him, and hastens him to it to shew his own resolvedness. And when he was gone out, he claps his hands (as it were) for joy, and utters his Joy and Triumph in it, *ver.* 31. *Therefore*

Therefore when he was gone out, Jesus said, *Now is the Son of Man glorified, and God is glorified in him.* For he reckoned the stroke now as good as struck, the thing now as good as done, that he should be Crucified. For the Instrument that was to set all a work was gone out about it, and he calls it his Death, his being glorified, because it was the Foundation of all that Glory himself and his Elect were to have. How bitter soever it proved afterwards, his Heart at present was filled with Joy for the thoughts of the approach of it, he looks upon it as his Wedding Day, his Coronation Day, (as in more respects than one it proved,) As *Solomons* Heart is said to be fill'd with joy in the Day wherein his Mother Crowned him: And that so he esteemed it, you have another place to the same purpose, *John* 12. 23, 24, 28. *Now the hour is come that the Son of Man should be glorified:* Which is spoken out of the same Passion of Spirit as the former; as if he had said, *Now, even Now* is the time, the longed for hour, so long longed for, come wherein I shall be glorified; and do that most glorious work for which I came into the World. (For this Hour I came into the World, as *ver.* 27.) And this he speaks in relation to his Death, so in the 24th. *verse*, as also *ver.* 27, 28, and 32. evidently shew. 'Tis true, he was struck with Terrour and Trouble at his entrance into it, (for here the first Thunder-clap that struck him did begin,) so *ver.* 27. *Now is my Soul troubled,* and so troubled, as he adds, *What shall I say, Father save me from this hour?* But withal he renews and recovers that which had been his constant resolution and pursuance. *But for this Cause came I to this Hour.* It was a Consideration he took in to hearten himself unto it. That he had gone so far, and was now come to it; and should I now recoil? And what was it did glad him, even in the midst of this his Trouble? 1. That his Father should be glorified. *Father glorifie thy Name: Then came there a voice from Heaven, saying, I have both glorified it, and will glorifie it again.* 2. That thereby Souls should be saved, which in *ver.* 24. he gives this account of, *Except a corn of wheat (to which he compares himself who was to be the Root of Multitudes to spring up out of him) dye, it abides alone; as he otherwise must have done in Heaven. But if it dye, it bringeth forth much fruit:* Which further, *ver.* 32, 33. he expresth, *I, if I be lifted up from the earth, will draw all men to me. This he said, signifying what death he should die.*

After this he maketh a long Sermon to his Disciples, when *Judas* was gone forth to Act his fatal Design, and Christ to lose no time in the mean while enters into a long and large Sermon to hearten his Disciples recorded in the ensuing Thirteenth and Fourteenth Chapters of *John*. And it is greatly observable, how that in the midst of his Sermon in the Tenour of his Discourse coming to that which most of all did move him to that work, namely, his Fathers Love, you have the passage, *John* 14. last. *But that the world may know that I love the Father, and as the Father gave me commandment, even so I do; Arise, Let us go hence.* He would needs in all the haste be gone, as if he had overslipt his time of *Judas* his meeting him with his Trained Bands, and so they would miss of him. He sits upon thornes (as we use to say of one that thinks the time long) for he breaks off in the midst of a Discourse which he assumes again (as if he had forgotten himself) though two Chapters afterwards, the Fifteenth and Sixteenth. Of all works else Preaching, and Preaching his last too, his heart was most in; and yet he makes a start in the midst of a Sermon to be gone. *To be taken and Crucified; Arise, Let us go hence.* He lookt on the Glass, and saw it was not yet run out, and he sits down again, and Preacheth another Sermon of the Vine and of the Branches occasioned by what he had been Administring, the Sacrament of his Supper, his Blood, so signified by the Blood of the Vine. Well, when that Sermon and his latter Prayer, Chapter 17. was done, it came to the very point of his bitter Execution, he staies not till their Pursévants and *Judas* with his Trained Bands should find him out; but

Book IV. as the Eighteenth Chapter tells us, he offers himself as a Sacrifice into their hands (for so all Sacrifices were to be brought to the Door of the Temple by the Person that sacrificed) and so to be offered up. And all this he did willingly and knowingly afore-hand of what should come to pass, *Chap. 18. 4.* And these things the Eighteenth Chapter of *John* doth punctually and setly relate from the first verie to the ninth. *When Jesus had spoken these words, he went forth with his Disciples over the brook Cedron, where was a garden, into the which he entred, and his Disciples.*

*And Judas also which betrayed him, knew the place: for Jesus oft-times resorted thither with his Disciples.*

*Judas then having received a band of men, and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons.*

*Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye?*

*They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him, stood with them.*

*As soon then as he had said unto them, I am he, they went backward, and fell to the ground.*

*Then asked he them again, Whom seek ye? and they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way.*

*That the saying might be fulfilled which he spake, Of them which thou gavest me, have I lost none.*

We had sinned against knowledge, and he suffers with a full Cognizance, and an afore-hand Deliberation of all that was to befall him. And further, (to make us apprehensive of this his Will in it) he tells *Peter* when he would needs vainly and weakly attempt to rescue him, *Matth. 26. 53.* *Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of Angels.* Alas! He needed not so great a Party, his own word (I am he) *John 18. 8.* struck them all backward, and might have done dead, and *ver. 11.* *The cup which my Father hath given me, shall I not drink it?*

He never shewed any sign of Reluctancy, till in the Garden he saw what was indeed in that Cup his Father did present him with, even his Wrath, and being made a Curse. And to shew what the Nature of a Man in it self might in such a Case do; namely, shew his abhorrency of so high an endurance, and meerly to let us understand so much, to the end we might see his Love: For it was meet we should by something understand how much he was put to it, he thereupon cries out, *Father if it be possible, let this cup pass.* But as he had *John 12. 27.* So here his Fathers will quiets all again. And the whole mind of this passage is but to shew,

1. His averfeness as to the thing in it self simply considered, because of the bitterness of it. And,

2. That the whole ground of his submitting notwithstanding thereunto was his Fathers Will. And,

3. How that notwithstanding his Will stood to it as high as ever, yet only upon that ground, *Not my will, but thy will be done.*

When they had him in the High Priests Hall scorning and buffeting of him: As he had set his face as you heard afore his Sufferings to go to *Jerusalem*; So now the Prophets uttering it in his Person, tells us how he steel'd his heart thereagainst also. *I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.*

*For the Lord God will help me, therefore shall I not be confounded: Therefore have I set my face like a flint, and I know that I shall not be ashamed.*

lastly, When he hung upon the Tree, and had enough to have provoked so great a Spirit, so empowred as he was with the Sovereignty of Heaven and Earth to have relieved himself, and to have commanded those Nails to have

have given way : He could have taught them better Obedience than to de-  
taign their Lord in so great sufferings a moment, and that which did and  
might have provoked him farther to have shown his Power to rescue himself,  
was their cruel Mockings of him added to all his sufferings, *Come down* (say  
they) *thou that savest others, and we will believe thee.* Well he still hangs  
quietly there. *He endured the cross (Paul saies) and despised the shame, Heb.*  
*12. 1.* When in the Grave all the Power of Death could not keep him there,  
for he had done his work. But love kept him on the Cross, and nailed him  
there with stronger Nails than Men or Devils could have driven in.

Alas! He could as *Sampson*, whilst they mockt him, have broke down  
the Pillars of Heaven about their Ears, and himself have stood Erect from out  
the ruines of it. In the Sixteenth *Psalm* (made of him) he blesteth God for  
having given him that Counsel to persist in his Resolution to dye, and keeping  
the purpose of it fixt in his heart during all those Nights in which he had to  
do with his Father afore his sufferings. If he, I am sure we much more  
have cause to bless God for giving it, and him for following it. Even so  
Jesus blessed, *Amen.*

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O F  
**C H R I S T**  
T H E  
**M E D I A T O R.**

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**B O O K V.**

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Christ's Actual Performance of our Redemption. In the General, He Gave himself for us. The particular Parts of our Redemption are, That he was made Sin, and a Curse; and by his Death obtain'd a Victory over Satan, whereby he delivers us from his Slavery: And hath perform'd all Righteousness which might answer the Law for us. And that Christ as our Great Shepherd takes care to preserve and secure us safe thus Redeem'd, and freed by Him.

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1 T I M. 2. 6.

*Who gave himself a ransom for all, to be testified in due time.*

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C H A P. I.

*That God presently on Mans Fall making the Discovery to him of a Redeemer, Adam transmitted the Knowledge of him to his Posterity, and he was accordingly proposed to the Faith of the Patriarchs.*

**T**Hough Believers before the Coming of Christ had in their Faith but some obscure Glimmerings of Christ the Redeemer, yet they had real Apprehensions of *such a Person to come.* And there were certainly some outward Glimmerings and Rayes, in the things appointed to represent Christ shining through that Vail: For *the difference* that the Apostle puts, when he handles and compares the point of both and each of those Dispensations; *Ours and theirs*; seems to import so much in saying, *that we behold with open face the glory of the Lord*; 2 Cor. 3. 18. Implying that they had some darker, obscure, confused gleams and apprehensions darted into their

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their minds thereof. 'Tis true, the person was then veiled indeed; and hid in cloudy, and dark Expressions, and Representations; that were but shadows; Even as we read of *Moses* that his *Face was covered with a Veil*; to signify thus much. And *Moses* being as their Mediator then; and *Face* being put in Scripture for Person; we may say that Christs Person was then obscured; and yet with such a Veil as did not utterly darken all perceivance of his Glory. 'Tis true indeed, that they knew not the *Individual* person, who He was to be; as now we do; and is necessary for us to do; as Christ told the Pharisees, (who lived under the light of his Gospel and Miracles) unless you believe that I am He, you shall die in your sins. But that there was one of the sons of man that was to come who should be a deliverer, this the Saints that were saved, generally then knew: Although the Vulgar Jew stuck in the Letter, as at this day, the veil being on their hearts; as 2 Cor. 3. 15. It is not now on Christs Face, Chap. 4. 4, 5. but upon mens Hearts.

I shall begin my proof with the first Promise in Paradise; which apparently was, that a Son of Eve, the seed of the woman was to come, that should have power to break the Serpents Head: That is in plainer Language now said, who should destroy the works of the Devil, 1 John 3. 8. or as it is in the Epistle to the Hebrews, Chap. 2. 14. Who should destroy him that had the power of Death; and save and deliver from him that had just that very day brought sin and death into the World, and thereupon had the power of death. And therefore also That Person promised was to be more than a meer Man, or meer Creature: For how otherwise could he have power to overcome and destroy and break the power of those fallen Angels: Yea and which was more of Gods Law that threatened death; Now are we to be saved by the knowledge, and Faith of this Person, as Eve (to be sure) first was by the faith on Him, and then we. And the necessity to Salvation of that knowledge appears, in the Case of our first Parents: For why else did God thus hastily in the cool of the Evening of that very day wherein they had sinned, discover this; but that the knowledge of it was necessary to their salvation. And the same necessity must be supposed to hold for the salvation of others, that were to be saved after them; And therefore the knowledge of a Redeemer was delivered unto them to be transmitted down to their posterity. Adam also living Nine Hundred and Thirty Years and upwards into that first World; and a Godly Seed and Race being reckoned from him unto the Flood, and those our first Parents being Godly, and having been the Causes of transmitting sin to all their Posterity; were the more engaged and obliged, and accordingly zealously moved to derive down the knowledge of that means, whereby themselves had been recovered, by the which their Posterity might be saved also; and it were strange to think that they should not. And that *de facto* they did so deliver it besides what the Story in *Genesis* doth relate of the Religion propagated in those times; There were some footprints remaining among the Heathen of Eves Fall by name; of the Serpents Venome and Infection; For which they made a Collision and bruising of Serpents; and of a Seed, *Jovis Incrementum* as *Virgil* calls him, who should be a Restorer, and Confounder of the Devil. Such Memorials were left and found among the Heathens, tho' so defaced, as they could not be saved by them, they wanting a spiritual Light to accompany that Knowledge. It would be therefore (I say) unreasonable to think that those who after were to be saved, should be utterly kept by God from the Inking and Knowledge of that first promise; For there was no other promise (which we read of extant,) whereby those might be saved that were saved.

Now that which I would have observed upon that original promise, is, that there are but two eminent things that promise consists of. First, The deliverance and salvation from the Serpents power: which is the breaking the Serpents head. And the second is, That a person, one of the Sons of Men, should effect this; and break his head: Concerning which my present Argument proceedeth.

The All-wise and Gracious Lord first saw, and conceived the knowledge of such a person necessary for the bringing the Sons of Men in to him; as well as of his Grace to save them; And therefore contented not himself to make barely a promise of deliverance. And the necessity lies in this; that the

Guilty

See an unregenerate Mans  
guiltiness, &c.  
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Guilty Conscience of the Sinner, rightly apprehensive of what the heinousness of sinning against God is; and of Gods Wrath for sin is; even a *Consuming Fire*; hath not the boldness to approach to God in its own person, in its own sin; but hides himself, as *Adam* did: Nor would man dare to approach to him, without a Mediatour promised to him. As is evident from the people of *Israels* desire, that *Moses* should approach to God for them; and upon which *Moses* received the promise of Prophet to come after him, like unto Him. This also caused *Job* to wish a days-man betwixt God and him; *Job* 9. 33. And how natural Conscience awaken'd dictates to men the necessity of a Mediatour, We have an Instance in that *Highlander*, who hearing Mr. *Robert Bruce* inveighing against those sins, of which he knew himself Guilty, his Conscience being deeply touched, said; *Iſe give him twenty Cows to Gree God and me.* Poor Man he felt the power of Gods Word on his Soul from that Mans Ministry; And he thought him to have acquaintance with God; and thought that he might be able to reconcile God to him again. Thus the first Grand Charter granted to *Adam* held out the Person of Christ, as a potent Victor over Satan; and Mediator for Man.

Now this was also succeeded with Sacrifices offered to God: Witness *Abel*, of whom you read, *Heb.* 11. Which way of Worship to God sin alone brought in, and which the state of Innocency knew not of. And these pointed unto an *Atonement*: And by the saving faith upon the Messiah, to come; who had been held forth in the afore-said promise; was *Abel* accepted: which *Cain* wanted, *Heb.* 11.

## C H A P. I I.

*That Christ gave himself for us, to redeem us. What is implied in that Expression. We should duly consider the Greatness and Value of such a Gift. Christ giving himself is a High Testimony of his own peculiar Love to us.*

**I** HAVE at large shewn the *Free Willingness* that was in Christ to perform the work of a Redeemer for us, which also these words sufficiently import, *He gave himself.* He was not passively given up by his Father; but it was a free Act of his own, and so gifts are.

We have likewise discoursed the *fulness* of his *Abilities* and *Capacities* to make *satisfaction*, and purchase *Redemption* which no meer Creature was capable of, but that his power being God-Man was as great, as his heart was free. Let us now come to the *performance*, the *price*, the *Ransome* it self; as it is here declared to be, a *giving Himself.* Towards the general opening of this, we may observe.

I. How *Paul* delights in this expression he gave or offered himself up both in the frequency of using it, *Eph.* 5. 2, 25. *Titus* 2. 14. *Heb.* 9. 14. offered himself, and *Heb.* 1. 3. purged away our sins by himself. *Phil.* 2. 7. emptied himself: As also in that, when that Holy Apostle with Application speaks of Christs love unto himself, and would set it out to the highest Elevation to affect his heart most deeply, he then useth this Expression, *Who loved me and gave himself for me,* *Gal.* 2. 20.

II. That what other Scriptures do parcel forth in particulars of what Christ gave, this one summs up in this total, as comprehensive of all else. The Scripture elsewhere, yea the *Lords Supper* doth set it forth by piece-meals, his *Blood* in



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in the Wine, his *precious* Blood shed to redeem us, 1 Pet. 1. 18. His *Body* in the bread, this is my *Body which is given for you*, Luke 22. 19. his *Flesh* or whole man, *I give my Flesh for the life of the World*, John 6. 51. His *Life*: *I give my Life for my sheep*, John 10. 15. His *Soul poured out as an offering for sin*, Isai. 53. 10. His giving up all his estate and riches, and becoming poor, 2 Cor. 8. 9. His leaving *Father and Mother*, Eph. 5. 31, 32. compared. Whatever, I say, other Scriptures on the Lords Supper do by parcels inventory forth to us; All and each of these, this one word, *he gave himself*, doth at once, by the great, summarily comprehend: For to say *Himself*, to be sure was his *All*.

III. [*He Gave* :] he gave away; For what is given as a *Price*, or *Ransome* (as this in the Text) as also to give himself as a *Sacrifice*, as Eph. 5. 2. This is purely a giving away, whereby the Giver suffers so much real loss and damage to purchase that Redemption. And so the Sacrifice was burnt and consumed to Ashes, there was perfectly so much loss to him that offered it, as what is given comes to, and so in giving away his riches, he is said to have become *poor* thereby, 2 Cor. 8. 9. and to have *nothing* left to himself, Dan. 9. 26. and that he *emptied himself*, Phil. 2. 7, 8. There was nothing that was gain to him but he suffered for the present loss of it, as to his present use and advantage.

IV. [*Himself* :] was that which was given away. Not [*his*] only, or *what was his*; but *himself*, not *sua* but *se* (as Paul said, *I seek not yours but you*) so here Christ gave away not only *τὰ ἴδια* what were *his* own, (as proper Goods and Chattels are said to be a man's own) extrinsecal to him (and thus the whole creation is said to be to Christ, John 1. 11.) but it is *himself*, his very person, or what was personally his, whatsoever was most intrinsecally his own, *Intimum form*, and what was as himself unto himself most dear and precious, and unate. This is therefore an extensive word, and draws in all of himself (as we shall see anon) the whole of himself, all that could be made of himself, all that he could rap or rend, as we say, that could possibly any way be made away from himself, this in the general. As for particulars, I shall confine my self to such things onely, as are in Scripture or common speech termed *ones self*; and which according to the dialect of the Scriptures about Christs Person. are in a more special manner deemed *himself*: Now what is it that may be, and usually is called a mans self.

1. A Persons Doings, Works, Operations, and Actings, which are the fruits that proceed from, and grow upon ones self; these are reckoned a Mans self. Thus when a Servant gives up all his actions and service, all his *time*, and what he can do, that all this should be to his Masters use, though suppose that Master hath not power over his life, or Goods, yet in that case he is said *to let himself*; *to sell himself*; *to give himself* up to that mans use and service, to be managed all by his Masters Appointment and Command. Or if (suppose) out of Love and Friendship to another, one imployes his whole Time and Labours, and suffers all his Actions to be ordered for the other, though not in way of Service but as a Friend; yet in this Case he may be said *to give up himself*, when he is all that while of no use to himself, or to his own private and personal Advantages; Whereas otherwise it is the nature of Self to work for it Self. In this case a Man is rightly said to give over *himself*, when his operations are thus to be disposed of by another; the Philosopher says that, *that Day a Man is made a Servant or Slave to another, he loseth half of himself*, half of his Reason and Thoughts; (such was the condition of Servants then, especially Slaves) they being ordered, disposed of, and subjected to anothers Will. When Ahab is said to have sold himself to *work Wickedness*; It was by giving up his Works and Actions, and Ways to the Dominion and power of sin, as a Lord and Master over him: And on the contrary, the obedience we owe to God in *keeping his Commandments* is called, *the whole of Man*, Eccl. 12. 13. because it exacts and takes up the strength and might, and the whole in Man, as given up in it, if rightly performed as it ought. Now in this sense, the *Whole* of Christ might be justly said to be given away, and he to have *given himself*: for all his Actions, and whatsoever he did were wholly at the direction of another for, and on our behalf, and not

not his own: and accordingly were wholly directed by him to that end; to serve us according to his appointment: *I came not* (says he) *to do mine own Will: but the Will of him that sent me,* John 6. 38. The Father gave him every jot of his Works; And I have finisht it (says he:) it is his speech at the last of what he had done in this World from first to last, in John 17. 4. And so in doing onely such Works as the Father gave Him, He gave away himself to his Father first; And therein to us also: For that Work being all in the earnings of it, wholly for our behoofe and advantage, he is withal as truly said to have given Himself for us. He was hereby a perfect Servant to his Father for us; yea and ours also: And this also doth Christ in that one single passage, Mat. 20. 28. give us the sense, and Interpretation of: *The son of man came not to be ministered unto* (as Lord of all) *but to minister; and to give his life* (as in and by dying, so through the whole Course of his Life by serving) *a ransom for many; that is, for us:* He professeth every where that he was not at his own dispose, and so not *his own: I came not to do my own will,* how often do you meet with it from him; He was not his own, or himself (as we use to speak in that case) in any thing he did here; who yet was himself (by his Native Right) *most free;* and had the Prerogative to act all for himself, and of glorifying himself another way, then this: but this priviledge he laid down wholly at his Fathers Feet, and took up all by a New Commission from him, to act All according to his Will, and not his own in order to our Salvation: And therefore when he came to die, he says, *As the Father giveth me Commandment, so do I; arise let us go hence,* John 14. 31.

2. A Person may be said to give himself, when he gives up the Comforts of his Life; and therefore denying a Mans self is interpreted by Christ, *a forsaking Lands, Houses, Father, Mother.* And Life is put for the Comforts of Life, as when it is said, that *Life lies not in abundance,* the meaning is the Comfort of Life doth not. Now all the Comforts of this and the other Life did Christ part withal first or last, even unto the Light of the Sun it self, the common Priviledge of Mankind, which was darkened when he was a Crucifying. And then all the Joys, and Comforts of the other World Christ parted with for a time. When it was his due to have been in Heaven Glorious, he left Heaven and all its Glories. And then Death, which is, as we know, a privation of all Worldly things, put a period to all his Enjoyments of this Life.

3. His Manhood or Humane Nature consisting of Soul and Body, is called himself; and is meant by giving his *Flesh for the life of the World,* Joh. 6. 51. that is, the whole Humane Nature in distinction from his Godhead, and second Person as God, as is noticed in those very Words, *my Flesh, which I will give;* and the giving of the *Life* thereof, as Joh. 10. is justly termed the *giving himself:* And so Heb. 9. 14. the sacrificing thereof (which was a whole Burnt-offering) is termed *the offering up himself.* He offered up himself by the eternal Spirit, that is, by his Godhead, who is that Spirit which quickneth that Humane Nature: This Spirit was the Offerer, and the Manhood the Sacrificer, and yet that Sacrifice is called himself: Even as the *body of a man* is called the Man, so in vulgar speech: and *Mary,* Joh. 20. 2. calls the body of Christ which she thought dead, the Lord. But then the Soul is much finer styled the Person; but take body and soul both as united into one Man, and the offering of both as so united, that to be sure is the offering of ones self. And in this sence the Scripture, especially that Epistle to the Hebrews, opposeth [that himself] that is, his humane Nature, to all other Sacrifices wherein Priests offered up *things that were not themselves,* but things extrinsecal to their Persons; as the blood of Bulls and Goats; and as when the idolatrous and superstitious Jews offered up their Children to *Moloch,* the fruit of their Bodies; the offering up of such things was not in any sence a *sacrifice of themselves.* But God being made flesh, that is, the second Person, the Son, taking an humane Nature unto one person with himself; hence, though he offered but that humane Nature, yet in opposition to such Forreign Offerings, he is said to have offered up himself, though the Godhead were not offered up; even as the Soul or the Person of a Man might be said to do, that offers up but his body as a sacrifice, and so but his bodily Life, though his Soul he doth not, and

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cannot offer, and in this opposition to things Forreign to a Person, it is said Heb. 9. 14. compared with verses 11, 12, 13. *But Christ being come an high priest of good things to come, by a greater and more perfect tabernacle not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood he entered in once into the holy place, having obtained eternal Redemption for us, for if the blood of bulls and of goats, and the ashes of an heifer sprinkling the unclean, sanctifieth to the purifying of the Flesh. How much more shall the blood of Christ, who through the eternal Spirit offered [himself] without spot to God, &c.* Wherein he doth compare Christ, who was Gods High Priest with their High Priests, saying that they offered but the blood of Bulls and Goats; things that could in no sence be called themselves, but he offered up *himself*; and more clearly, ver. 25. where his offering *himself* is opposed to the High-Priests offering other Creatures and not *Themselves*, in these words, *nor yet that he should offer [himself] often, as the high priest entereth into the holy place every year [with blood of others, αἷμα ἄλλότριον, others blood.]* So that the blood of Bulls and Goats, or by the same reason, the blood of other men (if there had been such Sacrifices) as suppose of Children, offered up by Father and Mother (which God required not, though the Idolatrous Jews practised it) yet all still had been but the *blood of some other thing than himself, αἷμα ἄλλότριον*; but this offering of Christ in opposition was of *himself*, as that Text hath it *αἷμα ἑωυτοῦ*, as also Rev. 1. 5.

Now then if you ask what that was which was the sacrifice, and yet is reckoned *himself*; 10 chap. to the Hebrews v. 5. resolves us that it was *that body* or humane Nature both soul and body prepared to be that sacrifice; *Wherefore when he cometh into the World, he saith, Sacrifice and Offering thou wouldst not, but a body hast thou prepared me.* So then this is a third sence wherein he offered himself.

*Use.* Let us set a Value upon this Gift and Ransome according to the Dignity of it. It was the greatness of the price is set forth hereby, (that he gave *himself*, which is the expresse scope of this Text in *Tim.* and *Mat.* 26. 28.) to shew the inestimable Value of the Gift. It was once said of a great Bargain, or Sale, and Purchase made by the Great, and in the Lump, between two great Personages, that the *one bought, and the other sold, they knew not what*: And truly although God knew, and Christ knows, what the Price comes to, yet we for whom it was given can never know nor estimate it to all eternity; Oh never! nor can we comprehend what this reacheth to, *Christ gave himself*: It is an *unknown* Gift and Ransome this. *What is his Name, or his Sons Name, says Agur, Prov. 30. 4. Canst thou tell?* And as little canst thou tell, what this [Giving himself] amounts to; thou maiest as well *bind the Waters in thy Garment, and ascend to Heaven, &c.* as Agur there speaks, as fathom to the bottom this depth and found what an infinite Treasure lies sunk therein. It is himself; None but himself that disbursed and parted with it knows what of himself went from him, when he gave himself. None knows the worth of *himself*, but himself, Rev. 19. 12. *His Name is such, as 'tis said, none knows but himself*; None but himself that disburseth it can tell what of himself he parted with, and went from him to make up this payment, none I say but he and his Father unto whom it was he gave himself, and who set and took the Price and made the Bargain for our Redemption, know the value. We use to set out things of the greatest worth and the vastest sums amongst Men, by a *Kings Ransome*. It is worth a *Kings Ransome*; so you use to say, in saying which you suppose to your selves some great King taken Captive and Prisoner by a potent Enemy able to retain and keep him; and how that then his whole Kingdom (as the Law and manner is) contributes and gives a Ransom worthy to restore him to his Throne again: And that is estimated also according to what proportion his Kingdom may be judged to be in Riches, or their Prince in Glory and Dignity. Oh! what a value then would be set upon a *Kings becoming a Ransome himself*, yea, of the great God made one Person with our Nature, and of his giving *himself* a Ransome, who is the *King of Kings*. If God sets a value upon each hair of his Childrens head; (which to expresse with esteem, they are said to be *numbered* by

by him) then of what esteem with him (think we) must needs every thing of Christs, every hair of his head be, who is the head worth all the Saints themselves, all the Saints together, who are but the Body to Him.

There is yet a more special Reflection in this speech *he gave himself*, as it is in a special manner a setting forth the proper and peculiar love of Jesus Christ himself in this matter, proper I say to himself, as distinguished from the Father, and his love in giving him also. Nothing is or could be more expressive of a love and the greatness of it, then to say, *he gave himself*. You may therefore observe that they are often joyned together, and where this of giving himself is mentioned; there the other his love also is spoken of; Yea and this is purposely mentioned as the greatest thing by which his love could be set out. This Conjunction we find again and again, *Eph. 5. 25. As Christ loved his Church, and gave himself for it.* And a second time by *Paul, Gal. 2. 20. Who loved me and gave himself for me.* The highest Signification and Evidence of Love that is found amongst Men, is that in an Husband towards a Wife, that he *gives himself* to her, and so giving himself he gives all things with himself, that there needs no more be said or added to signify love. But lo! here is more, not onely Christ giving himself, his whole self *to his Church*, as an Husband doth: But a *giving himself* for his Church, as a *Saviour*, as *Eph. 5. 23, 25.* And that is it the Apostle would make impression of upon us, as the greatest Demonstration of his love to his Church; That when she was captived to sin and everlasting Misery, then he *gives himself for her* [to save her] as it follows there. We adore and admire his love; His love in giving himself to us, when by the Application of Redemption he is made ours *by Grace*. And how great a Favour is this to the Saints that live in Communion with Christ dayly, which they feel in the sweets of a real Enjoyment of such a Person, so great, so lovely, which they accordingly take in by the most exquisite spiritual sense, that the presence and Gift of such a Person requires of them. Oh but how great must his love be in giving himself for them so long ago, before they were; although the Application of him to them was the end of it. And whereas this transaction of giving himself, they know but by hear-say, and relation of the Scriptures; It was what he did for them *in himself*, (as the Phrase is, *Col. 2. 15.*) And so they take it in but by faith; yet when Christ himself is applied to thy Soul, then put but both together and let the distinct apprehension of each meet in any ones heart, that hath a principle of love to Christ in him; And what an infinite of love to us will the joynt stream of them arise to? Himself given, his whole self, yea and doubly given; Given to us in *Application*, and that not enough, but given for us; first, in *Redemption*; And so given over and over: Each of which Givings is enough to overcome and confound (with a loves confusion) the stoutest, hardest heart of any, yea of all Believers, when they come to comprehend these things. And it was *Paul's Prayer* for the *Ephesians*, chap. 3. 17, 18, 19. *That Christ may dwell in your hearts by Faith; That ye being rooted and grounded in love may be able to comprehend with all Saints what is the breadth, and length, and depth, and height: And know the love of Christ which passeth knowledge.* Some Interpreters would have it, that the Apostle should speak all that of the height and depth, &c. of the love of Christ to us, because that doth follow so immediately; (I dispute not that now) but this I will say, that although the Fathers love in other respects exceeds, and is therefore to be extolled for the height and depth, &c. of it; and is in other Scriptures set forth accordingly; In that it was the Original of all: (for it was he that made choice of the Persons that shall be saved, contrived and designed all the grace and glory which each person so chosen shall have; yea and his love is also commended to us, in that he *gave his onely begotten Son*, &c. *Rom. 5. 8. John 3. 16.*) Yet still let me say it, that Christs love hath *this* whereby it excels; and which is peculiar to him in this matter, that *it was he alone that gave himself*, the Father gave *not himself*: He gave but a *Son* indeed, yet as a Person distinct from himself: And for a Father to give a Son who is dear to him, is love; but for him that is given to give himself, this in that respect speaks higher: That speaks a strain of more intimacy of love, then the Fathers is in that respect; although his son were never so dear and near to him, and inward with him. But on Christs part it was *himself*, and what was proper to himself in distinction from the Father, that that was given by

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by himself. It was *he* that bare the brunt, that paid the price out of what was not his only as Appurtenances of him, but even out of *himself*. As therefore when God would swear, because he could swear by no greater, he swore [*by himself*]; So Christ when he would give a Gift to express and shew his love; because he could give nothing greater, he gives away *himself*, and that over and over. We are to render to each of those Persons, that Love and Honour which is due to them, (as the Apostle speaks of Men, in another case, *Rom. 13. 7.*) And look in what particular thing or respect the love of each of them is proper to each, our Affections of Love and Honour should accordingly uprise and apply themselves to render a suitable Return, that is, to give to the Son, what is the Sons: And to the Father, what is the Fathers. Let us therefore bring all of what Christ hath done home to our Hearts under that very Respect and Consideration, That it was *he* that gave *himself*, &c. And then withal, let all that can be said to commend the Fathers Love; let it all come in upon our hearts; as his giving a Son, an only begotten Son, one in Essence and Eternal Fellowship with himself, as he is God with him; (my Father and I are one;) and then let us meditate on Gods giving his Son, consider'd as he is God-Man, in that God chose and designed him as such chiefly and principally, and in the first place for his own peculiar delight, as he saies of him, *Isa. 43. 10. Mine Elect in whom my Soul delights.* Even that Glory which was to be in him, as God-Man, was an object in its self more lovely and dearer unto God for him to please himself with, and to take delight in, than Millions of Worlds, yea than all that which he could have made. And therefore for God the Father to part with such a Son, to give such a Son and all the glory of his, in which he so much delighted, was infinite Love. But yet still even all this will serve the more to commend the Love of Christ the son to us, that *himself* was given by *himself*; I say in that respect it will be the more heightened on his part also, that he should part with such a Father that so loved him; and his own Glory at once. In and from the Old Testament we find the love of the Father is greatened to us by giving Men or Nations; when yet they were most wicked, and so most hateful to God of themselves: To give them for a Ransome for his People: And it is used by God himself as an Argument of infinite Love, *Isaiah 43. 4.* So as still his Love is greatened to us by all; and it is he, and none other, even this Christ (who is God) of whom *Isaiah* speaks these very things, both in the one place and the other which I have cited: It is he of whom he saies, that *All the Nations are but as the drop of a Bucket to him*; Compare for this but *verse 3, 9, 10, 11.* of that 40 Chapter, with the 12, 15, 17. Verses: And you will see all these Words are spoken of him. Oh what a gift was this then! How much more cause have we to say, then the Apostle of the *Corinthians* Collection for the Saints; Oh! Blessed be God for this unspeakable Gift.

## C H A P. I I I.

*It is proved in the General, that Christ was made Sin, and a Curse for us, because he redeeming us who were under the Law, must become that, which we were in the Account, and Judgement of the Law. That how Christ was made Sin for us, demonstrated and explained in what respect he was so. Uses drawn from the Doctrines.*

**I**T is said Gal. 4. 4, 5. *That God sent his Son made under the Law to redeem them that are unær the Law*; Now whatever Christ redeemed us from; he was himself made for us; redeeming us from it by being made it. He that made the Law was made under it for us. Both he and we were under the Law; but with this difference; we were *born* under it, but he was *made* under it, by a voluntary Covenant freely undergoing it. To be *under the Law* is to be subject to all that the Law is able to say or do. So we use to express the condition of a Subject, saying he lives *under the Laws*. And so the Apostle expresseth it, Rom. 3. 19. *What the Law says, it says unto them that are under the Law*. So that whosoever is under the Law, whatever the Law is able to say and exact, to him it says, and of him it requires it. And if Christ will be made under the Law for Sinners, the Law will have full as much to say to him, as unto Sinners themselves: that is, as he is their Undertaker.

And the Law hath more to say to Sinners then to any other Creatures.

1. It can *accuse* them, and call them Sinners to their Faces: It can arraign them and lay all their Sins to their charge, and will not leave out one tittle in that Inditement. It can say, thou art a Blasphemer, thou an Adulterer, thou a Drunkard, &c. It does not, it will not spare at any time to speak this.

2. It can call them *curst* for all these Sins, Gal. 3. 10. *Curst is every one, &c.*

There is the accusing power of the Law, and there is the condemning power, as appears by the Law in our own Consciences, Rom. 2. 15. *it accuseth*, and Verse 1. *it condemneth*: And so you have both a *Witness* to accuse, and a *Judge* to condemn, in your own Breasts, which (as the Apostle saith) shews but the effect of the Law, which in it self it will do, much more to them that know it in the rigour of it: If therefore he who is our Redeemer, will come under the Law for Sinners, the Law will say as much to him, as it had to say to us; give him as ill Language, exact as hard measure from him as from us. The Law is backt with Gods Justice, and so will not respect or spare the greatness of Christs Person, if he once come under it. As we are *Creatures*, and he our Surety, it will as boldly command him to keep the Commandments on our behalf, as it would us. Look what it would have said to us as *we were Sinners*, it will as boldly and as freely speak, and speak out against him, onely with this differing respect of Reverence to him, as by himself voluntarily made under it, whereas we were born Slaves under it.

That therefore this clamour of the Law might be fully stopt, and we redeemed and freed from what ever the Law had to say against us, Christ was made all that we had made our selves.

As 1. were we Sinners? Christ that was made under the Law, was made Sin for us, 2 Cor. 5. 21. *That sin might not be imputed to us, ver. 19* Again, were we *accurst*? Christ is made *a Curse for us*, to redeem us from the curse of the Law, Gal. 3. 13. That so, by his being made Sin, we may say, *Who shall lay any thing to our charge?* Rom. 8. 33. and by his being made a curse, we may as triumphantly say, *Who shall condemn?* Christ hath dyed, Rom. 8. 34. So as, though but the one is here mentioned, yet we will handle both. We will both shew how

he was made Sin for us, and how he was made a Curse for us. Indeed neither of these Places do mention both distinctly; but yet either place includes and supposeth both. He had not been made a Curse, if he had not first been made Sin: He could not be made sin, but he must likewise be made a Curse, the consequent of Sin. They are two strange Words to be spoken of Gods Son, and such, as it had been blasphemy for us to speak, if God himself had not spake them first. And now that he hath spoken them, we had need take them in a right sense, or else they will be blasphemy in our thoughts still.

1. Christ was made Sin for us, 2 Cor. 5. 21. By sin some have understood onely an Offering for sin; and then to be made sin there, and a curse here, comes all to one. I confess it is sometimes so taken; as the Offerings in the Levitical Law are called Sin: but it is not so here; but truly and more plainly, for the guilt of Sin. And the reasons why it must be so meant here, are, first, Because that which sin is here opposed unto is Righteousness: *He was made Sin, that we might be made the Righteousness of God in him.* Now by the Righteousness of his made ours, is here meant, not onely the benefits which his Righteousness deserved and purchased, but his very fulfilling the Law: So Rom. 8. 4. *That the Righteousness of the Law might be fulfilled in us, who walk not after the flesh, but after the Spirit.* Therefore (as the Law of Opposition carries it) his being made Sin is not onely his being made the Punishment, the Curse that sin had deserved, but even the very guilt and breach of the Law it self was made his; even as his Righteousness was made ours. And how this came about, we shall shew presently.

2. He was made Sin which he knew not: that is, not experimentally, he was not conscious and guilty of it in his own Person. *He was made Sin, who knew no sin.* Now if onely Punishment for Sin were here meant, this were not true: For he experimentally knew what punishment for sin was, as fully as we do, Heb. 4. 15. *We have an High-Priest that was [toucht] with the feeling of our Infirmities,* and toucht to the Quick too. His Soul knew full well what it was to suffer for Sin; but he knew not what Sin the breach of the Law was: He knew not what it was to act Sin; and yet this which he knew not he was some way or other made, even made the guilt of Sin.

'Tis time to explain how, least any of your thoughts run to far. The Text helps us in it: As we are made his Righteousness, so he was made our Sin. Now we are made his Righteousness meerly by imputation; That is, all his Obedience to the Law is accounted ours, is reckoned ours, even as if we had fulfilled it; Though we knew none of it. It was fulfilled, not by us, but in us, Rom. 8. 4. He fulfilled it, not we: So that there was an exchange made, and all our breaches of the Law were made his; Our Debts put over to him, that is, reckoned to him, put upon his Score. That is all, Let your Thoughts therefore go no further. It was we that like Sheep went astray, and not he, and yet *the Lord laid on him the Iniquities of us all,* Isa. 53. 6. And to be made Sin in this sense, is but to be charged and accused as a Sinner, and not made really so by committing it. As we use to say, when we would accuse and prove one to be a Thief, we say, I will will make a Thief of you: that is, not make you steal, but prove you to be such. So this making here is but Gods reckoning him as a Transgressor. That Phrase is used ver. 12. of *Isaiah 53.* *He was numbred amongst the Transgressors:* Reckoned such by God and Men. By Imputation then he was counted as one that hath broken the Law. And yet (to free your Thoughts from the least mistake) though by Imputation, yet not such as whereby we were made Sinners in Adam, which was by Imputation but Originally. Now Christ was not so made our Sin. That which is imputed may be said to be imputed, either by Derivation, or else by voluntary Assumption, or willing taking it upon one: Now Adam's Sin though it was but imputed to us, yet it was by Derivation, and by a natural and necessary Covenant. But our Sin though to Christ it is imputed, yet not by Derivation, but by a willing, free Undertaking or taking them off from us, and by a voluntary Covenant. So that although he was made Sin, yet in that he was freely made so, therefore that Imputation stained not him, nor his Nature, but he remained holy, undefiled, and separate from Sinners; Whereas the Imputation of Adam's

*Adam's Sin* stained and depraved us his Posterity. For though that Sin of his was but *Imputedly* made ours, yet so, as we being *one* in him, are truly said to have *sinned in him*; and therefore his Sin is ours, because we committed it, and sinned in him, *Rom. 5. 12.* But of Christ we must abhor to think so; Nay, in this doth the Imputation of his Righteousness to us differ from the Imputation of our Sins to him, that his Righteousness is so imputed to us, as we by reason of that Covenant between God and him, may be said to have fulfilled the Law in him, and the Law is said to be fulfilled in us, because we were in him, but not so are our sins imputed to him. It cannot be said in any sense, he was made Sin *in us*, but *for us* onely: or the sin which was committed first in us, and by us, considered in our selves, was made his; for though we were in him, yet not he in us: for the Root bears the Branches, and not the Branches the Root.

Having thus shewn *how* it was, and in what sense; we will now shew,

I. By Scripture.

II. By Reason.

I. By Scripture. And here take the Instance of the *Scape-Goat*, over whose head the Sins of the People were confest (*Levit. 16. 21.*) by *Aarons* putting his hand upon it; therein acting the part of God the Father, *laying the Iniquities of us all upon Christ*, and translating them from the People. To which those Phrases in *Isaiah 53.* do refer. And this was in respect of leaving the guilt of their sins, not the punishment of them upon him. For to express and hold forth Christ as made an Offering for sin, that other Goat was sacrificed: but the Scape-Goat was ordained to hold forth Christs bearing the Guilt of our sins; for that Goat was carried away into a Land of Separation, or a place inaccessible. And so Christ (whom *John* saw as the *Lamb of God bearing the sins of the World*) carries away our sins, to an utter abolishing of them from before the Face of God: so that (as it is in *Jer. 50. 20.*) *They shall be sought for, but not found*, they being *taken away*, (as the Phrase of the New Testament is.) Christ had them upon him, when he was Baptized [*ἀρσῶν, suscipiens, portans, aufrens*] and principally, when he was upon the Cross, as *1 Pet. 2. 24.* *Who his own self bare our sins on his Body* (that is his Humane Nature) *on the Tree.* So *Heb. 9. 28.* *Christ was once offered to bear the Sins of many*; and he shall appear the second time *without sin.* Therefore now this time he appeared (to *John*) carrying the sins of the World: but being risen, justified from all those sins, he shall appear without the guilt of them lying upon him. And accordingly when we was in this life, he demeaned himself as one that had been a Sinner, as in appearance such: The flesh he took had *the likeness of sinful flesh*, *Rom, 8. 4.* The Fore-skin of his flesh was circumcised, as if he had been born in sin. So his Mother was purified, *Luke 2. 23, 24.* and offered an Offering, as if she had conceived him in sin; And *Levit. 12. 2, 6.* this was a *Sin-Offering*, namely, for that sin which their Seed was brought forth in. And as in those Rites at his birth, so in his whole life he submitted to the Ceremonial Law; the intent of which was to be *Publica Confessio*, and like to Penance, whereby they were to profess themselves Sinners, and to stand in need of a Mediatour, and so thrice a year he came unto the Temple, &c. All which, if he had not some way been made a Sinner, he ought not to have done; for he should thereby have professed that which was not. Yea, in those Confessions, those passionate Psalms made for him, we find him acknowledging of sin as his own. This will appear by some passages in those Psalms, which are Prophetically made of Christ, and utter the inward addresses of his Soul unto his Father. And of all the Psalms, or other Prophecies of this Nature, there is no one except the Twenty second, which can challenge more passages in so small a space, applyed expressly unto Christ in the New Testament, then the Sixty Nine Psalm. In *verse 4.* we have it, *They hated me without a cause.* This we find applied by Christ himself, as Prophecied of himself, *John 15. 25.* Again we have it *verse 9.* of that Psalm, *The Zeal of thine house hath eaten me up.* This we have in like manner, *John 2. 19.* applied unto Christ: Moreover the next words of that 9th *ver.* *The Reproaches of them that reproached thee are fallen upon me.* Lo you have them applied by *Paul* as expressly unto Christ, *Rom. 15. 3.*



Again, that Passage, *verse 21. They gave me Gall for my Meat, and in my thirst they gave me Vinegar to drink.* You know both the story and the application of it, by the Evangelists *Matthew, Mark, and John,* Then that other passage that follows, *Let their Table be made a snare,* you have it applied accordingly unto the *Jews* that crucified him for their crucifying of him, *Rom. 11. 9.*

Now then so many of these being so applied, why should not those other also be so applied? as when it is said, *ver. 4, 5. Then I restored that which I took not away, Oh God thou knowest my foolishness, and my Guiltiness is not hid from thee.* How fitly do these words express the imputation of sin to him. It was a proverbial speech, when a Man suffer'd innocently as to his own person, to say that, *He restored that which he took not;* and so Christ on the Cross is brought in here speaking. For as *Isaiab* tells us, *He bore our sins:* with *Oh* in the next verse of the Psalm he confesseth as his own, having taken them upon him. *Oh God thou knowest my foolishness,* (that is my sin, as *foolishness* it is usually taken) and my sins are not hidden from thee. Which is plainly in other words that which the Apostle says of him, *2 Cor. 5. He that knew no sin, was made sin.* The like you have in the 40th Psalm, *Sacrifice and Burnt-offering thou wouldst not; Lo I come,* &c. *ver. 6, 7.* which how it is applied to Christ you may read in *Heb. 10.* neither can it well be applied to any other. Yet *ver. 12.* he saies, *My Iniquities take hold of me:* He calls them his, not by perpetration, but by a voluntary assumption, and by imputation reckoning them as his. So *Isaiab 53. 6.* [*He laid on him the Iniquities of us all*] In the Hebrew 'tis, *He caused to meet in him the Iniquities of us all:* He was made the great Ocean, into which the guilt of all our sins did run.

Now second for the reason of it.

I. He was not only an *Inter-nuncius,* (as *Socinus* would have him) or one that came as an extraordinary Messenger between God and us; but he was *Sponsor,* a Surety. So *Heb. 7. 22.* Such as *Judah* undertook to be for *Benjamin,* *Gen. 43. 9.* *I will be Surety for him and bring him to thee, or let me bear the blame for ever.* Or such as *Paul* was to *Onesimus,* *Philemon 18, 19.* *If he hath wronged thee, or owes ought, (says he) put it on my account; I will repay it.* Just so doth Christ engage himself unto his Father for us: If they have wronged thee in any thing, put it on my account, reckon it to me, and I will repay and satisfy for it. A Surety whose Name is put into a Bond, is not onely bound to pay the Debt, but he makes it his own debt also, even as well as 'tis the Principals; and he may be sued and charged for the debt as well as he. And so Christ when he once made himself a Surety, he thereby made himself under the Law, and so put himself in the room of sinners, that what the Law could lay to their charge, it might lay to his.

And, *Secondly,* There was a necessity, that if he would take our punishment upon him, and so satisfy Justice, he should first take on him the guilt of our sins, *For the Judgment of God is according to truth.* The Party whom God punisheth for sin, must be some way found guilty of that sin, or else Judgment proceeds not according to right rules: Guilty, not by inherency, yet by imputation and account. For as we can have no Interest in any benefit merited by Christ, but we must first be partakers of the Righteousness that purchased it; that must first be made ours, and then his benefits; so if Christ will be made a Curse for us (which is the demerit of sin) he must first be made sin. And therefore *Isaiab* in the 53 Chap. of his Prophecy, when at the 4. and 5. Verses he had said that Christ our Surety was not punished for himself, but *bore our griefs,* &c. That is, those that we should have borne; and *was wounded for our Transgressions,* &c. He then goes on to clear it, how it was done: we (says he) *as sheep had gone astray, but God laid upon him the iniquity of us all:* That is, he having first charged upon Christ our sins, which we in our Persons committed, when once they were thus laid upon him, Gods Justice then wounded him for them. Unjust it is not, that a Person righteous should suffer for an unrighteous Man; (*Peter* affirms it, *1. Pet. 3. 18.*) but then the unrighteousness of that Man must be laid upon him and made his.

## Thus in General.

But when we say, Christ was made sin; what sin is it that he was made, and that was thus imputed to him! was it sin in the General onely, and in the abstract evil of it? Surely more; for how that should be imputed in the universal notion of it, is hard to conceive, though 'tis true, that he apprehended the evil thereof more fully than all Man-kind ever did, or shall do. The Scripture seems to speak more; and as if he bore particular sins; so all these fore-mentioned Places have it. As 1 Pet. 2. 24. *He bare our [sins] in his own Body on the Tree, that we being dead to sin, &c.* So over the Scape-Goat were the particular sins of the Congregation confest. And so in those fore-mentioned Psalms he speaks as of multitudes of Iniquities, and *innumerable evils* that compassed him about and came over his head. And as Christ bare sins (in the Plural;) and innumerable sins; so he bare the sins of all, and every particular Man he died for: So *Isaiah 53. 6. God caused to meet in him the Iniquities of us [all:]* He being made as the common drain and sink into which all the sins of every particular man do run, and the Center in whom they all meet: and that meeting implies an assembly of particular sins.

Again, if he bare the particular sin of every man he dyed for; what were they gross sins onely, and those which were more eminent for guilt? why, not all and every one, both small and great! for where shall we set the limits? why may it not be thought, that as there was a Bill of all the Persons he died for given him, (for Christ died not for Propositions onely, to make them true, but for Persons, and therefore is said *to know his sheep by Name, John 10. 3.*) so also that he had a Bill of their particular sins, so as not one sin was left out unreckoned to him. *Adam* had not a Bill of our Persons; for his sin is naturally derived to as many as shall come of him: but Christ dyed out of love to Persons, and that out of a voluntary Covenant; and so it was necessary, that all their Names should be enrolled and given him, as himself says, *John 17. 6. These they were, and thou gavest them me:* And as their Persons, so all the sins of all those Persons they were all to meet in him, and to be laid to his charge. And there are these reasons for it:

1. God was to deal in Justice with him (as was said) and as a Surety he was to satisfy to the uttermost farthing: And if so, it was meet he should have an Account, and know the several *Items* of what he paid for.

2. Therein it was, that he shewed more love in dying for one than for another: As for *Mary* more than another, because he bare *much* for her, and more then for another; which caused her to love him more. And how is it that a great sinner is more beholden to Christ for his dying for him, then a small sinner is, but by his bearing more sins for the one then for the other, and so suffering more for him? which if it had been carried in a confused and general manner, and as it were in a *Summa Totalis* without the distinct reckoning of particulars, is hard to conceive how it should be.

3. It was needful, that so a sinner might say with boldness, as *Rom. 8. 33.* Who shall lay *anything* to my charge: *Ne aliquid*, not the least, because that *Quicquid* what ever it was, it was laid to Christs charge.

And if it now be askt, how this could be, that so many Millions of sins should be distinctly considered by him in his sufferings. I Answer.

1. He that is *פְּלִמְוִי* (as *Daniel* calls him, *Dan. 8. 13.*) *Is qui habet omnia in numerato*, He who hath all things before him at his fingers ends, and as it were in ready Coin ready told over; could easily keep a distinct account of all our Sins.

2. He who now is in Heaven, knows all that is done here below as a Man, and hath all the businesses of the World in his head and guides them, and hath all the Accounts of the World by heart, so as he is able (as at the latter day he will) as Man exactly to give unto every Man his Accounts, both Receipts and Expences, and that to the utmost farthing! for every work shall come into Judgment before the Man Christ Jesus, be it good or evil. And *Peter* tells us, he is ready to judge both quick and dead, all that are alive, and all that are dead. He who can do all this, is able to keep a particular account of all the sins which he expiated; and if he did not as Man know all things here below (which in them-

themselves are but finite, though to us innumerable) how as Man were he experimentally able to compassionate all his Saints upon all occasions, and in all their sufferings, (as he is said to do, *Heb. 2. ult.* and *4. ult.*) If now in Heaven his Understanding as Man be thus enlarged and vast, why, when he descended into Hell (as when our sins were reckoned to him he did) should he not be able as well to take in all and every particular sin of his Elect for whom he dyed? Yea, this stretching of his Understanding then, thus to take in all mens sins, did prepare it for that vastness which it now hath in Heaven, even as our Humiliation makes way for comfort and consolation. Lastly, if Satan could shew him all the glory of the World in the twinkling of an eye as it were; why might not God shew him all our sins in as full a manner, and set them in order before him?

*Use. 1.* See the immense Love of Christ unto his Elect, in that he would not onely be made a Curse, but sin too for them; which he being Holiness it self, must needs be most abhorrent of such an Imputation, that which we most hate, how do we abhor the imputation and name of! That excellency which we most affect, what an insufferable injury do we count it to be blemish in! For a chaste and undefiled Maid to be counted an Whore, how nearly would it touch her, how deeply affect her! But for *Holiness it self* to be numbred among *Transgressors*, for God to be called *Devil*, yea, *Prince of Devils*, how beyond all expression insupportable must it needs be!

2. Learn we to confess and take upon us our sins in particular. Mens sorrow for sin is usually General and confused: They acknowledge they are *Sinners*, &c. but Jesus Christs Soul could not escape with a General Charge: (as that he stood in the room of sinners) but the particulars are charged on him. As he says of our Persons to his Father. *Thine they are, and thou gavest them me:* So maiest thou say to him as concerning thy sins, *Mine they are, and thou tookst them on thee.* And if Christ took them on him to satisfy for them, thou must at least take them on thee, to humble thee.

3. If thou canst not confess all thou art guilty of; (as thou canst not) yet comfort thy self with this, that Jesus Christ knew all particulars to satisfy for them; and so entreat the Lord to cleanse thee from thy secret sins, which were not hid from him. What the Apostle speaks to terrify Hipocrites, *That God is greater then their Hearts*, and knows more by them then they can do by themselves; that may we consider to our comforts, that Christ is *greater then our Hearts*, and knows more of our sins by us then all we do, yea, and knew them, to take them off from us.

4. Make use of Christs Blood and satisfaction, not for thy sins in the lump, but for particular sins, because he satisfied for Particulars. Not onely spread the Plaister over all, but lay particular Plaisters of his Blood, to particular sins. And as in crossing a Writing which you would not have read, you not onely draw lines but also race and scratch out every word in particular, that it might not be read: so apply Christs satisfaction, and his being made sin to every tittle and circumstance in sins more hainous, and go over them again and again with cross lines of Christs Blood, especially in two Cases.

1. When anew sin is afresh committed. Christ is a Fountain to wash us every day (*Zach. 13. 2.*) from those daily pollutions that befall us. This was Typified out in the old Law, when they brought Sacrifices upon every particular occasion. Even so should we (not offer up as the Papists in the Masses) but put God in mind of Christs Sacrifice for particular sins committed. So *1 John 2. 1, 2, 3.* *If any man sin, we have an Advocate with the Father, and he was the Propitiation for those Sins.* Or,

2. When a sin stares a Man in the Face much, as  *Davids Murder* did in his, when it said *it was ever before him.* In this case have recourse to this, That Christ did bear it, and apply Christs bearing of it, unto the Guilt still as it riseth: And as you lay *Aqua fortis* upon letters of Ink to eat them out; so still be a dipping the hands of thy Faith in Christs blood, and through Faith applying of that blood to the sin. This do in every Prayer and in every Sacrament; and thou shalt secretly find the horrour of it diminish, and those

Letters of guilt wherewith it was written in thy Conscience, grow paler and dimmer till they vanish.

5. It may serve to strengthen thy Faith against particular sins, by this, that Christ bore them. Say and plead to Christ when thou beggest pardon, Was not this sin in the number? And as we make it a great up-holding to Faith; to consider that God knew afore what we would be, and that we would sin, and yet chose us; and that therefore no sins will put him off; so we may as well make use of this like consideration, That Jesus Christ also when he dyed for us, knew what we would be, and what our sins would be, and yet refused not our Bill of sins, nor our Names given in to him, but bare all those sins of ours in his Body on the Tree. And if he had meant to have refused thee for thy sins, he would have done it then. When a new sin is committed, we are apt to be amazed and to call all in question: If indeed thou couldst commit a sin which God and Christ had not known; If any sin were or could be now new unto Christ, then it might trouble thee; but there is none that is so; but even this sin that troubles thy Conscience so, was amongst the rest.

6. See the fulness and compleatness of Justification, together with the way of dispensing it.

1. The way of dispensing it. We think with our selves, How shall the Righteousness of Christ come to be made mine: shall I a sinner ever become Righteous? O what a Wonder were this! Yet behold, a greater Wonder is here; Christ who is Righteousness it self, was made sin, that so we might be made the Righteousness of God in him.

2. See here the compleatness of Justification: All sins are laid to Christ, that we might say, *Ne aliquid*, not the least thing shall be exacted of us (*Who shall lay any thing, &c. Rom. 8. 33.*) and that we might with boldness come to a particular reckoning with God, nothing fearing that any exception can be made, or that the least sin was left out of the Catalogue which Christ had of them, that should yet remain unpaid for. We may see here the absoluteness of Gods Pardon, in that to make sure work Christ was made sin, and took upon him the guilt of all our Transgressions to answer for them: so that God gave us an absolute discharge: Thus *ver. 21. [not imputing their Trespases to them]* but looking for payment at Christs hands, who was made sin for them. In Law both the Principal and the Surety use to stand bound; but God here did from everlasting secretly (as it were) cancel our Bond, and keeps Christs onely; and therefore it stands Christ in hand to see our sins answered for: And in that he shall appear without sin, it should comfort us that we shall do so in like manner.

7. It may teach us how to Mourn and be Troubled; not for punishment onely, but for *sin as sin* also. Christ in satisfying for them, not onely bare our punishment, but our *sins* also; which are things distinct from our *Sorrows*: And therefore we in sorrowing for sin should as distinctly mourn for sin as for misery the effect of it.

8. Those that are the greatest sinners should mourn most for sin, and love Christ most; and this, because he hath borne their sins, and more of their sins then of others. They are to *love much*, not simply because to them *much is forgiven*, or that Christ pardons them much, and so passeth a greater Act of Grace in pardoning them then he does to others; but because Christ paid more for them, he underwent and suffered more that their sins might be forgiven then for other Men. *Mary* loved much because much was forgiven her, *Luke 7. 47.* But *Paul* goes farther, thereby exalting the Grace of Christ, that he came into the World to save sinners, *whereof I am chief* (says he, *1 Tim. 1. 15.*) As a natural Son is more bound to a Mother then an adopted Son can be, because he besides his Education and Inheritance was moreover born in her Womb, and she underwent many painful throws for him (and the harder her Labour is with any, the more they should love her;) So we are bound to love Christ, not simply for forgiveness, but also for that he bore us in his soul, and our sins; and had a harder labour of it with some of us (who were greater sinners) then he had with many others.

## C H A P. I V.

*How Christ was made a Curse for us. That it was the curse of the moral Law, and the whole substance of what it threated. Arguments to prove that Christ suffered it.*

**W**E have seen how Christ was made sin; let us now see how he was made a Curse: The other was but by Imputation, but this by Infliction: He was made sin who knew not what it was to sin; but in being made a Curse, he knew it to his cost; it entered into his Soul and Bowels. To explain this a little;

1. This Curse was not merely the Curse of the Judicial Law, or of a Malefactor, hanging upon a Tree: For the Curse which he was to Redeem us from, was the Curse of the Moral Law, not of the Judicial. It was not the Curse of such a Malefactor's death before Men, but before God; for from that Curse we were to be redeemed; and therefore that Curse was he made. And *Gal. 3. 10, 13.* we have it expressly thus; *The Law says, Cursed is every one, &c.* It's true, that this hanging on a Tree (on which Judicial Punishment a Curse was pronounced) was made the figure of Christs being Cursed with the Curse of the Moral Law; but that was the Curse which Christ was made; and therefore *Deut. 21. 22.* God afore-hand Typically accursing that Death (as aiming at his Son) says of him that hangs on a Tree, that he is accursed before him. So that, his Son whom this aimed at, was not onely cursed before Men, in that he was put to such an accursed death; but was also cursed before God, with the Curse of the Moral Law; whereof the Apostle brings this as the sign and proof, that that death which in the Judicial Law onely was accursed, was executed upon him.

2. The Curse of the Moral Law spoken of, *ver. 10.* is opposed to Blessing: And as the Blessings of God are the matter of his promises, so Curses are the matter of his Threatenings. Blessings are conveyed by Promises, Curses by Threatenings; the Threatenings of the Law are the Cannons, and the Curses in them are the Bullets. And as whom God blesteth, he blesteth with all Blessings; so whom he curseth, he curseth with all Cursings. As there is a fulness of Blessings in the Gospel, (as *Rom. 15. 29.*) so the Moral Law is full of all Curses; which notwithstanding Christ underwent.

3. The Curse contains in it the avenging Wrath of God; and is more then a bare punishment from God: As Gods Favour is the Life of all Blessings; so Gods avenging Wrath gives weight to all Curses. The Saints are punished in Anger, but not cursed in their Chastisements, because they are inflicted on them out of love. But here we must warily distinguish between loving the person punished, and punishing that beloved Person out of love. God though he loved the Person of Christ when he punished him, yet he punished him, not out of love, but wrath. When he punisheth the Saints, he both punisheth Persons beloved, and also out of love, which stirs up anger. But he punisheth Christ out of wrath; and therefore he was made a Curse. His Person was beloved; but he being made sin to that end to bear the full punishment due to sin; God therefore out of wrath punisheth sin imputed to him. Not Gods wrath, but an anger arising from love, is it that chastiseth us: but it is not so with Christ; the wrath of God was poured forth on him. Which yet differs from his punishing of wicked Men, whose Persons he hates; and whom he punisheth out of wrath also. But though he loves Christs Person, yet he punisheth sin in him, out of pure wrath, and lets Justice fly upon him to have its full Penniworths out of him, he lets wrath suck the blood of his Soul, till it falls off, as the Leech when it is filled, and breaks.

So that put all these three considerations together, that Christ was made the Curse of the Law Moral, not Judicial onely : that the Curse thereof contains in it all Curses ; and that those Curses are laid and set on with Gods Wrath ; and this will be the Doctrine.

Chap. 4.

That the whole Curse that our Persons were Subject unto from the Law Christ underwent to redeem us from it. For,

1. That Curse which we were redeemed from he was made ; but we were redeemed from the whole Curse ; therefore he was made, or underwent the whole Curse.

2. That Curse which contains all Curses in it Christ was to be made for us ; Now such is the Curse of the Moral Law. For as the least breach of the Law is Copulative, and he that offends in one, is guilty of all ; so are the Curses of the Law ; he that is cursed with any one, is cursed with them all. As there is a fulness of Blessings, so of Curses ; As therefore a blessed Man is called *Vir Beatitudinum*, a Man of Blessednesses, *Psal.* 1. 1. as being blessed with all Blessings, *Eph.* 1. 3. *Being Heir of all the Promises.* So he that is Cursed is exposed to all Curses ; and so was Christ ; and therefore he is called *Vir Dolorum*, a Man of Sorrows, as being the Center of them, (*Isa.* 53. 3.) And as all our sins met in him, so all our sorrows ; and from his Birth all the great Ordinance of Gods Curses were ready charged with wrath and bent against him, and were all in their order discharged, and lett off upon him. And therefore, not his suffering, but his sufferings are mentioned by *Peter*, 1 *Pet.* 4. 13. *Being tempted* (not in one, but) *in all things wherein we were, Sin onely excepted,* *Heb.* 2. 18. *In universali Hominum miseria, immersus,* says *Bernard* : τῶν ὅλων τὰς πάντας κατὰ εὐς διαδέχεται, says *Justin Martyr* : He wholly took upon him all the Curses of all ; he was wholly and fully Cursed.

*Justin Martyr* contra Tryphonem.

Now to give some Reasons of it ;

1. The first shall be, because he was become a Debter to the whole Law by voluntary suretiship (as was said) for us. And therefore was circumcised, and so made under the Law ; and therefore that whole Curse and punishment which the Law required, he was to undergo, ere the Law would free him. And for this reason, when he was to suffer any thing, as well as to do any thing, you shall find him speaking in the Language of a Debtour that could not now evade it. So *John* 3. 14. *The Son of Man must be lift up* : thus likewise *Mark* 8. 31. *Luke* 24. 26. and *Mat.* 26. 54. *These things* (says he) *the Son of Man ought to have suffered* : He was now entered into Bond, and it was his duty to pay even the utmost farthing. It is not the custom or manner of the Law to abate any things ; and therefore he undergoes the whole Curse, or we are not freed.

2. God dealt with him in Justice, and Justice was that which he was to satisfy ; which could not be till he had borne the whole Punishment due to sin, *Rom.* 3. 25. 26. *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.* ver. 26. *To declare, I say, at this time his righteousness : that he might be just, and the justifier of him which believeth in Jesus.* Compared with *Rom.* 8. 33. *Who shall lay any thing to the Charge of Gods elect ? It is God that Justifieth.* This Justice is shewn in our Redemption : for Christ redeemed us not *Vi sed Justitia* : so in that *Rom.* 3. 25. and not *Potestativè*, out of his Prerogative and Greatness, bearing us out by meer favour, without satisfying Justice ; but *rationabiliter*, by a way of Equity, *Salvis Justitiæ regulis* ; by paying ἀντίλυτρον, a Correspondent Ransome even in Proportion ; a Tooth for a Tooth as the Law required, 1 *Tim.* 2. 6. He was not onely to make Intercession, but Satisfaction. As he is called an *Advocate* ; 1 *John* 2. 2. so also a *Propitiation* : he has paid for the favour which he now intercedes for. And as he is called an Intercessor, so (*Rev.* 5. 6.) a *Lamb slain* : and by bearing our whole punishment, he made his Intercession more prevalent. Yea, I will lay down this for a Conclusion, ere I go any farther : That Christ was dispensed with in nothing. Justice abated him nothing of that punishment which was due to us : It regarded not the Greatness or Dignity of his Person, to spare him in the least. So that if there had been any thing necessarily to have been undergone for satisfaction, which was

not compatible with his Person, he must not have undertook it. For Justice (if God go that way) will have its full due, or nothing: And the reason is evident; for if Christ had been abated in any thing, he might have been abated in one thing as well as in an other, and so in all: but he says, it was necessary for him to suffer; and the same necessity lay on him to suffer all that was due, as well as any thing at all.

But you will say; did not the Dignity of his Person avail to some abatement, so as one Drop of his Blood might have served? The Answer is, That indeed the Dignity of his Person did add an infinite Merit to every thing he suffered; but not so, that any particular should be abated. Again, This his Dignity conduced to the acceptation of his Sufferings for many Persons; that what that one Person did should be for *many*; (as *Paul* says) but it struck off no part of the Debt, or of the things to be paid. It caused that that one Payment should stand for *Many*; but not that a farthing of that Payment should be wanting. But ere we go over any of the Particulars, we must answer an Objection, which is this, That there were many particular evils of Punishments which were Ingredients in many of our Cups, which yet he never tasted of, as Sicknes, and Distempers of Body; for his Body saw no Corruption, neither before Death nor after. And many like particular branches of the Curse which befall *Men* for *Sin*, he met not with; *Not a Bone of him was broken*. How then did he satisfie for the whole Curse? Yea, Hell it self, and the Eternity of its Punishments, the Worm of Conscience, Despair, &c. he endured not; how then underwent he the whole Curse following upon sin? I Answer,

1. (In General) Know, that the Wrath of God is the whole Curse; it is the Total Summ of all Curses, it is the Curse in *Solido*, in *Grosse*: And as a payment consisting of many Farthings, may be made in one piece of Gold; so all particular Curses may be undergone in bearing that one great Curse, the Original of Curses, for otherwise the Angels now in Hell should not undergo the whole Curse; seeing many miseries that befall Men here they are not capable of. The wrath of God is either exprest Mediatly, in Particular Punishments, or Immediately upon the Soul. Now this Immediate wrath eminently contains all Mediate Crosses in it. The Cup of the Lords wrath which Christ drank up, is said to be full of Mixture; for all evils were strained into it. If therefore it can be proved, that Christ underwent the whole wrath of God, it may be said, That he underwent all Curses, although he had endured none of the miseries of this Life. Which (among other Interpretations I have elsewhere given) may perhaps be the intendment of those Words, *Mat. 8. 17.* where the Evangelist quotes out of *Isaiah*, That *Christ bare our Sickneses*; and so by vertue of that his bearing them, he *healed* them. The meaning whereof is not, That he bare the Sickneses of the Body; but that he sustaining the Wrath of God, which was more then the Gout, Stone, or what ever else, might be said virtually to bear them all, and by vertue of that heal them. And so in that place, *Isa. 53. 10.* The Phrase translated [*bruising him*] is by some read, [*He or his Soul was made sick.*]

2. It is in his Passive Obedience as it is in his Active, when it is said he fulfilled every Jota of the Law; the meaning is not, that he performed every Duty; for he performed not the Duty of a Husband to a Wife, or of a Magistrate, &c. in this World; but in fulfilling the Law of Love (which was the summe of the Law) he fulfilled all. So in his Passive Obedience, by undergoing the Wrath of God he underwent the summe of the Curse, the Curse in *Solido*.

3. It is in Temporal Curses as in Temporal Blessings. Many particular good things may be with-held, when yet *God with-holds no good thing from his Children*, in that he vouchsafes them his Favour which is better then all; and so makes up all Temporal Promises an hundred-fold. Thus is it in Temporal Curses; it was not necessary that Christ should endure each particular, if he endured Gods Wrath; he fulfilled the whole in undergoing that.

## C H A P. V.

*An Enumeration of the Particulars of the Curse which Christ Endured. That assuming our Nature, he took also those Infirmities which sin hath brought upon us. That a painful wretched Life being the Curse of our first Fathers Sins, the Life of Christ answerably was filled with Miseries and Sorrows.*

**N**OW for the particulars of this Curse, it were endless to go over all those that he endured. We will therefore have recourse to, and instance onely in that first Curse which was laid on that first *Adam*, and in his Name, upon all his Posterity, as we find it recorded, *Gen. 3. 17, 18, 19. And unto Adam he said, Because thou hast hearkened unto the voice of thy Wife, and hast eaten of the Tree of which I commanded thee, saying, Thou shalt not eat of it: cursed is the Ground for thy sake; in sorrow shalt thou eat of it all the days of thy Life. ver. 18. Thorns also and thistles shall it bring forth to thee: and thou shalt eat the herb of the field. ver. 19. In the sweat of thy face shalt thou eat bread, till thou return unto the ground; for out of it wast thou taken: for dust thou art, and unto dust thou shalt return.* Compared with *Chap. 2. 17. But of the tree of the Knowledge of good and evil, thou shalt not eat of it: for in the day that thou eatest thereof, thou shalt surely dye.* And to shew how all the particulars of the Curse there mentioned were by him undergone, will suffice; that Curse being indeed the *Summe* and *Epitome* of Curses, as the *Lords-Prayer* is of Prayers.

It consists of **Three Parts**;

1. The **Frailties** Mans Nature became subject to, tending in themselves to **Death** and **Dissolution**; [*Dust thou art, &c.*] The Curse then seising on him wasted his **Body** and **Spirit**, and made both subject unto frailties, and to be of a mouldering Nature; *Thou art dust* (says **God**) *and to dust thou shalt return.*

2. The **Miseries** and **Sorrows** which Mans Nature meets with, untill he returns unto dust; which are either,

1. The **Labour** and **Travail** he must take to get his **Living**; expressed by *eating his bread in the sweat of his brows*; *sweat* being put (by a *Synechdoche*) for all the **Labour** and **Travail** that Man is born unto, *as the sparkes fly upwards*, *Job 5. 7.* Or,

2. The **sad** and **cross** **Events** and **Accidents** which befall Men from the  **Creature** in the **Course** of **Occurrences** and various **Passages** of **Gods Providence**; in that all **Creatures** are at **Enmity**: The **Earth** brings forth **Thorns**, the **Forrest** **Wild-Beasts**, &c.

The third part of this Curse is **Death**; both **Bodily**, [*to dust thou shalt return*] and of the **Soul**, [*dying thou shalt dye.*]

Now to go over all these, and shew how they were undergone by **Christ**, and how from the **Cradle** to the **Cross** the Curse followed him.

It seised on him in the first **Assumption** of the **Humane Nature**: which was **Dust** as well as our Nature is, and subject to the same frailties. The simple **Assumption** of the **Humane Nature** was no part of the Curse, and therefore is nowhere represented to us as such in the **Scripture**. It was a condescending indeed to take it, though at first it had been as glorious as now it is in **Heaven**; but it was no part of the Curse. And therefore when the **Scripture** speaks of his abasement in assuming our Nature, it speaks of it under the investment of frailties;



ties; as in *Philip. 2. 7, 8.* where it is said *he humbled himself, &c.* in taking the form of a Servant, that is, the Nature of Man as now made servile, and debased; which is therefore expounded in the next Words [*and was found [as a Man,] in the likeness of Man.* And so being found, he *humbled himself, &c.* and therein, in that he was not only a Man, but such a Man as we, his Body of the same Metal, Mouldrie and weak as ours is; herein became his Humiliation. So likewise *Rom. 8. 3, 4.* in that God sent his Son in the likeness of *sinful flesh*; it is indeed made part of his satisfaction, so to *condemn sin in the flesh.* But otherwise simply to assume our Nature, though it was the foundation of all his satisfaction, yet it was not reckoned as a part of it; and though it was that which formerly gave the value to it, yet was it not part of the Discharge. I confess it to have been a Minoration or Lessening of him in some respects: for let him take our Nature how he will, never so glorious, yet then it will be said of him *my Father is greater than I,* which cannot be said of the Holy Ghost: yet this is not satisfaction; the assuming our Nature simply considered is not part of the Curse. Again, that it was an Action meerly of the second Person: but satisfactory Acts are of Christ God-Man, and so he must be supposed to be God-Man first: That the second Person would undertake to lower himself so that he might be capable of making satisfaction, (which without assumption had not been) is the foundation of the merit of it; but materially is no part thereof. But in that this flesh assumed was frail, that makes the Assumption of it to be satisfactory; in that he was found hungry, weary, sleepy, sad and heavy, ignorant of many things, &c. in that he was *tempted in all,* and after that manner that we are; *Heb. 4. 15.* these frailties were to be accounted as part of satisfaction. And though he bare not all our frailties personally, as not sickness: for his body *saw no Corruption* neither after, nor before death; for it would have interrupted and hindred him in the work of our Salvation: yet in sympathy and pity he bare them all; and in that sence fore-mentioned, that place (*He bare our sicknesses*) may be understood, he having a heart soft, and framed to compassion, therefore when any of his Elect were sick, and brought unto him, he by a feeling pity took their Grievs on him, and so freed them. Diseases also being rather Personal than Common Infirmities, it was not absolutely necessary that he should bear them: But *he bare our Sorrows,* *Isaiah 53. 4. even ours in common.*

Secondly, For the Miseries incident to Mans life; and herein,

1. For his *eating his bread in the sweat of his brows*; (besides that it was in so eminent a manner fulfilled at Christs Death, as it never was in any Man; for in drinking that Cup he sweat clodders of Blood) how eminently was it fulfilled in doing his Fathers Will, when he lived a publick life; travailing over, and Preaching in all Towns and Villages; his Zeal for Gods House eating him up, and wasting his Spirits, together with his watching whole Nights, and many Nights together, to pray, &c. and when he lived a private life, in following a Calling of a Handicrafts-man, and living upon it alone? (for his Parents were poor, as appears by their Offering a Poor mans Offering, a Pair of Turtles) So that by his daily labour he got his food from hand to mouth (as we say) he never working any Miracles to supply his own necessities; but, as when in his publick life, he depended upon what was ministred unto him: So when in his private life, he lived by his labour. Those who knew his Education, and for whom haply he might have wrought, those of his own Country, who *ver. 3.* are said to have known his Brethren and Sisters, and himself particularly; those did not onely call him the Carpenters Son, but more expressly, the *Carpenter*: So *Mark 6. 1, 2, 3.* And it is noted that as at Twelve Years old he *disputed* with the Doctors; which was God *his Fathers business*; so, that afterwards he *was obedient to his Parents,* *Luke 2. 51.* that is, doing *Their business,* and helping them in their Trade of Carpentring; this *51. ver.* relating to what the Evangelist before had said, *ver. 49.* thereby intimating, that as in that other *ver. 49.* shews) so, that now he was answerably employed in his Earthly Fathers work; (which the *51. ver.* declares, saying, *he was obedient to his Parents.*)
2. For sad Occurences and Events befalling him from the dispensation of Providence, and the Enmity of the Creatures; there were more betel him than

then ever befell any Man. He was *Vir Dolorum*, a Man of Sorrows; which did all wear and waft him, as griefs use to do us; so that in the judgment of those that saw him, he lookt nearer Fifty Years old than Thirty, as that known speech may seem to import. Furthermore, we never read that he once laught in his life-time. And,

1. For the Enmity of the Creatures; (besides that in a Litteral sense the Earth might be said to bring forth Thorns and Briars to him, to such a purpose as scarce ever besel any Man, namely, to crown his Temples with them) At his Birth, he is denyed a lodging in a common Inn; then, the Wilderness denies him bread for Fourty Days, the Fig-tree affords him no fruit, and the Sun withdraws its light from him. The Fathers have many pretty Interpretations of that great Eclipse, but more witty then solid. The truth is; it was an Evidence of Gods anger, and of the enmity of all the Creatures. Is it in the Sun-beams to afford some glimmering comfort to a Man in Misery? they are denied him; can Darkness add to ones distress, and render it more horrid? Why he is enveloped with a Cimmerian darkness, and that, in the very Meridian and Mid-day. Yea, (that which was never denyed to any but to a Man in Hell) a drop of Water to quench his thirst may by no means be granted him; but in stead thereof sharp Vineger, which their Cruelty and scorn do hand unto him.

The Sea and Winds were once arising up in Arms against him; but that he made use of his Prerogative and extraordinary Power to quell their fierceness. And then at the last he was by all left, and by one of his Disciples betrayed: which how it grieved him the *Psalmist* foretold. Then,

2. For sad and cross Events from the dispensation of Gods Providence; he met with those which great Spirits account the most sad and heavy. He was crossed ere he was crucified; even through his whole life; As,

1. By a mean and poor Birth and Breeding, which was often cast in his Teeth [*is not this the Carpenters Son?*]

2. By a poor outward condition. He was not a Beggar indeed; for then he had not fulfilled the Judicial Law, That there should be no Beggar in *Israel*: but poor he was; *for our sakes he became poor*. It appears his Parents were poor; for at the Purification of *Mary* they offered onely a Pair of Turtles; which (according to the Law) were to be the Offering of the poorer sort. Again, he wrought dayly; surely therefore it was for his Living. And further, he had nothing at his Death to leave his Mother, and therefore it was that he bequeathed the care of her unto *John*. Now how heavy a Clog is Poverty to a great Spirit, and how does it keep him under; it puts a contempt upon the greatest vertue, and prejudices the most solid Wisdom against esteem; [*no man regarded that poor Wise Man.*]

*Nil habet infelix  
paupertas durius  
in se. Quam quod  
Ridiculus Homines  
facit. Juvenal  
Sat. 3. V. 152.*

3. By a mean Calling. Thirty Years lived he in a Mechanick Trade; and that no better then of a Carpenter. Now for him to be hid under Chips who was born to sit upon the Royal Throne of *Israel*; for those Hands to make Doors and hew Logs, that were made to wield the Scepter of Heaven and Earth; and that he who is the *mighty Counsellour* should give his advice onely about squaring of Timber; what an Indignity, what a Cross is this? Do but think with your selves what an affliction it would be to a Profellour of Divinity in an University, to a Privy Counsellour, or (much more) to a Prince for thirty years together to be put to Cart and Plough.

4. By Company unsuitable to him; which to a great and noble Spirit is as great a burden as any thing else whatsoever. For him who from Everlasting enjoyed the sweet society of his Father in Heaven, and might there have for ever had it; for him to leave such company, and come down to Earth and here converse with Sinners; how harsh and unpleasing must it needs be to him. And therefore the Apostle might well say, *Christ pleased not himself, Rom. 15. 3.* meaning it of his company. To a Man Wise and Holy there is nothing more burthenfome then the company of Men ignorant and sinful; and the best company he had were his Apostles, who, how ignorant were they? even so far, that they lay as a burthen upon his Spirits, insomuch that once he cries out, *how long shall I suffer you, Men of little faith or wisdom? Mat. 17. 17.* They being so incapable of what he said or taught, that most would have been lost, had

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not his Spirit afterwards brought all unto their remembrance. And besides their ignorance, they were Men cloathed with Infirmities and Sins, and more gross corruptions of foolish ambition and contention: What a burden therefore must they needs have been to him who was Holiness it self? yea, (to conclude) every Man was a Briar and a Thorn unto him, (as the Prophet speaks) and he went through the World against the stream of a *perverse* and *crooked* Generation, and was a contention to the whole Land where he came; which therefore contradicted, opposed, and reviled him, &c. And therefore it is reckoned among his Sufferings, that he *endured the Contradictions of Sinners*, Heb. 12. 3. which was so heavy unto *Jeremy* that it made him weary of his Life: *Wo is me* (says he) *my Mother hath borne me a Man of Contention to the whole Earth*, Jer. 15. 10. So *Elias* complained that *he was left alone*, &c. and thus was it with Christ in his *Times*; yea, all the Sins he saw or heard became Crosses to him, and went to his heart; so *Rom.* 15. 3. where those words are applied to Christ [*the reproaches of them that reproached thee (speaking of God) are fallen upon me*] All the blows that Blasphemers at any time give his Father, he takes upon his Spirit. And what a Life then must he needs live whose Soul was so righteous? If *Lot's* Soul were vexed, how must his needs be, whose Spirit was so tender of his Fathers Glory?

## CHAP. VI.

*What were the Sufferings of Christ, as bearing the Curse of our Sins, more immediately foregoing his Crucifixion, Described in an Exposition of the first One and Twenty Verses of the Eighteenth Chapter of Johns Gospel. A Garden was the Place where he had his first Agonies, and was Apprehended. The Reasons why such a Place was Appointed and chosen by him. The first Nine Verses explained and Observations raised from them.*

**T**HE Eighteenth Chapter of *Johns* Gospel, and that which follows, do continue the Story of the Sufferings of our Lord and Saviour Christ, as they are recorded by that Apostle, who writing after all the other Evangelists were dead, or at least the last of them all, he inserteth divers things which they had omitted, as by comparing the one with the other will easily appear.

Christ you know had three Offices, he is the Prophet, he is the Priest, he is the King of his Church. His Prophetical Office he exercised in his Doctrine while he was here below, in those Sermons and Prayers which *John* and the other Evangelists record. Which when he had finished he goes forth to his sufferings, to exercise his Priestly Office also, to Offer himself up a sacrifice for his People. And now being ascended into Heaven, he there exerciseth his Kingly Office, in ruling his Church, and in ruling the Nations in order to his Church, and so he will do to the end of the World.

*John* 18. Verse 1. *When Jesus had spoken these Words, he went forth with his Disciples over the brooke Cedron, where was a Garden, into the which he entered, and his Disciples.*

When Jesus had spoken these words ; ] which hath a more special relation to that last Prayer of his, and that last Sermon which he made, recorded by *John*. When he had fortified his own heart by Prayer, and prepared himself to dye. When he had instructed his Disciples, and spoken all those Truths that he came into the World to speak, and laid a foundation of comfort for them, and had put up Prayers for them, and confirmed and strengthened their hearts. When he had fully done his duty. When he had spoken these Words, he cheerfully goes forth to the Place his Father had appointed him to be taken in, and giveth himself up to be sacrificed and to lay down his life for them.

*He went forth.*] And he went forth with his Disciples. What was the reason that Christ went forth to be taken abroad? Why would he not be taken in the City, in *Hierusalem*, in the Chamber where he ate the Passover, where he might have stayed if he would?

He went forth, First, That he might give his Enemies the more free scope to take him, for they feared the People (which was always the great objection against their laying hold on him) therefore that that impediment might be removed, he chose to go out of the City to a place in the fields, in a Garden, where they might have full opportunity to apprehend him and to carry him away in the Night without the knowledge of any. And Secondly, He did it that his Disciples might the better escape, for had he been in the City, there might have been a hurly-burly, and so his Disciples might have been in danger.

And he went forth also with his Disciples, First. To teach them this Lesson, that they are likewise to leave this World and to give themselves up as Men that are to suffer with him and for him; that as he himself suffered without the Gate (for the beginning of his sufferings, those sufferings that were the sufferings of his Soul, his inward sufferings, when he first encountred with his Fathers Wrath, they were in the Garden, which was without the Gate, as well as those upon *Mount-Calvary* which were eminently the sufferings of his body) so they also were to go forth with him, *Heb. 13. 12, 13.* Jesus that he might sanctify the People with his own blood, suffered without the gate; let us go forth therefore unto him without the Camp, bearing his reproach, for here have we no continuing City, &c. And likewise he carried his Disciples with him, that they might be Witnesses of his Passion and Sufferings more or less, as well as of his Resurrection. And he would have his Disciples with him too, that he might shew his power the more in preserving them, for as it follows afterwards, he doth but speak the Word, let these go saith he (which was a Word of Command from Christ as he was a King) and there was none that so much as offered to lay hands on them. He carried them out with him also that they might see their own weakness and inability to suffer, (for they all forsook him and fled) that so they might depend the more upon his strength; for so oftentimes God doth; he brings us into danger on purpose, as to shew his power in delivering us, so to teach us to depend upon him for ability to suffer. And lastly, He went forth with his Disciples, that he might shew them an example that one day they must suffer with him and for him, as they did all afterwards more or less; onely *John* indeed escaped Martyrdome, yet he suffered much, for you know he was banished into the *Isle Patmos*.

*Over the brook Cedron*] This brook divided *Hierusalem* and *Mount-Olivet*, as *Josephus* saith. It was on the East part of the City as *Mount-Calvary* was on the West, the two Places of sufferings, his taking was in the one, and his crucifying was in the other. He suffered in the East and in the West, and so indeed the Gospel hath reigned as the Sun doth from East to West. It is called the Field of *Cedron*, *2 Kin. . 23. 4.* and the valley of *Cedron*, because it was an obscure darksome shady Place, and not because that Cedars did grow there as Olives did upon *Mount-Olivet* (which is a mistake of some) but it had its Name from the darkness of the Place.

Why did God in his Providence order it that Christ should go over this brook *Cedron*? It is a Circumstance which onely *John* records, for all the other Evangelists omit it, and as Interpreters observe, *John* doth seldom mention any particular circumstance, upon which any Emphasis is put, but there is a Mystery in it.

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We read in 2 *Sam.* 15. 23. That *David* and his Men went over this brook *Cedron*, mourning and lamenting when *Achitophel* his familiar friend had betrayed him and *Absalom* his Son sought his Life.

Now our Lord and Saviour Christ whose Type *David* was, this very thing is fulfilled in him: for *Achitophel* typified out *Judas*; that you have in *Psa.* 41. *The Man* (saith he) *that did eat with me, that was mine equal, we took sweet counsel together, &c.* *David* spake this of *Achitophel* in this very journey of his, and it is applied unto *Judas* in *John* 13. 18. Now as *David's* life was then sought after, so was Christ's now, and as *David* went over with his Companions, so did Christ with his Disciples, as *Achitophel* betrayed him, so did *Judas* betray Christ, and as *David* went over with a sad heart, so Christ tells his Disciples, that his Soul was heavy unto the death.

And that you may see the allusion to be yet more full, in *Psalms* 110. ult. (which is plainly and clearly a Psalm of Christ) it is said, *he shall drink of the brook in the way, therefore shall his head be lifted up.* He was to sit at Gods Right-hand till his Enemies were made his footstool, as you have it *ver.* 1. but before he cometh to be thus exalted, he must drink of the brook in the way, he must go over this *Cedron* with a sad Soul, for the truth is, all the while he was a going his heart was heavy, and it increast in his going much more. He shall drink of the brook in the way, not that he drank of the water of this brook *Cedron*, but it typified out those sufferings which lay in his way to Heaven.

[*Where was a Garden*] This was the Place where he had that sad encounter with his Fathers wrath, which made him sweat drops of blood. The Soul-sufferings of Christ we eminently read of to have been in this Place. Now the Fields that adjoynd to this *Cedron*, and that which did border upon this Place of the Garden (which *Matthew* calls *Gethsemane*) was that Place which the Jews called *Gebenna*, or *Gehinnom*, or Hell, because that *Josiah* had cursed that place, 2 *Kings* 23. 4. and because that there the great slaughter was done upon the *Babylonians*, and afterwards upon the *Jews*. And it was the Place which they afterwards called *Tophet*, and it is the onely word they had for Hell after the *Babylonian* Captivity. It was an execrable Place, and into this Place did Christ come, for indeed our Lord and Saviour Christ he did in his Soul in respect of the sufferings of it, descend into Hell. Now there was a Mistry also in this. *Adam* he was the most eminent Type of Christ, so he is called, *Rom.* 5. 13. and in *1 Cor.* 15. And the Type holds in this, (for when we have a ground that such a thing is a Type we may apply it to such particulars as we find suitable) *Adams* fall you know was in a Garden, Satan there encountred him, and overcame him, led him and all Mankind into Captivity to sin and death. God now singleth out the place where the Great Redeemer of the World, the second *Adam*, should first encounter with his Fathers wrath, to be in a garden, and that there he should be bound and led away Captive as *Adam* was. He fighteth with Satan upon his own ground (it became him so to do) and here he gives the first great overthrow to his Kingdom and to the Kingdom of sin and death. God did suit it so, as indeed he did suit many things in that particular of the first and second *Adam*. Because (says he, *1 Cor.* 15. 21.) *by Man came death by Man came also the Resurrection.* Because by a Temptation let in at the Ear Man was condemned, therefore by hearing of the Word Men shall be saved. Thou shalt eat thy bread in the sweat of thy Brows, that was part of *Adams* curse; Christ he sweat drops of blood for this, it was the force of that Curse that caused it. The Ground shall bring forth Thorns to thee; Christ he was crucified with a Crown of Thorns. *Adam* his disobedience was acted in a Garden, and Christ both his active and passive Obedience also, much of it was in a Garden, and at the last as the first beginning of his Humiliation was in a Garden, so the last step was too, he was buried, though not in this, yet in another Garden. Thus the Type and the thing Typified answer one another

[*Into the which he entred and his Disciples*] Still there is an emphasis put upon this, that his Disciples were with him. It is not onely said, that he went forth with

with his Disciples, but that he entred into the Garden with his Disciples, who were to be witnesses of what he suffered, and for the Reasons mentioned afore, as also to shew that he had no other guard but them. So much for the first Verse.

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Verse 2. *And Judas also which betrayed him, knew the place; for Jesus oft-times resorted thither with his Disciples.*

Our Lord and Saviour Christ, he knew he should be taken, and taken by Judas a Disciple, and that that was the place appointed by his Father wherein he should be taken; for the 4th Verse tells us, *Jesus knew all things that should befall him.* He knew that Judas would be there that night, and therefore like a valiant Champion, he cometh into the field first afore his enemy: He goes thither to choose, and singles out this place on purpose.

In this place Christ used to pray most, especially a little before his Sufferings; for in *Luke 21. 37.* it is said, *That in the day time he was teaching in the temple, and at night he went out and abode in the mount, that is called the mount of Olives; and all the people came early in the morning to him in the temple for to hear him.* This was but a matter of seven dayes before he was Crucified; for Christ when he saw that he must dye, and that now his time was come, he wore his Body out, he cared not as it were what became of him, he wholly spent himself in Praying and Preaching; he was Preaching in the *day time*, and that early in the morning, *in the Temple, and at night he abode in the mount of Olives*; and there sometimes he spent the whole night in Prayer privately, and sometimes he took his Disciples with him, as now he did.

In this place, which had been a place where Christ received a great deal of Heavenly refreshment from his Father in Prayer, where he had immediate converse with him, in that place of all others must Christ be first attached, and there must be the beginning of his Sufferings: For so indeed God did deal with Christ; he would have all things that were most comfortable to him, embittered to him. This was the place of his Repose, where he had sweet refreshings from God, and this must be the place where he must incounter with his Fathers Wrath: He sweat his Bloody sweat in this place, where he had so often Prayed.

And he likewise knowing that this was the place in which he should be taken, made it the place where he Prayed most, that every thing might put him in mind, and strengthen him when he came to suffer, to comfort him, and to help him, as indeed circumstances of time and place do. If a Christian would choose where he would be taken, and haled to punishment for Christ, it should certainly be in his Closet, or in a place where he had Prayed most.

Christ had oftentimes afore evaded Suffering; he would shift places on purpose; as in *John 4. 1.* *When the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John; He left Judea, and departed again into Galilee: He flew from them: And so in Luke 4. 29.* when they led him unto the brow of the Hill whereon the City was built, that they might cast him down headlong, he passed thorough the midst of them, and escaped away. But now when his last hour is come, and he knew it was the hour appointed him by his Father, now he goes to the very place where he knew Judas, that should betray him, would come.

You shall find this eminent observation in the story as *John* relates it, differing from all the other Evangelists; he endeavours to hold forth in a special manner the willingness of Christ to suffer. Other Evangelists hold forth other circumstances of his Sufferings; but you shall find all along, that *John* is especially diligent in holding forth the willingness of Christ to offer up himself, which he doth by all sort of circumstances, as in the sequel will appear. Here it appears by this that (as I said before) he goes first into the field; he goes to the place which he used to go to, and which Judas knew to be the place, and he knew too that Judas would be there. It was a matter of

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the greatest moment to hold forth this willingness of Christ to offer up himself, of any other. For there are two necessary things that were to be concurrent in the Sufferings of Christ to make it satisfactory for us: The one is the eminency and worth of his Person; had he not been God as well as Man, his Obedience would never have satisfied God: But the second is a free-willingness to undergo what he did; for we sinned willingly, therefore Christ when he comes to suffer, he must suffer as willingly. It is as great and as essential an ingredient to give force and efficacy to his Sufferings as the worth of his Person. Therefore in *Heb. 10. 7, 8.* you shall find a great deal of Emphasis put upon this; *Lo I come to do thy will O God; by which will (saith he) we are sanctified.* Both the Will of God the Father, and the willingness of Jesus Christ thus to sacrifice himself, was that great circumstance, or more than a circumstance, upon which our Salvation depends, and the acceptance of that offering of his. Christ therefore to shew his willingness, he goes to the place where he knew Judas would come; he went thither on purpose, put himself on this temptation, on purpose that he might put himself into their hands. It was indeed by the commandment of his Father; for so you shall find, *John 14. 31. As the Father gave me commandment, even so I do: Arise, (saith he) let us go hence; let us go to the place where I must be taken.*

That which we find of circumstance in the Sufferings of Christ, may oftentimes help us in circumstances of our sinning. Dost thou tempt thy self to sin? Put thy self upon occasions of sinning? And is that an aggravation of thy sinning? Thou hast this to help and relieve thee in the Sufferings of Christ, that he put himself upon the occasion of being taken, put himself upon that temptation.

And it may move thee to shun and avoid the occasions of sin, for Jesus Christ, that he might suffer for thee, avoided not the occasion of suffering; he goes to the very place in which he knew he should be taken.

Also those things which had been comforts unto Christ are (through the merit of our Sins, which do turn Blessings into Curse) turned unto Christ into a bitterness. The place where he had prayed, and been refreshed, there is his Agony and encounter. A Garden turned into Hell. His sweet communion with God there, is now turned into wrestling with Gods Anger falling on him here; and now through it, on the contrary, we may expect Curses turned into Blessings; and the worst of dealings from God to us to be sanctified to our greatest Spiritual Advantage and Comfort.

It is said that Judas also knew the place. Take notice heré of the hard-heartedness of the heart of Judas. He had all that time since he received the Sop; yea all the way he went, (which was a pretty way from the City) to think upon what he was about to do, that he was going to betray his Master, the Saviour of the World, in whom he had for a time believed. Yea, he had that place to strike his Conscience; it being the place where he himself had been often with Christ, and present at many a good Prayer, and many an excellent Sermon, which he had heard from no less than the Messiah; whose Conscience almost but would have smote him? yet so hard, so obdurate is the Heart of Judas, that he dares out-face all those Prayers and Sermons, and to come to that very place to lay hold of his Master, and to betray him with a kiss.

An obdurate Heart will break through all sort of circumstances and considerations that may keep him from sinning; so Judas doth here.

And we may learn to aggravate our Sins by such circumstances, whereof we shall find many in our lives if we study our own sinful ways, that God doth suffer to fall out to keep us from sinning, that notwithstanding such circumstances and considerations, yet we should break through all such difficulties and sin against God; this should make our Sin out of measure sinful to us. It was a circumstance that much increased the sin of Judas, that he knew the place where Christ used to resort with his Disciples (going thither often for freedoms sake of Prayer) that yet he would go thither and there betray him.

Verse 3. *Judas then having received a band of men and officers, from the chief Priests and Pharisees, cometh thither with lanthorns, and torches, and weapons.* Chap. 6.

[*Judas then having received a band of men, &c.*] Judas did not desire this band of Men, he did but offer to betray him: It was the Chief Priests and Pharisees that desired them; they went to *Pilate* (who was the Roman Governour) and told him they had a Seditious Person to take, and implored his help and assistance, and so he let them have a band of Men; and yet it is said that *Judas* received them; it is all layed upon him, because in *Acts* i. 16, he is called their guide; he was the leader of this cursed band that took our Lord and Saviour Christ; he was the fore-man in it; therefore all is laid upon him more than upon them; he is still branded in a peculiar manner, *Judas the Traytor, Judas which betrayed him.* All I say, is chiefly laid upon him; for the truth is, Christ took this act of his more hainously at his hands, that had been his Disciple and a Professour of him, than he did either of the *Pharisees* or of the *Roman* Souldiers, and his end was accordingly. And therefore *Paul*, in *2 Cor.* 11. 26. when he makes a Catalogue of his Sufferings, he mentioneth those which he had from false Brethren, as the worst and chiefest.

The eminent observation that I make out of these words is this, That here is both a Band of Men and Officers from the Chief Priests and *Pharisees*. The Band of Men was the *Roman* Band; for the *Romans* having conquered that City, the Civil Power was in their hands, and *Pilate* the Governour under them kept a Band of Men about him, which he lends at their request unto the *Pharisees* and Chief Priests, to go with their own Officers to help to take Christ. All along this Story you shall find that there were two sorts of Men that God would have in his Providence, to have their hands imbrued in the Blood of Christ from first to last. Here is a *Roman* Band, and the Officers of the Chief Priests and *Pharisees*; here is the Civil Magistracy, and here is the Ecclesiastical State; (for as the Civil Power was in the *Romans*, so the Ecclesiastical Power was in the hands of the Chief Priests, the *Romans* notwithstanding their Conquest, leaving them to the Rites of their Religion still) they would not trust the *Roman* Band alone to do it; for they knew they were not such enemies to Christ, but they sent their own Ministers and Servants (and some Evangelists tell us that some of the *Pharisees* themselves were there) to attend them, and see the thing done. The Souldiers, poor Men! they went about they knew not what; they went to take him as a Seditious Person, and an enemy to *Cæsar*; little thought they that the Messiah of the World was there. This I say you shall find in the Story all along that two sort of Powers were stirred up against Christ: Here was both *Jewes* and *Gentiles*: *Why do the heathen rage, and the people imagine a vain thing? Psal.* 2. 1. Both concurred here: Here is a Band of *Romans* and Officers of the Chief Priests; the Heathen and the People of the *Jewes*. Christ, as he did dye both for *Jewes* and *Gentiles*, so likewise he would have both *Jewes* and *Gentiles* to have a hand in his Death. And therefore let us not say only that the *Jewes* shall look upon him whom they have pierced, but the *Gentiles* also shall look upon him whom they have pierced; God would have the *Gentiles* have a hand in it as well as the *Jewes*: And not only so, but he would have both the Civil and Ecclesiastical State to joyn in the Sufferings of Christ; for the *Pharisees* and Chief Priests they were the Ecclesiastical State, they make use of the Magistrate for his assistance to lay hold of our Lord and Saviour Christ.

[*They come thither with lanthorns, and torches, and with weapons.*] Although it was full Moon then, and therefore the Moon did certainly shine, yet to make sure work, they come not only with Torchcs that use to give great lights, but with Lanthorns, that their lights might not be blown out with the Wind, and all to seek him, that they might be sure if he did not hide himself to find him, or if he did hide himself, to seek him out with their lights.



lights. And they came with Weapons too, though they knew he was but a poor Man to see to ; but they came with Weapons because they were afraid of the People, and because that *Judas* had told them, how his Master had often escaped from them before ; as when he was brought to the brow of the Hill, &c. therefore now to make sure work, both to find him and to carry him away, they come forth with all these.

Our Lord and Saviour Christ, he had dealt with them at other Weapons ; he had often disputed with the *Scribes* and *Pharisees*, and the truth is, he had alwayes been too hard for them. But now they come and deal with him at a Weapon they thought he should not be too hard for them at ; they come upon him with Torches and with Weapons, and by force they set upon him. And that indeed is the manner of those that oppose the Church in all Ages. As they dealt with Christ, so they do with his People, and will do to the end of the World.

Verse 4. *Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye ?*

Still you see the Evangelist *John* holds forth, in an eminent manner, the willingness of Christ to suffer, for that's the thred he spins throughout this whole Story, because indeed so much depends upon it. He tells us that Christ knew all things that should come upon him. He did not come to this place unawares ; no, he knew that *Judas* knew that he usually resorted thither, and he knew that *Judas* would come thither, as well as he knew that he should betray him, and therefore he comes thither on purpose ; and he comes thither first. and being there, as soon as the Band and the Officers came, he went forth of his own accord, and said unto them, *Whom seek ye ?* He knowing all things, he might have hid himself, and evaded his being taken, as he had often done before. No.

There is a Case which Interpreters here put, whether this example of Christs be for our imitation, whether we should thus expose our selves to suffering, choose thus to suffer, or rather decline and avoid suffering in a lawful way, by lawful means ?

The Answer is clear. We have divers examples of Christs avoiding suffering ; as that in *John* 4. 1. when he did but hear that they knew of him, and knowing their malice, he went and removed to another place. So likewise when he was young, and *Herod* sought his Life, he was carryed into *Egypt*. And then again, when they brought him to the brow of the Hill, he escaped. All which examples strongly hold forth, that we may use all lawful means of escaping suffering. But when he knew that his hour was come in which he must be taken aside, and it being by Compact between his Father and him, for so it was, he Covenanted with God to suffer ; it became him to shew the fullest and most ready Obedience to his Father that could be, to go to the place where he must be attached, to offer himself to them as a prey, to provoke them, *Whom seek ye ?* Now herein Christs case and ours in suffering doth certainly differ ; we do not know what shall befall us, as Christ did, for if we did, we ought not to evade our sufferings as Christ did not ; but because we are ignorant of what shall come upon us, we are to serve the wayes of a Providence, wayes of escaping that are lawful.

Observe from hence First this. Christ you see did not only suffer willingly but knowingly ; and as his putting himself willingly upon suffering, and into the opportunity of being taken, may help us against our having tempted our selves, (which is a great aggravation of our sinning) : So likewise our Saviour Christs suffering thus with knowledge, deliberately, knowing all circumstances, is a consideration may help us against our sinning knowingly. Hast thou sinned presumptuously, against knowledge ? Our Lord and Saviour Christ he suffered as deliberately, he suffered with the greatest knowledge that could be. There was not only the greatest Will in his sufferings, but to make up that Will more eminent and conspicuous, there was also the greatest

greatest knowledge, he knew all that should befall him, yet he went forth and offered himself.

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Secondly, Did Christ know all that he was to suffer? Certainly then he knows all that we are to suffer. Did he know his own sufferings on Earth? Certainly he knows ours now he is in Heaven. The things we are to suffer, they are called in *Colos. 1. 24. the after-sufferings of Christ*, certainly then he knows them. Therefore though thou knowest not what shall befall thee in such or such a course as thou takest in professing his Name, yet comfort thy self in this, that Christ knows it. And as he, knowing all things ventured himself, so do thou, upon the confidence that he knows all things that shall befall thee, venture thy self too. And trust him and his knowledge for the ordering of all things for thy good as well as he trusted his Father to do with him what he would. It is our comfort I say, that Jesus Christ knew all his own sufferings, he certainly therefore knows all ours; I *know thy labour and thy patience*, saith he, *Rev. 2. 2.* He takes notice of it, therefore fear not the things you shall suffer, give your selves up unto his Providence, trust his knowledge, for he knows what shall befall you.

It would be miserable for us to know what we shall undergo in this World, for the thoughts of it afore-hand, would hurt us, the Anxiety of it would trouble us, it is better for us to be ignorant of it. But Christ he had strength in him, he could know what he should suffer and foresee it, and yet keep his mind quiet and composed; as you see he did till it came to the very instant: And it was necessary too that he should know all he was to suffer, because he suffered by compact with his Father, which makes a great difference between the Sufferings of Christ and ours.

Now he knowing all that he should suffer, He went forth, and said to them, *Whom seek ye?*

Once they would have made him a King, and then he hid himself, but when he comes to be a King crowned with Thorns, and knew he should be so to save us, then he hides not himself, but he goes forth to them. *Adam* (as I said) was his Type in his sinning in a Garden; but in this they are unlike. *Adam* hides himself, and God was fain to seek him out; but here our Lord and Saviour Christ to shew his willingness to be found, stepped forth, and saith unto them, *Whom seek ye?* He provokes them rather to lay hands upon him than otherwise. And so much for the Fourth Verse.

Verse 5. *They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him stood with them.*

From hence Interpreters do observe, and I think rightly, that both these Roman Souldiers, and also these Officers of the High Priests, at their first approach to him, did not know him by sight, no, nor *Judas* neither; for it is said *Judas* stood with them when he asked them, *Whom seek ye?* Afterwards indeed he was the first that went to him, and kist him, and said, *this is he.* He asked them twice the same question, and they answer both times *Jesus of Nazareth*, which clearly argues, that they did not know him to be the Man. Therefore some think there was a piece of a Miracle in this, that he struck them with blindness, as the *Sodomites* were that beset *lots* House, or as the Servants of the King of *Syria* were that came to take *Elisha*. Others think that their Eyes were with-led by a Miracle, as the Eyes of those two Disciples that went to *Emaus* were, so that though they had often seen him before, and heard him Preach, yet now they could not know him. But however, it is exceeding likely that these Soldiers did not know him, for the *Romans* regarded not the Gospel, nor did they regard the *Jewish* Religion; so far were they from knowing of him, and the Officers it is likely they were such as had not heard him. Therefore you may observe this by the way, That the rage of Men against the People of God, it is of those that are ignorant of them; as these here were ignorant of Christ, and these the Chief Priests and Pharisees set to take him.

*They answered Jesus of Nazareth.*] They do not say they sought Christ, for they did not own him as such, but they call him by the Name of the place

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place of his Birth, and by the Name of his Countrey. And Christ owns it, *I am he*, saith he And he owned that Name from Heaven when he spake to *Paul*, *Act. 9: 5. I am Jesus of Nazareth whom thou persecutest*. Why did he not say, I am Christ? He speaks to *Paul's* apprehension, *I am he whom thou knowest and hast heard of by the Name of Jesus of Nazareth*. He shewed himself to be Christ indeed in his appearing, but to shew who he was that *Paul* persecuted, he said, *I am Jesus of Nazareth*; for had *Paul* persecuted him as Christ, he had sinned against the Holy Ghost, but he persecuted him only as *Jesus of Nazareth*; so did these poor Men, they did not know him to be Christ, only they came to take one *Jesus of Nazareth*.

*Jesus saith unto them, I am he.*] We should boldly hold forth our Profession, when we are asked, Are you a Christian? Yes. *Eusebius* reports of one that being asked divers questions, as what Countrey he was of, and the like, he alwaies answered, *I am a Christian*, to shew his boldness in his profession, so Christ here, *I am he*.

*And Judas also which betrayed him stood with them*

This is noted first to shew that *Judas* was struck backward as well as the rest, for all that Company that was together fell to the ground (as you shall see in the next verse) Christ had struck an Arrow through his Conscience, dashed him, and certainly aimed at him in the confounding of these more than all the rest; therefore it is added, *and Judas also stood with them*. For special confusion shall befall them that profess Christ, and afterward fall away.

This Miserable Man (Secondly) was wont to stand amongst the Disciples, but now he stands where he shall stand at the latter day, amongst those that are Reprobates, and the Crucifiers of the Lord of Life; that as it is said in *Psal. 125. 1. The righteous shall be like Mount Zion, but those that work iniquity, God shall lead them forth with the workers of iniquity*. In the end the Lord doth discover them, he will bring them into that Drove, they shall fall to that side their Hearts are with; they shall stand amongst them in the issue and end, (for so God in his Providence orders it,) with whom they shall stand for ever. And this God doth usually fulfil upon Wicked Men, though they have a Temporary Work upon them, and though for the present they profess the Name of Christ never so much, yet at last they stand, and it is a fatal standing, to sever themselves from the People of God, and betake themselves to that side that are Persecutors, or otherwise corrupt. So *Judas* doth here, he stands among *Gentiles* and Officers of the *Pharisees* and Chief Priests, an Epitome of Reprobates, and so he shall stand at the latter day. God will lead forth all Men that do work Iniquity with the workers of Iniquity. To go on.

Verse 6. *As soon as he had said unto them, I am he, they went backward, and fell to the ground.*

Here you see the confusion that did befall them from the power of Christ afore such time as they did lay hands upon him. It is Prophefied by *David* in *Psal. 35. 4.* as a Curse upon his Enemies, and the *Septuagint* there use the same word that is here; *Let them, saith he, be turned backward*. It is a Phrase that noteth out confusion; And Christ fulfilleth it here upon these *Jews* in the very Letter, *They went backward, and fell to the ground*.

And he doth not simply say they fell backward, but it is evident he puts it upon the power of Christ that did cause them to fall backward; for it is said, *As soon as he said, I am he, (or as others read it, He therefore said, I am he) they fell backward*.

My Brethren there was never such a thing done in the World; Tell me in any Story that ever any King, *Alexander* the Great, or the greatest Monarch that ever was in the World, with a word of his Mouth did against Mens Wills, make them fall backward to the ground. Had they fallen forward, it might have been thought other force behind them had thrown them down; or it might have been thought they had worshipped him in a counterfeit

terfeit way, as afterward they did at his Arraignment. But to fall backward at the speaking of a word; In the word of this King what Power was there! And therefore some of the Ancient Fathers that are Interpreters, they say that of all the Miracles that ever Christ did, this was one of the greatest. Some indeed have pitched upon that Miracle of his when he whipped the Buyers and Sellers out of the Temple, and said, *you make my Fathers house a den of thieves*: But assuredly this was a greater than that, for there Christ had some kind of Weapon, here he had none: He was then when he did that, surrounded with People that applauded him, for they had newly brought him into the City with Triumph, the Children crying *Hosannah* to him, but here he had none to take his part when these Bands came out against him, but Eleven poor Disciples: There he had to do but with poor Men that sold Turtles and Doves; here with Soldiers Armed that came out on purpose to take him; yet at one word he throws them down. He doth but say, *I am the Man*, wherein he offers himself to them, which makes the Miracle the stranger, That that voice which did invite them to take him, that very voice should throw them backward to the ground.

Now the Reasons why our Lord and Saviour Christ deals thus with them before he would be taken are these:

*First*, Because he would shew them that he was God, gives them this sign of his Divinity. And the truth is, if you observe it, he did all along in the course of his Life, with his weakness mingle some Specimens of his Power and God-head. Thus when he was a Child in the Cradle, as an evidence of his God-head, there came Kings, Three Wise Men out of the East to worship him. When he was tempted in the Wilderness by *Satan*, he is succoured by Angels; And here when he comes to be bound, and to be carried away to be crucified, he first strikes them that were to do it, backward with a word of his Mouth. It is made the property of God alone to consume Men with his breath, *Job* 4. 9. and *Dan.* 10. 17. Now Christ shews himself to be God by this, he doth but say, *I am he*, and they are confounded.

Oh my Brethren, If there was this power in the words of Christ in answering but a question when he was in the form of a Servant, what power will there be in his words when he shall come to Judgment? What power is there in that word by which the whole world is upheld, as the Apostle saith, *Heb.* 1. 2.

He did do it Secondly that they might have some space to repent, that they might have something to strike them, to occasion their Repentance. And you see no outward means, no not Miracles will work upon the hearts of Men if God do not strike them with his Spirit. And you see likewise that Men, though their Consciences strike them in the very Act of Sin, and strike them deeply, (as this must needs do their Consciences here, especially *Judas* his) yet they will go on. As *Balaam*, he went on even against the hair as we say, and so did these.

But the chief reason why Christ thus confounded them, and struck them backward first before he would be taken, is that which *John* (as I said afore) eminently and visibly holds forth, namely to shew that he was willing to suffer, no Man had power to take his Life away, they had not power so much as to lay hands on him, they fall down first. All the World might think, and so might they think too, that if with his breath he thus struck them to the ground, with the same breath he might have struck them into the ground, nay, struck them to Hell, never have suffered them to rise more, he needed never to have been taken by them. But when once he had shewed that it was in his Power not to be taken, when he had struck their Consciences, then he doth willingly give himself up into their hands, but he would do this first.

And what words are they by which he doth confound them thus? They were mild words, no more but this, *I am he*. Yea, you shall find elsewhere that by these very words he comforted his Disciples at other times; As when he walked upon the Sea, *be not afraid*, saith he, *it is I*, or, *I am he*.

Book IV. *he.* And after his Resurrection, when he comes into the Room where his Disciples were, he saith, *I am he*; and here now he useth the very same words to his Enemies to the greatest Terror in the World. The very same words which Christ speaks, and which we his Ministers speak being his words, that are unto some a favour of Life, they are unto others a favour of Death. He strikes them dead here as it were with the very same words that he put Life and Comfort into his Disciples by. At the latter day, when Christ shall appear, the very same Look, the very same Presence of his that will be nothing but Grace and Sweetness to his Children, and fill all their hearts with Joy, will be horror and amazement and confusion to his Enemies, and fill all their hearts with Terrour.

And then another Observation I may make from hence is this, that as in this apprehension of Christ before they prevailed over him, he strikes them with Terrour, so wicked Men do seldom meddle with the People of God, to persecute them, or apprehend them, to condemn them or the like, but Christ strikes terrour in their Consciences for so doing. As it is in *Psal. 14. 4.* *They eat up my people like bread,* they eat them up so heartily, and seem to be so greedy and so mightily hungry after their blood, and after their hurt, that one would think they have no knowledge, *Have the workers of iniquity no knowledge,* saith he, *that eat up my people as they eat bread?* That they fall great so fast to them as they do? But what saith the next *verse?* *Then were they in fear, for God is in the generation of the righteous.* And in *Phil. 1. 28.* the Apostle bids them when they suffer to carry it with a confidence, and to be in nothing terrified by their Adversaries, which saith he is an evident token unto them of perdition, but to you of Salvation, and that of God. His meaning is, that when Men do carry things confidently, being in a right way, usually Gods Spirit doth blefs that confidence to a double end: *First,* He Seals up Salvation to them that suffer for him, even while they suffer, he breaks in upon their Spirits, and fills their hearts with assurance. And *Secondly,* he breaks in also upon the hearts of the Persecutors, and strikes them with Terrour. *It is a sign* saith he, that is, a present sign, there is from God as to you that suffer inward Joy and Comfort; so there is oftentimes Terrour in the hearts of Wicked Men that persecute you, which is as it were the first fruits of Hell, and of Perdition; And so here Christ to shew that he will one day throw them to Hell, he flings them to the ground now. Ecclesiastical Stories tell us that the very Heathens themselves though they knew not what they did when they persecuted the Christians, they had oftentimes terrours in themselves while they were executing their Cruelty upon the People of God.

And then again out of this Verse, observe this, That the Church may prevail against the Enemies thereof, and make them fall, and yet those Enemies may recover and fall upon the Church again. Men that shall fall upon the Church, and prevail against it, they may for a time fall before it. These very Men that God had designed to take Christ, they fall backward first, and they fall backward terrified and amazed, yet they rise up again, and take him. So is it oftentimes with the Body of Christ here on Earth, the Enemies sometimes are greatly prevailed against, confounded, that one would think they should never rise more; yet as *Jeremiah* saith, *These wounded men, shall rise up every man in his tent and take the City.* These Men you see that thus fell backward and were confounded, they were the Men that took Christ, for when Christ had done, and shewed them that he was the *Messiah,* he gave himself up to them. So it is and will be to the end of the World.

Yet you may take it as a certain sign that they shall fall one day, as this was here, it was a sign that they should fall into ruine and destruction, but they must do their work first. If God come down and help his Church, and appear in his Power, as here Christ doth, I am sure his enemies will fall backward; though these enemies, I say, may rise again and take the City; yet it is a help to our Faith, that that God that came down as a Lyon thus, and they were scattered, shall ruine them in the end, that's certain. It is the Prophets expression, when they are all preying like a company of Wolves upon

upon the Sheep, *He shall come down like a Lyon*; and they will all run away presently. Thus you see at this day, Christ came but down amongst them, and said, *I am he*, and you know how they all croucht presently.

We see likewise the way that Jesus Christ useth to confound his enemies; it is with his Breath; it is with his Word. Aftoon as he had said, *I am he*; or, therefore when he had said *I am he*, they fell backward. Still Christ is said to do all his great busineses with a Word of his Mouth: There is a Sword in his Mouth that kills them: And in *Isa. 11. 4.* He strikes them with the Rod of his Mouth; and Antichrist is to be destroyed with the Spirit of his Mouth, and the brightness of his coming. As it was the Word of Christ that confounded his enemies here, so it is that Word shall confound them to the end of the World. And if they have any other enemies about their ears besides the Word, it is because the Word stirs them up. It is the Word that works in the Hearts of Men, and makes them enemies to the enemies of God, and brings them upon them. It is the vengeance of the Word which the People of God execute upon wicked Men.

You see likewise, when Christ will appear, what a little thing daunts his enemies. It is but a meer word *I am he*, and they fall backward to the ground. But to go on.

Verse 7. *Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth.*

When they were thus fallen down and risen again, perhaps they went up and down like amazed and confounded Men to seek him, therefore he comes to them, and asketh them, *Whom seek ye?*

This second Question carries a mighty conviction, a mighty triumph with it over their Consciences; as if he had said, I have told you who I am, and I have told it you to purpose, have I not? Have you not learned by this time who I am, when your hearts are so terrified, that you all fell down before me a poor Man? They had been taught by woful experience who he was, when he blew them over, flung them down with his Breath, and it might have turned to a blessed experience had God struck their Hearts as he did their outward Man. But still they will not call him Christ for all this, they call him but *Jesus of Nazareth*.

You see the desperate hardness of the hearts of wicked Men, and it is in experience true, no means, no convictions, no miracles will work upon them. One would have thought that this should have struck the Spirits of any Men in the World, that a poor Man with his Breath should cause them to fall down backward, they should be afraid, and not have dared to have lain hold on him. They were afraid indeed afore, that's the truth on't, they had a suspicion that there was more than a Man in him, why else had they the *Roman* Souldiers and all these Officers armed with Weapons? And you see how he falls upon them, but with his Word, yet still they are hardened. A Man would wonder when there are such evidences of Gods taking part with his Truth; such Providences of God, punishing those that go against his People, yet that Men should go on still. Nothing will soften the hearts of those that are resolved in wickedness. There is one instance, and it is to me a mighty one, of the desperate hardness of Mens hearts; and that is, of the Men that did watch at the grave of Christ; Christ had foretold that he would rise again the third day, and the *Pharisees* (after he was buried) they come to *Pilate* the Governour, and say they, this Impostor said he would rise again the third day, therefore let us make sure work with him, and let us have a Stone rolled upon his grave, and set men to guard it, and so a watch was set: Now while they were sitting to watch him, there comes a great Earthquake, and an Angel descends from Heaven, and rolls away the grave-stone, and was so dreadful to these keepers that they fell down, and became as dead Men, (whereby it is evident that from Heaven there was a testimony of his Resurrection.) They go and tell their Masters, the Chief Priests, all these things that were done; they bid them hold their Tongues; say you (say they

Book V.

to them) *That his Disciples came by night and stole him away while we slept, and we will satisfy the Governour, and secure you.* Though Christ, even by the testimony of their own Men, had fulfilled what he himself prophesied, and it was plainly evident to them, yet they hired the Souldiers to tell this lye, though the lye contradicted it self; (as some have observed) for how could they tell his Disciples had stolen him away, when they were asleep? To this desperate hardness do the hearts of Men come; therefore never think that Truth or Reason, or any thing, will prevail upon wicked Men, all the means and miracles in the World will not do it, unless God persuade *Japhet* to dwell in the Tents of *Sem*. In *Rev. 16.* when the fourth Vial was poured out upon the Sun (which is thought to be that execution that is now in the World upon the House of *Austria*, or whatever it is) it is said, *Thus though men were scorched with great heat, yet they blasphemed the name of God, and repented not to give him glory.* And when the fifth Vial comes to be poured out (which is the Vial upon the City of *Rome*, the seat of the Beast, and it may be some of it is begun to be fulfilled, the little seats of the Beast are begun to be removed) it is said, *The Kingdom was full of darkness, yet they gnawed their tongues for pain, and blasphemed God, and repented not of their deeds.* Men that are resolved in their wickedness come to such desperate hardness, that they never repent, let what will fall out. Those that harden themselves against Christ shall be hardened. So much for the seventh Verse.

Verse 8. *Jesus answered, I have told you that I am he, if therefore ye seek me, let these go their way.*

*Jesus answered, I have told you that I am he.*] There is a great deal of Majesty in this Speech, a great deal of Exprobration, *I have told you*, saith he, and I think that I have told you with a witness, *that I am he.* As was said of the River *Jordan*, *What ailest thou that thou fledst back?* So it might be said of these men; what do you ail that you fall backward at a mean Mans only saying, *I am he*, a mean Man in appearance. It is as if Christ had said, you say you seek for *Jesus of Nazareth*, I have told you that *I am he*; why did you not then lay hold upon me? Was it a Divine Power that struck you dead first? Then be warned by it; I am the same Man, upon your peril be it if you lay hold upon me. Yea, Christ did intimate thereby, that they could not know him, unless he himself had helped them to himself. He said again, *I am he*; they knew not who was he.

Which still also argues his willingness to suffer, that he should twice put himself upon them, twice say, that he was the Man. They being as blinded Men, (for so indeed they were) he might have escaped if he would, but he is so far from that, that he provokes them by a double question to know him. He would not be taken by *Judas* his sign at first, but by his own voluntary resigning of himself up, for that is the thing (Christ's willingness to suffer) which *John* doth eminently endeavour to hold forth in this Story.

My Brethren, These men took pains to seek Jesus Christ to damn themselves; had they bestowed the same diligence to seek him as a Saviour, they might have been saved; had they took the same pains to seek his favour that here they took to seek him to Crucifie him, he would have manifested himself unto them. There is no Man that seeks Christ, but in the end he saith unto him, *I am he*: And if they have lost their knowledge of him (as many oftentimes do) he saith it the second time, *I am he*; and provokes their hearts to know him. To all seekers of him he doth so, whether they be those of the left hand, such as these that sought him to crucifie him, or those of the right hand that seek him to be saved by him.

There is one general Observation that I shall give you here, upon the occasion both of this Miracle, and that of healing *Malchus* his Ear; for he did both these Miracles afore they apprehended him, as the Context evidently argues; and although *Matthew* and *Mark* relate the Story of *Peters* cutting off *Malchus* his Ear after his being apprehended, which indeed they do by way of narration, yet it is clear by *Luke* and *John*, that it was before; for when

when his hands were bound it was not a time for him to put forth his hand to heal him. Our Saviour Christ did not put forth any more Miracles, or gave any more signs of his Divinity now, but after they had taken him he is as calm as a Lamb. Before, indeed, he doth two things, he terrifies their Consciences by casting them backward, and he healeth him, who like an enemy and a wretch came to attach him, and it seems was the first that laid hands on him.

*Observ.* The Observation I make from hence is this: You shall find this to be true in experience, that when you are entring into a Sin, then will God use that means that he meaneth to apply to keep you from it; he doth usually do it then: But after you are entred into it, then your hearts are let go on. So indeed it was here with these Men; Christ useth two means, and notable ones too, two great Miracles before they took him to strike their Consciences, in a way of Judgment the one, in a way of Mercy the other. But when once they had laid hold of him and got their prey, he leaves them to their own hearts lusts. So he deals with wicked Men, and in experience you will find it true. Therefore, let this be the use of it, observe what God saith to your Hearts, what means he useth to your Spirits when you are entring into any great Sin: If you neglect cleaving to God then, and making use of those means, you are in danger never to be recovered, but to be left to that Sin. And so much for that general Observation upon these Miracles of Christ.

— *If therefore ye seek me, let these go their way.*

Whilst Jesus Christ was ready to be taken, he takes upon him like a King. If you will have me, saith he, here I am, but I charge you do not meddle with one of these, touch not mine Anointed, let them go.

The words are to be considered, first as they are a Command from Christ, they are not a matter of Compact or Agreement only with them, or of humble Suit, *Let these go their way*; but he speaks as a King, as one that had conquered them before; he had thrown them backward before, they had felt of his Power, *Let these go their way*, saith he. And that it was a Command doth seem to be manifest by this, by the words that follow, *That the saying might be fulfilled which he spake [in his Prayer], of them that thou hast given me I have lost none.* As he had prayed and had assurance from God of it, so now he gives forth a Command about it: For assuredly, otherwise those which did command these Officers to take Christ, did command them to take his Disciples also; their hatred was extream great against the Disciples as well as against the Master. And therefore when all the Disciples forsook him and fled, although there was time enough to shew that Christs Power kept them from taking them, yet when there was a certain young Man that rose up, and came out in his shirt in the night, and did but follow him when he was taken and led away, they laid hold upon him thinking him to be a Disciple, and he was fain to leave his Linnen Cloth that was about him, and to fly from them naked. Therefore certainly they had as full a purpose to have taken any that countenanced him, any Disciple as Christ himself, but only here he speaks to them as you see, *Let these go their way.*

And by vertue of this Command it was, that though *Peter* did provoke them after these words the most that could be, by drawing his Sword, and falling upon a Servant of the High-Priests, and strikes off his Ear, which could not but mightily enrage them; yet the Command of Christ must stand, he had hold of their hearts, he charged them that they should not meddle with them, and they durst not lay hands on them. *Peter* indangered himself and all his Brethren, that after Christ had said this, he should fall upon them, and strike them with his Sword; so that though they had no malice against the Disciples before, yet this drawing of Swords and striking off an Ear, could not but extreamly provoke them, yet I say, Christs Command must stand. And *Peter* after this, he comes into the High-Priests Hall, and there was challenged again and again, yet this Word of Christ, *Let these go*, stood. And *John* afterward he comes and stands about the Crosse, sees him Crucified,



they had no power to meddle with him, Christs word stood still, *Let these go*, it is as if Christ should have said, Well, I will suffer you to take me, but as I have shewn you by throwing you to the ground that you cannot take me except I please, so still, here I am, *if you seek me, let these go*.

*Observ.* 1. Observe from hence first, It is a Command from Heaven, from Christ, that doth deliver his People in all dangers whatsoever. Men could not be in a greater danger than these Disciples were in, nor were there ever any Men more malicious than these were, yet we see they are preserved by vertue of this word of Christs, *let these go*. In *Psal.* 105. 14, 15. Though they were Strangers, saith he, and though the other were Kings, and had power enough to hurt them, yet he suffered no Man to do them wrong. God from Heaven spake to their hearts, *Touch not mine anointed, do my Prophets no harm*, so doth Christ here speak with the same Authority, *Let these go*.

*Observ.* 2. Observe from hence, as the power of Christ to deliver us in dangers, so his willingness to preserve us. He voluntarily resigns himself up to be taken, but as for his Disciples, *let these go*, saith he. Was he thus willing to put himself in our stead when he was here on Earth? Do you think that now he hath suffered and is gone to Heaven where he is to intercede, to reap the fruit of his sufferings, that he doth not say to his Father upon all occasions, *Let these poor souls go, I have suffered for them*? If when he was crucified in weakness, he put forth such a Power to deliver his People in so great a danger as these were in? Certainly you may trust him upon all occasions to deliver you now he is glorified much more; unless there be some peculiar reason, some peculiar Decree of Gods (as there was for Christ himself) that the Father hath appointed us a Cup for to drink; and that neither shall not be till the time come. These Apostles they were afterwards to suffer, yet Christ, because their time was not yet come, gives this charge to those that took him, *let these go*.

This being said concerning the Command it self, we will consider the reasons why Christ did preserve his Disciples at this time. The Reasons are clearly these.

1. To shew that he could have saved himself if he pleased; For he that saved others could have saved himself: He that so with Authority did command them to *let these go*, could have commanded them to have let himself go.

2. He would shew that he alone was to suffer. In this work (saith he) I will have none to be my Companions. I stand now in their stead, and their sins are laid upon me, therefore meddle not with these, *Let these go*. As David said, *Let thy hand be upon me and my fathers house*, so doth Christ say, *Let your hands be upon me, let the sword of God awake against the Shepherd, but not against the Sheep*. You know it was the Prophecy of Caiaphas, *it is meet that one man should dye for the people*, therefore if you seek me, saith Christ, *I am that one man, let these go*.

3. Christ meant to imploy them in other Services, they were to preach the Gospel to all the world, and when they had done they were to suffer. He had other work for them to do, and until that were done, *Let these go*.

4. They were not yet fit to suffer. Christ he knew the weakness of their Spirits; it is true he could have given them power, but according to an ordinary course had they been called to suffer now in that state they were in, they would have all done as Peter did, denied him, for you see they all fled away from him presently, as soon as he was taken, they would never have held out, the business was too strong for them to undergo at the present. And that this is the reason is clear by the next words, *That the saying might be fulfilled which he spake of them which thou hast given me, I have lost none*, implying that if they had been put upon suffering now, they had been lost, their Souls would have been undone, they would have denied him: This Christ foresaw, and therefore prevents their sufferings, and so the occasion of their falling so grossly. Therefore to preserve them every way, both their Bodies and their Souls, saith he, *Let these go*.

The Observations from hence are these.

*Observ. 1.* You may see the great care of Christ; when he was to suffer, one would think his thoughts should have been wholly taken up about himself; no, you see he doth not mind himself, his care was to preserve his Disciples, *Here am I, saith he, let these go.* Was Christ so careful of his Disciples when he was to undergo so great an encounter? How much more doth he take care of his Saints now he is in Heaven.

*Observ. 2.* Christ is careful to bring us but then to suffer when he means to fit us for suffering, and when we shall be able to suffer; and if need be, and so much only as shall need be. That place in *1 Pet. 1. 6.* contains a promise in it, speaking of sufferings, *Wherein, saith he, you greatly rejoice, though now for a season [if need be] you are in heaviness, &c.* He will not unless there be need bring Temptations upon you. If Christ had laid Sufferings upon them now, they had not been able to have suffered; you see Peter forswore him upon the assault of a Maid, how much more would he have done so, if attached and brought before the High-Priest. It is Christs manner not to call us to suffering till we can suffer, nor to lay more upon us than we are able to bear, you know the promise in *1 Cor. 10. 13.*

*Observ. 2.* They that are of publick use, for whom God hath work to do, till the time appointed in which God will have them suffer, they shall escape abundance of dangers of sufferings. The truth is, had these *Jews* seized upon Christ and all his Disciples at once, they had made sure for the Gospel ever to have been propagated, according to what God had appointed, for he had chosen these Men to be Witnesses and Preachers of it, there had been none but *Paul* left to Preach. They might have crushed the Gospel in the very shell, had they taken Christ and all the Apostles at once: No, saith he, *Let these go.* So long as God hath work for Men to do, he will preserve them from being taken and seized upon, and ruined by their enemies. Let no man therefore that is in any work and service for God, fear, he shall never be cut off till such time as his work be done, and then to be cut off it is no matter; he shall not be sent for out of the Harvest till he hath reaped that God hath appointed to reap by him. *Go tell that fox, Herod, (saith Christ, Luke 13. 31.) Behold, I cast out Devils, and I do cures to day and to morrow; and I will do it in spight of him, he shall not be able, for all he is a crafty wily Fox, with all his cunning to take me; I will work to day and to morrow, and the third day I shall be perfected: Till I have accomplished all my work, till the time come that my Father hath appointed me to suffer in, I will go up and down freely let him do his worst, and when I have done I will suffer, for I have vowed to do it.* So here, *Let these go,* saith he, I have work for them to do, I must send them abroad into all the World, do not touch a hair of them, no more they did. So much for the 8th Verse. The Reason of this is given in the next words.

Verse 9. *That the saying might be fulfilled which he spake, of them which thou gavest me, have I lost none.*

You must not take these words as spoken by Christ, but it is the Comment that *John* who wrote this Gospel, putteth upon Christs speech immediately foregoing, and he openeth through the revelation of the Spirit of God the true Reason why that that Command of Christ did take place, that the Disciples were let go, because saith he, that Christ had prayed even just before, in the 17th Chapter; for if you read that Chapter, you shall find that Christ in that solemn Prayer which he puts up to his Father, saith, *Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition.* This Prayer he had put up just afore, and you see what present need there was of having it answered.

I shall give you two general Observations from this.

*Observ. 1.* We had need to lay up Prayers every day before we go abroad and do our business: For indeed we do not know what dangers may befall us afore we come in again. Christ here if he had not prayed just afore that  
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all his Apostles might be kept, they might have been in danger, for a great danger they came into, but the efficacy of that Prayer kept them.

*Observ. 2.* How soon are Prayers answered. Christ had put up this Prayer but even just before, and as some think, he did pray as he came along out of the Chamber where they did eat the Passover, and that he uttered this Prayer to his Father walking from thence: For in the last Verse of the 14th Chapter, saith he, *Arise, let us go hence*; therefore they conceive that his Sermon mentioned in the 15th and 16th Chapters, and his Prayer mentioned in the 17th, were all uttered as he went along from the Chamber to the Brook Cedron. However certainly it was not long before, perhaps not above half an hour, and here you see it answered, the thing he prayed for is fulfilled, *Let these go*, saith he, and it was done accordingly; they did not touch one of them, *That the saying might be fulfilled which he spake, of them which thou gavest me, have I lost none.* In *Dan. 9. 3, 21.* you shall find that Daniel set himself to pray when as the Evening-Sacrifice began, and there was a Commission presently given to the Angel to come and give him an answer. Prayers my Brethren, are presently heard; so was Christs here, he had an answer presently. So much for the general Observations out of these words.

Now the only Question for the opening the words lyes in this. Those words of Christs in the 17th Chapter [*Those that thou gavest me, I have kept, and none of them is lost*] seem to have been put up for the keeping them, in respect of the Salvation of their Souls, whereas this here (which it is applyed unto) is spoken only in respect of the preservation of their Bodies, in appearance; *Let these go*, saith he, let them escape for this time. It is most certain that what our Saviour Christ spake in that place, referreth principally to the Salvation of their Souls; what is the reason then that here it should be applyed to this deliverance of their Bodies, to a Temporal deliverance?

My Brethren, all the Promises in the Scripture are to be taken in the largest sense that may be. As we say of Priviledges and Favours, they are to be interpreted in the largest sense, so are all Promises. That Promise made to *Josua, I will not leave thee, nor forsake thee*; it referred only to the carrying of him on in that War; yet all the Elect may apply it to all sort of distresses, not only that God will never leave them nor forsake them, in respect of Bodily deliverances, but in respect of their Souls also. So here on the other side, that which Christ speaks of their Souls, is extended to their Bodies too, and they reap the fruit of it in that respect.

And it argues this too, that that God that saves thy Soul, out of the same Love saves thy Body too, therefore interpret it so, for so *John* doth here; what was spoken in the 17th Chapter of their Souls, he applies it here to their Bodies. Will God save thy Soul? Certainly he will deliver thy Body. When we seek Spiritual things much in the height of our Spirits, then doth God answer us also in Temporal things. And as by the vertue of Christs Resurrection we shall be raised up at the latter day and saved, so by vertue of the same Resurrection we shall be preserved here in the World; the same Power that shall raise us up then, works for us lesser deliverances now. *Paul* in *2 Cor. 4. 10.* speaking of the many deliverances he had from Temporal dangers, he attributes it all to the Resurrection of Christ: *We are* (saith he) *troubled on every side, yet not distressed; cast down, but not destroyed, &c. that the life of Jesus might be made manifest in our body.* So here, though Christ did not in his Prayer intend so much the preservation of their Bodies as their Eternal Salvation, yet their deliverance from this so great a danger was a fruit of that Prayer. The same Prayer that saved their Souls saved their Bodies too: and it was a pawn and pledge to them that their Souls should be saved, because the vertue of that Prayer wrought a deliverance for their Bodies out of so eminent a danger; for who would not have thought but that they should all have been taken, seeing they laid about them so as they did? And it was in answer to Christs Prayer; one would have thought it had been but an ordinary Providence, that they were so greedy of Christ that they let the Disciples slip away. No, it was an answer to Prayer made but a while afore.

*Observ.* 1. Observe from hence, that of all things else in the World, the greatest care that Jesus Christ hath, it is to preserve all his Saints, not to lose one. For he comforts himself in the Seventeenth Chapter, that of those God had given him, he had lost none, but he that was designed to perdition by God himself; and here it is repeated again, and you see what care he takes for their preservation. My Brethren, it would trouble Jesus Christ to Eternity (I may say it with boldness) if he should lose one Soul that he dyed for. Are the Hairs of your Head numbred? Certainly your Persons are numbred, and Christ will not lose one of his Toe, nor a Finger of his Body; nay, though thou beest but as a little tip of his Finger, or as his little Toe, he will have a care to save thee. When he makes up his Jewels, he will not lose any, not the least of them. *Lo here am I, saith he, and the children thou hast given me, Heb. 2. 13. And this is my Fathers will, that of all those he hath given me I should lose none, but raise them up at the latter day, John 6. 39.*

*Observ.* 2. And observe this too from hence, That Jesus Christ he can keep us in the very midst of his Enemies. He gives his Disciples here a Pass (as I may call it) when there was a Band of Roman Souldiers, divers of the Chief Priests, and Elders, and Officers from them, all about him and his Disciples, *Let these go, saith he. And all to fulfil this, Of those thou hast given me, have I lost none.* It is because he rules in the midst of his Enemies. Jesus Christ shewed his power before in confounding these Jews and the rest, by throwing them backward, and now he shews his Power as much in preserving his Disciples in the midst of them, and so he will do to the end of the World. *He knoweth how to deliver the godly out of temptation, 2 Pet. 2. 9.* He hath the Art and Skill of it, and the Power of it too, for he awed their hearts here when he said, *Let these go.*

*Observ.* 3. Lastly, Ministers likewise should have the like care, that none of those that are committed to them, perish, for so Christ, as a good Shepherd had. And so much for the Ninth Verse.

## C H A P. VII.

*The Tenth and Eleventh Verses Explained with suitable Observations raised from them. The willingness which Christ expressed to come to dye, and be made a Sacrifice, and would have nothing to hinder it.*

**Y**OU shall find this (that I may give you a general Preface to the opening of the words of this Tenth verse, and those that follow) that the Evangelists in setting down the Story of Christs Sufferings, they do diligently insert the behaviour of his Apostles, how they carried themselves. It was an ill time (Brethren) for Disciples to sin, when their Master was to be taken, and yet I know not how many Sins of theirs are mentioned. They were fast asleep at that time when he was in his greatest Agony : One would think that at that time above all other they should have watched with him when he was entering into his sufferings for their sins. And now when he was to be taken, you see into what a miscarriage *Peter* runneth, what a furious rash act he performs. If Christ had pleased, he might have kept them from all these Sins, he had power enough to have done it ; but he would not. What is the Observation from hence.

*Observ. 1.* That Jesus Christ may be present with a Mans Spirit, and pray for him too (for he had prayed for these that they should be kept from the Evil of the World) and yet that Man run into Sin. If Christ when he was here upon Earth did not keep his People from falling into manifold Sins and Errors ; do not think much if sometimes thou art left to sin against him. He made good use of it, he did bring Glory out of it ; this same rash Act of *Peters* here, it was an occasion of two things, first of illustrating the Power of Christ the more in keeping of them according to the command he gave, *Let these go*, for who would not have thought but that they should all have fallen upon *Peter* and the rest and have killed them presently, a Company of rude Souldiers and Officers Armed ; yet they medled not with them. And it was an occasion of Christs shewing his goodness in healing the Mans Ear, and of shewing a Miracle. And this be assured of that Christ will work good out of all thy Sins, as he did here glory to himself out of this Sin of *Peters*.

2. Observe, That God may leave his People to sinning even at that time when he is doing the greatest things for them. But I shall pass that now, because we shall have occasion to speak of it in the following Discourse. To speak therefore a little more particularly of this Act of *Peters*.

*Ver. 10.* Then Simon Peter having a sword, drew it, and smote the high priests servant, and cut off his right ear, the servants name was Malchus.

You read in *Mar. 14. 31.* That the Disciples, they did all vow that they would live and dye with him as we say ; they all promised him that if he were taken that Night, they would lose their Lives in his Defence, that they would ; and *Peter* above the rest he was the forwardest, whoever leaves thee, saith he, I'll not leave thee. Now these Disciples having thus engaged themselves, when they saw that their Master would be taken, they asked him, *Lord, shall we smite with the sword ?* So *Luke* tells us, *chap. 23. 39.* And yet poor Men they had but two Swords amongst them all : And *Simon Peter*, as he had been the forwardest Man in promising to assist Christ, so he

is the forwardest in striking, for before Christ gave them an Answer whether they should smite or no, he out with his Sword and strikes.

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*Peter having a sword.*] There were two Swords in the company, as *Luke* hath it. Christ indeed had said a few hours before, *He that hath a sword let him take it*; but he intended it in another sense, and therefore they mistook him: However, probable it is that they knowing Christ was to be betrayed that night, they carried out their Swords to fight, having promised to do so before, which may be one occasion of *Peters* having a Sword; but *Josephus* and others say, (and it is as likely too) that those that came up to the Feast, (as these did) they travelled through Woods and Wilderesses, and so were in danger of wild Beasts, or Thieves, or the like, and therefore they carried Swords with them; and besides it was the manner and custom of the *Galileans* especially, to wear Swords, as hath been observed by some. Some Interpreters hence observe that it is lawful to wear defensive Weapons, which the *Anabaptists* of *Germany* did use to deny. There is the clearest evidence for it here, for they did not only wear Swords, but Christ bids them if they had no Swords to sell their Garments and buy Swords; so says *Luke*, chap. 22. 36. And when *Peter* had done this mischievous act, in drawing his Sword and striking the High-Priests Servant, Christ did not bid him fling it away, but only to put it up again into his place.

In this action of *Peters*, there was something good and something bad.

Something good. Its evident first that there was a great deal of Zeal and Love to his Master. He was encouraged to it likewise, because he had seen his Master to throw them all upon the ground afore him; thought he, though we be but eleven, and have but two Swords, we may venture, for our Master will assist us: There was a confidence, a Faith in the Power of Christ. And it would seem also that what he did was upon warrant, as he thought, for at the Passover Christ had said, *If any man have a sword let him take it*. He spake it indeed to another purpose (as I said even now) but *Peter* might take his ground from thence, misunderstanding his Masters words.

There was something bad and sinful likewise in this action; *viz.*

1. That *Peter* did rashly fall upon this act; for the Disciples having asked Christ whether they should draw; before ever Christ answered, he out with his Sword and falls upon the Man. *Peter* had a bold, and a rash and sudden Spirit, as appeared, as by a world of carriages of his toward Christ, so by this, which was as rash an act as could be; and it was a folly for him to do it; for what was he and ten more, that had but two Swords amongst them, to encounter with all that band of Men that came with Weapons to take Christ

2. That he went about to hinder our Saviour Christ from dying. That's clear to be a Sin by Christs reproof of him; for saith he, *Shall I not drink of the cup that my Father hath commanded me to drink of? Wilt thou hinder me? Wilt thou go contrary to Gods Will? Thou didst tempt me once before, Master, spare thy self;* and now thou wouldst keep me from dying for thee, and all thy Brethren.

3. That whereas a Lawful Power had siezed upon Christ, (a Lawful Power, I say, though they did it not Lawfully) he would lift up his Sword against the Magistrate, who had sent these Men to take him.

4. That he did indanger all the rest of the Disciples to have been presently hewen a pieces, but that the force of those words [*Let these go*] hindered it.

5. The truth is, there was an injustice in it, Christ having as it were made a bargain with them, *Here am I*, says he, *let these go*; it was injustice in *Peter* to fall upon them.

*Observ.* 1. Comfort to those that have bold, and rash, and sudden Spirits. Hast thou a rash, a sudden Spirit? That rashness is sinful, for Christ reproves it in *Peter*; yet comfort thy self, *Peter* that great Apostle, was a Man subject to the same infirmity. Yet take heed of walking rashly. *Lev. 26. 40. If you walk contrary to me*; so we translate it; but I remember *Junius* translates it,

Book V. it, *If you walk rashly with me, I will walk rashly with you.* If we walk rashly with God, though he love us and will pardon us, yet he may walk rashly with us again; give us a blow afore we are aware; come with some casual kind of cross or other upon us. God is pleased to spare *Peter*, for he doth not animadvert for every fault, yet in that place of *Leviticus*, he expresseth what he will do upon Mens rash walking.

*Observ. 2.* See here the Spirit of *Peter*, how valiant and bold he is, runs into the midst of a band of Men, and strikes amongst them; but alas, he did it out of a Humane Courage and Valour, because he had said he would dye with Christ. This poor Man afterwards denies Christ upon the charge of a Damfel; he was afraid of a Maid, and yet here he encounters a company of armed Men; he shewed his Courage with his Sword, when he would not do it with his Tongue, as *Calvin* saith. Let us have never so much greatness of Spirit Naturally, if we come to any Spiritual Suffering and have not Grace to assist us, our Natural Spirit will not help us in it. Certainly this act of *Peters* proceeded from his Natural Spirit and Humane Valour that he had, but when he comes to be put to it to suffer in a Spiritual way, *Peter* shrinks back.

*Observ. 3.* Good Men may carry on a good cause extream indiscreetly. In appearance this was as good a cause to venture ones Life in as possibly could be, yet how indiscreetly doth *Peter* manage it! He managed it worse than they did that came to take Christ, for you see they did not fall upon the Disciples at all, which a thousand to one but they had, whereas *Peter* contrary to Christs agreement with them, falls upon them: As *Abimelech* said unto *Abraham*, *I am more righteous than thou*, in that act; so the truth is, these Men were in this respect more righteous than *Peter*. In managing a good cause, Godly People commit such errors as this was, and then all the World takes notice of it. They might have blamed Christ and his Disciples, and said, they were a company of rebellious froward fellows, and the rest of them are like these: This might have been laid to Christs charge through *Peters* indiscretion.

*Observ. 4.* Our Saviour Christ would not have *Peter* venture his Life this way. He knew he was better at Preaching than at Fighting, therefore he would have him reserve himself for that, and therefore he bids him put up his Sword. It had been well for this Kingdom if some had ventured themselves in a way of Counsel rather than Fighting. Christ I say had other work for *Peter*. It is good for a Man to lay out his Life in that, which he is best in. *Peter*, who was designed for an Apostle, that had so many precious Notions committed to him; for him to venture his Life in such a rude manner, it was a great fault.

*Observ. 5.* Although Christ was an eminent Person, the Saviour of the World, yet Christ would not have *Peter* fight for him against the Magistrate; as in this *Peter* did, because it was against the Authority of the Magistrate. The Sword is committed peculiarly to the Magistrate: As *Rom. 13.* *He bears not the sword in vain: He bears the sword not thee; thou mayest defend thy self in a private Quarrel if set upon, but here came out the Authority of the Magistrate to attach Christ; and in such a case thou art not to lift up thy Sword. Put up thy sword again into his place,* saith Christ.

And yet it was the best cause one would think that ever was to fight in. If a Man might fight meerly for Religion, I say meerly for Religion, here had been the greatest colour for it in the World; why? It was to save the Life of Christ, the Lord of the World; and to fight for the Life of Christ is more than to fight for the Truth of Christ; yet, no, saith Christ, *Put up thy sword again,* trust me to manage my own cause. Religion may be fought for as it is become a Civil Right and Liberty of a State, for so it becometh when it is Enacted by the Power of that State, but meerly and simply to fight for Religion

Religion, there is no warrant in the Word of God for it. To fight for Christ's Life was not warrantable for *Peter*.

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Christ tells him withal (as in other Evangelists) *He that kills with the sword shall be killed with the sword*: He that will fight in a Quarrel that is not warrantable, he himself shall be found out one day. But I rather think the meaning is, thou needest not trouble thy self to avenge my Quarrel upon these Men, for the Sword shall find out this Nation for putting me to Death; for so you know it did, the *Romans* came and took away their City and Nation.

*Observ. 6.* Lastly, When God hath made a Promise and given forth his Word, though there may many things fall out to overturn it, yet it shall stand. Christ had said, *Let these go*; *Peter* you see had like to have spoiled all, he goes and runs into a Riot, which might have endangered them; yet notwithstanding the Word of Christ doth stand. When God hath made a Promise of deliverance, there shall those things fall out that one would think would hazard the performance, and that through Mens own default, yet God will bring about the deliverance. So much in the general for this act of *Peters*.

*And he smote the High-Priests servant, and cut off his right ear, the servants name was Malchus.*

This Servant of the High-Priests it seems was the first Man that stepped forth to lay hold upon Christ, and therefore *Peter* encounters him first, for as yet they had not taken Christ; for the Text saith afterward, *Then the Captains and the band took Jesus*. It seems therefore I say, that this Man was the forwardest of the company, which he did either to please his Master, or perhaps he was the Officer to serve the Arrest upon him in a formal way, as we do. *Peter* now falls upon him first, and cuts off his Ear, some think it was but the tip of his Ear (for so the word signifies sometimes) but there is no ground for that, for *Luke*, he calls it the whole Ear.

He saith the Servants name was *Malchus*; which some fetch from the *Hebrew* root, which signifies one bought; because as he was a Servant, so perhaps his Master had bought him with his Money, or otherwise obtained him to be his Servant. And as *Caiaphas* his Master was (as appears by all the Story) the greatest enemy of Christ, so this *Malchus* was the forwardest of all the rest to attach Christ. The Obedience of the Servant to the Master in Scripture, is exprest by lending the Ear, and by boring the Ear, and therefore for his doing this out of Obedience and Zeal to his Master, this Punishment befalls him. But I pass over that.

*Peter cut off his ear.*] It is certain that *Peter* aimed at his Head, to have cleit that down, but God in his Providence directs the blow so, that no more hurt was done but the cutting off the Ear. It's strange it should not hit his Shoulder, yet you see God guided it so that it did not.

*Observ.* The Observation I have from this is only this, That God in his Providence guides and directs blows, and all such casual things as these are. Such passages of Providence there are, in guiding the motions of Mens hands, and the motions of the Creatures, oftentimes for the preservation of us in dangers, and how manifold experiences have we had of them! Who almost is there but in their lives have been either near being killed, and God hath come in by his Providence, guiding and directing such accidents and occurrences, that they have been preserved! Especially those that are Souldiers, they have found strange kind of shots that have been made, and how near they have come to kill them, and yet they have mist. Or else they have been near killing others in a casual way, and God in his Providence hath prevented it. I say it is every Mans case almost, we may see many examples of the Providence of God in this kind. We see it here toward *Peter*, and it was a mighty Providence; for had *Peter* killed this Man, had there been a Murder committed upon him, there had been such a ground of quarrel that they



would have fallen upon all the Disciples and certainly have cut them to pieces, but Christ had prayed that they should go away free, therefore God in his Providence guides *Peters* blow, so that he strikes off nothing but the Ear, though he aimed at his head, and Christ heals that Ear too, that so his Disciples might be all saved and delivered. So much for the Tenth Verse.

Verse 11. *Then said Jesus unto Peter, put up thy sword into the sheath: The Cup which my father hath given me, shall I not drink it?*

I have observed something before upon Christs bidding him put up his Sword; therefore I shall say little of it now. Jesus said unto *Peter*. Why unto *Peter*? For in *Luke* he speaks to them all not to draw their Swords, *Suffer you thus far saith he*; But as he spake to them all because they all asked him whether they should draw; so more particularly and personally to *Peter*, because he had sinned and did actually draw his Sword, for that is the manner of Christ, to reprove those, and to have those reprov'd in a peculiar manner that Sin more peculiarly. He bids him put it up he doth not bid him not to wear it, or not to use it, but put to it up only: But of that before.

— *The Cup which my Father hath given me, shall I not drink it?*

In *Matth.* 26. 51, 52, 53, 54. you shall find that Christ useth other Arguments to his Disciples to be quiet and to put up their Swords. *How shall the Scriptures be fulfilled, (saith he) that thus it must be*; that's one Reason. What need I care for your help, cannot I pray to my Father, and he shall presently give me more than twelve Legions of Angels: And, *all they that take the sword, shall perish with the Sword*. All these doth Christ give as reasons to them to be quiet. But the Apostle *John* writing after all the other Evangelists, inserts what they omitted, and he mentioneth here another reason, and indeed the highest reason of all the rest, *Shall I not drink, &c.*

From whence take this general Observation, that there may be many Motives and Reasons in one Action, many considerations that may keep a Man from sinning in one Action, though there be one more principal than all the rest, as this was the principal in Christ.

But why doth he use this Argument to *Peter* more than to all the rest? Upon a double ground.

1. Because it had been *Peters* sin to hinder him from suffering. And you shall see how his heart still rose against *Peter* for it. He had once before said, *Master spare thy self*; Christ calls him Satan for it, and he never called any of them Satan but *Judas*, *Get thee behind me Satan* (saies he to *Peter*, *Matth.* 16. 23.) He saw Satan in it. And now again, when he was to enter into his sufferings, *Peters* Zeal was so high that he would have rescued him out of their hands if he could, and have kept him from suffering, therefore Christ in a special manner speaks to him.

*Observ.* 1. To hinder one in any good, to hinder one in suffering when God calls him to it (though out of a foolish pity;) how great an Evil is it? With what a slight Eye did *Peter* look upon this thing of Christ, he thought it was only a carrying of him to Prison, and that the Life of a Man should be taken away. He saw not into the bottom of it, he was ignorant of the Scope of all this, *viz.* that it was the saving of the World. *Peter* though otherwise a good Man, and a Believer the understood it not.

2. Christ speaks this to *Peter*, not only to lay open his Sin in hindring him, but to lay open his own Spirit. *The cup which my Father hath given me, shall I not drink?* He doth not say, a necessity is laid upon me to drink this Cup; He doth not say simply, My Father hath commanded me to drink it, *But shall I not drink it?* It is a Speech that implies that his Spirit knew not how to do otherwise than obey his Father; as if there were such a Natural

Natural Principle in him, such an Instinct that he could not choose but do it. Even just as Joseph said, *Gen. 39. 9. How shall I do this great wickedness and sin against God?* So Christ here, The Cup which my Father hath given me, how shall I but drink it? It implies the highest willingness that can be: For still you shall find this to be *Johns* design to hold forth the willingness of Christ to suffer, that's his project, therefore he singles out a Speech that the other Evangelists omit, which most of all holds it forth, he mentions not the necessity, because of the Law, and because of his Duty, or because the Scriptures must be fulfilled, others had done that, but shall my Father give me a Cup, and shall not I drink it? He doth here shew that he doth fulfil the Commandment more out of Love than any other principle; that he was led by the greatest spirit of Ingenuity that could be; For I know not a Speech of greater Ingenuity than this is, *The cup that my Father hath given me, shall I not drink it?*

My Brethren, to fulfil the Law of God out of a principle of Love and Ingenuity, it is a higher way of fulfilling it, than merely to aim at the Letter. Christ indeed had an eye to the command, yet that was not it that principally moved him; It's true, saith he, there is a necessity laid upon me, and the Scriptures cannot else be fulfilled, yet above all this I have a principle in me that moves me, It is my Father, he hath commanded this Cup to me, how shall I not but drink of it? There is a further principle than merely Obedience to the Law, that leads on a godly Man, and lead on Jesus Christ to Obedience. For Love it is the fulfilling of the Law, so it was in Christ and so in his Apostles, and in all his Saints.

You read in other Evangelists, That when Christ was in the Garden but a matter of half an hour before, he had earnestly prayed to his Father that this Cup might pass. But when once God had set it on upon his Spirit that it was his will that he should drink it, and that it was impossible in respect of his Decree that it should pass from him, when God I say had intimated this to him in Prayer, and he had submitted to it, then he saies, *Not my will, but thy will be done*; Now you see how firm and strong his Resolution was, He that had prayed against it before, when once he knew Gods Will, and submitted to it; now he longs to drink of it, *Shall I not drink* (saith he) *of the cup that my Father hath given me?* Will you have me go and overthrow the Answer I have had of my Prayers? Shall I break that resolution I have taken up and expressed in my Prayer, shall I not drink of the Cup when I have yielded and submitted to my Father?

When thou see'st Gods Will determined, or when God hath cast thy heart in Prayer one way; and he calls thee to suffer, and hath brought thy heart to yield; O learn then to keep thy heart in that frame, to continue thy resolution, have no more risings against it. Christ you see had not but the highest Ingenuity that ever was to it.

Therefore now you that seek to God at any time by Prayer for any thing, and you have an Answer, you have a Resolution drawn forth in Prayer, you have a bent, a byas of Spirit clapt upon you in seeking God in some particular business, keep to it, hold to it. It is a mighty engagement to have had a Mans Spirit so and so framed in Prayer, when a Man can say I have been afore God in Prayer, and my Spirit hath submitted, and I have been brought to such a Resolution: O take heed of breaking such Resolutions, you have the highest engagement in the world to continue in them. Therefore when you pray, mind those engagements that are in your hearts to God in Prayer, and keep to them. Christ he came new from Prayer now, he had prayed that the Cup might be removed, when God had once set it upon his Spirit that it was his will he should drink of it, and he had submitted to it, and resolved upon it, you hear of no more complaints, yea, you hear complaints on the contrary, that he should be hindered in doing it. How often my Brethren do we come before God, and express our selves against such and such a Sin, we submit our selves to such and such a way of Self-denial; but when we are come from before God, how do our minds alter! You see Christs did not in the greatest point that ever

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ever was, when he once had submitted, saith he, I have submitted, *and shall I not drink it?* He had not the least rising thought against it afterward. We come and ingage our selves against such a Sin to God in Prayer, and go away with our Eyes scarce drie, and are tempted to it again: Oh how should we think with our selves, shall I do that which I have prayed against? which I have ingaged my self against? This was Christs case here, *Shall I not drink it,* saith he? Nay, it is more emphatical, *The cup that my Father hath given me, shall I not drink it?* He turns the words, the Phrase is set in such a posture as hath the most Emphasis that can be.

*Senchius Antiq. convival. Lib. 3. c. 13.*

*The Cup which my Father hath given me.* His Passion is called a Cup, so he himself calleth it, *Matth. 20. 22. and Mar. 10. 38. Are ye able to drink of the Cup that I shall drink of:* Speaking of his Passion: And it is called a Cup, not only because it was his *demensum*, the Portion that was allotted him by his Father, for the manner of the Antients in Feasts was to set every Man his Cup or Portion of Drink that was allotted him by his Trencher as it were, as we now set Bread, so they had every one his Cup, every one his *Quantum* or Portion. And so indeed in Scripture any Portion of Affliction or Suffering that God doth set out to Men it is called a Cup; as in *Jer. 25. 17. I took the cup and I did give it from the Lord into the hands of all the Nations, and made them all to drink of it.* So in *Ezek. 21. 31, 32, 33.* and in *Habak. 2. 16.* And in many other places you have the Cup put for the Portion or Measure of an Affliction. But I say he calls it a Cup, not only because it was his Portion, but I rather think that which is in this place aimed at, is, that it was his Meat and Drink to do the Will of his Father. For you see Christ is hearty in submitting to his Father, *It is the cup saith he, which my Father hath given me,* which Speech (as I said afore) expresseth the highest willingness. Now in *John 4. 34.* He saith, *My meat and drink is to do the will of my Father, and to finish his work;* and he looks upon this Cup when once he had prayed over it, as that which his Father had given him to drink, and therefore as it was Meat for him to do his Will, so it was Drink to him, it was pleasant to him (in some respect sweetned by an Angel) to take this Cup and drink it off.

*Observ. 1.* First you see the Sovereignty of God to dispose of what Cup he is pleased you shall have in your life time; which you see Jesus Christ here submitteth unto. For a Cup it is not only taken for a Portion of evil things, but for a Portion of good things, and God disposeth unto several Men, several Cups, and of several sizes as he pleaseth. It is certain that the bitterest Cup that ever was, was disposed of unto Jesus Christ, therefore no Man needs complain.

*Observ. 2.* Secondly, Christ did not look to what the Jews did, or the Roman Band that was with them, that were now round about him, he eyes not them, but still he looks to God, eyes him, *It is the cup which my Father hath given me.* Peter you see, he looked only at the Jews as his Adversaries, no Peter (saith he) it is my Fathers Cup, there is an higher hand in it. So should we do in all our Actions; as Job did when he said *Job 1. 21. It is God that hath given, and God that hath taken away; God hath bid him curse,* saith David of Shimei, *2 Sam. 16. 10. Therefore what have I to do with you, ye sons of Zeruah?* So here Christ carries himself, *This is from my Father* (saies he) *I will not have to do with these Jews; It's true, I fall into these mens hands, but it is the council of my father,* as *Act. 2. 23.* This Christ looks to, and so I say should we do in all our Sufferings.

*Observ. 3.* Thirdly, *It is the Cup which my Father hath given me.* Christ in his Sufferings doth not look upon God as a Judge. Nor do not you my Brethren in any of your Afflictions; suppose you see the Affliction answering your Sin, yet look not upon God as a Judge in it, but as a Father; *it is the cup which my Father hath given me,* saith he, and we are to be conformable to him in Afflictions. The greatest and bitterest Sufferings he sweetned to us,

us, looked upon as coming from a Father; it was so with Christ, when he looks upon this as a Cup given him by his Father, he looks upon it as his drink, and it is a pleasure to him to drink it off.

Chap. 7.

*Observ.* 4. Fourthly, Every Man hath a set Portion of Affliction, every Man hath his Cup; *It is the cup my Father hath given me to drink*: Christ himself had his Cup, his set quantity; He had a Cup that was answerable and proportionable to the Sins of those he suffered for, God put in a quantity for every Mans Sin, and Christ drunk it off to the bottom, the Sins and the Wrath due for them was all wrung into this Cup which Christ drunk off, and drunk off heartily. If thou hadst drunk off that Cup, there had been Eternity in the bottom, and thou couldst never have wrung out the dregs of it, but he drinks it off heartily, and he thinks much of Peter that went about to hinder him of it; *Shall I not drink of the cup which my Father hath given me?*

How is his Father said to have given it him?

By decreeing it afore-hand: For he had not yet taken it, he had entred into it indeed, he had tasted of it in the Garden; but he was going on to taste more of it, and that Cup which his Father by his Decree allotted to him, he willingly takes and submits to it.

And let me add this, Whatsoever Cup it be that God in thy Life affords thee, take it, and go drink it off heartily, for whether thou wilt or no, if it be a Cup he hath given thee, thou shalt drink it. In *Jer. 25. 15. Go, saith God to all the Nations, and say unto them all, Drink ye of this cup, and if any of the Nations shall refuse to drink it, tell them, that my people have drank it, therefore they shall drink it.* Do not therefore only make a necessity of it, and because of a necessity submit; but do it out of that ingenuity that Christ did here, he did not submit meerly out of necessity, but with all the willingness in the World, *The Cup which my Father hath given me, shall I not drink it?*

## C H A P. VIII.

*How Christ was taken and bound by those who came to Apprehend Him, and was thus led away by them as the Victims, or Sacrifices used to be to the Altar. That even this his binding hath an Influence on our being loosened from those Chains, wherein Sin hath fetter'd us.*

**N**OW beginneth the first of Christ his outward Sufferings, his Sufferings from Men; he had suffered from his Father before, in the Garden, where now he was, when he sweat drops of Blood.

Verse 12. *Then the Band, and the Captain, and Officers of the Jews took Jesus, and bound him.*

In these words there are two things considerable :

1. The Persons taking.
2. The Person taken.

The Persons taking, is the Band and the Captain, and the Officers of the Jews.

The Person taken, is Christ himself.

And then here is what they did with him, they took him, and they bound him. *Then the Officers and the Captain, and the Band took Jesus and bound him.*

It is said that all of them took him. Certainly all of them at that instant could not lay hold upon him; but his being taken is ascribed unto them all, because they all rushed upon him at once with a violence. His throwing of them down backward afore had made them afraid, therefore they break forth with violence, and they did all environ him and compass him about, and in that respect it is said they all took him.

You shall find in *Psal.* 22. (which *Psalms* we may indeed call a Crucifix, it being as clear a Story of the Crucifying of Christ, as *Matth.* 26. is.) In that *Psalms* the first thing in the Story of his Sufferings mentioned there (for the rest are Prayers) is, *Many bulls have compassed me, strong bulls of Bashan have beset me round,* so *verse* 12. And again, *ver.* 16. *Dogs have compassed me, the Assembly of the wicked have enclosed me.* The Title of that *Psalms* (as some out of the Hebrew read it) it is *the hind of the morning*, so he calls himself, and they like so many Hounds here came round about him in a ring to apprehend him, *Dogs saith he have compassed me*, which hath an allusion to the Title of the *Psalms*.

Here is likewise you see a particular mention of the Persons, here is the Band, and the Captain and the Officers of the Jews; both Jews and Gentiles, which I shall give you Observations upon anon.

There is one particle which is a very small one, but there is much in it [*Then*] *Then the Captain and the Band and the Officers of the Jews took Jesus:* Some read it (and rightly too) *Therefore the Captain, &c.* Why therefore? Because that he had afore offered himself willingly to them, they could not else have taken him. There is a great deal of Emphasis in that little Particle, there is in every Tittle of the Scripture. (*No man saith he, John* 10. 18.)

is able to take my life from me except I lay it down. These Men whom he had thrown down to the ground had never been able to have laid hands on him, had he not expressed himself willing. *Have I not told you, saith he, that I am the man?* And he shewed his willingness too in his expression to Peter, *Shall I not drink of the cup which my Father hath given me to drink?* And [therefore] *the Bands, and the Captain, and the Officers of the Jewes took Jesus and bound him.*

All the other Evangelists do not tell us that they bound him when they first took him. *Matthew* tells us indeed, chap. 27. 2. that they sent him bound from *Caiaphas* the High-Priests Hall, to the Common Hall to *Pilate*. But that he was bound at the first taking, and that by them that took him, we are beholden to *John* for this circumstance. Now the reason of their binding him (I speak now by way of Historical interpretation of the words) are these.

1. Because *Judas* had bid them (as *Matthew* tells us) to hold him fast, *Whomsoever I shall kiss saith he, that same is he, hold him fast. Matth. 26. 48.* For *Judas* he knew the power of Christ, he was privy to his going through the midst of a whole press of men when they would have thrown him down from off the brow of a Hill; therefore saith he, when you take him, hold him fast; and therefore they bind him, and they took him and bound him with that cruelty that the Disciples all ran away.

2. They bound him likewise as one that was worthy of Death, and so thereby to prejudice his Sentence. Such the *Jewes* did use to bind, as *Jerome* says. And it was that which is mentioned, *ver. 24.* as one great ingredient that had influence into *Peters* denial of him, and persisting in it the second time that he was sent bound from *Annas*, and continued still bound afore *Caiaphas*, and so thereby saw there was no hope for him of life; and so the more easily drawn and tempted to deny him.

3. They bound him likewise that they might cast shame upon him, that they might lead him bound, which was proper to Malefactors. And *2 Sam. 3. 33, 34.* *Dauids* speech of *Abner* implies it; *Dyed Abner as a fool, as a malefactor? Thy hands were not bound, nor thy feet put into fetters.* Now our dear and blessed Lord and Redeemer, he dyed like a vile Person in outward appearance: His Hands and his Feet were bound, at least his Hands were bound. And that which might further move them to deal in this manner the more violently with him, was the fetters that he had cast upon them. And therefore in *Psal. 2. 1, 2, 3.* (which *Peter* quoteth in *Acts 4. 25.* and applies to the Crucifying of Christ) he mentioneth that as the reason; *Why do the heathen rage, and the people imagine a vain thing? They are mightily provoked; why? Come let us break their bands asunder.* Christ and his Disciples had extremly bound them and their Consciences; now they are even with him, they clap fetters and bands upon him.

4. They did it likewise in a way of trophy; and therefore you shall find in *Matth. 27. 2.* when they had bound him, they led him away from the High-Priests house, in a kind of triumph, to *Pilate* the Governour.

So you have the Historical opening of the words, *They took Jesus and bound him.* And in all this, and so likewise in whatsoever befel Christ in his Sufferings, there was a further Mystical meaning, which I term so in respect of those hidden ends in it. Therefore in the next place we will consider what was the Mystery of all this: There was nothing befel Christ in his Passion, but it was both to fulfil Prophecies, and it was for something answering thereunto in us as the cause thereof; and in the merit of it, and the benefit by it redounding to us, it hath a suitable influence into something about our selves.

First, All that befel Christ was to fulfil the Types and Prophecies that went of him. The great and most eminent Type of Christ in his Sufferings, was *Isaac*; who was the Son of the Promise, as Christ was the promised Seed. And in *Heb 11.* the Apostle makes him a figure of Christs Resurrection; and as in his Resurrection so in his offering to Death. Now the first thing that *Abraham* did to *Isaac* when he was to offer him up as a Sacrifice, was,

Book V. he took him and bound him, so saith *Gen. 22. 9.* And Christ here, whom *Isaac* typified in his Death as well as in his delivery from Death, was bound. The Sacrifices of the Old Law, they were first led bound to the Priest, and then bound to the Horns of the Altar, and there slain. So was Christ here.

And so for Christ his taking; for I here put both together: The Ark was a Type of Christ, and that you know was taken by the *Philistines*; so is Christ now.

*Adam*, he likewise was his Type. There was an allusion in the Sufferings of Christ in the Garden unto the first Temptation in a Garden. *Adam* you know sinned in a Garden, Christ he suffered in a Garden; there doth the Agony meet him, and there he was taken. And what was the first outward act of Sin? How was it put forth? *Gen. 3. 6.* *The woman took of the fruit of the tree (having first plucked it off with her hands) and gave it to her husband, and he took it and did eat thereof.* In answering to this, Christ the second *Adam*, his hands are bound while he was here in the Garden. And as his being bound, so also this his being taken by them was foresignified. Thus in *Matth. 26. 56.* when it is said they took him, it is added, *That the scriptures of the Prophets might be fulfilled.* Now do but look in the Margent of your Bibles, what Scripture is quoted there? What is the place of Scripture that the Translators of the Bible refer to in that Verse? You shall find it to be *Lam. 4. 20.* and there it is said, *The breath of our nostrils, the anointed of the Lord, (the Messiah, the Christ, for so Anointed signifies in the Hebrew, the Christ of the Lord) he was taken in their pit, of whom we said, under his shadow we shall live among the Heathen.* This Book of the Lamentation, tho' it was made upon occasion of the Captivity, yet because the foundation of the Captivity was laid in the taking away of that good King, *Josiah*; for after his Death that People had never a good day, they never thrived; so that Book relates to him: And it is clear that the Lamentations were made in relation to *Josiah*, as well as to the Captivity, by that in *2 Chron. 35. 25.* *And Jeremiah lamented for Josiah, (and these Lamentations in this Book, you know are the Lamentations of Jeremiah) and all the singing men and the singing women, spake of Josiah in their Lamentations to this day, and made them an ordinance in Israel, and behold, they are written in the Lamentations;* that is, in the Book of the Lamentations. Now of *Josiah* it is said, *He was taken in their pit,* so we translate it; but others, and the *Septuagint* agrees with it too, *He was taken in their sins:* The Sins of that People were the cause of his Death, which is said to be in the Valley of *Megiddo.* *2 Chron. 35. 32.*

But whether is *Josiah* a Type of Christ or no, that our Translators should refer the taking of Christ to the fulfilling of this Prophecy in the Lamentations?

For that, you have *Zech. 12. 10, 11.* He saith there, *That he will pour upon the house of David, and the inhabitants of Jerusalem, the spirit of prayer and supplication, (speaking of the time when they should acknowledge Jesus Christ to be the Messiah) and (saith he) they shall look upon me whom they have pierced, (meaning the Messiah) and they shall mourn for him, &c.* And *ver. 11.* *In that day shall there be a great mourning in Jerusalem as the mourning of Hadadrimmon, in the valley of Megiddon.* Now that mourning there was for *Josiah*, for there he was taken and arrested with a deadly wound, whereof he dyed, and was taken and slain in the Sins of that Nation, and to that do our Translators refer us; and you see he was a Type of Christ too, he had kept a Passover, as Christ had done, a little afore this; they promised themselves to live safely under his shadow, even as the Disciples promised themselves that Christ would presently restore the Kingdom unto Israel: But he was taken in our Sins, and our Sins were the bands that fettered him.

Secondly, As all this was done to fulfil the Types and Prophecies of him, so we shall see, that our deserts were the cause of it, and that his being bound hath an influence to loose us from something with which we were bound. For there was nothing betwixt Christ in these his Sufferings, nothing was done to

to him, but what answers to something which we had done, and which was to be done toward us.

1. Our Sins were the cause of his binding : Therefore in *Psal.* 40. (which also is a Psalm of Christ ; for it is, part of it, quoted by the Apostle in *Heb.* 10. and applied unto Christ, *Sacrifices and offerings thou wouldst not have.*) saith he at *ver.* 12. *Innumerable evils have taken hold upon me, mine iniquities have compassed me about.* It is plain my Brethren, that Christ speaks this Psalm of himself ; he reckoned all our Sins as his own, and by vertue of our Sins encompassing us about, and taking hold of us (which in the Garden they did) it is, that these Men take hold of Christ, and bind him, he standing now in our stead : For the truth is, Christ he could like *Sampson*, have broken all these cords asunder ; what weakened him ? It was because he was fettered with our Sins. *Mine iniquities saith he* (confessing ours to be his) *have taken hold upon me* ; and therefore these came all about him like Bees, like Dogs, and sieze upon him : We were Satans Captives, therefore was he theirs. In sinning against God we break all bands, as the expression is, *Jer.* 5. 5. therefore is he bound. Our Sins took hold of him first, and then the Band and the Officers had power to take him and bind him.

2. Consider the answerable fruit and benefit of it arising to us. Hereby we were all bondslaves to Sin and Satan ; *2 Pet.* 2. 19. *Of whom a man is overcome, of the same is he brought in bondage.* We were led captive by Satan at his will ; so saith the Apostle, *2 Tim.* 2. 26. *Rom.* 7. 23. Sin it insnareth a Man, *Prov.* 5. 22. *His own iniquities shall take the wicked himself, and he shall be holden with the cords of his sins.* And we were not only in the bands of iniquity, (as the expression is *Acts* 8. 23.) but we should have been reserved as the Devil and his Angels are, in Chains of Darknes : (Such an expression the Scripture hath in the Epistle of *Jude*, *ver.* 6. *He saith the Angels which kept not their first estate, He hath reserved in everlasting chains under darkness unto the judgment of the great day* ; and *Peter Ep.* 1. *chap.* 3. *ver.* 19. speaks of Spirits in Prison which were once disobedient in the dayes of *Noe.*) Chains of the everlasting Wrath of God and of Guilt, should have bound us over to the great day ; bound and bound hand and foot, as you have it in *Matth.* 22. 13. *Take him and bind him hand and foot, and cast him into everlasting darkness.* This was our condition ; and now because we were bound with these Chains, to the end that we might be set free and loosed from them, is Christ bound : For it is a certain rule, what should have been done to us, something correspondent was done to Christ ; and the vertue and excellency of his Person was such, though it was done to his Body, it bringeth us freedom from the like due to our Souls ; and by his being thus bound and led, he himself afterward when he ascended, led Captivity captive. You have a place expresse to this purpose, and it is a place that plainly speaks of Christ, for it is applyed unto him by the Apostle in *1 Cor.* 15. 55. the place is *Hosea* 13. 14. *I will ransom them from the power of the grave, I will redeem them from death ; O Death I will be thy death ; O grave I will be thy destruction.* But what goes before this ? See *ver.* 12. *The iniquity of Ephraim is bound up.* God had bound up *Ephraim* and his iniquity together for Hell ; saith he, *I will ransom them* : And how doth he ransom them ? The truth is, by being bound himself, he standeth bound before God his Father, (for he deals with his Father in all this, he doth not deal with the *Jewes* here) and in Gods intentions those fetters that were to be laid upon us were laid upon him, and so he cometh to free us by vertue of himself being bound ; and thus as we should have been arraigned before the Judgment-seat of God, so was he before *Pilate*, the Analogy holds all along in his Sufferings.

Therefore you shall find the Scripture follows this Metaphor. In *Zech.* 9. 10. he tells us, by the Blood of the Covenant we are delivered, being prisoners of hope. And in *Isa.* 61. 1. and *Luke* 4. 18. *He is said to be anointed to preach liberty to the captives, and the opening of the prison to them that are bound.* And the like you have in *Isa.* 42. 7. *I have given thee for a covenant of the people, &c. to bring out the prisoners from the prison, and them that set in darkness out of the prison house.* Hence is it that when he comes to



convert a Man to God, he is said to bind the strong Man : *Matth. 12. 28.* Whence is it that Christ hath this strength in him? (I mean meritoriously) Because he himself was bound, it is by vertue of that that the strong Man is bound.

*Lastly,* Will you consider the Heart of Christ all this while? For under his Sufferings it is good to consider that. Certainly Christs Heart was sensible of his Sufferings in every particular, none was ever so sensible as he. Why you shall find how his Heart took it, by that speech of his whilst they were a binding of him. *Matthew* tells us, *Chap. 26. 55.* that he said to the multitude at that time, *Are ye come out as against a thief, with swords and staves for to take me? I sate dayly with you teaching in the temple, and you laid no hold on me :* And now they did. And *Luke* he tells us further, *chap. 22. 52.* *Jesus said unto the chief priests and the captains of the temple, and the elders which were come to him, are ye come out as against a thief with swords and staves? What to bind me as a thief? To deal so dishonourably with me? This is mentioned as a thing that grieved him, and foked into his very Soul. The dishonour of it did. So to be bound and led was most dishonourable. Thus 2 Sam. 3. 33, 34. David when he lamented over Abner expresth it, Dyd Abner as a fool dyes? That is, as a bold Person, a Malefactor, by Justice and Law convicted : Thy hands were not bound, nor thy feet put into fetters; as of Malefactors it was used to be ; yet this was done to Christ, his hands were bound in, as of a bold Person, and so he was led to death. So in Judas his betraying of him, What thou, saith he, my familiar friend, that didst eat bread with me, dost thou lift up thy heel against me? that was it that did sink into his Spirit. And in that *Psal. 40. 13.* you shall see how this act of theirs pierced his Soul, *Mine iniquities have taken hold upon me, innumerable evils have compassed me about, so that I am not able to look up :* His iniquities took hold of his very Soul, while they were incompassing him about like Dogs. And *Psal. 22. 12.* *Be not far from me, for trouble is near :* He saw them coming. All this affected the Heart of Christ; for the Psalms lay open his Heart as the Evangelists do the outward story. So much now both for the Historical opening of the words, and also for that which is the Mystry of it. I will now come to an Observation or two from all this, that was done to our Lord and Saviour Christ, and from the Persons that did it.*

*Observ. 1. First,* From the Persons that did it, they are you see all here enumerated; *The band, and the Captain, and the Officers of the Jewes.* And *Luke* saith, there were some of the Chief Priests there, (and by Chief Priests were meant the heads of the *Levites*, of which there were twenty four) and the Captains of the Temple as well as the Captain of the *Roman Band*, and some of the Elders of the People. And it is said of them all that they took him, (though all could not lay hold on him) because they all consented to it, because they all gathered round in a ring about him, that he might not escape. Observe, that God takes notice particularly of every one that have any hand (yea, he doth ascribe the act to them if their consent be but to it) in persecuting his People, as he did here of these that persecuted Christ, for there is the same reason of both; they are all named, all the sorts of them are enumerated. He takes notice of any one that doth but cry Aha, at any thing that is done against a Child of God. As *Edom* that cryed Aha; and poor *Tyrus* in *Ezek. 26. 2.* because she cryed Aha, and said she should be replenished, she should have the trade now *Israel* was destroyed; God takes notice of it, and threatens ruine to her for it.

*Observ. 2. But Secondly,* God did so order it, that in all the Sufferings of Christ, both *Jew* and *Gentile* had a hand in them, in every particular action that did befall him. Here was the Captain of the *Roman Band*, and the Officers of the *Jewes*; and here were the High Priests and Elders of the People, at the taking of him; both the Ecclesiastical and Civil State. So likewise when he was condemned (for the Evangelists carry it along through all the Story) there was *Pilate* the Governour, he must have a hand in it, and there was *Herod* that was the King of *Galilee*, he was sent to him also; and there was the *Roman Souldiers*, and there were the High Priest and the rest of that *Sanhedrim.*

*Sanhedrim.* Ecclesiastical State, Civil State, *Jews, Gentiles*, all have a hand in every particular of the Sufferings of Christ.

*Observ. 3.* Thirdly, From the consideration of Christs being bound take this Meditation; let no Affliction, (for all Afflictions are called Bands by the Apostle; *Remember those that are in bonds, as if ye were bound with them.* Heb. 13. 3.) let no Band I say, be thought too much by you. Be willing to be bound for Christ if he call you to suffer; you see he was willing to be bound for us. And never let the vileness of the Persons trouble you, which indeed would even make ones Stomach rise, that such should have to do with a Man, consider the Lord of Life was apprehended and bound by the basest and vilest sort of Men; for commonly such are those that are employed in such Offices; he was taken by the rude Souldiers, that certainly handled him rudely and with violence; for it is said in *Zachary, Zach. 13. 7. I will smite the shepherd, and the sheep shall be scattered*: Now they all ran away when he was bound, therefore they smote him.

*Observ. 4.* And then again consider, while Christ was bound, all that whole City, the *Pharisees* and the *Jews*, they are free. Whilst wicked Men do enjoy all liberty and freedom, the Church is bound; so Christ himself was.

*Observ. 5.* And then further, We should therefore prize all the liberty and freedom that the Gospel affords us, because they are all fruits of Christs being bound; Christs being bound was it that purchased all our liberties.

*Observ. 6.* Lastly, Let the bands of his Love draw our Hearts; for as I said afore, he could have broken all these cords, as *Sampson* did those with which he was bound, but the cords of Love bound him as well as the cords of our Sins: It was these Cords fastened him to the Cross more than the Nails; yea, and bound him there more than our Sins did, or else he would never have suffered himself to be bound. As *Paul* went up bound in the Spirit to *Jerusalem*, bound up in the bands of Love, which made him willing to be bound outwardly, therefore he calls himself the Prisoner of Christ, and to have the bands of Christ upon him, to be the bondman, the *Vinctus* of Christ; so doth Christ, he is bound with the Cords of Love, so they are called, *Hosea 11. 4. I drew them with the cords of a man, with the bands of love.* Oh let the Love of Christ bind us and constrain us, (as the phrase is *2 Cor. 5. 14.*) to bring every high thought into subjection, into captivity unto him; so he was for us. And so much for this first circumstance, or this first beginning of the outward Sufferings of our Lord and Saviour Christ, his being bound: *And they bound him.*

Verse 13. *And they led him away to Annas first, (for he was Father in law to Caiaphas) which was the High-Priest that same year.*

The Scripture doth put much, as upon his being bound, so upon his being led away. And my Brethren, as we go along in opening of these Sufferings of Christ, carry in your thoughts still the Person to whom all this was done; it was our Lord and Saviour Jesus Christ: Every thing he did in a way of Suffering, how great must it be think you, when nothing befel him but what was appointed him by his Father, and that in relation to the taking away of our Sins?

*They led him away.]* The truth is, his being led up and down is noted in the story as one eminent thing in his Suffering, and therefore is not to be past by. Those that have made the Topography of *Jerusalem* and those places, do account it to be seven miles that he was led up and down from first to last afore he was Crucified, which was an exceeding great indignity to him: They hurried him first from the Garden to *Annas* his House; from thence (as another Evangelist tells us) he was led to *Caiaphas*; *Matthew* tells us he was led from thence to *Pilate* to the Common Hall; from *Pilate* he was led to *Herod*; from *Herod* he was led back to *Pilate* again; from *Pilate* when he had sentenced him, he was led to the Cross. Thus was our Lord and Saviour Christ tossed up and down, and there is particular mention made of them all, which could not choose but put him to a great deal of pain and trouble.

And

And my Brethren, do but consider, do but think of any Person that is a Person of worth, that should be hurried thus up and down from place to place, with his hands manacled, all the People following him, using all manner of Indignities to him, think of one that you praise and value either for the Gospels sake or otherwise; I say, do but think of such a one, and then behold our Lord and our Saviour Christ in all his tossings, and he dings up and down. I remember there is this Expression in one of the *Psalms*, *I am as a grasshopper*, saith he, because he was thus hurried and turmoiled from place to place; his heart was sensible of this.

But what is the Mystery of this? For still let us look to the inward part of it as well as to the History it self.

*First*, There was a Type in it, for every Sacrifice was first led to the High Priest, and then offered, *Levit.* 17. 5. So Christ, being to be made a Sacrifice for Sin, he is carryed to the High Priest, in the way he goes to *Annas* indeed, but afterwards from him he was led to *Caiaphas* who was High Priest that year. And to make up the Type more full, which is a thing exceeding observable, It is said in *Isa.* 53. 7. that after our sins were laid upon him, and that the iniquities of us all did take hold on him, *He was [led] as a sheep to the slaughter.* Now you must know that the Garden from whence he was led stood at the bottom of the *Mount of Olives* beyond the *Brook Cedron*, and the Gate which was next to that place thorough which he was to go into the City, vvas called the *Sheep-gate*, for it vvas nigh the Temple, vvhich stood on that side of *Hierusalem*, and the Sheep and Oxen (but especially the Sheep, for they sacrificed most of them) that vvere to be sacrificed vvere fed in the *Meadovvs* and *Fields of Cedron*, and from thence they vvere led through that Gate to the Temple to be sacrificed, vvhich therefore vvas called the *Sheep-gate*. To make up the Type therefore more full, and that you may see how the Scripture opens it self in these things, he is led as a Sheep to the Slaughter to be a Sacrifice for Sin (for so the Prophet saith he was) *even through the Sheep-gate.*

*My Brethren, all we like Sheep have gone astray*, (so the same Prophet saith) and because we had taken our wills in Sin, and went whether we would, therefore Christ is bound and led away. It was all because of our wanderings. He was led away as a Sheep to the Slaughter, therefore in *Heb.* 13. it is said he was *brought back again*, he having been first led away as here to Death, as he was brought back again through the Resurrection, it is a Phrase that hath relation to his being led away.

How are we tossed to and fro, hurried up and down with divers lusts, with every wind of our inordinate Affections! Our Lord and Saviour Christ was therefore led from place to place, posted up and down.

And in all these leadings of his, God still would have both the Civil and Ecclesiastical State to have a hand and some Interest in every sort of his Sufferings. He was led to *Annas* that had been High Priest, and then to *Caiaphas* that was the present High Priest, they were the Chief of the Church as it may be called; and then to *Pilate* the Roman Governour, and then to *Herod* the King of *Galilee*. All the powers that were then in *Hierusalem* and over *Hierusalem*, and in those Countreys he was brought afore them all, that they might all have a hand and a concurrence in his ruine, that God might make his Sufferings every way compleat; that all these might cast dishonour and disgrace upon him. For as Honour depends upon the Honourer (That's truly Honour when a Person of worth honoureth one) so God would have the disgrace and contempt that was cast upon Christ to depend upon the worth of the Persons that dishonoured him. Therefore whatever was excellent in that State, either of Kingly Power, or Ecclesiastical, whatsoever pretended to Wisdom or Justice, or Learning or Religion; God order'd it that all these should have a hand in the condemnation of Christ, and so they had. The Eminency of Learning and Religion was amongst the Chief Priests, they profest it and pretended to it. Of Justice in *Pilate*. Of Excellency and Kingly-Power in *Herod*. All these concurred. Therefore if the Saints in

in after Ages find that they are condemned by all sorts, let them not wonder at it.

And *Lastly*, He was led out of the Garden whither he used to go for the enjoyment of Communion with his Father (for the Evangelists say that to that place he did often resort to pray) and indeed it was his Paradise where he had infinite sweet Fellowship and Communion with God. Now as *Adam* was driven out of the Garden, out of Paradise, where he had Communion with God, as a punishment for his Sin, so is our Lord and Saviour Christ led out of this Garden, which I say was to him a Paradise, and carryed to dye and to offer up himself a Sacrifice for Sin. And so much now for his leading; *They led him.*

To *Annas* first, for he was Father in Law to *Caiaphas* which was the High Priest that same year.

For the opening of the Historical meaning of these words, I shall do Two things.

1. Shew who this *Annas* was, as the Text here holds him forth.
2. Open the reasons why he was led first to him.

1. Who he was. *Josephus* who writes the Story of these times calls him *Annanas*. Certainly he was the greatest Man amongst the *Jews* (of a *Jew*) and of the most illustrious Family: Which will appear thus; He himself had been High Priest formerly, so you have it, *Luke* 3. 1. In the fifteenth year of *Tiberius*, *Annas* and *Caiaphas* being High Priests, *the word of the Lord came unto John*, &c. And the High Priest was the Supreamest Officer, and in highest place among the *Jews*, though the *Romans* had the Civil Power in their hands. Here you see his Son in Law *Caiaphas*, who married his Daughter or otherwise his Son in Law, was High Priest after him, himself still living; and after *Caiaphas*, *Josephus* tells us, that *Eleazar* a Son of his own was High Priest also. So that his Family was the greatest Family among the *Jews* that lived at *Hierusalem*, being thus greatned by having the High Priesthood successively amongst them, for so they had, therefore in *Act*. 4. 2. you read of *Annas* and *Caiaphas* and *John* and *Alexander*, and as many as were of the kindred of the High Priest were gathered together against the Apostles at *Hierusalem*, they followed their old Trade still, and as they had their hands imbrued in the Blood of Christ, so in the Apostles too. Now to this Man is our Lord and Saviour Christ first brought.

2. Why brought to *Annas* first? Some say because he being so great a Man and his House lying in the way to *Caiaphas* (as indeed it did if we may believe the new Description of *Hierusalem*, and the Relation of those that have visited it, for they say we have first shown you the House of *Annas*, and then the house of *Caiaphas*) he was therefore led thither first. But surely that is not all the reason. It is a Circumstance not mentioned by any of the Evangelists, but by *John*, and therefore here must be some other ground for their leading of him first to the House of *Annas*. For we read in *Matth*. 26. 57. and in *Mar*. 14. 53. That all the Chief Priests, and the Elders, and the Scribes were assembled at *Caiaphas* his House attending the Issue of *Judas* his Plot, and waiting when Christ should be brought thither. For them therefore to interrupt their going directly to *Caiaphas* his House, where all the Council was set, and to carry him first to the House of *Annas*, it must needs be for some special reason. To me therefore there are these two reasons of it.

The first is that which is expressly mentioned by *John* himself here in the Text; for (saith he) he was Father in law to *Caiaphas*, which implies that *Caiaphas* either because he honoured his Father in Law who was the Head of that great Family, had given some secret order to the Officers to lead him first thither; or rather indeed, because they would gratifie that great Man who was the Chief of them that had been High Priests, and withal because they would gratifie *Caiaphas* too, whom they knew they should please by doing this Honour to his Father in Law. They carryed him to him as a fight, as a spectacle, Lo here we have him that is the great Enemy to the High Priests

## Book V.

Priests Office, that would subvert the Law, and pull down the Temple, this is the prey we have looked long for. And as in a way of gratification *Pilate* afterward sent him to *Herod*, so in a way of like gratification he is here carried to *Annas* first, sent to him as a gift to cheer and glad his heart. As in *Rev. 11. 10.* in allusion to the Death of Christ (for that Chapter carries on that allusion) speaking of the Witnesses being kill'd in that place where our Lord was crucified, he saith, they shall rejoyce over them, and make merry, and shall send gifts one to another, because these two prophets tormented them; so here when they had gotten Christ that had tormented them so; they were so glad they had got him that in merriment *Caiaphas* gives order to have him carried to *Annas* as a gift and gratification to him, and so *Pilate* sent him to *Herod*. Thus to shew their Joy and Triumph, they send our Lord and Saviour Christ thus bound from one to another, Loe here is the Man that would destroy the Law, and then all our Honour must down, we have him now fast enough, for indeed there is nothing that more pleaseth the revenge of People malicious against Christ or against his Saints, then to see them in their hands, and to see them under, and to see them down. Come, say they in *Psal. 2. 3.* let us break their bonds, and cast away their cords from us. And certainly this circumstance is on purpose mentioned by *John* as an aggravation of the Sufferings of Christ, that they not only carried him to the High Priest, but to gratifie this wretched Man, that was his desperate and most deadly Enemy, whom they knew not only hated him, but that of all other Men this sight of Christ being taken and bound would be most acceptable to him, they carry him to his House first of all; this I say aggravateth the Sufferings of Christ the more.

But Secondly, He was carryed thither also, that there might be an approbation visible before all the People of *Annas* his approving of the Fact, he being the greatest Family of all the rest amongst the *Jews*. Therefore the 24. verse of this Chapter tells us, that *Annas* sent him bound to *Caiaphas* the High Priest, that was all he did, he did not command them to unloose him, but approved what they had done in taking and binding him, and in a way of approbation sent him bound to the High Priests Hall, which was a Matter of great prejudice unto Christ, and served a little also to take the envy off from *Caiaphas*.

My Brethren, What a great deal of do is here about a poor Man, in view a Carpenters Son! And how glad were the great ones of the World when they had got him down! And so it hath been in all Ages, the getting down of a poor Saint, it hath been the greatest Glory to Men carnal; as if they had done so great a Matter. When they have gotten the Witnesses down, as one day they will, they make merry and send gifts one to another. The poor Disciples all this while were a weeping, while they were making merry; so Christ himself said it should be, *John 16. 20.* The world shall make merry, but you shall weep.

If therefore at any time we should be made Spectacles unto Men for Christ's sake, and should be thus served as Christ was, than which there is nothing more grievous to a great Spirit, for Misery and Shame is more than Death to King, and *Saul* would not fall into the hands of the *Philistines*, least they mock me, saith he, *1 Sam. 31. 4.* If I say any of us should be so served, made a Spectacle to Angels and Men, as the Apostle saith, *1 Cor. 4. 7.* Do but remember how they led our Lord and Saviour Christ up and down as a Trophy, as a sight to cheer and gratifie those that were his Enemies. So much for this that he was sent to *Annas* first that was Father in Law to *Caiaphas*. Of *Caiaphas* it is said,

—He was High Priest that same year.

There are some that would make both *Annas* and *Caiaphas* to have been High Priests together, because in that place *Luke 3. 2.* it is said, That *John* did baptize in the time when *Annas* and *Caiaphas* were High Priests. But the meaning of that is this, that they were High Priests in their Order; in the beginning

beginning of *Johns* Preaching *Annas* was High Priest, and after him succeeded *Caiaphas*.

Chap. 8.

But why is it said he was High Priest that same year?

It is a thing which *John* observeth and none else. He useth that phrase by way of Emphasis, you have it twice repeated in the 11th Chapter, *ver. 49. Caiaphas being High Priest that same year*; and *ver. 51. He being High Priest that year*: And you see it is noted here, and noted with an Emphasis; now that it should be twice noted in one Chapter within the compass of two or three Verses, and here again, there must be some special reason for it. It is not that the High Priests Office did go year by year, as Mayors in Incorporate Towns do with us, a new one chose every year. It is clear by the Story in *Josephus*, that *Caiaphas* was seven years (some say more) High Priest: It is therefore added, *He was High Priest [that same year]*, though he was more years besides, yet it fell out that he should be High Priest that year, when under his Authority and by his Power in a more especial manner, and by his Counsel, the Lord of Life should be Crucified.

And yet withal 2. It is to note and to hold up this before our eyes, the great corruption that was about the Priests Office when Christ was Crucified: For in *Numb. 35. 25.* and so in *Jesh. 20. 6.* you shall find that according to Gods institution the High Priests were not to be removed, but he was to continue in that Office during his Life. And likewise he was to be the eldest Son of the Family of *Aaron*. Now to shew that this was out of course; for the truth is, the *Jews* being oppressed by the *Syrian* Kings, and afterward by the *Romans*, they sold the High Priesthood as themselves pleased, and put in new ones as often as they would, contrary to the institution of God at first. To shew I say the corruption that was then amongst them, this is particularly noted with an emphasis, *Caiaphas was High Priest that same year, though Annas that had been High Priest was yet alive.*

To give you an Observation or two from this. *He was High Priest that same year*: And if you read *John 11. 51. By reason that he was High Priest that year, he prophesied that Jesus should dye for that nation.*

The Observation I make from thence is this: That if a Man be in a place that is an Office instituted by God, though he came into it corruptly, and is not such a one as ought to be in it; yet whilst he is in it, God doth more or less accompany him according to his own institution. This instance here is clear for this, for it is certain that the High Priests then were not lawfully called to that Office; for there were three circumstances which made their calling unlawful (I do not say unlawful in it self, for the substance, but unlawful for the act of calling:)

1. They were not of the Tribe of *Levi*, and of the eldest Sons of *Aaron*, for so the Institution was, it should have gone by Birth, as in *Exod. 40. 15.*
2. They had not the place for their Lives, but were changed and altered at pleasure.
3. They were chosen by the *Roman* Prators, and by *Pilate* the *Roman* Governour, and so it was ordinarily bought and sold for Money.

Yet notwithstanding Christ, he comes to that worship which this High Priest performed, though he came into the place corruptly; and the acts which he performed (he being in the room of the High Priest) were valid. I say, the acts he performed as High Priest (tho' unlawfully called) when he went into the Holy of Holies every year, they were acts of Worship, and they were valid, why? because the Office it self was a place of Gods institution. For otherwise Christ had not had opportunity to have fulfilled the whole Ceremonial Law, if that the going in of this High Priest into the Holy of Holies had not continued and been in use; but it is clear it continued; for it is said, *Paul* went up to the Feast, that is, the great Feast when the Priest went in to the Holy of Holies. Christ you know he was to fulfil the whole Ceremonial Law, which he could not have done, if he had not come to that Feast which was once a year, for there was a Curse upon him that did not, his Soul should be cut off from the Congregation, and upon that day the High Priest went into the Holy of Holies, and performed those great acts of Worship that was to be done. If Christ had not been present at this Feast, and at these performances, he had not fulfilled

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the Law; surely therefore when the High Priest was doing his Office, Christ was present and did communicate in this case with this Priest, and with these Jews, and yet this Man had not a Lawful Calling to the High Priesthood for the manner of it, but because for the substance of his Calling it was Lawful, and he was in that Office, the acts he did were valid. Even as it is in the Laws of this Kingdom; although *Richard* the Third came into the place of being King Unlawfully, yet because when he was in it, it was that Lawful place settled by this State; therefore the Earls that he made, or the Barons, or the Acts of Parliament that he confirmed, they were all valid; for whilst he was in that place, the place was it (being that which was settled by the Law) that gave a validity to all such Acts of his. So it is here. And therefore let it never be said, that because Ministers are not oftentimes so called to their places as they ought to be, come not in so rightly as they should by the choice of those whom it depends upon, that therefore they are not Lawful Ministers. Lawful in this sense, that the Acts they do are valid, and are Ministerial Acts. And indeed it were a hard case if the lawfulness of all Mens being Baptized, or receiving the Sacrament, or the like, should depend upon the lawfulness of the Mans being called to his place. It depends upon the Office that Jesus Christ hath instituted in his Church, and so far forth as there is any thing of his institution, he will follow it with his Blessing. The Ordinances of Christ, the validity of them doth not depend upon the Lawful Call of the Minister, and therefore it is no Argument to say, such a Man had an Unlawful Calling to the Ministry in that place where I was Baptized, therefore my Baptism is invalid: For the act and manner of his Call may be Unlawful, yet he being in that place, he is for those acts a Lawful Minister of Christ, and his acts are so accounted by God. So it was here; *Caiaphas* being in the room of the High Priest, the acts he did were acts of the High Priest, and were valid: And yet further, to shew that God himself respected him as High Priest, God put into his mouth that Prophecie; therefore it is said in *John* 11. 51. *This spake he, not of himself, but being High Priest that year, he prophesied.* So that God himself was with him as High Priest, tho' for the manner of his calling to this place, he was not lawfully and truly the High Priest.

*Observ. 2.* Then again another Observation that I may make from hence is this. This *Annas* it is said, was Father in Law to *Caiaphas*. You see now by this, how dangerous it is oftentimes to the Souls of others to be linked in affinity with Men that are carnal and wicked. How many a Mans Soul is undone by his Father in Law, or perhaps the Father in Law by the Son; or the Husband by the Wife, and the Wife by the Husband. In all likelihood these two here, *Annas* the Father in Law, and *Caiaphas* the Son in Law, are both mentioned, as having drawn one another into this great conspiracy against our Lord and Saviour Christ, and joyning the more heartily in it, the one engaging the other in this wicked design. And therefore Men should very much consider into what Families they marry, for if into a wicked Family, it may be an occasion of much evil to them. Men are drawn to much wickedness, or strengthened in much wickedness by their Relations, as *Annas* and *Caiaphas* were here for the Crucifying of Christ, having this Relation of Father in Law and Son in Law.

*Observ. 3.* Lastly, These two *Annas* and *Caiaphas*, they are here noted out in a peculiar manner, above all the rest of the *Pharisees*, as the most eminent enemies, and those that did most malign our Lord and Saviour Christ. Observe that God takes special and particular notice of those that are the most eminent enemies of Christ and his Saints. Still you see *Annas* and *Caiaphas* are mentioned, certainly it is according to their hatred, these two had a deeper malignity against Christ than other of the *Pharisees* had; and therefore you read of them again in *Acts* 4. 6. *Annas* the High Priest, and *Caiaphas*, and *John*, and *Alexander*, they are all reckoned up, they had their hands imbrued in the blood of Christ, and they go on, and that's the curse of it, that the same Men should finish up their iniquity, by laying hold of the Apostles too. And in a more special manner you see there is an Emphasis put

put upon *Caiaphas*, for it is said, *He was High Priest that same year*: It is noted out as the greatest Curse that could befall that wretched Man, he having so much malignity in his heart against Christ that it should be his lot to be then High Priest, when he had opportunity enough to vent it. So that Men of much malice against the People of God, to them doth God give oftentimes most power, and dignity, and ability to do most mischief; *Caiaphas* he is put into the High Priesthood, and the Providence of God ordereth it so that this Man had a more special enmity against Christ, as the next words imply; *It was he that gave the counsel that one man should dye for the people, and that Man must be Jesus Christ.* And so I come to handle that.

Verse 14. *Now Caiaphas was he that gave counsel to the Jews, that it was expedient that one man should dye for the people.*

It implies, that *Caiaphas* was the first Man that made the motion to have Christ put to death, and that with the strongest and most taking plausible reason that could be supposed.

In handling this Verse, I shall do Two things.

1. Open the words.
2. Give the Reasons why they are brought in here.

And *First*, To open the words. *Now Caiaphas was he, that gave counsel to the Jews that it was expedient for one man to dye for the people.* The words you see refer to an act formerly done by him. You are therefore to have recourse to *John* 11. 49, 50. where you shall find the same thing recorded; only there it comes in as a Prophecie, here as Counsel given by himself. *You know nothing*, (saith he there; he speaks it like a carnal proud High Priest, as if he only had knowledge, taking the Glory of this Counsel to himself,) *nor consider that it is expedient for us that one man should dye for the people, and that the whole nation perish not.* And this (saith *John*) *spake he not of himself, but being High Priest that year, he prophesied that Jesus should dye for that nation.* And yet that he did speak this of himself too, is clear by these words in the Text, for it is brought in here as his great Sin, and a brand is put upon him for it; *This is he*, saith the Text, even as a brand was put upon *Ahaz*, *2 Chron.* 28. 22. *This is that King Ahaz*; so, this is that wicked *Caiaphas*; this is he that was the first contriver, the first Man that made the motion, that gave the counsel to have Christ put to death.

It's strange that one and the same act should be from the Spirit of God, and called Prophecie, and said not to be spoken of himself; and the same act to be of himself, and called counsel, and one of the greatest Sins that hath been committed. But the meaning is this, that however he had a most wicked end in this speech, yet notwithstanding, the Holy Ghost (before he was aware) guided his Tongue to speak (though he knew it not) that which was a Truth, and indeed a Prophecie. *He spake this not of himself*, saith *John*, that is, not knowing or intending to Prophecie, for as it came from him it was spoken out of spleen, and malice, and hatred unto Christ: And yet he took upon him to speak like an High Priest; You know nothing at all saith he, I am now the High Priest, and I deliver this to you as an Oracle, *that it is expedient for one man to dye for the people*; and the Holy Ghost intended his words should be spoken as the High Priest. This he spake not of himself, but being High Priest that year he Prophecie; not that the High Priests used to Prophecie, or that he himself used to Prophecie, but being High Priest that year, an Emphasis lyes in that, wherein Christ was to be Crucified, God raised up that Ordinance of High Priesthood above the ordinary use of it: He being the highest Person in that State. And you see he delivers it as a State Axiome, and yet with extream cunning; *It is fit*, saith he, *that one man should dye for the people.* He doth not say that it is fit that Jesus should dye, (he doth not express it so at first) or that this Man should dye who is a



Rebel or a Blasphemer ; but it is fit one Man (let it be him or any one else) should dye for the Nation, and what is one Mans Life to the Nation ; and so consequently he implies, that seeing it is this Mans lot to disturb the State, and to indanger it by bringing in the *Romans* amongst us, it is fittest that he should dye rather than the People should perish. And yet if you mark it, (to shew the wickedness of his speech yet further) though he puts a publick face upon it, and pretends the preservation of the Nation, yet the thing he aimed at was the preservation of the Clergy only, and that moved him so much : Saith he, *You consider nothing at all that it is expedient for us that one man should dye. It is expedient for us,* that's his expression ; for us that are or shall be High Priests, our Calling will down unless this Man be taken out of the way.

So much for the opening of the words.

Now *Secondly*, To give you the Reasons, why he (having said it before in *Chap. 11. 50.*) brings it in again here in this place.

1. It was to set a brand of malicioufness more eminently upon this *Caiaphas* than upon any Man else ; and to shew also what an accursed Man he was in this, that the motive or the reason that should stick with them all, why they should so fixedly resolve to kill Christ (for you must know, this speech was first spoken at a consultation they had about taking of him) should come first from him. To set I say, a note and a brand upon *Caiaphas* in a more eminent manner, is this circumstance here by the Holy Ghost inserted, he being the most desperate and malicious enemy of Christ amongst all the *Pharisees* ; for certainly God chose out the wickedest Man among all the *Jews* to be in the place of the High Priest that year, that he and his Father in Law *Annas* should eminently have their hands in his Crucifying.

2. It likewise comes in here, to shew upon how slight grounds our Lord and Saviour Christ was Crucified, it was meerly but upon politick considerations (as to them) and that upon but imaginary suppositions neither, that the Nation must perish else ; (for so as it came from *Caiaphas* it was meant, tho' God guided it to be a Prophecie) And so it clears the innocency of Christ so much the more, that the High Priest himself in his counsel about putting him to death should only go upon this politick reason, that it was fit one Man should dye for the Nation. They only did it as a State business, and that I say but upon a meer imagination that the *Romans* would else come and take away their place and Nation.

3. It is premised unto all the other Sufferings of Christ that follow, and it is inserted here in that passage of the Story of his leading to *Caiaphas*, to shew, that there was no equity to be expected in all their proceedings against him. Why ? Because they had resolved before ever they took him to put him to death, and that upon a State consideration, and therefore they would be sure to keep to their own resolutions, whether he were innocent or not innocent, whether they could convict him or not convict him. And *Caiaphas* having spoken so peremptorily, (*ye know nothing at all, neither consider that it is expedient for one man to dye for the nation ;*) he being the great Oracle in this business, he would certainly prosecute Christ according to his own words, therefore there was no favour to be expected. And to this end also doth the Holy Ghost record it here.

4. But to me the chiefest reason is this. You know it was foretold of Christ that he should not dye for himself ; so you have it in *Isa. 53. 4. Surely he hath born our griefs, and carried our sorrows, yet we did esteem him stricken of God and afflicted ;* so did the Apostles and those that beheld him. It was not for himself that he was stricken and afflicted ; no, there was something else in it, it was for others ; *He hath born our griefs and carried our sorrows, and he was wounded for our transgressions, &c.* Now to the end that you should not only have a word of Scripture for this, but a testimony also even from the mouths of the *Jews*, and from the mouth of the High Priest himself for it ; hence therefore is the Holy Ghost so diligent to record this passage, *that it is expedient that one man should dye for the people ;* which though *Caiaphas* meant

meant one way, God meant another way, and therefore it is added, *and not for that Nation only, but that he should gather together in one the children of God that were scattered abroad.* And therefore as it was Council in *Caiaphas*, it was a Prophecie in God. And so you have the reasons why this passage comes in here. Now to give you some Observations out of it.

*Obs. 1.* You see here what Mischiefs and Sins State policie oft-times puts great Men upon. How much State-Interests prevail to move Men against the Saints, and the purity of Religion. State-policie here was the cause of the Death of Christ. And yet this very Act of theirs in crucifying the Lord of Life brought Mischiefe upon the State. Here is *Caiaphas* he brings the most Authentick State-Axiome that was ever brought, It's but a small matter saith he, 'tis but one Mans Life, and 'tis better for one Man to die than the State should perish: He did it I say out of the greatest Worldly Wisdom that ever Man did, and yet you know what followed. By this we may come to understand that place in *1 Cor. 2. 8.* where speaking of the crucifying of Christ, saith he, *We speak the wisdom of God in a mystery, which none of the Princes of this world knew, for had they known it, they would not have crucified the Lord of Life;* but saith he, as for the wisdom of this World, and of the Princes of the World it comes to nought, for (as it is chap. 3. 19.) *The wisdom of this world is foolishness with God, for it is written, he taketh the wise in their own craftiness.* By the Princes of this World it is evident that he means the Jews, the Pharisees and the Rulers, *Pilate* and *Herod* and the rest that put Christ to Death; this great *Synedrim* here *Annas* and *Caiaphas* and their Fellows, and *Pilate*; for he went upon the same worldly Principle too, for when as the Jews told him that if he did not put Christ to Death he was not *Cæsars* Friend, the Text saith, Therefore when *Pilate* heard that saying, *Go crucifie him,* saith he, 'twas State-policie did it. They all thought they were so wise in putting Christ to Death upon this State *Axiome* (and it was a fair one.) This Wisdom, saith the Apostle, came to nought, God made the Wisdom of the World foolishness, for alas, were ever Men befooled as these Men were? For this very crucifying of Christ was their ruine, that brought the *Romans* upon them. Yea, if you read *Josephus* and others, you shall find that that which strengthened them to rebel against the *Romans* was their very looking for the Messiah and the Prophecies they had, that about that time the Messiah should come.

*Observ. 2.* A Second Observation that I make upon this is this, That a State is not to put a Man to Death meerly and simply for the Publick good, unless he is an Offender. For here this State Maxime the *Pharisees* and *Pilate* took up and used as the great plausible Argument to the People, yet it being against a Mans Life supposed innocent, (whether they knew him to be the Christ or not) it is noted as an high and mighty injury, and as an Act of the greatest injustice in them. It is the greatest instance this, that can be, that no evil is to be done that good may come by it. An innocent Man is not to be put to Death, nor innocent Men to be injured or wronged (if they be innocent) for a publick good. A Mans Life is not to be taken away meerly to save a State. Indeed if a case of necessity lie so as that a Man offer himself freely up for the saving of a State, as some Noble *Romans* have done, that's another matter; but to condemn a Man to Death simply to save a State, ought not to be.

*Observ. 3.* You may observe, That Carnal Men when they would prevail with others to do any thing, they will speak to their very lusts. All their hearts here were on fire against Jesus Christ; *Caiaphas* now speaks the highest reason to the lusts of the Jews that could be, invents a reason upon which they should put him to Death, a most plausible one, colours it over so cunningly as might rake with all the people, It is better, saith he, that one Man be put to Death than that the whole Nation should perish; he knew this would move them all, and all that is in them. I say he gave Counsel to their Lusts, and so you shall have Carnal Men to do, speak to Mens Lusts, and vent their own Lusts too, vent their own malice; for so *Caiaphas* did. *It*

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*is expedient for us saith he, for us that are the Priests, but puts it upon the People, that one Man should die for the people.*

*Observ. 4.* Observe hence likewise, what a dangerous thing it is to be the first mover in any great wickedness. Here you see *Caiaphas*, because he was the first that gave Counsel against Christ, he is noted out in a way of Eminency with this brand upon him, *This is he that gave counsel that it was expedient for one man to die for the nation.* He did it cunningly and plausibly, but God for all that took notice of it, and laies this great load upon him, *This is the Man.* Therefore I say to be the first mover and leader in a wicked business as *Annas* and *Caiaphas* was in the great business of Crucifying of Christ, is a dangerous thing. And you see one wicked cunning Man will carry the whole: *Caiaphas* here spake such great reason that he carryed them all; but such Men of all others that are the Counsellors in Evil, and that are the first Counsellors in Evil, though they glory and pride themselves in it (as certainly this Man did, *You know nothing at all saith he*) such Men will God brand, as he branded him here, and their Damnation shall be great at last. Poor *Caiaphas*, there was another that gave Council that Jesus Christ should be put to Death afore thou didst, and that was God the Father, for in *Acts 4. 28.* *Both Herod and Pontius Pilate with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done.* There was not only his Wisdom, his Counsel, but his Hand, his Power in it, though it was the greatest Sin in the World. Yea God the Father had given Counsel to Christ himself to do it before ever *Caiaphas* had spoken, *Psal. 16. 7.* *I will bless the Lord who hath given me counsel;* And what was the Counsel he gave him? He bad him die for his People, and he would raise him up, and therefore *My reins instruct me in the night season* saith he; that Night when he was in the Garden, and when he was before *Pilate*; Gods Counsel was to him to do it, before-hand, and he bleisseth God that gave him that Counsel. This *Psalme* is a *Psalme* in relation to Christ, and it is spoken of his Death and Resurrection.

*Observ. 5.* Lastly, Observe this, That oftentimes the Speeches of great Persons (as of Fathers concerning their Children, &c.) which they do not speak prophetically, as in their intentions, yet they are so in the event. As *Homer* brings in the dream of *Agamemnon*: So *Pharaoh* dreamed, and *Nebuchadnezzar* dreamed. Yea oftentimes Princes and others do utter Speeches that have a Prophetical meaning in them in the conclusion. It is dangerous therefore for a Man to curse himself, to wish this or that upon himself, for whilst thou doest it in a corrupt passion, out of a corrupt heart, God may turn it to a Prophecie; therefore take heed of such Speeches upon all occasions. And so much for this Fourteenth Verse.

## C H A P. IX.

*Peter's Denyal of Christ. That this was an Addition to his Sufferings.*

**T**H E R E is a great Question among Interpreters (which I will handle very briefly, because I will not trouble you much with difficulties) whether all this that follows, concerning *Peters* Denyal, and the High Priests asking Christ of his Disciples and of his Doctrine, was done in *Annas* his House, or in *Caiaphas* his? All yield that there were some things done in *Caiaphas* his House, and that he was led to *Caiaphas*, and that from *Caiaphas* he was led to *Pilate*, and from *Pilate* to *Herod*; but some would have what is brought in here of *Peter* and the Examination of Christ concerning his Disciples and Doctrine, to have been in *Annas* his House and by him. But the case is clear in other Evangelists that it was not. For we read in all the other Evangelists, especially in *Matthew* that *Peters* denial was in *Caiaphas* his House. And *John* here saith expressly that *Caiaphas* was High Priest that same year, and that *Peters* Denyal was when he got into the Palace of the High Priest, and that the High Priest asked Jesus of his Disciples and of his Doctrine. Now though *Annas* was Father in law to the High Priest, yet it was *Caiaphas* that was the High Priest, therefore all this must needs be done in *Caiaphas* his House and not in *Annas* his. The plain meaning then is this, that whereas *Annas* was Father in Law to *Caiaphas* the High Priest, they led him therefore first to his House, but when *Annas* had seen him, they (without *Annas* doing any thing to him at all that we read of) led him away to *Caiaphas* and though his leading to *Caiaphas* be not mentioned here, yet it is mentioned at the 24th verse, where it is said, *Annas had sent him bound unto Caiaphas the high priest*. So that I say all these things were done in *Caiaphas* his House, and not in *Annas* his; and therefore there is none of the *Evangelists* but *John* that mention any thing of *Annas*, because indeed there was nothing done in his House; only they brought him unto him because he was *Caiaphas* his Father in law for to see him, and when he had seen him, he sent him directly to *Caiaphas*; the very words [*to Annas first*] implies this. And the truth is that *Cyril*, an Ancient Greek Father he brings in even here afore he comes to the 15th verse [*Annas he sent him bound to Caiaphas*] and in the Copies that he had and had seen those words were found. And *Beza* inclines to that too, and thinks it was an omission in the Writer, and that it ought to be here inserted. So much now for the salving of that Question, and so I come to the words of this 15th Verse.

Verse 15. *And Simon Peter followed Jesus, and so did another disciple, that disciple was known unto the high priest, and spake unto her that kept the door, and brought in Peter.*

It is the beginning of the Story of *Peters* Denyal of Christ; which Denyal of *Peters* is intermingled by all the *Evangelists* with the Sufferings of our Lord and Saviour Christ; and I think it is done on purpose first to illustrate the Sufferings of Christ, for certainly this Denyal of *Peters* did something add to Christs Sufferings; that at that very time when he was asked of his Doctrine, and of his Disciples, one of his greatest and most eminent Disciples should be denying of him (for so you see the context runs) which Christ knew, for in the end he looked back upon *Peter*, and shewed his grief for him, and that he took notice of him, and of what he had done. And 2. The *Evangelists* do it also for this purpose, to shew the great love of Christ,

Christ, that though *Peter* and the other Disciples were a sinning, especially *Peter* for he sinned most grievously, Jesus Christ went on in his work, went on to suffer even for those sins that they were then committing. And as Christ knew what *Peter* was a doing then, and yet went on to suffer, so he knew what thou wouldest do against him, and yet suffered for thee. But to come to the Story.

There are in all the *Evangelists* recorded three several Denyals of Christ, and that by *Peter*; and as I go along I must compare the one with the other, and shew that there is no contradiction in what the *Evangelists* record.

In the words here from the 15th *verse* to the 19th you have two eminent things to be considered.

1. The Introduction, or the Story, that delivers how it came to pass that *Peter* did get into the High Priests Hall, which was the occasion of his Denyal.

2. The Denyal it self.

First, For the Story, how *Peter* got in. *John* waiting after the other *Evangelists* still labours to insert some Circumstances which they had omitted; now none of the other *Evangelists* tell us how *Peter* got into the High Priests Hall; they tell us indeed that *Peter* followed his Master afar off, but this great circumstance which was a preparation to his Denyal how he got in, and with what difficulty, it is only recorded by *John*: And there is a great deal to be observed in it. But first I shall open it Historically, and then give you the Observations as I go along.

[*Simon Peter followed Jesus.*] The other *Evangelists* tell us that he followed Jesus afar off. But I shall not speak of that circumstance, intending to keep principally to what *John* here saith. It was certainly a mixt Action in *Peter*, that is an Action mixt of Love and of Fear, of Grace and Corruption. For that he followed him argues that he had a Love in his Heart to Christ; yet there was fear mixt with it, for he walketh after him afar off.

The Question is here, whether *Peter* sinned in this, in his going to the High Priests Hall?

Assuredly he did; For 1. Christ had expressly told him (*Matth.* 26. 2.) that he should suffer at that Passeeover, therefore it was unbelief in him to follow him after he was apprehended to see the event of it; as *Matthew* tells us he went for that reason. And,

2. Christ had taken order when he was first taken that his Disciples should be kept safe and let free, *Let these go*, saith he, which was intimation enough that they were unable to suffer, for it follows, *That the word which he had spoken might be fulfilled, of those thou hast given me have I lost none*; implying that if they had then been put to suffer they had been lost, for they were weak and unfit for suffering, and it was not the mind of God to strengthen them to suffering at that time: And therefore in *John* 13. 36. saith Christ, *Whether I go thou canst not follow me now, but thou shalt follow me afterwards*; Thou canst not follow me now: for thou art not able to follow me, neither will my Father strengthen thee to follow me; but afterwards he followed Christ, even to the Cross; for as Ecclesiastical Stories tell us, he was crucified as his Master was, but yet the meaning of that place is, that as Christ went to Heaven in a way of Suffering, so he told him that he should follow him thither, but he should not follow him presently in the like way of suffering. And besides,

3. Christ had plainly and fully told him that he would denie him. Now for him having been thus warned by Christ, and having had Experience of his own fearfulness, for having struck off the High Priests Servants Ear, he fled away amongst the rest, and it was not likely that he should be more valiant and couragious in the High Priests Hall amongst Souldiers and Officers then he had been in the Garden, for him I say notwithstanding all this to be venturing, and to put himself upon that temptation, it was certainly a Sin. But still I say Grace will work with corruption, his love unto Christ wrought with

with his fear, and then the words that he had spoken himself, those courageous stout words, *I will dye with thee rather than deny thee*, those rise in his mind, and put him upon going after Christ to see the issue of the business, and perhaps he hoped that he might happily get in with the Croud, and so not be seen.

*Observ. 1.* The Observation that I make from hence by the way, is this, That we should not put our selves upon occasions of suffering or danger till such time as God calls us. It is unwarrantable and it is sinful so to do. It was so in *Peter*.

*Observ. 2.* As it is unwarrantable to put our selves upon occasions of sufferings, so it is dangerous for us to tempt God by putting our selves upon occasions of sinning; to go to the Door as it were where a Man shall be drawn in to sin, as *Peter* here, he follows, and he goes to the Door and stands without hankering to see what would be the end of it. I say it is a dangerous thing for us to put our selves upon occasions of sinning, to tempt God, for then you see by this of *Peter* what the issue is; when *Peter* tempteth God, then doth God suffer *Peter* to be tempted, he leads him indeed into temptation.

But *Peter* had not got in for all this, had it not been for an unhappy Providence to him (for so I may call it in respect of his Sin, though God intended good by it) For the Story tells us that another Disciple went along with him, and that Disciple being known unto the High Priest went in with Jesus into the Palace of the High Priest. This is brought in here on purpose to shew how *Peter* got in, for otherwise there is no reason of mentioning this going in of the other Disciple. The Providence of God would that here should be Two Disciples Eye-Witnesses of Christs sufferings in the High Priests Hall, from whom the rest might have the relation of it: There was *Peter* and another Disciple. He is called a Disciple, for that was the Name that was given to Christians in Christs time, and so in the *Acts of the Apostles* till they came to *Antioch*, for then they were first called Christians.

There is a Question amongst Interpreters who this other Disciple was? Some say (and many good Interpreters) that it was *John*, and the reason they give is this, because *John* in this Epistle when he speaks of himself, he styles himself that other Disciple, and never mentions his Name, as in *John* 20. 30. But you shall find that where *John* speaks of himself, though he concealeth his own Name, and saith that other Disciple, yet he adds withal, *whom Jesus loved*; so you have it in the same 20th of *John*, ver. 2. But now that addition is not put to this Disciple, but it is another Disciple which was known to the High Priest. And besides to me there is this great reason that this other Disciple was not *John*, because there is no likelyhood, (but the contrary seems much more probable) that *John* should have so much knowledge and familiarity as this Disciple apparently had, both with the High Priest himself, and so by vertue of that acquaintance and greatness with him, an Interest in his Family also; so that he could command or order to have *Peter* let in. Now *John* was a poor Fisher-man that lived in *Galilee*, a Countrey remote from *Hierusalem*, and came but up with Christ at the Feast, for Christ did not live ordinarily at *Hierusalem*, but alwaies after the Feast went down again into *Galilee* the place of his usual Residence, unless he preached sometimes up and down in the Countrey, and when he went, his Disciples went with him, therefore it is not likely that he should have such Interest in the High Priests House. And then again, if it had been *John*, he would certainly have been questioned as well as *Peter*, neither would he himself have ventured in being so well known as 'tis said this other Disciple was. And the *Syriack* Translation favours this Opinion, that it was none of *John*, for it reads it thus, *unus ex aliis*, one of the other Disciples, not being one of the Twelve. And it was a Disciple though known to the High Priest, yet certainly he was not known to be a Disciple; for had he been known to be a Disciple, doubtless they had fallen upon him as well

Book V. as upon *Peter* for all his favour with the High Priest. And it had been brought in as an Argument to *Peter* that he was a Disciple, because he was helpt into the Hall by another Disciple, but you see it is not, only they alledge that *Peter* was one of them that was in the Garden, &c. But the Truth is, when the Holy Ghost hath concealed who this Disciple was, why should we go and say, who it is?

*Observ.* From hence I will give you this Observation, That Christ he had other Disciples besides his Apostles; many hidden ones. You shall find in *John* 12. 42. that among the Chief Rulers there were many that believed on him, but because of the Pharisees they did not confess him. And in *Act.* 1. 15. there were an Hundred and Twenty that met together. So that there were more Disciples than the Twelve, yet there were many that appeared not, as *Nicodemus*, that came to Jesus by night; and they did not appear till after his Death. Christ hath many hidden ones that are a long time putting themselves forth in profession. We see it in experience, it hath been known that Men have been long converted and lived privately in the Family before they made any open profession. And so now, many are Favourers of the Cause of Christ that do not shew themselves; but shew themselves they will in the end. This Man here though he would not profess himself openly, yet when he saw a Disciple, he would do him a good turn as he thought he did *Peter* in having of him into the High-Priests House.

The Text saith, this other Disciple was known to the High Priest. The reason why this expression is used, is, to shew that it was a hard thing to get in unless a Man had acquaintance, and it was likewise a great favour to come into this Synodrim, yea this very Acquaintance of the High-Priest himself as 'tis thought was not admitted into the inner Room where Christ was, for their proceedings against Christ were secret and hidden, they would not have this Court kept openly for the People to see their juggling dealing. *Peter* you see could not get in but by favour of this Disciple who was known to the High Priest, though unknown to us.

*Observ.* From thence we may observe that we should not presently censure a Man that he is not holy or the like, because he holds correspondency, or it may be some intimacy or acquaintance with Men that are carnal: For there may be reason why he doth so, and yet he may be a Holy Man, as this Disciple certainly was, and yet kept his correspondency with the High Priest. I will not justify in all things the Act it self, but we should not esteem Men, or think that therefore they are ungodly, for even that judgment may deceive us.

Now this Disciple he went in with Jesus, that is, he went in with the croud of the Officers, and the Band of Men that went in with Jesus.

He went into the Palace of the High Priest; into the outward Court, so it is in the Original. The question is, whether *Peter* and the Souldiers that were about the fire and the like, were in one Room and Christ in another? That which breeds the scruple is that in *Matth.* 26. 69. it is said that *Peter* sate without in the Palace; which seems to argue that Christ was in one Room and he in another.

The Answer is clear that they were both in one Room, that's evident, because the other Evangelists tell us that Christ looked back upon *Peter*, now it is not to be thought that Christ came out to look upon him when he denied him. Therefore that which is the Reconciliation of it is this, whereas it is said he was in the lower part of the Hall, the meaning is plainly this, that the High Priest and his Fellows, they sate in a place more high advanced by steps or so, all within the same Walls, and in the lower part of it there was a Fire where *Peter* and the rest stood, and so Christ being called afore them there, he might eminently look over all the Room.

Verse 16. *But Peter stood at the door without. Then went out that other Disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter.*

That other Disciple perceiving that *Peter* stood without, and knowing him to be a Disciple, and bearing Love and good Will to him, befriends him,  
goes

goes to her that kept the Door, and as some think, betrusts her with this secret that *Peter* was one of Christ's Disciples, which made her so confidently afterward charge him as you know she did; and so upon his Speech he gets in.

[*Peter stood at the door without.*] As I said before, it was an unwarrantable Action for *Peter* to follow Christ; he had had warning about his denying of him before, yet you see he would not avay; but though he found the door shut upon him, yet there he stands, and as he followed Christ in confidence of his own strength, so here in the same confidence he stands at the door waiting for an opportunity to get in. My Brethren it is a certain Rule and Truth, that though another man may suffer for Christ out of an Heroick Spirit, out of some carnal grounds and ends, yet God will not permit those that are his own Children to suffer for him upon such grounds, he will rather give them up to denying of him, till such time as they are fitted for a true and real suffering; and so he did *Peter* here. Above all things therefore we should by this Example learn to take heed of venturing in ways of suffering out of our own strength, for so *Peter* did, he went forth in his own strength, and you see what the Issue of it is.

Well, *Peter* you see by the help of his Friend gets in. The Observations that I make upon all this Story of letting in *Peter*, are these.

*Observ.* 1. Observe the workings of Gods Providence about this Sin and Denial of *Peters*. The Providences of God they were many, I shall mention them here.

1. He could not get in, *Peter stood at the door without*. Here now God in his Providence at first did put an impediment, a Bar to *Peters* attempt, stopt him in going on to that which should be the occasion of his Sin. *Peter* he should have taken this for a warning, he should have observed the Providence of God in hindring him, but he would not. In any way or course wherein we find that God in his Providence doth put impediments, it should strike our hearts: and we should look upon it as a Call and Warning from God to examine our grounds in going on in that way. If indeed we find our ways such as are warranted by the word, or that our Consciences are clear in it that it is a Duty and that we are called to it, then let there be never so many impediments, we are to go on in it. But otherwise, in a doubtful way, if a Man find impediments, let him observe that Providence. If *Peter* had done thus when he found the door shut, he had not sinned thus against Christ as he did; but he still stands at the door, tempting of God, and therefore doth God in the end suffer him to be tempted.

2. But yet though *Peter* was thus stopped for a while, there comes (after he had tempted Providence) the fairest and clearest Providence to bring him in to the High Priests Hall that could be. *Peter* spake not to this Disciple to let him in, but he spying of him, goes out and brings him in. So that on the other side, we are not in businesses to go merely by Providences, for you shall find that oftentimes Providences do lye fair for occasions of sinning. Here was as fair and as clear a Providence to bring *Peter* into the High Priests Hall where he should deny Christ as could be: Nay, the Providence was so fair, that one would think that God called *Peter* into the Hall. We are apt oftentimes to measure our ways by Providences much; but never believe the works of God unless thou hast a word of God first for thy way; for God doth lay snares, especially when Men tempt him. When *Jonah* was to go to *Nineve*; and instead of going thither, run away from God to go to *Tarshish*, he had the fairest Providence that could be, for he found a Ship that was fitted and all ready to go to *Tarshish*, he might now think here is a Providence serves me as fit as can be, Ay, but he went against the Word of God; And the Truth is so doth *Peter* here, and therefore I say never be ruled by the Providences of God unless thou hast the word of God; for the Providence of God doth as equally and indifferently lay temptations for Men as it doth facilitate their way in what he would have them do. In things which are not Gods



way, you shall have Providences fall exceedingly fair, and in things that are Gods vway, you shall have many impediments to the contrary, to try your Faith.

When *Peter* novv did thus get in, he thought it certainly a very great favour and courtesie, and a special priviledge, that he should according to his desire see the Issue of things, for he vvent for that end as *Matthe* saith. And his Friend certainly intended to do him the greatest kindness and favour that could be. There are snares that lie oftentimes in the courtesies and kindneses of Friends: For so there is in this; he did it as a kindness, and the other thought it a favour; but the Truth is, it vvas a great snare, and in the end it proved a fatal business to *Peter*, as being the occasion of that great and famous Denial of his Master.

It is strange likewise that Christ vvho could tell him he should deny him, vvould not bid him take heed of the High Priests Hall. He could have done the one as vvell as the other; He that knevv all things that should befall himself knevv vvhat should befall *Peter*, hovv it vvas he should deny him. But yet Jesus Christ he being God as vvell as Man, he vvas not obliged to give *Peter* that Caveat, but though he knevv it and suffered it for his ovvn Glory, yet it is no Warrant for us to do so. God may permit sin, he knowvs hovv to punish it and hovv to get Glory out of it, and he himself is not defiled by it; but vve are not to permit others to sin. And so much for the 16th verse; and for the introduction into *Peters* Denial. I come novv to the Denial it self.

Verse 17. *Then saith the damosel that kept the door unto Peter, Art not thou also one of this mans disciples? He saith, I am not.*

That a Damosel should be the Door-keeper to the High Priest, some say (and indeed many of the best Interpreters) it vvas *ex more gentis*, from the custom of the Countrey. Thus in *Act. 12. 13.* you read that when *Peter* knockt at the door, that a Damosel went and opened the door, for it was her place so to do. And in *2 Sam. 4. 6.* in the *Septuagint* it is in the Feminine Gender, it is not in the *Hebrew* indeed, but the *Septuagint* that Ancient Translation (which shews it was the custom of the Countrey) inserts these words, and the Woman that was the Door-keeper was winnowing of Corn. I speak it only for this, to shew the reason why a Damosel kept the door of the High Priest. But others say (and probably too) that the reason why this Damosel kept the door, was because that all the Servants were now busie and taken up in attending one way or other, the keeping of the door therefore for the present was committed to this Maid. But I take it that the first is the Truth, that it was the manner of the Countrey; it being strengthened by those two instances. However it fell out, certainly God ordered it in the greatest Providence that could be. For of all Men you know how confident *Peter* was, and how he had said, *Though all men forsake thee, I will not forsake thee.* He goes forth in his own strength; he had out of his valour cut off the Ear of the High Priests Servant, falling upon a whole multitude of Men, he alone and one other (for there was but two swords amongst them.) God therefore ordered it in his Providence, that he would confute the Pride of *Peter* this way, that his weakness might be seen to all Posterity, and made the more famous, at the speaking of a poor silly Maid, he denies his Lord and Saviour Jesus Christ.

*Then said the Damosel unto Peter, Art not thou also one of this Mans Disciples.*

The *Evangelists* they do all reckon up Three several sorts of Denyals that *Peter* had, yet if you compare the first in *Matthe*, and the first in *Mark*, and the first in *Luke* with this first in *John* (which all must be accounted to be but one) the Story seems to be exceeding different, if you either consider what the *Evangelists* record her Speeches to have been unto *Peter* and of *Peter*, or what his

his Speeches were unto her. In *Matthew*, cap. 26. 69. the Speech she there useth to him is, *Thou also wert with Jesus of Galilee, that is, thou as well as others.* In *Mark* it is thus, *Thou also wast with Jesus of Nazareth,* now *Nazareth* you know was a City in *Galilee.* And in *Luke* cap. 22. 56. Her Speech is not to *Peter*, but to them that stood by, and it was thus, *This man also was with him.* Now here in *John* it is a differing Speech from all these, *Art not thou also* (saith she) *one of this mans Disciples?* And as her Speeches recorded by the *Evangelists* do vary, so you shall find that his Speeches to her vary as much: For in *Matthew*, chap. 26. ver. 70. it is said, *He denied afore them all, saying, I know not what thou sayest;* It's the highest kind of negation that can be, the meaning of it is, I am so far from belonging to him, that the truth is, it's strange to me that you should ask me any such question, I do not know the least of him; as if he had never heard of the Man before. And so in *Mark* 14. 68. *I know not, neither understand I what thou sayest.* And in *Luke* 22, 57. *Woman I know him not.* Now here in *John*, being asked, Whether he was his Disciple? He saith, *I am not.* How shall we reconcile this?

The Reconciliation is very easie, for they are several Speeches of hers, and several Speeches of his, whereof some *Evangelists* record some, and others, others: And it seemeth to have been thus (that I may hang and pin them altogether.) This Maid she first saies to the Standers by, *This man also was with him,* as *Luke* hath it, And then she turns to *Peter*, and saies, *Art not thou one of this mans Disciples?* As *John* here hath it. And then she peremptorily affirms it, that she upon her own knowledge had seen him with him, *Thou also wast with Jesus of Galilee,* as *Matthew* and *Mark* have it. Now she using several forms of Speeches, some to the standers by, and some to himself; at the first asking him the question only, afterward peremptorily affirming it; this is it which draws out those several Answers from *Peter* according to the several occasions, which all the *Evangelists* severally record, and all these make but this first Denyal of *Peters.*

Others cast it thus (which comes all to one) That she did first ask *Peter* the question as *John* hath it here, *Art not thou one of this Mans Disciples?* as he came in at the door. He answered, *I am not.* Afterwards going to the fire where *Peter* sate, and as *Luke* hath it, seeing him by the light thereof (for so it is in the Original) and as the Text there saith, viewing of him wistly, with fixed Eyes; thought she I have seen you afore now, and seen you with him: And now she doth not go and ask him, *Art one thou not of this mans Disciples?* But she plainly saith, *Thou art one,* and she tells the standers by so too, *This man* (saith she to them) *also was with him:* And therefore *Matthew* tells us, that he denied before them all, spake as loud as he could, that they might all take notice of it, *I know not saith he what thou sayest.*

You may likewise see the working of the Providence of God even in this too: As namely, that such a Woman as had seen him some time or other with Christ, should now keep the High Priests door: For indeed that seems to be plain, that she speaks of her own knowledge, *Thou also saith she wast with him,* that is, thou didst converse with him, so *Matthew* and *Mark* have it. And the truth is that the coherence here in *John* evidently carries it so, for here at the 17th verse, we translate it, *Then saith the Damosel,* but in the Original it is, *Therefore saith the Damosel,* the coherence whereof is plainly this, that she having observed him to be spoken for to be let in by a Disciple, being at the door, minds him not so much at first, but afterwards eying him more wistly by the light of the fire, having formerly seen him, she peremptorily challengeth him, *She therefore saith unto him, &c.* Now I say here was a Providence of God, that that Woman (it may be none of all the Family else had observed him) that she should be at the door and take notice of all these things, that she should come to challenge him, and did challenge him, or else he had not been challenged. Others of them bring other Arguments, that his Speech bewrayed him, and that they saw him with Jesus in the Garden, but the Providence of God so ordered it, that of all

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all the Family she should be the Woman that kept the door who had seen him and knew him to be with Christ. At first indeed she did not know him so perfectly, therefore she only puts the question to him, *Art not thou one of this Mans Disciples?* But afterward viewing him more strictly, and that by the light of the Fire, she comes to know him and challengeth him in a peremptory manner. So that Gods Providence did still strongly work in this great business, to discover *Peter*. To get him in, it wrought much, and now it works as strongly even for a discovery. And you shall see other passages of Providence afterward in the story, and how strongly they wrought too. And so much now for the Historical opening of the words of this verse.

I will give you but an Observation or two, and so pass on.

*Observ.* 1. You see that as God would have it manifested that all sorts of People, *Jew* and *Gentile*; Civil State and Ecclesiastical all these sorts were against our Lord and Saviour Christ, so all Sexes too. There is this Damofel here, and another Damofel afterward, as *Matthew* and *Mark* have it, that fall upon *Peter*, and challenge him for being his Disciple.

*Observ.* 2. You see likewise the weakness of *Peter*, he was but asked by a Damofel, and at the first but in a secret way, for I take it this Speech here in *John*, which occasioned his first Denial, was when he came in at the Door, 'twas then that she asked him, *Art not thou one of this Mans Disciples?* A Damofel you see foyle'd him: He that was not long before so extream eager, that he promised he would dye with Christ, that he would never leave him, that he would not, promised it three times; He that in the Garden was so valiant as to cut off *Malchus* his Ear, in defence of his Master; this Man being left to himself, at a private question that a Damofel makes him, falleth into this great lye, which afterwards he seconded with further and greater protestations as we shall see in the Story. If that God doth leave us, vvhhat poor Creatures are we! That that *Peter* vvhho had naturally so bold a Spirit, so great a Natural Courage, one that was a rash and a venturous, a bold and a daring Man, as appears by all his Actions, especially by that in the Garden, vvhhen he cut off the High Priests Servants ear. He that vvas so bold afterward from the Spirit of God, vvhhen the Holy Ghost comes upon him; This *Peter* vvhhen he is left to himself, neither Natural Courage doth assist him, but at the vvhispering of a Maid you see vvhhat a lye he tells; neither doth the Holy Ghost help him vvhho yet did dwell in his heart. What poor Creatures are the most couragious of Men if God leave them; they vvvill fall short not only of the Grace that is in them, and of the Power of the Holy Ghost that is in them, but of that Natural boldness vvhich they have, for so *Peter* did.

*Observ.* 3. When was it that *Peter* thus foully and grossly denies his Master? It was then when our Lord and Saviour Christ was entred into his sufferings; when he was arraigned, and arraigned for him, for his Sins, before the High Priest. Then when our Lord and Saviour Christ was about to do the greatest favour and mercy that ever was done for Creatures, and for *Peter* amongst the rest, then God order'd it that *Peter* should sin and sin thus foully and grossly. It was a very great aggravation of his Sin, even this, for so the circumstance of time is to any sin. If that at the same time that a Friend is contriving, or taking pains for me, or doing any thing for me of the greatest moment, saving my life, begging my pardon, if I should at that time wrong my Friend most, how would that heighten my unkindness! This was *Peters* case. Yet you see Christ goes on with his work for all that. He knew *Peter* was a denying of him, yet that did not make him withdraw his neck from suffering for *Peter*. Great Sins against God when he is doing us very great Mercies, should exceedingly break our hearts, as it did *Peters* here, he went out afterwards, and wept bitterly. When ever we do sin, Jesus Christ is interceding in Heaven for us. Our Sins do not hinder

hinder him from going on to intercede, as *Peters* finning here did not hinder him from going on to suffer for him.

*Observ.* 4. And then again *Peter* being asked whether he was one of his Disciples, answers, *I am not*. He doth not deny Christ to be the Messiah of the World; only he saith, *I am not one of his disciples*: Yet Christ had said, *Thou shalt deny me*: He denyed indeed that he belonged to him; For any Man to flink out of the profession of Christ when he is called to it, or out of any Truth of his, though he deny not that Christ is the Messiah, and that Christ is come in the Flesh, or the great points of Salvation, yet it is a Denial of Christ. And so much now for the 17th Verse.

Verse 18. *And the Servants and Officers stood there, who had made a fire of coals (for it was cold) and they warmed themselves; and Peter stood with them and warmed himself.*

The Scope of this Relation is only this, to shew the occasion of *Peters* Second and Third Denial which *John* afterward tells us of. For though his Second Denial comes not in till the 25th verse, yet this Story here is related as a preparation thereunto: That the Weather being cold, the Servants and Officers were not scattered up and down, but were all gathered together in a ring and cluster in the midst of the Hall about the Fire, and *Peter* he was in the midst of them, and therefore if there were Notice taken of *Peter*, all must take notice of him, one as well as another, and hence it came to pass that *Peter* was so mightily afraid, that he went on to deny his Master with Oaths and Curses as afterward you read in the Story. It was to shew the publickness of his Sin, for *Matthew* saith *he denied before them all*, for they were all gathered together in a heap, and *Peter* in the midst. But to open it a little.

They had a Fire of Coals; of Wood already burnt or kindled, to avoid the Smoak because the Fire was in the midst of the Hall, as *Luke* hath it.

For it was cold, which might seem strange, because those Countreys are hot, and it was in the Spring-time (for it was in *March*:) But this is easily resolved, for you must know that in those Countreys as there is an extremity of heat in the day, so there are oftentimes in the Spring as well as in the Winter exceeding cold Nights, especially after Rain. And it was that Night especially a cold Night, and that was the reason of the Fire.

The Observations I make out of these words are only these two.

*Observ.* 1. It is said that it was a cold Night. Now this Night which thus occasionally fell out to be more cold than ordinary, it was that Night in which Christ sweat drops of Blood in the Agony of his Spirit when he was in the Garden. For that Agony of his was not many hours afore this befel him; for after he had supt he made a long Sermon and a long Prayer, and then went into the Garden, and from thence they fetcht him out, (all this was within Night) and afore the first crowing of the Cock this Denial of *Peters* fell out: It is noted therefore by Interpreters as a circumstance to greaten the Agony of Christ, and to set forth the extremity of his Sufferings, that in a cold Night he should sweat drops of Blood vvhich vvas contrary to Nature, and must proceed therefore from that great anxiety and perplexity his Soul vvas in. It's brought, I say, by Divines as an aggravation and evidence of those great Soul-Sufferings of Christ more than from the fear of Death, that in a cold Night he should thus sweat drops of Blood. It's noted upon that, though it comes in here upon another occasion, *viz.* that it being cold, there vvas a Fire, and *Peter* stood there to vvarm himself, as he might lawfully do but that he stood in the midst of temptations, and in the midst of Tempters.

*Observ.* 2. *Peter* stood in the midst of them, so *Luke* hath it, for novv he vvas in, and having once denyed him to the Damosel, to the end he might  
not

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not further be known, he goes and shrinks in amongst the crowd thinking to hide himself, and there he stands amongst the Enemies of Christ, who being all full of Malice did certainly speak evil of him, and talked their pleasures of him, but he standing by was forced to be silent, said not a word, suffered all to pass in silence, which was a kind of a denying Christ. And so *Peter* having sinned thus far, God gives him up still to more sin. It is a dangerous thing my Brethren, without a special Call of God to be in ill Company, especially in evil times. *Peter* being amongst these Enemies of Christ it was the occasion of his being challenged, and that was the occasion of this great sin he fell into. In evil times, if a Man be in such Company either he must be silent, or if he speak, they will be ready to pervert his Speech, to put him upon a temptation. We should therefore avoid all needless Societies with carnal People. Take heed of coming into High Priests Halls; you see into what inconvenience it drew *Peter* to. And so much for this first Denial of *Peters*, which I have historically laid open. I come next to the Examination of Christ in the Nineteenth, Twentieth, and Twenty First Verses.

## C H A P. X.

*The Account of Christs Examination before Caiaphas, in the Nineteenth, Twentieth, and One and Twentieth Verses of this Eighteenth Chapter of John. We now come to the other part of Christs Sufferings recorded in this Chapter, and that is a strict Examination of him.*

J O H N xviii. 19, 20, 21.

*The High Priest then asked Jesus of his Disciples, and of his Doctrine.*

*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.*

*Why askest thou me? ask them which heard me, what I have said unto them: behold, they know what I said.*

**H**ERE begins a Third part of Christs Sufferings recorded in this Text. You have first his having been taken, and so bound, and then led to *Annas* his House in a Triumph of Glory; now here is the Third, his coming to *Caiaphas* his House, (for *Annas* had sent him bound to *Caiaphas*) who is called the High Priest, because he was that year the High Priest, though others had the Name also, for they still retained the Title though they were out of the Office. And being here, they fall to examining of him about his Disciples, and his Doctrine. Other Evangelists tell us of their examining of him, and bringing in Witnesses against him concerning some Speeches he spake about the Temple and about his own Office, and his being the Messiah; but this Examination here which certainly was the first they began with, and was as the *Prodromus* to all the rest, no Evangelist hath it but only *John*.

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The time was (some twenty one years before) when Christ being but twelve years old, had asked them, and posed the Doctors in the Temple, and he was then (as he saith) about his Fathers business, putting forth then some beams of the Godhead dwelling in him. And now he is before them in a state of ignominy, and he is asked and examined as a Delinquent, as a Malefactor, as an Heretick and Seditious Person, and he is about his Fathers business in this as well as in the former.

And by the way here, afore we come to the particular opening of these Verses, let us consider who it was that was thus examined. It was he that was the great Prophet prophesied of by *Moses*, that should come into the World, of whom it was said, that whosoever would not hearken to the words of that Prophet which he should speak, he should surely be put to death. Clean contrary now, he being come into the World, he is examined as a false Prophet that they might find cause of putting him to death. He that was the Truth it self is examined and charged with false Doctrine: He that was the Prince of Peace, and came and preached Peace, (as it is *Eph.* 2. 17.) he is charged with Rebellion, and accused to have preached Sedition. But to come to the words.

*The High Priest then asked Jesus.] Then, or therefore.* Some translate it, *therefore*, and so it hath relation to what is said in the 13th and 14th Verses, where *John* speaks of the High Priest, and brandeth him to be the Man that gave the first Counsel that Christ should dye for the People. And now they having resolved to put him to death, therefore the High Priest asked him of his Doctrine and of his Disciples, seeking by Questions to ensnare him, that so they might have some plausible ground for his condemnation. Others they translate it, *then*, and so the meaning is this, That whilst our Lord and Saviour Christ was examining concerning his Disciples, then was one of his Disciples a denying of him; whilst he was called in question for them, and it was made an occasion of his Suffering, then was *Peter* committing that foul Sin. You see the love of our Lord and Saviour Christ.

*The High Priest asked him.]* As being the mouth of that great Assembly, the *Sanhedrim*, of all the Elders and the Priests who were met together at his House. For you must know it did belong to the High Priest and to that Assembly of Elders, to decide all Controversies of Doctrine that did arise; and to make enquiry into Heresies and false Doctrines, as appears by that place in *Deut.* 17. 11, 12, 13. therefore now for to deal with Christ about his Doctrine, had it been in any thing false or untrue it had not been unlawful for the High Priest to have done it. But see the iniquity of his and their proceedings. They proceed altogether against and without Law, for they do not lay any false Doctrine to his charge, they bring no Witnesses that this and this he had said, but meerly after the manner of the Inquisition, ask him Questions to ensnare him; whereas there should have been a Complaint made first unto him, and he should have brought forth the Evidences, and not go and wire-draw (as I may express it) and examine him upon Interrogatories, and so to get something from himself, this was altogether beyond his Commission.

*He asked him (it is said) of his doctrine and of his Disciples.*

The scope of the High Priest in this question, must be a little considered; for that will give us light into it; what end it was that the High Priest had in it; and what end likewise it was that God had in it.

The end and scope of the High Priest was twofold.

It was *First*, (as I hinted before) to fish out of Christ, whether or no he had taught such Doctrine as should come within the compass of that Law in *Deut.* 13. 5. for as I said, this great *Sanhedrim*, the Council of the High Priest and the rest of his fellows had especially to do in the case of a false Prophet. Now there in *Deuteronomy* the Law is this, *If a Prophet arise that shall revolt from the Lord your God, (as it is in the Margent) teach Men to apostatize from God, who brought you out of the land of Egypt, and set up any*

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other God, that Prophet shall be put to death. Now because that Christ had set himself up to be a Prophet, yea and more than a Prophet, to be the Son of God, they would have ensnared him by asking him questions of what he had taught, that so according to the Law they might put him to death as a false Prophet: And because that in that Law (as appeareth *ver. 6*) not only a false Prophet was thus to be put to death, but if any one did secretly intice another, laying, *Let us go and serve other Gods*: Even as now secretly to persuade any to I'opery is death by the Law of this Land, so it was to turn from the true God, or to turn to any other God; this the High Priest had an eye upon, and would have gathered it out of Christ himself, as appears by Christs answer, in which he quits himself from any such practice of inticing any secretly, *In secret*, saith he, *have I said nothing*.

And *Secondly*, Another end the High Priest had was this; They were resolved he should be put to death, and they would therefore fain have gotten something out of him that should be matter or cause of death, and that by the judgment of *Pilate*. For you must know that all matters of Controversie in their own Law, *Pilate* would not meddle withal, but if it touched upon any thing that concerned the *Roman* State, either raising of Sedition, or that did touch upon *Cesar*, denying of him to be King, &c. of that *Pilate* was exceeding jealous (and that they knew) and about that he medled, as being within his cognizance, as the *Roman* Governour. You shall read in *Luke 13.* that *Pilate* had mingled the blood of the *Galileans* with their Sacrifices; he killed a great many of them while they were Sacrificing; what was the reason? *Pilate* did not regard Sacrifices nor Sacrificing, and all the Schisms that were in that Church *Pilate* took no notice of them, but he let all the Sects amongst them enjoy their liberty, why doth he kill these *Galileans*? Look in *Acts 5. 37.* and you shall find that there was one *Judas* of *Galilee*, that in the dayes of the Taxing, went and drew away much People after him, raised Sedition, and taught that it was not Lawful to pay Tribute and Taxes to *Cesar*. This was it that made *Pilate* to fall upon a remnant of these *Galileans* that came up to *Hierusalem* to worship, and to do it even while they were a Sacrificing. Now therefore that which this *Caiaphas* did fish for was this, to have matter to accuse Christ unto *Pilate*, for having done as that *Judas* did, drawn much People after him in a way of Sedition: Therefore he tryes now if he could get any thing that might drop from his own mouth, out of which he might frame an Accusation; and therefore the Doctrine which he especially aimed in this Question, was, whether he were the Son of God or no? And hence is it that we find in *Luke 23. 2.* when they came to accuse Christ before *Pilate*, the thing they urge upon *Pilate* against him is this, *He forbiddeth to pay tribute unto Cesar, saying, that he himself is a King*; and (*ver. 5.*) *He stirreth up the people teaching throughout all Jury, beginning from Galilee to this place*. They would insinuate to *Pilate* that he had gone up and down teaching this Doctrine, and gathering Disciples after him to make a head against the *Romans*, as being King of the *Jems*. They put all upon this interpretation, and this was it that *Caiaphas* in his questioning Christ fished for; and thus doth *Gerrard* interpret the words. And that's the reason that *Pilate* still saith, he found no cause in the Man to put him to death; for *Pilate* did not meddle with their Controversies concerning matters of their Religion, not he; but if it were a matter of right or wrong, as *Gallo* said, a matter of Sedition, then he medled with it. This I say was the second thing that *Caiaphas* aimed at in his asking Christ about his Disciples and his Doctrine; namely, to find out if he could that he had taught a Doctrine of Rebellion, and did go about to draw Disciples in a seditious way after him; which you see is insinuated to be his scope in Christs answer; you have gone into corners (saith *Caiaphas*) and into woods, and spread your Doctrine in secret, and have taken cunning wayes to draw Disciples after you. No saith Christ, whatsoever I have said I have said publicly, ask them that heard me what I have delivered, for I will not accuse my self.

The end that God had in this, why he should be examined about his Disciples and his Doctrine, it was.

1. To shew that he should suffer for having Disciples; that those whom he dyed for the owning of them, should be part of his crime for which they put him to death. Which is a circumstance mightily setting out the love of Christ unto us.

2. To shew what it was that they chiefly maliced him for, 'twas for having Disciples, which was the work of his Ministry: And yet they themselves had Disciples, for there was nothing more common (as all men know) than for the several Sects which were among them (and there were multitudes of them) to have their several Disciples, and liberty was given to them so to do, yet his Disciples of all the rest they maliced; and though they themselves had all the power, yet that vexed them that he should have any Disciples at all.

And they asked him of his Doctrine also, as one that had taught new matters, and had not followed the Tradition of the Elders in all things, but had corrected them in a great many of their false glosses by which they misinterpreted the Law.

Neither do they ask him at all of his Miracles, not a word of them. Whatsoever made for him that they meddled not with, but whatsoever might any way make against him, that they might fish any thing out of, of that they make enquiry; for his Miracles were they that confirmed him to be the Messiah, and confirmed his Doctrine. They asked him of his Doctrine, as that which was contrary to the Law of *Moses*, and as one that brought in Innovations; and they asked him of his Disciples as one that brought in Sedition, but that which confirmed the truth of both they speak not a word of. For that is the Nature of corrupt Men, that which makes for the truth in any cause or business, they let that pass in silence, not a whit of mention of that. *Believe me*, saith he, *for my works sake*. He still confirmed his Doctrine by Miracles; they would not so much as consider of them, but only barely ask him of his Disciples and of his Doctrine. *They asked him of his Disciples and of his doctrine.*

What is the Answer now that Christ makes? It is not to the matter of what *Caiaphas* said or asked him. He declareth neither what his Doctrine was, nor what Disciples he had. Only he deals with him warily as with a cunning adversary, one that was skilful to destroy. He would not go and accuse himself, but refers what he had taught to their proof, for it was matter of fact. *If I have taught any thing* (saith he) *ask them that heard me*. And he answers nothing about his Disciples at all, for if whatsoever he had taught had been sound and good Doctrine, there had been no guilt in drawing Disciples after him. And whereas *Caiaphas* in his examination did insinuate that he had gone about in a cunning way to draw Disciples after him; he clearly wipeth off that challenge, he never went about deceitfully to sow Tares whilst others slept; he never enticed any one secretly to any Doctrine which he had not publickly taught, but tells them that he did alwayes affect publickness, and he expresth his affectation of publickness in his Doctrine, by all sorts of expressions. This in the general.

*I spake openly to the world, I ever taught in the Synagogues, and in the Temple, whither the Jews alwayes resort, and in secret have I said nothing.*

I shall first open the words, and then shew you Christs scope in this Answer of his as I shewed you their scope in their Examination.

*First*, To open the words. You see our Lord and Saviour Christ answers them fully, and he answers them sharply: *I spake openly*. The word is *palin*, and it hath a twofold meaning.

1. That for the place where he spake or preached it was open; so the word is taken, *John 11. 54.* where it is said that *Jesus walked no more openly*, that is, in publick view. *I spake openly*, that is, I did not seek corners to preach in, or to deliver my Doctrine.



2. It signifies that he did speak plainly his mind; he spake out; he did not go about the bush as we say. So the word is used, *John 10. 24. If thou be the Christ tell us plainly*; (it's the same word that is used here) tell us plainly with a *Paresia*, with a freedom and plainness, whether thou be the Christ. And they themselves once gave that testimony of him, that he was regardless of any, and cared not who knew his mind; so *Matth. 22. 16. We know thou regardest no mans person, but wilt speak the truth plainly*. So he had ever done. *I spake openly*, that is, what was in my heart about the truth, I spake it plainly.

And then as he had spoken openly and plainly, so to the World; *I spake openly to the world*, saith he, that is, to all sorts of Men, for so *World* is taken: He did not restrain what he taught to a few Disciples only, but he told it to the People also, as the *Syriack Translation* hath it. As when a Man publisheth a Book, he publisheth it to the World; so saith Christ, *I spake openly to the world*.

And this saith he, I have ever done. It hath been my custom from the beginning as oft as I had any occasion to speak publickly. It was so at the first; for in *Mark 1. 21.* when he began first to preach, *He entred into the synagogue, and taught*.

*I ever taught in the Synagogue and in the Temple, whether the Jews alwayes resort.*

There were those two places of publick preaching, which he took occasion to preach in, and he instanceth in both. I have taught my Doctrine in all the severall sorts of publick Audiences that are amongst the *Jews*. First, He instanceth in the Temple, that is, in *Solomons Porch*, for that was the great place where they used to speak to the People; and therefore when Christ is said by one Evangelist to walk in the Temple, another saith, he walked in *Solomons Porch*, whether all the *Jews* did resort (for so some read this, whether the *Jews* alwayes resort) or as others, whether the *Jews* out of all quarters did resort. Which by the way may be an answer to that which is said, that there were such multitude of Believers in *Hierusalem* that they could not meet all in one place. Certainly there were mighty Audiences amongst the *Jews*, consisting of many thousands, when they came up to the Feast, unto whom Christ preached; therefore at one time in the Feast it is said that *Christ* (to the end they might all hear) *lift up his voice and cryed, He that is athirst, let him come unto me and drink*. There they all met, and in that respect he had opportunity to preach to many thousands at once, for all the *Jews*, it is said, came thither; and so that was fulfilled which was spoken of him, *Psal. 9. 22. I have not concealed thy word from the great Congregation*.

The Synagogues (which he instanceth in likewise) did differ from the Temple thus, that the Synagogues they had only Moral and Natural Worship in them, not Ceremonial. The Temple had Ceremonial Worship, it was made principally and especially for that, yet so as that Prayer and Preaching, &c. was exercised in it too; but in the Synagogues there was only Prayer and Preaching, and the Moral and Natural Worship of God, which is to be for ever, and they were for that use only. Now under the Gospel, that which God hath made to be the seat of all Worship, it is not so much the imitation of the Temple or representative Worship, but it is the imitation of the Synagogues, (for so particular Congregations and Churches are) and therefore in *James 2. 2. If any man come into your Congregations*, (the word is, *into your Synagogues*) *with a gold ring, &c.* And in *Heb. 10. 25. Forsake not the assembling of your selves together*; it is, assembling together in a Synagogue. Yet though for the matter of it the Congregations now be as the Synagogues then, which therefore have only Moral Worship, yet for the Priviledges and for the Promises, they are called Temples too, the meetings of the Saints in the New Testament are. Every Synagogue now, that is every Assembly of the Saints, have the Promises of the Temple made to it.

You are a Temple built up to God (saith the Apostle) acceptable to him by Jesus Christ. I ever taught in the Synagogue and in the Temple. The Doctrine which he had to deliver, he had chosen all sort of wayes to make it publick. And he addeth a Negation besides. Chap. 10.

*In secret have I said nothing.*

These words you have spoken of the great God in *Isa.* 45. 19. which he that is God applyes here unto himself.

But how is it said that he taught nothing in secret; for in *Mark* 4. 10. when he was alone he preached to his Disciples. And he made a long Sermon here (which *John* recordeth) at the Passover, and he did it when nobody was by but his Disciples. And in *Mat.* 16. 21 he charged them that they should tell no Man that he was the Messiah. And many Instances might be given of his often preaching privately; how then doth he say, *In secret have I said nothing?*

Certainly our Saviour doth not contradict himself or the truth. But this speech of his doth not refer to the act of Preaching only, as if it had been unlawful for him to teach in private: But refers to the matter, *I have said nothing in secret*; that is, I know nothing that ever I have spoken unto any in private, but I have spoken it publickly; I was never shy or chary of my Doctrine; I never feared the face of any Man; neither cared I if all the World heard me, but I have ever declared the mind of God to the full, and done it with all the freedom of mind that could be. And then likewise the scope of that speech is this, that he had not two sorts of Doctrine, which they would have charged him with; that he held forth his best Doctrine in publick to the World, that so he might gain applause from the People; and another private Doctrine which he reserved to himself, and taught it only to his Disciples. No, Christ was so far from it, that if you read that place in *Mark* 4. and compare the 10th and 21th Verses together, you shall find, that though when he was alone he did indeed explain a Parable privately to his Disciples, and so made a Sermon of it; yet what saith he at the 21th Verse? *Is a candle brought to be put under a bushel or under a bed? There is nothing hid which shall not be made manifest.* And look in *Matth.* 10. 26. you shall see his meaning to be this; Though I have opened this Parable to you in private, and so preached a Sermon privately, yet what I have said in your ear, do you go and preach it on the house top. So that Christ professeth the highest plainness and openness that could be of whatsoever he held, and he had that Spirit, that scorned to reserve himself, to deliver one thing in private and another in publick. And then he had this third scope also, that he was ready to defend what he had taught, if there were any Man that could lay any thing to his charge. I know nothing saith he, that ever I spake in private, but I spake it openly; therefore if any Man can accuse me, I am here ready to defend it. This is the scope of his speech.

Our Lord and Saviour Christ you see, he doth not answer a word concerning his Disciples: What was the Reason?

1. Because it was lawful for him, according to the custom that was amongst the *Jewes*, to have Disciples. The *Pharisees* they had so uncontrolled; and the *Sadducees* had so, and you know what great contention there was between those two Sects; so the *Esseens*, so the *Nazarites*, so the *Herodians*, and so others. And Christ he might as well justify the one as they the other.

2. It needed not, for if he could justify his Doctrine, he might justify his having Disciples. If his Doctrine were sound and true there was no guilt in this that he had Disciples.

3. He would say nothing concerning them, because he would take all upon himself, he alone would suffer. Others give this Reason, because his Disciples had forsaken him, or because he would not betray them, therefore he would not tell vvho they vere: And they observe this from it, that Men should not betray others vvhen they are asked of them, as here Christ did

did not his Disciples. But I take the second to be the truer Reason, namely, that he standing to the justification of his Doctrine, his gathering Disciples, that makes no crime.

There is only this Question a little more largely to be insisted upon, whether that all private Preaching that is not in publick Assemblies, be unlawful?

It is the Objection that the Papists urged against the Churches of Christ in their first Reformation, (as *Beza* hath it in his Sermons upon the Passion) They say, saith he, that we preach in Chimney-corners. But what saith *Calvin*? It is, saith he, a Childish Argument to go about to prove by this Answer of Christs to *Caiaphas*, that in some cases Men should not preach the Word of God in private; for Christs scope in this speech is not to justify the lawfulness or unlawfulness either of the one or the other, but only to shew what course he had held, and to rebuke the impudent malice of his adversaries, for otherwise Christ had preached not only in the Synagogues, but in a Ship, and in Mountains; and when as the *Jews* went about to suppress him, you shall find that he withdrew himself with his Disciples into a desert place, and he did so a long time. And the Disciples themselves did the like for fear of the *Jews*, as in *Acts* 1. 14. and *Acts* 12. 12.

But *Secondly*, There is this may be gathered out of it too, as the scope of Christ, and that justly; That no Man should go and spread a Doctrine privately, which he will not own and preach publicly, or own before all the World, for so our Saviour Christ did. It was not but that he taught privately, and so his Apostles did too; but as they taught privately, so they did teach also in the Temple, and never scrupled to do it. It is the property of Wisdom (as it is *Prov.* 1. 20, 21.) to utter her voice in the streets, and to cry in the chief places of concourse, and in the City to utter her words, It is the Devils practice to sow tares in the night whilst Men slept. And the Apostle in *2 Tim.* 3. 6. speaks of a sort of Men that creep into houses, and pervert silly Women. And it is certainly a sign of falshood, and argues a lye, to conceal Mens minds, or to speak that in private which they will not do in publick. Error and falshood alwayes shun the light. Our Saviour Christ you see scorned to speak any thing in private which he had not publicly vented, and he was ready to give an account of it, and so did the Apostles too; and although they held their meetings in times of Persecution privately, yet so as what they preached privately, they did not fear to profess publicly. And it is the genius of the Truth, and of them that do profess it, so to do. The Gospel is light, and it seeks no corners, and it ought to seek no corners, but ought to be spoken publicly; *Acts* 5. 20. *Go, stand and speak in the Temple all the words of this life.* 'Twas Christs charge to the Apostles.

Therefore in the third place I remember *Beza* gives this answer; The Papists, saith he, need not object to us, that we seek corners to preach in; for saith he, we desire nothing more than all that ever we preach or hold, to preach it to all the World. And so much now for Answer to that Question.

Now the scope of Christ in this 20th Verse (to touch that a little) is this. You see he doth not answer directly to what *Caiaphas* asketh him; for *Caiaphas* would have had something that he had taught out of him, that so he might ensnare him, which was against the Law; for by the Law he was not thus to sift him, but to have produced Witnesses. Christ therefore tells them that he had taught what he held in publick, and so puts them upon the proof, refers them to what he had delivered, which they were (if they counted it Heresie) to bring proof of. And *Secondly*, If I have Disciples, saith he, I have not gathered them by any secret whispering or creeping into houses, but it hath been by preaching publicly, and if I have preached any thing publicly, and gathered Disciples by it, you your selves may convince me of what I have taught, and here I am to answer it. So that I say, Christ he doth not go to answer punctually to what the High Priest asked him, for he would not give that advantage to so cruel an adversary; *but here I am*, saith he.

he. They ought to have produced Witnesses in a matter of fact as this was. And so much for the 20th Verse, the opening of it. I shall open likewise the 21th, and then give you Observations out of them altogether.

Chap. 10.

*Why askest thou me? Ask them which heard me what I have said unto them, behold they know what I said.*

Our Lord and Saviour Christ, as he had cleared himself in the former words, so here he gives the sharpest reproof, which the High Priest to the uttermost deserved, for his unjust proceedings against him, for they were according to their Law to prove every thing by Witnesses. Christ though he stood at the bar, yet he would shew the greatness of his Spirit, he speaks home you see and sharply. It became him so to do; he speaks not railingly or revilingly, but that which shewed both the injustice of *Caiaphas*, and that he himself, though he stood there before them as a Malefactor, was not a whit dejected. Do you ask me, saith he? I never spake any thing privately but in publick, and if there be a fault in gathering Disciples, the fault must lye upon my Doctrine; and if there be any thing in my Doctrine, you have the World to witness against me, for I have taught openly in the Synagogue and in the Temple, and do you ask me? And do you begin now to ask me? Have you not excommunicated my Disciples, and made a Law that whosoever confesseth me shall be cast out of the Synagogues, and have cast them out because they followed my Doctrine? As you never yet refuted my Doctrine, and now you bring no Witnesses about it. Do you ask me, that have dealt so injuriously with me and my Disciples? And not only so, but you have bound me, and brought me hither to your Bar, and have nothing to lay to my charge, but what I am accused of you would get out of my own words. Do you ask me in a matter of fact what I have preached, that so you may ensnare me out of my own sayings? Do you ask me? Will you have me to accuse my self? The Law allowes me this liberty not to accuse my self; no Man by the Law is to be judged without Witnesses, produce them; *Why ask you me? Ask them that heard me.*

*Observ.* It is not irreverence to Magistrates to defend our selves in such cases as these are. Christ doth not stand upon his points as the Messiah, but as a Subject to that State. And Men ought to shew great boldness of Spirit in such cases. So the Apostles, *Acts 5.* whether is it better to obey God than Man judge you. And *Paul* saith, *Phil 1.* that such boldness is a token of Perdition to the Adversaries, and of Salvation to the People of God.

*Ask them that heard me.]* This shews his innocency. I do not desire you saith he, to ask my Friends only, ask my Enemies, the worst I have, any one that hath heard me, that can testify any thing, here I am ready to defend it, if they will frame up any accusation, I will answer it.

*Behold, they know what I have said.]* That same *Behold*, hath an Emphasis with it. Some Interpreters very probably conjecture, that he did point to their own Officers, who had formerly when they were sent by their Masters to intrap him, given this testimony of him in *John 7. 45.* that never Man spake like him: And that therefore he did insinuate this in his speech, and perhaps did more largely explain it, for the Holy Ghost records but the sum of things; and so now he gives the greatest justification of himself that can be; saith he, your own Officers (pointing at them) that stand here at the Bar holding of me, many of those can tell what I have delivered; I have those to justify me, for they said never Man spake as I did, therefore ask them, and never stand asking of me: (It is a mighty reproof) I am so free in my self, and stand so innocent and so resolved in that Truth that I have spoken, that let your own Servants and Ministers be called, and let them speak. And so you have the answer of Christ in this 20th and 21th Verses. I shall now give you some Observations and so conclude this Story of Christs Sufferings, which were antecedent to his being Scourg'd, Crown'd with Thorns, and Crucified.

*Observ. 1.*

*Observ.* 1. You may observe, that the High Priest doth not find fault with Christ nor with his Disciples, for that they had taught without Authority. In another case, when he whipt the Buyers and Sellers out of the Temple, they asked him, by what Authority doest thou these things? But here they do not lay that to his charge. Certainly they would have silenced him long afore for his preaching, if it had not been allowable by the custom of that Country. The truth is, that though none but the Priests and *Levites* that were skilful in the Law were to preach, yet divers others did, and were permitted so to do in that State; if they were gifted. The *Pharisees* did so, and so did *Paul*, who was a *Pharisee*, and sat at the feet of *Gamaliel*, and yet he was not of the Tribe of *Levi*, but of the Tribe of *Benjamin*. And Christ himself did not take upon him to preach simply as he was the Messiah, as holding that forth for his Warrant, though that was Warrant abundantly for him. And when they come to condemn him, they do not quarrel with him for that, but for the matter of his Doctrine, whether yea or no he did teach these and these Points, which they would have known from himself, and therefore they asked him of his Doctrine.

*Observ.* 2. You see they object no Vice against Christ, only his Doctrine to him, (for otherwise Christ was innocent) and his having Disciples. Observe then that his professing Christians should herein imitate their Master, that when they come to suffer, they may no way suffer as evil doers; that they may suffer for nothing but the Doctrine they have held forth, the Disciples they have kept company with, the Profession they have made, that it may be barely and meerly the truth of their Religion they suffer for.

*Observ.* 3. Still the great charge in all Ages that they go about to lay, as to Christ; so to his People, it is Heresie, and it is Sedition. This they would have fastened upon Christ, charging him with Heresie in his Doctrine; with Sedition in gathering Disciples to disturb the State, as *Theudas* and others that you read of in *Acts* 5. and therefore they ask him of his Doctrine, and of his Disciples, and they would have fetched out that from himself, that when he had gathered Disciples enow he would presently have rebelled. This they would have made *Pilate* believe. Both these, Heresie and Sedition, *in terminis*, were laid to Christs charge.

*Observ.* 4. In that Christ answers nothing about his Disciples we may gather this, (which indeed I hinted afore) That if the Doctrine be good, as to the having Disciples that do imbrace it, there is no guilt in that. If Christ had done it Seditiously indeed, which was it they endeavoured to lay to his charge, therein there had been a guilt. Look of what kind the Doctrine is, of that kind the Disciples must be. If the Doctrine be right there is no danger that Disciples embrace it. Therefore Christ in *Matthew ult.* bids them make Disciples, not to themselves, but to the Truth, to their Doctrine.

*Observ.* 5. Observe, that even these Men here accused themselves in accusing Christ. There were several of them had several sorts of Disciples, but what themselves went on in and agreed in amongst themselves, that they fall upon Christ for: For this is manifest by all the Stories of the Scripture, and by their own Rabbins, that in those times it was free to gather Disciples. There were three eminent Sects amongst themselves that still agreed in Temple-worship; there were the *Sadducees* that denied the Resurrection against the *Pharisees*, and the *Pharisees* against the *Sadducees*; there were the *Herodians* likewise, there were the *Esseni*, there were the *Nazarites*. All these were amongst the *Jews*, and it is evident that after the time of the *Machabees*, yea after the Captivity of *Babylon*, there was a permission of great differences in point of Doctrine amongst them. Yet when the true Messiah cometh to teach his Doctrine, and to make Disciples, they fall upon him for that which they themselves practised. Here were many *Pharisees* here present that were Sectaries, (that's the truth on't) but what was a commendation, and tollerable in them one to another, that must not be suffered in Christ: For Men will bear any thing but the truth. They themselves (saith the Apostle in the *Galatians*) would constrain you to be Circumcised and to keep the Law, yet they themselves do not keep the Law. It is constantly so in experience, they that

that are Opposors of the Truth alwayes do so. The Papists they suffer a world of differences amongst themselves, they suffer even *Jews* that are opposite to Christ, and who blaspheme him: But any that do profess but the least of Protestant Doctrine or Worship, how do they oppose them! The *Pharisees* you see did the like, though there was a world of Division amongst themselves, and they had a liberty to differ in matters of Doctrine, and in matters of an High Nature too, yet when it comes to the Truth, there they would not permit Christ either to teach any Doctrine differing from them, or to have Disciples which yet they themselves allowed both in themselves and others.

*Observ. 6.* Those that were the greatest Corruptors of Doctrine (for these *Pharisees* and the High Priests were those that had corrupted the Doctrine of Religion by their Traditions as Christ intimateth often in his Speeches) they are they that are here most Zealous in the matter of Doctrine, who themselves I say had been the greatest Corruptors of it, and had drawn in their several wayes several Disciples after them as the manner of those times was.

*Observ. 7.* This very Speech of Christ may teach us this, to take heed of perverting the Speeches of Men. For this Speech of Christ if you do not take the Scope he aimed at is subject to perversion. He saith that in secret he had taught nothing, now all the Stories of the Evangelists shew that he had taught much in private, but (as I have shewed you) his meaning is this, I have not one kind of Doctrine that I teach privately, and another that I teach publickly. He doth not so much refer to the Act as to the matter.

*Observ. 8.* Though they had Authority to examine Mens Doctrines, yet here lay the evil of their examining Christ, that they should have done it upon complaints first brought before them. It is still as Controversies do arise. It was not that the *Synedrim* went and made so many Doctrines unto which they would tye Men, and they must preach no other; that Power even those amongst the *Jews* had not. It was lawful for Men to interpret the Scripture, and that not only by the Rule the *Synedrim* set out. But indeed if any Controversie did arise upon the spreading of a Doctrine, then it belonged to their Cognizance, as appeareth by *Deut. 17.* if a false Prophet arise, and if there were any Controversie between Blood and Blood, Case and Case, or interpreting Scripture, the thing was to be referred unto them, and it was examinable by that Counsel; But that men should be limited in their Doctrine to what all the Councils in the world should say, this is not the Rule; It was not the Rule amongst the *Jews* themselves, although that *Synedrim* had that Authority which no Council ever had since the World began, for it was by Divine Institution. Therefore I say they do not find fault with him because he had not come to know what Doctrine he should teach as from them, but that he taught a Doctrine contrary to Gods Law. They indeed acted beyond their Authority to proceed by way of examination, they should have done it by way of charge.

*Observ. 9.* You see the freeness of Truth and Innocency, it is able to appeal even unto Enemies, unto any to defend it self. And therefore as we should so preach, so we should so walk, as we may freely and boldly appeal unto any; for so Christ doth here. *Ask them that heard me,* saith he.

*Observ. 10.* Oftentimes Doctrines and Opinions are condemned by Prejudice, and upon hearsay only. This *Caiaphas* and many of those Rulers, they had not heard Christ, no, the greatness of their places kept them from that, as oftentimes great places keep Men from the Means, from that which should save them, but their Officers heard him, and by the report of malicious and malignant Spirits *Caiaphas* and the rest were thus informed.

*Observ. 11.* Lastly, It is the Law of God, and indeed the Law of Nature and Equity that there should not be an Oath *ex Officio*; that is, that Men should not be proceeded against either in Church, or otherwise by a bare examination of themselves, till such time as Witnesses have brought an Accusation against them. As in *Act. 25. 27.* *It seems to me unreasonable* 'twas the

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the Speech of an Heathen] to send a Prisoner and not withal to signifie the crimes laid against him. That Rule which is given concerning an Elder is true concerning every Brother also, though the Instance is only in an Elder, as one whose credit should be more than anothers, 1 Tim. 5. 19. *Against an Elder receive not an Accusation but before Two or Three Witnesses.* I do observe this difference (my Brethren) and it is very notable; when afterward the High Priest doth examine Christ of this Truth, whether he was the Messiah? And when he was punctually asked whether he was the Son of God or no? He answers plainly, I am; But when he would examine him about matter of Fact, not about the matter so much what he taught, as that he had taught thus and thus, which might be proved by Witnesses, then Christ referreth it to Witnesses, and would not answer himself. And the reason of the difference to me holds forth this great Truth, that no Man is to refuse if he be positively asked whether he hold this or that Opinion or no? Or if he be asked an account of his Faith, or demanded what his Judgment is in such or such a thing, he is freely to tell it, especially if they that ask him have Authority. It is a thing in vvhich Christs Example is held forth to Timothy by the Apostle Paul, that he vvitnessed a good Confession before Pilate and the High Priest, 1 Tim. 6. 13. A Man is to give an account of his Faith to any that will ask him (let him look to it though, whether it be to ensnare him or no.) But if any shall come and say I preached such a thing, which is matter of fact (for as it is preached it is matter of fact) and there are Witnesses that can clear whether I did or no, in that case the way is not to proceed by Examination of me, but to produce the Witnesses, and so to proceed, for no Man is bound in matter of fact to accuse himself. This I take to be the difference of Christs answer in this, when the High Priest examined him about his Doctrine, that is, asked him whether he had not preached thus or thus? Saith Christ, If I have preached thus or thus, prove it, there are Witnesses enough I refer my self to them, I will never tell you what I have preached, go to them that heard me, and bring them hither, and then examine me, and I shall give you an Answer. But when he came positively to ask him whether he held this or no, whether he was the Messiah, he answered clearly and plainly, for no Man is to refuse to give an account of his Faith though it indanger his Life if he be called to it. But for matter of fact, when as it may be proved by Witnesses (and all such things may be proved by Witnesses, though it be matter of Doctrine) a Man is not to accuse himself. It was the proceeding in that great Oath that you are now freed from, which as it was a great oppression, so it is a great Mercy to this Kingdom that it is taken away. And whereas they used to alledge that Christ accused himself, the case is different, it was not what he had preacht in matter of Fact, but in matter of Opinion and Judgment. But as to matter of Fact, *Askest thou me* (saith he?) *Ask them that heard me.* And this is the Law of Nature, and this was the Law of the Jews, and this was Christs dealing with a cunning and wary Adversary that sought his Life, and this you see he stands to. I have taught saith he where all the Jews come, I have taught in the Temple, taught in the Synagogues, taught before all the World, and now have you brought me hither, having bound me, and cast me and my Disciples out of the Synagogues, and ask me what I have preached? Here was the most unjust and unequal proceeding in the World, yet thus they did with Christ, and the Disciple is not above his Master.

## C H A P. XI.

*The last Sufferings of Christ coming to his Death. Both the shame and torments are to be considered in them.*

**W**E have seen our Lord Christ a Man of Sorrows and Sufferings through the whole course of his Life. We have seen him betray'd, apprehended, seiz'd, on as a Criminal, and brought to Examination, and Judgment, and all these were the fruits of his being made Sin and a Curse. Now the next Part and Conclusion of the Curse unto which all the other tend as so many small Rivulets into the Ocean; is Death; and that,

1. *Natural of the Body*; [*To dust thou shalt return*, Gen. 3. 19. which Phrase notes out the separation of Soul and Body. So *Eccl. 12. 7.* it is expounded, [*Dust returns to the earth, and the soul to God that gave it.*]

2. *Death Spiritual of the Soul*;] [*Thou shalt die the death*, Gen. 2. 17.] which words intimate a double Death, even another Death besides that of the Body, and beyond it. Now,

1. I shall shew how Christ was made a Curse in his enduring a Bodily Death; the Circumstances whereof do all of them yet add unto the Curse thereof. You see that Death in it self (whether Natural or Violent) is by Gods first Sentence on *Adam* made a Curse for Sin. And thus is the Death of every Man *who dies not in the Lord*. But yet further; whereas there was but one particular, kind of Death that was in a more eminent manner of all Deaths else the most accursed, and that was *hanging upon a tree*; even that did Christ undergo, so that to be sure he might bear the extremity of the Curse herein. And that kind of Death was not accursed by Gods Law and Doom only, but was also esteemed to be a Curse among the *Gentiles*. Thus it was among the *Romans*, who when they would curse any Man unto whom they owed ill will, they exprest it by this, *Abi in malam crucem*. That is, I would thou wert crucified, or maiest thou die the Death of the Tree: Equivalent to which is that way of Cursing taken up by ill Tongues among us, when they say, *Go and be hang'd, &c.*

2. In that his last suffering the Death of the Cross (which was the Epitome of all) two things are eminently to be considered by us;

1. The Shame of that Death, and of the Circumstances of it.

2. The Pains of those Sufferings, and the Death it self, which is the Separation of Soul and Body, and the Conclusion of all. And unto these may the chief of those his Sufferings either preparatory unto, or at his Death be reduced. The Apostle in *Heb. 12. 2.* draws them to these two Heads:

1. *Enduring the cross*: which includes both the Pains of his Suffering, and Death it self.

2. The Shame that accompanied it, (in those words) [*despising the shame.*] And Christ himself particularly summing up all that was to be done to him, and that was foretold of him by the Prophets, (as he saies, *Luke 18. 31.* [*Behold we go to Jerusalem, and [all things] that are written by the Prophets concerning the Son of Man shall be accomplished:*]) The main particulars of which [*all*] he after mentions, *ver. 32. 33.* he expresth it in these words. *The Son of Man shall be delivered unto the Gentiles, and shall be mocked, and spitefully*



entreated, and spit on; and they shall scourge him and put him to death, which particulars if you will reduce them to Heads, do fall into these Two.

1. The Shame expressed in Three Particulars,
  1. Mocked.
  2. Spightfully entreated
  3. Spitted on
2. The Pains laid down in Two things.
  1. Their Scourging him.
  2. Their Killing him.

And accordingly we find Two especial Epithets of Excellency mentioned of Christ when his Sufferings are mentioned by the Apostles; on purpose to aggravate those his Sufferings from the Worth of the Person that underwent them. The first, that they killed *the Prince of Life*: So saies Peter, *Acts. 3. 15.* The other, that they crucified *the Lord of glory*; so Paul, *1 Cor. 2. 18.* The first serving to illustrate his dying; that they should kill *the Prince of Life*; the Second, the Shame of his Death, *that they should crucifie the Lord of glory*; the Apostle mentioning his Glory together with his Crucifying, so to set out the shame of that Death above all other, and also as an evil to be considered in his Death, as great as Death it self, and greater. And accordingly in respect of Death he is called *the Lamb slain*, *Rev. 13. 8.* and in respect of shame he is called *a Worm and no Man*, *Psal. 22. 6.* being trodden on by all Men, and his Life of so poor a value with them, that they made no more of it to kill him, than to tread a Worm to Death; which to doe, no Man hath the least regret. And accordingly also, *Heb. 6. 6.* the Sin of Apostates from Christ is set out by their doing (so far as in them lies) that unto Christ which the Jews that put him to Death did to him at his Crucifying. It is set out by these two things, 1. *That they crucifie to themselves the Son of God afresh*; secondly, *That they put him to an open shame.* And so I reckon this of shame with the Curse of his Death, because they are thus linkt together by the Apostles; and also because indeed, in all Deaths shame is a part of the Curse; (and therefore it is said, *the body is sown in dishonour*, *1 Cor. 15. 43.*) but especially in Christs Death; for it was more than dying, the kind of Death being the shamefullest. And though shame be not mentioned in the words of the Curse of our first Parents, yet the First Fruit, and so the first appearance of the Curse (that we read of) even in them, was shame and fear; it is said *they were ashamed, &c.* And so I come,

1. To the shame of this death. It is a great question, whether *Shame* or *Death* be the greater evil: There have been those who have rather chosen Death, and have wiped off a dishonour with their Blood. So Saul slew himself rather than he would fall into the hands of the *Philistines* who would have insulted over him, and mockt him as they did *Sampson*. So that King, *Jerem. 38. 19.* rather chose to lose his Countrey, Life, and all, than to be given to the Jews his Subjects to be mocked by them. And we see that many Malefactors that are to be condemned to dye, and though dying as Malefactors any sort of Death hath shame in it, yet to avoid a degree of shame in Death, they out of the greatness of their spirits choose a Death that is much more painful, as to be prest to Death rather than this same hanging on a Tree, which unto this day is in Mens esteem of all Deaths else the most ignoble and ignominious. Yea, Confusion of Face is one of the greatest Miseries that Hell it self is set forth unto us by. There is nothing that a Noble Nature more abhors than shame; for Honour is a spark of Gods Image; and the more of Gods Image there is in any one, the more is shame abhorred by him, which is the debasing of it; and so the greater and more noble any ones Spirit, the more he avoids it. To a base low Spirit indeed shame is nothing; but to a great Spirit (as to *David*) to have *his glory turned into shame*, as *Psal. 4. 2.* is nothing more grievous. And the greater Glory any one loseth, the greater is his shame: What must it be then to Christ, who because he was to satisfie God in point of Honour debased by Mans Sin, therefore of all Punishments else he suffered most of shame, it being also (as was said) one of the greatest

greatest punishments in Hell. And Christ as he assumed other infirmities of our Nature that made him passible in other things; as to be sensible of Hunger, want of Sleep, Bodily Torments, of Unkindnesses, Contempt; so likewise of Disgrace and Shame. He took that Infirmity as well as Fear; and though he had a strength to bear and despise it, (as the Author to the *Hebrews* speaks) yet none was ever more sensible of it. As the delicacy of the Temper of his Body made him more sensible of Pains than ever any Man was; so the greatness of his Spirit made him more apprehensive of the Evil of Shame than ever any was. So likewise the Infinite Love and Candour of his Spirit towards Mankind made him take in with answerable grief the unkindnesses and injuries which they heaped upon him. And if to be abhorrent of shame be a spark of Gods Image, so as where more of that Image or of Glory is in any one, the more abhorrent he is of shame; yea, if even those in Hell are confounded with it, (they there still retaining so much of Gods Image in them) then what must so much shame and contempt be unto Christ, who was, and is *the brightness of his Fathers glory, and the express Image of his Person, Heb. 1. 3.* Such an Image of him as no meer Creature is capable to be, all which, he considered and took in, well knowing what and who he was, and this, before his Sufferings: So *John 13. 3.* and also when he was both at *Pilates*, and at the High-Priests Bar. As therefore the highest Lights have the deepest shadows, so all his *glory being turned into shame*, it made his shame the deeper and greater.

Now if we go over all the particulars of this his shame, never was any shame like unto it. There was nothing but shame, and that, the utmost that could be in all the passages of his Sufferings.

This shame I shall set forth to you by these Two Generals (which will contain several particulars under them;)

1. Their Mocking and spiteful entreating of him.

2. Other Circumstances that through Gods Providence were ordered to accompany his Mis-usage and Death, that served to heighten the shameful-ness of them.

1. For their cruel mocking, and shameful usage of him; the very words that Christ in *Luke 18. 32.* expresseth it in the General by, are very emphatical. The one *ἐμπαυχθήσεται*, which we translate, *He shall be mocked*, in the Derivation of it, signifies *to make a child of one*. They made a Child or Fool of him by their Actions and Dealings with him. Like unto which is the word that is used of *Herods* mocking of him, *Luke 23. 11. ἐξεδυνήσας*, *he made no body, or nothing of him*. The other word *ὕβριστα* principally respecteth Contumelious Speeches, and injurious despiteful railing at; *ὕβρις*, noting out the highest kind of Injurie, and that, done out of a despite. It is the same word whereby the Sin against the Holy Ghost is expressed; *Heb. 10. 29.* and is there translated *doing despite*. Now for him whose Name is [*I am*] to whom all Beings are but shadows, for him to be made nothing of; for him who is the *Everlasting Father and the Wisdom of God*, for him (I say) to be made a Child of; what an intolerable shame is this! *Dyed Abner as a fool dies!* (said *David* of him,) truly through their usage of him Christ died no otherwise.

But I rather come to those several particular waies wherein they express their extream contempt and despiteful mockage of him; As,

1. Their putting several Apparels upon him in derision; one while arraying of him in Purple, another while in White, then shifting him into his own cloaths again, thus making him ridiculous to all that saw him. Unmeetness and unsuitableness of Apparel is matter of shame. *Jehoshua* the High Priest appeared in *filthy Apparel, Zach. 3. 3.* and so Christ our High Priest being clothed with all our Sins. For one to be led about in a Fools Coat, what a shame is it! Yet thus was he served.

2. Their using jeering and mocking gestures: Because he had said he was a King, they therefore make a May-game King of him; And,

1. They Crown him with a Crown of Thorns.

2. They put a Reed in his hand for a Scepter, (though his Scepter was a

Scepter

Scepter of Righteousness, Heb. 1. 8.) to shew how powerless and weak a King he was, who had a Kingdom and Scepter as easily broken as a Reed. And therefore to demonstrate his weakness the more in respect of any such Kingdom as he assumed a Title unto, they strike him with his own Scepter; which is to a King the same disgrace and much more ignominious, as for an able Scholar to have his own Argument retorted on him to his own confuting and confusion; as for a Valiant Man to have his Weapon taken from him, and with it to be beaten.

3. They hood-wink and blindfold him, and hide his Face. Now covering the Face is a gesture of shame, Jer. 14. 3. it is said, *They were ashamed and covered their heads.* Then they smite him, and when they have done it, they in scorn ask him, *Who smote him*; because he took on him to be a Prophet.

4. They smite him both with their *hands*, and with their *Rods*: Both are mentioned. And *Majus dedecus est manu feriri quam gladio*; no Noble Spirit can brook a Box on the Ear, or Buffet; but takes it in more disgrace than a wound honourably given. And therefore *Micaiah* (you know) was smitten on the Cheek by the lying Prophet, as a token of disdain; for to smite with the hand or fist argues subjection in the Party smitten.

5. They in mockery *kneel to him*, and salute him as they did their *Cæsars*, *Hail King of the Jews.* To him whom all the Angels (when a Child) did worship (*let all the Angels of God worship him, Heb. 1. 6.*) to whom every knee shall bow, both that is in heaven, and in earth, and under the earth; to him do they in scorn bow the knee, and then as floutingly salute him with an *All haile King*, &c. The greater reverence is given in a disgraceful way, the greater the disgrace is; for shame is Glory turned into inglorious or shame.

6. *They spit on him*: And it was not one, or two of them that did this; but many, (as it is said.) Now this is the greatest indignity that may be. If a Father spit in his Daughters Face, (who yet is an Inferiour to him) *shall she not be shut up* (saies God, *Numb. 12. 14.*) in that he hath disgraced her. And *Isa. 50. 6.* Christ is brought in, saying, *I hid not my face from shame and spitting upon*; they are both linked together. The Face is the noblest of the Exterious Parts of Man, as in which Gods Image doth shine forth, and is therefore called *the glory of God*, *1 Cor. 11. 7.* Now therefore for it to have an Excrement with which Men will not defile a clean room they tread on, cast upon it; what a disgrace is it? And if so, how much more then, for that face to be spitted upon, in which the Light of the Glory of God shines far more immediately and more plentifully; *2 Cor. 4. 6.* And how Disgraces of this Nature must needs work upon a Spirit so high and so full of Glory as his was, we may see (and yet but a glimpse of it neither) by the heart of that King, (one of our own) who being Deposed, and by Night removed, was in his Journey shaved, to the end he might not be known, and set upon a Mole-Hill instead of a Chair of State, and washed with puddle-water. In the midst of which, he burst out into this pathetic Speech, *I will yet have clean water to be washt with*: And forthwith he shed many tears which in rivulets distilled down his Princely Cheeks, and cleansed them from that filth wherewith the Puddle-water had sullied and besmeared them. What heart would it not affect to read this Story of a King? And how much more did it affect his own heart? And yet, what was he to Christ, who in the midst of all their misusage of him knew well what a Kingdom he was born unto! as himself told *Private*.

7. They unbare him and make him naked, and then whip him; and both these to his shame. Nakedness (you know) is shameful, and therefore our First Parents when they were naked were ashamed. And then for whipping, it was a punishment inflicted upon none but Slaves and Villains, never upon a free-born *Roman*: Therefore how afraid were the whippers of *Paul* when they heard that he was a *Roman*? And *Mastigia* (or one that is subject to whipping,) and a base Villain are all one. Now the reason why they might whip Christ was, that he had taken upon him the form of a Servant; and so they whipt him as we use to do Run-awayes, which *Peter* alludes to speaking

king to Servants, and setting before them Christs Example : *We like Sheep had gone astray, and by his stripes were we healed,* 1 Pet. 2. 24, 25.

8. They mock him and abuse him by giving him Gall before, and Vinegar after he was upon the Cross to quench his thirst with. Which therefore Christ is brought in mentioning, as being sensible of the scorn of it; *Psal. 69. 21.* (which Psalm is a Psalm of Christ.)

9. They wag their heads at him when on the Cross, and gape with their mouths; which is first, a Gesture of Despising: So *Isa. 37. 22.* it is said of *Zenacharib,* that *Zion had despised him and shaken her head at him:* Secondly, It is a gesture of detestation. So *Jer. 18. 16.* it is said of *Israel* that *every one that passeth by her shall be astonished and wag his head at her.* Thirdly, It is a gesture of Scorn. So *Lament. 2. 15.* it is said *they hiss and wag their heads (at Jerusalem) and say, Is this the City that men call the perfection of beauty, and joy of the whole earth?*

10. They mock and jeer him by the most contumelious words that could be, *ὀνειδίζοντες, He shall be opprobriously reviled,* Luke 18. 32. *Yea, they blasphemed him.* 1. In all his Offices; As, 1. Prophetical, They blindfold him and smite him, and then bid him prophecy who it was that smote him. Christ will one day tell him that did it, who it was.) 2. Priestly, He saved others (say they) let him save himself. Why, he was even then a saving others by bearing their mis-usage; he was then a doing that for which they mockt him. 3. Kingly, *If (say they) thou be the King of Israel, then come down, &c.* Thus as they mock all his Offices, So,

2. His Person, and his being the Son of God: *He trusted in God (say they) and said he was the Son of God; let God now save him if he will have him.* And (which is strange) in these and the like Speeches they use the very same words that in *Psalms 22.* were foretold should be used by them when he should be crucified: For these words of theirs you have there recorded, *ver. 8.* So that as *Paul* afterward told them, they fulfilled the Prophecies whilst they ridiculed him. Yea,

3. (Which is an inhumanity unheard of before, or since) they mock at his very Prayers which he makes out of the deepest bitterness of Spirit that ever Creature spake out of, and which were full of the saddest complaints that could be uttered, when he cryed out most bitterly, *Eli, Eli, My God, my God, why hast thou forsaken me;* they put it off and turn it into a scoffe, as if they understood it not, He calls for *Elias* (say they in scorn) as if he had prayed unto a Creature unto *Elias,* instead of the Living God: And *let us see (say they) if Elias will come and help him.* In *Heb. 11.* among other Persecutions of the Martyrs, cruel Mockings are mentioned as none of the least; Reproaches being to the Soul (as the *Psalmist* expresseth it, *Psal. 64. 14.*) *as the pricking of a Sword.* Now was there ever such cruel Mockings as these heard of? Christ complains in *Psal. 69. 26.* (for it is a *Psalms* of him,) *They persecute him whom thou hast smitten.* When God had smitten him, and he in bitterness cryed, *Eli, Eli, my God, my God,* they turn it to *Elias.* Take the most hateful Malefactor that ever was, one that hath been the most flagitious Traitor to his Prince and Countrey that ever pestered the Earth, and so had rendred himself most abominable and odious to all Mankind; yet let him come to dye for it, and though the rage and fury of Men make them not to compassionate his tortures, as being far less than his desert; yet still for his Soul, as it stands in relation to God, they wish well to it, and that it may be saved; their Malice rageth not to jeer at the Prayers he makes for the Salvation thereof: Nay Men are even ready to afford comfort and help unto, and to further such a Mans Faith, and to joyn in Prayers with, and for him. But these *Jews* teise at Christs very Prayers: They speak what they are able to make him despair. If ever the Devil was abroad, and the Malice of Hell in the hearts of Men, it was at that day.

In the Second place: Add unto all these mis-usages those Circumstances that accompanied both his Death and Mockings to heighten his shame the more. God contrived all things so to fall out as to make his shame above measure shameful, as our Sin had been above measure sinful; he heapt shame upon shame upon him.

The

The First Circumstance here observable is that of Time : All this was done to him at the most Publick time that could be chosen out ; even at the Pass-over, when all the Males came up to *Hierusalem* and many Strangers with them to celebrate that Feast : A Concourse like our Commencement at our Universities, or like the most general Assembly you can imagine.

2. The Circumstance of Place : Which,

1. For the Publickness of it was at *Hierusalem*, the head City of *Jury*, a Stage the most eminent upon which to be made a Spectacle to Men and Angels. *Art thou only a stranger in Hierusalem* (said two of his Disciples unto himself) *and hast not known these things ? Luke 24. 18. These things were not done in a corner* (as his Disciples said.) And when God would shame *David*, he cast in this Circumstance to aggravate it ; *Thou* (saies God) *didst it secretly, but I will punish it before this Sun.*

2. (More specially and restrictly) for the Infamousness of the Place ; He was crucified at *Golgortha* a *Place of Sculls*, as ignominious as our *Tyburn*. The Place had a reproach in it : Therefore *Heb. 13. 13. Jesus suffered without the gate* (saies the Apostle) *let us therefore go forth to him without the camp, [bearing his reproach]* namely, of suffering in such a Place. It shewed he was an out-cast, rejected of Men, and as Dung cast out.

3. For the Persons that mockt him ; they were Persons of all sorts ; Kings and Rulers, *Herod* and the Elders, the Priests, and Soldiers, together with the Multitude of Common People that followed him, and that passed by occasionally ; yea, the very Thieves themselves that were crucified with him. Now the baseness of the Persons that contemn one doth add to the contempt. Therefore you shall find *Job* complaining, *Job 30.* from the first to the tenth. *That those that were younger than he, and whose Fathers he would have disdained to set with the dogs of his flock, did mock him : They are* (saies he, *ver. 8, 9.*) *the children of Villains, more vile than the earth they tread on, and now I am their song. — yea, their by-word, &c. Reproach* (saies Christ in one of the *Psalms* made of him) *hath broken my heart, Psal. 69. 20.*

4. The Death it self was also the most shameful ; even the death of the cross ; which for his Disciples to preach and profess, had in the Eyes of all the World a shame in it. Therefore *Paul, Galat. 5. 11.* calls it *the offence or scandal of the cross.* And if that were a shame to profess a crucified God, what a shame was it then for God himself to suffer such a Death. The Cross was so shameful, that therefore none of all the meanest and basest of the People could be procured so much as to carry it ; so that they were fain to compel *Simon of Cyrene* unto it. And it was the custom ever after to call such as carried a Malefactors Cross *Crucigeri*, as a brand of disgrace. And for himself to carry it (as he did) was such an addition of ignominie unto his Death, as for a Malefactor to go all the way to the Gallows with a Rope about his Neck.

5. All this was aggravated also by the Persons that suffered with him, and their saving one of their Lives before his. A comparative contempt is more than a simple one : As,

1. That he should be crucified between two Thieves ; as if he were the Prince of them. It is made an heightning Circumstance of his shameful Death (in *Isa. 53.* last,) that *he was numbred amongst the transgressours.* Then,

2. (Yet further,) That *Barrabas* the most infamous Thief, Seditious Person, and Murderer that was in that Nation, (and so, a Proclaimed Enemy unto that State,) should be voted to live by the common voice of all the People, and this when with the same breath they crye, *Let Jesus be crucified, let him be crucified.* *Pilate* put them upon choosing one of these two, and set *Jesus* in the comparison with *Barrabas*, on purpose to get *Jesus* saved, not thinking they would be so shameless as to prefer him to Christ who was a Murderer as well as a Thief, and one that had made himself odious unto them all, and whom by their Law they were not to pardon or suffer to live : Yet they are content to bring both the Blood he had shed (by sparing him and Christs) also upon their heads, by crucifying him rather than to deliver him that was Innocent. Thus much for the shame of his Death and Sufferings.

## C H A P. X I I.

*The Extremity of pain which Christ our Redeemer indured in his Body. His being barrased day and night without a moments rest. His being Crowned with Thorns, torn with Rods, and at last Crucified.*

**T**HE second thing to be considered is the Pains and dolours thereof, which are all sorts of ways set forth to us in his Story.

1. Immediately afore his death, want of sleep, not that whole Night onely, which preceded his Crucifying, on which he was kept waking in the High Priests Hall, but three or four Nights afore (as *Brugen's* computeth them.) He in preparation to his Passion, and being now to leave the World, spent those Nights in prayer on *Mount-Olivet*, and on the days did teach the People in the Temple after his coming into *Jerusalem*: So towards his end pouring forth his Spirit as a Sacrifice to God and his People ere he was offered up as the Sacrifice. He knew his Tabernacle was now to be dissolved, and he spared not himself whom God afterwards spared not, Daies and Nights wearing out himself in private prayer or preaching. *Lukes* Words are these, *Luke 21. 37.* And in the Days (it is in the plural) he was teaching in the Temple, and in the Nights he went out and abode in the Mount (that is the whole Nights, as abiding implies) that was called the *Mount of Olives*. This was his wonted custom for the time after he came into *Hierusalem*, confirming by his example what in the words afore he had taught his Disciples, *Verse 36. Watch ye therefore and pray always, &c.* And then *Vcr. 38.* It follows, *And all the People came early to him in the Morning* (that is every Morning of those Nights, as knowing his manner and wont) *for to hear him.* These uncessant Prayers without rest, must needs bring a strong Body low in Spirits and weary it out. The fourth Night which was *Thursday*-night he was apprehended after those long Sermons made to his Disciples; which *John* hath recorded, and that solemn Prayer put up, *John 17.*

2. That Night and Next Day they hurried him up and down seven Journies from one place to another, (the Messiah had no rest, that those that were weary might have rest in him) according to the compute of six Miles and an half, or seven Miles.

3. Whilst he was that last Night in the High Priests Hall, they smote him with the Palms of their Hands (which are Bones as our Translators render that of *Matthew, chap. 26. 67.*) saith *Matthew*, and with their Fists saith *Mark*, and both often, others add with Rods, as the Word *παριζευ* signifies, derived from *παρις* a Rod, and these on his Mouth or Face.

4. He had a Crown of thorns platted on his head, where the Nerves tendrest of sense do meet; to harrow Men with Thorns is made an high and grievous torture and punishment, *Judges 8. 16. Gideon*, when by sense he would teach the Men of *Succoth*, by sense and fore experience to do no more so wickedly, it is said, *That he took the Elders of the City, and Thorns of the Wilderness, and Briers, and with them he taught the Men of Succoth.* This Crown of Thorns was kept upon his head all the time, both in his way to the Cross, and whilst on the Cross, which pierced those Veins and Sinews on the Temples and Forehead, and caused his Face besmeared also with dust in his Travail to the Cross, to be (as the Prophet speaks) more marred then any Mans, *Isa. 52. 14.*

5. Add to this weariness and faintness of Spirits, which appeared in the carrying of his Cross. There was that one thing onely, wherein they seemed to pity him, in calling to another to help him, *Symon of Cyrene*. But the truth of

the thing was, That he having watcht and spent himself so many Days and Nights together, he failed so much, that they feared he would have fainted and so expired ere he came to the place of Execution, and so they should have missed of their designed Malice in Crucifying of him. We have wearyed him with our sins, and this made him weary and ready to faint. Oh come to him all ye that are weary and heavy laden.

6. He was whipt and scourged, which was twice, once by *Pilate's* command, and that to the end to move Compassion in the *Jews*, that so he having suffered so cruel a punishment, as was sufficient to assuage their Malice, and to satisfy for any Crime they could in their own Imagination think him guilty of, who in *Pilate's* had deserved nothing of death, they might relent and cease to desire his being crucified. And when he had scourged him, he brings him forth to publick view, and cries, *Behold the Man*. And after that he was again scourged (as *John* relates it) as of Custome, the *Romans* use to do those whom they Crucified. And these stroakes were laid on not by the *Jews*, who by their Law were limited not to exceed forty stripes, but by the *Roman Soldiers* who had no bounds set them, but gave as many, and as cruel ones as their barbarous Nature pleased, unto an abject Man designed and condemned to the highest Tortures.

7. He after all was Crucified. The Evangelists aggravate not that in the circumstances of it, only say, he was Crucified (but much is shut up in that one word.) The cruelty of that death being known in those days, and by the relation of it in stories, and by those who have made a Collection of it of the manner of it, in these days. The Apostle *Paul* put this emphasis upon his death, To death even the death of the Cross, Phil. 2. 8. *Cruciatius*, or the pains of the Cross, being commonly used by the *Romans* (among whom this death was frequent) to express the sharpest pains and tortures. The manner of which was.

1 The Cross, the Person to be Crucified was to be affixed unto being laid upon the ground, his hands and feet were stretcht out as far as they could extend, and then nailed in the hands and in the feet unto the Cross; which the *Psalmist Psalm. 22.* expresth by digging holes in his hands and feet, *ver. 16.* (as the vulgar Translation reads it) In the hands and feet the nerves again meet and Center, and so they are of the most exquisite sense. Then,

2. The rearing up the Cross with the Man nailed on it, (whilst on the ground) and fixing the Cross in the hole which was digged for it, with a violent Jog to fix it in the Earth (as was their manner) this exceeded all the Torments of our Racks. In the *22. Psalm, ver. 14, 15.* himself tells us that it loosened all his bones, or my bones dispart themselves. And it is not onely said, as *ver. 17.* I may tell all my bones; he hanging naked, but further, *ver. 14.* *All my bones are out of joynt.*

3. And thereon they hung till death, their arms and hands bearing the weight of their whole bodies, so as they dyed of meer pains (And thus Christ hung on the Tree, *Acts 5. 30.*) Exhausting their Spirits. For a Man to hold his hands but stretcht out, what a trouble is it? *Moses* could not for a day do it, but was fain to be supported.

4. And this put them into an exquisite Feavour as such Pains do, as appeared by his thirst, as *Psalm. 22. 15.* *My strength is dried as a Potsherd, and my Tongue cleaveth to my Jaws.*

The last (of bodily sufferings) is death it self, which is the separation of Soul and Body; unto this the Curse reacht, and it was not his pains or shame or hanging on a Cross that would satisfy, unless he also breathe out his Soul. This was necessary, unless the corn fall into the ground and die (tis Christs own similitude, *John 12. 24.*) it abideth alone. So he unless he had dyed, had been (of mankind) in Heaven alone. He was also to be the Founder of a Will and Testament, and that is not of force until the death of the Testator, *He must therefore dye,* Heb. 9. 16, 17. *For where a Testament is, there must also of Necessity be the death of the Testator: For a Testament is of force after Men are dead; otherwise it is of no strength at all whilst the Testator liveth.* And he was to be the Death of Death, *Hosea 13. 14.* And 'tis a general rule, what he procured vertue for in Mans behalf

half he did it by undergoing the same. Yea, he thereby made death a dead and ineffectual thing *καταργήσας τὸ θάνατον*, destroying Death, *2 Tim. 1. 10.* This was held forth in the Type, *Num. 35. 28.* in that the Murderer or Manslayer was then set free from his Prison the City of Refuge, (which was a confinement to them) when the High Priest dyed, but not till then. Nor should we have been set free, unless our High Priest had dyed. Now for his Soul and Body thus to part, and for the Son of God united to both personally to continue that Union unto that dead Carcase of his Body laid in the Grave, what a Debasingment was it, besides all considerations else that belong to this head.

## CHAP. XIII.

*The greatest of all Christs Sufferings were those of his Soul. What were the Causes of those Sorrows. The Greatness of those Sufferings. Wherein they did consist. How it could consist with his being the Son of God, to be forsaken of God, and to bear such extremity of his Fathers Wrath.*

**B**UT yet though we have seen the Wo and Curse in this life due to us by sin, passed over and sustained by Christ; and secondly, the Curse of bodily death undergone too; (yet as the *Revelation* to another purpose speaks, there is a third Wo,) which a guilty Conscience fears more then all the other, and which is the Curse of Curses [*Thou shalt dye the Death.*] *Two Woes are passed: behold a third Wo is yet to come,* which is the great and main Curse of the Law that is to be undergone (as the Text saies) before the Law be fulfilled. For as the life promised [*Do this and live*] is more then to live bodily, or as a Beast doth, or Rationally, as Men do; it being to live in communion with God, as Angels do: So [*Dying thou shalt dye*] is more then the bodily death and returning unto dust. And as that life promised is the Favour of God; (*thy Favour is better then Life, Psalm. 36. 3. with thee is the Fountain of Life, Psal. 63. 9. says David*) so this death here threatened is from the Wrath of God; which therefore is put for Hell and Death; as when it is said, *We are saved from Wrath to come, 1 Thess. 1. 10.* This is the *second Death*, as it is called, *Rev. 20. 6.* And it is the Original Curse, the Fountain of Curses; whereas the death of the body, and all miseries of this Life are but the streams. This is the pure Curse, without mixture, (as it is called in the *Revelation*) the other is the Curse in the Dregs mingled and conveyed by Creatures. All other Curses light upon the outward Man first, and upon the Soul but at the rebound; and at the second hand, onely by way of sympathy and Compassion; but the immediate and proper subject of this Curse is the Soul and Spirit: *Indignation and Wrath, Tribulation and Anguish upon every Soul that doth evil, Rom. 2. 9.* And this is the summe of all Curses, and in stead of all the rest. And therefore Paul, when he would express his willingness not onely to dye bodily, but to endure Hell also, for his Brethren, as Christ had done for him; he expresseth it by this, *I could wish myself to be accursed from Christ; (Rom. 9. 3.)* that is, to be separated from all the Comfort I shall have by him, and endure that wrath that is due unto me, though undergone by him for me. Which wish of his may help us to understand how far Christ was made a Curse for us; for it was the love of Christ which constrained Pauls heart unto this wish; and his



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his meaning was to undergo that for his Brethren in Christ, which Christ underwent for him, and so far as Christ underwent it, without sin. And so far as Paul wish't it without sinning (for he spake it in Christ, and in the Holy Ghost, as *v. l.*) so far might, and did Christ undergo it without sin also. His meaning therefore was not that he was content to be cut off from being a Member of Christ, and so, to have no influence of Grace from Christ derived to him; No, that had been a sinful wish, and not from the Holy Ghost: But his meaning is, that he could be content to lose that portion of comfort which was to be had in the enjoying of Christ, and so undergo that displeasure from him which was due unto his sins, by feeling the effects of it in anguish and pain, &c. Thus when it is said, that Christ was made a Curse, not onely in bodily miseries, but in his Soul also; the meaning is not that the Hypostatical Union was dissolved, or the influence of Divine Grace restrained, but onely, that in regard of comfort he was forsaken of God, and felt the fearful effects of his Anger due to our sins, without sin and despair.

In like manner, when it is said, Christ underwent this Curse also, *Dying thou shalt dye*; the meaning is not that Christs Soul did dye the second Death; the Scripture speaks it not, neither are we to speak it; but thus the Scripture expresseth it, that *his soul was heavy unto death*, *Mat. 26. 37, 38.* It is spoken of this Curse of his Soul; which did not work death in it, but a *heaviness* unto death, not *extensivé* so as to dye, but *intensivé*, that if he had died it could not have suffered more. As *Jonas* is said to be *angry unto death*, *Jon. 4. 10.* that is, he thought that Misery and Cross for which he was angry, to be even as great an affliction as death it self, and so he could out of his Anger wish for death: So Christs heaviness was as great as theirs that undergo that death; yet dye he did not; it was but *unto death*; as *Onesiphorus* was said to be *sick unto death*; or as a Woman in Travail is said to be at the point of Death; because if she were a dying, she could not have more pain. There is such an other Phrase, *Acts 2. 24* where it is said, That Christ was raised up, God having loosed the Sorrows of Death; *ἀσθivas*, the *throws of Death*, of which it was impossible he should be held. It is evident, that it is spoken of his Soul; for if it were spoken of Bodily death, there were no sorrows that remained on his body in the Grave, to with-hold it from rising again: No, these sorrows dyed when he dyed, and were then ended; and so could not be said to be upon his body, to hinder it from rising. Again, it is not absolutely called death, but the *sorrows of death*: that is, the same pain and throws that dying Mens Souls have, he felt. And it is observed, that the same Phrase that is used to express the Sorrows of Hell, *1 Thess. 5. 3.* the *Travail of a Woman*, (so *Psal. 18. 4, 5.* the *Pangs of Hell*, or *Birth-throws*, as the Word signifies) the same Phrase [*ἀσθivas*] is here used, signifying the Throws of a Woman in Travaile; and having reference to that Phrase in *Isaiah 53. 11.* *He shall see of the travail of his Soul.* His Soul and not his Person is there properly meant, for it is spoke as of a part of himself, *He shall see of the travail of his Soul.* Those pains were indeed *Birth-throws* to us, they tending to our life; but in him they were the *Sorrows of Death.* And so in this he bare the *Womans Curse* in his Soul, as well as *Adams Curse* in his Body; as he did *eat in sweat*, so he brought forth in pain, and in sorrows *unto death*; but yet such as did not kill his Soul; it dyed not; for he was to live to see his Seed, and have Joy in his soul for them for whom he had had most pain; so it is in *Isai. 53. 10.* For thirdly, these Sorrows did not hold him, had they held him, then indeed he had dyed. And the reason why he dyed not, was not, that he had not the same throws and stabs that use to kill others: for they are therefore called the *Sorrows of Death*, because they were the same which kill all Mens Souls in Hell: But he was too strong for them; Nature was too potent in him, and Life too vigorous: otherwise that which he underwent was enough to have kill'd out of hand all Men and Angels: but him they could not hold; it was impossible. Yet, Fourthly, they were loosened, not so, as never to have hold of him; or as if he never came in to them, (as *Bellarmino* trifles) No, he was in them; but (as *Ps. 124. 7.*) *His Soul escaped as a Bird out of the snare, the snare was broken, and he was delivered.* The Devils they are reserved in Chains too strong for them, *Jude 5.* but he like another *Sampson* brake these ropes, these

chains:

*Cords*: So *Pfal.* 18. 5, 6. where the sorrows of Hell are called *Cords*; for the same word, *קֶרֶב*, signifies both; and so the *Chaldee Paraphrast* reads it. And yet Fifthly, because these were truly the *Pains of Death*; therefore this delivery of his Soul from them is called a *Resurrection*; and the greatest wonder of his Resurrection is ascribed to this; for the main power of the Resurrection was seen in raising his Soul, because it conflicted with such sorrows: For his Soul had a Resurrection, as well as his body; which *Peter* also, to shew he means it here, does distinctly mention, *Acts* 2. ver. 27. God's Promise was, that *He would not leave Christs Soul in Hell* (that is, under the pressures of these sorrows, there is the Resurrection of his Soul from the sorrows of death exprest) *nor suffer the holy one to see Corruption*, there is the Resurrection of his body from the power of the Grave; both which make up that great Resurrection of his, there spoken of. For to raise a Soul from the Terrours of Gods wrath, does as much deserve the Name of a Resurrection, and more, as to raise a dead body: Therefore saies *Heman* (suffering these terrours in his Soul) *I am like the Slain that lie in the Grave, and wilt thou shew wonders to the dead; shall the dead arise and praise thee, Ps.* 88. 15. And this Resurrection Christs Soul had before it went out of his Body; for after it went out, it went to Paradise, and encountred not with the Pains of Death; but before it left his body, it did, and was rescued: And therefore after that long conflict for three hours space, whilst the Curtains of the World were close drawn, and all washuht up in darkness; during which time he had struggled with these sorrows, and with Gods wrath, (which towards the conclusion he manifests by that bitter expression, *My God, my God, why hast thou forsaken me?* After that conflict (I say) he crys out, *It's finisht.* Which some Divines think not to have reference to the work of Redemption; that, that work was finisht; No, for that was not as yet finisht, his bodily death being a part of it, as also the piercing of his Side, and laying of him in the Grave: but the meaning is, that now the *great brunt* was over; that Cup which he so feared was drunk off; his Soul was come out of its Eclipse, as the Sun did then also out of its darkness, which was a shadow or sign of this in his Spirit; unto this it is, that those words refer: And that which seems to confirm it is, that when first these kind of Sorrows fell on him in the Garden, the Evangelist notes it saying, that then his Soul began to be heavy; and now when they went off him, he shews, that then it was finisht.

As therefore we, who are his Members, have a double Resurrection in our Souls whilst they are in our bodies, *John* 5. 25. *the time now is, &c.* and in our Bodies, at the latter day, ver. 29. in the same Chapter. So had Christ; one of his Soul from the Terrours following the guilt of sin, the *Sorrows* of Death upon the Cross; the other of his Body from the Grave the third day; which was a manifestation of the first. And answerably those sorrows may be called a kind of Death, at least the *Sorrows* of Death; in the same sense that *Bodily* dangers and *distresses* are called *Dying*; as *Paul* being in jeopardy every hour is said to *dye daily*, *1 Cor.* 15. 31. And so in that sense, and no other, may he be said to have undergone this Curse of *Dying the Death*. Therefore, *Isa.* 53. 9. we have his deaths in the plural mentioned, not his death onely; *He made his Grave with the wicked in his Deaths.* So in the original. And in his bearing these sorrows of Death, was the Curse abundantly fulfilled: (although he did not dye the second death) For that wrath which is the Cause of the second death in others, he underwent; and those sorrows of death which that Cause produceth, he bore: Though the same event followed not; his Soul dyed not, as theirs through weakness doth.

Having thus explained, and fitted these Phrases to our hand; we will now come to the Particulars of the Sufferings of his Soul, which are meerly and properly such, and which as that Curse seizeth on wicked Men by degrees, so did seize on him by degrees, towards his end. The first mention we have of them is in *John* 12. 27. four days before his passion, when on the sudden he breaks forth, *Now is my Soul troubled, and what shall I say?* He then saw the Storm a coming, and a black Cloud rising, which troubled him; and in the expectation of it, he saw so much to be troubled at, as he knew not how to exprest it, but cries out, *What shall I say?*

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The second degree was in the Garden, as both *Mat. Chap. 26.* from *ver. 36.* to the end, *Mar. 14.* from *ver. 32.* to *51.* *Luke 22.* *40.* and *John 18.* *1, 2.* do set it down. There it was where the storm overtook him ere ever he fell into the hands of *Judas* or the High Priest: and he began to feel some drops of it; and indeed the sorrows that there seized on him were such, as fetched blood from him ere these his Enemies approached him. Whereby was shewn, that he had other and greater miseries to encounter with then from Men. And whereas for all his bodily sorrows, we hear not one groan from him, as neither for his wounding with the Crown of Thorns, with Nails, &c. But as a sheep that openeth not his mouth, so was he led to the slaughter, *Isa. 53. 7.* Yet here in the very entrance into these sorrows we hear him lamenting, *Mat. 26. 38.* *My Soul is heavy unto death:* He names, and as it were laies his finger on the part affected, which was not his Body, but his Soul; it was there where his grief lay. And we have many words and expressions which may help us to see into his grief, what it was: Amongst which, the first and lowest expression is [*λυπεσθαι*] *Mat. 26. 37.* He had said before, that he was troubled; and we read not so much as of the least trouble of his for outward pains; but now it is said, *He became sorrowful.* It was no pain of his body could make his great Spirit sorrowful. Sorrow is more then pain, as Joy is more then Delight. Beasts are never sorrowful properly; and yet they have all sorts of pains of the body, which touch not their Souls with a Reflection and so cause sorrow. The cause of Christs sorrow reacht his reasonable Soul, which is the proper subject of sorrow, and not the inferior, but the superior part also. Yea *Tully* restrains the Word *Tristis* to sorrow for the punishment of sin and wickedness; *Pocna sceleris tristis est.* And yet this is but the lowest degree; but the beginning of sorrows; which notwithstanding reached as deep as any kind of worldly sorrow could do; for even *Dauids* sorrow or affliction for his Son *Absalom* is expressed by the same Word.

Now there were two things which made his Soul to be thus sorrowful.

1. The sins of the World imputed to him and charged on him.
2. The Curse or Wrath of God upon him for those sins.

First, The sins of the World came in upon him; and therefore *ver. 38.* he is not simply said to be sorrowful, but *πείλυτος*; which word signifies an encompassing about with sorrows, as *David* often expresseth it, *The sorrows of Hell encompassed me about,* *Psal. 18. 5.* His soul was plunged into them over head and ears, so that he had not so much as a breathing hole. For Intension this sorrow was unto Death; and for Extension, all the Powers and Faculties of his Soul were begirt, besieged, and imprisoned, and this expression is especially used in respect to our sins taking hold of him. So *Psal. 40. 12.* *Innumerable evils compass me about, mine Iniquities take hold of me.* It is spoken by Christ as in his sufferings; for of him is that *Psalms* Prophetically made. So that, I take it, this Phrase *πείλυτος* hath a more proper respect to the charging of our particular sins upon him, which began to encompass him, or (as *Isaiab's* Phrase is, *Isa. 53.*) to meet in him, to come about him from every Quarter. His Soul was so environed and shut up in sorrows, (or in Prisons, as *Isaiab's* Phrase, *Isa. 53. 8.* is) that he had not a cranny left for comfort to come in at. *Galat. 3. 23.* The Law is compared to a Prison, in which Men under the Guilt of sin are shut up; and so was Christ. Now no Temporal Miseries do so environ an ordinary Mans Spirit, but that there is some hole left to take breath at: But sin can do it; and much more, all the sins of the World, which now at once did meet at, and beset Christs Soul. As *Heb. 12. 1.* Sin is said to be that which easily besets us; and so do both the power and the guilt of it.

Secondly, There is yet a further expression used by an other Evangelist, that respects the Terrours of Gods Wrath seconding and following upon this his apprehension of our sins; and it is in *Mark 14. 33.* *He began to be sore amazed,* *ἐκθαμβεσθαι*, which is a third expression used concerning his Trouble. Our Translation rightly renders it, *sore amazed*; for *θαμβεσθαι* signifies to be amazed; but *ἐκ* added signifies the extremity of that amazement, such as when Men fall into it, their hair stands an end, and their flesh trembles: It signifies to be in horrour. No sooner had these our sins presented themselves to him as being our Surety,

but

but that withal, Thunder and Lightning from God do presently strike him, and his Wrath and Curse for them suddenly arrests him; this was it that put him into such an amazement as contains in it both fear and horreur. His Father is presented unto him as an angry Judge brandishing his Sword of Justice. And as the delivering of the Law made *Moses* tremble, so the Curse of the Law made Christ: *I quake and tremble,* says *Moses*; or (as *David* expresseth it) *My self trembleth because of thy Judgments,* Psal. 119. 120.

Now in the Third Place follows the effect of both these two, (namely the Imputation of our sins, and the Inflicting of Gods Wrath) which was an *ἀδυναμία*, an exceeding heaviness upon him. Which Word both *Mat. chap. 26. 37.* useth, saying, *ἠγέσαστο ἀδυναμεῖν*, which is translated, *He began to be very heavy;* and the same in *Mark chap. 14. 33.* where it in like manner follows that former expression of his being amazed. Now this Word imports first the deep intention of his Mind, so as to be wholly taken and swallowed up with sorrow and amazement, and even to be abstracted from his own Thoughts, and to forget all comfort whatsoever, being wholly intent and thinking upon nothing else but Gods Wrath, with which he was to encounter: So full, so adequate an Object is sin and the wrath due unto it; even broad enough for Christs Understanding to be wholly taken up with it. And therefore he hath the Thoughts of our Salvation as it were struck out of his Mind for a time, all his powers being so occupied about, and possessed with these doleful sights presented, that they forgate their own Functions. Some have put a farther Emphasis upon the Word, as noting out, not onely an abstraction of the Mind, but a *Distraction* also upon the suddenness of the blow; such as might befall him through simple Infirmary; deriving it from a *Privative*, [ἀ] and [δύναμις] *Populus* because Men in Distractions are separated from the rest of the *People*; which in the sense before given may be safely attributed to him; namely, that the Powers and Faculties of Nature did for a while forget their Functions. Now all this might be without sin; as the Wheels of a Clock may be stopt in their ordinary course, and yet not put out of frame, or disordered. And this strong intention of his upon Wrath, was then, that which God did call for; for Christs business was, to suffer Gods Wrath for sin; and as taking pleasure in any thing, so suffering too depends upon the Intention. Insomuch, that some do therefore judge, that even the Damn'd in Hell cannot sin, because their Thoughts are so intently taken up with wrath, that there is no room for a thought of sin.

Secondly the Word notes out a failing, deficiency, and sinking of Spirit; it is *penè exanimari*, as happens to Men in Sickneses and Swoundings. So *Epaphroditus* his Sicknes whereby he was brought near unto death, *Phil. 2. 26, 27.* is called *ἀδυναμία*. So that we see, Christs Soul was sick and fainted. Thus *Psal. 40. 12, 13.* (which *Psalms* is all of Christ; for it is that *Psalms* quoted *Heb. 10. 5, 6.*) where Christ is brought in saying, when he came to offer himself, that *innumerable Evils compass'd him about, and his iniquities took hold of him; therefore his heart failed him.* Iniquities are there promiscuously put for Sins and Punishments: If sin be meant, Christ our Surety now calls our sins his; and being laid to his charge, they take hold of him. If he had stood in his own Righteousness, he would not have feared, but being invested with, and appearing in our sins, he was afraid as *Adam* was, and his heart forsook him; not sinfully, out of distrust, but out of simple infirmity of Nature; such a failing, as a Creature though never so holy must needs have at the greatness of Gods Wrath; the Creature being unto Gods Wrath and before him who is everlasting *Burnings* (as *Isaiah* speaks *Isa. 33. 14.*) and a *consuming Fire*, (as *Moses* calls him, *Dent. 4. 24.*) but as the *Wax is to the Fire*, before which it melts. Which is also Christs own expression concerning himself, *Psal. 22. 14.* (a *Psalms* throughout speaking of his Crucifying) *My heart (says he) was melted like Wax;* noting out that natural Infirmary and Deficiency which was in his Humane Nature as such, now when God approached to him as a consuming Fire: So as it was meerly a Natural failing, not a Moral. And this we must know, that in these his sufferings Christs Humane Nature was left to its infirmities, that he might fully suffer. The Godhead though sustaining him in Union with himself, and in Faith towards God as his Father; yet left him to the Natural

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ral weaknesse of a Creature, not shewing his power in strengthening him so against his Wrath as that he should not be sensible of it but in supporting him under it. Therefore 2 Cor. 13. 4. it is said, he was Crucified through weaknesse, but raised in Power. For in this work of suffering the Godhead slept, (as the Fathers express it) and left him to Natural Infirmities, (but not to sinfull;) otherwise he had not been Crucified. In respect of which Infirmity unto which he was left, it is said, Luke 22. 43. that an Angel came to strengthen him. And it argued a great inanition or emptying himself, that the Creator of the ends of the Earth, who faints not, and who is the God of Comfort, should borrow comfort of an Angel.

A third and further Degree of this his suffering was that which Luke addeth Luke 22. 44. that he was ἐν ἀγωνίᾳ at strife, or engaged in a Combat, as the Word implies, it coming from ἀγών, certamen. And yet there was no Man by to encounter with; and the good Angel who comforted him, did not wrastle with him. Christ had before wrastled with Principalities and Powers in the Wilderness: But those encounters with Satan fetcht no blood from him, as these here do; this Agony, this wrastling was therefore with his Fathers wrath which now had taken hold on him, and under which he now lay struggling. And this I make a further Degree of his Soules suffering then the former; for the former expressions set forth the trouble of his Spirit, as but at the first onset and encounter, when first he entred into the Lists, and the warning onely was given to this bloody Combat. Therefore when all the former are mentioned, it is still said in every Evangelist, He began to be heavy, and began to be sore amazed, &c. as noting out those to have been the troubles of his Spirit upon the first view, and in the very entrance, and beginning of them: But now he is in an Agony, in a set Battle; it came now to blows, to wounds, to blood: He sweats drops of blood at this Agony, so hot and grievous was it. Neither could fervency of Prayer cause this sweat, for it was this Agony that was the cause of that fervency in prayer: So in Luke it follows, being in an Agony he prayed more earnestly. What was it then that he encountred with? Even that which Job struggled with, Job 6. 4. The Terrours of God (says he) set themselves in array against me. And for the effect of this encounter and Agony, it was answerably greater then the former; it made him sweat drops of Blood. All sweat is from weakness, and an over-pressing of Nature; and so in him it argues that failing, sinking, and wounding of Spirit before-mentioned. Dying Men do uter through faintness to sweat a cold sweat; but never a bloody sweat; but Christs Soul being now heavy unto death and scorcht with Gods Wrath, does sweat Blood. These Dolours fetch not onely watery Tears from his Eyes, but he weeps Blood all over, and not by Drops onely, but clodders, and that in a cold Night: Yea it came through his Garments, and that in such abundance, as it fell upon the Ground, and left the marks of it thereon behind. Adam in Innocency should not have sweat, nor eaten his Meat with labour and pain; but Christ now taste of the Cup which he desired should pass from him, and it casts him into a sweat of Blood.

Well, but yet all this was but the first onset of this great Battle; it was but a skirmish to begin it; in which and after which God gave him a time to breathe, and to go to his Disciples, and then come again to the same Place. These Blows came but at times; not so thick, but that they suffered him to take breath: He had lucida intervalla, some flashes of comfort in this Agony, some Intermissons, some respite for a time; but the main and great Battle is yet to be fought, even upon Mount-Calvary; (and thither let us follow him) where after they had hung his Body up upon a Tree, and divided his Garments before his Face, and had a while said and done their Pleasures, Christ having made his Will, and given Heaven to the believing Thief, and bequeathed the care of his Mother unto John; after all this, on the sudden are the Curtains of the World drawn, and the Sun for three Hours loseth its light. A bloody Battle was now towards, and therefore it was a black day: Christ was to encounter with the utmost power of Darknesse, and therefore the Field he fights it out in, is Darknesse.

Two things were due unto us for our sins ;

1. *Pœna Damni* ; the loss of Gods Favour, and a separation from God and all good, even to a Drop of Water.

2. *Pœna Sensus* ; the Curse and Wrath of God. Other things are but either Circumstances or Consequents of suffering these in those who are sinners. We have them both mentioned, *Job 13. 24. Wherefore hidest thou thy Face,* (says he to God ; There is the Punishment of Loss or Privation) *and holdest me for an Enemy?* There is the punishment of Sense.

These two are the Substance of the Pains in Hell, and do now both fully meet in Christ.

1. *Pœna Damni* ; for all comforts fail him : If he desires but a drop of Water, it is denied him ; if a beam of light, the Sun affords none ; his Disciples had all forsaken him ; and whereas heretofore an Angel came to him and comforted him, now not an Angel dares look out of Heaven : His heart had before this melted out of fear, and failed him ; ay but (says *David*) *though my flesh fails, yet God fails me not,* *Psal. 73. 26* But behold God himself forsakes Christ : So at the end of this Conflict he complains, or rather vehemently affirms it, (as the *Hebrew Phrase* bears it.) He is said to be forsaken, not only in regard of his being kept in the Hands of his Enemies (as some would have it onely meant.) For,

1. This then would have been uttered by him at the first, when he fell into their hands, and not now at last onely. And,

2. Though Enemies persecute us and have their Wills of us, yet we are said not to be forsaken, as *2 Cor. 4. 9. Persecuted, but not forsaken,* that is, though left in the Hands of Men, yet not forsaken by God ; so that *forsaken* is put in opposition to being left to the Persecutions and power of our Enemies. But Christ is not only said to be left to the power of enemies, but to be forsaken by God himself ; which how it could be, I shall afterwards explain. And this was the Extremity of his emptying, emptying to nothing, as *Dan. 9. 26. Messiah shall have nothing* ; that is, nothing left to comfort him ; so his cutting off is exprest.

2. *Pœna Sensus* ; He was made a Curse, and encountred his Fathers Wrath ; which first the Darkness that was then about him may inform us of ; if ever the face of Hell were upon the Earth, it was at that day. All which while we read not of any word that Christ spake, till at last. So that as Darkness covered, so silence huilt all about him ; that so he might without interruption or intermission encounter with his Fathers wrath. And the Place was the Air, the very Kingdom of the Prince of Darkness. Secondly, the Tree he hangs on declares it, which God before had cursed ; and therefore now especially it is, that Christ is made a Curse, as the Apostle intimates, *Gal. 3, 13.* Where he speaks as if Christ had never been a Curse until now ; and therefore it is that Christ is said to *bear our sins in his body* (that is, his Humane Nature) *on the Tree.* And he had no Type of his being Crucified, but the Brasen Serpent, which of all Worms else God had onely Cursed. And therefore now it is, that the Treasures of Wrath are broke up, the Cataracts of Curses set open, and the Sluces pull'd up, so to let in all our sins upon him, God now *afflicting him with all his Waves.* And when this Eclipse by reason of Gods wrath went off his Spirit, and it received light again, then he cryed out, (as was said) *it is night* ; which was spoken just before his giving up the ghost, as declaring that the great brunt was over, as was before explained.

There is one thing which yet remains to be done, for the finishing of this Point, *viz.*

By way of Explication, to shew how it might stand with his being the Son of God to be thus forsaken, and made a Curse.

1. For the Explication ; (which I put first because it will facilitate and make way for the Proofs themselves, both by laying foundations for them, and also by removing prejudices that might hinder the entertainment of them.) There are two things which I mentioned as the Integral Parts of that Punishment due to us for sin, but undergone by Christ.

1. *His being forsaken by God.*

2. *His enduring Gods Wrath* : Both which make up this Curse.

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I will speak distinctly and apart to the Explication of either, and first, how to understand his being *forsaken* of God; which is not to be understood

1. As if the Union of the Godhead with the Humane Nature had been dissolved; but so, as it might still be compatible, and rightly stand with it. For it was not a forsaking in respect of the Essence of the Godhead, but of his Presence, and so in a way of Sense. The Godhead was not separated, though the operation of comfort from the Godhead were sequestred. The Union Hypostatical continued still with his Soul now filled with the *Sorrows of Death*, as well as it did with his Body when he lay in the Grave. And so, as although his Body was united to the Fountain of Life, yet it might dye in respect of a Natural Life: So his Soul, although the Hypostatical Union continued, might yet want comfort, which is Life.

2. Nor yet is it to be understood, as if all communion had been cut off, in regard of support and the Influence of Grace; but onely in respect of Joy and comfort in, and from Gods Face; even as the Sun hath influence into the Generation of Metals buried under the Earth, whither its Light comes not. Though Grace Naturally followed from that Union, yet Comfort proceeded voluntarily from it, and therefore might be and was now suspended. *Deus se communicat* (says *Scotus*) *vel qua beatus est, vel qua sanctus*: God communicates himself to the Creature, either as he is *blessed* by comforting it and making it partaker of his Happiness; or as he is holy, by making it Partaker of his Purity. Now these two may be severed; God ceased not now to communicate himself to Christ in Holiness, but onely in Comfort and sense of Happiness.

3. This his deprivation of Comfort was possible; for he was not yet Glorified, (as *John* says,) Wherefore as his Deity might and did with-hold from his Body that Glory which was due unto it, whilst on Earth, and which shone so in his Transfiguration; by the like reason might the Deity with-hold all sense of comfort from his Soul, during that Hour. *Subtraxit Deus Visionem, non Unionem*, (as *Leo Magnus* speaks) Yea,

4. It was necessary that there should be such a suspension of communion of beatifical comfort, and so a sensible want of it: For had God then communicated himself in that fulness of Comfort and Joy that was Christs, due by vertue of that Union Hypostatical, Christ had not felt any Sufferings from Man at all; even as many Martyrs have not, through a Joy unspeakable and glorious. He was therefore to be left to his Infirmary, that he might be sensible; and therefore, to be forsaken in respect of comfort; and if in respect of some degrees of comfort, then why not in respect of all; So that,

5. This support was onely in respect of upholding his Faith: That as one *who walketh in darkness, and hath no light, yet trusts in the Name of God, Isa. 50. 10.* So Christ forsakes him not, but cries, *My God, my God*, and to the last cleaves fast unto him. And therefore Gods forsaking him was not such an one as befel *Saul*, when he also forsook God, No, *Christ though he kills him does still trust in him.*

Now in the second place to explain how he might endure Gods Wrath, and be made a Curse: Which is the *Pæna Sensus* and the second thing mentioned. There are many Difficulties in view which seem to argue it impossible; and it is therefore the more hardly to be received; both because there is no other instance of one *innocent and beloved*, that was made a Curse for another, or that endured Gods wrath: As also because no meer Creature can be made sin by Imputation, but that it must be defiled by it; neither can it bear the wrath of God, but must certainly despair and sink under it. Now all those Objections and Difficulties which Divines bring in against it, I shall take away by these following Conclusions; which also explain the Point.

1. The Soul of a Creature, and so, of Christ as such, may in it self properly and immediately suffer Gods wrath, and not onely mediately by compassion or fellow-feeling from the Body. This is evident; for besides that many have in their Spirits suffered the Wrath of God in this Life, when environed with outward comforts; (as *David* did) and therefore *Solomon* calls it the *wounding of the Spirit*, and so differenceth it from other Infirmities: It is farther evident

by

by this, that in Hell the Soul suffers immediately, without the Body, until the Day of Judgment. And the reason of this is as plain; for God is the *Father of Spirits*: And as the Fathers of our Bodies can chastise them; so can God the *Spirit*, Heb. 12. 9.

2. That the wrath of God should be thus endured, it is not of absolute necessity that Men should be in the Place of Hell ere they undergo it; it may be endured here. For the Devils being out of that place and in the air, do still endure it, or at least may; as the Angels when out of Heaven, about their Ministration here below, are said to *see Gods Face*, Mat. 18. 10. *Their Angels* (says Christ speaking of little Children) *do always behold the face of my Father which is in Heaven*. They are said to be *their Angels*, in respect of their being sent for them, and their waiting on them; and whilst they wait on them here below, still their beholding Gods face is not interrupted for they always see Gods Face. If *Paul* were rapt up into the Third Heaven when alive; then why might not Christ in his Spirit descend into the nethermost Hell; and this, whilst in the Body, and here upon Earth? And if he himself was as in Heaven, when Transfigured; why then not in Hell, when Crucified? For it is Gods Wrath that is Hell, as it is his Favour that is Heaven. Many wicked Men have a kind of Hell here, the earnest of Hell hereafter, (even as the Godly have a taste and earnest of Heaven in this Life) so had *Cain*, *Judas*, &c. but they cannot undergo the full Torments of Hell here; and the reason is, because their Souls would then dye, and their Bodies be consumed. The People hearing but the Law given by God, thought they should dye; of which their weakness was the Cause. As Corruption cannot *inherit Incorruption*, nor bear alive in this Mortal flesh the Joys of Heaven; *Who hath seen him and lived?* so nor could this Corruption fully endure the Pains of Hell. But Jesus Christs Soul could subsist in his Body, it being backt with the Godhead, even when filled with Gods Wrath, as well as when filled with Glory, as at the Transfiguration. The Creatures like an Altar of straw would have been burnt up by that fire, if their Souls had been to serve for the Sacrifice; whereas this Altar of Christs Body was covered with Brass (as in the *Levitical Law*) to conserve it from being consumed to Ashes.

3. It is not a thing impossible, or unjust, for an innocent Soul to have the sins of others imputed to it; no more then it is impossible for a sinful Soul to have the Righteousness of another made over to it. Now 2 *Cor.* 5. 21. it is said, that *Christ was made sin, that we might be made Righteousness, and not having my own Righteousness, says Paul, Phil.* 3. 9. I say, it is not unjust, and therefore not impossible, in case the Party innocent be content to become a Surety; as *Judah* was, *Gen.* 43. 9. who was content if *Joseph* should detain his Brother *Benjamin*, to take that sin and evil upon him: *Let me then* (says he to his Father) *be always as a sinner unto thee*. And the ground is, because though his own Acts make him not a Sinner, yet his own Covenant and consent do make him a Surety, and so oblige him to the others guiltiness and punishment, and wholly to bear the blame. Thus *Prov.* 6. 1, 2, 3. it is said of a Surety, that *he may be snared with the Words of his Mouth*; and so was Christ: It was by his own compact and agreement.

4. A Soul having thus taken the guilt of sin upon it, God may justly vent his Anger upon such a Soul for sin, and express that Anger against that Soul, as against the sinner, though otherwise God loves him. For it is just with God to inflict his wrath and Curse for sin on whomsoever he finds that sin, whether by personal Guilt, or by Imputation. And therefore it is no wonder if he be accursed by God, who hath the guilt of that upon him which God hates, and therefore curseth. If God Cursed the Earth because of Mans sin, which was but his House he dwelt in; then much more must Mans Surety expect wrath and a Curse, who will be so hardy as to take his sin upon him.

5. And further, That Soul though innocent in it self, may be made sensible of the Impressions of that Anger for sin thus imputed. Thotie of a contrary Judgment think, that therefore he could not have been made sensible of Gods Wrath for sin, because he had not the *Worm of Conscience*. But though it be true, that Christ had not an evil Conscience (which to affirm were Blasphemy) that is, not such a Conscience as that sin could ever trouble him by way of ac-



cutting him, (as Sinners Consciences do) so as to make him say, *What a Wretch am I*, that I should do thus and thus; (which is one of the greatest Torments in Hell;) though this troubled not Christ, yet his Conscience might

1. Apprehend the evil of sin as fully, nay more, then any of ours. And to see sin as sin is Hell, says *Luther*. And so,

2. He might be made conscious of sin, not directly, or immediately, as sinners are; but by being conscious of his own Covenant to take sin upon him as his own. An accusing could not arise from within; but it might from without as sin was imputed. His Conscience might tell him, that he by compact did undertake the guilt of these sins which he sees to be thus evil; and so he might come to look on them as his by Covenant; and this with a grief and horreur suitable to the evil of them. So *Psalms* 40. 12. *Mine Iniquities have taken hold on me, so that I am not able to look up; they are more then the hairs of my head, therefore my heart faileth me.* That *Psalms* is made of Christ. Now if he confessed sins as his own, he might have Grief and Dolour for them; and so though not an accusing Conscience from within himself, yet a Conscience loaded and charged with them by God from without.

3. His Conscience looking at sin as thus evil, and deserving Gods Wrath, and as made his own by Covenant; he might in fear look upon God as a Judge. And thus afraid and amazed was Christ in the Garden, for then he appeared with our sins on him; and thereupon was afraid, as *Adam* was; onely *Adam* out of a guilt that he had done the fact himself; but Christ that knowing what Gods wrath was, he had exposed himself unto it by assuming *Adam's* sin. And that this may be, appears by this; for if we have Peace of Conscience from Christs Righteousness imputed to us by Faith apprehending it to be thus imputed by a Covenant, and so rejoice in God as ours; then why (in a contrary way) might not Christ have Fears and Terrours, and Impressions of Wrath from the guilt of sin, which he apprehended as made his onely by a Covenant between God and him, yet really and justly charged on him?

6. Neither did the Personal Union of his Soul unto the Godhead put in such a Bar or hindrance to all this, or make such an exception, that though the Soul of a meer Creature might be capable of all this, yet not his, by reason of this Union: For he might be forsaken, and the Union not dissolved, as was before shewn; and he might as well be left to endure Gods Wrath, and anguish in his Spirit from it, that Union continuing; as if he had not been so united. For if the Godhead might and did leave his Body to bodily pains for sin, (which were fruits of the Curse) which yet was thus united to the Godhead as well as his Soul; why might not his Soul be also left to suffer such Torments, as the Souls of Men are capable of? If it be said, that of all things else, the state and relation he stood in towards God by reason of this Union, would not admit this, that Christ should be accursed of God, and dealt withal in wrath by him, seeing he was his beloved Son: And that neither could the Father be thus displeased with him, nor could the Son really apprehend God to be so indeed and in truth, seeing he must needs know himself to be Gods Son, and so beloved of him all the while;

The Resolution is;

1. That God for his part might have both these affections towards him at once, altho' he was his Natural Son; and the reason is evident; for if Christ might bear and sustain two such Relations or Persons, the one as the Son of God and beloved of him, the other as our Surety made sin for us; then might God suitably bear towards him two such contrary affections of Love and Wrath, and accordingly express them. Or thus; As Christ stands with two respects upon him, as a Son, and as a Surety; so did God also in answer to these two, sustain two Relations towards him; of a Father towards him as a Son, and of a Judge towards him as a Surety. And these two might well stand together; as in another's Debt; though he entirely loves him as a Son, yet he must and ought to condemn him in the Suit, and exact the payment of the Debt, or inflict some other punishment on him, (as the matter he is Surety for requires) as he is a Judge; and he is to act both these parts, as the several respects in the things

things themselves require: Justice in this case as well requiring that he should punish him, as well as Nature that he should love him. We may see this exemplified in an Instance fetcht from God himself and his carriage towards us his adopted Sons and Children, whom he loves with the same love, though not in the same degree that he loves his Natural Son, *John* 17. 23. God is upon several respects both an Enemy and a Friend unto us at once; we are at once both hated and beloved; even whilst we are in the state of Nature. Gods Elect if considered as invested with sin, and in the state of Unregeneracy, upon which God hath pronounced a Curse, they are under wrath, and *Children of Wrath*, and so pronounced accursed: And yet at that time their Persons as they are his chosen ones from everlasting, are beloved, and therefore called *his People*, and *his Sheep*: So were the *Jews*, *Rom.* 11. 28. *As concerning the Gospel, they are Enemies for your sakes; but as touching Election, they are beloved for their Fathers sake.* They are at once *Children of Wrath* as well as others, *Eph.* 2. 3. and *Sons of Peace*, *Luke* 10. 6. and this when uncalled. Now thus it may be towards his Natural Son, if he over and above takes such a relation on him, of being a Surety for sinners; onely with this difference, that Gods Love to him is natural, because he is his Natural Son, and the relation Natural; and his Anger but accidental and adventitious, and taken up by him, (yet justly) because this Relation of Christ his being a Surety is answerably, but assumed and taken up by him: Yet they are real both on the one side and on the other: And therefore, *Zach.* 13. 7. where God is said to *smite the Shepherd*, (namely Christ) it is made to be a forced Act as it were, and such as he is said to stir up himself to do by respects of Justice, and therefore he calls upon his Sword, *Awake O Sword against the Man that is my Fellow.* God considers he is his Son, and Natural Son, (*his Fellow*), and so he naturally loves him, and cannot find in his heart to strike him; yet Justice must be done, seeing he stands as a Surety for sinners; and so he draws his Sword; notwithstanding as being put upon it by Arguments, Reasons, and Considerations moving him to it; and therefore he is said to *awaken it*.

In a word; it is one thing to be an Enemy, and an other to carry ones self as an Enemy: So *Job* 19. 20. saies *Job* to God, *Why countest thou me thine Enemy*; that is, why dealest thou with me as if I were so, when as I am thy Child. Thus did God with Christ.

And in the second Place. Christ for his part might have answerable Apprehensions and Impressions on his Soul: notwithstanding he knew himself *beloved*: For he might apprehend (according as the Truth was) that himself stood at the present under an adventitious Relation of a Surety to bear Gods Wrath for sin, notwithstanding that withal he knew he was Gods Natural Son, and so beloved. He might look upon himself as a Son, and a Son performing an Obedience to his Father even in suffering his Wrath, and never pleasing him more then now, and in that respect most beloved of him; and yet withal, as a Surety for Sinners, and so punished; and in that respect he might apprehend God for the present angry, and full of Wrath against him, as being made sin and so a Curse for us; yet so, as to the end that he might be well pleased with sinners in him. And both these differing Apprehensions of his did Christ accordingly express in that one Sentence, *My God, my God, why hast thou forsaken me?* He speaks it as apprehending himself a Son still, and United to God, and beloved of him; and yet *forsaken* by him, and as a Surety accursed. And to this end, there were two Principles in him that let in these so differing Apprehensions or Impressions; *Faith*, and present *Sence*. By *Faith* he knew himself a Son; therefore *Psalms* 22. when on the Cross, his *trusting upon God* is mentioned. And *Heb.* 12. 2. it is said, that he *endured the Cross for the Joy that was set before him*; namely by *Faith*; and therefore we from his Example are there exhorted unto *Faith*; (which is the Apostles Scope and Argument) seeing he thus believed and trusted, (who as it follows there) is *the Author and finisher of our Faith*.

But there was another Principle in him, and that was present *Sence* of the impressions of Gods anger; his Mind by Sight or Vision seeing nothing else, and his Will by the impressions on it feeling nothing else. Both which Principles,

as they are in us, so they might be, and were in him, we being in Faith and Sufferings to be conformed to him, and he being in all things tempted like as we are.

And therefore Eighthly. All this Curse and Wrath did not, nor could make him miserable, although uncomfortable; both because he undertook it and underwent it voluntarily; (and as the greatest good cannot make a Man happy against his Will, so nor the greatest evil with ones Will can make a Man miserable, there being an end obtained to sweeten that Estate) and also because he knew he should eluctate out of it, and overcome it in a few hours, (as he did, when he cryed, *It is finisht.*)

And so Ninthly. This Curse was endured by him, without sinning or despair: For the Godhead both helpt and preserved him; as his Body from Corruption in the Grave, so his Soul from sinning whilst under Wrath. And though God left him to the Infirmities of a passible Nature, to be sensible of all Impressions to the full; yet he left him not to any Infirmities of sinning, or weakness of Unbelief, the ordinary consequents of such sufferings in others. Again, Despair ariseth not from the present extremity, but the apprehension of the Eternity of those sufferings, and a certain fore-knowledge that they shall never have end. Whereas Christ knew he should overcome, and that it was impossible that he should be *held* of them.

Tenthly and Lastly. This therefore was for the substance of the suffering itself, the same that we in Hell should have undergone: Onely such Circumstances were wanting and cut off in his undergoing it, as were either not necessary Ingredients to the discharge of our Debt, or but accidental Consequents; As,

1. He descended not, or went not down to the Place of the Damned, to endure Gods Wrath there. For seeing that the Place of Payment is no ingredient into the discharge of the Debt, and but a meer Circumstance; and that he could endure it on Earth as fully as in Hell it self, and that (through the supportment of the Godhead) without dying; (which no Creature could) therefore though this Circumstance were wanting, it detracts not any thing from the fulness of the substance of that Payment which was due from us; and therefore this may be accounted the same with that.

2. He endured it without Dying the second Death, otherwise then in the Sense fore-mentioned: But this hinders it not from being the same in substance that we should have endured; and so it may stand for it. For Dying, or quite sinking under this Curse is but the Consequence of undergoing the Wrath of God, in those that are meer Creatures, who cannot bear it, and live; and so is not any part of the Substance of the punishment it self simply in it self considered. This ariseth onely from the Creatures weakness; and no more indeed does Despair; it being no part of the Punishment, but the Consequent of it, through the Creatures Infirmity and sinfulness. As now suppose two Men in a like and equal Distemper and heat of a Burning-Feavor; the one through the weakness of his Brain is light-headed, and raveth, and in the end dieth; but the other having more Natural strength of Body overcomes the Distemper and survives, having through the strength and cool temper of his Brain not once lost the right use of his Sences all that while: Yet still it may be said, that their Distempers were the same, and a like intense for degrees of heat, though the Consequents of each were contrary, according to the differing Capacities and Dispositions of the Subjects. Or take two Guns charged with the like measure of Powder and Shot; the one breaks and flies in pieces when fire is given to it, when the other holds, as being of more firm and solid Mettal, or better tempered, or having all its parts more compactly cast according to Art: When yet the charge of each is for quantity and force the same. Thus the charging of sin, and of the Wrath of God upon Men in Hell causeth their Souls to despair, and dye the second Death, through their unability to bear them; when as the same sins, and the same wrath, though charged home on Christ, yet prevail not to kill his Soul; but through his strength and support from the Godhead his Spirit remains whole under them. Despair and Dying is but from being overcome, which

which his Soul was not : but as a great Fire overcomes a smaller quantity of Water cast upon it ; so did the worth of his Person and sufferings in the end overcome the guilt of our sins, which falls short of the merit of his satisfaction ; and therefore this consequent of Despair and Death followed not upon it : Which therefore being an effect of suffering the pains of Hell, is not a part of the substance of them.

3. In like manner, for the same reason, though he suffered them not eternally, yet his suffering was the same, and equivalent to what we should have undergone ;

For first, Eternity is but a Circumstance of Time, as Hell is of Place : And not simply Eternity, but extremity of sufferings was the punishment due. The lying ever in Prison is no part of the Debtors punishment simply considered ; for he is to lye there but till he hath paid the utmost farthing (as Christ speaks ; ) which because he can never do, therefore he is never releast. But Christ could undergo in a few hours all the Wrath due unto sin, and so swallow up Death and Hell in Victory, 1 Cor. 15. 24. That Potion or Measure of Wrath which we by reason of our narrowness could have received in but by drops, and so it would ever have been raining down ; that his Soul might be and was so enlarged, as to receive in at once, even the whole Vials and Cataracts of it. That Cup which is so full of Mixture, that we are a drinking of it down, unto Eternity, that can he take off unto the bottom, in a few hours. Yea and by reason of the incapacity of the Damned in Hell to take in the full Measure of Gods Wrath due to them for their sins, therefore their Punishment though it be eternal, yet never satisfies, because they can never take in all ; as Christ could and did ; and so theirs is truly less then what Christ underwent. And therefore Christs Punishment ought not in Justice to be eternal, as theirs is, because he could take it all in a small space, and more fully satisfy Gods Wrath in a few hours, then they could unto all Eternity. And this may well be one meaning of those Words. *Acts 2. 24.* that it was *impossible he should be held by the pains of Death* ; not onely in respect of his Power, able to prevail against the power of Gods Wrath and Anger ; But impossible in respect of Justice, that God should any longer continue angry : Seeing that as Gods Love had such a full vent and sway in Christ, so also had revenging Justice its full process against sin in him, and wreakt its utmost, sucking from him so much blood both of his Body and Soul, as being full, it fell off of it self, as fully satisfied.

## CHAP. XIV.

*Uses of Christs being made Sin, and a Curse for us. We see herein God the Fathers Love, and his own. We should not regret to suffer any thing for Christ. Let us obey and worship Christ in Soul and Spirit. The troubled in Soul should be comforted. We see the bairousness of Sin by the greatness of Christs Sufferings, and the Misery of being without an Interest in Christ. We should charge our Sins upon our selves for Humiliation. We should mourn for them, and hate them.*

*Use I.* SEE the Love of Christ, who laid not his Bodily Life down onely, but his Soul. The Redemption of the Soul is precious, says the Psalmist, *Psalm 43. 8.* Precious indeed when it cost not his precious Blood only, but his precious Soul also. Not with corruptible things, Gold and Silver, but with the precious Blood of Christ were we redeem'd. As the Body is more worth then Rayment or Estate, so the Soul then the Body. Christ gave not his Estate only, nor his Body only, but his Soul.

*Use II.* See the love of God who gave not his Son up onely to the hands of Men to be Executioners of his body, but himself laid on upon his Soul; and that because Justice called for the soul, the very soul, ere it would be satisfied. Which no Creature being able to reach, rather then we should not be redeemed, he will be the Executioner himself; ties him to the Cross and with his own hands whips him, because no Creature could strike stroaks hard enough. A tender Mother hath not the heart to whip her Child for its own fault; God bruifeth Christs soul himself for others; *Zeck. 13. 7.* *Awake my Sword against the Man Gods Fellow;* *Yea Isa. 53. 10.* *It delighted the Lord to bruise him.* So much was his heart in our salvation, that this (otherwise the most abhorred Act that ever was done) was sweetened to him by its end, our salvation, and made a matter of delight, not simply, but in relation to the end.

*Use III.* Let us not think much to suffer any thing in our body for Christ, he hath done more for us, he hath suffered in his Soul. All that Men can do is but to kill the Body, they cannot reach the soul, *Mat. 10. 28.* And therefore all that we can fear from them is but outward in comparison of what Christ endured, it is but whipping through the Cloths all that is done to the body. *Mat. 20. 22.* *Can ye drink of the Cup he drank of, and be baptized with the Baptism he was baptized with?* *Rom. 8. 29.* He exhorts us to chearful suffering, because therein we are conformed to Christs image, who yet was in suffering the first born among many brethren, and so had a larger portion in them than ever any had.

*Use IV.* Did the chief of Christs sufferings lie in his soul? Let the chief of our obedience be placed in our souls and in soul-worship. God said to Christ, *My Son give me thy Soul,* and Christ says to us, *My Sons give me your Hearts.* Obedience in the inward Man is the soul of Obedience. *Sanctify the Lord in your Hearts,* *1 Pet. 3. 15.* there especially is God enobled. God seeks for such to worship him as worship him in spirit. *Bodily Exercise profiteth little, but Godliness,* &c. *1 Tim. 4. 8.* There *Godliness* is opposed to *Bodily Exercise* and

and therefore *Godliness* is put for the service of the inner Man, which is onely godliness, in which *Rom. 7.* the Apostle says he served the Lord, which he calls serving him (*ver. 4.* of that *Chapter*) in the newness of the Spirit. The Papists whose worship is all bodily, they are all for Christs bodily sufferings, and deny this of his Soul. But let us place the main of his Obedience in the suffering of his Soul, and so seeing his Love, give up our souls to him chiefly to obey him with.

*Use V.* Comfort to those that are distressed in soul.

1. You are herein conformed so much the more to Christ.
2. He knows the heart of a sinner distressed, and so is moved to pity more feelingly. He became a merciful High Priest in that he was tempted in all things as we, sin onely excepted. Pity is more kindly when it is from experience of the like extremity.
3. In that he suffered in his soul he thereby purchased comfort for thy soul. As in other things we make use of Christs sufferings to relieve us against the particulars we are distressed in, so also let usin this. When we are poor we may consider Christ was poor that we might be made rich; when we suffer from Men, we may have recourse to this that by his stripes we are healed : So when in soul, that he was buffeted in Spirit to free us ; his soul was heavy unto death that we might be comforted ; God spake to him in wrath that he might speak peace to us. Speaking comfort in Scripture Phrase is called speaking to the Heart.

*Use VI.* When we think of Christ crucified, let us especially think of the sufferings of his soul, so much forgotten and denied. To this end he ordained the Cup in the Sacrament ; as the Bread to represent to our Faith the body of Christ, so the Wine the pouring forth of his Soul, which is called the blood of the New Testament. That as the blood of the Old was the blood of Bulls and Goats, in which blood lies the life as the Scripture speaks, the Souls of Beasts being but the Spirits of the four Elements which run in the blood, so that thing which that Type signified, was the soul poured out, there being nothing nearer to represent the soul more lively than the blood, with which therefore all was sprinkled.

*Use VII.* See the heinousness of sin by this that Christ was made a Curse ; as he said if thou wouldst see what sin is, go to *Mount-Calvary*. 'Tis true that the utmost real evil of the thing it self which we call sin, consists in this, that it is the transgression of the Command of the great God : But the utmost representation, to make that evil known to us, is the Cross and the Curse of the Son of God blessed for ever. We seldom conceive of the greatness of injuries as they are in themselves committed, so we are apt to slight them, but we do measure them best by the anger and the wrath they beget in the Party wronged, (if he be not partial in his own Cause) and by the furious expressions of his wrath returned back again upon the Offence : So whilst we view sin in its direct and proper notion, and that it is an injury against the great God, so we should never have seen the full vileness of it ; for as God is in himself invisible so is the evil of sin ; and as Christ is the liveliest Image of the Invisible God, so are his debasement and his sufferings the truest glass to behold the ugliness of sin in, and the utmost representation to make us sensible of it. The throwing down the Angels out of Heaven, the cursing the Earth and all *Adams* Posterity for *Adams* sin, the drowning the old World, and overturning *Sodom*, and the Fire unquenchable which burns to the botom of Hell ; these were such Considerations as may make us stand amazed, and cry out. Oh what is sin that thou dost so remember it, or the sinfulness of it that thou dost punish it in the destruction of the best Creatures thy hands have made ? But all these Tragedies are but as lighter skirmishes and but shews of Justice and wrath in comparison of the Death and sufferings of his Son : For how greatly incensed must that anger be by sin, which so infinite, so ancient love, to such a Son could not quench nor yet alay ! How deep in guilt must that fault be, for which Justice

is bold to exact no less satisfaction, then the blood of God! For what crimes are Kings at any time put to death? Here God blessed for ever is made a Curse, the light and life of the World and fountain of life is killed, the Lord of glory debased, the fulness of the Godhead emptied, emptied to nothing; He who is one with God in Essence, in title to glory, is separated and accursed from him and by him, and laid as low as Hell; and all this because he was made sin.

*Use VIII.* Think what a miserable and fearful condition it must needs be to be found out of Christ and in your sins. And be assured of this that either Christ or you must bear the full weight both of your sins and the Curse due to them. That Christ was made a Curse may be both an evidence of the certainty of the Curse and Wrath to come, and of the fearfulness of it. Of the certainty, for if from former examples of Gods Vengeance upon other sinners like themselves, *Peter* argueth the assured inevitable destruction of ungodly Men, that if he spared not the *Angels nor the old World*, &c. *2 Pet. 5, 6.* he would therefore certainly not spare them. If further, from the chastisements brought upon his own dear Children, God himself bids *Jeremy* tell the Nations that they should certainly drink, *Jer. 25. 28.* For Lo, I bring evil upon the City that is called by my Name, and should ye be unpunished? Much more is it argued from this, that he brought all this evil and these Curses on his Son, if God spared not the natural Branch, nay the Root of Branches, which bears all his Olive Branches, how will he spare those that shall be found Wild-Olives, growing on their own stock, bearing all their Wild-Olives and their sins themselves? If he not onely upon whom Gods Name is called, but whose Name is in him, did and must drink of the Cup, shall not the wicked of the Earth drink the dregs of it? And as it may argue the certainty of it, so the fearfulness also. It was an use Christ made of it when he was a leading to be Crucified, if they do this to the green Tree, what will they do to the dry? If he who was a green Tree and was by reason of his Sap and fulness of Grace, no Fuel for the Fire, had no matter in himself for God to be angry with, yet it burnt so fiercely on him, standing but in the shade and within the imputation of our sins, if the Curse withered him that he looked like a Tree growing on the dry ground, Oh how will it rage upon dry Trees, fitted for Hell, upon Fir-trees, that are full of and bring forth Gum and Rosin, fit fuel for that Fire! And if the whole Curse did light on him and the respect to and dignity of his Person abated nothing of it, God spared him not; surely a sinner out of Christ, shall be abated nothing neither, but pay the utmost farthing. See in Gods dealing with his Son the most vive Type and Resemblance of the Curse to be executed upon all sinful Unbelievers out of him. Cursed he is throughout his whole life, as Christ also was made a Curse in his. The Curse seized on him when he was made flesh, and began to break out upon him in the spots of humane Infirmities, making him all over like sinful flesh; which Curse secretly followed him and increased upon him in the fruits of it, and left him not till it had brought him to the accursed death, when it appeared to all the World, that he was made a Curse indeed when he hanged upon a Tree. Why and cursed wert thou in thy Conception, and cursed was the Womb that bare thee; and a thread of Curses are drawn thorough the Web of thy frail life. And though a sinner may bless himself in Honours, Riches, Pleasures, yet all these have a Curse in them unto him: Cursed is he when he eats, cursed when he lies down and rests, and cursed when he awakes again; and this Curse leaves him not till it brings him to his end, and after that to Judgment, when it appears he is cursed indeed how ever accounted happy in his life. And learn to see and tremble, and to avoid it, how the Curse will then seize on thee by what was done to Christ, if it prove not then that he was made a curse for thee. Then was his day of Judgment and ours in him, *Isa. 53. 8.* And therefore in that days passages with him, we may raise our hearts up to see what shall be then; what was done to the Green-tree then shall be accomplished in a more transcendent manner upon the dry. When they come to lie upon their Death-beds, then do their sins and Gods wrath come in upon them, as upon him in the garden; they see them written in the Curtains, and find their souls invironed about with

with Curses, besieged and see no way out; and then happily their Friends stand sleeping or weeping by, but alas they cannot help them, or save them from that Hour, as his Disciples could not; miserable Comforters thou wilt find them all. And if a Minister, yea an Angel from Heaven should come to comfort them oft times he cannot. And then comes thy *Judas*, thy bosom sin, with whom thou hast eaten so many sweet bits, and communed together; and that comes into thy Conscience with a troop of Curses, and threatenings, and Devils after it. And when thy Soul sits upon thy lips and is departing, an armed Band of Hell seizeth upon it, binds thee hand and foot to be cast into utter darkness; leads thee before the Throne of Gods more private and particular Judgment, as Christ was over night before the High Priest; where when thou comest thou wilt be examined of all thy ways and works, and, as that Man in the Gospel that wanted the wedding garment, wilt remain speechless, not able to answer one of a thousand, not have a word to say; Even Christ stood speechless, the guilt of our sins stopping then his mouth. And after sentence then pronounced, that thou art worthy of death, thou wilt be kept in those chambers of death, and reserved in chains of darkness, as Christ was bound in the High Priests Hall all night and there mockt, and whipt, and beaten with many stripes, as the Gospel hath it. And in the morning of the Resurrection, when the dawning of the day of Judgment shall appear, then they shall be more publickly brought forth before the throne of Christ appointed to judge both the quick and dead, a time when all the World great and small shall be assembled to thy arraignment and execution, as all the *Jews* were then at the feast; when God will shame thee before this Sun, and rip up all the hidden things of darkness: As Christ was put to open shame so shalt thou, and confusion of face shall cover thee, and thou shalt become a loathing and an hissing to all flesh; And though thou hast thy soul filled full of evils, yet God and the Saints shall but mock when this thy fear cometh, and laugh at thy destruction, *Pro. 1.* as they did Christ, *Thou that destroyest the Temple, &c. and savest others;* so will God say, *I have called and ye refused, ye set at nought all my counsel,* *Prov. 1. 24, 25, 26.* and now let your Gods deliver you if they would have you. And this confusion will most befall those, who profess themselves the Sons of God and were not, that saved others and now are damned themselves; with which they mocked Christ, he said he was the Son of God, and that he trusted in him, and he saved others, now let him save himself. And then after sentence is pronounced, *Go ye Cursed,* hurried shall they be, ere Christ riseth off the Bench, by Angels, *Mat. 25.* to Hell, the place of execution, where in utter darkness (as Christ also was crucified in a great darkness that was over the Land) separated and accursed from God for ever, they shall be punished from his presence, *2 Thess. 1. 9.* with everlasting destruction; where a drop of Water shall be denied them, as it was to Christ, left naked and destitute of all comforts, stript as Christ also was, and with the Scrowl of their Rebellions pinned over their heads for Men and Angels to read, as Christs was in all Languages.

A second sort of Uses are to Men humbled for sin and seeking after Faith, to guide and direct poor souls to the right way of obtaining and seeking justification by Faith.

*Use IX.* If Jesus Christ was thus made sin and a Curse, the one charged upon him, the other inflicted, then surely all those Christ will save, he will have them also know and apprehend what their sins are and the curse due to them, though not by way of satisfaction to God, yet by way of Humiliation to them. If your sins were charged upon Christ who knew no sin, there is reason they should be charged upon your Consciences. If your sins brought Christ upon his knees (as they did in the Garden) before God as an angry Judge; they may well bring you upon your knees also. They were yours before they were his, and therefore ere you by Faith can come to lay your sins upon Christ and discharge your selves of them; you must know the burthen of them your selves: His was but an assumed guilt, yours is proper and inherent. If your sins made Christs Soul heavy unto death, they must make your soul heavy also ere ever Christ will ease you. Christ did so ordain to save you as



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that you should be conformable to him, and dye with him if ever you rise again with him. Now as Christ dyed and rose again so must you; and as we are said to rise again with him through faith, *Coll. 2. 12.* so to dye with him through Humiliation.

*Use X.* To this end lay all your sins to your own charge; they were laid to his charge to satisfy Gods Justice, and thou must lay them to thine own charge to humble thy soul and to make thee the more thankful. Christs death keeps many off from troubling themselves with their sins at all; they put off thinking of their sins with this, that God is merciful and Christ hath dyed; but that they were laid to his charge hinders not that thou art to charge thy self with them; onely thou art to do it to a differing end. Jesus Christ had them laid to his charge to satisfy for them, take heed of taking them so upon thy self, they will break thy back: But take them on thee to humble thee; which thou art therefore to do, because they were all thine ere his; as Christ said to his Father, of his Elect, *Father, thine they were and thou gavest them me, John 17.* So on the contrary mayest thou say to Christ of thy sins, Lord, mine they were and thou didst take them on me. Thus *Isaiah* teacheth us to do, *Isa. 53. 6. He like sheep have gone astray, and God laid on him the Iniquities of us all:* And therefore as *David* humbled himself, *Lord, it is I and my Fathers House, what have these sheep done?* so say, Lord, it is I that have sinned against thee, these sins are all done by me, what hath this Lamb, holy, innocent, without spot, done? And withal think what an infinite misery it will be, to be found in thy sins, if all these sins should be thine own and not to be taken off by Christ for thee, if it should fall out that thou must dye in thy sins, (as Christ threatened the Pharisees) that thou shouldst not be eased of the burthen of one sin by the death of Jesus Christ. If they made his soul so heavy when they were made his but by imputation, what will they do to thee, whose they are by inherent, by proper and immediate guilt? If the shadow of them withered him so, what will the true guilt of them in thee? Thou hast guilt of Conscience in thee of them, a Conscience of sins, which he had not, and yet they made his soul heavy, what will they do thine? Thou wilt have Despair in Hell to make thy torment greater, because of that eternity of thy torment, whereas he had faith to uphold him to endure the Cross by reason of the Joy set before him, which he knew he should receive when the brunt was over. If Christs soul was so perplexed that he said, *What shall I say, John 12.* how perplexed will thy soul be not knowing what to do, but wishing the Rocks to fall upon thee to cover thee?

*Use XI.* If God charged all our particular sins upon Christ, then go and humble thy self for thy particular sins. If God gave Christ a bill of them, do thou make bills and Catalogues of them. As Christ knew what he paid for, so he will have thee know what he pardoneth and what was paid for. This will make thee love Christ the more, as *Mary* did, who loved much because much was forgiven her, and it will make thee see thy self more beholden to Christ for suffering more for thee than another. Thus the through knowledge of *Paul's* sin wrought the more love and thankfulness in him unto Jesus Christ, *1 Tim. 1.* that though Christ came into the World to save sinners, yet for me the chief of sinners. And though there are many sins which thou daily discoverest, which thou sawest not at first, ye be not discouraged, for secret sins though not confessed may be pardoned, for Jesus Christ bare all sins, and those that are not known to thee to humble thee, were yet known to Christ to pardon them to thee. And the confessing particular sins over Christ thus, will in the end bring assurance of the pardon of particulars, and be a means to strike off the guilt of particulars, for often when we think such and such sins are pardoned, we yet stick at some one, or such or such, and cannot think them pardoned: Therefore confess particulars, and bring them to God and say concerning such a sin, was not this sin, Lord, reckoned amongst the rest unto Christ? This foul sin that stares me in the face, was not this amongst the rest? Then, Lord, through his bearing of it take it off from me. And as you are to apply Christ crucified for the cruci-  
fying

ying particular lusts, so for the washing off of your Consciences the guilt of particular sins. Do therefore as Men that would be sure to have a Writing croise dan blotted that the Debt-book may not be read, they not onely give general cross lines over all the whole leafe at one stroake, but they will (to make all sure) go over every line with their Pens, and cross every one in particular out; and so do thou, not apply Christs death in general, but apply it to every particular sin. And especially against a Sacrament, then make Catalogues of your sins, for then Christ is crucified afresh afore your eyes: And look what was done by God to Christ when he was crucified on the Cross for the satisfaction of his Justice, that you are to do when you come to view and by faith to receive Christ crucified for the satisfaction of your Consciences; for the application of Christ crucified is but the acting over by faith what was done by God. Especially such sins as the guilt whereof doth in a more special manner trouble you, those bring catalogues of at every Communion; that although the lines of Christs blood have been drawn over them with the rest already, yet get more crosses of his blood over them, and use his blood to cross out particulars; And as you do with *Aqua fortis* when you would eat out letters written in a book, if any letters remain more fresh then their fellows, remaining not so perfectly eaten out, you go over them anew; so do with Christs blood in your consciences to such sins the guilt whereof is most conspicuous.

*Use XII.* Take heed of resting in Duties; Christs active obedience would not have saved you, if he had not also been made a curse; and therefore do you think your Dunghil performances, as *Paul* calls it, will save you? You thereby dishonour Christ as much as the *Jews* that crucified him, you bid him come off the cross, he need not hang there for you, you can pray it out, and you can fast sin out your selves.

*Use XIII.* Rest on Christ alone especially as crucified. *Paul* desired to know Christ and him crucified especially: As they preacht so are we to believe. It is the Serpent as lifted up that is the object of Faith, so Christ presented in the Sacrament, not simply the person of Christ, but Christ as crucified and as broken for our sins: Otherwise, Christ considered in the excellency of his Person so he might be an object for the Faith of Angels, who would have been glad of such an Husband; but Christ as crucified so he is fitted for sinners, and he becomes not an object of Love for the excellency of his Person, but of Faith and confidence as a means and ordinance for the salvation of sinners; and though we are to look on him as glorified yet withal as once crucified: So that Faith is to look at once with one eye to Heaven, to Christ there as risen, ascended, interceding, so to look down with another eye to that Christ as once crucified and hanging on the cross, as made sin and a curse.

*Use XIV.* Labour for assurance, so see by Faith your selves one with Christ in all this he did for you, to be able to view your selves in him when he dyed, that as by Faith you believe you were in *Adam* when he was in the Garden, and ate the forbidden fruit, so that you were in Christ when he fulfilled the Law and hung on the cross: Therefore *Rom. 8. 4.* the Law is said to be fulfilled in us; though not by us, yet in us, because we were in Christ when he fulfilled it, and so it is as if we had done it. Endeavour therefore to apprehend that Christ had not onely an eye to thee and thy person and thy sins when he hung on the cross, but that he then stood in thy stead and as thy Proxie. This is that which will bring in the comfort: Though casting a Mans self upon Christ for salvation through his death is that Faith that saves, which is called coming to Christ, yet more is required; *Rom. 6. Reckon your selves dead with Christ*; that is, to have dyed when he dyed. Faith will help a Man to put himself into Christ hanging on the Cross, and that is to reckon a Mans self as then dying with him, and then you may see all your sins done away, purged away then, *Heb. 1.* and your selves perfected for ever, *Heb. 10.* that your sins shall arise no more. And to see this, all the World cannot help you, it must be the Spirit that knew Christs Mind then: Onely in the mean time

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time you may go blindfold as it were, and cast Anchor in the dark, and refer the calling of thy state to what Christ did then for thee, that if he bare not thy sins then, thou canst not be saved; desiring God (blindfold) to pardon thee by vertue of what Christ did then, say, *Lord, I refer myself to thy heart from everlasting, and to Christs heart when he hung upon the Cross, and let that cast my condition.* And be bold to plead Christs death blindfold, by way of questioning with God (though by absolute challenging as yet thou canst not) say, *Lord, did not Christ bear these very sins that affright me so, on the Cross? did not he condemn them there and cast them in their suit? why do they accuse me now? Say, Lord didst thou not give my Name to Christ in that Bill among the rest? was not I written in his heart and thine? didst thou not eye my Person and sins in his soul as satisfied for them by him? If so Lord, pardon them, lift the guilt off from me by vertue of his bearing them.* It is lawful to ask such questions. 1 Pet. 3. 21. it is called *Ἐπιπέμνη*, the interrogating the Challenge made of Gods Favour by a good conscience justified by Christs blood and Resurrection. So *Hab. 2. 4.* the Church doth, and God often whilst a Man is pleading and questioning thus, cannot deny it but affirms it to a Mans spirit. Carnal phansy hath a trick to make suppositions, and to put a man by way of supposition into such or such a condition, as suppose I were rich, or were a King, what would I do then? Now let faith make sometimes such suppositions, it is good and warrantable to inure our thoughts to such suppositions till assurance comes. Make the supposition to thy heart that all this that Christ did he did for thee, upon such a supposition see how far thy heart would work, and thy affections stir. In suppositions of carnal fanfy, you shall find corrupt affections stir, and your heart run out far in them; and in these suppositions of Faith you shall find holy affections stir and discover themselves; and as corrupt desires are nourisht and increased by the other, so a vertue comes with these to cause a Man to love Christ, to hate sin, to mourn for it; that lifts off secretly the guilt of it, easeth the burthen, maketh the pinch of it less.

A third sort of Uses is to them that have got assurance, then to make use of Christs crucifying and his being made a curse.

*Use XV.* To cause you to mourn and bleed for sin. His heart was melted through heaviness, and so will yours be to sorrow. His sorrow was to death, yours will be to life. As there is a sorrow to God-ward, 2 Cor. 7. so to Christ-ward; as that God is offended with sin, so that Christ was crucified by thy sin: Not to be sorry that it was done so as to wish it undone, but that thy sin should be against him that did so much for thee unknown to thee. I do not say you are to mourn for the crucifying of Christ as your sin, as some in their Rhetorick have endeavoured to perswade Men that they were as the *Jews*, so indeed the *Jews* when they are called shall mourn; but this should make thee mourn, that God should crucify his Son for these sins of thine, and Christ should have such love in him to do it; and so view every sin as dyed with Christs blood. You cannot say I crucified Christ by my sins, and in that relation mourn, for that was Gods Act and his own; but you may say he was crucified for my sins, and so mourn, both as considering sin as an offence against one that loved you so, and also as considering your very sins as that which was as the weapons, as the Instrument wherewith God wounded him. And so you may go over all your sins, and say they fetch those groans from him and those bitter crys, and shall his heart be made sorrowful by them; and shall not mine be for them? Neither is it that you are to mourn for him with a sorrow of compassion, which is all that popish Postillers would bring their Hearers unto, onely such sorrow as a man would have stirred up in him at a pitiful story of an innocent man, or a man of an Heroical Spirit thus used; this sorrow Christ now regards not, as he did not much then when he went to be crucified, for said he to them that followed him, *Weep not for me but for your selves*, he regarded not such Womanish Tears: But to think of thy unkindness to him in sinning who endured so much so willingly to expiate these sins; this is it that is to make the heart to gush. Again, we may mourn for our sins as the crucifiers of Christ, but not as if it were an aggravation of our

our sins that they crucified Christ, but onely of his Love that would be crucified for them and by them; And so we say it is not the Executioner kills the Man, nor the Judge properly that gives the sentence and delivers him up, but the Fact laid to his charge, that is it may be said to have been his death; and so may our sins in all this be considered as the cause of all, *Peccatum solum homicidium est.* So we may say the swiftness of our feet to do evil nayled his feet, the works of our hands drave the Nails into his, for he was delivered up for our sins; Yea and of the sorrows of his soul, they were the more immediate Instruments and executioners, for they were particularly represented to him, and ran every one with their bodkins and pierced him through; he was beset, as being encompassed about with them, and pierced through and through by every of them, there is not a sin of them but had a stab, and his soul had a stab for it; and in that relation thou maiest mourn over thy sin and his soul and body, and mayst go forth and view every part upon the cross, his hands nailed, his side pierced, his back whipt, and look through his side into his heart and see it in agonies and horreur, and all for these sins of mine, yea and caused by these sins, which will make thy heart sweat blood as his body did if thou hast any love to him. But above all thou art to consider his love in all, that is it which above all is to work in this mourning upon the view of his being crucified. His love was stronger than death, death could not keep him in the Grave, but his love kept him on the cross for thee when he was provoked to come down. His pains were great but his love was more; thy sin and his love in all this to endure all this for thy sin, this is it must move thee. I will lay this to you, if any of you believers that have love in your hearts to Christ had been alive then, and had known from Christ afore that all his sufferings to come had been for your sins and to save you for them, and your heart had followed him to the cross full of such apprehensions, and you as *John* and his Mother had stood by and viewed all that really past then, and had still had this thought; All this is for me, out of love to me and my sins, I like a sheep have gone astray and God now laies on him all my sins; and then had gone over in your thoughts all your sins, how would your heart have been broken and melted! Now by Faith you may view him in this Narration, and the Sacraments as really as if you had been by, so *Paul* says, *Gal. 3. 1, 2.* Therefore get your hearts to melt and break over this Crucifix, and put your sins and his love into one cup and drink them off, and see how this potion will work. To bring the Murderer to a dead Man makes the dead Man bleed afresh, but bring thy sins to Christ and it will make thy heart to bleed afresh.

*Use XVI.* Work your hearts to a hatred of sin upon these Considerations also. If a Man had killed your Friend or Father or Mother, how would you hate him! you would not endure the sight of him, but follow the Law upon him (as in the old Law they did if they fled not to the City of Refuge) send out the Avenger of blood with an Hue and Cry after thy sin; bring it afore Gods Judgment Seat, arraign it, accuse it, spit on it, condemn it and thy self for it, have it to the Cross, nail it there, if it cry I thirst, give it Vinegar, stretch the body of sins upon his Cross, stretch every Vein of it, make the Heart-strings crack; And then when it hangs there, triumph over the dying of it, shew it no pitty, laugh at its destruction, say, thou hast been a bloody sin to me and my Husband, hang there and rot. And when thou art tempted to it and art very thirsty after the pleasure of it, say of that opportunity to enjoy it as *David* said of the Water of *Bethelam*, It is the price of Christs blood, and pour it upon the ground; Meer Ingenuity should move us; say with thy self,

1. If no more but the conformity between Christ and me, shall I live in that to which I dyed when my Head dyed? thus *Paul Rom. 6.*

2. Shall I live upon that which was Christs death? Shall I please my self in that which was his pain? Shall I be so dishonest, so unkind as to enjoy the pleasure for which he endured the smart? Shall I spend on his score, the score of his love? Kings Children when others are beaten for them it moves them to be as diligent and as fearful to offend as if themselves were to be beaten, out of  
Ingenuity;

Ingenuity; and that Christ was whipt for us and our sins, should move us as much against them as if our selves were every day to be Crucified as he was. I only put this to all your Considerations that love the Lord Jesus, if Christ were yet to suffer at the end of the World, and in suffering to bear all the sins you should commit (as you heard when he suffered he did) if you had any Ingenuity, how wary would you be, how you encreased his load, how sorry that you added any sin knowing it would be his sorrow, and shall he fare the worse because all is done already?

## CHAP. XV.

*The Victory which Christ gained over Satan by his Death.  
The Glory of this Victory displayed by the Consideration  
of the Greatness of that Power which the Devil had  
over us.*

H E B. ii. 14.

*That through Death he might destroy him that had the power of Death,  
that is, the Devil.*

**T**HE Victory yea Destruction which Christ hath upon Satan on our behalf is the full scope of this Text, and follows as the next subject unto that of Redemption of us from sin and the curse, and is indeed the consequent of that Redemption.

There is no Text large enough to take in the whole, either of Satans power, or of Christs destroying him in respect of that his power, for this mentions on Satans part his power over death only as the Jayler; and on Christs part his overcoming him by his death is only spoken of, whereas Satan hath power, and that chiefly *in matter of sin*; also in *ruling this World*; and Christ also destroys or confounds him by his *Ascension, Intercession, and judging* both the Devils and the World at last: Yet you well may upon occasion of these take in all, and it may have this warrant from this Text, that it is said to be a *Destruction* of him, (which is a general word and takes in all) that is, of his Person wholly and totally; and so in all points of his power besides, as well as in that over death.

And again Christs *death* here meritoriously and vertyually reacht to all the power Satan had of any kind, and so then a total rout and destruction of him is in the Apostles scope.

And the Story hereof as gathered from the Scriptures is our present subject, and is divided as the Text is into two parts.

1. Satans power.

2. Christs Victory and destruction of him.

1. Concerning Satans power therein two things are to be considered.

1. What power Satan hath had in the World and over the Elect Sons of Men fallen under sin in common with other Men.

2. By what claim or right he came by it.

2. Concerning the second, Christs Victory, and his destroying him, therein are to be remarked.

1. The true Original Ground of the quarrel, how Christ came to be engaged and involved against him.

2. The

2. The several Degrees of Christs Conquests, and they are reduced to two Heads.

1. The *first Rout*, wherein the foundation was laid of the ensuing Victories; and that was got in open Battel in the plain Field at his Death, in and by which virtually the whole was at once won, and obtained; and therein I shall shew how justly Satan fell from his Power, and lost it, and this I call Christs *Meritorious Victory*.

2. Then there is secondly the *prosecution of this first victory*, and the management thereof to his own greatest Glory, and Satans Confusion. And the parts thereof are

(1.) Christs *Triumphing* over him after the Victory obtained in his *own person* openly, and that in Satans own dominions afore God and all the Holy Angels, and this singly in *himself*, and in his own person, although as representing us, Col. 2. 15. and this I term his *Victorious Triumph*, or the shew and demonstration of it.

(2.) Secondly there is his *overcoming him in us*. Then when Satan is still left in actual possession of the whole World, and of the Elect among them, whose Liberty and Redemption it was Christ aimed at. And this hath two Degrees:

(1.) He overcomes him *in us*, at our *Conversion*; and

(2.) He overcomes him *by us*, and causeth every particular Christian to overcome him in the *course of their Lives*, after Conversion. And these two I term Christs *Actual prevailing or getting possession*.

A Third Procedure, is Christ his *visible setting up a Kingdom in this World*, afore the day of Judgment, during which time Satan is *shut up*, and restrained from tempting the Elect, and from deceiving and enraging the World against the Elect, as now he yet doth, and heretofore hath done: And this is expressed in the last Chapters of the Revelations, Chap. 19. v. 19, 20, 21. *And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse and against his army, and the beast was taken and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone.* After which follows Chap. 20. 1, 2, 3. *And I saw an angel come down from heaven having the key of the bottomless pit, and a great chain in his hand; ver. 2. And he laid hold of the dragon, that old serpent, which is the devil and Satan, and bound him a thousand years, ver. 3. And cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more till the thousand years should be fulfilled: and after that, he must be loosed a little season.* And then follows the Kingdom of the Saints during those thousand years, ver. 4, 5. *And I saw Thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands, and they lived and reigned with Christ a thousand years. Ver. 5. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection.*

Fourthly, Lastly, There is Christ his *bringing this great malignant unto open trial*, afore all the World; God, Angels and Men; which is at the day of Judgment. After which follows the *Execution* of him in an Eternal Destruction of him in Hell.

There is a Glory Transcendant, that will appear in each one of these particulars, but more in the whole of them, all laid together; a stupendiously excellent Glory, in comparison unto which Victories of Christ, all the great Victories you have seen are but Trifles and Shadows that have no glory in this respect, and therefore let *not the rich man glory in his riches, nor the strong man in his Conquests*, but let him that *glorieth, glory in the Lord*, and in this especially, that he *knows himself* is one of those poor Captives whom this great Conquerour delivered amongst the rest of the Elect, who shall stand up in his Lot amongst them.

## I. To Discourse concerning Satan and his Power, and to shew what it is.

1. In general it is a Kingdom maintained and upheld by him and all his Angels conspiring in one, against Christ and his Saints, *Mat. 12. 26.* And if Satan cast out Satan, he is divided against himself, how shall then his Kingdom stand? And whereas every Kingdom hath an interest, the interest of this is sin, *Eph. 6. 12.* they are said to be Rulers of the darkness of this world, which is spoken in distinction from the good Angels, who are Rulers of this world too: for in that the Apostle says, this world to come is not subject to the Angels, *Heb. 2.* (he speaks of them that are good.) He Implies that now they are sent out for the good of the Elect, *Heb. 1. 14. 5.* and it argues that this world is subject to them in order to the good of the Elect. But now herein lyes the difference; Satan is the Ruler of the darkness of this world, and the riches, glory and Greatness of it being for the most part obtained and managed by sin and Corruption, therefore in ruling the darkness that is in mens hearts, he also comes to rule and dispose of these. Even as the Popes power (who is his eldest Son) is in pretence only *ad spiritualia*, yet so as *in ordine ad spiritualia* he takes on him to meddle in all things temporal, so his father Satan having now in Commission only spiritual darkness and wickedness, and obtaining this power over men unregenerate, yet in order thereunto over these Children here, until converted.

These of all other things are committed to him.

- I. To entice as he did *Ahab*, *1 Kings 22. 21.*
- II. To put into the heart as in *Judas*.
- III. To provoke, *1 Chron. 21. 1.*
- IV. To bewitch, *Gal. 3. 1.*
- V. To fill the heart as he did the heart of *Ananias*, *Acts 5. 3.*
- VI. To work effectually and so as to carry all before him, and cause them to do what he enticeth to, *Eph. 2. 2.*
- VII. And Seventhly to do all this at his will, *2 Tim. 2. 26.*

This power of Satan is in respect of sin or the darkness of this world. He hath a power over them in respect of death, so in the Text; but this power lasts but till the resurrection, and but over mens souls. For when the day of judgment is ended it is the good Angels that do throw wicked men to hell and not the evil Angels, *Mat. 13. 41. 42.* But in the mean time look as the good Angels have the Commission for carrying mens Souls to Paradise as they did *Lazarus* his, *Luk. 16. 22.* So the evil Angels have until then the Commission to carry wicked souls, when by death sever'd from their bodys, to hell.

Let us now consider (to set forth Christs victory the more) the greatness, and the extent of this Kingdom given to the Devil and his Angels.

I. As it is in the hands of the great Devil placed on his Throne; it is a Monarchy over mankind of all formes, highest for power in all ranks throughout.

II. For the subjects of it they are (as Christs subjects also are, *Col. 1. 16.*) both things visible and invisible, so that he hath of both kinds, especially the kinds of intelligent natures Subject to him.

1. Angels: The Devil and his Angels. 2. Us men, wholly Captiv'd to him. And further (wherein the upholdance of this great Tyrants cause is) some of these are as natural Native subjects that rule with him, and have a common interest of power with him: And they are his Angels; but we poor silly men, are as slaves Captived to them and him. Like as Pharaoh (one of his eldest Sons under the old Testament :) had for his Natural liege Subjects his *Egyptians*, that Ruled over the *Israelites* with him, and the poor *Israelites* as Captives and slaves unto both. And in this lyeth the greatness of the *Turkish* dominion in part of *Europe*, *Asia* and in *East-India* to this of the *Mogol* in *East-India*, to this day. So then he hath all sorts of Subjects every way.

3. As unto us men his power is universal; not a Soul of us but is by Nature subject to him. We are all born by a Statute Law his slaves, and Christ hath none, but whom he wins over from him by turning them from Satan unto God, yea, and in the issue he holds and retains a far greater Company and number to himself than Christ gets unto himself, *Rev. 12. 9.* it is one part of Satans Titles, that it is he who deceives the whole World.

4. In us men (the more miserable part of his Subjects) he Rules inwardly, even as Christ doth in those few he gets from him; he sits and fills and rules our Hearts till we are turn'd to God.

5. If we consider the length and continuance of this his Dominion, as he hath sinned from the beginning, *1 Job. 3. 8.* so he hath entred upon his Reign from the very beginning of Mans Fall, and every Man born becomes his Subject; neither have these individual Devils given place to any, but the same Devil that ruled in *Cains* time, rules now in the Children of Disobedience, *Eph. 2. 2.*

6. For Success he hath carried it clear, for he works, and works effectually in the Children of Dis-obedience, and takes them Captives at his Will, as him Lists, *2 Tim. 2. 26.*

7. He hath been Worshipp'd as a God, and so hath had more Honour and Dignity than any Prince, *2 Cor. 4. 4.* He is there called, *the God of this world.* Some great Conquerors affected to be Worshipp'd as Gods, not being content with the highest Supreme Power, so *Alexander* and *Mahomet*, but few obtained it, but the Devil hath had both. So it was from the Flood, till Heathenisme was destroyed, and Popish Idolatry was set up as it is said, *Revel. 13. 4.* Thus therein they worshipped the Dragon, who gave his Power to the Beast, to the end to have Worship continued to him in another way under the Profession of Christ, even as he had afore. Thus much for the Power it self.

Secondly, The Second part to be discoursed of, is by what Claim, Right or Title he came to have this Power, seeing himself by sinning (afore Man had sinned) deserved to be in the Nethermost Hell.

1. The Legal and Fundamental Claim is, Gods Commission, and that by way of Curse upon Man. Man turning Rebel against God, he justly gave that ingrateful Creature who despised his Mild Government over unto the hard and intolerable Vassallage of this Tyrant. It was a just punishment that Man who would not have God to Rule over him, should be delivered into the Devils Power, and it was as great a punishment as could be Inflicted. Thus we find, that when *David* by way of Prophecie was to Curse *Judas* (who himself was placed in the Office of an Apostle, or a Bishop, or Overseer as *Peter* interprets it, and applies it to him, *Acts 1. 16, 20.*) Says he *Psal. 109. 6.* Set in office over him the wicked one, and let the adversary or Satan stand at his right hand. The wicked one is the Devil, so oft, and usually in the Epistles of *John* the Phrase is used, and in the Lords Prayer, &c. and accordingly we read, that Satan entered into him, *Luke 22. 3.* And thus in like manner Man sinning at first, God by way of Curse and Commission set the Wicked One a Ruler over him, and this Curse was but suited to his Iniquity in a just way, as the Law was in *Deuteronomy 28. 47, 48.* Because thou servedst not the Lord thy God with joyfulness and with gladness of heart for the abundance of all things, therefore shalt thou serve thine Enemies which the Lord shall send against thee in hunger and thirst, &c. and he shall put a yoke of Iron upon thy neck until he have destroyed thee.

See Ainsworths  
on the place.



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And besides this Curse, there was some Appearance of Legality in it; *Isaiah* 49. 14. The Title of Satans Power in Scripture riseth so high, as that the Souls of Men are termed his own House, *Luke* 11. in the 21th. Verse, Christ calls them *his Palace*; and all the Faculties and Powers of their Souls his Goods; and Verse 24. the Devil himself terms it his House. And the Grounds of it are,

1. Of whom a Man is overcome, of the same he is brought in Bondage by the Law of Conquest, 2 *Peter* 2. 19. He speaks it of Sin, but it is true of Satan, whose Interest is the same with that of Sins. Man was overcome by Satan, and caught in his snare, the Serpent beguiled our first Parents, and so they were brought into Bondage, as unto Sin, so to him.

2. Satan was the Father of Sin and Sinners, and it is his *work*, 1 *John* 3. 8. as Holiness is the *Workmanship* of God, *Ephesians* 2. 10. Now the Father of a Family was under the Law of Nature, the Governour and Head of it, and so is the Devil of whom (as I may say) all the Wicked Families on Earth and Hell is named. And God indeed Curst the Devil himself with this Power for his Ruin; and as Sin was his Work and his Invention first, truly he let him have the Monopoly of it, and all Sinners came under his Patent, and be Workers at the Trade under him, as the first Inventers of any Craft use to have the Priviledge to employ others under them.

## CHAP. XVI.

*How it was Christs Great Concern, and Interest, to Destroy the Power of Satan. The Conquest which he had over him by his Death, and his open, and Glorious Triumph after the Victory, expressed in Colossians 2. 15.*

**T**HE Second Part of this Discourse, is of Christs part in destroying all the Power of the Devil. And therein we are to regard,

First, The Ground of the Quarrel betwixt Christ, and him, and how Christ came to be engaged in it. The Ground of this Quarrel was either,

- I. Personal. Or,
- II. On our Behalf.

I. Personal, as he was Gods Son, and Natural Heir. What was Satans Sin? It was the setting up a Kingdom against God, and Christ his Son. He left his habitation for it, *Jude* 6. It is mentioned not as his punishment onely, but as his Sin. He and his Angels shook off Gods Dominion, and betook themselves to seek their Fortunes, and set up for themselves in this Airy and Visible World. Thus in *Matthew* 12. 26. the bottom Reason  
Christ

Christ gives why one Devil opposeth not another, is, for how *then shall HIS KINGDOM stand?* You may observe, there is a Kingdom of his mentioned, consisting in one Common General Interest wherein they all agree. Now if there were no other Reason but that it is the quarrel of the Godhead in Father Son and Spirit, Christ is sufficiently in Person interested in it on his own, yea his Fathers behalf. For if any rebel against a Prince, who is so fit to suppress and subdue them as the Son in his Fathers behalf, (when himself also is the Heir) who so fit as he to fight his Fathers Battels, and to put him into the Throne again. But,

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II. It's more then whispered 'tis talk't out by some great and good Divines, that the Spirit and edge of their first sin was pointed against the Son of God as he was to be God Man And so in our nature declared to be ordained an head to Angels and Men, and if so the quarrel was personal indeed, for it more particularly toucht Christs propriety, and Prerogative. Whether these things were so or no or that they be sufficiently proved by these intimations in the Scriptures I leave every reader to his own judgment, only if I had not inclined there to I had not at all propos'd this I add.

Quart.  
Miller.  
Sanez.  
Catharin.

III. That it properly and personally concern'd Jesus Christ to come and destroy the Devil. In that Satans Kingdom (which upon his turning head against God he was in actual possession of) was that which lett'd or stood in the way to that of Christs Kingdom and took up much of the room of it. This Kingdom Christ as God Man was appointed unto, *Heb. 1. 2.* (and it was only as God Man that he was appointed to it, for as meer Son of God, or second person he hath it by Nature and not decree) the appointment also was, that he must *win* it ere he *wears* it, as *Psal. 2.* and *Psal. 110.* *1 Cor. 15.* *1 thew.* He must destroy therefore this his opposite to make way for the possession of this his own Kingdom, and therefore, *Mat. 12. 28.* Christ gives this as a manifest undeynable evidence, that *the Kingdom of God, which the Prophets had foretold,* the Messiah the Christ should (as come from God, and for God) possess and administer, was *beginning* to be set up upon his coming into the World, and that himself was the *appointed heir therefore, yea Apparent heir* by this probation, that he did *by the Spirit of God* cast Devils out; *But if I cast out Devils by the Spirit of God, then the Kingdom of God is come unto you:* The evidence lyes in this, that whilest he did it, he did profess himself to be that very Messiah, to whom that Kingdom did belong, and that the rising of his Kingdom was the downfall of Satans: And so that first promise and prophesie, *Gen. 3.* began to be fulfilled in and by his own very person, viz. *He shall break the Serpents head.* Which (saith Christ) you see manifestly with your eyes: for with the same breath at the same instant he Commands the Devils forth, and so proclaims himself to be that *King* to whom Satan must give way.

But the second ground of the quarrel was on our behalf, and this for sureness in the Text: The verse afore the 13th. doth bring in Christ speaking himself as a *Father of many Children* committed to his trust and charge by God; *Behold I and the Children which God hath given me.* Christ is and was an *everlasting Father.* *Isa. 9. 6.* and these Children were given to him in and at Gods first Election both of *Christ himself,* as Mediator, and them as members both at the same time, and Election of the one was involved in the Election of the other as relatives mutually each unto other. *Eph. 1. 4.* *They were chosen in him before the foundation of the world,* thus long afore the fall of man, or Satans sinning or Kingdom; so as Christ was plainly thus long afore entrusted to be their *Guardian;* and such and so great an estate of Glory was long afore bequeathed to them; Therefore these Children being by that curse and righteous law (they sinning) become now Vassals and slaves of Satan, *for as much then as his, Children were partakers of flesh and blood, he also himself likewise took part of the same, that through Death he might destroy him that had the power of Death that is the Devil.* It is the very account given in the Text, and imports in the coherence of these words with the former immediately foregoing, that

that these his Pupils and Children having been long afore given him, and now fallen into the Devils Power: That moved therewith, He came to rescue and deliver them (as the Next words carry it on, *ver. 15.*) Thus zealous was Christ for these his Children and to discharge his trust; and thus, *Eph. 5. 23.* Christ being originally and primitively constituted an *head* to them, this drew him to be a *Saviour*. The words there are, *even as Christ is the head of the Church* (an head first) and *he is the Saviour of the body.*

These things as thus relating to Satan, to have been much in Christs heart his speeches up and down the Gospel of *John* and elsewhere shew. In which you may observe him discoursing, as great Princes use to do of their grand opposites, so he of Satan, and the confusion he was sent to put him into: by all which what his heart was intimately set upon in mans salvation doth eminently appear, as you may read, *John 12. 27, 28, 29, 30, 31, 32.* wherein he mentions this confusion of Satan with somewhat an equal affection he had to that of the Salvation of men, and both as those two eminent grand matters in which both God and Christ aimed most to be glorified. You find him at the *27. ver.* struck with the thoughts of his approaching sufferings, *now is my soul troubled, and what shall I say Father save me from this hour,* and yet then checks himself, *but for this cause came I to this hour,* as if he had said, this was the business I came into the world for, and I must disanul all, if I now withdraw. But then further he cheers himself up with the great and general end which his death and coming into the world, and all served to, *ver. 28. Father glorifie thy Name,* unto which, God from Heaven gave answer, *I have both glorified it and will glorifie it again.* Then he specifies two things, wherein God was thus to be greatly glorified, by the foresight and prospect of which he further recovers his spirit, Namely.

I. Satans overthrow, *now is the judgment of this world; now shall the Prince of this world be cast out,* *verse 31.*

II. Mans Salvation: *verse 32. and I, if I be lifted up from the Earth, will draw all Men unto me;* and both these at once accomplish't by the cross, *verse 33. this he said signifying what death he should dye.* Which falls in with what the Text saith that *through death he might destroy him that had the power of death, that is the Devil.* And with all which also that of *John 1. 14.* doth correspond, *the Word was made flesh* and *ἐσθνήσας* he pitched a tent amongst us, as a Souldier, for it is a military word. For his end of dwelling in flesh was to destroy the Devil in open and plain field by conquest, and suitably in this *Heb. 2. 10.* you have him called *the Captain of our Salvation* then when his destroying of Satan is spoken of. Thus much for the grounds of the quarrel.

I pursue next the several *proceedings* and *passages* of the *Victory*, (whereof the most eminent and fundamental to all the rest is *that of his death*, as all the places already handled do shew.)

I reduced them at first unto two *general heads* having diverse particulars under them.

I. Christs overcoming Satan *in himself*, that is in his own person.

In himself, is added, says Strigelius, *ad differentiam victoriarum humanarum in quibus partem sibi vindicat Dux, partem milites. Nam filius Dei sine auxilio ullius creatus contrivit caput serpentis.* Strigelius in *locum.*

II. His overcoming him *in us and by us.* Or thus, There is Christs overcoming Satan *for us*, And there is Christs overcoming him *in us and by us.* The account of this distinction you will easily perceive by comparing two Texts together, the first, *Col. 2. 15.* Where he is said to have spoiled Satan and triumphed over him *ἐν αὐτῷ* (*cum aspiratione*) *in himself*, and so the Margent varies it. The second is *1 John 4. 4.* *Stronger is he that is in you than he that is in the World.* He that is *in the World* is the Devil, who tempts us with the World, and in overcoming the World we overcome him *that wicked one*, (as expressly it is twice said, *1 Job. 2. 13, 14.*) and this is Christs overcoming the Devil in us, as these words *stronger is he that is in you*, do evidently shew.

What he did in his own person for us are two.

1. The great and total rout Christ gave Satan at his death. And,

2. His triumph over him thereupon. Which you have thus distinguished, Col. 2. 15. how [first] Christ having spoiled Principalities and Powers, he [then] made a show of them openly, (or made them an open example) triumphing over them in himself. The first was done at his death or upon the Cross. For his Cross, is that which the Apostle had mentioned just afore; as that publique open place unto which he had affixed the Law as cancelled. And then in coherence with it next follows this, that he did at the same time to the executioners of the Law, the Devils in those words having spoiled or disarmed Principalities and Powers, (namely on the Cross,) he overcame the Devil: First in the plain and open field, which field was the Cross, and the place whereit stood, so that the Battle was fought there on the Cross whereon Christ dyed. And the Text sayes through death he destroyed him, which comes to one and to say on the Cross he destroyed him, or wrought his destruction. The word in Col. 2. 15. translated, having spoiled him is ἀπεκδοάμεν which is properly to disarm (to put on armour ἐνδύασθαι is oppositly used Rom. 13. 12.) And is a manifest allusion unto what Conquerours use when they have gotten the victory they strip the conquered of their weapons, and therefore it is here put to express the victory it self by. Though the victory it self is supposed antecedent to this disarming, and the manner of such victors was to erect Pillars on which to hang those weapons as Trophies, and this sometimes on the very place, either on trees that grew nigh, or upon pillars fixed on the ground. And so he had begun this allusion in the former words in saying, that he nayed the law as cancell'd to the tree of the Cross, and then pursues it in saying that through and upon his death, he hung up all the Devils Armour thereon also: Which Luk. 11. 22. are call'd Πανοπλία his whole Armour as 'tis translated. And this he did as spoiles, (as our translatours here have render'd it.) You have this signally expressed, Isa. 53. 12. Piscator reads the words thus; therefore for his part or portion, I will give him the great ones and he shall divide the strong as spoiles that is (saith he) he shall have a victory over those evil Spirits, Principalities, and Powers, so as to be in his power as a spoil, to carry Captive, and use as he pleaseth; And this, because (as it follows) he poured forth his soul unto death. And that other reading of our translatours comes all to one, he shall divide the spoil with the strong or in the strong: That noting out the persons that were the object of that his dividing them; and is all one as to say he shall take their power from them. So then in and by his death meritoriously [because he poured forth his Soul unto death] he destroyed him wholly, and Satan and all his power was given up as lawful spoil. Thus our Lord whilest himself was stript naked, and they cast lots for his garments, then it was he strips and spoils Satan, and made him wholly naked without all weapons. And here comes now to be enquired into the just ground upon which it came to pass that through or by Christs death Satan should be bereft of that power which he had (upon the terms formerly mentioned) given unto him. And to be sure he lost it upon Christs death upon a far more fair, and legal right then at first or then ever it was given to him, Isa. 49. 24, 25, it is thus written, shall the prey be taken from the mighty, or the lawful captive delivered? But thus saith the Lord, even the captives of the mighty shall be taken away, and the prey of the terrible shall be delivered: for I will contend with him that contendeth with thee, &c. Be it literally spoken of Babylons Captivity and redemption, or whatever else, yet this is certain, that that and other were shadows of this of ours by Christ, and therefore applicable in the general thereunto. Now how far we were Lawful Captives unto Satan you heard, and God (though the Devil be his enemy) will overcome him fairly; Non vi sed justitia, not by force only but in justice. The Lawful Captives (as it is in Isay.) shall be delivered and that lawfully: It is also a rule fetcht from the Law of Arms and concertations in Games or the like, That if a Man strive for masteries, he is not Crowned (and so is not reckoned to overcome) unless he strive lawfully, 2 Tim. 2. 5.

Met. ap. a bellatoribus victoribus desumpta, qui hostium spoliatorum armis pro trophæo fixis— Beza in locum.

1. The truth is first that Satan ran into a preunire or a forfeiture of all his power, by his assaying of Christ (and if there were no other ground it were sufficient for the loss of all) he in assaying of Christ, and plotting and Contriving his death went beyond his Commission, and God on purpose permitted him to do it, to catch him in his snare; Satans power over sinful man was not a Natural but an accidental judicial power and so perfectly limited by Commission, which if he exceeded especially if so transcendently (as it fell out in this) he instantly made a forfeiture of it. Know this then that Satans power was over sinful man only; he was not so much as to touch or come near the man Jesus who was *holy and harmless, and separate from sinners*. Now he coming into the World in the *likeness of sinful Flesh*: Rom. 8. This Lyon that *seek whom he may devour* boldly ventures on him and persecutes him to death: for it was Satan that contrived Christs death: *This is the hour* (saith Christ) *and the power of darkness*: Luk. 22. 53. *your hour* (speaking to the Pharisees) now you are in the Ruffe of your power having me under; But know, sayes he, you are but the Devils instruments herein, who hath a greater and deeper hand in it then you. *This is the power of darkness* which is a further addition to thew, *that the Rulers of the darkness of this World* (as Eph. 6. 12.) were also and chiefly in it, yea the utmost of his power concentrated in it to effect what was in Pilates, the people, and the Rulers hearts. The Prince of darkness, and the Ruler of this World acted the Princes of this World, when they Crucified the Lord of glory. But more expressly, John 12. 40, 41. *You seek to kill me, you do the deeds of your Father therein who was a murderer from the beginning, ver. 44.* And Christ seems to me to give an hint of this very reason, John 14. 13. *The Prince of this World comes, and hath nothing in me, as matter for him by vertue of which he should have authority to have any thing to do with mee.* The Devil thus foolishly and sillily lost all, and God took the wise in his own craftiness, and Christ suffered him to go on and to have his whole will upon him, but then took him thereby Captive at his will. So God in his Righteous judgment ordered that Satan should lose the power that he had, because he exercised that upon Christ which he had not.

*Sic deo iudicante, auge potestatem quam habuit, quia exercuit quam non habuit.*  
 Saith Aquinas out of Auttin. Sum. part. 3. quest. 49.

2. Consider that it was Mans Sin, which was the Sole and only ground of Gods giving Satan that Power at first; it was done by way of punishment and Curse. Now if Christ pays by his Death (as it was transacted betwixt God and him) a Price and Ransom for Sin, and undergoes all the Punishment due to it, then doth Satans Power fall Instantly, for it was wholly judicial, and but part of the Curse and punishment upon Man.

There was this Concatenation or derivation of Power; the Power of Satan lies in Sin, the Power that Sin hath over us lay in the Law, (*the strength of sin is the Law*, saith the Apostle) now he by paying a Price or sufficient Ransom unto God for Sin, the power of the Law and Devil all fell at once flat and perished together.

And the Chain of these you have in that Colossians 2. where First, in the 13th. Verse, *And you being dead in your sins, and the uncircumcision of your flesh hath he quickned together with him, having forgiven you all your trespasses:* There is Sin gone both in the Power and Demerit of it. Secondly, Verse 14. follows, *A blotting out the Hand-writing of Ordinances that was against us, which was contrary to us, and took it out of the way, nailing it to his Cross.* There is the Law Cancell'd and made void. Thirdly, Verse 15. and *having spoiled Principalities and Powers, he made a shew of them openly, triumphing over them.* The Devil falls with these, as his power stood by these.

3. Add to these that this Christ, as a Common Person, stood in the room of us all, and therefore Satan justly lost his power over us all, in that he that represented us all did overcome him.

And here ere we go any farther, let us stay a while and stand astonished, at the Glory of Gods Design herein: There was never any Romance ever feigned so strange a Victory joynd with such a Confusion to the Person that

that was Conquered, as this represents, and it is to be taken notice of here in our Transition to that other part, viz. *his Triumph* as a preparation to the Glory of it, that Christ a Lamb, the *Lamb of God*, should lye still and *perden*, having all our Persons and Sins under that Lambs skin, and form of a Servant, led as a *sheep* by Satan unto the Slaughter, until Satan should have done his worst, and then as a Lion Couchant, a Lion asleep (as Gen. 49. and Rev. 5. 5, 6. *A Lamb* and *a Lion* both) he should rouse up himself from his sleep, and take that very Cross that Satan had brought him unto, and hung him upon, and (as one expresseth it) *Baculo Crucis*, with the staffe, the beam of the Cross, break all the Devils bones in pieces, when he had not with all his Mallice broke one bone of his, what more glorious? *To overcome them, when himself is overcome!*

Chap. 16.

Thus much for Christs spoiling, yea destroying him vertyually and meritoriously at his Death. *His Triumph* over him next follows. For into those two parts the particulars in this Col. 2. 15. are reduced; even as Conquerors first *stript* the Captives, then led them as *Examples*, tied to their Chariot Wheels, or else they were driven afore them. In the first the Devils nakedness appears, in this other his shame and Ignominy publicly.

Christs Triumph is thus set forth. *He made them an example and shew of them openly, triumphing over them*; both these expressions falling in to signifie the same thing, the allusion is manifestly unto that *Roman Custom* mentioned, after Victories obtained, when the chief Leader rode in Triumph, leading the Chieftains of the Conquered Enemy as an open spectacle. There hath been a question among Commentators and other Divines, whether or no, Look, As Christs affixing the *Law* to his Cross, and his overcoming and disarming Satan thereon, was an invisible Transaction not seen or observed by any but by God and himself, (the reality thereof consisting only in Vertue and Efficacy); that so in like manner this his Triumph over the Devils should have been but Vertual and Invisible, and so this his Triumph as those other, all of them wholly transacted on the Cross alike. Or whether there was not after that Victory mentioned on the Cross, a publick and open shew made, in way of Triumph afore a World of Spectators applauding of it. For the Decision of this.

So Rollock entering upon this Word, Made a shew of them, dicitur, habens in victoria in cruce, nunc de Triumpho. See Rollock on this place.

1. Therein this difference may be considered between the *Abolishing Sin* and the *Law*, at his Cross, and this other of *Triumph* over the Devil. That those first must needs be only spiritually and vertyually understood, for Sin and the Law are not intelligent *Persons*, but *only things* to be destroyed, and so were capable but of a vertyual Abolition, as Heb. 1. 3.

But the Devils themselves that were the Founders of Sin, and Heads of this Rebellion, they were Rational and Intelligent Creatures, and so were capable of being made a real, and visible, open shame, which was a punishment suited to such. And the manner of the Triumphs was to lead the Persons and the Chieftains, as Heads in open view, to give demonstration of the Perfection and Compleatness of the Victory over any Prince or Nation; now such were the Devils.

2. Although neither this over those damned spirits, as neither that over sin, was visible to the men of this World we live in, yet there is another World (invisible indeed to us) unto whom the shame and ignominy done to these Devils might be (as it was) made visible, namely God and Angels, and the spirits of just Men which is the greatest Stage. Christs Birth and Nativity was known and seen by the Angels, when but to one or two in our World, as also his Ascension. Now both every word here leads unto this sense as also the thing considered in it self, and the comparing this with the other.

Angeli viderunt traductos Diabolos & triumphantem Christum, Rollock on this place. Manifestissima erat & illustrissima coram omnibus Caelitibus, Musculus. See also Tanchy.

1. The Nature of a Triumph, (to which the allusion manifestly is) was to be a publique sight, or shew, and to have the greater Pomp there

Book V.

there was a company of Spectators to behold it, or it lost what it pretended to be, and was not that which it is said to be. So *Tully* speaks of the *Romans* Triumphs, That Ambassadors were present on Horses, the Souldiers crying out, *Victory*, whilst the Conquered were led afore or after the Chariots of the Conquerour, and this for the Glory of the Conquerour, and the confusion of the Conquered. If there were none there that at present took notice thereof, it were not a Triumph, but meerly a concealed and stolen Victory.

2. It is said he made them a publique Example, and so the Word *Ἐδερυα'νον* here, which is all one with *Ἐδερυα'νίζεν*, is used by the *Septuagint*, *Numbers* 25. 4 when *Moses* hung up those Kings before the Sun; and so by the New Testament, *Matth.* 1. 19. and *Hebr.* 6. 6. it signifies also to make one publicly Infamous, yea to draw and dragg him through a company of Beholders and Spectators.

All which (if no more were added) argues that some publique Ignominy was done unto the Devils, before this solemn Assembly.

3. The Apostle (to fix his meaning) adds; *openly*, *ἐν παρρησία*, which word the *Jews* have taken into their Language, to signifie a thing done openly, in opposition to what is secretly or hiddenly; and so it is used, *John* 11. 34. and *Chapter* 7. 4. and *Chapter* 7. 13. and *Mark* 8. 32. Now this is that which I urge, that for (1.) a thing to be done by way of Triumph: 2. On purpose to make Infamous, dragging the Person made such, through a company of Spectators: And 3. Openly: Yet to say, it was some invisible Transaction, to be viewed by Faith onely, these things are a contradiction.

Thirdly, Compare this Transaction specified here with other Scriptures, and it will resolve, when and how this publique Ignominy was inflicted on Satan and his Angels. And this added to all the former, satisfieth me most of all.

We read *Ephesians* 4. 8. (and that Epistle is parallel in most things to this of the *Colossians*, as many have observed) that Christ when he Ascended, led the Devils in Triumph; *When he ascended up on high, he led captivity captive.* This *David* had prophesied of *Psal.* 68. 17, 18. and in these Scriptures compared, there are two things more particularly expressed.

1. That it is an Allusion to the Triumphs used among the Gentiles, especially among the *Romans* (with whom they were in their greatest Glory) for in their Triumphs they led at their Chariot Wheels their Captives, so it is said here in both places, *he led captivity captive.* And,

2. The 68. *Psalme* speaks of the Thousand Chariots, who also were those Spectators afore-mentioned, *Verse* 17. the Chariots of God, which God commanded to wait upon him at his Ascension, *Verse* 18. are Twenty Thousand; *The chariots of God are twenty thousand, even thousands of angels: the Lord is among them as in Sinai, in the holy place.*

You see then how expressly he speaks of the Angels who were his Chariots, which he rode up in and Accompanied him, and he in the midst of them.

When he came down to Mount *Sinai* to give the Law, then Thousands of Angels did Accompany him, for it was the Law given by the Angels. And so those were the spectators of this Triumph, and what now is wanting to make it a visible Triumph, not to Faith onely, but the Angels.

And further to carry on the Allusion to a Triumph, as they had their *Missilia* scattered among the People, so of Christ it is said, when he thus Triumphed, that *he gave Gifts unto men.*

Thus

Significat aliquando per publicum ceterum spectatorum trahere, vel ducere  
Zanchius in  
Ierem.  
Drusius,  
Grocus

Thus *David* being a Prophet, and foreseeing things as they fell out concerning Christ (as *Acts* 2. 30.) spoke afore, as *verse* 31. both of the Crucifying of Christ which was a death proper to the *Romans*, or at least to be brought in among the *Jews* with the *Roman* Conquerours, and not known afore unto the *Jews*; and also of the Triumph of his Ascension under the similitude of a compleat *Roman* Triumph, as their Stories have transmitted the manner of them down to us.

Now the difference of these two Victories, the one at his Death on the Cross, the other at his Ascension, is, that in the first Christ dealt as a Redeemer with God as a Judge; *cum Deo tanquam cum Judice Redemptor*. In the other he dealt, *ut Bellator adversus Satanam*, as a Warriour against Satan. The first Conquest was over Satans Works, Weapons, Power, doing that for which God gave them up to him as Spoils. The other was over his Person, as an evidence God had given all his weapons, and power into his hands.

Well but when Christ had given him this terrible *Strappado*, haling him up after his Chariot Wheels, and then letting him fall again, a fall as bad as the first; Christ goes to Heaven, and leaves the Devil still in actual Possession of power, still for all he had thus Chastised him and had used him as the vilest Varlet that ever was, Christ lets him go like a wretch (though we may not call him so our selves, yet in relation to Christ, and his usage of him we may) with possession of all his power as god of this World, ruling in Mens Hearts, both Elect and others, because he is to have another Bout with him, and he suffers him to hold his possession still in the World, reserving him for a further Victory.



## C H A P. XVII.

*The Victory which Christ obtains over the Devil, in us, and by us. How he not only Redeems us, but Delivers us from his Dominion, and Power. That not only Christ in his own Person should Conquer the Devil, and break his Power, but that we should bear a part in it with him, is implied in that first Promise in Gen. 3. That the Seed of the Woman should break the Serpents Head. That in all the several parts of that Power which Satan hath, and Acts in the World, Believers by the Virtue, and Strength of Christ are Conquerors over him. That in the Issue they Conquer him, as to that Power which he hath to Tempt them to Sin. The several Ages of Christians considered from 1 John 2. 13, 14. That by Christ Believers prevail against Satan as to the Accusations of them, which he brings before God. That Christ, and the Saints at last defeat Satans Designs, and Projects, and Enterprizes, as he is Prince of this World.*

**I** Come now to the Second part or Degree of this Victory, namely, *Christ's destroying and confounding him in us and by us.*

1. *In us.* The Devil had still all the Elect of God then alive, among all the Gentiles, whom the Apostles wrote to, and Converted, and most of them Converted by the Apostles in Judea also fast under Lock and Key, shut up under Sin and Wrath, so as Christ must win every Soul from him, whom he meant to save; therefore at the Conversion of every Soul Converted, (which is expressedly a turning a man from Satan to God, a delivering out of the power of Darkness, *Act. 26. 18.* and elsewhere) he then comes and begins to bind Satan, and to take his Weapons from him, *Luk. 11. 21.* He speaks in relation to throwing Satan out of Mens Hearts as well as out of their Bodies. For so he applies it *ver. 23, 24.* and then it is that Christ begins to execute what virtually he did on the Cross, and what at Triumphant; he gave a Specimen, a publique shew of that he had power to do: Now,

First, I observe from that place, *That the Devil, for all the bangs and blows he had at Christs Ascension, that he remains still in Possession in mens Hearts, and is at Peace; and possesseth an Elect Child of God, his heart as his Pallace, and reckons all his Powers and Faculties to be his Goods and Furniture, to use at pleasure.*

Well, but Christ having virtually Redeemed him on the Cross, and spoiled Satan for him and in his behalf then, and Triumph't over him in that Persons stead, and as representing him, comes now with a *Writ of Execution*, for all his Goods detained from him; with an *habeas animas*, to possess himself of all, and actually to take Satans Power. And when Christ comes, he finds him *Armed* so

so *ver.* 21. still, for all he was spoiled on the Cross, and as *strong* in us as ever. For what was then done was but spiritually, and *in merito*, but he now binds him, *Matth.* 12. 29. to his good *Behaviour*; that is, as in Relation to his possessing of, and working in that man; so as Satan is in a Chain. Christ claps Irons on him, that whereas Satan acted in him afore, as Lord in his own House, and he was his Goaler.

Now himself is become Christs Prisoner, bound Hand and Foot, so as he cannot stir to do any thing against us, but with his leave. Then Christ takes possession of all his Armory; so *πρωπλία* is to be interpreted, *ver.* 22. (for *ver.* 21. he is presented armed) so then all Satans tempting, accusing power, and the things by which he tempts and works, do all fall now into Christs hands, as his spoils paid for afore, and now Christ becomes actually possessed of them; and as he is King and Lord (to allude to what Christ said from another more general occasion) takes to himself the power and Reigns, *Rev.* 11. 36. Satan lyes bound; his Power, Rule, his Wit, Cunning, Force, whatever, is at Christs Feet, to order as he shall give leave and no otherwise, and he is to have Commission from Christ, ere he act or tempt.

I conceive thus of it, That as at first Conversion, *Phil.* 3. 12. Christ is said to Apprehend, or take our persons actually, to accomplish in us all that he purchas'd for us (which made *Paul* desire to have the whole given him that Christ had Apprehended him for, and received then for him of the Father by a renewed act of donation, the Graces, Gifts he shall ever bestow and give forth) so doth Christ now by a renewed act take possession of all Satans power and weapons; so as he cannot use a threatening, he cannot blow up a lust, but by Christs consent and permission; not in the ordinary providential way onely, but by special leave and licence; as the Attachment of Nobles, at least the Execution is by special Commission from the Prince; but all other persons are left to the ordinary course of the Laws, which are to be put in Execution by inferiour Magistrates as they see occasion: And this actual possession of all Satans power as a spoil is perfect also as on Christs part, as a King to have it let forth at his dispose; and is perfect in this sence that Christ takes all, once for all, in our behalf, and to be let out but as shall be for our good; and therefore Conversion is called a Translating us out of the power of Darknes into the Kingdom of his Son. We come now under Christs actual Jurisdiction, who hath taken to himself the Government of us. This difference the Apostle holds forth *2 Tim.* 2. 25, 26. speaking of saving Repentance, *If peradventure God will give them repentance to the acknowledgment of the truth, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will; whereof the meaning is, that they may not be under Satans Jurisdiction, as afore, at his will; but be so freed, as to be able to recover themselves out of his Snare.*

And because even this first work is a renewed Triumph of Christs over Satan, therefore *Paul* sayes, *2 Cor.* 2. 14. that by converting Souls, Christ made him *Triumph*; *Now thanks be to God which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place; even as Christ himself had done upon the Cross, in turning out Satan, in judging and casting out the Prince of this World, out of mens hearts, by convincing Men of Sin, Righteousness and Judgment, Job.* 16. 11. But now though Christ hath taken possession of our persons, and hath thrown out of us Satan and his Power; yet so as still Christ lets him loose, and gives Line to his tempting power, when, how long, and so far as Christ himself pleaseth, or under such and such Laws and Rules, as are in force in that invisible world between Christ and him, and on his Audit dayes, when he comes afore God, he gives an Account; of which you read *Job* 2 1. *Again there was a day, when the sons of God came to present themselves before the Lord, and Satan came also among them to present himself before the Lord.* For both good Angels, as *Zech.* 1. 10, 11. do at times come and give account of their walking to and fro the Earth, as also bad in that of *Job*. Christ gives him a Commission in such and such Cases, and within the compass of such and such Rules, to have power to do so and so, and so to tempt us and put us to it, and he comes to give an Account how

he hath behaved himself in it. But yet this his binding Satan in Conversion of us to God, is an overcoming him in us, and now therein we are altogether passive, even as in the working the habits and principles of Regeneration it self, we are said to be delivered, rescued, and the Devil cast out for us (we throw him not out) by an Eternal Hand, by one stronger than he, who comes upon him.

There therefore remains a Fourth thing, an overcoming by us as well as in us, both which is coming on through the whole course of our Lives. Christ thinks it not enough to have overcome him in himself, as *Col. 2. 15.* nor to overcome him in us thus at our first Conversion, but he will overcome him by us, he will have our hand actively in it also, and cause us to be more than Conquerors in the end.

Now then that the Glory of this Victory on our part, through him that loved us, may be made the more glorious; such are the dispensations of our God that though Christ hath taken into Possession all his power, yet he lets forth a great and large portion of power still unto Satan to be exercised by Commission from himself. Satan is still left to range up and down, (and in view as it were loose) to tempt, to afflict, and sorely shoot at these poor souls, thus rescued out of his hands; and all to greaten the Victory that yet remains, to be accomplished by us. Christ loves to have us joyned in it, so *2 Tim. 2. 26.* that they may *recover themselves* out of the snare of the Devil, so *1 Job. 5. 18.* he that is born of God *keeps himself* that the evil one touch him not. And as we are said to mortifie the deeds of the flesh by the spirit, so to recover our selves, and keep our selves from Satan, in a great measure.

That we may the more clearly, and distinctly take this into our thoughts, we are to consider that the first promise to Mankind fallen was made for a Victory over Satan *Gen. 3. 15.* *I will put enmity between thee and the woman, and between thy seed and her seed, it shall break thy head, and thou shalt bruise his heel.* Here is a promise consisting of two parts; a former part, *I will put enmity between her seed and thy seed*; and a latter part, *it shall break thy head, &c.* Now there is a controverſie who should be intended by *the seed of the woman*, and who that same [*It*] that shall break, should be? The Papists, they take the *Woman* for the *Virgin Mary*, and limit it to her; and the seed to be *Christ* onely, her Son, and in his own person singly considered and exclusively of us, and the Victory spoken of, *it shall break*, to be onely that of his in himself over the Devil by himself alone. *Calvin* understands by *the seed of the woman*, the whole spiritual Race of Believers *collectively* in all Ages, as more directly intended, and Christ onely as the eminentest of that Seed, and by whom all the rest obtain the victory, and so principally intended. *Pareus* halves it; understanding by the *seed* in the former part of the Promise, *all Believers of Mankind*: But the [*It*] or [*He*] in the latter part prophetically to point out, and terminate on *Christ* alone, the great *He* or *It* that on our behalf encountred Satan (as *David* alone did *Goliath*) in a single Duel, and *brake his head*. And it is urged, that the *Septuagint* reads the [*It*] by  $\alpha\upsilon\tau\omicron\varsigma$ , *HEE*, and that so it is in all the Copies of that Translation, and so the *Chaldee Paraphrast*, so *Hierome*, and others of the Antients. And also that the *Greek*  $\sigma\omicron\mu\epsilon\iota\omicron\upsilon$  *seed* being of the Neuter Gender yet the *Septuagint*, have rendred the [*Hee*]  $\alpha\upsilon\tau\omicron\varsigma$  and not [*It*] so making another difference. I altogether wave that first of the Papists, for the absurd glosses they make upon the words in honour of the *Virgin Mary*; and propound that both Christ in his Person, and Believers in their Persons as considered in and with him are directly intended in both *seed* and *it*, as making up one and the same; the one as the Noun, the other as the Pronoun answering thereunto.

1. *Christ* is intended as the *Captain* or *Champion* in this *Warfare* and *Victory*. (So *Heb. 2. ver. 10.* *Christ* is styled, and that in reference to this very *Victory* over the Devil, which follows *ver. 14.*)

2. All *Believers*, or the *Children* and his *Brethren* (as in the same place they are called) are also here intended and comprehended, so making one *seed*. He the *Captain*, they the *Body* of the *Army*, that in their turns overcome Satan also through him that loved them!

And

And unto this interpretation, all things seem to fall in to make it good and nothing to hinder it.

Chap. 17.

1. The Holy Ghost hath (as it were purposely) chosen in the original Tongue such a conjunction of Words, as might admit both Sences.

1. The word  $\text{זרע}$ , stands indifferent to either, for it is *Nomen collectivum*, that signifies a Race or Generation of many, (as is known;) and so is applicable to the whole Company or Family of Believers; or it signifies a sole and *singular Person*, as *Eve* her self (*the woman* in the Text) in the next Chapter, *Gen. 4. 25.* terming that one Son of hers. *Seth, her seed*, useth that Word  $\text{זרע}$ , and so that also is applicable to point at *Christ* as a singular person, singularly aimed at.

2. The pronoun also in the latter part of the Promise,  $\text{אוי}$  translated in the impersonal [*It*] may as well be translated [*Hee*] the Original Word will comply with either. And so as if you take  $\text{זרע}$ , or *seed* collectively, then [*It*] in the impersonal doth fully answer thereunto as the pronoun to it; on the other hand, if you understand  $\text{זרע}$  or *seed* personally of one singular Man, then read [*Hee*] the *Hebrew* will bear both Fruits, so as you may view the words in either of these postures; *I will put enmity between thy seed and her seed, and It shall break thy head, &c.* that is, *Christ* collectively taken, or together with the whole body of Believers; He and they together shall crush thee, and *thou shalt bruise his, or its heel*; or again you may read it thus, *I will put enmity between thy seed, and the womans seed*, (taking the womans seed for that one single Person *Christ* as alone considered) and *he shall break thy head, and thou shalt bruise his heel*, and so the *Septuagint* and others alledged have translated it.

$\text{אוי}$  ipse vel ipsum.

2. If we take the *Materials* themselves in these two promises, or two parts of the promise and the scope thereof they will as readily comply with both these sences, and then both *words* and *things* will be found to conspire in the testifying hereof.

I. That *Christ* personally is directly intended and his own personal Victory appears from hence.

1. This was the first promise of the *Messiah*, who is said to be the *Lamb slain from the beginning of the World*, that is, from the fall, (as also *Joh. 8. 44.* from the beginning is taken) and this spoken as in relation to these words here, prophesying *thou shalt bruise his heel*. And this is also the fundamental promise upon which the faith of the whole Church lived before the Flood, and after for Two Thousand Years, till it was in *Isaack* and his seed renewed to *Abraham* in other terms, and therefore not to understand *Christ* in his own Person singly as *in himself*, and by himself overcoming *Satan* to be directly intended, were to take away that great head of the Churches faith for so many ages. For we read of no other propounded but this, and so have no warrant to think that there was any other promise extant.

II. And indeed the whole race of the Elect of Mankind could not, nor cannot be supposed to overcome this so potent an Enemy, they being so weak and impotent in themselves, and now also become in a great respect captive to him, and under his power; it was necessary therefore to the believing thereof, that this *Messiah* or *Christ* whom God had designed to be one of that seed as the head of them, as *Satan* was the head of *his seed*; and who should be able (for and on their behalf) first to overcome him singly and personally himself, and so mortally break his head, as that then the rest of his *Brethren* might come to set their feet thereon, in the strength and vertue of him. It was necessary (I say) to the strengthening our faith that this our *Christ* should be presupposed in the first and chief place, to be here promised, and prophesied of; and directly pointed at, and not by consequence or implication onely, or but as in the croud among the whole seed. And can we otherwise think that God in this his first proclaiming of this great War and Victory to be obtained by Mankind, should mention onely, and set out in the field so, a company of the Sons of Men utterly disarmed, and having each a deadly wound, and not propose (as the ground and foundation of the faith thereof) *Him* the *Christ*, the Conquerour, in whom their whole strength lay? Yea could the Devil have feared

feared the breaking of his head by any or all those (put them all together) is unable, even so much as to resist the least tentation of his, unless God should have aimed and set forth some one extraordinary, one of mankind that should be infinitely stronger than he?

III. The *seed* promised is in a special and singular manner called the seed of the *Woman*, (Man not mentioned) as a seed that should be brought forth not by the ordinary way of generation of both *Man* and *Woman*, and so doth in the letter of it point more especially at Christ.

2. As Christ singly in himself, so with all the whole *seed* of Believers as represented in him, and so representatively in him are to be understood in this promise, *He shall break thy head*. This assertion is made out by parts,

1. That the whole seed of Believers are intended in the former part of the promise, *I will put enmity between her seed and thy seed*.

2. That in the latter part of the promise, *He shall break thy head*. Christ is set forth in his own person so as including too, and representing the whole seed.

It cannot be denied, but that the Curse was intended of all the *serpents seed*, as whose head should be broken as well as the Devils: For they as well as the Devils partake of the guilt that causeth this Curse; namely, they do bruise the heel of Christ himself, or his Saints, as well as Satan doth. And the wicked Jews did it personally, and against himself as Peter chargeth them, *whom ye slew and hanged on a Tree, Act. 5. 30.* as well as the Devil himself that set them on to crucify him. Nor indeed could the Devil have done it without them; and therefore these, and all else, are intended as spoken unto in the Curse as well as Satan. And yet we see that the Devil is alone here both blamed and cursed, the Devil alone was present whilst this was pronouncing and none of them but he; and so it is carried as if none were cursed but he, how then can all his seed be included and involved in this Curse? No way but representatively *in him*; he alone personally stood by, but yet as the father of them all, and Representor and Personator of them; and he alone is made the Butt or Mark the curse is directed against, but withal it lights upon, and is shot against the whole generation of them, and was accordingly considered by God when he sent forth this curse against both him and them: As in like manner when God in the 14. Verse cursed the serpent to creep on his belly, &c. he means all the Devils *his Angels* with him, the whole kind of them, and perhaps as having their heads all in this conspiracy against man as in their own first fall: Though the great Devil (who got the name of the *old serpent* by it, *Rev. 20.*) did put it in execution.

Now then answerably on the other side, this our great *He* or (*αὐτός*) as *John* delights to stile him again and again, *1 John 3. 2, 3, 5, 6.* the Devils great Antagonist, our Champion, he personally and alone was to encounter him, and fulfil this great promise of breaking his head; yet considered as the representative of us his seed involved in him. And look how the curse reacheth both serpent and seed, so the promise as fulfilled by him extendeth to Christ and us, to *Christ* as our great *David*, that overcame this *Goliath* for us at a single Duel; then to *us* as wrapt up in him, and personated by him therein. Seeing that the fates and facts of these two great Antagonists, and their several adherents are within the small compass of this one sentence, *He shall break thy head, and thou shalt bruise his heel*, so interchangeably set opposite one to the other, in a way (I say) of correspondent opposition; this rightly supposeth the law of parallel opposition to hold in each, *viz.* as to this respect which is the main, that as the Devil is cursed with having *his head broken* and bruising Christ's heel, and his seed included as accursed therein; also in like manner, in promising Christ that he should break Satans head, and have his heel withal bruised by him, it is intended that his seed and fellows were represented in and with him: And that seeing the one holds good on Satans part to this sence mentioned, that the other should on Christ's, as including the seed, especially seeing the Scriptures elsewhere do confirm this truth, that Christ represented his seed in what was done for them.

For the proof of the first. As by the Serpents Seed is meant the whole race and generation of wicked Men, (for other Seed the Devil hath none) is evident, and of them it is Christ speaking to the *Pharisees* sayes, *They are of their Father the Devil.* *John* 8. 44. And the Apostle *John* the same, 1 *John* 3. 8. Therefore by the law of opposition, (and here is the highest and most general opposition put, *I will put enmity between thy seed and her seed*) the whole Seed of the Godly who were to come of that Woman, *the Mother* (upon that occasion called) *of all living*; that is, that live by Faith, must be understood also. And this confirms it, that these that are said to be the *Serpents seed* were all to be of Mankind, and so to be in the Literal sense and a Carnal respect the Seed of the Woman, as well as those other according to Natural Generation.

The word Seed imports a Race or Generation of Men, which is usual, and also 'tis applyed to some one Person as well. Thus when *Eve* had *Seth*, that one Son, she calls him *her Seed*, *Gen.* 4. 25. And accordingly the word זרע Seed being a Masculine in the *Hebrew*, the Pronoun זרע may be translated by the Impersonal [*It*] as referring to Seed, as it refers to Seed, as signifying an whole Race; or [*He*] as personally referring to Christ, who also was in an especial manner the Seed of the Woman, and not of Man; though the other (as *Seth*) are so called, *Gen.* 4. 25.

Yet 2. This whole Seed is intended as first represented in that one Person Christ, who should by his own strength alone break the Serpents head for them all, which is clear to me by this paralel reason out of the Text: For in that latter promise, *He shall break thy head, &c.* there is no express mention made of the *Serpents seed*, or of their being broken, but it is spoken to and of the Serpent only in the Letter, *thy head, and thou shalt bruise his heel*; and yet none will deny but that this part of the Curse was intended unto all the Serpents Seed, of wicked Men, as well as to the Serpent the Devil. Even as 'tis true that *they should bruise Christs heel*, (as the wicked *Jews* did) as well as the Devil himself that set them on to Crucifie him. Therefore they all must be intended as spoken unto in this Curse as well as Satan, though he is alone named, and how should this be? But that he as the Father and Head of them then stood by whilst 'twas pronouncing, and was present, and he alone. And though in appearance, he alone was Cursed, and none else; to have his Head broken: Yet 'tis evident that all his Seed of wicked Men were Cursed at the same time in this Curse directed against him, for they all were to be broken and crush'd as well as he, and that for bruising Christs Heel as well as he did: And he as the Father and Representor of them was made the *Butt* of this Curse, and therefore was considered by God as the representor of the great Devil who lay hid in that Serpent. He is understood to have Cursed with him all the whole company of Angels that fell with him; and as perhaps having had all their hands in this conspiracy against Man, though the great Devil only put it in execution. Answerably our great *He*, (as *John* delights to call him in this 1 *John* 3. 2, 3, 5, 6.) the Devils special Antagonist, our Champion, is personally designed as the Conquerour of him, but we representatively considered in him, whilst himself alone did it in those words, *He shall break it*, and look as the Curse therein reacheth both Serpent and Seed, but the Seed as represented now by him as their Head and Father of them: So the Promise therein extends likewise to both Christ and us. To Christ, as our *David* overcoming that great *Goliath* in a single Duel. To us, as therein represented by him.

3. So as withal *Thirdly*, We in our persons are to have a victory over him through his strength, and not representatively only in his

[1.] Because the victory belongs personally to all those to whom the damage or conflict doth. Now the hurt, the damage we have a personal share in, as well as Christ had. The Devil and his Seed, by reason of Natural Enmity put, do bruise our Heel, and we find it personally to our cost,

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therefore to them also extends that victory, *It shall break thy head*: the same whose Heel is bruised, are the breakers of his Head. And to be sure we receive many wounds and bruifings from him and his, for we feel and groan under them daily, and all the Brotherhood in the World with us.

[2.] The enmity that puts the difference, and is the ground of the quarrel, is not betwixt Christ only and the Devils Seed, but the whole Generation of the iust that came of the Woman, as experience in all Ages hath shewn.

But all this hitherto shews but what was done against Satan in himself, and by himself, and we are therein considered but secondarily and remotely by way of representation only.

All which have taken up the foregoing part of this Discourse hitherto at large, therefore

[3.] That this Seed shall in their succession and turns bear their parts, and have their share in an actual and personal way in breaking Satans head, as the intendment also in this Prophetick promise, comes next to be enquired.

(1.) The same of whom it is said, *Satan shall bruise his heel*; the same it is of whom it is there also said, *He or It shall break thy head*. So as look who are concerned and have a share in being bruised or wounded in the battel or conflict with Satan, the same here have ascribed to them, a proportionable interest in the victory, it being (besides the import that both are so conjoynd here) a declared Maxime by God, and that as to this very point, *That if we suffer with Christ, we shall also reign with him. Rom. 8. 17. 2 Tim. 2. 12.* Now all the whole Seed or Race have their share in their being bruised and wounded by Satan, and therefore also in that other; the bruised are his breakers. We all find to this day, by vertue of this Prophecie, the sad effects of his bruising our Heel, as well as Christ did his, and so we too in conformity unto Christ, and therefore we may as well believe our selves included in the promise it self made to these bruifings.

(2.) The *enmity* in the former part, that is the cause of those mutual assaults of each other in the latter part, and the issue whereof is this victory: I say, that enmity that is the cause both of his bruising our Heel, and then of the breaking of his Head, is spoken of here as in common to all the Seed as well as unto Christ personally on our behalf, and therefore the combat, and the issue of the war, the victory, are not to be restrained to Christ only, when the enmity which is the cause of it is not, but is commensurate and extended unto all.

(3.) This agrees with the general scope and intent of Gods uttering this, made good and proved by the event, and that presently began between *Abel* and *Cain*, and hath continued ever since, which is that God here first set up his Standard, (whereof Christ was to be the Standard-bearer under him) four hundred years before Christ yet came in the Flesh, and proclaims the War that was instantly to begin, and to be carried down throughout all Ages, and proclaims it in the language of an Hereditary War, such as was to be between two Houses or Families of great and long continuance, to be *between two Seeds*, and so from Father unto Son downwards, and the *totum genus*, the whole kind and generation of each, and therefore it is too narrow to restrain it only to Christ the Seed, though it is he that is the Chieftain, and of whom the whole Family in Heaven and Earth is named, and to whom the Glory of all is to be ascribed.

(4.) But that which above all convinceth me is, that both in the New Testament we find it affirmed of the Saints, that they *in their persons* are the overcomers of Satan, as Christ hath overcome him *in his own person*. So *1 John 2. 13.* You have overcome the evil one, and *1 John 4. 3, 4.* you have overcome the World, and with it the Prince of the World, as the reason which follows, evidently argues, *For he who is in you (sayes he) is stronger than he that is in the world.* So then not Christ only in himself for us, but he also, *and he in us*, is to overcome Satan and his together, the World and him that is in it, both Serpent and Seed.

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This victory also is set out in the New Testament, in such expressions and phrases as evidently doth allude to this very promise in *Genesis* as the accomplishment of it. *Rev.* 16. 20. *And God shall tread down Satan under your feet shortly.* 'Tis God indeed treads him down, and yet it is *their feet* he is trodden under. Now as the Curse of the Devil in *Genesis*, *It shall bruise thy head*, is an allusion to the Serpents condition, who going on the ground, and being not able to reach the Head, yet whilst out of enmity he will be nibbling at the Heel, he is lyable to have his Head crushed by the Foot whose Heel he thus assaults; so *to tread down Satan under our feet*, holds as great an affinity with that promise there. Also his being called the *Enemy*, the *Old Serpent*, hath an undeniable reference to him that was that Serpent, who personated and cloathed himself with that Serpent, and therein first assaulted *Eve*, between whom and us *the enmity* is put. Yea and Christ himself is pleased to give forth to his Apostles and us in them, our part and share in this victory over Satan under the same expressions and allusion to this promise, as then bequeathed to us together with himself, *Luke* 10. 19. when speaking of their subduing Satan, *ver.* 17. and by their Ministry throwing him down as lightning, *ver.* 18. he utters it in those words *ver.* 19. *Behold I give unto you power to tread on serpents and scorpions, and all the power of the enemy.* So then this is Christs glory, and was the scope of that first promise; that as himself so also we should *tread on the Serpents*, the *enemies head*, and so he came to have a second victory in us, as well as in himself; which as his Sufferings in us are termed *ὕστερα*, *The after Sufferings of Christ*, *Col.* 1. 24. so this *overcoming* by the Saints is *the after Victories of Christ*. And this second *after Victory* puts the Devil in some respects to more shame and confusion than the first, when he was dressed so, by Christ (as we use to speak) of which you heard, for the weaker the Victor is, the more glorious is the Conquest, and the stronger the enemy is, and the more unequal to deal with, the more glorious is the conquest, and the greater is the shame of his defeat. In *Rev.* 12. you have the Devil described, and set forth with all his Royal Titles heaped up one upon another, as no where else together is the like in Scripture; *ver.* 9. *The great Dragon, that Old Serpent, called the Devil and Satan, which deceiveth the whole world;* such is his power, subtilty and jurisdiction: And upon what occasion is this great description of him given? 'Tis after a conquest of him, a down-fall, *he prevailed not*, *ver.* 8. *he was cast out*, *ver.* 9. and *his Angels with him*, *ver.* 9. *cast down*, *ver.* 10. *overcome*, *ver.* 11. So then look as in scorn and as matter of triumph, a King when conquered should be proclaimed with all his Titles, so is he; and to make all this the more glorious, he sets out a Woman, and yet more unequal, a Woman in travail, that cannot help her self, much less resist an enemy; *ver.* 1, 2. and unto her, that is the Church, is the victory ascribed in the Song of triumph that is made upon it, *ver.* 12. *They overcame him by the blood of the Lamb, and they loved not their lives unto death.* This Woman and this Dragon are set together, to shew the inequality of this match. This confounded the Devil more, that *they* that *Woman* should be said to overcome, then that *Michael* and all his Angels should be so. It was *Abimelechs* confusion and pride, *Judges* 9. 54. a Woman cast a milstone on *Abimelechs* head, and all to break his skull; *O slay me* (saith he) *that men say not of me, a woman slew me.* The Woman began the war, *Rev.* 12. so that she hath the Devil under her feet at the end, cast down to the earth, as *ver.* 9. and so he hath the Serpents Curse exquisitely accomplished on him, *Upon thy belly shalt thou go, and dust shalt thou eat all the dayes of thy life;* which analogically as applyed to Satan, notes out the most abject condition and extremity of Captivation, that as one fully conquered, he should be laid flat on the ground, and trodden on, so as to lick the dust of it; for so Captivity, according to the manner of those Countries, is expressed, by their belly cleaving to the earth, and licking the dust; *Psal.* 44. 24, 25. and *Psal.* 72. 9. And therefore though God had curst Satan to Hell afore, immediately upon his fall, *2 Pet.* 2. 4. *He spared not the Angels that fell, but cast them down to Hell;* yet this after Curse, is a second Hell, which therefore



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is said to torment him *all his dayes*, even for ever, that he falls also by the hand and under the foot of Man, whom he so much envied and despised. And hereby is not God fully even with him? Doth he not retaliate his Sin upon him to the utmost of the Curfes. The Devil, though in the shape of a Serpent, subtilly assaults and sets on the Woman, as thinking he could easily deceive and overcome her as he did, and by her the Man: (These two you know in the Type were Christ and his Church, *Eph. 5. 31, 32, 33.*) *Well, because thou hast done this*, (says God). He never goes about to convince him of his Sin, (as he did the Man and Woman) but falls a cursing him, *The seed of the woman shall break thy head. The seed, i. e. both Christ the Head and Christ the Body; Christ the Man and Christ the Woman; Christ Personal and Christ Mystical*, shall do it, as the Scripture calls the Church, the whole Seed, as you have heard. And whereas he began with the Woman, and so prevailed over the Man; on the contrary here, Christ the Man deals with him first, spoils and triumphs over him, and then he turns him over to the Woman to have a second bout with him. *Come* (says he to his whole Church) *thou shalt set thy feet, thy tender feet upon him too, and in thy strength shalt crush him.* *Rupertus* tells it with a great deal of confidence, as having had it, he says, from those that knew it by experience, that if the naked foot of a Woman, chance to tread or touch a Serpents head, it dyes instantly, which a far greater force will not effect. Thus the Devil dyes not, nor is fully and totally subdued till she hath set her foot upon him also; and it will be thought that however Christs so hard tread may break his Head, and his Power more, yet her tread breaks his Heart; and it is no derogation from Christ, for 'tis Christ in both. Nay it is for confusion to that proud Spirit, which is as bad as wrath, and therefore after his being judged to Hell, he hath the Curse of this annexed to it, yea and for this end (among other) did Christ take up Flesh and Blood, that is, the weakneses of Mans Nature, and not the Nature of Angels in their strength, that he might in destroying the Devil therein add confusion to his Conquest; it is the reason insinuated if not expressly given, *Heb. 2. 14.* And upon the same reason, that the Apostle would heighten our conflict with Satan to us (thereby to prepare and awaken us) that we fight not against Flesh and Blood, but against Principalities and Powers, by the same is the confusion of Satan rendered the greater, that Flesh and Blood hath a strength given it to tread upon Principalities and Powers. But herein as *Paul* gives the account of it, *the strength of Christ is perfected in weakness*, ('tis proper as to conclude the point in hand withal) for the Apostle brings it in upon occasion of Satans being sent to buffet him; *A messenger of Satan*, as some; or the *Angel Satan*, (as others) was sent to buffet him, *2 Cor. 7. 8.*

Lib. 3. de tri-  
nit. c. 20.

If we would further know the particulars and the glories of these Christs victories over him, atchieved by the Saints, we must estimate them by that threefold power and advantage which Satan hath still left him over the Saints.

I. In ruling the World to bring afflictions on them.

II. In accusing them to God.

III. In tempting them to Sin. And the Saints have an answerable victory over all, and these victories also obtained in a fair and rational way, by and according to equitable rules, and not by extraordinary force. So that in handling these three ensuing particulars, I must carry along three things through each particular.

1. Satans Power.

2. How the Saints, or Christ by the Saints, do defeat him.

3. How each of these defeats is done by rule, in a rational legal way. Which latter renders these victories on our parts more slow and tedious, but more glorious: You have a *Maxime*, *2 Tim. 2. 3.* that no Man is crowned that doth not strive lawfully; Christ himself did not overcome him by meer force, but in an equitable way (as was shewn) so nor do we.

1. Satan

1. Satan hath over us a tempting power unto the greatest Sin ; you know he is called the *Tempter*. I will begin with that, *Peter* that had been worried by him, cries out to all his fellows, *1 Pet. 5. 8.* there is a roaring Lyon (look to your selves) who alwayes goes up and down seeking whom (of us Believers) he may devour ; and his outcry is *τῷ ἀδελφότητι* to the whole Brotherhood of Saints in the World, *Be sober, be vigilant, because your adversary the Devil, as a roaring lyon, walketh about seeking whom he may devour.* It is as if one should have given warning to a company of Children (suppose those in *Elisba's* Story) a Bear, a Lyon is broke loose, hungry and roaring, seeking whom he may devour ; and who knows whom he may light on, as elsewhere *Paul, Gal. 6. 1. I lest thou or thou be tempted.* For *Paul* knew that after he is cast out at Conversion, as in the fore-mentioned *Luke 11.* he attempts to make re-entries. He not knowing who are true Believers, who are not, maketh the same assaults and stormings upon Men favingly converted, that he doth on temporaries : Which made *Paul* so jealous of all his Converts, lest by some means the *Tempter* should have tempted them. *1 Thess. 3. 5.* In this work of temptation Satan is permitted to exercise abundance of Power more than in any of the former, unto astonishment of themselves and Angels : and they are so put to it, that indeed it may be askt, where is the blessedness you spake of? What is become of those great good tydings of perfect victory over him on the Cross and Ascension? And the actual possession of all his Power by Jesus Christ, and taken from him at our Conversion? The Apostle hath a very high expression, *Eph. 6. 12.* shewing how much the Saints are put to it in this particular, *And having done all to stand :* He had said afore, *We wrestle not with flesh and blood, but with principalities and powers.* 'Tis true indeed, God will not suffer us to be tempted above what we are able to bear, yet suffers to the utmost what we are able to bear ; that is, he leaves us but to just so much Grace as shall be sufficient. *2 Cor. 12. 9.* Many a righteous Man is scarcely saved in this respect, his Temptations are so strong, his Jaylors so many ; yet still I may say what was said of *Joseph*, Christ's Type and ours, I may say the same of every Christian, *The archers have sorely grieved him, and shot at him, and hated him. Gen. 49. 23.* These Arrow-Masters, (as *Ainsworth* reads it) his Brethren, his Mistresses, his Master, they all put him unto great tryals and temptations, and so do these Arrow-Masters, these forgers of those fiery darts and arrows, (as in the same *Eph. 6. 16.* they are called) every Christian. But Christ hath promised as there he did of *Joseph, ver. 25. But his bow abode in strength, and the armes of his hands are made strong by the hands of the mighty God of Jacob.* There is no victory but there is a battle, no battle but there must be a permission to use wiles and utmost force : We read of both in Satan, who is called the Lyon, and the Serpent. No Man is crowned, unless he strive lawfully ; *2 Tim. 2. 3.* therefore Christ will do so, the Devil shall have fair play ; yea, and sometimes do his worst, and this makes the victory the more glorious. *Jam. 1. 12. Blessed is the man that endureth temptation, for when he is tryed he shall receive the crown of life which the Lord hath promised to them that love him :* That is, one who hath gone through them and overcome them, though with infinite batterings and bruifings of Spirit. Nor are temptations there to be limited to outward afflictions, but to extend it unto tryals for Sin. For it follows, *ver. 13, 14. But let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man ; but every man is tempted when he is drawn away of his own lust and enticed.* Now that the Saints after some years experience in Christianity, have usually some experience of their having overcome that evil one, and that so as to be a pledge unto them of their full and final overcoming at last, (of which that in the *Revel. 2. 7, 13. To him that overcometh I will give the crown of life,* is to be understood) is a certain truth ; and I shall open but one Scripture that makes good this previous overcoming in hand ; *1 John 2. 13, 14. 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

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. It is attributed here (you see) to the middle sort or age of Christians to have overcome that wicked one; by which is meant the Devil up and down this Epistle; and that the overcoming him is spoken in respect of lusts, or temptations unto Sin, is evident, because it is made the ground of an exhortation that follows, not to love the World, nor the things of the World: *Ver. 15, 16. Love not the world, nor the things of the world; if any man love the world, the love of the Father is not in him: For all that is in the world, the lust of the flesh, the lust of the eyes, and the pride of life, is not of the Father but is of the world.* And his Argument unto these young Men (of whom he sayes, *they have overcome*) lyes thus; you have had already some experience of victory, having been in some battles and conflicts with the enemy, fighting against Sin. *Heb. 12. 4.* It hath cost you hot work, and will you now give back, and lose all you have fought for, and grow faint when the battle declines, and experience gives you so clear an hope of an assured victory; no, but on the contrary therefore be encouraged still to fight it out. Again you may observe, that this is twice said of them with repetition, and therefore is a matter of eminency to be noticed: This for the coherence of the words of that Text of Scripture; now to explain them let us remark, that he reduceth the state of all Christians to three sorts or degrees; Babes, Young Men, and Fathers; making the ground of his allusion, the proportion that Grace or the New Creature hath with what is found in Nature in the Sons of Men, wherein those three Ages are eminently distinguishable. And look as if a Naturalist were to set out the genius, dispositions and attainments of Childhood, Mans estate, and Old Age, he would take that which is most proper to each of these Ages, so doth the Apostle here in characterizing these three Ages in Christianity.

1. Babes in Christianity know the Father, are taught to run to God as to a Father, and to abound in expressing Filial and Childlike dispositions and instincts towards God as a Father, and are trained up as Children, and are allured with toys, and held by the arms and taught to go, and are carried in the arm rather than walk.

2. Old Men in Christianity know him that is from the beginning, the property of Old Age in Nature, is to talk of things antient and long ago done; these they are taken up withal: Now the Heathen could say, *Who is the most antient?* God, whom *Daniel* calls *the antient of dayes*. So Christ is too, *1 Joh. 1. 1. that which was from the beginning, who ver. 2: is that eternal life who was with the Father.* And for all those great Mysteries of the Gospel in Election, and the transaction of the Father with the Son, a Story antienter than the World; these things grown Christians delight to speak of, and are taken withal, the knowledge of which is that *Paul* boasts most of, *Eph. 3. 2.*

3. Of Young Men the proper excellency is their strength, *Prov. 20. 29.* and they boast of wrestlings and victories, and if they be Military Men they have had experience of overcoming the enemy in the field, and are thereby flesh'd and animated to any encounters

Now as all true Christians are born for souldiery, and conflicts with Sin and Satan; so the Apostle points out that time between their being Babes, and whilst they are growing up to a virility and strength, and to a Spiritual Manhood: And during that Age is the proper season, and most eminent field of a Christians Life, in which the bloodiest battles with lusts and temptations of that kind are fought, and in which time (where there is truth of Grace) there have fallen out some comfortable experiments of victories, though still the assaults may be renewed and continued; for *John* (you see) distinguishes them

Plutarch in  
Sympos.

Romanus Fur-  
cens was  
the Poets stile  
of the Soul-  
diers; so  
among the  
Jews too, Let  
the young men  
play afore us.  
2 Sam. 2. 14.

them from Babes by this very thing : The truth is, that in the first Age humiliation for Sin hath stounded lusts ; the Spirit by *John Baptists* voice and ministry hath blown upon all flesh ; Hell and the Curse, and fear of Damnation, &c have withered all excellencies, or things desireable, and these are succeeded with sweetneses and supports, which add to the deadening of their Spirits unto temptation to Sin, and that present frame of Spirit reduceth them often to think they shall never commit a gross Sin, as *Peter* that he should not deny his Master, and so they are censorious of others, and then God spares them. Babes are fed with Milk, and not led unto the field unto great or notable encounters, or else the exercise of their Spirits lyes in point of Justification, and seeking Christs Righteousness, yea and then all the affections upon either the account of self-love, or gracious love, are stirred and run in one channel in pursuit after Salvation of a Mans self. But when once the Soul is settled, these first stounds of humiliation and frights are over, and lusts have come to themselves again. And then when the Soul is in some measure quieted by Faith, and yet not assured of Eternal Salvation ; (so as wonted fears are kept under, but yet the Soul attains not joyes unspeakable and glorious, which should as much heighten the affections that way, as fears had stirred them that other) when also those mercenary assistances and auxiliaries which self-love afforded are recalled and withdrawn, and if any sweetneses were, they are abated or gone, and so what is purely Grace (which now is of it self grown up to some degree of strength) is left to shift for it self, and to fight its own battles alone, then usually come the bloody conflicts, then is the tryal whether Lusts and Devil, or Soul and Christ should overcome, and whether Christ hath begotten truth of Grace, and owns it upon some assaults or other, and in some tryal and experience of victories, that it may be said, *Ye have overcome that evil one* : For one of these two cases have fallen out either *Peters* case, or *Pauls*, either such Christians have been kept and not foyled, (we read not that *Paul* ever was) or if they have been foiled, and overcome for some acts of finings, yet that hath in a recovery occasioned (as it were) a new Conversion, which was *Peters* case, who went out and wept bitterly, and brought in a new strength and recruit. And either of these are, and must be reckoned an overcoming that wicked one. It is no matter (that is as to this point) that thou hast been overcome ; for if God recovers thee still and renews thee by Repentance, thou hast overcome. A Town that hath been often besieged, and yet never wone or taken (as that *Virgin, Maiden City of Venice*) and another into which the enemy hath made great entries, and yet hath been beaten out again by them that are within it, these are both of them victorious. In these cases God accounts of it as a great matter, that Grace remains and is not excused ; and therefore *John* adds here, *Because ye are strong, and the word of God abides in you*. The Word of God abides in you both as the cause of these victories, and as the signs of them, that it should still so abide after all, when the battle hath been so great and sore, and it was doubtful by the passages that fell out in the Castle, who had the worse or who the better ; yet this is reckoned a signal of the Conquerour, that he keeps the field, and is found standing to his ground, and is where still he was, and retains and holds his Standard : That the Seed of God still remains, that the Word of God abides, this is an evidence of victory, and Christ so expresth it, *I have prayed that thy faith fail not* ; for after sore, great, and many such temptations, a temporary work is worn out, and abides not ; yea, when a Man is strengthened to continue to maintain the battle, and not fling his weapons down, so long Sin hath not the dominion, but Christ will bring forth Judgment to victory.

Now the reiterated experiments of having thus in part, and at times overcome or continued the fight, is to Men of that Age a pawn and pledge, that they shall finally overcome. It is so in the thing it self, and is often made such to their Faith. *Experience breeds hope, and hope maketh not ashamed* ; as *Rom. 5. 4, 5*. Souldiers that have been in many cruel battels, and are yet alive, and have their limbs whole (though with many scars) and have fought

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it out, and got the victory, though perhaps often rallying and giving ground, they come to have stout or strong and resolute Spirits; and whereas others hopes (namely of Babes) of perseverance is built only upon Gods faithfulness; these further have the experience of the issue of many a combate, to cause them the more soundly to hope; and in this sense some have understood these words, namely, *you have overcome the wicked one*; that is, *you shall overcome*; expressing that which is future in the time past to shew the certainty of it for the future: But that cannot be the immediate and direct meaning, because the future overcoming is as common to Believers, as to young Men, that is, that they shall overcome; whereas the Apostles scope is by way of eminency and distinction to the other, to set out what is more proper and peculiar to young Men, only this sense comes in in a collateral way, that that experience which that Age attains to, is an evidence unto them that they shall finally and in the end prevail: Even as *Joshua*, when they had as yet made some progress of victory over their enemies, he had the eldest of *Israel* come and set their feet on the necks of their enemies; *Joshua* 10. 24. and in the assured confidence of the promise of God at first made, whereof they hitherto had had such experience, he speaks thus unto them, *ver. 25. Fear not, neither be dismayed, be strong and of good courage: for thus shall the Lord do to all your enemies against whom ye fight*; and so it is here.

II. The Second thing that belongs to this, is the glory of these victories of Christ by us, as thus they are carried on to the end of our dayes: which that it may appear, the Terms or Laws set between God and us, are to be considered. In the entrance of this Discourse I proposed, that our overcoming Satan was not transacted by a sole meer outward violent force, or restraint, a pure arbitrary Prerogative put forth by Christ on our behalf, for so he could keep him off from tempting us at all: But that Christ leaves him at times to encounter with us, and to do his worst, yet upon certain Laws and Terms set between us by Christ, upon which it is he puts forth that force, and so according to those Laws it is we overcome. That Maxime holdeth here, *2 Tim. 2. 5. And if a man strive for masteries, yet is he not crowned except he strive lawfully*. So then Laws are set between these Combatants, else there were no dealing with the Devil; and such as wherein his utmost skill and cunning to deceive, entice, perswade, provoke, are displayed.

I. The First Law is, that though he should prevail to blow up, and inflame a Mans Lusts, and affections with those corrupt Instruments of his he sets upon the will, yea, and the will it self be much won over and inclined even ready to yield, yet if the major part thereof (which is the executive Power in a Man) keeps fixed and comes not off, so long a Man is said to overcome. So as Satan must not boast that he carryed it so, or so far, but in that case the Victory is decided to be on our part, and not on his. Every Mans Will is his Castle, as the Law speaks of a Mans House, and if a Man retains but *power over his own will*, (as the Apostle in another case expresseth it, *1 Cor. 7. 37.*) which is seen by a Mans either not morose indulgency or actings over a Sin in phansie again, or not perpetrating it outwardly, in this case God pronouncer on our sides that we have overcome, though in the assault we have had our hearts much wounded and pierced through with fiery and inflaming Darts, that at the instant did transport our Affections. *Eph. 6. 13. στήθεα καὶ ἀντιστήθεα*, if we be able but to *withstand* and *stand*, you may observe how that all the Weapons there reckoned up are but defensive as Helmet, Shield, &c.

We only stand and deny, and accordingly saies *Peter*, whom resist stedfast in the Faith, *1 Pet. 5. 9.* That is, by Faith we are to retain the power of the Will: So likewise, *1 Cor. 7. 37. Stedfast in heart, having power over ones own will*. I observe also, that in *Rev. 12.* our overcoming *Satan* is expressed by his not prevailing, (*ver. 8, 9, and 11.* compared) namely in the Issue: I enquire not how many times he prevails, that is not the measure God goeth by.

by. This may be set out by a comparison of what befel *Eve* and *Adam* (whom *Austin* still styles *fortissimus ille*, that *Sampson* and most strong one in comparison to us) in Innocency; or rather in the full strength of the Image of God consisting in Holyness and Righteousness, and that compleat in them.

1. We have the same vertibility of Will which they had (take it meerly as it is a Will) the strongest purpose whereof is (as I use to say) as easily diverted and turned aside, as the strongest push of a Rapier by a Straw.

2. Take *Adams* will, and it had perfect command over his affections, so that not a desire, no not a velleity could stir to move it, until it gave way, yea, gave forth a command unto it. As in a well framed Watch or Clock; an under-Wheel doth not stir, until the upper first themselves hath moved it. It must be so in them that the Understanding and Will were to begin to be seduced e're an affection waved this way or that. *The Serpent deceived Eve* the Text saies. 'Tis a slander upon Gods Image and Workmanship as it first came out of his hands, and that absolute perfect Government, God set up in *Adams* Soul, to say, That Lusts and Affections (the popular part of Man) had power to move themselves, which yet the *Jesuits* and *Arminians* have cast upon it. No, the Will it self was as the Almighty, that had the Winds in its Fists. *Adam* then had nothing inward to tempt him or draw him aside, but we have a Body of Sin and Death, full of life and activity as to sin, a weight that presseth us down, Sin that besetteth us round, Lusts that fight against the Soul, and not only Lusts to entice the Will, but the Will divided against it self, that we cannot do what we would. It was as easie for *Adam* to will good as it is for us to wish any thing, to think or move a Toe, the whole Bias of the Bowl led him that way; but now at best you have flesh lusting against the Spirit that you cannot do or will what you would. But then nothing without or within should check or foreflow any good motion in him, and yet the Devil overcame them.

*Tanta facilitas in Adamo. Vellendi & argendi bene, quanta nunc cogitandi aut movendi pedem, quanta sola velleitatis. Nam nihil interius aut exterius fuit quod retardaret motum.*  
Jansenius out of St. Austin.

3. Yea, And the Devil had not power to come within him, to represent unto and fire his fancy to inflame his affections or suggest by inward motion and incitations (as he doth us) for why else did he take an external shape to tempt him in.

4. The Devil overcame them the first on-set he made, yea and upon a lighter skirmish, yea, and both of them at once, and it was not long a doing; they easily, presently, and soon yielded up all. How great then is the Glory of that Grace in us (who are every way so disadvantaged) that our wills should be able to withstand, and to stand. The Apostle in his own Example hath celebrated it, *2 Cor. 12. 7.* a thorn in the Flesh, an Angel of Satan, of Satan was sent, *ver. 7.* to shew that Gods Grace was sufficient, and that his strength is perfected in weakness, and that he hath ordained strength in Babes and Sucklings to still the Enemy and Avenger, *Psal. 8. 2.*

2. A Second Law which is set by Christ between him and us, That if we do thus hold out to resist the Devil, we so overcome him as he must flie from us. And that is a Victory indeed when the Enemy is forced to fly for it. You have it expressly, *Jam. 4. 7. Resist the Devil, and he will, or shall flee from you,* for it is not put upon his will there, but what is the Event and Issue of such resistances. Souls that are assaulted still more fiercely every day, than other, are ready to say, Where is the promise of his fleeing, for I find his temptations doubled? Well, but God hath said it, and understand it as he hath meant it, and you shall find it true. The Sence that I give of it, is,

1. That for all fierce and set temptations there is a time limited to Satan, though we know not the measure or limits of it; some times, and to some shorter, some times, and to some longer. It is termed the *hour of temptation*, *Rev. 3. 10.* And so Christ says too, *Luke 22. 53,* This is your hour and the power of darkness. Now during that time, and whilst it is appointed to last, Satan may, yea, doth after many renewed resistances of thine, come upon thee yet more fiercely, but there is a period until which if thou dost hold out, he must flie from thee. Why should there not be a set time for his temptation as well as his persecution? His Commission therein is, for certain

Book V. certain dayes, as *Revel. 2. 10.* Satan shall cast some of you into Prison, And ye shall have tribulation ten dayes, but then the keys are remanded and taken from him, and so it is here in this case too. Now then,

2. The Law of that concertation is, That if the Soul be found resisting him at or until such a time, though perhaps with many intervening foyles, that then he must be packing and gone. Let him look to himself, it seems not only to express a promise to us, but a Law that concerns him, *he will and shall flie*: Even as that in *Gen. 9. 6.* contains both a Promise and a Law, *He that sheds mans blood, by man shall his blood be shed.*

3. It is expressed in the way of a Military ingagement, and an issue such as is in War. The words afore are, *submit or subject your selves to God*, and then follows, *Resist the Devil, and he will flie from you.* And he had spoken afore *of their lusts marring in their members, ver. 1. 2.* of which lusts (as all know) the Devil is the Leader. He had spoken of God, as the Sovereign Lord, and giver of more Grace, of Grace opposite unto our lusts, *ver. 5, 6.* Now then, saies *James*, if you would in this War prevail against your Lusts, my Counsel in the first and chief place is to submit or subject your selves to God, become subject to him as the word is, *Rom. 13. 1, 5. unto the highest powers*; that is, as weaker States use to do when they are engaged in War against an enemy too potent for them, their Wisdom is to give themselves up as Subjects to some other opposite Prince, that may defend and protect them, and supply them with aid. So here these to God are advised to subject themselves, that he may seasonably come in with help in time of need. Now when the Soul hath first thus committed it self, and put it self under Gods protection, then and upon that occasion (if you observe it) it is that he utters this, *Resist the Devil and he shall fly from you.* It is as if such a King or Prince, that is engaged for such a Town or City under his protection that is besieged and beleaguered long, should send word unto them, hold but you stoutly out your resistance, and I will come with Forces my self that shall raise the Siege, and cause the enemy to depart. And in such engagements there use to be the most punctual Observances and Trusts. Thus doth the Apostle as in the Name of God utter this here, *subject your selves to God, and resist the Devil manfully, and he shall flie from you, God will enforce him to do it.*

4. Give me leave to give in my apprehension of this promise, he shall flie from you, *φύγεται ἀπὸ ὑμῶν*, I know the word is used simply to express a suddain and swift removal, for which that *Matth. 10. 23.* is cited by *Beza*, when they persecute you in one City, *flie* into another; yet usually it is a *flight* out of apprehension of danger (at least) and even there the word imports danger in the Cities where they are persecuted, and here it coming after an exhortation to a warlike resistance, it seems such a flight as is out of such an apprehension. Some say it is out of pride, that he goes away, as being ashamed and as scorning to be resisted so much, or so often. But the Devil is not wrought upon by an affection of shame, he would by his good will continue the assaulting us even to the end, to weary us and tire us. It riseth then so high, as it is some way out of a fear of some real hurt that he knows is coming upon him if he desist not, yet alas what can he fear of dammage from us who are but Flesh and Blood? But from God (who as was said is engaged in it to take our parts) he may. God will come in as an Assistant with a Force and Power to raise his Siege, if he continues his Assaults longer than such a time, so as when he thus sees a Stronger then he coming, he is forced to take his heels and run away. It is certain that at times God rebukes and chastiseth Satan, what else is the meaning of that Prayer of the Angel Christ, *Zech. 3. 1, 2.* and the Angel *Michael, Jude 9. The Lord rebuke thee.* The Devils were in fear of a torment when cast out, or else, why say they? *Why comest thou to torment us before the time? Matth. 8. 29.* Perhaps when the Commission as at first granted is expired, when he is cast out at Conversion, he is for a while confined to dry places, where he hath little trading for doing Mischief, which makes him walk Melancholly, and is a vexation to him; as also where he hath tempted

tempted Men to great Sins, he is confined to the place where the Facts were committed, *Matth. 12. 23.* And why may it not further be thought in this case, that as when wicked Men who are the Devils Instruments, do assault the Saints, and draw them before their Tribunals, that if they demean themselves so as in nothing to be terrified by their Adversaries, *Phil. 1. 28.* That then as there God strikes the hearts of their Adversaries with terrour, as he did *Pilate* in the case of Christ, (for it follows, *which is in them an evident token of perdition, as to you of Salvation,* and that of God, that is, as God fills your hearts with Seals and Tokens of his Love, so others at some time with horrour.) Why may not the like be thought to befall the Devil, when we manfully resist him and that of God? Sure I am the promise is *Rom. 16. 20.* that when he should have done his doe (as we say) in causing Divisions in the Church of the *Romans*; and that God had quieted those Divisions, Satan is not only said to be overcome, but to be trodden under feet. He is a Serpent, and fears his head to be bruised, to have a broken Pate after he hath bruised our heels, and therefore flees, but this is in case we be found standing out to resist him.

2. But in case we be overcome by him, as sometimes in such Conflicts with him we are; by reason of our own Lusts, and he prevail so as to lead us Captive, yet two things do make a Glorious Victory even in this case.

1. In that this Man that is overcome recovers himself again out of the Snare of the Devil through the supply of the Spirit of Christ that is in him, and stronger than Satan who is without him, and this is Glorious in another respect, *Bis vincit qui victus vincit.* He is twice a Conqueror, who is so after having been vanquished. It is made a Glory for the People of God to take them Captives, who had made them Captives, *Isa. 14. 2.* Even Christ himself in his Sphere and Capacity (though not overcome by him in Sin, yet in Sufferings, &c.) suffered himself to be overcome, and to be nailed to the Cross, so as the Devil thought he had him fast and sure, and then he removed but his foot, and crushed him all in pieces. Now then when Satan hath even devoured and swallowed up a poor Saint, *1 Pet. 5. 8,* so as he hath not only a foot in his Snare, but his whole Man in his Belly, as to all outward appearance (as he had done *Peter* as well as *Judas*, for he was going (like *Jonah*) into the Belly of this *Leviathan*, and had the Weeds about his Neck. Then to have Christ with one look, with one cast of his Eye to break that Mans heart, and to cause him to repent, so that the Devil must give him up again, to have his prey thus taken out of his Teeth, it doth mightily confound the Devil. Yea, and further occasionally to make use of that his sinning to provoke him (through Zeal and Repentance) to do the Devil more Mischiefe, (so as *Peters* Denial upon his Repentance made him more stout and resolute than ever (as in the *Acts* you read) as being Converted he was strengthened so, as he turned Three Thousand Souls at once, and  *Davids* Murder provoked him to teach Sinners, and it hindred not but that God Converted many thereby, as *Psal. 51.*) and personally working in the Party sorrowing with Godly Sorrow, more Zeal and Revenge and Desire, &c. *2 Cor. 7. 11.* This is perfecting Gods strength in our weakness, as *2 Cor. 12. 7, 8.* And by the way it is strange that Satan sent to tempt should be termed a gift, as *ver. 7.* of that *chap.* A Thorn in the Flesh was given me, a Messenger of Satan, or the Angel Satan to buffet me, was it ever heard the Devil was a gift? Yes, in respect of the Issue of his temptations, as well as to suffer (and his temptations are termed Affliction and Suffering, *1 Pet. 5. 20, 21.*) the bruising of our heel was a promise, as well as the breaking of his head.

2. A Second thing which in this case renders it glorious is, That often when a Soul is overcome in respect of its Lusts, yet at the same time it is enabled by Faith to say, I shall yet overcome and be a Conquerour, and in the confidence thereof to give thanks unto God aforehand. Such a Courage as this daunts an Enemy exceedingly (especially when he knows he must in the end be worsted,) that when he hath a Man down and under him, that Man yet spits in his Face, and saies to his Teeth, I shall yet rise and tread thee down. Thus *Paul* in the Name of Believers, when he was driven to



the War, and taken Captain, sighs forth, *Oh miserable man that I am! Who shall deliver me?* And in the foresight of the Victory, cries, *I thank my God through Jesus Christ, Rom. 7. 25.* Well Satan (saies the Soul) thou hast me now under, but I shall up again, and say, as the Church in the Prophet, *Rejoyce not against me oh mine enemy, though I fall, I shall rise again, but thou shalt be trodden down as mire in the street.* God shall tread down Satan under your feet shortly.

Christs dealing with *Peter* is a strange Instance wherein you may perceive Christs care to support his Faith, though he knew he should be foully overcome. *I have prayed* (saies he) *that thy faith fail not, Luke 22. 32.* Christ knew the effect of this promise would not be to keep him, and preserve him from falling, and he gives him an assurance he should recover, and to that end to strengthen his Faith before the Sin committed, even with the same Breath he foretold he should so hainously transgress, he assures him he should recover from it. There is a talk by Carnal Spirits that deal with God upon the terms of Self-Love only, and the Covenant of Works that assurance of persevering hurts a Mans Spirit, and exposeth him the more to sins. If this were true, then is Christ to be blamed in this, he ventures it with *Peters* Spirit, and the Efficacy of his Intercession, he layes in Provision for Faith before-hand to feed upon against he should be overcome by Sin, and sets a Cordial by him afore the Disease, so much doth he delight in the Triumph of Faith in falls. You know *Pauls* Triumph, *Rom. 8. 37.* *We are more than Conquerors through him that loved us.* And why, because of the perswasion begotten, *for I am perswaded neither death, nor life, nor angels, nor principalities, nor powers, &c.* He puts in to strengthen Faith what needed not, what are not real, but only supposed Enemies, as the good Angels; nor heights nor depths, that is Satan, (as *Revel. 2. 24.*) that is, the strangest temptations that Satan can invent, or throw us into cannot overwhelm us. He had first said neither Death nor Life; and I confess I have been most pleased and comforted with the putting in of Life, that that shall not separate: I have feared Life and the Snares of it more than Death, or Angels, or Devils. As for Death it dispatcheth a Mans Sins and dangers in respect of them at once; it like *Sampson* pulls down an old House that kills all the *Philistines* together with himself, but it is Life which a Christian is most apt to fear, knowing his own weakness: and the strength of Lusts, and varieties of temptations; but here is a *Mans Life ensur'd*, (as is the Merchants Language) and an assurance put in for Life, and so against all hazards of sinnings, and therefore we are more than Conquerors, because in and during the Conflicts (which in view and to sence are dubious, and hazardous which should overcome) Faith perswades us we shall overcome: Yea, *vicimus vicimus* (as with or after Prayer he cryed out e're he knew the event.) Ye have overcome the wicked one, *1 John 2. 12.* It is as good as done; Yea, *in ipso bellandi ingressu sumus victores*, All that is born of God overcomes the World, *1 John 5. 4.* In all Battels else Men fight *dubio Marte*: Sometimes the one side carries it, sometimes another; so as they are doubtful of the event, only relieve themselves with this disjunction, *Aut Mors certa, aut victoria Lata*, either certain Death, or an happy Victory. Fight the good fight of Faith with assurance of success (saies the Apostle:) It is a good fight indeed wherein there is ground for an assurance of Victory, and a Man can afore view sins and temptations (as that General did a goodly Army of the Enemies) and go aside and laugh out to God in confidence of the Victory. Thus Christ when he was presently to enter into the Field of Cross and Wrath, and Devil: *Now is the Son of Man glorified, John 13. 31.* he saies it beforehand.

2. When Satan hath any way prevailed by tempting us, he hath an accusing Power before God, *Revel. 12. 10.* There is great joy in Heaven when the Accuser of the Brethren is cast down, who accused them before our God Day and Night. I take the meaning to be this, That God professing himself, though a Father to his Children, yet to judge without respect.

spect of Persons here in this Life, intemporary judgments, his own Children as well as others, and to go by the same Rule therein: (Which you have in so many words emphatically, *1 Pet. 1. 17.* And if you call on the Father *who without respect of Persons judgeth according to every Mans work.*) Hence therefore when they sin, God hath given power to Satan freely to come and urge his own Temporal Threatnings, and his worst; professing withal, that unless they be wrought about to overcome his Accusations by their Repentance Evangelical, he must and will *proceed* against them. And herein Satan pleads not before God as a meer Slanderer, God would never be moved with that; but as an Accuser that urgeth what the Word of God saith against such and such sins, and inordinate walkings. And Satan hath upon such occasions leave to come to Heaven (or elsewhere I dispute not) and to appear with the Sons of God, the good Angels, as you see, *Job 1. 6.* Christs Ears are pierced with his Complaints Day and Night, so that Text speaks: Yea, and if Satan had not Power with God to do a great deal of Mischief this way, there had not been such a rejoycing when Satan was overcome, as you read of, *Rev. 12.* And herein God deals by Rule between us and Satan: God will have Satan fairly laid on his back. He useth not meer prerogative. The good Angels are grieved at your Sins, (as they rejoyce when they see a Soul turned) but shake their heads and say nothing, we read not of their Accusation: Yea, *2 Pet. 2. 11.* Whereas Angels which are greater in Power and Might, bring not railing Accusations against them before the Lord, (he had spoken of the Levellers of that Age, who found fault with their Magistrates, and their Mis-governments and Callings, promising Liberty, *ver. 19.* by Rebellling against them,) Saies *Peter* you do in this that which the good Angels do not do, they when they see Magistrates miscarry, they *though greater in power* (both then those Magistrates, and then you poor Earth Worms their Subjects, yet bring not an *Accusation, blaspheming them, βλασφημούντες*, which is *Jude 9.* interpreted by this, that when *Michael* strove with Satan, it is said he did not bring a railing Accusation. The meaning is, he brought none, for he said no more, but this, *the Lord rebuke thee.* He went not to God with the Story of his Crime, but left it to him silently, and as for them they quietly behold the Face of God to have Commission from him to punish them if he think meet. So that this of *Peter* is spoken by way of distinction of good and evil Angels. Evil Angels go presently and bring Accusations against Men before the Lord, but the good do not complain, no, not of the Devils themselves, when they oppose them.

Now Christ invalidates all these Accusations of the Devil by his own interceding, and pleas in the force and virtue of his own Blood, and therefore he is termed a Righteous Advocate, *1 John 2. 1.* *We have an Advocate with the Father, Jesus Christ the Righteous* An Advocate is the perfect Opposite to the Devil his being an Accuser. It is one that takes off Accusations by contrary pleas before some Court, and his are Righteous pleas all. Of this transaction, you have a representation in that Vision, *Zech. 3. 1.* When *Joshua* was to be brought anew into the Execution of the High Priests Office, the Devil stood at his right hand to resist him, and what it was he spread before God against him you may understand by Christs Speech, *ver. 4.* *Take away the filthy garments from him, Behold I have caused thine iniquities to pass from thee.* They were all his Sins. Is this Man (said Satan to God) a fit Man to be a Priest over the House of God that hath sinned so and so? Instancing in particulars, and so he pleads against any of you; when to be ordained or called to the Ministry or any place of Eminency. Now Christ the Angel of the Lord, *ver. 2.* He on the other hand stands up for *Joshua*, The Lord said unto Satan, *The Lord rebuke thee oh Satan*, and observes his pleas.

1. He pleads Gods Election. The Lord that hath chosen Jerusalem as his People, and place of his Worship, whereof *Joshua* was by Inheritance the Leader and Instrument for whose sake he was to be placed in that Office.

2. Is not this a brand pluckt out of the Fire? *ver. 2.* Hath he not suffered sufficiently for those his sins already? And wouldst thou have him confounded. Such things as these Christ pleads, and take away his Sins, saies he, &c. Many such transactions as these pass for and against us in Heaven when we little think of it. But Christ's Glory is not only to overcome him as accusing us in and by himself, but further causeth us to overcome him. I had once thought that Christ only deals with Satan in his accusings of us, and alone confounds him, but that Scripture, *Rev. 12. 10, 11.* verses compared, the Accuser of our Brethren is cast down (say the Angels) which accused them before our God day and Night, and they overcame him by the Blood of the Lamb, and by the Word of their Testimony, &c. This Scripture (I say) plainly shews, that not Christ only, but they overcame him, and that as an Accuser. He urged their failings, and how? As in *Jobs* case, that if tryed and put to it, they would deny Christ, and blaspheme him to his Face; now they overcome him.

*First,* As to their Sins by the Blood of the Lamb they pleaded that, and confessed their Iniquities. If we confess our Sins, and plead Christs Blood, God is just to forgive us, and the Blood of Christ cleanseth us from all Sin, *1 John 1. 7, 9.*

*Secondly,* They overcame and silenc't him many of them in the other Accusation by continuing constant in the testimony of the Truth, and by not loving their Lives unto Death, which in the end silenc't Satan, and moved God to assuage the Persecutions of the Christians, and turn them into a glorious Liberty.

Thus when a Believer hath fallen into Sin and the Snare of the Devil for it, as again and again *Paul* to *Timothy* expresseth it, *1 Tim. 3. 7.* and *1 Tim. 5. 14.* That the Devil hath occasion to reproach him unto God and unto Men, (although as for his Reproaches of them to Men, it often falls out that his Commission is to use his own Trade of lying, and he is restrained from what are indeed their Sins) however Christ upon this sends down his Spirit (unknown to them) into their Souls, *Rom. 8. 25, 26.* and he intercedes as fast in their hearts, urgeth such and such promises and pleas, as Christ in Heaven doth on their behalf. He breaks their Hearts, causeth them to confess their sins, *1 Cor. 7. 1.* to mourn after a Godly sort, gives them Repentance, Carefulness for time to come, Revenge and hatred against them, and fear for falling again, and intermingled with Apologies drawn from their own frailty, Christ's Blood, Intercession, &c. And thus, (as there) they approve themselves clear in that matter (namely wherein they had sinned, and for which they repented) clear that is, before God, and according unto Gods Rules, and so (as was said) though God judgeth without respect of Persons, yet they having thus judged themselves, they stand *recti in Curia*, according to the Equity of Gods Rules, not by extraordinary Power, but by Law which you find, *1 Cor. 11. 31.* *If we would judge our selves, we should not be judged:* And thus the Devil is baffled, and the Man reitored.

*Thirdly,* Satan hath the Power of Ruling and Governing the Carnal Party of Men which the Scriptures term the World. He is therefore termed the Prince of this World, *John 12. 31.* And he that deceives the World, *Rev. 12. 9.* And the chiefest Trade and Design he drives, and Advantage he makes of this his Government over the World, is so to mould and make up the fashions of this World, as by them to persecute the Saints, *Rev. 12. 17.* For persecute them immediately he cannot by himself alone, although those other Powers, as to accuse them to God, and to suggest and urge Temptation, he hath of himself singly and separately assigned to him, yet to bring Persecution on them, herein he must shroud himself under the Power of the World, and make use thereof; and work mediately thereby, yet so as such proceedings against the Saints are more attributed unto him than unto the World. Infomuch as that whole *Roman* Empire being acted by him to per-

secute

persecute the Saints (ignorant of what themselves did therein) are tearmed the Dragon and the Old Serpent, *Rev. 12.* As he that deceived the World, and was *anima mundi*, the Soul and Form of that World that then was, and so unto this day.

Now as the Saints then by their Prayers and Tears, and holding forth the Testimony of Jesus overcame that World that then was, and thereby are said to have overcome the Devil as Prince of that World, so they have done it in several Ages again and again since; in overcoming and working all those new and great alterations in the World in relation to Religion that have been made, and the Devil hath still been overcome and laid on his back by them. And therefore *John 12. 31.* When Christ saies, *Now is the judgment of this world:* He adds, *Now shall the Prince of this world be cast out.* The Judgment or Reformation of the World (as *John 16. 8.* the word is used) is still the casting forth of the Devil who Rules and Informs it, as the Soul doth the Body. And so far as they overcome and make changes in the World, as it is opposite to Christ and unto them, so far do they overcome the Devil also.

Take but a view of the course and proceedings of matters since Christs time, downward to this Age, and you that know how the World hath gone, must also acknowledge that there have been a many new Worlds, and Faces of things, and as the Apostle tearms them, *1 Cor. 7.* fashions of this world which pass away. The world hath been put into a great many new Dresses and Shapes, and under all Powers the Devil still hath sought to shroud himself, and carry on his mentioned Interest, which hath alwaies been to forme up the multitude of Men and their Spirits so, and to mould the Customs and Laws, and Power, that he may have wherewith to persecute the Saints more or less, which is his Trade.

And he hath wisely applyed himself still to the Times and Spirits of Men to effect this, and sharked to do it (as I may so speak) as the Saints have driven him out of his worldly works, and hath made the best of it in his losses. For the Saints have unrooted him, out of his former works often, and put him upon new seekings of his Fortune, and altering his play many a time.

For the making forth of which you may observe how Christ and his Apostles speaking of the world which they did live in, with this indigitation or designation, *This World.* So Christ in that *John 12. 31.* And so the Apostles, and that not in opposition to the world to come (as *Heb. 2. 5.* the Apostle speaks) but as in specification of that present world which was then in Christs and the Apostles times, which *Gal. 1, 4.* Paul calls the present evil world. Even as Peter styles the Truths that were passing then, *the present truth, 2 Pet. 1. 12.* Paul speaking at once both of the State of the world that then was, and also of the Devils Rule in it (as it then stood) expresseth himself thus, *The spirit that now works* (saies he) *in the children of disobedience, Eph. 2. 2.* There was a present world in Christs and the Apostles time, the Power, the Swinge, Customs and Laws of which then carried it against the Saints, and Satan was in it. There were the received Laws and Customs of the *Jewish* Religion which had a Toleration throughout the *Roman* Empire, when the Christian had not, and also the Rites of the Old Heathenish Religion I need not tell you how prevalent, which the Apostle call'd the Rudiments, of *the World, Col. 2. 8.* and *the traditions of Men,* that is of that world that then was. Now the Saints they overcame that world that then was both *Jewish* and heathenish, not only in their single Persons swimming against the stream, and in not being entangled with the weeds at the bottom of that stream, that is the good or evil things thereof, *1 John 5. 4.* For whatsoever is born of God overcometh the world: But they plainly overcame the whole. You all know the Alteration made in *Constantines* time Three Hundred years after Christ. You read of a great Shock and Battel, *Rev. 12. 3.* made by the great Red Dragon with Seven Heads and Ten Horns, (which as I may so speak was the Arms of the *Roman* Heathenish Empire, as set out by the

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Book V.

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Holy Ghost which cast, or Body of Government the Devil inspired, and so is call'd the Dragon, the Devil as fortified herein, hence therefore it is plainly said, that they, the Saints overcame him, *ver. 11. And they overcame him, as there was no place found for him and his Angels in Heaven any more, ver. 8* There was not one Man left in some years that were seento worship one of their Heathenish Gods. And in doing this (which is the Glory of it,) God came not down from Heaven with Thunder-bolts and Miracles to overcome, but kept to his ordinary Laws of Providence in Ruling the Hearts and Spirits of Men. He turns the Emperour *Constantine* unto the Christian Faith, and he turns about the world upside down, as they spake in the *Acts*; and now all the Power was for the Saints, which before was against them. Well the Devil was unroofed, and his Palace or Castle (as Christ calls it,) his Fortifications or Works as then formed to annoy the Saints out thereof, were slighted, dismantled, and himself clean turned out, and turned Naked to shift to the wide World as we say. It is said immediately thereupon, *Rev. 13. 1. And he stood upon the sand of the sea.* You know it is read so by some who make those words the close of the former Chapter, and applyed to the Devil, who (as *Mede* saies) being deprived of the *Roman* Empire, and put out of Course, and play was put to his Trumps; and because he could not Rule and Sway things thereby any more, he stands Melancholly and Naked on the Sand of the Sea, waiting to see what new Form or Face of a New World would arise next out of the Sea. Now the Sea was the Multitudes of Nations and People then altered both to a new Form of Government, as also turned Christian; and thus *chap. 17. 1, 15.* the many Waters or the Sea the next Beast rose out of and sat upon is interpreted. Well the Devil upon that interim observing which way the Waves tumbled, unto which he is as the VVind or Breath, he soon spyed out a new Advantage, only seeing the VVorld was turned Christian, he applyed his Government of the VVorld unto the Spirits of Men, and he would be a Christian too, that is, carry on his Designs and Affairs under the profession of Christianity. And so that corrupt, ignorant VVorld that then was being brooded upon by this Spirit that breathed upon these VVaters, did in the end bring forth a new form of Government and Religion of Popery; the Power and Laws whereof through Satans Efficacy, the whole VVorld that then was, went again after, and made VVar against the Saints, and overcame them; as *ver. 3, 7.* And this our fore-Fathers have told us.

VVell, but the Saints are born to overcome this Devil, and a Thousand of his VVorlds if you could suppose them. Let him put himself into, and shroud himself under what VVorldly Power soever. Let him draw his Lines of Fortification anew, and build them as high as Heaven, or as firm as the great Mountains, yet they shall conquer him. And how they have overcome him in that Power also, the 14, 15, 16, 17, 18. Chapters, and the Stories of that Reformation of Religion in all these Protestant Countreys tell you, and they are the Saints that have done, and by their Prayers shall do it, *Rev. 17. 14. The Lamb shall overcome them, for as he is Lord of Lords, so they that are with him are called, and chosen, and faithful.* And in doing this, he did not come down from Heaven with Flashes of Lightning or *Egyptian* Plagues, but kept to his ordinary Rules of proceeding, by which he hath governed the VVorld in all Ages, making changes in them, sometimes making use of Mens Lusts, as of *Henry* the Eighth: Otherwhere turning the hearts of Princes to embrace the Gospel, as in *Germany* and *Sweden*. Elsewhere inflaming the People unto popular Tumults, and an hatred of Idolatry, as in *Scotland*. Sometimes in giving up Princes to oppress them in their Civil Liberties as well as in their Consciences, and so to move them to cast off the Yoke as in *Holland*. Sometimes intwisting in one Interest Civil Rights, and the Interest of Religion as in *France*. All which however done, and done but by the Laws of Providence ruling Mens Spirits, have been done at the Prayers of the People of God.

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Well, but when Protestantism was set up and the Reformed Religion, so as there was again a new dress or fashion of the World, (as the Apostle speaks of it, 1 Cor. 7. 31.) yet still he made a shift so to form even the truth of that Religion up into a mixture of such common Lawes and Constitutions that had the Supream Power and People so to back them, as he could still, and hath still used that present World to oppress multitudes of the Saints, and how the Power thereof hath been broken, and the Devil again put out of trade, and made a Reformado, as to the persecuting part of his Power your selves have with your own eyes seen (if you have eyes) in this our Age; and it hath been the Prayers of the Saints have brought it about. He is half an Atheist that will not acknowledge it, and say, verily there is a God that judgeth in the earth.

And in this interim the Devil is upon those great alterations we have seen; in his dumps and musings hovering over this Island, and waiting how to form up a Worldly party, and unite them in a common interest, such as may serve to persecute again, more than with the lash of the Tongue, and this present World is as fit for it as ever any. And as it was then so it is now, those that are after the Flesh will persecute them that are after the Spirit, Gal. 4. 29. and the Devil waits but how to draw his line anew, and to raise up a fortification to effect it; which whatever it will prove to be in Gods just permission, yet in the mean time know that you have overcome the Devil, more than Men, or than that present constitution of the World forepast, and have routed the Devil in subduing the power of Men: In overcoming the present World you overcame the Devil much more, and this Paul knew and informs us, that we fight more against Principalities and Powers, than against Flesh and Blood: And I say unto you, rejoyce not that Armies or Nations have been subjected to your Prayers, but that the Spirits, the Devils themselves have been so; though above all rejoyce that your Names are written in Heaven.

## CHAP. XVIII.

*The last and compleat Victory which Christ and his Saints have over the Devil, both before, and at the Day of Judgment.*

**T**HE Third sort of Christs proceedings against this common enemy are more *open* and *judicial*: For when he hath let him try his skill and power every way (as hath been shewed) to annoy us, and that in all sorts of attempts (as against us made) Christ hath for thousands of years still baffled and confounded him by us; which because it is but invisibly done he is not ashamed at it, but would persist to eternity in this way, (if the World should last so long) therefore Christ hath resolved to deal with him more openly and visibly: And so it became him that when he had enabled us to overcome him in a regular way, then to fall upon him in an hostile and judiciary way. And this hath two degrees.

- I. When the World, the Time and Seat of his Rule shall grow towards a conclusion, then a strickt restraint shall be clapt on him.
- II. There will be a bringing him to open Judgment.

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I. A strickt restraint shall be clapt on him towards the end : It is time ; he had Chains clapt on him from his very fall, *2 Pet. 2. 4.* and yet he hath been hitherto as a prisoner at large, that hath had liberty to walk up and down with his Chains, to take the Air, as he is *the prince of the power of the air*, sayes the Apostle, *Eph. 2. 2.* Well but when the World draws to an end, he shall be bound up in Chains, so as (at least) his ruling power over this World (which hath been the fairest flower in his Crown) shall be taken from him, whilst he yet sees (to vex him) the World of Men on Earth continue to go on in its succession before his face. How far his tempting power will be taken away I will not argue, but that he will towards the end be universally restrained of his ruling the Nations (as he had wont) to persecute the Saints, I think there is ground for it ; *Rev. 20. 1, 2, 3.* *And I saw an Angel come down from Heaven, having the key of the bottomless pit and a great chain in his hand, and he laid hold on the Dragon, that old Serpent, which is the Devil and Satan, and bound him a thousand years ; and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled.* You might without much hesitation to your thoughts think, when this is to be done, if we had no more it is enough signified in *Rev. 20.* that the time is the last hour or two before the dawning of the great day, and shutting up of the darkness of this World. And what is this Revelation, but a Prophecie of the fates of the Church and World ? *Rev. 1. 1.* and *chap. 4. 1.* The World therefore now that is a drawing on to its last scene, is not yet so to end but there shall be a little time for the Devil to play his pranks a little while, *ver. 3.* but more particularly, whereas it hath been shewn how in his ruling power the Devil, the Old Serpent, was beaten out of his holes ; and we have seen how this Mountebank (who deceives the whole World) in his several stages he hath set up in the World, hath still been beaten down, and been forced to build new. First he had Judaism, then Heathenism, in the room of which he hath set up Popery, *Rev. 12. 13.* We have seen how when all the World turned Christian, an Antichristian beast rose up, and all the World went wandering after him, for *ver. 4.* the Dragon gave him his Power, and his Seal and great Authority, and they worshiped the Dragon that gave power to the Beast, and you read of this new Beasts rule until the 19th Chapter, *ver. 19, 20.* *And I saw the beast and the kings of the earth, and their armies, gathered together to make war against him that sat on the horse, and against his army, and the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image, these both were cast alive into the lake of fire burning with brimstone.* Now when Christ and his Army (which are the Saints) have clean defeated and made an end of this last Beast, and his Power, so as that they have had a fair and open victory in the view of Men over the Devil, and all this World, and this the last tryal of skill assigned him, for Christ resolves to lay all the powers of the World, opposing his Kingdom fairly, and in an Humane way of Conquest, on their backs, (according unto that *chap. 13.* *He that killeth with the sword shall be killed with the sword*) so as the Devil that had acted all these is now left a *naked Devil*, beaten out of all his fortresses, what then immediately follows ? *Rev. 20. 1, 2, 3.* *And I saw an Angel come down from Heaven, having the key of the bottomless pit, &c.* Now sayes Christ, your self the great actor in all these tragedies, your time is come, your turn is next at last, that *he who led into captivity should be led into captivity*, that your self must be bound otherwise than you have been, and bound from what ? Why from deceiving the Nations ; *ver. 3.* *That he should deceive the nations no more*, either by tempting or ruling them any more. And he never deceived the Nations more than in the time of Popery, therefore this his binding must be after all. And then to make sure of him, casts him into the bottomless pit, shuts him up with a Seal upon him, here is the Devil fast, and so it is as a restraint before his last fatal Tryal and Judgment.

The 15, 16. Chap. are the Degrees of his coming. The 17. the Explication who and what he should be. The 18. the funeral Song of the great City that is born up by him ; and Chap. 19. the fatal overthrow.

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I will not prosecute this further, you know where else to find it argued, to convince you that there is to be a Kingdom of Christ, and of the Saints, for a thousand years, read the following Verses. During which time it is meet, yea necessary, the Devil be in hold, as you see he is.

II. The last scene, or final proceedings of Christ against him, is his bringing him and his Angels into personal and open Judgment before God, Angels and Men. And herein to make this victory and destruction full and compleat, you that are the Saints thus opposed by him, shall be his Judges. And there cannot be supposed a fuller victory than this, that after you have overcome him, all sorts of wayes related, and God hath trodden him under your feet, that then at last you should sit, and be his lawful Judges of all his wickednesses, enmities and temptations, acted against your selves. Now look as Christ triumpht over him openly, visibly, *Coll. 2. 15.* before Angels and the Spirits of just Men made perfect, so shall you then with Christ more visibly and openly, even before the World. This you have *1 Cor. 6. 2, 3.* *Do you not know that the Saints shall judge the world; know you not that we shall judge Angels.* This judging of Satan I shall explain and prove by these steps.

1. That the Devil as well as Men shall be brought to open Judgment; this is plain both by *Jude 6.* and *2 Pet. 2. 4.* *The Angels that kept not their first estate, be cast down to hell (so Peter) and reserved them in everlasting chains under darkness to the judgment of the great day, (so Jude) or delivered them into chains of darkness to be reserved unto judgment, (so Peter).* I understand the transaction of it to have been thus.

(1.) That upon the Angels first sinning, there was a present throwing them into Hell, namely that place and state they shall for ever be in after the great day, as a taste of what in a greater fulness they after Judgment should be condemned unto; yet so as,

(2.) They were presently let out again into the Air, by reason of which they have liberty and freedom of Spirit, and they rule this World, which if in full torments they could not do, *Luke 8. 31.* they as dreading that place of Hell, besought him he would not command them into the deep, that is, their former Hell.

(3.) Yet in the mean time whilst they are at liberty, they are as Prisoners in Chains, suffered to walk up and down, and thereby marked out as reserved to an Assize or Judgment of the great day. And under this allusion, their condition seems to me to be different from that of Men, wicked Men, with whom God is yet in treaty, for they go under bail of Christs death, that hath purchased this forbearance for them, as space to repent. These (I say) were never yet actually cast into Hell (as the Devils upon their first Sin were) so as these are not actually Prisoners as those are that are entred into Prison, and belong to it, although they have permission to go abroad. And to shew they are so, they carry Chains of that Prison about them (which what they are I stand not now to determine) which Chains are badges that they are reserved unto a more open visible Judgment of the great day. The conclusion of all is this; look as Hell it self is said to have been prepared for the Devil and his Angels, originally for them, so they sinning first go into Hell-fire, prepared &c. and so the Judgment of the great day was appointed for them first. They in both are the *mensura* and pattern of wicked Men, and therefore both *Jude* and *Peter* mention their Judgment first in the head and van; and then of wicked Men, the old World, and *Sodom, &c.*

2. We are Secondly to take notice that during this vacation or time of liberty to them, the account and score of their sinning runs on, and is dayly added unto, so as they heap up thereby matter of Judgment, which shall be brought forth, and charged upon them at that great day. Herein is one difference between the case and condition of the Spirits of wicked Men deceased



ceased, and of these Devils: The Spirits of such Men are said to be in a strickt fence (*in prison*) 1 Pet. 3. 19. and so the Spirits of those in Sodom are said by Jude to have been made an example, *suffering the vengeance of hell-fire*; so as Mens Souls shall answer but for the Sins they have done in the body; 2 Cor. 5. 10. Cain shall answer for no more Sins than what his Soul did in his Body; his score of sinning runs not on since he was in Hell; he is not only, truly and actually a Prisoner, but detained in Prison, and suffers a fulness of wrath, as there a Mans Soul is sure to do, and that takes away the demerit of sinning; but with the Devils that go abroad as Prisoners in Chains, and as belonging only to that Prison, it is otherwise. What Sins they commit personally, or in tempting us, shall then be accounted for, which is proved.

(1.) Because the Devil is cursed for having tempted both *Eve* and *Adam*; thus it is pronounced, *Cursed shalt thou be above all the herd or cattel of the field.* Gen. 3. 24. So that not his own first Sin in falling from Heaven shall be reckoned to him only, but also all his tempting of us.

(2.) And again he in after times should bruise the Heel of Christ (which was four thousand years after) and of the whole Seed of Christ, therefore his Head is to be broken; namely, in vengeance for his bruising Christs Heel there is a total breaking of his Head. Now if he be cursed for those, and his Head to be broken for those, then he is to be judged and cast into Hell for those, as reckoned Sins done by him, which are matter of Judgment: For in that he sayes, *Cursed shalt thou be above all cattel, &c.* He designs his punishment in Hell, and his meaning is, thy punishment shall be greater than of all wicked Men, the cattel of the field. And our Saviours words of them are, *Go ye cursed into hell-fire, prepared for the devils*: He is cursed therefore with Hell-fire for this Sin, and that as the pattern of Sinners, and all other that are cursed and punished in like manner.

(3.) It is expressly said 1 John 3. 18. that he sinneth from the beginning, as continuing so to do, and what he doth being reckoned and imputed to him, it is not only that he sinned at the beginning, but he sinned continually from the beginning; and this suits his scope, which was to shew, that that Man that continued in a course of sinning was of the Devil; that a worker of iniquity was of the Devil as his Father; for lo! sayes he, in like manner the Devil thus sins in a perpetual constancy.

3. You the Saints are to be his Judges; so 1 Cor. 6. 2, 3. Christ had first declared this to be the priviledge of the twelve Apostles to sit, and to judge the twelve Tribes of *Israel*; this *Paul* enlargeth to all the Saints; ver. 2, 4. Know you not the Saints shall judge the World, all the World, yea the Angels. And he speaks of judging in a time and proper sense, then when the whole World is to be judged at the Judgment-seat of Christ; as when Causes are heard and judged in Courts, and Persons are condemned or acquitted, according to the nature of the fact. For he brings it as an Argument why they should not carry or transfer the Civil Controversies amongst them, about matters of this Life, to Earthly Judicatures, but rather to end and decide them among themselves: Ver. 1. *Dare any of you, having a matter against another, go to law before the unjust, and not before the Saints.* And in the Chapter afore he had shewn how God had given power to them as a Church to judge them that were within, and so to cast out that wicked person: His Argument to this had not been proper, if he had not intended the like time and proper way of Judicature, at that great Judgment to be committed to them; where though Christ shall be the great Judge, yet they shall sit judging (as Christ sayes) as Coassessours, discerning the guilt, and carrying in the sentence, Luke 22. 30. Matth. 19. 28. and ἐν ὑμῖν is by you, ver. 2. the World shall be judged by you; ver. 4. His inference is from hence, set them, ἡσίζετε, put them to the Chair, that are least esteemed in the Church, for at the latter day they shall sit and judge: And that he speaks it of all Saints is plain; for (he saith) *we shall judge the Angels, and know you not that the* Saints.

*Saints shall judge the world*; and not the greater Saints only, but small and great; for he infers from it, *set them to judge who are least esteemed in the church*, having before founded it on this, *that if the world shall be judged by you, are you not worthy to judge the smallest matters?* And to heighten their Dignity herein, he first sayes, *they shall judge the world*; namely of Men, and then I tell you more, yea the Angels. As Christs Glory is, that God made two Worlds for him, visible and invisible; *Heb. 1. Coll. 1.* so our Glory is, that we are constituted Commissioners to judge two Worlds, visible and invisible, such two large circuits we have: Thus much for the explanation and proof of it.

Now then my Brethren, let us lift up our Hearts and raise up our Thoughts in the expectation of this *great day*, as still the New Testament stileth it: It is termed great in respect of those great things which shall be done in it. A great and glorious day it will be, not only in respect of the splendour of the concourse of all of Mankind unto one assembly, all that have been from *Adam*, all Angels and Saints will be there, *1 Theff. 3. 13.* but also it is great in respect of the things and matters to be judged. All the Humane affairs of this World, which the Apostle calls, *things of this Life, ver. 4.* which the great ones of the World are the judges of, he reckons among the smallest matters, so he terms them, *ver. 2.* in comparison of the things that then should be transacted in a way of Judicature, which will be the exact scanning and tryal of all actions as they pertain to Eternity, that is, the Spiritual good or evil that is in them, and as they tended to the honour or dishonour of the great God. These are the proper subjects that belong to the cognizance of that day: And now to have all the affairs of the whole World, of Men, of all their Thoughts, Plots, Counsels, Actions, and that under the consideration, as good or evil, to have them all under this cognizance, laid open and committed to the censure of the Saints with authority; what an infinite Dignity must this be to them? Yet so he heightens it, *if the world shall be judged by you, are you unworthy to judge the smallest matters; ver. 2.* by which he means all those things that are brought before Humane Courts of what kinds soever, and then thereupon he rises higher, *ver. 3.* *Know you not that we shall judge Angels*; as those whose Story and Transactions afford higher and greater matters by far than the Story of this whole World will do?

Now then how and in what manner the World of Mankind shall be judged, in the same kind and manner shall the Angels also be, for he casts the same line over both. Now how shall the World of Men be judged? Why every work, whether it be good or evil, shall have an exact tryal; *Eccles. 12. 14.* *For God shall bring every work into judgment, with every secret thing, whether it be good or evil.* And *1 Cor. 4. 5.* *Judge nothing before the time, the Lord will come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts*; importing that at that time all will so be discovered by the Lord, who is ready to judge the quick and the dead, as every Saint shall be able to judge too.

Now then think with your selves, if you knew but all the affairs of this present Age, all the secrets of States, State-ends, Maxims, Rules, Principles, Lusts of all the Monarchs, of all the Nobles in the World, to have (as he told the *Assyrian King*) all that is said in the Kings Chamber revealed, yea that are in his Thoughts, which are unsearchable, by which they rule and reign; and you had all the Story of this Age past and present, nakedly spread before you, what infinite delight would this afford you? To have a Princes Cabinet, a few letters or transactions published, how greedy are Men of them? Now know (sayes the Apostle) you shall have a greater Story one day, and of infinitely higher worth and elevation, you shall judge the Angels: *2 Pet. 2. 10, 11.* The Apostle comparing Earthly Magistrates and Dignities, (and in his time they were the greatest that ever were, namely those in the *Roman Empire*) he sayes of the Angels, that they are greater in power and might, and as the good so the bad, for they contend each with  
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other upon all occasions, as appears by the Story of *Daniel*, Chap. 10. and Chap. 11. and by that passage between the Devil and *Michael*, in *Jude*. The Devils Monarchy is the greatest that ever was. The Apostles and Christ that had a prospect into that invisible World, term him the Prince of the World, greater than *Cesar*, than the Great *Turk* or *Mogul*, &c. they are but as petty Constables, as one comparing the power and state of our *European* Princes with those *Eastern* Monarchs, speaks. The Angels they are the rulers of the World; *Eph. 6. 12.* So as we fight not against flesh and blood, (in comparison of them our contentions against the World are not considered, but against principalities and powers. Men are but as the puppets above the stage, when these act all. And again, the transactions between God and Satan are many, as the Story of *Ahab* and *Job* shews, and also those between the good and bad Angels are great and various. Now then as these Grandees of this invisible World excel in power and wisdom all the petty Rulers of this World; so the passages and transactions amongst them and by them, their policies, enmities, animosities, &c. must needs excel all other. Satan is renowned for his stratagems, his wiles: He outwitted *Eve*, and soon deceived her, yea and the whole World too; *Rev. 12. 9.* We are not ignorant of his devices, says *Paul*, *2 Cor. 2. 11.* And further, his wickednesses are Spiritual, sublimated wickednesses: The worst of Earthly Tyrants and Monarchies are but carnal wickednesses unto them, and all these shall be laid open, and sentenced to a suitable punishment. All the secret counsels of his Heart, his over-reaching and going beyond poor Souls, the utmost and extremity of that malice and envy he acted all with, shall be detected, and thou a poor Believer shalt be a judge of all these. Then shalt thou see *Beelzebub* the great Devil, and all Hell with him (that is his Angels) brought forth in Chains, and Christ opening all their Sins, even here in this World, where they did all the mischief. What a glorious and triumphant fight (think you) will it be to the Primitive Christians to see *Nero* or *Julian* stand forth, led and haled before the Judgment-seat of Christ? How much more to see this Dragon and his Angels, that inspired all these in all their rage and malice, and to have all the Stories of their actings ript up for six thousand years continuance. In *Isa. 14. 10, 11, 12, 13.* when the King of *Babel* was brought down to the Grave, 'tis said all Hell went forth, all Kings and Nations he had tyrannized over, went out to meet him, so great a spectacle it was. *How art thou fallen, Oh Lucifer, son of the morning:* And even that is an allusion (as the Antients have conceived) of Satans fall and ruine.

Particularly for thy comfort, oh thou tossed, and bruised, and weather-beaten Soul, how will it rejoyce thee, if it were but to hear Christ, as on thy behalf, openly to rebuke Satan, and to say thus to him, Didst thou Satan spight, malign, vex and provoke unto Sin this poor Saint, those thoughts didst thou dart in, this train didst thou lay for him, as the fowler doth for a silly bird, and no sooner hadst thou drawn him into thy net to commit the Sin, but thou didst run to God, and accuse him of that which thou seducedst him to do, whilst he poor Soul went weeping bitterly, as *Peter* when he had done evil; and now will Christ say, I will save him, and damn thee, and that for all the Sins which he committed through thy instigation, of all which thou art the Father more than he. And then how comfortable will it be to hear Christ excuse thee also, that the Spirit was willing, but the Flesh was weak; and then to lay the load on him, and adjudge him to so much the greater torment because of what he did to thee, this will be much and great joy. But further will Christ say, Come thou, even thou weak Soul, up hither, sit down here by me, thou shalt be his Judge, thou shalt sit on my Throne with me, yea more, as I triumph over him so do thou now, and not as over one vanquisht only to thy hand, but as over one instantly to be condemned and adjudged to Hell; and thou shalt see it inrolled before thy face ere thou stirrest off this bench, and when thy Sentence hath concurr'd with mine, I have in readiness here about me to revenge all  
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their disobedience, the good Angels, armed with another manner of Power than ever before, who shall throw them down to Hell, and take and burn them with Fire and Brimstone. What can be supposed a perfect victory, and triumph of Christ and his Saints, over the Devils, if this is not?

Chap. 19.

## CHAP. XIX.

*Christs Fullness for our Justification. His fulfilling the Law for us. That Justification doth not consist only in Pardon of Sin, and therefore it is not Christs Passive Obedience alone which is imputed to us. That the whole Righteousness which is in Christ is imputed to us for Righteousness.*

**H**AVING largely proved and explained how Christ performed that part of our Redemption, which consists in freeing us from the Guilt, and Curse, and Punishment of Sin, which he did by himself being made Sin, and a Curse for us; what remains is to prove that he fulfilled the Law, and performed all Righteousness for our Justification; and that he is the Lord our Righteousness, as well as our Sacrifice and Ransom. I first lay down this General Proposition.

*Prop. That the whole Righteousness which is in Christ is imputed to us for Righteousness.*

The terms or words of the Proposition should be explained by some distinctions to avoid all ambiguities, and to prevent mistakes; but instead of multiplying distinctions, which often confounds instead of clearing the truth, I shall premise two or three things to shew in what limited sense the Proposition is meant, and to be understood.

1. When I say [*the whole Righteousness which is in Christ*] I do not understand that Essential Holiness of the Divine Nature, which is in Christ, who is God; for I perfectly reject and abhor the dream of *Osiander*: I mean then that acquired Righteousness of Christ God-Man, for though Jehovah is called our Righteousness, *Jer. 23. 6.* yet that Righteousness which is of God, is not ours.

2. We must also cautiously discern between the Righteousness of the Mediatorial Office (from which Christ is deservedly called the alone Mediator) and the Merits of the Righteousness of Christ the Mediator. For as God will not give his Glory to another, nor indeed can give it, (and therefore I deny the Essential Righteousness, by which he is God, to be communicated) so neither will Christ give away the Glory of his Mediation. That Righteousness of the Office, by which he is Mediator, cannot be imputed. But as in Logick we say that the whole Nature of the Genus is communicated to the Species, but not yet Generical Natures by which it is a Genus, for then the Species would be a Genus too: In like manner I assert the whole Righteousness of Christ the Mediator to be communicated, but not the Mediatorial Righteousness.

3. We

3. We must also make some distinction concerning this Righteousness of Christ, which I assert to be imputed to us : For I do not include in it the Righteousness of Christ the Mediator, as now Glorified in Heaven, which Righteousness yet is continued ; but the alone Righteousness of Christ performed by him in his estate of Humiliation on Earth is to be understood : For though he is said to be raised for our Justification, *Rom. 4. 25. viz.* that his Righteousness and the Merit of it might be applyed to us, yet he cryed out on the Cross, *it is finished, John 19. 30.* and after his death he ceased to merit any thing, as he will also cease to make application of his Merits to us after the day of Judgment, when God shall be all in all : And when he is said to be a Priest for ever, *Heb. 7. 17.* it is to be understood that he is so in his Intercession, not in meriting for us : As also when his Righteousness is called everlasting Righteousness, *Dan. 9. 24.* it is meant of the duration of its value and vertue, not of the continuance of its external Acts.

4. Nor do we take in all which he did while he lived here on Earth. All his extraordinary Works, as Miracles, and the like are not to be included. They rather transcend the predicaments of the Ten Commandments, than are parts of the Righteousness of the Law. They were proofs of his Divinity, and the signs and badges, rather than the duties of his Office. He indeed by them shewed himself to be the only Mediator, but he did not act the Mediator in them. And he did them, that Men might believe in his Righteousness, but they were no ingredients of that Righteousness on which they were to believe.

Now to give the right state of the Controversie ; *Protestant Divines asserted against the Papists, That all our Righteousness by which we are justified, is the imputed Righteousness of Christ ; but what is in question among Divines of the Reformed Religion, is, whether the whole Righteousness of Christ be imputed.*

There is a twofold Obedience visible in Christ in his humbled State ; one which consists in the conformity of his Life to the Law, the other in undergoing Death, and the Curse of the Law, of which the first is called in the Schools, Active, and the other Passive Obedience. To which may, and ought to be added, the Holiness of his Nature, which is the principle of both the former Obediences.

There are some who not only exclude that Sanctity of his Nature, but all the Active Righteousness of his Life, from that Righteousness which is imputed to us. They say indeed that both the Holiness of Christs Nature, and the Obedience of his Life are of great advantage to us, and that they concur to the obtaining of our Justification, as conditions qualifying the Mediator for that work, and as requisite to be in the Person who is our High-Priest. *Heb. 7. 26. For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens.* But yet they deny all this to be together with his Passive Obedience imputed to us in the room of our Righteousness : For they affirm that it all was acted by Christ for his own sake, and on his own personal account, for Christ was bound to it as a Creature, and Son of Adam, born under the Moral Law, and as a Son of Abraham under the Ceremonial Law. And one debt (say they) can never be discharged by another. But they believe his Passive Obedience to be only imputed, both because Christ did undertake and perform it, not for himself, but purely for our sakes, and also because they esteem it an adequate and sufficient matter of our Justification.

But we lay down this contrary assertion, That both the Holiness of Christs Nature, and all that work of Humiliation (which the Apostle includes in the name of *Obedience unto death*) was both undertaken and accomplished for our sakes, and that it gives its joint mark with his Passive Obedience to our Justification ; in a word, That all this Righteousness of Christ whatever, is imputed to us as a proportionate conformity to that Righteousness which the Law requires from us. Which

Which assertion I shall both explain and demonstrate by a few Conclusions (of which the Proposition which I have laid down is the sum) mutually link'd together, and which being rightly applyed, will preclude the chiefest Objections of the contrary side.

There are two Principles in which both Parties agree, and which therefore remain not now to be prov'd.

The First of which is, That that Righteousness by which a Sinner may appear Righteous ought to consist in a perfect satisfaction of the Law: For though it cannot be called the Righteousness of the Law, that is (as the Apostle hath interpreted it, *Phil. 3. 8.*) the proper performance of the Sinner, who as being under the Law owes all Obedience to it; yet as this Righteousness is in the Person who is our Surety, and made under the Law for us, it stands good in Law, as fully satisfactory; for God gives a declaration of his Justice in the justification of the Sinner, *Rom. 3. 24.* but Justice is not satisfied unless the Law be so too: Whence the Apostle concludes in the last Verse of that Chapter, *We establish the Law.* And indeed since the *Righteousness of the Law* is said to be fulfilled in us, *Rom. 8. 4.* though performed only by our Sponsor, it shews that by the Gospel there is not made any exchange of the Righteousness, but only of the Persons.

The Second Principle that is mutually agreed on is this, That this satisfaction of the Law is the proper Righteousness of Christ, and that it is ours only as imputed, since he is our Sponsor and Surety, *Heb. 7. 22.* and made under the Law for us. *Gal. 4. 4.*

These two Principles, as granted by both, being thus laid down, I shall build upon them some Conclusions subordinate to one another. The First of which will enquire and resolve, what and how much is that Righteousness in the abstract notion of it which the Law requires from the Sinner, and how many parts there are of our Justification, whereby also will be evinc'd wherein a full conformity unto the Law doth consist. The Second Conclusion will search out what, and how much Righteousness and conformity to the Law may, and ought to be found in Christ our Sponsor, and to be imputed to us; where it will be demonstrated, that this must be no other than the whole Righteousness of the Law. And both Propositions compared together will demonstrate the cause why it must be so.

1 *Conclus.* In the Covenant of Works or the Law, there are two things on our part that occur distinctly to be considered. 1. The fulfilling of the Precept, which Precept is twofold, Affirmative, *Thou shalt do this,* to which alone the promise of Life is by God graciously annexed. The other is Negative, *Thou shalt not do so and so, lest thou transgress.* 2. There is the payment of the penalty of the Man transgressed, *Thou shalt surely dye.*

There is a great and observable, and to our purpose a material difference between the Precepts, with the annexed Promise and the denounced Punishment. And the difference is this, that those Precepts are absolute parts of the Law, which by the right of Creation simply and eternally oblige: But the imposition of the Punishment is only added as a conditional appendix, nor are we subject to it any otherwise, then on certain conditions. To which this other thing may be added for the farther confirmation of it, that the mind of the Law-giver, which is indeed the Law, primarily, absolutely, and *per se* requires Obedience by the Precepts, but it threatens and exacts Punishment as it were secondarily, and *per accidens.*

2. *Conclus.* From this follows the second Conclusion, That though in the Primitive state of Innocence we were only obliged to an Obedience purely of the Preceptive part of the Law, yet being fallen into Sin we now are subjected absolutely to the Precept and Punishment together, and unable to discharge them.

The Reason of it is drawn from the former Conclusion which I laid down, because since the penal payment is only conditional, and not so much required

in the Law, as in the appendix of it, it will not, though satisfied, invalidate that absolute and eternal obligation of the Law it self. We are held bound by a double debt, and by a double right. As Creatures we are obliged by the Law of Creation to Obedience, and that not only for the time past, but the future; and withal, as offenders we are obliged by the right of the Judge to undergo the Punishment. Hence it is also evident, that the meer suffering of the Punishment is not sufficient to the satisfaction of the Law, because it doth not adequately answer that primary, and absolute design of the Legislator, who would rather have Obedience than the Death of the Sinner. As thrusting the Debtor into Prison doth not vacate the debt, so neither doth the throwing of a Sinner into Hell satisfy what he owes. For one debt can never be discharged by the payment of another. Nor was there ever any Law, even among Men, either promising or declaring a reward due to the Criminal, because he had undergone the Punishment of his Crimes. Now then the obligation of thy Surety, O Sinner, who undertook for all these thy debts, will not be less than thine. His Passive Obedience will not suffice unless joined with his Active, nor his Active do the work, if not followed with his Death, whether that Obedience for the future is to be performed, or was now at present owing? The Active Obedience alone would suffice if thou hadst not sinned, but then thou wouldst not have needed this Surety; but now the Righteousness required by the Law is to be considered as lost by thee for the time past, and now therefore it will not be enough to render the principal debt, when thou hast contracted a new obligation to Punishment, for thou wast unable to pay at thy appointed time. But be it so, that the Death of thy Sponsor, O Sinner, shall be able to discharge all the past Debt, and to cancel thy Bond, yet since the Law is an eternal Covenant, and thou art an immortal Soul, it will for the future require a new Obedience from thee, and that to all eternity. But that penal payment of thy Sponsor for thee, avails to no more than to restore thee to the same state in which *Adam* stood at the first moment of his Creation; and though he had delivered thee eternally from all thy fore-acted Sins, and past omissions which are in number finite, yet he doth not supply to thee to be imputed that Active Righteousness which the Law exacts from thee for the future. Hence the Angel in *Dan. 9. 24.* foretold concerning the Messiah, *that when he had made an end of sins, and had expiated iniquities, he should also bring in everlasting righteousness*; which being put upon thee, and thou being clothed with the Sun of Righteousness, thou mayst in Heaven be accounted Righteous before God: For the Grace of which thou art partaker, and which inhereth in glorified Souls, though it be most perfect, can never attain to the Righteousness and justification of the Law, since to that, that old Covenant must be antiquated and rendred invalid.

But as the Death of thy Surety will not restore thee to a state of Righteousness, so neither would it ever bring thee to Life: For the promise of Life is made only to the doers, *Do this and thou shalt live.* And therefore justification of Life, as the Apostle calls it, *Rom. 5. 18.* is attributed to the abounding of the gift of Righteousness. And hence another Corollary flows which shall be the Third Conclusion.

3. *Conclus.* All that is required to the Justification of a Sinner, which heretofore was requisite to the Justification of *Adam*, and of the Blessed Angels. Nay, something more is required to our Justification, because we are held bound by a double Debt. For as it is certain, that more is required to the sanctification of a Sinner, since it is described not only by a meer simple creation out of nothing, but by the Mortification of the Old Man, and the abolition of the Body of Sin, to which it is necessary the New Creature be added, so the like Account is to be stated in the Justification of a Sinner (of which Sanctification is an Image) the whole of it is not accomplished in the taking away of Sins, as the Angel speaks, unless besides this an Active Conformity to the Law be added. Also to Reconciliation (which is the Effect of Justification, and bears the likeness of its cause) all that is required which

is requisite to procure a new, and simple Friendship, and something more; since it is the receiving of an old Enemy into favour. Peace and Pardon is first to be acquired, nor this alone, but also the Old Favour is to be obtain'd. This is apparent from the Example of *Abolom*, who was not satisfied with Peace and Pardon obtained, *2 Sam.* 13. unless he saw the Face of his Father and experienced his former favour. The same is also evident by the Joint Testimony of the Angels enumerating Peace on Earth, and good Will towards Men as distinct parts of Reconciliation, *Luke* 2. 14. To whom also the Apostle doth Accord, *Col.* 1. 19, 20. *It pleased the Father that in him should all fulness dwell, viz.* of Righteousness and Holyness, but to what end? *That peace being made by his blood,* (for the Merit of his Blood extends no farther than Peace) *God by him might reconcile all things to himself, ver.* 20. which declares something farther then meer making of Peace, and that to be obtain'd also by that fulness, which God to this end would have to dwell in him.

That all which was requisite in *Adam*, should be an ingredient into our Righteousness, is also evidently true, unless they will assert, that we are constituted less Righteous in the Second *Adam* than in the First, when the Apostle on the contrary affirms, that the gift of Righteousness doth more super-abound in Christ, *Rom.* 5. 15, 17. And indeed it is necessary that it should more super-abound, since more is required to our Justification, than to *Adams*.

Hence at length ariseth the Fourth Conclusion, and which shall be the last in this order.

4. *Conclus.* As many things as are required from the Sinner by the Law, it is necessary that so many concur that he may be restored into a state of Justification, as parts of his Justification; of which there are two the chiefest.

1. An Absolution both from the Punishment, and from all Crimes and Guilt of the Fact, which answers contradistinctly to the Negative part of the Precept, *Thou shalt not do this*; and to the annex'd Appendix of it, the denuntiation of Death. And by this Absolution the guilty Person is so acquitted, that he is freed from the Obligation to Punishment, and also is reputed never to have committed such Sins.

2. There is a pronounciation of the Person to be Righteous, by which he is reputed to have done all those things which the Law commands, and is adjudged worthy of Eternal Life, which is conformable to the affirmative part of the Precept, and to the annexed promise.

And we may find so many parts of Justification distynly assigned in the Scriptures. The first of them is asserted by the Apostle, *Rom.* 4. 7, 8. *Saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. ver. 8. Blessed is the man to whom the Lord will not impute sin.* The Remission of Sin in *ver. 7.* respects Obligation to Punishment. The not Imputation of Sin, *ver. 8.* respects the Act of Sin it self, of which the Person is so Acquitted, so as not to be reputed guilty of the Fact. For whereas in Humane Courts of Judicature there are two things take place; *The Accusation of the Fact*, which is the work of a Witness, and the Condemnation, or adjudging to Punishment, which is the work of the Judge: The contrary seems to have place in Gods Court, when the business is there transacted concerning the Justification of a Sinner. He is judged so free from all Punishment, as it is said, *Who shall condemn him, Rom.* 8. 34. And he also is so absolv'd from the Fact, as it is said, *Who shall lay any thing to his charge? ver.* 33. He so imputes not sins, that neither the Memory, nor mention of them remain, and so that none are found, *Jer.* 50. 20.

And this may be called the State of a Believers Innocence, as the Condition of the first Father *Adam* when new Created, and when he had not acquired any Righteousness to himself by doing the Law, is rather called a State of Innocence than of Righteousness; which though to suppose to be a certain Middle State (by descending from a State of Righteousness to a State of Sin) would be a vain and foolish phansie; and such an one imagin'd by the Papists, wherein they say Man was in his pure Naturals, we deride as an absurd figment: Yet in the Justification of a Sinner which is by Ascending



ding from a State of Sin to a State of Righteousness, such a Middle State may at least be supposed. For there is a great disparity of Reason which may be assign'd between this Case and the other.

1. For first, VWhereas Righteousness was what by Nature ought to be in Man, and necessary to him in his Primitive State, he must therefore of necessity, when deprived of this Original Righteousness fall into a State of Sin. But that gift of Justifying Righteousness, all of it freely flows from God, and therefore both in pardoning our Sins, and in giving us Christs Righteousness, his Grace illustriously shines out, and is to be acknowledged, and therefore such a Middle State is supposable that we may the better make a distinction between those two Gifts, and to give the greater Illustration of them; God who bestows one benefit, not being bound to confer the other, *Mat. 20. 15.*

2. The Justification of a Man in his Primitive State, did flow from his own proper Righteousness, though there was a Justifying Act of God concurring with it. And in Man thus considered, a mere want of Righteousness though he had committed no Sin, yet could not be called Innocence, because that Righteousness was what ought to be in him. But the Justification of a Sinner, as it supposeth nothing in the Man, so neither doth it expect, or wait for something to be in him, but it is a pure Act of God, and imports a respect to the mind of God Justifying, who as he calls those things which are not, as though they were; so he can look on those things as not due, which are due, and by pardoning remit them. Therefore a pardoned Sinner may be said yet to want that Righteousness which ought to be in him; yet since Justification expects nothing in the Subject, God of his meer Grace may pronounce him to be innocent, And by his Remission he may account that privative want of what should be in the Man, for a meer Negative.

In a word, though pardon and the consequent imputation of Righteousness are never to be separated (so that the State of Innocence, in which, I have but made a supposition, a pardoned Sinner to be) is never really existent) yet they are not to be confounded, and therefore that we might have distinct thoughts both of the one, and the other I made the foregoing supposition.

The same is to be said concerning Acquittal from Death, and Acceptance to Life, between which a Middle State may be supposed to be, though the Subject not existing, *viz.* A State of annihilation, which if God should vouchsafe to the Sinner, it would be a favour, since Christ saies of *Judas*, *That it would have been better for him, if he had not been born*, or if he should be annihilated.

Therefore over and above the Mans absolution there is some other thing to be added, *viz.* The Imputation of Righteousness, to which is annexed, Acceptance to Life; of which the Apostle speaks distinctly, *Rom. 5. 19.* when he affirms the Obedience of one Man to constitute many Righteous, which in the preceding verse he had called Justification of Life, or to Eternal Life; which contains in its self two parts of Righteousness, as the Law also requires, *viz.* an habitual Holyness of Nature, and active Righteousness of Life. For since we are to be constituted no less Righteous in the Second *Adam*, then the first *Adam* was to be as we said before: And since *Adam* in Law appeared Righteous, both by habitual Holyness in his created Nature; which certainly God approved as conformable to the Law, since he approved of all his Works as good, and then at length Active Righteousness, *viz.* a perfect fulfilling of the Law was to be added to Justification of Life, since these I say were requisite in him, it also is necessary that we should be constituted Righteous before God by both these Righteousnesses imputed.

And thus we have finished the first part of this Discourse, and you have heard an intire Conformity to the Law, both Active and Passive to be required to the Justification of a Sinner. VVe now hasten to the Second Part, which is to treat concerning the Righteousness which is in Christ, and here in like manner I will frame Four Conclusions.

5. *Conclus.* That so many parts of Righteousness, as compleating the whole Righteousness of Christ is in like manner to be seen in him, as you heard them to be required in the Law, and to be parts of our Justification, and which seem to be a sufficient payment, and proportionated answerably to our Debts, as also exactly to agree to the assigned parts of our Justification, as Matter adequate, accommodated, and squared to it. There is no need of a long and large enumeration of particulars. Would you have freedom from the Curse of the Law, Christ is made a Curse, that he might redeem us from the Curse of the Law, *Gal.* 3. 13. And he bore our Sorrows, *Isa.* 53. 4. Would you be so acquitted, that your Sins may not be imputed: He who knew no sin was made sin for us. *1 Cor.* 5. 21. Neither in his Death alone was he numbred among Transgressors, *Isa.* 53. 11. Who was separate from Sinners, *Heb.* 7. But also in his Life, in his most exact subjection to the Ceremonial Law, by which he profest himself to be the greatest Sinner, since those Rights were a Publick Confession of Sins. And Christ was circumcised (as *Austin* rightly observes) as if he had been born in Sins, and the like may be said of his other Observances, and so both imputatively, and reputatively he was made Sin, that it might not be imputed unto us. Now I place his Obedience to the Ceremonial Law to the Account of his Passive Obedience. For what is more grievous than for him, who knew not Sin, but as the greatest of all evils, to act the part of a Sinner in the likeness of sinful flesh, not only in suffering, but in observing those Ceremonies of the Law, which were required of Men as Sinners to observe; what thing I say, more sharp and grievous than this, could so much as be imagined.

Do you desire a Righteousness of Nature to be superadded to all this? That holy thing is called the Son of God, *Luke* 1. 35. that by that Sanctification of our Nature in him, he might condemn Sin in the Flesh. *Rom.* 8. 3.

Do you further desire a Righteousness of Life: As he came not to dissolve the Law, but to fulfil it, so he did perfectly accomplish it; *John* 8. 29. and to what end did he this? The Apostle gives an answer, *Rom.* 10. 3, 4. *For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.* ver. 4. *For Christ is the end of the law for righteousness to every one that believeth.* Christ is the end of the Law not destructive of it, but to perfect it, (as *Austin* saies) but in what? In Justification, of which the Apostle there speaks, when he saies this in opposition to a Mans own Righteousness which the Jews endeavoured to establish. It was indeed the part of the Law to justify in Mans Primitive State, and to that it was ordained, but Christ only attain'd the Accomplishment of this Design. And for whom? Not for himself, to justify himself only, but he is the end of the Law for righteousness to every one who believeth. When as the end of the Law was the Righteousness of Man, Christ being now made the Lord our Righteousness, is called the end of the Law. But by what Obedience to the Law is he so? What! By his Passive only; No, for that same Righteousness must Christ bring, which if it were not brought, the Law would be frustrated of its end, or he could not be said to be the end of the Law. But that Righteousness is Active? And to put it out of all dispute, that this Righteousness is meant; the Apostle adds, That the Law saies, *That by doing a Man shall live,* ver. 5.

6. *Conclus.* The Sixth Conclusion follows, That all this complete Righteousness in Christ, which answers the Law, since it is not wholly due from him, but hath the Nature of merit in it, therefore it may be imputed to the Sinner. Let it be granted, That if some part of his Righteousness was due for himself, that could not be imputed, yet this also must be insinuated, that if the Obedience of Adam as well as his Sin by vertue of the Covenant made with us as in him, should have been imputed not only to him, but to us, though all of it was due from him for himself, why is there not the same reason in some respect that the Righteousness of the Second Adam should be so too? Let *Bernard* be heard speaking in this Cause: *What! Is it to*  
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Book V.

be fear'd (saies he) *least thy righteousness, O Lord, should not be sufficient both for thee and me, when of God thou art made righteousness unto me.* (And he speaks of that which is Active.) *It is a short Cloak indeed which cannot cover two, It will, O Lord both cover me and thee.*

But what though we grant it, that supposing this Righteousness of Christ be due from him for himself, that it would not suffice at least for other Sinners; Yet the contrary is proved by instances of its being Meritorious, which then it is when it is not wholly due from Christ on his own Account.

As to Christs Passive Obedience there is no doubt of its Meriting, and the same will appear to be true of all the rest. I will begin from Christs Birth.

The Sanctification of his Humane Nature is a Natural due to him, it is true, but since the Divine Person assuming it was before that Assumption free whether he would assume it, or no; and in assuming Mans Nature though most Holy, he abased himself, and in this yielded Obedience to his Father, *Phil. 2. 7, 8.* and he so assumed it, that after the Assumption that Holy Thing born is called the Son of God, *Luke 1. 35.* Hence it will obtain the account of Merit, since it was not in all respects due from the Divine Person. This Holy thing indeed is called the Son of God, as the Blood of Christ is called the Son of God, as the Blood of Christ is called the Blood of Christ is called the Blood of God; but yet this Son of God did not want that Holyness of the Humane Nature, being himself full of the Essential Holyness of God, and therefore it was not in all respects due from him, It was for us Christ was Holy, *John 17. 19. For them (saies he) I sanctifie my self.*

But this will be more clearly evident concerning Christs Obedience to the Moral Law. For,

1. The greatest part of it was not at all due for himself as Man, at least not due in that manner as he performed it. For he might have been Man, and yet have lived alwaies in Heaven, and then he would have been free (as now glorified he is) from many Duties to be performed both to God, and Man in this Life, which yet *He* whilst he lived amongst Men, performed for us.

2. When as that Holy one is called the Son of God, shall he not have the Prerogative of a Son, and not of a Servant only? And when he is called the Lord of the Sabbath, why not also of the rest of the Law?

3. What though we grant him to have been subject as a Creature, yet the Obedience is of the whole Person, and he is called the Lord our Righteousness. What therefore as a work would be entirely due from the Humane Nature, shall be called the Merit of the Mediator God-Man.

4. What though he now made under the Law, and become a Servant is held bound to the Servitude of the Law, as other Men are kept under the Punishment of Death? Yet since the Person assuming was before at his own dispose, and it was only to make satisfaction for us, that he took upon him that Condition of a Servant; this Service, though due, will be meritorious. For all Motions have their Specification and Denomination from the beginning and end of them. And as the Danger is the greater in that Condition, wherein having now made himself a Servant, he is bound to performe this Service for himself, so much greater will be the Merit, that for our sakes he expos'd himself to that Danger.

And this is yet more evident as to Christs Obedience unto the Ceremonial Law; for though he was indeed by Nation a *Jew*, and a Son of *Abraham*, yet unless he had been a Sinner, he was not bound to it, as only the Sinners of the *Jews* were subject to it. And though those Rites of the Law at that time were the manner of Divine Worship, yet they were not to be observ'd but by Sinners. Since therefore this whole Obedience was perform'd for our sakes, and he was born for us, and made under the Law for us, the whole of it may be imputed to us.

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I will also add this, that since there was no need that these things should be done on the sole account of being qualifying Conditions of our High Priest, or as conferring Merit on his Passive Obedience, since the alone Dignity of his Person brought enough of both these, *Heb. 9. 14.* therefore all this Obedience is perform'd on our Account, and ought to be imputed to us, since otherwise it would be to no purpose. But this will be more clearly demonstrated in the following Conclusion, which is this.

7. *Conclus.* All these single parts of the Righteousness of Christ, though they are of an infinite Merit intensively, yet extensively they are not so, but in their imputation unto us for Righteousness they are to be limited to that kind of Righteousness only to which they belong.

To explain the meaning of the Conclusion, and to Illustrate it by a Parity of Reason. Let us consider, That as all the Merits of the whole Righteousness of Christ performed in Mans Nature are not extended to the Angels, *Heb. 2. 6, 7.* though as to Mankind they would suffice to Save, and Justifie innumerable Millions, and therefore they are said to be, though not intensively, yet extensively infinite; so there is the same reason in all the several parts of the same Righteousness compar'd one with another; so that though the Merit of the Passive Obedience avails to Cancel all our Debts of Suffering or Punishment which are within its Sphere; nay, and is sufficient to expiate the guilt of the Sins of the whole World; yet it cannot stand in the room of the Active Righteousness required by the Law, because it is out of its Sphere, and Kind. And so in like manner neither can the Active Righteousness of Christ, avail to discharge the due parts of the Passive, and therefore though each of them is intensively Infinite, yet not extensively.

So then whereas there is a double Debt of Punishment and Obedience required in the Law from us Sinners, the Passive Righteousness though in it self of Infinite Merit will not suffice for both of them; and therefore since an intire satisfaction of the Law is exacted from us, the whole Righteousness of Christ Active, and Passive ought to be imputed. And God will require Obedience as a satisfaction to the Law, not only redundant in a singular kind of Merit, but as accomplished in its own particular way, and kind. And for this he would have all fulness, which denotes perfection of degrees, and *all fulness* as denoting a perfection of Parts to dwell in Christ, in order to our Reconciliation, *Col. 1. 19, 20.* that we might be compleat in him, *Col. 2. 10.* As it is thus in other parts of our Salvation, so in Justification also; since Christ is all in all, and is made all things to us Wisdom, Righteousness, Sanctification, and Redemption, *1 Cor. 1. 30.* where since by Wisdom may accommodately be understood Inherent Righteousness, in which Sense it is often taken by a *Synecdoche*, and by its redundancy there it ought so to be understood, Christ is made all the other things to us by the imputation of his Righteousness, *Sanctification* by the Merit of the Sanctification of his Nature, *Righteousness* by the Merit of his Active Obedience, and *Redemption*; by his Passive. And in the same order, though inverted, he doth in the like manner enumerate the parts of Justification in his Epistle to the *Romans*, as Remission of Sins by Christs Death, *chap. 4.* And in the beginning of *chap. 5.* He says, *That Christ is made Redemption*; and then in the end of that Chapter he saies, That he constitutes us Righteous by his Active Righteousness, which to be meant there is certain, both in that he calls it Obedience, and not only so, but Righteousness, and also that he calls the Effect proportionate to in Justification of Life. And it is also more clearly manifest from *ver. 17.* where comparing it with the alone disobedience of *Adam*, he says, *If by one offence death reigned by one, much more shall life reign by one, in them, who receive that abundance of grace, and of the gift of righteousness.* The Comparison is so made, that the gift of Righteousness is said to be abundant, not in Merit only, but in Quantity and Number; for the Multitude of the Acts of Righteousness seem to be opposed to the one Disobedience of *Adam*, therefore the alone Passive Righteousness is not understood, therefore his Active is also imputed to us, and

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in respect of that too he is made Righteousness to us. But when at last in *chap. 7.* he had complained of the inherent remainders of Sin, which he calls the Law of the Members of the Flesh, and of Death: He comforts himself at the First and Second Verses of Chapter 8. in the Justification obtain'd for him by the Sanctification of Christs Humane Nature, which therefore in opposition to the other Law of Death, he calls a Law of the Spirit, and of Life; that is, a Spiritual and inward Law and Principle of Life, which he also affirms to be inherent in Christ, and this (saith he) hath freed me from the Law of Sin, and Death, and *ver. 3.* he affirms Christ sent in the likeness of Flesh obnoxious to Sin, and yet free from it to have condemned in his Flesh Sin which was in ours. Which parts of Justification, when the Apostle had perfectly enumerated, he adds this as a Conclusion, in *ver. 4.* *That the righteousness of the law might be fulfilled in us, i. e.* That that absolute, complete, and universal Conformity, and Satisfaction to the Law in suffering the punishment and Death, or Obedience of Life, and Holyness of Nature required of Sinners, being found in Christ, and communicated unto us by imputation is said to be fulfilled in us, as if we had accomplished it. The whole Righteousness therefore of Christ, as it ought to be imputed, so *de facto* it is imputed unto us.

Let me to conclude all add an eighth and last Proposition, with which I would not farther lengthen out the Discourse, if it were not necessary to clear up the Truth asserted.

8. *Conclus.* *Though these parts may be considered divisively as composing the Merit of our imputed Righteousness, yet in the imputation it self they coalesce into one entire, and undivided Righteousness, nor is one part to be considered separate from the other.* The Conclusion is thus to be understood, that though in the execution or performance of this Righteousness the parts of Christs Obedience were accomplished one distinct from another, and successively, and at length completed by various Acts, his Passive Obedience after the Active, and the Active after the Sanctification of his Nature. And though secondly an afflicted Conscience meditating on its whole Misery, and considering by piecemeal the several parts both of the Sin, and of the Punishment, can therefore in that very Righteousness of Christ apprehended by Faith, and therefore imputed run over all the several parts of it as a proportionate remedy, and applicable to every one of his Distempers: Yet such a Division is not to be thought of in the Imputation, as though that was successive, or that one part of Christs Righteousness was applyed to us after another. And the reason is this, The Law since it is an Hand-writing is not to be cancell'd, till it be satisfied to the last farthing. Therefore no part of the Debt can be said to be paid, unless it be all consider'd as paid, and the Bond cancell'd. Therefore the Active Righteousness of Christ, cannot be said to be imputed, unless also at the same time his Passive Righteousness be supposed to be imputed, and on the contrary, not his Passive without the Active. For though the Merit of one part (suppose it the Passive Righteousness) doth not depend on the other, *viz.* the Active, yet the Imputation of the Merit of each part depends upon the other. Hence the Apostle, *2 Cor. 5. 21.* saies of Christ is made Sin, and hath taken away the Guilt and Punishment of it, that we might be made the Righteousness of God in him. Not as if that Passive Righteousness was that, by which we appear just before God, but this Active Righteousness would not be imputed, but upon supposition of the other. Hence therefore it comes to pass, that the whole work of Justification, is attributed to one part of this Righteousness, and of Right may be so, as it is often attributed to the Death of Christ, which is often inculcated by the Assertors of Justification by Christs Passive Righteousness alone. Thus we are said to be reconciled by Christs Death, and the like; and thus also the Sanctification of Christs Nature is said to condemn Sin in the Flesh. Which Expressions are not to be taken in such a Sense, as if the whole Merit of imputed Righteousness might be found in Christs Death, (and so likewise

likewise as to the other) but because the Imputation of his other Righteousness depends upon this, as this also on the other. But it is attributed most often, and chiefly to Christs Death, for several reasons; the principal of which is this. Because it was the last part pay'd which cancelled the Laws whole Hand-writing, and was as it were the compleating of all the rest.

But yet of this we are to be advised, that though the whole force of the Imputation flows from each part, and in the Imputation an one, entire, and undivided Righteousness is to be considered as resulting from all the parts together, yet this doth not hinder but that one part of your Justification may be more attributed to one part of the Righteousness than to another, (as Remission of Sins to the Death of Christ, and Justification of Life to his Active Obedience :) For the like is found in Sanctification, though the whole Sanctifying Vertue, and Energy flow together from his Death and Resurrection, yet Mortification is rather ascribed to the Vertue, and Power of Christs Death, as quickning, or vivification to his Resurrection. Because Mortification hath a greater similitude with his Death, as the Effect useth to have with its cause. So likewise Remission of Sins is rather attributed to Christs Death, Justification of Life to his Active Obedience, because of the greater Congruity, and correspondent proportion. As a whole Christ is made Mediator, and that he might be a *it* one, it was requisite, that he should partake of the Natures of the Persons between whom he was constituted Mediator, and yet both of them should coalesce into one Person, but without confounding them together: So that the whole Mediatorial Work should proceed from both Natures, should reside in both, and should be ascribed to both, both of them concurring to every Work of the Mediator, and the whole Christ is Mediator. In like manner it is as to the Work of this Mediation, and so the Matter is, that both the Active and Passive Obedience in our one entire Justification bears some resemblance to the two Natures of Christ in one Person. For since we owed both of them to the Law, he perform'd them both; and yet in the performance, they were not divided one from the other (that I may allude to that of *David* concerning *Saul*, and *Jonathan*) but were joyned with a most strait and indissoluble Bond. For Christ in his Life had suffering Actions, and he sustained in his Death Active Passions, as *Bernard* speaks: But in the Imputation, and Application of them to us, they coalesce with almost an Hypostatical Union into one entire Righteousness, so that our whole Righteousness proceeds from both, and resides in both, and it may be attributed to both, that the whole Righteousness is imputed to us.

## C H A P. XX.

*That the perfect Holiness of Christs Nature is Imputed to a Believer to justifie him against the Condemnation of Original Sin.*

*Romans viii. 1, 2, 3, 4*

**T**HE Right Context of Scripture is half the Interpretation, and therefore I will shew the Coherence of this with the foregoing Chapter.

[Now] These words refer to the former Chapter, and it is as if he had thus spoke, *It therefore follows from what I have said*: What had he said? He had made in his own Person the lamentable complaint of a poor Regenerate Soul in his constant Conflict; Often foyled, and somewhat prevailed upon, as in *ver. 23. The Law in my Members brings me into Captivity to the Law of Sin.* But it is but the Captivity of a Prince; One of a Prince-like Spirit, though put upon drudgery to do what he hates: *What I hate, that do I*: And for Holy Duties: I would do good saies he, but find no strength for it.

He describes here a Regenerate Man at his worst. It is evident, he speaks of a Godly Man, one in Christ, *O wretched man that I am, who shall deliver me? I thank God through Jesus Christ our Lord* (saies this Man.) Therefore he is a Man in Christ. It is the greatest Misery in the World to such a one to be thus beset with Sin. There is no Cross like it, and therefore saies he, *ver. 24, 25. O wretched man that I am, who shall deliver me from the body of this death. ver. 25. I thank God, through Jesus Christ our Lord. So then, with the mind I my self serve the law of God; but with the flesh, the law of Sin.* He gives Thanks for that deliverance he had in his Eye; that he should be delivered from the Power of Sin at last, and that he was freed from the guilt of it at present: And in the *25th verse* he makes it clear, he intends such a one, (*viz.* a Godly Man;) so then (saies he) I my self with the mind do serve the Law of God.

Mark then the Scope: There is therefore now, &c. As if he should say, If it be the Case of a Man in Christ, to be as I have said; If he that yet serves the Law of Sin in a great measure, is yet a Man in Christ, because in his mind he serves the Law of God; Then plainly there is no Condemnation to such a one; for here is the worst case you can suppose him in. I will premise two or three things.

1. That what is said between *verse 1.* and *verse 5.* is meant of Justification.

2. That there is yet a Conflict between Grace and Corrupt Nature; and yet no Condemnation: It is meant of Non-Condemnation for the Corruption of our Nature. It might have been said, So far as a Regenerate Man is sinful, so far he is lyable to Condemnation: No, saith he, There is [no] Condemnation to such a Man; For he is in Christ, and shall be preserved in him.

*There is no condemnation to them who walk, &c.] 1* They are in Christ Jesus.

2. They walk not after the Flesh, but after the Spirit: These two restrain non-condemnation to such. Their being in Christ is the true original ground why there is no condemnation to them. Though their conflict be great, and corruptions strong; yet being in Christ, and flying to him for help, there is no condemnation to them; *who walk not after the flesh, but after the Spirit.*

This is a description who these are.

But

But does he mean it of such as are led captive by Sin? Is there no condemnation to them? He must intend it of such, or he had said nothing. He is led captive; but there is a Spirit of Regeneration in him that works against his lusts, even in the midst of his Captivity. A poor Soul hath some weak resistances against Sin, even while he commits it: There is a thread of the renewed Nature still runs through him; he hath a pulse still though it be but weak, and Jesus Christ knows it. There is a stream of Spirit runs out against Sin, and that's his walk: For otherwise, when a Man has but weak resistances against Sin, and is overcome, he would be out of Christ, and be in a state of condemnation.

*Observ. 1.* That our being in Christ and united to him, is the fundamental constitution of a Christian. The state of a Christian is express'd so. *Rom. 16. 7.* *He was in Christ afore me; i. e.* He was converted afore me.

*Observ. 2.* That Union with Christ is the first fundamental thing of Justification and Sanctification, and all. Christ first takes us, and then sends his Spirit. He apprehends us first. It is not my being regenerate that puts me into a right of all those priviledges, but it is Christ takes me, and then gives me his Spirit, Faith, Holiness, &c. It is through our Union with Christ, and the perfect Holiness of his Nature, to whom we are united, that we partake of the priviledges of the Covenant of Grace.

*For the Law of the Spirit of life in Christ Jesus.]* What is this Law of the Spirit of Life? It is known by its opposite, Sin and Death, that is, inherent corruption: So then the Law of the Spirit of Life in Christ Jesus, is the Holiness of his Nature: It is called, *The Spirit of life*, because it is the same that is in Christ: It is born of him; and this quickens us

Why called a *Law*? For two Reasons: 1. The inherent Holiness of Christs Nature, is called a Law in *Psal. 40. 8.* (which is of Christ) *Thy law is within my heart.* His delight to do Gods Will, flowed from the writing of the Law in his Heart. 2. Because being in him it had a right and authority to free us. A Law has power to justify or condemn, and this Law being in Christ, has power and authority to free us, by vertue of our Union with him. And if you would know what is the reason that there is no condemnation to those in Christ, notwithstanding all the remaining corruptions that are in them. It is because there is such a perfect Holiness in Christ, which being mine by my Union with him, frees me from the Law and Power of Sin and Death.

*Hath made me free, &c.]* As if he should say; It is the case of all the Saints: What belongs to me as a Christian, belongs to every one that is such, though never so weak and small.

*For what the Law could not do.]* There was no remedy else: Had God made us new Creatures, yet so far as corruption goes, so far had we been liable to condemnation. The Law was too weak for that work, to free us from the condemnation of indwelling Sin. I have a corrupt Nature, and I am but flesh, and therefore can do no good upon it. A Man is dead, and you'll give him Physick; but though it be the strongest in the World, it works not: Why? The Man is dead; that renders the strongest Physick perfectly weak: And thus all the helps that are, if given to corrupt Nature, could do nothing, as to the freeing you from the power of Sin: But Christ is the only universal remedy. *Acts 13. 39.*

What did God therefore do? *He sent his own Son in the likeness of sinful flesh; and for sin condemned sin in the flesh.* The Holiness that is in Christs Nature, takes away the condemning power of Original Corruption in us. *[In the likeness of sinful flesh;]* i. e. With all the frailties that for Sin were brought upon the flesh of Man. Nay, he came into the World as one that was born in Sin; He took upon him the personage of one born in Sin: He was Circumcised; which signified the cutting off of Original Corruption: And his Mother must be purified as being defiled by the bearing of a sinful Child. He bore our likeness every way: And the end of this was, to con-



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demn Sin in our Nature. His was but the likeness of sinful flesh, yet had power to condemn that Sin which is in us.

*Condemned sin in the flesh.*] That is, He put it out of commission. If Sin had its full power and authority, as by *Moses Law* it would have, it would condemn us ; but being put out of office it is to be executed. It is condemned by the holiness of Christs Nature ; and being condemned it self, it cannot condemn you. This is in respect of corruption yet remaining, than which nothing can be more comfortable to a poor Soul.

What is the ground of this Assertion ? There are two Reasons for it. One is, that whatever Jesus Christ did or suffered in this World for us, it hath an efficacy to free us ; it is as good Law as ever was. The Law saith, *Cursed is every one that continueth not in all things written in the Law, to do them* : And it speaks it to all that are under the Law : *Gal. 3. 10.* How is this Curse removed ? By as good Law as that it came in by ; *ver. 13. Christ hath redeemed us from the curse of the Law, being made a curse for us* : He took Sin upon himself, and so freed us. Every thing that Jesus Christ did, it was for us. He was Circumcised ; and this, by a just Law, procures for us the Circumcision of our corrupt Nature : *Col. 2. 11. In whom also you are circumcised.* You were Circumcised with him, because you were in him, and so this his Circumcision is yours, and made good upon you. This condemned Sin in your Flesh. There is never a fore we have, but Christ has a plaiter for it.

The other Reason of it is, The Ordination of the Father. God sent his own Son ; and he sent him for that very purpose, for Sin. What came Christ into the World for ? For Sin ; (not to Sin himself) he had not come into the World but for Sin ; namely, to take it away. He took away Actual Sin by his suffering ; and Original Sin, by his taking on him the likeness of sinful flesh, which in him was perfectly sanctified.

And he was the Son of God. Had God created a Man holy, and only put him into the World in the likeness of sinful flesh ; that would not have taken away our Sins : But for the Son of God to take on him our Nature, that only could do it : *1 John 1. 7. The blood of Jesus Christ his Son, cleanseth us from all sin.* The blood of Angels could not have done it, but from the Son of God in our Nature comes this vertue.

*That the Righteousness of the Law might be fulfilled in us.*] The Law had a Righteousness against us ; and whatever the Law saith, it saith it to them that are under the Law ; and what the Law saith, it saith it to Sinners. Well, let the Law say what it will, Christ answers it. It sayes you are a Sinner : Well, but Jesus Christ was made Sin for me. You are under the Curse : True, but Jesus Christ was made a Curse for me, that I might be made the Righteousness of God in him : The Law is answered here again. There be three parts of Justification : First, The taking away of Actual Sin ; this is handled in *chap. 3. ver. 24. All have sinned, &c.* His passive Obedience takes away the guilt of Actual Sin. But Secondly, We ought to have an Actual Righteousness reckoned to us ; this is handled in *Rom. 5. 18. As by the offence of one, judgment came upon all men to condemnation ; even so by the righteousness of one, the free gift came upon all unto justification of life.* The Active Obedience of Jesus Christ made many Righteous. Justification lyes not only in Pardon of Sin, but in the Righteousness of Christ imputed to us, and imputed to us as *Adams Sin* was.

But the Law is not fulfilled yet ; for we have corruption of Nature in us ? The Apostle therefore in this, *Rom. 8. 4.* he brings in the third part of Justification, *viz.* That Christ came into the World in our Nature, and fulfilled the Righteousness of the Law, in having that Nature perfectly holy. And now the Righteousness of the Law is fulfilled in all parts of it ; here is a perfect Justification, and we desire no more.

## C H A P. XXI.

*That not only our Legal but our Evangelical Righteousness is excluded from bearing any part in our Justification. Phil. 3. 9. explain'd and prov'd, that the Apostle there renounceth not only his Legal and Pharisaical, but his Evangelical Righteousness.*

P H I L. iii. 9.

*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 through faith.*

**T** H E R E are two things to be considered and proved.

I. That by his own Righteousness, the Righteousness which is of the Law, is meant his inherent Righteousness of Sanctification, wrought in him after his Conversion.

II. That by the Righteousness which is by the Faith of Christ, and the Righteousness which is of God upon Faith, is to be understood the Righteousness of Christ which was out of himself (and not his own) imputed by God, and received by him, through Faith.

These are two Righteousnesses so inconsistent one with the other; that if a Man will [*have*] (as the word is) the one, he cannot be partaker of the other. And accordingly we find in his own case and example, that he perfectly resigns up, yea renounceth the one: *That I may be found, not having mine own righteousness, which is of the law, and wholly betakes himself unto the other; But that which is through the faith of Christ; the righteousness of God which is upon faith*: And both the renunciation of his own, and his eager contention after this other, do respect his Righteousness of Justification; or serve to set out the true Righteousness thereof, both negatively and affirmatively, wherein he would be found afore God, so as to be sure to be justified. This is a matter of infinite moment for every Christian rightly to understand, and to exercise his Faith about in like manner as our Apostle here doth, and that daily, both by way of renouncing what is a Mans own Righteousness, and by way of dearest acceptation and embracement of the other; which is done by Faith.

The terms of opposition stand thus.

1. Not mine own Righteousness; but, *The Righteousness which is of God.*
2. Not the Righteousness which is of the law; but, *The Righteousness which is by the faith of Christ*: Law and Faith standing in terms of utter incompatibility, as in respect to this Righteousness.

Let the Reader take this along with him, That whatever this *his own righteousness, &c.* renounced, will prove to be; as also the opposite Righteousness

ousness which he betakes himself to, and which he calls, *The Righteousness of God through faith; and the faith of Christ*; (whatever that also in the arguing may prove to be) that he yet speaks of both as in respect to Justification, or his being accounted Righteous before God at the latter day.

There are none of any opinion, that I know of, that deny a Righteousness for Justification here to be meant; only the quarrel is, about what it is should be meant by that Righteousness he calls *the righteousness of the faith of Christ*, and the *righteousness of God*, as which he would have for his Justification; and oppositely, what his *own Righteousness*; and *which is of the Law*, should be that he renounceth: But all agree, that both are spoken in relation to his Justification, both what Righteousness he would at no hand have to be justified by; and also what he would be justified by.

And if you view the Controversie about Justification, in *Pauls* other Epistles, you will find it stated under the same terms that here it is. See *Rom. 3. ver. 20. Therefore by the deeds of the law shall no flesh be justified in his sight; for by the law is the knowledge of sin. Ver. 21. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Ver. 22. Even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe*: Which place exactly corresponds with this; and in both, that Righteousness which is in opposition to that of the Law, is made our Righteousness whereby we are justified. So as I need not trouble my self any further, that this in the 9th verse is spoken in respect to justification.

1. But the Question is concerning his Negative; what he should mean by the Righteousness of the Law, which he would not have to be the matter of his Justification; whether he means that old Pharisaical Righteousness which he had afore-hand mentioned: *ver. 6. Touching the righteousness which is in the law, blameless*; or whether the *inherent righteousness* he had acquired since his Conversion, namely, that of true Holiness, and his acts of Faith in Christ, and Repentance for Sin, should be that Righteousness which he here renounceth as to his Justification, though otherwise never so excellent and desirable, and useful, to other glorious ends and purposes.

2. Then again the Question will be as touching the Affirmative; What that Righteousness of God, and of Faith, should be meant whereby he would be justified. The Question is, whether the Righteousness of the New Creature in us, as it contains all the actings and principles of Faith, Repentance, and New Obedience, thence flowing as complex together, and wrought by the Grace of Christ in us, be not the Righteousness here intended; or whether it be not the Righteousness of Christ alone, which was *extra* or out of *Paul* himself, but as imputed by God, and received only by Faith, and imputed to him upon Faith, was the matter of his justification in the Affirmative part; when he sayes, *But that (Righteousness namely) which is through the faith of Christ, the righteousness which is of God upon faith*.

In speaking to these two, I shall not ravel into the whole Doctrine of Justification; but keep strictly unto what the Text leads me to in this 9th Verse.

1. I begin with the Exposition of the Negative Clause; *Not having mine own righteousness which is of the law*. Herein are two things.

[1.] Some evidences that his own Righteousness in himself, after his Conversion, and not only or chiefly that old Righteousness under Pharisaism, is meant in this his renunciation.

[2.] That this interpretation comporteth well with the phrases here used, to stile that after Conversion, both

- (1.) His own Righteousness; and
- (2.) Which is of the Law.

And the necessity of speaking to these things, lyes in that appearance which is on the adverse side ; That Sanctification and Obedience after Conversion, are not our own, because wrought by Christ (say they) and the Grace of God. Nor is it to be stiled (say they) a Righteousness of the Law, because it is new Evangelical Gospel Obedience, and wrought by the Faith of Christ, and is termed Gods Righteousness, because he is the Author of it anew.

Chap. 21.

I shall first give some General Arguments, that his Old Pharisaical Righteousness afore Conversion, is not meant : But,

1. For a First Evidence, I observe how he had dispatched his renunciation of his Old Pharisaical Righteousness, over and over afore ; and that exprelly and particularly, and apart ; enumerated *ver. 5, 6.* and he utters that part in the time past, as that which he had done when converted, at his first acquaintance with Christ ; and how he did it *for Christ*, that is, for his first obtaining of him : And for his sake then, which he expresth *ver. 7. What things were gain to me* (that is, in his opinion to obtain Life by) *those I accounted loss for Christ* ; he speaks in the time past. But this here I say, he speaks in the present time now long after his said Conversion, and so in a separate manner from that foregone : And now he speaks after this manner, *And doubtless, I count all things but loss.* And in this speech are included not only (if at all) those things past, but all things whatever he had, that were his own of any kind, but especially what was his own Righteousness inherent in him after his Conversion, which yet was his own in a true sense, all which as to the point of justification he professeth to undervalue in comparison of Christ, and that Righteousness which he had by the Faith of Christ, as even he had despised his Old Righteousness before Conversion. For the evidence of this let us consider, that so it was, that at that present time wherein he spake this there had been a new stock of inherent Righteousness gained and acquired by him, which Christ had wrought in him upon and after his Conversion, and therefore it was in a true and proper sense his own Righteousness (as I shall anon shew) in distinction from that without himself, which is through the Faith of Christ. All which new wrought righteousness succeeded in the room of that old righteousness of Pharisaism, and which was now to him the best thing which he had, or could be supposed to have, which might properly be called his own, and wherein (if in any thing) he might have cause to glory anew. So then there is in this 8th Verse, a second or superadded renunciation of new things acquired after Conversion, and increased in him unto that present time he wrote this, and it is expressed in this 8th Verse, with a new comprehensive addition of all things he had to that now, or present time he wrote this in, wrapt together with those things that in time past were, or had been gain ; *ver. 7.* And that he involves all both old and new, is plain both from the forepart of that, *ver. 8. Yea doubtless, and I count all things but loss.* Of the old he had spoken *ver. 7.* This *all things* therefore here, extends it self further than to those things which he had renounced in the Verse before, even to all things else whatever beside those. And then he again redoubleth his speech out of the vehemency of his Spirit in this point, *I have suffered the loss of all things* : As if he had said, I then broke, as we use to say) once for all, and for altogether. I suffered a shipwreck of all past, present, and to come, either which then I had in lading of old stock, yea and for time to come, of all future expectations from what righteousness should be again laden in me. Remember that he speaks it especially in relation to Justification, so that he reckoned all the stock of righteousness which he had to trade with, as not in the least valuable to come in payment of that strict and compleat righteousness required by the Law : The light of which did then come upon him (as in *Rom. 7. 9, 10.* in his own Person, and of his own Conversion he speaks) and discovered to him, that an universal perfect righteousness was it which was ordained for Life : *Gal. 3. 10.* I thereupon (sayes he) suffered the loss of all past, or to come, as to the obtaining of Eternal Life by any righteousness of my own for ever. His timing it ; *I have counted all things loss, and I do at present count them but loss ;*

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*loss*; hath this plain meaning, that those *all things* he had then, and these *all things* he hath now, as well as then, he doth alike as to his Justification, count dung. He had once for all at his Conversion renounced his old righteousness, to the end to win Christ then, whom he thereupon did actually win. He came not then to him with any righteousness of his own to be justified thereby. And thus in the same way and manner he came to him still, and still he repeats the same language, *I do count them all dung, that I may win Christ*; in the same way of treaty as at the first, and still he speaks of Justification. As thus therefore he at Conversion had long before cashiered his old Pharisaical blamefulness as for Justification, so he did at present in the like manner also, undervalue and count dung all that was of his own righteousness, since to the end he might win Christ, and together with him, that righteousness which was Christs properly, instead of any of his own of what kind soever, or had ever been wrought, whether by Grace after, or without Grace before. He came not to Christ with a new righteousness to be justified thereby now after his Conversion, which he had not at first. And 'tis one and the same Christ also whom he would win, perfectly, entirely, and wholly the same in both, and for ever. There is not a new Justification by Christ after, that was not from the first, but from first to last he is one and the same Christ, as he is said to be yesterday, and to day, and for ever.

If any therefore should Query, whether under these his present *new things* (as I may call them) he should involve his own righteousness acquired at and by, and since his Conversion unto Christ; I would reply, That his *all things*, what was before, and is at present (as thus set in opposition unto Christ, and what was Christs, as here they are) must surely be included in this particular of his own new righteousness; for it is plain, he means all things besides Christ; and what is purely Christs, whom he would win; for which he thus accounteth all loss; and otherwise he would have excepted it: But he is so far from excepting it, that in the 9th Verse he begins to specify that of all other as intended: And so descends from that general of all things, to make special and particular instances of that new righteousness of his own; and therein to shew, That as he had accounted all things in general but loss to win Christ, and to have an interest in his Person, as in *ver. 8.* so that he accounts particularly all his own righteousness but dung, that he might have Christs righteousness, the righteousness which is through the Faith of Christ, the righteousness of God by Faith; then which coherence of 7th, 8th and 9th Verses, nothing can be alledged more consonant of one thing with and to another.

And I would demand of the opposites hereto, in what respect it can be understood, that he should account all (even what was his new acquired righteousness) to be but dung; but in respect unto Christs righteousness, which was out of himself? For in all other respects, as namely, that it was the Image of Christ, purchased by Christ, and wrought by Christ, so he set an high value upon it; and therefore it could be for no other respect, he would trample on it as dung, but as in comparison to that righteousness which was Christs, and derived by Faith. Neither needed he to have thrown that away (as he doth) to win Christs Person; for the having it, was not only consistent with Christ, but flowed from being *found in him.*

2. Let us attentively mark the posture, or his placing of those following words about this *his own Righteousness*, and *his being found in Christ.* He says not first in order, That not having mine own righteousness, I may be found in Christ, and so thereby have that righteousness which is by the Faith of Christ; which in all reason should have been the ranging of the words, if he had intended in this place, that old righteousness which he had had out of Christ; for look as in the former Verse he had first said, *I have suffered the loss of all things that I may win Christ*; so here, if his old righteousness had been meant, he would have first said, *That not having mine own righteousness, I may be found in Christ*: For it is absolutely necessary unto our having Christ at first Conversion; to renounce and throw away in the first place, whatever is our own, that we may obtain him; this, in the order and course

course of things, is absolutely necessary to be done) as a Mans hand that is full of dirt, must first empty it self by throwing that away, ere it can receive and take into it self a new handful that is offered to it; and therefore in that order it would have been here exprest; whereas he placeth it in a different posture; and in the first place saith, *That I may be found in Christ*; and then, *not having mine own righteousness, but that which is of the faith of Christ, &c.* What doth this broadly insinuate other than this, That upon his being found in Christ (which above all, he in the first place here desires) that that Righteousness of his own which he hath had, or desires to have wrought and continued upon his being found in him, might not be that Righteousness which he would be justified by; (for a Righteousness to be justified by, is his scope) neither that what thereof he hath hitherto had, or shall ever have from him upon his being found in him, as being a Righteousness of his own: The having which Righteousness is not opposite to his being found in Christ; for he first supposeth his being in Christ, and supposeth it to have been wrought through his being in Christ, and to accompany and go along with his so being; (whereas his old Pharisaical was perfectly opposite to his being in Christ, and had been first absolutely renounced by him) but this new Righteousness flowing from Christ in him, though it were not opposite to his being in Christ, yet it being (as to the point of Justification) opposite to that other Righteousness which is Christs own Righteousness, wherein Justification doth alone consist; he therefore renounceth this of his own after he is found in Christ, as to such a purpose; and had good reason so to do, because God had provided a much better, infinitely better righteousness of his own as the Donour, and of Christ himself as the Worker, to be imputed to him and received by Faith.

And this considered, the plain scope of the Apostle in this Verse is, That whereas there was a twofold righteousness, and both flowing from union with Christ and a Mans being one with him, or being found in him.

1. One being a righteousness of Sanctification, which is from Christ as the Author of it, which yet he calls his own, because wrought in himself as the subject of it, though by Christ as the Author.

2. Another, which is the righteousness of Justification, which is the righteousness even of Christ himself, and Gods righteousness, as he calls it, imputed to him upon believing, and received by Faith.

And he is to have one of these for his Justification, to plead afore the Judgment-seat of God: In this choice I would not have that of mine own I have had from him efficiently (sayes he) since I was found in him; but I would be found in him to have that righteousness of his own, which is conveyed by a Faith going out of my self unto him for it. For if I betake my self to mine own new righteousness, though I have it from him, yet because it is mine, it comes under the power and jurisdiction of the Law, and will be judged of by the tenour of it, and so I must abide by a sentence according to the Law, in case I seek to be justified by it; and thereby, if I plead it, I shall be cast.

Add unto this (not to make a new Argument of it) that he having first said, *And be found in Christ*, it had been utterly preposterous to have added after it, *not having mine old Pharisaical Righteousness*: For his not having or renouncing that old righteousness, must necessarily be supposed first done, ere he could be found in Christ. This were as absurd as for a Wife new married to a second Husband, her former Husband being dead, for her to say, I would be found married to my second Husband, and not found married to my former Husband, when as he is supposed first dead; and so that Marriage and Obligation utterly dissolved, ere she could be married to the new. To what purpose should she say, she would be found married to her new Husband, and not to her old, when as he is dead, or she could not seek to be found in the other? This is the Apostles own comparison, *Rom. 7.* speaking of the very case afore us; namely, how the Law being first dead, and we

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3. A Third Evidence is from the mind, meaning, and drift of his Spirit, or the pulse thereof, as it beats in uttering those words, *Not having mine own Righteousness.* We must consider that he is not here upon a set delivering Doctrinal Assentions (though they are to be inferred thence) but upon a declaration of what was now, and had been since his Conversion, the continual exercise of his Spirit towards Christ, as to the point of his living on him for Justification through Faith in this Verse, as in respect unto living on him for Sanctification, and other things in the other following Verses. This to be his general scope is apparent by the particulars he pursues, and the manner of his declaring it, namely, in his own example, which he presseth on them after, *ver. 15. and 17.* *Let us therefore, as many as be perfect, be thus minded: and if in anything ye be otherwise minded God shall reveal even this unto you. Brethren, be followers together of me, and mark them which walk so as ye have us for an example.* Now this being a daily exercise of his faith in living upon Christ for a Righteousness to be Justified by, he doth express his vehement Solitude, and most earnest heedfulness and warriness, that his Spirit should be carried right, and be sure, that he pitch upon what was the true Righteousness that God had appointed to justifie Men by; as being a matter of infinite moment, as his Discourses in his Epistles to the *Romans* and *Galatians*, do shew, it being said therein, That it is the Glory of the Gospel to reveal that Righteousness, &c. His inserting so careful a renunciation Negative, [*Not having*] as entering a Caution about it over and above, shews this. And indeed to be guided unto the right truth in this point, is a matter of wonderful difficulty, and Spiritual nicety (if I may in that word express it; for the thing in it self is truly such) Souls being apt to stumble at this stumbling stone, as *Rom. 10. 3.* And hence it is, we find him here in the practice of his Soul concerning this thing, to have been most wary, as to the management of his Soul about it. He had been deceived once in this point, and thought that Righteousness to have been unto Life and Justification, which proved to be to Condemnation and Death, as *Rom. 7.* and he would not be now deceived a second time. Whilst therefore he sayes, *1. Negatively, Not having mine own Righteousness;* he utters at once a great and real danger if he should pitch upon what is not his true Righteousness for Justification, and withal, a most perfect jealousy and fear he had of this Righteousness, lest he should be left unto it after all, as his only Righteousness: But especially, lest his own Spirit should in the daily exercises of it, be tempted unto that righteousness he intends so, as to mind and regard it as that which looked like unto that righteousness, which he desires, now he is found in Christ, to be justified by; he speaks as a Man that avoided a Serpent. Now let us but consider, whether such an exercise, and frame, and apprehension of Spirit as this, doth or might at all suit with the supposition of his old Pharisaical righteousness, to be the object of this exercise of thoughts and jealousies, &c. Or at least, whether of the two, this other of his new acquired righteousness of Holiness, since he was found in Christ, doth not find more compliance and agreeableness to this exercise of his specified, and so to be intended far rather as the subject thereof.

1. For us to imagine that he meant to express any apprehension he had lest he might be found in his own Pharisaical righteousness at the latter day, and so in respect of the danger of the thing itself to befall him; this were irrational: For from whence should that arise? Not from any suspicion he should ere he dyed return unto it again, either to trust in it for his righteousness; or that he should act according to the Principles thereof again, this were to suppose he thought he might one day be tempted from Christ whom his Soul so dearly pursued after, and betake himself to his old course, and turn *Pharisee* again, according unto those Principles he had then walk'd in: Nor was it that he falling from Christ, and from what righteousness he now had, should have no other left for him at the latter day, but that old righteousness to stand upon afore God at that day, for he was sufficiently convinced that that was no righteousness. It cannot then be the apprehension of that fate to befall him, that made him so solicitous. This is as to what may be supposed in reality.

2. Nor was it a fear and jealousy he had lest his own Heart should betray him unto a recourse unto it for his Justification; as once when he was without Christ he had, and lived on it. But the righteousness he here speaks of, was a righteousness concerning which he expresseth a jealousy of, lest by having it in his eye in his daily exercise of Faith for Justification, he might derogate from that other righteousness he had in his aim.

The words import an avoidance of being found to have it, so much as in our thoughts, to any such purpose; not so much as to cast an eye, or look at any time upon it, as any way a righteousness to be regarded, as for his Justification. He would not be found having it in his eye, nor the least glance towards it, for any such purpose. Much more not having any such reliance in the least degree upon it, not for the whole World. And he speaks it not only for the present, but for the future all along, during the whole course of his following Life, and not in relation only to his being found in it at the day of Judgment. For the whole current of his speech whereby he utters both this and what follows, shews what was the exercise of his Spirit, the vehement contention of his Soul which he daily acted touching his Justification, he therein speaking it of himself as a practical example unto others, as was said *ver. 10.* Also he utters his care, that if possible, God might never take him tardy in this manner in his own Righteousness, not for a moment in his Life.

Now, if his *not having mine own righteousness*, hath this respect in it, then for us to think and imagine, that this care and solicitude, and daily practice of his should be ever used, and taken up about his old Pharisaical righteousness, fearing lest his heart should ever be intangled with that any more; this would be yet far more absurd. What? that *Paul* who had been so long and so highly acquainted with Christ, should be afraid of his own Spirit, lest it should in the exercise of it be found looking any more unto that old, cast, unrighteous (wholly unrighteous) righteousness; or to have the least regard thereto; much less to have a thought of any expectancy of a righteousness of it, or from it, who can imagine it? Nay, I may say, it were an high folly to conceive that this old righteousness could have the face, or front, or appearance, to tempt his Heart in the least thereunto. Certainly not; for he had been so thorowly and unrecoverably convinced of the utter wickedness (instead of its being a righteousness) of all those who are in that condition, as he had taken a final and eternal farewell of that, whatever should become of him, or whatever other righteousness he might betake himself unto; and that so fully and finally, as that never any such thought should so much as look into his Heart again; much less be entertained any more.

There is no ordinary Convert, that hath been thorowly convinced of the unrighteousness of his estate in Nature, that ever returns unto a good opinion thereof any more. The Law came, and I dyed, (saves our *Paul* of himself, *Rom. 7.*) and all his thoughts of Life by the Law, did perish therewith; as when a Man dyes, it is said, that his thoughts perish.



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But oppositely, if we take into consideration that other inherent new-wrought Righteousness of Sanctification within him and us, tho' wrought by Christ and by Grace, there is a real and continual likelyhood, lest that should be ever and anon offering it self to our thoughts to be look'd at for our justifying Righteousness, and so that interpretation thereof will well bear all this jealousie and exercise of Spirit about it, as to this matter. The root of the old corruption of *self-confidence* doth still remain, when the old Righteousness that formerly was the matter of that confidence, is wholly cut off, withered and dead; and ever and anon that old root will be sprouting forth of new branches of confidence from that new Righteousness; and daily temptations and puttings forth there are thereto. That spick and span New-Creature, the Image of *Adams* Holiness in his Creation, and of Christ the Second *Adam*, is alluring the eyes of the Soul unto it self, to trust in it; and because it is a true Righteousness before God, and accepted by him, as *Acts 10. 35. But in every nation, he that feareth God and worketh righteousness is accepted of him*, though not for Justification; yet we are apt hereupon to be diverted from Christ and his Righteousness for Justification, by glances at, yea, porings upon it, as our Righteousness for Justification also. He that discerns not such workings of Spirit in him, knows not his own heart; yea, and there is a prevailing of this in some Mens hearts who are Godly, that hath occasioned the pleading for this new Righteousness, and arguing for Justification by it.

There is nothing so Natural to us in all estates as this, both before we have Grace and after. Before we have Grace we trust to Moral Righteousness; see *Rom. 10. 3 For they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Men do sibi fidere*, (as the *Stoicks* *Maxime* was) trust to themselves; and after Grace, upon the same Principle we are apt to trust to our own Holiness, even because it is our own; upon which ground he here renounceth it. Men are wonderfully prone to value, or at least regard it too much as a Righteousness of their own. It is a saying which the *Papists* quarrel at *Luther* for, yet spoken by him for this respect now mentioned and now insisted on, and fetch'd out of deep experience of the haunts of his own heart, in having recourse unto what was in himself; *Cavendum est a peccatis, sed multo magis ab operibus bonis*; A Man must take heed of his Sins, but much more of his good Works: And the danger of the hearts so trusting to them (which our *Apostle* was infinitely sensible of) is, that in so doing, a Man doth derogate from what God and Christ are (as was said) most tender of, and most jealous in. At so great a height do they hold up the value and the esteem of their own justifying Righteousness above all other things, wherein their Glory is concerned.

There was then a just reason for the *Apostles* entering his protestation so vehemently against this Righteousness, and uttering his fear and jealousie of his own heart about it; and lopping off continually these sproutings of it, as they did arise. And when ever he came to exercise Faith about Justification, he had reason to speak resolutely, what Righteousness he would have, and what not.

Only let me put in this Caution ere I conclude this: Far be it from us to understand his vote and desire here, *not to have a Righteousness of his own of Sanctification*, simply, or not at all; his desire is sufficiently shewn to be after that, even to a perfection of it, in *ver. 12*. such a perfection, as if it had been possible, he would have attain'd that which those shall have that are risen from the dead; yea, and to have had his whole portion and allotment of Holiness, which was in Christs hands to bestow, presently bestowed upon him; *ver. 11, 12, 13*. And yet whilst he would thus have it to glorifie God and Christ, he would not have it as his Righteousness to stand by for his Justification afore God; nor would he have his heart regard it to any such purpose. But as so considered, he divests himself of it, and undervalues it, for that superexcelling Righteousness of Christ.

My Fourth and last Argument is, That this his old Pharisaical Righteousness was not a *Righteousness, nedom Justitia*, as *Chamier* and others have urged. I add this to what they urge this way, That after his being so enlightened and possessed against his old Righteousness, and seeking to be found in Christ, he would not, at any hand have styled that as a Righteousness, nor give it the Honour to Name it such, but the perfect contrary, even utter Wickedness and Sinfulness. Would he call (think we) his persecuting the Church, though out of Zeal to the Law,) whereof at *ver. 6.* he had spoken) and which in his Pharisaisme he esteemed as a part, yea, the eminent Top and Crown of his Legal Righteousness when he did it out of Zeal for the Law; Would he now call this a Righteousness of the Law upon any account whatsoever? The Issue and upshot of which Zeal was to leave upon him, the style of his having been the chiefest of Sinners, *1 Tim. 1. 15.* And would he honour this with the Denomination of a Righteousness? 'Tis true indeed, that of that other part, (the best part) of his Deportment in Conformity to the outward Letter of the Commands (the oldness of the Letter, as elsewhere he sleights it) He thus speaks in the same *ver. 6.* *That touching the Righteousness which is in the Law he was blameless*, yet he minceth it you see. He durst not now say, he was Righteous according unto it, in the least degree, but only *blameless*; that is, he had an outward Conversation as might obtain the Name of blameless as afore Men, that were not able to charge him with the breach of it in an outward gross Act: But this was far from that Righteousness which the Law commands, by the Righteousness of which, he aimed to be Righteous; but himself confesseth, he was but blameless afore Men; at best. But now, the Righteousness he had of Sanctification since he was Converted, had a true, real, inward Conformity to the Spirit of the Law in the inward Man; and so a Righteousness (though imperfect) answering to the Spiritual part of the Law, (the newness of the Spirit, as *Rom. 7. 6.*) as well as the outward, He was now a *Jew inwardly*, and not in the Letter, *whose praise is not of men, but of God; Rom. 2. 29.* and so had now, and never till now a true Righteousness of the Law inherent to renounce for Christ, but now he had: For in this respect, *he that doth righteousness is righteous; 1 John 3. 7.* In that former state, he was in a true sense, *without the law, Rom. 7. 9.* that is without the true Spiritual Light of the Law; and therefore much more was he then without any true Righteousness of the Laws in the least degree. It was then neither a Righteousness, nor of the Law; and therefore, if we consider but the *thing* it self, that which he calls his own Righteousness, must be *that* since his Conversion.

Tous Bishop  
Downham writ  
geth it.

But you will say, He speaks thus of it, according to the Opinion himself had of it whilst a *Pharisee*; then he did within himself verily think it to be a true Righteousness, and it was esteemed such by others, and therefore he speaks of it at that rate here, as often in Scripture we find things spoken of according to the opinion Men have of a thing; and so, that on this account it should be, that he styles the Righteousness of the Carnal *Jews*, their own Righteousness, *Rom. 10. 3.*

The Reply is (and it strengthens the Argument) that you must consider the Time and Season wherein he spake it, and so spake it according to his own opinion of himself at that Season: 'Tis at the present time; Now, many years after his Conversion, he saies it, as in *ver. 8.* he had indigitated: [*I do, and I do at present*] and the season was, when *the darkness was now past, 1 John 2. 8.* and the true light had now shined. And therefore he now speaks of things as they were in reality; the Commandment came, and so I having the true light of it, I dyed, saith he, *Rom. 7. 9.* to all that which I esteemed to be Righteousness, and for Life afore: And I am in so deep a Conviction of it, as never after will I call it Righteousness any more. And therefore looking now upon it with the same eyes, now when he uttered this, that he did then at his Conversion, he would not deign it the Name of Righteousness, not now at last, who at best had entitled it but blamelessness,

ness, even just now afore, but would rather affirm no Righteousness to be at all in it.

And though speaking according to the Opinion that others had or might have of themselves, he terms theirs their own Righteousness, when yet they never had any; yet here speaking of *himself*, in his own present Case, and of his Righteousness at a Season when indeed he had both a new Righteousness of his own, truly such, and having had it long, and also new Eyes to behold things with, and was able to Judge Righteous Judgment of things as they were; should he now be thought to speak at such a rate, and call that a Righteousness which he afore never truly had, but in a false Opinion of it? What should he now express his old Opinion of it, and mean that, rather than that which is in it self a true Righteousness, and which to be sure, he had now in truth; This namely of Sanctification, conformable unto the Law, as it is a Rule of Holyness? Who can think thus of the Apostle?

When those that were Saints already converted speak of themselves, and of their Righteousness, renouncing it as to their Justification, as the Apostle doth here, *Iza. 64. 6.* they speak there of it in this manner, *But we are all as an unclean thing, and all our righteousnesses are as filthy rags: And Dan. 9. 18. We do not present our supplications afore thee for our righteousnesses, but for thy great mercies.* Can we think that these meant other than the Righteousness of true Sanctification they had (though defiled with Sin! yes certainly, of their new Nature as the best thing they had since their Regeneration; and so is this Speech of our Apostle here to be parallel'd and understood.

The next Inquisition is, *Whether the new inherent Righteousness of a Believer may be termed a Mans own Righteousness?*

The ground of the Objection made by those that would have the Old Pharisical Righteousness only to be so understood, is this, that they do distinguish and say, That that only is properly a Mans own Righteousness, and of the Law, which is done by the strength of those Principles a Man had in Nature, and the force of that Light and Motives or Provocations of the Law, either that of Nature, or the Moral Law; and so may truly and properly be termed our own: But that which is after Conversion, that is not to be call'd ours, because wrought by the help of Grace, and is called Gods Righteousness, in that respect. And this Objection may be edged with this, That when the Legal Righteousness of Unregenerate Men is spoken of, there indeed it is called a Mans own Righteousness; as of the Jews, *Rom. 10. 3. For, they being ignorant of Gods righteousness, and going about to establish their own righteousness, have not submitted themselves unto the Righteousness of God.*

*Nihil magis nostrum quam quod est infusum a Deo*  
Zanch. in verba

The Answer or Reply is, That Inherent Righteousness after Conversion is styled frequently in Scripture ours, or *our own*; and the very Principles and Habits of Graces, though infused by God; yet because we are the Subjects *in whom* they are wrought, and *into whom* they are infused; they are therefore truly styled ours. Nay, nothing is more ours, saies Zanchy on the place, insomuch as it is said, not only that they are wrought in us, but that we our selves are the workmanship that is new created, when these Inherent Graces are wrought, *Eph. 2. 10.* When *Adam* was created of God, and all his Graces with him: I hope it may be said, his Vertues were his own. And thus, the Principles or Habits, wherein we are Passive are yet styled *ours*. Then the Actions, Works and Operations which flow from thence, are much more ours; for therein we actively concur with God, and they are our Actions and Works, flowing from the Vital Principles of Habitual Graces and Mans Will, &c. which are in our selves, and indeed *our selves*: God gives indeed, that we may will, and gives us to will, but still it is we that will. There is nothing more the gift of God than Faith, *Eph. 2. 8.* yet that faith given us is reckoned (I trowe) *Our Faith*: Christ terms it *their Faith*

Faith, *Matth. 9. 2.* and *thy Faith, ver. 22.* and *your Faith* is spoken of in all the World; *Rom. 1. 8.*

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Thus all other Graces and the Workings of them are called ours: From Me is *thy fruit found, Hos. 14. 8.* From God as the Efficient, and yet thine as the Subject. The Prayers we make, although one exercise, we perform, is more the work of the Holy Ghost in us, *Rom. 8. 26, 27.* yet it is said, They are *our Prayers*, and not the Holy Ghosts Prayers, or that they are his Prayers.

3. We may consider, That it is so called in opposition to that Righteousness that is anothers, which is ours no otherwise, then as imputed to us; It is not inherent in us.

Now if you will further see the ground the Scripture gives, Why the Righteousness that is thus ours, though by Grace, is excluded from justifying of us, it is even *because it is ours; Subjective, or Subjectively,* although wrought by the Grace of God efficiently.

And by the way it is strange, that those Men that make good Works to depend more, (or as much at least) on the Will of Man; than on the Grace of God, in Gods co-working with Man, and whilst they are discoursing upon that head, do derogate from that Grace so much, that yet they should, when they treat of the point of Justification, then magnifie these Works by this; That they are the Effects of the Grace of God, and not our own, so to prefer them to the dignity of Justifying of us, Detracting from the Grace of God in both; whilst we that ascribe so much to the Grace of God in the working of Grace in us, further than they, even to his working the Will and the Deed, should yet contend that these Works of Grace are excluded notwithstanding from all, or any ingrediency into our Justification; because they yet may be truly termed *our Works*, and *our Righteousness*, comparatively, unto a more Divine, Glorious Righteousness, which is anothers, which is styled here, *The Righteousness of God*, as wholly his, abstracted from any thing that is of his Work that is in us, and in full opposition to this other of ours. *Rom. 4. 2.* *For if Abraham was justified by works, he hath whereof to glory, but not before God.* And the instance from his Example is such as is invincible; for he speaks not of *Abrahams Works* afore his Conversion, when in *Chaldea*, and an *Idolater*, and so to exclude boasting therein, but (when *in medio pietatis cursu,*) when he was in the midst, and in an high course and progress of Holyness, many years after his Conversion, and to that time that Speech of his being justified, (which follows) doth evidently refer, *ver. 3.* *But what saith the Scripture? Abraham believed God, and it was counted to him for Righteousness.* For if any one in reasoning will fetch a Maxim or Rule, out of an instance, that instance or example, must extend and be proportioned to that Rule; and that Rule or Maxime also must suit and agree with what the instance alleadged, most properly concerns, and is extended unto. Now, the Apostles Maxime afore had been, *Rom. 3.* That God is so, or in such a manner a Justifier, *ver. 26.* as to exclude boasting by Works, *ver. 27, 28.* *Where is boasting then? It is excluded, by what law? Of works? Nay; but by the law of faith. Therefore we conclude, That a man is justified by faith, without the deeds of the law.* And for the proof of what Works that Maxime reacheth or is extended unto; he brings *Abraham* his being justified Faith without Works, even then when he had done and wrought so many Holy works after Conversion: Thus in this succeeding *Chap. 4.* at the beginning. Therefore necessarily must this Maxime extend to those and such Works of *Abraham*, as were after Conversion in a special manner; and from that instance of *Abraham*, it must be intended as a general Rule to all Believers, and to exclude all Mens Works, though never so Holy, as well as his: Yea, if we examine it, that is the very Ground and Reason why those Works are also excluded, as well as those afore; and it will prove to be even this in

*The sincerity of [your] Love saies the Apostle, 2 Cor. 8. 8. which is called theirs; because though wrought by God, chap. 9. last, which he thanks God for, as an unspeakable gift, yet was wrought and subjected in their Wills, as Verse 10. of the 8. Chap.: You have begun not onely to do, but to be willing; and yet was from God who works in us to Will and to do, of His own good Pleasure, Phil. 2. 13. Why should I instance more? Both your Faith in Christ and love to all Saints, Eph. 1. 15. The like Phil. 1. 5. So, good works, Ours: Thy good works, Rev. 2. 2. and thy Patience: chap. 3. 10. Is your Patience possess your souls, Luke 21. 19. Psal. 18. 20, 26, 35. According to my Righteousness God recompensed me.*

my

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my Text, that they are our own, though wrought by the Grace of God: Then which, nothing is more point blank against their Assertion and Evasion: The Ground or Reason whereupon, his and all the Saints Works after Conversion, are excluded from any influence into justifying us, is, That *boasting* be excluded.

And if it be further demanded, wherein should the danger of *boasting* lye, if we were justified by such good and holy Works after Conversion: This is reduced to no other but the very same in my Text, that a Man might say, They were his *subjective*, and that they are Acts of his Will, and a Righteousness of a Mans own, although efficiently wrought by God.

The other instance for this is *Eph. 2. 8, 9, 10. For by grace ye are 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.* Where, Observe,

1. That therefore VWorks are excluded, and Faith only admitted, upon this account, To exclude *boasting*, consonant unto *Rom. 3. 27, and 28. Where is boasting then? It is excluded. By what Law? Of Works? Nay; but by the Law of Faith. Therefore we conclude, That a Man is justified by Faith, without the Works of the Law.*

2. That yet, these that are excluded are such good VWorks, and Holy Principles of Grace, together with their VWorks, as are wrought in Christ, and by the Grace of God, (which is full to the point now in hand) for *ver. 10.* he saies, *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* Here, both the Principles are said to be of God, *we are a new workmanship created in Christ to good works*, and also the works themselves are said to be from God in those words, *which God hath prepared, that we should walk in them.* He hath prepared them, and prepared us in that he formed and fashion'd us anew, and hath ordained those VWorks also, but still not to give us the right of Salvation by them; but, for that he hath ordained Faith (that wholly ascribes all to his Grace and to Christ) to do that; so as 'tis all one with him to say (as here he doth) Yee are saved by Grace, and saved by Faith, but Holyness and VWorks, and the New Creature he hath ordained only to be the way to the possession of that Salvation, which Grace through Faith doth Interest us into; so there 'tis said, *That we should walk in them.* And these good VWorks and Holy Principles, are also but a part of that Salvation given us.

3. And chiefly, Observe, How he gives this as the very reason, VWhy their VWorks are excluded; because, although wrought every way, by this Grace, (yet, because, (as is manifested) we are the Subject of them. *We are his workmanship*, and that we should walk in them: This [*we*] spoils all as to Justification and Salvation; for there would arise such a *boasting* as God could not bear, if we were saved by them: That is, so as to obtain right of Salvation thereby.

Yea, (which I most of all observe, this is the contrary unto what our bold Assertors do argue) whereas they say, that because they are of Grace, therefore they may justify without prejudice to Grace.

4. The Apostle carries that very thing as the reason to the contrary, and to exclude all inherent Holyness after Conversion, *ver. 10.* as well as afore, even for this reason, because they are the effects of a New Creation, and so given upon a supernatural Account of meer Grace, and anew bestowed by Grace, after the great forfeiture of the first Creation Holyness, and due to Mans Nature then, if God meant to have Created Man at all. VWhich Holyness so bestowed, and upon that account did then justify Man, and was so

so appointed to do, as the Phrase *Rom. 4. 4.* spoken of the Covenant of Works; is; which yet I would rather translate Dueness than Debt. But that Priviledge works had by the Law of Creation was utterly forfeited by Sin, and God layd his hand upon the forfeiture and took it, and took Justification into his own hands, as that it should never be so more. But, if he justified a second time, it should be every way by Grace, so and in such a manner, as not at all by works of what kind soever. Which account is given in the instance of *Abraham* in that *Rom. 4.* and more fully, *Rom. 11. 5.* and is therefore call'd Gods righteousness super-Creation, supernatural righteousness, so that this Maxime ariseth invincibly out of this place, *Ephes. 2.* That the borrowed and restored Grace of Holyness since the fall shall never justifie; but these works upon Conversion are such; read *ver. 10.* *For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.*

God was infinitely tender of his Glory in point of Justification above all other of the parts and pieces of the application of Salvation unto us, and so to preserve the Glory of it to himself, and as that it should be his righteousness alone, and his Son Christs; for in other respects and to other ends, he admits Works to have some share, notwithstanding they be ours. Thus when we shall come to possess Heaven and that Degree and Measure of Glory allotted us, it will be said, that God rewards us *secundum opera, according to works*, though not *propter*, or for Works. So far good Works are admitted, and yet the Saints are therein kept from boasting, because the Fundamental Original Right, and great Charter unto Salvation, is past afore, and given upon another Accompt, and in point of Justification, and our Right to Heaven, God is so tender and Jealous, as he utterly and altogether excludes Works, for giving a Right thereunto in the least: 'Tis the Apostles words, *Rom. 3. 27.* He will have nothing to do with them, when it comes to that Action of his, he hath not, nor will ever have any regard to them therein: Nor should he, and therefore the Apostle had no eye to them here: But it is *Gods Righteousness*; wholly Gods, and no way, or in no respect ours, but meerly receiving it; which is here set as the opposite to *Paul's My Righteousness* in the Text.

## C H A P. XXII.

*That God Appointed Christ to be the Great Shepherd, to take care of the Elect Souls given to him. The mighty care and diligence which Christ exercises in discharge of this Office.*

HEBREWS xiii. 20, 21.

*Now the God of Peace that brought again from the dead our Lord Jesus, that great Shepherd of the Sheep, through the blood of the everlasting Covenant,*

*Make you perfect in every good work to do his Will, working in you that which is well-pleasing in his sight, through Jesus Christ; to whom be Glory for ever and ever. Amen.*

**T**HE Reason of the pertinent coherence of one thing with another in a parcel of Scripture is often at first view not obvious, as here why Christ as *Shepherd*, and then his *Resurrection*, are expressed under these Phrases of *being brought again from the dead*, and that *by the Blood of the Everlasting Covenant*: How these should suit at first view is strange: And yet there is a great *Harmony* in the joynting every one of these one with another. Therefore for the opening the words, I shall do three things.

1. Shew their Aspect or Reference to what went afore.
2. Shew why he brings in this Title of *Shepherd* in this Epistle.
3. Shew their Correspondency among themselves and pertinency of each to each; Together with each particular.
4. Shew their Reference to the Prophecies of the Old Testament.

1. As to their Reference to what went afore, we may consider them
  1. In their immediate Reference to what went just afore.
  2. Remotely to some Principal Matters in this Epistle.

1. As they refer immediately to *ver. 17, 18.*

1. Where he had made mention of himself a Pastor over Pastors and Churches, an Apostle and other their ordinary Pastors, and from thence suitably upon this next occasion of mentioning Christ, he speaks of him as the *Great Shepherd* over Apostles and all, and as one that could do *that* for them which no Apostle or Pastor could do, *viz. To perfect them in every good work*; None of them were sufficient for one *good thought* of themselves, 2 Cor. 4. much less for *any good work*, or for *every good work*, especially to perfect others whom they were set over in the Lord, which Christ their Shepherd could through their Ministry, and therefore addresseth his Prayer for this to God through him.

2. Himself (who was a great Instrument through Christ of good unto their Souls) was now absent and far off from them. The last foregoing words were that they would pray *he might be restored to them the sooner*; and here

here he chooseth forth such expressions about Christ, &c. as might prompt them with fit matter, or the most effectual Arguments for that request, and an help unto their Faith in that particular: Though this is done obliquely, the matter here more directly serving unto that other Petition that follows. But this Argument lies in this, That *that God* who had brought back *the Great Shepherd* by his Blood, &c. That the same God (who only could) would restore him to them out of all Dangers, &c. through the same Blood.

Observ. 1. *Jesus Christ bears and bore the same Offices wherein after he places his Officers under him in the Church; thereby sanctifying of all Offices and Officers,* which is a great Comfort to Church-Officers, and to the People of God and Churches. He hath the Title of *Διάκονος*, Minister and Deacon of the Circumcision, *Rom. 15. 8.* and *Matth. 20. 28.* and *Mark 10. 45.* *Luke 22. 27.* *Bishop or Elder*, *1 Pet. 2. 25.* A Shepherd or Pastor, *1 Pet. 5. 1, 4, 5.* An Apostle, *Heb. 3. 1.* Only with this difference he the *great Shepherd*, he the *Chief Bishop*, &c.

Observ. 2. *The Blood and Resurrection of Christ as of the Great Shepherd, do in their Vertue bring Ministers that have a good Conscience, and their People together again:* God restores them when driven away and scattered; fetcheth them out of Prison, from silence, &c. Yea, out of *Deaths* and *Dangers*, and brings them and their People together through the Efficacy of these, *2 Cor. 4. 11, 14.* There is not a Church-Meeting we have, but it is in the Vertue of Christs Blood and Resurrection.

2. The words are a Prayer in the Conclusion of this Epistle, and the Materials of it do refer to some Principal Matters treated of in this Epistle, whereof the summ is gathered up into a Prayer as the Conclusion.

1. In this Epistle the Apostle affects to set forth Christ under several Titles, which the Old Testament had given him, and which had been taken for granted to be intended of the Messiah by the Jews themselves he wrote to. As,

1. A *Captain of Salvation*, chap. 2. As the *Angel* that appeared to *Joshua*, styles himself, *Josb. 5. 14, 15.*

2. The *Apostle*, chap. 3. or him whom God would send as the *Prophet like to Moses*. chap. 3. 1, 2, and so on.

3. The *Great High Priest*, chap. 4. and so throughout this Epistle.

4. And accordingly here at last in this Prayer he attributes to him another Title of *Shepherd*, as famous in the Prophecies as any which includes all of his Offices, as I shall shew.

5. Under whom these *Jews* were become as *Sheep*: One *Shepherd* and one *Sheep-fold*. And all both *Jews* and *Gentiles* who are under him called unto *Peace* and *Unity* by the *God of Peace*.

6. He had treated also of that *New Covenant*, chap. 7, 8, 9, &c. Whereof Christ was the *Founder*.

7. Of that *Blood* of his which had confirmed that *Covenant*, chap. 9. throughout.

8. Of the Vertue of that one *Offering*, Potent and Effectual to perfect for ever them that his *Blood* sanctifies, *Heb. 10.* even to a *Non-Remembrance* of *Sins* for ever, and procuring God to be at peace for ever, *I will remember them no more.*

9. of Gods raising him up to sit down at Gods right hand, having purged away our *Sins*, so chap. 1. and chap. 8.

10. He had treated of the *Everlastingness* of this *Salvation* and *Covenant* and *Redemption*.

11. And as all along and specially towards the Conclusion of the Epistle, having Exhorted to many good Works and Duties thereupon he shuts up all with this Prayer, the Summ of all these, containing a Motive and Persuasive in them with God a most Efficacious one to move him to grant Power to enable them to do all those things which he had exhorted unto, and such as had themselves withal in them the most Operative Vertue perfectly to work the same in us, Namely, his *Blood* and *Resurrection*. And, *That God* (prays he)



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he) through these make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be Glory for ever and ever, *Amen*.

Observe a great Ground for Ministers to gather up in their after-Prayers the strength of what hath been said in the Sermon; which the Antients stiled a *Collect*, as in the Common-Prayer appears to this day in making a brief *Collect* of what had been just afore read out of the Scriptures, and forming them up into a short Prayer.

Why is it the Apostle should insert this Title of *Shepherd* and *Great Shepherd* in this Epistle?

*Answ.* The pertinency of his doing so in writing to the *Hebrews* doth many wayes appear. The *Jews* expected the Messiah to be as a *Shepherd* to them, as *David* their King, and *Moses* had been, who were Types of him. *Moses* and *Aaron*, *Psal.* 77. 20. led the People as Sheep. *David*, *Psal.* 78. 22. and under the Name of *David* as a Shepherd God had promised the Messiah to them, *Ezek.* 34. 23. *And I will set up one Shepherd over them, and he shall feed them, even my servant David, he shall feed them, and he shall be their Shepherd:* And Christ himself when he came, had represented himself to them under that notion, *John* 10. throughout that Chapter.

Now those Prophecies giving Him that Title, it was meet the Apostle should somewhere in this Epistle refer unto this being as great, and the Prophecy thereof as eminent as of any other: He in this Epistle citeth, and it is his apparent design throughout the Epistle to refer unto and quote out of the Old Testament what was most eminent in Christ either about his Titles or Offices, onely he chose to do this of his being a Shepherd here last in a brevity by way of prayer.

That he hath such an eye and scope in this is evident by comparing the passages here and those Prophecies together.

I shall but single forth that one Place, *Ezek.* 34. and compare it with what is spoken here.

1. There, God promiseth to make a *Covenant of Peace* with his People by Christ as a *Shepherd*; so *ver.* 25, *And here*, you have 1. God in relation to this performance stiled *The God of Peace*. 2. The *Covenant* also mentioned.

2. There, he promiseth to *set up over them* this Shepherd, *ver.* 23. Here, *The God of Peace* brings back this Shepherd, or as *Capellus* reads it, *brings up* ἀναγαγῶν from ἀναγαρὸν *rursum revocare*, For it may be ἀνα and ἀνω both, and so to bring back, up, or to set up, as the word in *Ezekiel* is.

3. There he styles him that [*one Shepherd,*] *ver.* 23. which is in the import of it all one, as to say, *The great Shepherd*; τὸν μὲν, saies the Apostle here, as pointing to that *one only* Shepherd; in the Prophet *Unicus* or the *Only*; as of the Church, *Cant.* 6. 9. *My Dove, my Undeiled, is but One, she is the only one of her Mother, she is the choice one of her that bore her:* As Christ also saies of himself, *I am that good Shepherd*, and I alone: For he adds all Shepherds else are but *Hirelings*, *John* 10.

4. There, in *Ezekiel* he is called a *Prince*, here the *Lord*.

But the *Jews* little imagined what manner a shepherd he should be, and in what strange manner set up to be so. They indeed dreamed chiefly and most of them, him only to have been so entitled in relation unto such Deliverances outward as *Moses* had given them, and a prosperous State, such as *David* had set up and *Solomon* taking the *Covenant of Peace* for that of outward prosperity: They little thought this Shepherd must be consecrated, and made such by his own blood. Hence therefore,

3. The Apostle points them here, unto those other Prophecies of him, which punctually had described him to be such a Shepherd as he here speaks of him, and how that that *Covenant of Peace* prophesied of by *Ezekiel*, of him was to be made by his Blood, and that it was a peace for their Souls, and he a Shepherd thereof, and for the doing away of their Sins, and ruling and strengthening them to every good work, wherein principally this his Office of Shepherd was seen.

The first of the Prophecies which under this Relation he refers unto, is, that in *Isa. 53. 6.* *All we like sheep have gone astray, we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all.* And therefore withal he there prophesies that he that was to be theirs, and our Shepherd was himself to be brought first as a Lamb to the slaughter, &c. *ver. 7.* And here his being brought again back imports his having been first led away to Death; hence from that of *Isay* it appears, That he who was their Shepherd, was first to be as a Lamb offered up; and to give his Life for his Sheep, as *John 10. 11.* himself saies, *I am the good Shepherd The good Shepherd giveth his Life for his Sheep: Even that Lamb of God;* *John* pointed to, and *Peter, 1 Epist. chap. 1. 19.* But ye are redeemed with the precious Blood of Christ as of a Lamb without blemish, and without spot; and the Lambs Blood in the Revelations often; of whom, and of which Sacrifice all their Sacrifices were Types. It is highly observable, that the Gate through which he was led to be Crucified was termed the Sheep-gate; for the Sheep that were to be sacrificed were kept in Meadows without that Gate, and so were led as he was to be Sacrificed, but they in the Temple; all which Sheep and Sacrifices and Temple were Types of him and his Sacrifice; as in the same *Isa. 53. 10.* The Apostle had even now said, *Christ suffered without the Gate in Mount-Golgotha* into which he was led, as the other Sheep were through that Gate to the Slaughter, as it is also expounded and applyed by *Philip, Acts 8. 32.* *He was led as a sheep to the slaughter, and like a lamb dumb before the Shearer, so opened he not his mouth.* It is also as evidently by *Peter* applyed to him; for having in his *1. chap. ver. 22.* termed him the Lamb without spot, by whose Blood we are redeemed, in the *2. chap. ver. 24, 25.* he cites some of those passages out of *Isaiab* of him, *by whose stripes we are healed,* and what we were referring us unto the rest, *We like sheep had gone astray, and God laid on him the iniquities of us all;* which he interprets in *ver. 24.* *Who his own self bare our sins in his own body on the tree, that we being dead to sin, should live unto righteousness, by whose stripes ye were healed;* And that this he did for us as our Shepherd that was to lay down his Life; as so as a Sheep be led unto the slaughter for us his Sheep who had gone astray: This *ver. 25.* of that *2. chap.* explains to us; *For ye were as Sheep going astray, but are now returned unto the Shepherd and Bishop of your souls:* And again look as *Isaiab* saies, *That as a Sheep afore the shearer he opened not his mouth, Isa. 53. 7.* So *Peter* hath it, *ver. 22, 23.* *Who did no sin, neither was guile found in his mouth; who when he was reviled, reviled not again; when he suffered, he threatned not, but committed himself to him that judgeth righteously;* thus manifestly expounding and applying that *53. of Isaiab* unto him, both as a Lamb in his Death as he was a Shepherd in his Resurrection.

And considered either as Lamb or Shepherd, we find that God being angry with him whilst thus he bore our Sins, infomuch as he is said in his Wrath to have smitten this Shepherd with his Sword, and smitten him unto Death, *Zach. 13. 7.* *Awake, O Sword, against my Shepherd, and against the Man that is my fellow, saith the Lord of Hosts: Smite the Shepherd, and the Sheep shall be scattered:* And that is another Prophecie the Apostle here looks in, and refers unto: And thus God was first a God of Wrath against him for our sakes, God having laid upon him the Iniquities of us all, and remained such against him until Justice had satisfied it self thereby, *The chastisement of our Peace lay upon him, or Chastisement for our Peace, Isa. 53. 5.* and dye he did for these Sheep.

3. Because he was led thus as a Sheep unto Death, by which his Dying is expressed by the Prophet, therefore most pertinently of all other Expressions he singles forth this, *That he was brought back again from the dead here,* so setting forth his Resurrection, and his being set up a Shepherd over us: He was slain without the Gate, and his Dead Body was laid without the Gate, buried in a Tomb there without the Gate, but God brought him back again from the Dead, and he came into Jerusalem among his Disciples, and elsewhere, and then was also carried *aro* up to Heaven, as the word also signifies.

And

And that this Phrase here of being *brought back from the dead*, thereby expressing his Resurrection should yet couch under it, and impliedly point unto that manner of his dying, of being *led unto slaughter* may elegantly be exemplified by the like parallel in the like opposite way, and *ordine inverso*, in that of our Conversion to Christ (in which we are conformed to his Death and Resurrection.) Now this our Conversion to Christ *Peter* termeth, *A returning to the Shepherd* of our Souls : From whom was it that *Peter* fetcht this Expression? Even out of that contrary Phrase which I say had used to express our State afore Conversion, and much as we like Sheep had gone astray, and *turned every one to his own way* : This is *Isaiab's* Expression only, but the Apostle on the contrary, and in allusion to this as fitly sets out our Repentance, *But are now returned to the Shepherd of our souls: ver. 25.* which had imported our having turned away from him, and so Conversion is a returning to him. And,

4. Because by his Death he made our Peace, *Isa. 53. 5. The chastisement of our Peace was upon him*; and by his Blood made that peace for us, as *Col. 1. 20.* Hence God that was wroth with him then, when he was led to Death, and *himself smote him*, (which Phrase is used in *Isa. 53. 4.* as well as by *Zachary*, and interpreted to be Gods bruising him himself, *ver. 10.*) is now upon a new Style (when he brings him back) entyled *The God of Peace*, and that both towards him and us, *Eph. 2. 14. He is our Peace* by dying, *That he might reconcile both unto God in one Body by the Cross*, having slain the Enmity thereby, *ver. 16.* God's Justice being satisfied, his Anger asswaged, and now he raiseth up Christ as a God of Peace, and thereupon both justifieth us and him; and in token he was at Peace, he let our Surety thus out of Prison: 'Tis in the same 53. of *Isa. 8. He was taken from Prison and from Judgment*; the Suit was ended. I quote still such places, wherein his dying as a Lamb, &c. are mentioned, and for us as Sheep. And,

5. Because this was done by a *Covenant* betwixt God and him; therefore here that *Covenant* is also mentioned, as it is also in the Prophecie wherein first his being set up as a Shepherd is spoken of, *Ezek. 34. 23, 24, 25.* it is said to be by and with a *Covenant of peace*, *ver. 25.*

6. Yea and in *Ezek. 37.* having at *ver. 24.* promised to give them this *one Shepherd*; he adds *ver. 26. I will make a Covenant of peace, and it shall be an everlasting Covenant*; even as in express words here it is styled, *The Everlasting Covenant*, when he speaks of him as of our Shepherd; and this these other Prophecies alluded unto also.

7. Here it is said, *The blood of the Everlasting Covenant*; even as that by which Christ himself was raised up, &c. For by his Blood, and the Merit of it, it was that himself was raised up after that our peace had been fully made up by him, *John 10. 16, 17 Other sheep I have which are not of this fold; them also I must bring, and they shall hear my voice, and there shall be one fold and one Shepherd.* *ver. 17. Therefore doth my Father love me, because I lay down my life that I might take it again.* Yea, his Mediatory Glory he did purchase over all anew, and so his Resurrection by his Death; though not his Personal. *Rom. 14. 9. To this end Christ both died and rose and revived that he might be Lord both of the Dead and Living.* *Phil. 2. 8, 9. And being found in fashion as a man, he humbled himself, and became obedient unto death, the death of the Cross.* *ver. 9. Wherefore God also hath highly exalted him, and given him a Name which is above every Name*: All which was by *Covenant* between God and him; as in that 53. *Isa. Because he made his Soul an offering for Sin*, God promiseth to raise him up, and he should see the travel of his soul, &c. And,

8. In using this Phrase, *By the Blood, &c.* The Apostle refers us to another passage in the Prophecie of the same *Zachary 9. 11.* And God makes Christ this promise, *By the Blood of thy Covenant*: (He speaks to Christ) *I have sent forth thy Prisoners out of the pitt.* *Zachary* speaks much of this Shepherd, and those false Shepherds that should then be when he should come amongst them, in several places of the same Prophet; and in this 9. *Chap.* he speaks of *the Flock of his People ver. 16.* and the meaning of that Speech, that

that by and for the merit of his Blood it is that he gives forth all deliverances to his People from all evils, as from the Grave and Hell, and by merit of the Blood of the same Covenant which they were delivered by, it was that Christ himself was; and whereby God brought Christ back again from the Grave and Hell; and because it was not done simply by meer Contract and Covenant, but also by Merit; therefore 'tis not said only here that by his *Covenant* he was brought back, but by *the Blood of his Covenant* he was brought back.

Chap. 22.

And still you see (and it is to be observed) that all these Prophecies of him were uttered when either he is prophesied of: As, 1. A Lamb slain: Or, 2. As a Shepherd for his Sheep: Or, 3. As a Shepherd set over his Sheep; all which doth the Apostle contract and gather together into one sum in these few words.

9. Because *God as the God of peace sanctifies us throughout; 1 Thess. 5. 23. And the very God of peace sanctifie you wholly, &c.* and sanctifies us by Covenant through Christ his Blood, and the vertue thereof, as also through his being raised from the dead. Hence in the force and influence of all these he here prays; *ver. 21. Make you perfect in every good work to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, &c.* Because Christ had by his Blood, and once offering of himself, perfected for ever them that are sanctified, as *Heb 10.* it is said.

10. And Lastly, That Christ was proposed to be such a Shepherd as should perfect his Sheep in Holiness, and good Works, and that Gods Covenant was with him is as expresse in that *Ezek. 37. 24. And David my servant shall be King over them; and they all shall have one shepherd, they shall also walk in my judgments, &c.*

Thus you have seen that the words are a contract or summe both of this Epistle and the Prophecies; and having been thus opened in their Correspondencies one with another, as also with the Prophecies; I single out but one Observation.

Observ. *Christ is a Shepherd, a great Shepherd; that great Shepherd mentioned by the Prophets.* All those Patriarchs that were Shepherds were Types of him: *Abel* (whose Blood in crying is made a Type of his, *Chap. 12. 24.*) was a Shepherd, and a Type of him: And as in *Abel, Blood and Shepherd* met, so in Christ here, a *great Shepherd* and his *Blood* are joyned. *Moses* a Shepherd and a Type of Christ; *A Prophet like to him*; who with *Aaron*, led the people as sheep, *Psal. 77. 20.* *David* a Shepherd, who as a King, guided the people by the skilfulness of his hands, *Psal. 78. 72.* and therefore their Shepherd is named by his name, *Ezek. 34. 23.* A testimony we have recorded of the Devils themselves (as in the Scripture, *That he was the Son of God, The Holy One of God*; so in Heathen Story) that he was *that Great Shepherd.* *Plutarch* endeavouring to give a Reason why their Oracles ceased, says, "That one *Thamus* a Shipmaster, who Sailing, was warned by a voice "that when he came right over against *Palodes*, (in his Voyage to *Italy*) "he should cry aloud, *Magnus Pan mortuus est*; which having done, there "was heard by all the Mariners, a lamentable groaning and yelling of Spirits. And indeed it was so that the Cross of Christ (who was Crucified in the dayes of *Tiberius*) was the cause of the Oracles silence and defect, which from that time never gave answer to any.

The great Shepherd is dead, Pan the god of Shepherds.

I. This Title of *Shepherd* implies both his Natures.

1. His *Godhead*: A Shepherd is of a superiour kind to the Sheep, they being *Beasts*, and the Shepherd *Man*: *Ezekiel* in *chap. 34. 31.* interpreting that his Parable of the Shepherd and Sheep; *And ye my flock of my pasture are men, and I am your God, saith the Lord.*

2. His *Manhood*: *Zech. 13. 7. My shepherd, and the man that is my fellow*: says God in *Ezek. 34. 24.* he their Shepherd is said to be *one among them*, or in *medio eorum*; that is (as that phrase elsewhere) he is of *their Nature*:

As

As he is *Man*, he is called the *Lamb*, and this *Lamb* is *Shepherd* also, as those words import, *Rev. 7. 17. The Lamb shall feed them.*

## II. This Title implies all Christs Offices.

1. Of *King*. Kings were called *Shepherds*, Παστῶν Λαῶν, &c. thus *Ezek. 34. 24.* where, as Christ is called their *Shepherd*, so their *Prince*, as he, who guides and leads his Sheep, *Psal. 23. 2. John 10. 27.* as *David* and *Moses* did the People; and judgeth between sheep and sheep; *Ezek. 34. 20, 21.* he will judge those that push them; and at the latter day 'tis said, *The Son of Man, The King sitting on his throne of Glory shall as a Shepherd separate the Sheep from the goats, Mat. 25. 31, 32.* and in that respect in the next Verse is stiled, *The King, ver. 34, 40.*

2. Of *Priest*. *John 10. 11. I am that good Shepherd that give my life for the Sheep.*

3. Of *Prophet*: *Pastor a Pascendo*; He feeds them; *John 10. Psal. 23. 2, 5.* and in *Ezek. 34. 23.* it is ingeminated, *He shall feed them, he shall feed them*; that is, eminently and immediately, as doubling the speech doth indigitate; (as *Ezek. 21. 27.* it doth). Thus much what this Title of *Shepherd* in the general doth import.

## III. Christ is called, that great Shepherd.

1. In respect of other under *Shepherds*; so *1 Pet. 5. 4. And when the chief Shepherd shall appear, ye shall receive a crown, &c.* And here the Apostle having made mention of other inferior *Shepherds, ver. 2. 3.* in this Verse he calls him the *chief Shepherd*; yea Kings are stiled *Shepherds*; but Christ is the *Shepherd* even of those *Shepherds*, as being the *King of Kings*.

2. He is a *Shepherd of Souls*: The Souls of Men are his flock; *1 Pet. 2. ult.* One Soul is more worth than all the World, which is the rate this *Shepherd* himself that went to the price of them, valued them at.

3. In respect of the extent of his Flock; He is *Shepherd* over all, both *Jewes* and *Gentiles*: *John 10. 16. There shall be one fold, and one Shepherd*: Christ having in the former part of that Verse spoken of other Sheep which were not of that *Jewish* fold; he had another great Flock among the *Gentiles*: He therefore adds, *And them also I must bring, and there shall be one fold, &c.* *Paul* was the Apostle but of the *Uncircumcision*, and *Peter* of the *Circumcision, Gal. 2. 7.* and both the one and the other but for their Age; but Christ is the *Shepherd* of all, yea and both in the *Old Testament* and the *New*: In the *Old, Eccles. 12. 11.* he was then called that one *Shepherd*, from whom the *Masters of Assemblies, the Ministers, Rulers and Elders* of the *Synagogues* had all their words given them, and their assistance to speak them: Of the *New* I need not instance.

4. In respect of propriety: The Sheep that Christ feeds are his own; *John 10. 14.* It is not so with other *Shepherds* that are *Ministers* under him; they are but as *Hirelings* in respect of any propriety of feeding sheep, says Christ to *Peter*: They are my Sheep, says he, not yours; and they are his because he bought them: The Flock of God, which he purchased with his own blood; *Acts 20. 28.* He bought us, and is therefore called there in the Text both *Shepherd* and *Lord*, having bought them by laying down his Life for them. *John 10. 11.*

5. In respect of his Abilities.

[1.] In a particular Knowledge of all the Persons who are his Sheep; tho' they be of that vast extent and variety, yet he knows every sheep by name. *John 10.*

[2.] In Skill; To heal and apply him to all their sicknesses, weaknesses, wants; *Ezek. 34. 16. I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and will strengthen that which was sick; I will feed them with judgment: [With Judgment]* that is, with convenient Food and Physick for every one as their condition of Sickness or Strength requires.

[3.] In

[3.] In respect of Power.

Chap. 23.

(1.) *To make them his sheep*, by a new Creation : He first bought them, then makes them his Sheep ; *We are his sheep, and he made us*, P<sup>sal.</sup> 100. 3. that is, he made us to be his Sheep, and *not we our selves*, as some do read the words.

2. *To strengthen them*, with strength in the inward Man ; which no other Shepherd can do for his Sheep : He is able to make them perfect in every good work, as in the Text.

(3.) He protects them all against all them that that *push them*, and would drive them out of their pasture, or otherwise any way injure them, and *judgeth likewise between cattle and cattle*. Ezek. 34. 20, 21, 22. *Thus saith the Lord God unto them, Behold I even I will judge between the fat cattle and between the lean cattle, because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad : Therefore will I save my flock, and they shall no more be a prey, and I will judge between cattle and cattle.*

(4.) He hath all power effectually to keep them, and to bring them invincibly to Salvation : *John* 10. 27, 28. *My sheep hear my voice, and I know them, and they follow me : And I give unto them eternal life, and they shall never perish, neither shall any man pluck them out of my hand.*

The Use is of *Comfort* to all that are Christs Sheep : In the Application of which there will still more of the greatness of our Shepherd be further set out though in a *Consolatory* way ; which I rather chose to do than in a meer *Doctrinal*.

1. In General ; If Christ be our Shepherd, and such a Shepherd : *What can we then lack ?* It is the *Comfort* that *David* draws from it ; *Psal.* 23. 1. *I send you as sheep among wolves*, saith Christ, *Matth.* 10. 15. 'twas spoken when he sent them out to the Cities of *Judah*, and when they returned he asks them, *Did you lack any thing ?* *Luke* 22. 35. and how came this to pass, but because he was the *great Shepherd*, who went with them all the while ? And though you now in this Age are as Sheep in the midst of Wolves, yet you see he spreads your Tables, gives your Ordinances in the midst of your Enemies : And what do you lack ?

But more particularly consider his Promises as a Shepherd.

1. To give you *Pasture* : *John* 10. 9. *They shall find pasture* ; sayes he, I will see to that ; yea *Psal.* 23. 2. *Green pastures, the paths of righteousness.*

2. *Fresh Springs* also, as well as *green Pastures* : So it follows there, that is *fresh Comforts* springing from the Fountain of *Comforts*. Thy Heart is dry and barren to day ; the next Prayer thou makest or Sermon thou hearest, thou findest a new Spring ; as they in their travel to *Sion*, *Psal.* 84. *They dig up fountains still*, ever and anon when they are athirst : And this Spring is by Christ himself interpreted to be his *Spirit*, which he gives to them that believe. *John* 4. 14. *Even rivers springing up to eternal life*, and so never ceasing until you come to Heaven.

3. Particularly, Those green Pastures are Ordinances. As,

(1.) A good *Fold* ; as *Ezek.* 34. 15. that is, a good Church, which is the seat of Ordinances, a good Church and holy Saints to be in and with : Thus *Cant.* 1. 7, 8. *Tell me (O thou whom my soul loveth) where thou feedest, where thou makest thy flock to rest at noon, for why should I be as one that turneth aside by the flocks of thy companions ?* And again, *I will bring them into the fold*, as Christs speech evidently impliyes, *John* 10. 16. and 'tis he that gives thee an heart to joyn with such where thou mayst be most edified : As in that *Cant.* 1. 8. you see how in answer to her desire he directs and guides them whither to go : *ver.* 8. *If thou know not, (O thou fairest among women) go thy way forth by the footsteps of the flock, and feed thy kids beside the shepherds tents.*

(2.) Over that he sets and finds out Pastors and Elders for thee, both according to his own heart, yea and according to thine ; that is, who do and shall suit the state and condition of thy Soul the best of any other in the World.

World Jer. 3. 14, 15. *I will take you one of a City, and two of a family, and I will bring you to Zion: And I will give you Pastors according to my heart, which shall feed you with knowledge and understanding.* 'Tis a Promise made to Gospel times, agreeing with Matth. 18. as the phrase of taking two or three of a City and Tribe shews. He will either bring thee to the best means, or make those means thou hast the best to thee.

(3.) He provides and prepares all the good Sermons thou hearest, and puts those Words and Prayers too into his Ministers Hearts and Mouths. These are all from him, as from that one shepherd: Eccl. 12. 11. *The words of the wise are as goads, and as nails fastened by the masters of assemblies, which are given from one shepherd.* Yea in their providing of them, Christ as the great Shepherd, that knows the state of every one of his Flock, brings to their mind *this goad* to prick forward such an ones Heart; *that nail* to fasten on such an ones Spirit (as there) according as any one hath need. 'Tis he that feeds them with judgment, Ezek. 34. And when he hath given fit words for them to speak (the pertinency of which to every ones Heart, they are not aware of) he then gives assistance in the delivery, and drives in that promise or command home to the nails head; make that Goad of Rebuke or Exhortation to pierce a thick and brawny Heart, and makes it tender.

(4.) He farther feeds them with the strangest, yea strongest, sweetest, and most Soul-heartning food that ever was, even with his own Flesh and Blood; *My flesh is meat indeed, and my blood is drink indeed*; and so some have understood the coherence of these words here in the Text, that he is a Shepherd *in his blood* [in his Blood] as feeding them therewith, and giving it to save them, and so refer those words not to his being brought back again, but to his being a Shepherd in his blood: This for the first ground of Comfort; his Promises as he is a Shepherd, and we the Sheep of his Pasture, as we are called.

A Second Ground; That Christ is a Shepherd who is careful, as the opposition of Christ and Hirelings shews; John 10. 13. That office exacts care, the Sheep take none, the Shepherd all; and that which obligeth Christ to this care is his propriety in his Sheep. Other Shepherds are only hirelings and servants, and though faithful, yet only but as servants; but Christ cares for them as being their owner: They are his own Sheep; as therefore the Apostle reasoneth Heb. 3. 5, 6 *Moses was faithful in his house as a servant, but Christ as a Son over his own house*; which house we are.

This his care appears.

1. In seeking them out both at first Conversion, and after when gone astray, as many ways they do, and are apt to do: Thus Ezek. 34. 11. *I even I will both search my sheep, and seek them out*: The word implies a search even through the whole Wilderness, every hedge, every bush, every corner. Christ leaves the ninety nine (as in the Parable) to seek the poor one that is astray, and seeks all the Wilderness over, Luke 15. and in the Mountains, Matth. 18. 12, 13. yea, and looks at it as his Duty so to do. John 10. 16. *Them also I must bring in*, says Christ there: It is my Fathers Command; as Laban required his tale of Jacob, so will God of Christ.

2. When he hath found them, he makes sure work with them to keep them: Luke 15. 5. They are not only in his hands, but he lays them on his shoulders, and holds the fore-feet with one hand, and the hinder-feet with the other, and yet they will be struggling, but that he hath long hands that still reacheth them, and holds them, and pulls them in again.

3. His Care is seen in his inspection into the Flock, and visiting his Sheep, abiding *in medio earum*, in the midst of them or among them; Ezek. 34. 11. *I even I will both search my sheep and seek them out*: The one of the two words there used implies the searching of them out, and the other inspection. The Septuagint translates it ἐπισκέψασθαι, to visit or oversee: Hence the Apostle 1 Pet. 2. last, doth joyn both, calling Christ *the Shepherd and Bishop*, or overseer of our souls, ἐπισκοπος. He knows all their wants, and looks to all their

their wandrings ; and as *Jacob* watched whole nights with the Sheep, so Christ does neither sleep nor slumber, but keepeth *Israel*.

Chap. 22.

A Third Ground is, That Christ is a Shepherd who is *pitiful* ; *Mat. 9. 36.* *When he saw the multitudes he was moved with compassion on them, because they fainted and were scattered abroad, as sheep having no shepherd.*

1. To young Converts : *Isa. 40. 11.* *He gathers the lambs with his arm, and carries them in his bosom.*

2. To those that are with young, he gently leads them ; (as in the place last quoted) that is, the grown Christians, or any that are in pains of travel not to overdrive them, as *Jacob* did not his Flock, *Gen. 33. 13.* and in *Ezek. 34.* there are more instances of his pity : As,

3. To those that stray after their having been brought to the Fold ; he seeks them out again : *ver. 12.* *I will deliver them out of the places where they shall be scattered in the cloudy and dark day.* Temptation is as a cloudy day ; it is a walking in darkness, as *Isa. 50. 10.* No beast so apt to wander as Sheep are : Christ seeks them again.

4. The weak he strengthens, who have feeble knees, and faint hands ; so *ver. 16.* and also,

5. The sick and broken he heals. Sheep are apt to break their Legs, and fall into Ditches, (heavy temptations) and of all Creatures are most subject to Diseases ; but Christ binds up their Wounds, and heals all ; it being the greatest work of a Shepherd to look to such things.

6. He shews his Pity and Care in providing rest and lying down for them ; *Psal. 23. 2.* And in *Cant. 1. 7.* *Thou makest thy flocks to rest at noon,* in the heat of the day, whether in case of distresses, pressures, hard drivings, or persecution, by giving them comfortable intermission, and sometimes for a long while quietly and safely to enjoy his Ordinances. As *Ezek. 34. 25.* *And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land ; and they shall dwell safely in the wilderness, and sleep in the woods.*

Use 2. The Second Use is of *Exhortation*, to Men to turn to him : *We are all as Sheep going astray ; Oh now return unto the Shepherd and Bishop of your Souls ; 1 Pet. 2. 25.* else God will say, as *Zach. 11. 9.* *I will not feed you, that that dyeth, let it dye, &c.* which is as much as to say, Let thy Soul dye in a ditch and there lye, I will not regard it.



O F

# C H R I S T

T H E

# M E D I A T O R.

## B O O K V I.

Of Christ our High Priest, as entred into the Holy of Holies in the Heavens. How we are to Treat, and Converse with God, and Christ Jesus under the Notion of his being our High Priest, and being entred into the Holy of Holies. And of our having liberty to enter thither to him, and to Converse with him there through Faith in Prayer.

H E B. iv. 14, 15, 16.

*Seeing then that we have a great high priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

*For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin.*

*Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need.*

### C H A P. I.

*The words of the Text Explained, That Christ is our Great High Priest, wherein the Greatness and Excellency of his Priesthood consists.*

**T**H E Apostle had set forth Christ as a Judge, to whom we must give an Account, *ver. 12, 13.* and here, he sets him forth, as a most Gracious and Merciful High Priest. The former he did, to perswade the *Hebrews* to get true Faith, and to beware of a Temporary Faith: The latter he does, to encourage them to continue in the true Faith. And it comes very seasonably in after the former: For whereas he had told them, that Christ knew and observed every Thought, and that his Word

was

was *κενός*, critical in observing and finding out the least by-end; not a thought could escape Christs all-piercing-Eye: They that were sincere-hearted, being conscious of so many Imperfections and Infirmities in all they do, might think with themselves; If he with whom we have to do, be so severe, as *ver. 12, 13. describe him to be*: How shall we have any thing at all to do with him? How shall we hold in with him? Wherefore the Apostle in an instant quite alters and changes the Scene, and presents Christ in a new Habit, and puts on him his High Priests Robes. As before he had presented him sitting in his Judgment Seat, with his Sword (the Ensign of his Justice) in his hand, able to *divide between the marrow and the joints*: So now he tenders him to them with the heart of a High Priest, most tenderly affected towards them, in all their infirmities; and as sitting upon a Throne of Grace and Mercy-Seat, to which with boldness they might draw near.

From which Coherence, Observe, That,

*Observ.* Jesus Christ can, and will, shew himself, the most Exact and Severe Judge; and likewise, the most Tender and Merciful High-Priest. He is called (you know) both a Lyon and a Lamb: Yea, you have both in one and the same *Chap.* and the one in the next *verse* immediately following the other (even as here also the like) *Revel. 5. 5, 6.* A Lyon is of all Creatures the most fierce and furious, yet generous in his Wrath; and a Lamb is of all the meekest: And he is set forth under both; not in respect of those two several Estates of his when on Earth, and now in Heaven: As if a *Lamb* in respect of his Carriage here, and Sufferings here below: But a Lyon now possessed of his Power and Glory in Heaven. No, but a Lamb as now risen again, and as taking the Book out of Gods Hand, and so to be Gods Commissioner to Govern and Judge the World. For that is the Scope of that *Chapter*: He therefore as he is now in Heaven shews himself a Lamb as well as a Lyon: And a Lyon, and a Lamb are Creatures of all others the most contrary: Yet Christ hath the heart of a Lyon, and the heart of a Lamb too, because he is, and was appointed to be the perfect Image of God, *Heb. 1. 3.* and the Executioner of all Gods Decrees, both of Justice and Mercy, on the Elect and Reprobate. Through his Humane Nature the God-head is to express his extreamest Severity, and likewise the tenderest Bowels of Mercy; and therefore Christs heart was fitted, and tempered unto both, according to the exactest mixture and proportion that might be. God himself said of the Angel, who went with the *Israelites*, (which was Christ; and in an allusion unto which Type, this representation of him here, *ver. 12, 13.* doth come in) *My Name is in him*; that is, my Attributes, as of Mercy, so he went with them to lead them into *Canaan*; so of Justice, therefore provoke him not; for he will not spare you, and yet of Mercy also, for else he would not have gone with them.

*USE 1.* This shows us the Excellencies of Jesus Christ. Who hath all perfections in him, to the height; and mixtures of contraries in their full perfections. Such a Man we love, as hath a Spirit of all compositions: when highest meekness, and greatest courage and stoutness are met in one; how amiable doth it make one? Even such an one is Christ; read his description in *Psalms 45.*

*USE 2.* We should therefore look at them both, in Christ, and carry the Representation of them both at once in our eyes: Men either look upon him as all Mercy and so presume, or as all severity, and so tremble to come at him: The Devil then makes a false Christ of him in either. The Lamb can be angry; you read of the *Wrath of the Lamb*: And so the Lion can be Lamb-like, and gracious. Poor Souls in desertion look at Christ onely as armed with his Sword, and so tremble to come at him: As that Child in *Homer* did, when his Father in compleat Armour took him up in his Arms. When Christ looks sternly on thee, yet he may have a Fathers heart to thee, under that visour of terrour.

*USE 3.*

USE 3. We should have a mixture of Affections, namely of Fear and Love, answerable to this mixture in Christ; so *Psal. 2. 11, 12. Serve the Lord with fear, and joyce with trembling; Kiss the Son lest he be angry: And yet again, though his wrath be a little kindled, yet joyce, and come boldly to him as a Saviour.* And let us serve him without fear also, for he is a merciful High Priest. So in the 45. *Psalme*: He is set forth as a loving Husband greatly delighting in the Beauty of his Queen, who sits at his Right Hand, and is familiar with him: And yet she is taught to know her distance. *He is thy God, worship thou him.*

USE 4. It should be an Encouragement to poor Souls, who are Sinners, and tremble at every threatenng; and are afraid when they hear or see Christ angry, when he rends and tears VVicked Sinners in pieces, when they see Judgments on the Earth. You do well indeed to tremble, as Children, when they see the Servants beaten: But consider withal, that he is a gracious God to you, when his anger is never so much against others. Like a loving Husband that is General of an Army, Though he hath been in the Field killing and slaughtering Men that are his Enemies; yet when he comes into his Tent, he is as loving to his Spouse as ever, and with the same Arms embraceth her, with which he ruin'd them in fury. Such is Christ, He can be, and is as loving and familiar with his own; and will use them as kindly, as if he were not angry at all. And yet Men can hardly so command their Passions, but that they will run out one way; and when they are angry with others, they are morose, not placid even to their Wife or Friend. But it is not so with Christ; he can act both parts to the height, and loves to do it: He can turn his fierce look on others, to the most gracious smiles on thee, and that in the twinkling of an Eye. Think but how that at the latter Day, his anger will be at the highest; and yet how loving will he be to his own? 'Twill be the strangest sight that ever was; when in the same Countenance, the greatest fury, and the most sweet smiles of Grace, shall lodge, and appear together; as then they will. Therefore in *Isa. 27. 4.* When God was in his Armour, and in Battel array, against his Enemies, (as it is in that *ver.*) yet then to his Vineyard, to his own, he saies, *Fury is not in me: No, I am not angry with you (saies God,) though indeed against Briars and Thorns I am, and will burn them together.* When he is most angry, fear not to go forth to meet him; but rather go rejoicingly out to him; for he will use thee lovingly, if thou humblest thy self before him, *Isa. 64. 5.* Thus much I have said as an Introduction to the words of the Text, and from the coherence of them.

The words divide themselves into these three parts;

1. Two eminent Duties exhorted unto.
2. Three especial Discouragements from those Duties.
3. A ground of Encouragement unto those Duties, (notwithstanding these Discouragements) fetcht from Christs High-Priesthood in Heaven.

1. The Duties exhorted unto are two.

1. To hold fast our Profession: Whereby is meant, That cleaving to Christ by Faith and Obedience, whereby we do profess him to be our Saviour, and do put our confidence in him: *Heb. 3. 1.* He is styled *the High-Priest of our Profession*: That is, whom we profess to be our High-Priest, by cleaving to the Doctrine and Religion, which he is High-Priest over. All Professions have some eminent Founder or Chief of them: Of whom the Professors have their denomination. The *Jews* Religion had *Moses* and *Aaron*, to whom therefore they are said to cleave, and the *Romish* Religion and Profession hath the Pope for its Chief: He is the High-Priest of it, *Pontifex Maximus*; and therefore they of that Profession are called *Pontificii* and *Papists* from him. In like manner the true Christian Profession, hath Christ for the High Priest of it, and therefore we are called *Christians*. Now, then to cleave constantly to Christ by Faith and Obedience, in all things,

Book VI.

things, whereby he is magnified and confessed to be our High-Priest, both in Heart and Life; this is to hold fast our Profession. And because this is chiefly done by true faith, which as a hand, takes hold of Christ and holds forth in life the profession of him; therefore he bids them hold the Profession [*καταστέλλοντες, let us hold &c.*] And because that Faith hath great Oppositions and Discouragements, that might pull them from it, or it from them; therefore he bids them hold *fast*, or, strongly; for so the word signifies.

2. The Second Duty exhorted to, is to come, *viz.* By Faith; for by it we are said to come to God, and to Christ, 1 *Pet.* 2. 4. to draw near, *Heb.* 10. 22. I take it therefore especially to mean coming to God in Prayer: As in *Psal.* 65. 2. *O thou that hearest prayer, unto thee shall all flesh come.* And that is meant here: For the word translated [*boldly*] is *εὐκαταβολίας*; liberty of Speech and Spirit. Come boldly and speak out your needs and complaints. And therefore also the help that is given, is called *βοήθεια*, that is, help upon crying; and this is correspondent to the ground of Encouragement given from Christs High Priesthood, which is an Office of Prayer and Intercession. And therefore the Apostle encourageth against all our Exigencies; both Miseries from without, and guilts of Sins within; including both these in that one word [*infirmities*,] as things wherein Christ our High-Priest will pity us: For these are all either expressed, or evidently implied in the words. The two first are expressed under that one word [*infirmities*,] *ver.* 15. whereby, both Persecutions and Afflictions from without, and Sins are meant, That under Infirmities, Miseries, and Persecutions, and all outward evils are meant, appears from 2 *Cor.* 12. 5. and *chap.* 11. 30. His outward Distresses the Apostle calls his Infirmities: And these he means here; for he comforts them against these, by this, that Christ in all these was tempted. Therefore notwithstanding them, *hold fast your Profession*, you have an High Priest to pity you in them.

Yet more especially by Infirmities he means *Sins*, which indeed are the greatest pressures, and which we therefore need most comfort against, and that the pity of Christ be shewn therein: And they are the greatest discouragers of us in our coming with boldness to the Throne of Grace for help against those outward Evils, and therefore they must be intended here: And accordingly we find the word on purpose used but three Verses off in this very Discourse continued about this High Priest-hood in the Type of Christ. In *chap.* 5. 2. The Apostle shews the Qualifications of an High Priest then under the Law, and he recites them to shew that the same Vertues as towards us are found in our High Priest but without Sin. He was the High-Priest under the Law (saies he) one that could have compassion on the Ignorant, and them that are out of the way, *i. e.* upon Sinners, (for by Ignorances, and strayings from God Sins are meant) in that himself (saies he speaking of the High Priest) was cloathed with Infirmities, that is, with Sins, which might move him out of a sense of the like Sins in himself to offer the Sacrifices of every Sinner which should come to him. And again, you have the same Expression used again of the High-Priest, *chap.* 7. 28. *For the Lord maketh Men High-Priests which have infirmities*, *i. e.* Sins, such as the People had which is spoken in direct opposition unto Christ his being Holy, undefiled, and separate from Sinners, *ver.* 26. But though as concerning Christ his having any Infirmities on his part, the Apostle had exempted him, and put in an Exception before the words of my Text, saying, *That he was tempted in all things, yet without Sin*; yet as to the pitying part, *viz.* to have compassion on us, under such Infirmities his Scope is to the full to shew that he is, and must be an High Priest that can have compassion more abundantly than those narrow-hearted Priests could have, though they were compassionate upon other grounds than he. They, for that themselves were cloathed, and surrounded with the same Infirmities of Sin that the People were, therefore pityed them: But he though without Sin, yet hath that innate Compassion, and an heart so made

up of Mercy, that he is much more able to compassionate such even in their Sins, which are their greatest Infirmities. So then under the Word Infirmities Sins are intended, and in his alledging the parallel of the High Priest in respect of compassion towards Sinners which are out of the way; his Scope and Intention must necessarily be to shew, that Christ is thus also. His Allegation had been to no purpose at all, if not unto this, and so it refers to, and explains what is said in my Text, That *he is touched with the feeling of our sinful infirmities*; and they therefore are here mainly intended. And further to that end he shews, that though he kept himself from being tempted with Evil and Sin, yet he came as near as might be, being tempted by Satan unto Sin, and vexed (as the Word in some Copies signifies) with all sorts of Sins, yet still without Sin. He came I say, as near therein as might be, that he might be able to pity us experimentally. Even herein again, because the Apostle means Infirmities of Sins, as well as of Miseries, and outward temptations; therefore the Comfort and Remedy which they are directed to seek, and encouraged to find at the Throne of Grace, is in relation unto Sins. He mentions both Grace and Mercy, *that you may obtain* (saies he) *Grace, and Mercy*; Grace to help against the Power of Sin, Mercy to take away the Guilt of Sin. And our own pressures of all other are those of Sin, and Corruptions; and above all things our Hearts (who are true Christians) are carryed forth to obtain Grace, and Mercy for, and about them. So as however that Grace to help against all other Infirmities is meant, and we may find in Christ both Grace to supply Wants, and Mercy to give deliverance, yet there being two things in sin corruption, and Guilt, therefore to be sure we need Grace and Mercy to serve against these two more eminently than against all Evils else. And these are the Evils which the Saints hearts do most implore Grace and Mercy against, and therefore these are above all intended by the Apostle here.

Observ. 1. *Jesus Christ is a great High-Priest*. Concerning which in general. Whatever Title Christ hath, this of *greatness* is added to it. A Prophet, *he is of a truth and that Prophet* (said they) *John* 7. 40. yea, *that great Prophet*, (say they) *Luke* 7. 16. *John* was a Prophet, yea more than a Prophet saies Christ of him; *Matth.* 11. 9. But then, *I am not worthy to untie the latchet of his shoe*; saies *John* of Christ. A Shepherd he is, but with this addition, *that great shepherd*, *Heb.* 13. 20. A King he is; but *Psal.* 47. 2. *the great King*. It is a Psalm of Christ's Ascension, *ver.* 3. *The King of Kings, Lord of Lords*. A Priest he is here, an High Priest; yet that is not title high enough, but he is a great High Priest.

As King of Kings, so Priest of Priests. That in all things he might have preheminance, *Col.* 1. 18. When the Person is great, all his Titles are such Princes who are eminently excellent, have by their Subjects the title of *Great* affixed; as *Charlemain, Alexander the Great, Henry le Grand, &c.* and shall not Christ be exalted, yea greatly exalted? *Psal.* 47. 9.

USE 1. Men who have great Friends, how do they bear themselves upon them? And have great hopes, great thoughts, and great looks? So *Rabshaketh* bore himself upon *Senacherib*; and what big words doth he speak? *2 Kings* 28. 19. *thus saith the great King*, and shall not we, who are Christ's Servants, bear our selves as much upon our great Lord and Master? As *Paul* often calls him.

USE 2. Let us serve him as becomes his greatness; not with the halt or lame; shouldst thou fend such to thy Prince, would he accept such Services? *I am a great King*, saies God, *Malac.* 1. 14.

USE 3. Let us become little, that Christ may be great; and appear such. As his alone is goodness, so his alone is greatness: *1 Chron.* 29. 11. Let us become Cyphers to set his greatness out: Let us be content to decrease, that he may increase (as *John* did) and (like the Moon) the nearer

we come to this Sun, the more we should, yea we shall wane; it is our Glory so to do. This in general.

Now to shew more particularly, how Christ is a *great High-Priest*. This is spoken of him,

1. Comparatively to *Aaron*, who was an High-Priest, but Christ a Great High-Priest; whose Priesthood the Apostle compares with his, throughout this Epistle. I will not now shew all the particulars, wherein Christs doth exceed; only in this, I instance, that *Aarons* Priest-hood was but a *Shadow*; not so much as a *Picture*, compared with his: So he concludes that Discourse, *chap. 10. 1.* As a *King at Arms*, who goes before a true King, such was *Aaron* to him: And therefore but a low, and a mean, a little High Priest to this Great High Priest.

1. In the *Levitical* Law, there was a *plurality of Priests*, which argued imperfection: But *they truly were many*, saies the Apostle, *Heb. 7. 23.* and all could not *perfect* the work; which plurality of theirs is implied, *ver. 11.* of the *10. chap.* [*every High-Priest*] but Christ was but one, *ver. 12.* They were but as so many *Candles*, that successively were burnt out; and gave but a dim Light. But he as the *Sun*, which is the meaning of that, *Coloss. 2. 17.* where the Apostle speaking of all the fore-running Types which were *The shadows of things to come*, saies, *But the Body is Christ*; who (as his Scope there was to shew) hath disannulled all those *Shadows* by his coming into the World; and therefore can be no other *Body* but of the *Sun* it self in that comparison intended: For otherwise the *Shadows* do begin to exist, but when the *Body* comes; but where the *Sun* casts its beams, *shadows flee away*: Now as the *Sun* is called *the great Light*, *Gen. 1. 16.* because it alone doth that, which all the *Stars* and *Candles* cannot. So Christ alone discharging this Office, is called the Great High Priest.

2. They *daily ministred*, and *offered oftentimes*; and the *same Sacrifices*, but Christ he did it but *once*, and that *for ever*: So *Heb. 10. 11, 12.*

3. These many Priests, with their many Sacrifices often offered, *could not take sins away*; but Christ by one offering took away all Sins, and *perfected us so for ever*, that *our sins are remembered no more*, *ver. 14, 17.* But I will no longer insist on this Comparison: For it is not worthy of it; it being a thing very uncomely to compare the *Body* and the *Shadow* together. Therefore I come,

2. To shew how he is a *great High-Priest in himself*, *absolutely* considered.

1. In his *Person*: *Higher than the Heavens*: *Heb. 7. 26.* that is, then *the Angels*, and so all *Creatures*; for not of *Place*, but of *Personal Dignity* is the *Highness* there meant. And as *Hell* is put for *Devils*. *The gates of Hell shall not prevail*, &c. So there, *Heaven* for *Angels*, and *such an high Priest* became us as it is there: And in this Sense, he is said to be *ascended to Heaven*, when he was *not yet ascended*, in place; but onely by the *Union hypostatical*, *Jo. 3. 13.* This his personal worth and greatness is mentioned in the Text, as that which is the foundation of the greatness of his Office: *Jesus the Son of God*. Other Offices make the Person great, and his dignity the more; but here the Person dignifies the Office, and makes it great. For from hence proceeds all the worth of *the Sacrifice* he offered; and of the *Intercession* of this Priest. The *worth* of his Sacrifice being attributed to his being *God*, [*the Blood of God*] and the prevalency of his *Intercession* to his being the *Son*. Other Officers (if Great) must have a great deal of outward State, and Pomp; (as Kings have) and Ceremonies of Reverence are invented, to make them seem great: And as themselves are *Humane Ordinances* and *Creations*, so they have *Humane Inventions* for State and Pomp, because they want *Personal Greatness* to bear up respect. And such a Priest was *Aaron*, and his Fellows. Which (I take it) is the meaning of that *Heb. 7. 16.* *He was made a Priest, not after the Law of a carnal command*, which is spoken in opposition to the Priests of the *Old Law*, who were indeed *made* thus; and it was all their making. The Priests of old were of themselves no more fit to be Priests than

than others of the *Jews*; it was merely a *Law*, which made them such, no peculiar Personal worth in the Men: As the *Law* makes a *Child* as true and as great a *King*, as a Man grown; and accordingly they had *carnal Rites*, which the *Law* also prescribed; in the observance of which their Priestly power and dignity did lye, and thereby was supported, and so were Priests after the *Law of a carnal commandment*; (so the *Law Ceremonial* is called, and thereby distinguished from the *Law Moral*, which is called *Spiritual*; *Rom.* 7. 12, 13, 14.) For the *Persons* being weak, as other Men; they had *Rites*, such as were glorious Garments, a glorious Temple, &c. to make their Office great, which yet were but *fleshly*, that is, weak; (as *Eph.* 6. 12. *Flesh is taken, not with flesh, but with powers, &c.*) and which wrought in the *fleshly part* of Men, an estimation of greatness. But this Priest is made after the power of an endless. By Power, he does not simply mean that Authority given Christ by his Fathers institution; for so those *Levites* also were ordained; *Heb.* 5. 4. *No man takes this honour to himself, but he that is called of God [as was Aaron]*: But he understands thereby that *Personal power*, and those eminent abilities which were in his Person inherent, and which moved God to pitch on him; whereby he was not a King or Priest dressed up, or set out with Ceremonies, and Carnal Rites of Reverence, but indued with Power inherent, whereby he was able to shew himself a Priest indeed. And as he was declared to be the *Son of God with power*, *Rom.* 1. 4. so also to be a Priest with power: He had the power of a Priest in his Person; which consisted chiefly in this, that he had the power of an indissoluble life, (as the word is) that whereas it was requisite that he should dye, to undergo Gods wrath, which would have sunk the Souls of Men and Angels, he could out-live it, and all the powers of *Death could not hold him*; as *Acts.* 2. 24. *I lay down my life, and I take it up again* (says Christ) and so can survive to perform the rest that belongs to that Office. And hence the word of the Oath pitch on him, as one of himself consecrated and carved out for it, and none else; so *ver.* 28. *The law maketh men high-priests which [have infirmities], but the word of the oath since the law, maketh [the Son] who [is perfected] (as the word is) for evermore.*

Secondly, It appears how great a Priest he was, by the great trust which was reposed in him. We judge and esteem of the greatness of Offices by the great trust that is reposed in them. This made *Josephs* Office great, and himself the greatest Man in Egypt. So with us the High *Treasurers* place is great, because of the trust; and so the *Lord Keepers, &c.* Now of Christ it is said, *Heb.* 7. 22. *He became a surety of a better covenant*: It was an infinite trust which God committed to him. All those great and precious promises must be made yea and Amen in him: All Gods Oaths and Covenants must otherwise have been disannulled and cancelled, yea Heaven must have been dissolved, and all the Souls saved under the Old Testament sent down again, if Christ had not been a faithful High Priest. 2. All the Glory of Gods Justice, all our Souls which God so loved, all our Sins which he desired so to be pardoned, all Gods plots hung upon him, all his affairs were committed to him: (I mention all these, because they all concerned Gods Glory as well as our Salvation; and therefore are called things appertaining to God, though for Men; that is, for Mans good: and he was faithful in them all; *Heb.* 2. 17.) He trusted Christ as *Pharaoh* did *Joseph*; and was not this a great High Priest then? All the good things that God meant to bestow, the purchase of them was committed to this High Priest. All Gods holy things he was minister of: *Heb.* 8. 2. and 9. 11. All which argues the excellency of his Ministry: *Heb.* 8. 6. *He hath obtained a more excellent ministry, by how much he is the Mediator of a better covenant, which was established upon better promises, and of greater trust, which he was to make good.*

Thirdly, The great Solemnity that was at his Installment, argues his Greatness: It was by an Oath: *Heb.* 7. 20, 21. Not so the Levitical Offices. Those Offices which were small, and of no great account or trust, but put

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in and put out at pleasure, were wont to be bestowed without an Oath; but great ones with an Oath. And this very Reason is indeed given why Christ was made with an Oath; *ver. 22. Inasmuch as he was a surety of a better testament*: that is, betruſted with the rich Promiſes of a greater Covenant. Yea further, (which may be matter of wonderment unto us, as differing from all other Investitures) not he himself ſo much doth take the Oath, as his Father that made him, which was a transcendent and unheard of Honour.

At the first erection of this Office, and placing this great Officer, God himself took an Oath; whereas the usual way is, that the Party that enters upon the Office takes the Oath; but here, God himself swears. *Heb. 7. 21. This Priest was made with an oath*, ſayes the Apostle; and by whom was this Oath taken? Not by him who was made the Priest, but by God himself (that made him) when he made him: *He was made with an oath by him who ſaid to him* (mark it, by whom it was taken) *the Lord ſware, and will not repent, thou art a Priest for ever after the order of Melchizedeck.* This Oath indeed was first taken from everlasting, when God first called him to his Office, but was then solemnly renewed, and again rehearſed over, when Christ first entred upon this Priesthood in Heaven, being now ſet at Gods Right hand, as appears by comparing *Heb. 5. 5,* and *6. veries,* and *Pſalm 2. 6, 7,* and *8. veries.* with *Pſalm 110. ver. 1, 4.* where when God had ſet Christ down at his Right hand, as *Pſalm 2. 6.* and *Pſalm 110. 1.* then he rehearſes this Oath; as *ver. 4.* of that *Pſalm*; yea, renewes it; as *Heb. 5.* (quoting both these *Pſalms* to this one and the ſame purpose) doth ſhew. All this was to assure us how much Gods heart was ingaged in this buſineſs of his Priesthood, which it ſhould be exerciſed about, namely the pardoning of Sinners. Christs Office in Heaven is the Pardon-Office: He is a Priest over it, to ſue a Pardon out for Sinners: And the reason why God thus ſware, rather than Christ, was becuſe the Buſineſs to be effected by this Office, being the Pardon of our Sins, which was dependant upon Gods Will, and to be procured at his hands through Christs Mediation and Interceſſion: Now therefore to assure both us, and Christ himself likewise, when he took on him this Office, that his Interceſſion ſhould never be in vain at any time, for any Souls that come to God by him, or that he ſues for, God the Father takes this Oath. Becuſe Christs Office in Interceding being to ſue for Pardon, and it being the Fathers part to grant it; in this caſe the Oath is rather taken by the Father, to assure both us and Christ for ever of his Covenant to hear Christ, and grant what by vertue of his Office he requires; and that is, the Pardon of our Sins, which is the work of the Office, that is, the thing that the Oath intends, and not ſimply the confirmation of his Office to him; but the effect of his Office, that it ſhould procure Pardon, as is evident by *Chap. 8.* throughout. An Oath to a Covenant or Promiſe argues the greateſt ſeriouſneſs that may be. Even he who doth betruſt him, is ſo ſatiſfied in him, as he takes an Oath for him; he exacts it not of him; he would not ſhew ſo much diffidence in a Perſon ſo great and faithful, and able for the place; but he ſwears for him; *That he ſhould be a Priest, and he would not repent,* yea, he foreſaw that in Christ, that he could never have cauſe to repent that he ſaved Men by him. God ſwears, as glad to engage him in it.

*Fourthly,* He is a great High Priest in reſpect of the continuance of his Office: for what was it God ſware to! [*Thou art a Priest for ever*] (ſayes the Apostle, gloſſing upon this Oath, *Heb. 7. 23.*) *They truly were many Priests* (that is, in ſucceſſion one after another, though there was but one Priest at once) *becauſe they were not ſuffered to continue by reaſon of Death.* They were but as ſo many Candles (as was ſaid) that burnt out, and others were ſet up in their rooms; yea, and ſome were depoſed afore Death; they were not ſuffered to continue, though they continued to live: So *Abathar.* *But this man* (ſayes he, *ver. 24.*) *becauſe he continueth ever, hath an unchangeable high priesthood,* for that cannot paſs to any other, but is for ever in himself; and he can never lay it down, as he cannot lay down his Perſon, or his being



being the Son of God. For that is the reason given, that seeing he himself continueth ever, his Priesthood likewise shall continue ever. Now Offices that are of great trust, and withal are perpetual and for ones life, and cannot be taken away, are ever accounted great. 'Tis this that makes the Office of a King so great, because he is not subject to a deposition: Therefore he must needs be a *great High Priest* who hath a Priesthood that cannot pass from him; yea, if he should lay it down, there is none in Heaven or Earth worthy to take it up. Princes consider well whom they put into Places, out of which they cannot again remove them, and that hold not upon a *quam diu se bene gesserunt*. Now such is this Office wherewith Christ is invested. But God knew him so well afore-hand, that himself durst swear for him, and that he would never repent of his placing him in it.

*Fifthly*, Christ is great in his Love to us to become a Priest for us. *John 15. 13. Greater love than this hath no man, that a man lay down his life, &c.* By undertaking of which he became a Priest; and so it may be said as in the *Acts, With a great summe purchased he this office.* Great was his Love, thus to become a Priest for us, that he that was equal to God his Father, and as great as he, that he should descend from his greatness, and become lesser: *To be a Priest for us*, (and the lesser his Person became, the greater his Priesthood): For now *his Father* (as Christ is a Priest) *is greater than he.* *John 14. 28. Yea, Christ became lower than the Angels, Heb. 2. 7.* and yet lower, even than Men: *A worm, no man, &c.* And by how much lower his Person became; by so much is his Priesthood made higher. And so at once the greatness of his Person made him alone fit to be this High Priest (as was said); and yet withal, the lowering of all this greatness, even to nothing, made his Priesthood to be so high and great: So that it hath both an height and a depth in it to make it great; and so his *love* is said to have (*Eph 3. 18, 19.*) *such a height and depth in it, as it passeth knowledge.*

*Sixthly*, He is a great High Priest in the Sacrifice which he offered; which *Heb. 9. 23.* is called a better Sacrifice than those of the Law; so much as Heavenly things are better than the shadows of them; as it is there, and *Chap. 10. 1. For he offered up himself; Heb. 9. 14, 26.* And what a Sacrifice was that? God himself hath not such another Son to offer, he has no more such Sacrifices. Had he sacrificed millions of Worlds of innocent Men, and holy Angels, even Hecatombs, they had been but as mites to the riches of Heaven and Earth, in comparison to Jesus Christ. *1 Cor. 6. ult.* We are said to be bought with a price: *magno pretio*; so some read it. For what a Sacrifice must that needs be, wherein all the Riches, Glory, and Excellencies of God-Man were emptied, and (as Sacrifices of old were to be) consumed and burnt to ashes, to nothing. And all he offered was his own by such a title of Personal propriety (as Second Person), as it was not God the Father (though his also as Gods Creature): so as he borrowed nothing, but was himself Priest, Sacrifice, Altar, Temple, and all.

*Seventhly*, He was a great High-Priest in respect of the *Temple* and *Tabernacle* that was made for him to officiate in. You guess at *Aarons* and his Successors greatness by the Glory of the Tabernacle first, and then of the Temple, and therein of the Holy of Holies, the Wonder of the World. But the Heavens were made for this Man to be a Priest in; and 'tis the highest end next Gods Glory, that they were made for. He is an *Heavenly Man*, yea, *the Lord from Heaven*, as he is called *1 Cor. 15. 48. A Priest higher than the Heavens*; and therefore he must have a place fuitable to perform the great part of his Office in. And therefore as it is said, that *it became us*, or, it was necessary for us being Sinners (if saved) *to have a Priest*, who for the excellency of his Person should be *higher than the Heavens*: So likewise it became the excellency of his Person and High Priesthood, that he should have a place to administer in, *above the heavens.* And that is also noted

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noted in the Text, as a circumstance that makes him a great High-Priest, that *he is entred into the heavens*, and officiates at the *throne of grace* (ver. 16.) the highest place in Heaven, as the Mercy-seat was in the *Holy of Holies*. Yea, he purchased this place by his Blood, and laid down a Price for it; and therefore is said to *enter into the heavens by his blood*; Heb. 9. 12, 24. Yea, he had a Temple and a Tabernacle yet more excellent than the Heavens, a building made of better stuff. You will wonder what that should be; his *own Body* and Humane Nature, which was the true Temple, as he says, *John 2. 19. Destroy this temple*. It was *Gods Tabernacle*, Rev. 13. 6. the *Holy of Holies*, Dan. 9. 24. in which the *fulness of the Godhead dwells bodily*; which in the local place of the Heavens it doth not, nor is Personally united to them; and that is it which makes this his *Manhood more high than the Heavens*. and to be called a *greater and more perfect Tabernacle, not made with hands; that is to say, not of this building*. The Apostle speaks it of Christs *own Body*; for of the Heavens he speaks besides in the next Verse; *By his own blood he entred into the Holy of Holies*; (ver. 12.) namely, the Heavens, then which this of his Body is the greater and more excellent Tabernacle: ver. 11.

U S E. *Let us hold fast our Profession against oppositions of Men*. The Apostle speaks to them in suffering times, and we may say it in difficult times. And it is to be held fast: there is danger of being pulled from it by the Adversaries. Men who have great Masters, bear themselves upon them; and are bold to wear their Livery. The three Children saw God in his greatness, and contemned *Nebuchadnezzar*; and so did *Moses* as to *Pharaoh*, whose wrath he regarded not. Let us still view how great an High Priest we have, and give back in nothing. *Paul* loves to have this often in his mouth; *Jesus Christ my Lord*, so *Phil. 3.* and elsewhere: As Courtiers use to cry, *The King my Master*. Now why should not we be as bold as they? For he is able, and will bear us out against all that do oppose us. *We are not careful* (said the three Children) *to answer thee (O King) in this matter*: They saw God to be great, and able to bear them out: So we seeing our High Priest to be so great, let us hold fast to him; and he will hold us fast, *and none shall pluck us out of his hands*, *John 10. 28.* He is a great High-Priest *entred into the Heavens*; who will also if we hold fast to him, bring us thither. Men cleave to great Persons in great distresses, when they can give them any great hopes. *Can the Son of Jesse give you vineyards and olive-yards!* said *Saul*, when he feared the Peoples departing from him. But have any of your great Masters Places in Heaven to bestow, have they Mansions and Offices there to dispose of! (may our High Priest say) but Christ hath; *He is passed into the Heavens*.

## C H A P. II.

*The Words of the Text explained. What is meant by the Holiest. How we enter in thither.*

H E B. x. 19, 20, 21, 22.

*Having therefore Brethren, boldness to enter into the Holiest, by the Blood of Jesus.*

*By a new and living way; which he hath consecrated for us through the vail; that is to say, his flesh:*

*And having a High Priest over the house of God:*

*Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.*

**M**Y Subject from out of these Words is, How in Prayer, especially secret Prayer, to converse with Christ our great High Priest; entered into the Heavens; and we to follow him thither by Faith; and treat him there when we pray, as being entered into the Holiest with him.

The Art and Skill of this high Converse with him in the Heavens; is the Apostle *Pauls*: who of all the Apostles (if not alone) hath most insisted on this particular: And in this Epistle he unfolds the mystery of Christs High Priesthood, as it was veiled under the Type and Shadow of the Levitical High Priesthood of *Aaron*, and his Successors: And writing to the *Hebrews*, now turned Christians, he speaks both the *Doctrines* and *Duties* of the *Gospel*, in the Old Testament Characters; and conciphers them: But in a special manner he had explained the mystical signification of that eminentest part of *Aarons* Priesthood, in his officiating on that most solemn day of *Atonements*, when he went into the *Holy of Holies*; (which was the summe and complement of the High Priests service) to be *Christ entering into the heavens*, as an High Priest for us: (of which you may read largely, though intermingled with other things; from *Chap. 4. ver. 16.* and *Chapters 5, 6, 7, 8, 9.* and so on in this 10th Chapter, unto these words:) And in these words (my Text) he comes to the Duties, or practical part that belongeth to us thereupon as inferred from thence: which likewise he utters in the language of the Types, of that dayes Rites and Solemnities.

And of all those Gospel Duties he begins first with this very thing which I have singled forth for my Subject; *viz.* How to converse with God and Christ now he is in Heaven, in allusions unto the Type thereof, and there to transact our concernments with him: (which being the first of all the other exhortations made, shews it was a principal one; and most genuinely inferred from the foresaid Type:) And to that end he first informs us in *ver. 19.* of our Right and Priviledge, that are Saints under the New Testament: *viz.* *To enter into the holiest*; and to go to him our High Priest thither; and the foundation of that Priviledge to be *his Blood*; *ver. 19.* And withall Secondly, pointing us the way which our High Priest hath paved, and consecrated for us; to come thither to him; *ver. 20.* himself having first entered as an High Priest for us; *ver. 21.* And then Thirdly, In *ver. 22.* He sets forth the Duty and Qualifications of those that will so come; and which they that

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that enter must seek for, or bring with them ; and these drawn and inferred either from the type of the Peoples part, performed on that day ; or by the High Priest acted for them ; or on their behalf.

There are three or four things or Phrases in the Text ; which I account it requisite to explain ; to make way for the founding of this my subject on the words ; ere I proceed upon it.

*First*, That by the *holiest*, here is meant the *highest Heavens*, into which Christ is entered, and where Christ is resident, and whither we are bidden to come and enter ; and whereof the *Holiest* in the Temple was the type : This is so much known to the most of intelligent Readers, as it needed not to be insisted on, but for the more unknowing their sake. And they may understand from our Apostle that the Tabernacle of *Moses*, and afterwards the Temple of *Solomon*, consisted of two Courts or Rooms ; see *1 Kings* 16. 17, 19. one before the other : which the Apostle exactly describes, to the end that all might understand this very thing I am upon. *Chap. 9. 2, 3. For there was a tabernacle made ; the first wherein was the candlestick, and the table, and the shew-bread, which is called the sanctuary or the holy : And after the second veil, the tabernacle ; which is called the holiest of all : And the Priests he sayes, namely, The holy, went into the first every day to Sacrifice, ver. 6. But into the second (which was the holiest) went the high-priest once a year, &c. ver. 7. which second he again calls, The holiest of all, in ver. 8. And at ver. 9. he tells us, that this first Tabernacle (so he calls the whole, consisting of these two Apartments) was a figure for that time then present : The figure of what ? The Apostle plainly unriddles and explains it ; ver. 24. Christ is not entered into the holy places made with hands, (that is, into those Earthly Tabernacles which the Priests entered into every day ; and the High Priest once a year entered into ;) which are the figures of the true ; but into heaven it self ; now to appear in the presence of God for us : So then we are sure that the Heavens are the holy places : And the Heavens Christ is now in, is the holiest ; and figured out by that holiest of all : I will not at all detain you with the Question, whether there be not in the Heavens a first Court, which Christ past through ; of which the Court of Priests was the figure ; into that Heaven of Heavens, of which the holiest of all, which then the High Priest entered into, was the figure : The Apostle in that last place cited, doth in the plural mention both, in saying, *The holy places* : and that they were figures of the true : (And 'tis certain the true here, are the Heavens :) And yet again when he interprets what those places did signifie ; he sayes, *Heaven it self*, in the singular : It is enough to my present purpose, that the *highest Heavens* is here meant by the *holiest* ; those which Christ entered into, and where now he is, and into which we are here invited to come to him ; and into which our hope is said to be (in like allusion) to enter, as an *Anchor* ; into that within the veil ; whether the fore-runner is for us entered : *Chap. 6. 19, 20. And that within the veil, is plainly an allusion to the holy of holies* : So the Apostle would have us to mind and observe, from his foresaid description ; *chap. 9. 2. After the second veil was the Tabernacle, which is called the Holiest of all.**

The *Second* thing to be explained, is ; what is meant by *entring* : Our *entring* (for it is spoken of us, and our entring ;) into the holiest ; that is, into Heaven.

1. We all know that our going to enjoy and possess Heaven, after this Life and World are ended, is termed an *entring* into it : *Matth 25. 23. Enter into thy masters joy* : And *Acts 14. 22. And Christs entring* into his Glory, and into the Heavens, (as in this Epistle) is said to be when he ascended.

But here this our *entring* must be understood of what is to be, and what we are to do in this Life : We being invited upon the declaration of our right to enter in, *ver. 19. to come to*, as the word is ; *ver. 22. or draw near* : And 'tis as an act to be done by us in this Life : An entry and coming with liberty of speech ; as the word translated [*liberty and boldness*] in *ver. 19.* also signifies.

And

And withal *to come to* and *draw near*, doth import an act of ours; and that to be with such and such dispositions, as at that present are to accompany that act of drawing near, and to be exercised therein; all which dispositions are concomitants of this Life. Moreover, it is as an entry whilst we are *in via*, in the way; *viatores, wayfaring men*; (as the Prophet *Isaiah, chap. 35.* terms us;) so *ver. 20.* We are to enter by *a new and living way*; consecrated for us; and that is in this Life: In the other World we are at our *Journeys end.*

Yet 2. There is an *entring into the Kingdom of Heaven*, in this Life; which is, when we are first called and converted, and born again, which indeed is done but once for all, whereof Baptism is the Seal; of which those places are to be understood; *John 3. 5. Except a man be born of water, and of the Spirit, he cannot [enter] into the kingdom of God*; which phrase is also used *Matth. 19. 23, 24.* and *Mark 10. 23, 25. That a rich man shall hardly enter into the kingdom of God*: that is, is *hardly converted*; and is spoken upon occasion of the rich young Mans refusal to come unto Christ: But this *initial entrance* is not meant here; for he supposeth them he speaks to, to have been as to this respect entred already; and therefore calls them *Brethren, ver. 19.* and supposeth them to have *a right* already to enter: *Seeing therefore we have boldness or right to enter*, (as many interpret it) so upon that *right* invites them to *draw near*; whereas the new Birth is that which gives that *right* first; as *John 1. 12, 13.* and therefore is not meant here: And again, that entrance into the Kingdom of Heaven by Effectual Calling at first, is as an entrance into a *State*, or such as into a *City*, to be at first admitted a *free Denison* of it; (The *state of Grace*; as *Rom. 5. 1.*) but is an admission into a condition or privilege, namely, that the Kingdom of Heaven should belong to us: 'Tis to be *Cælo donatus*, made a Citizen of Heaven; *Phil. 3.* But this here is an entrance as into an house, *ver. 21.* where some one dwells whom we would speak withal; and liberty of speech is that which this entrance serves unto: And this is into *the holiest* (you see) as into a place in allusion to the High Priests going into *the Tabernacle*, as an holy place; and such was Christs entrance into Heaven, as *into the holy place*, as was said *chap. 9. 24.* and this of ours is into Heaven, as his was.

3. It rests then this be an entrance into Heaven in this Life, by our performing such acts of drawing near, and coming to God, and our High Priest there, as are to be continued and encreased after our first Conversion, and performed between it and our entring into the actual fruition of the Glory of Heaven: And that there are such actings of Soul, in the exercise of which we do truly and really enter into Heaven, and are so called, the Scriptures are not wanting as to the using this phrase in that sense: The Apostle *2 Pet. 1. 11.* having exhorted unto an exact diligence in all good Works after calling, and unto adding all sorts of Graces, as occasions call for the exercise of them, and to abound therein; from *ver. 5. to 10.* he then proposeth four or five Spiritual advantages that will accrue thereby, proceeding by a gradation in them, *ver. 10.* And the last and highest of them is in *ver. 11. For so an entrance shall be ministred unto you abundantly, into the everlasting kingdom of our Lord and Saviour Jesus Christ.* This is narrowed by most Interpreters unto an abundant free entrance into Heaven, and reception of our Spirits by Christ at our death; according as we have abounded in good Works, to be filled at our Death with Joy and Comfort answerable: As also at the latter day, when Christ shall say, *Come ye blessed; for ye saw me hungry, &c.* And it is certain that the word *enter* is used of our taking that full possession of enjoyment after Death of the Kingdom of Heaven, as *Acts 14. 22.* and frequently elsewhere; yet I find *Calvin* to take in unto this, the promise of all those rich supplies and assistances, which God vouchsafes all along during this Life, whereby to bring us to Heaven. And some Protestant Interpreters since, take it to include assurance in this Life, and a promise that Eternal Life, and the happiness thereof, shall open it self to you more and more, or be set open wider unto your Spirits, so as to enjoy the larger sense thereof in your Souls, that you may more amply and freely pierce into the inwards of

Dutch Annotators.  
*Amplior introitus, i. e. felicitas & vita æterna amplius pandet, & explicabit se vobis, ut copiosius, & liberius penetrare possitis in regni hujus partes interiores; & frui vitæ illius sensu, in ampliori mensura.*  
 r. 1: Dixon in verba

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Heaven, and enjoy the sense of that Life in a larger measure. I have in the Margent cited these that I may not appear alone in giving this sense; though I take the words to extend to both; *viz.* unto our entrance by way of full fruition in the other World; the comfort whereof at Death God often gives to those that have abounded in Holiness: That their Souls are in Heaven whilst in their Bodies; and in the Suburbs of Heaven: And they crowd not in, but have the great broad Gates set wide open to them; yet withal also that in the mean time holy walking procureth, ministreth or affordeth in the very doing, the priviledge of a more abundant entrance into Heaven every day more and more, all along this Life; by Christs manifesting himself to them; as *John 14. upon keeping his Commandments*: And in the coherence of the words in *Peter* with the foregoing, the promise hereof comes in last, as an increase or surpluse of the former priviledges; (all which are in this Life): One mentioned *ver. 10.* was, that we should thereby *make our calling and election sure.* And this of *abundant entrance,* is not the same with that: Not a repetition (of the same matter, of *assurance* namely; but an addition of a distinct and further benefit: A further, and indeed the highest degree attainable in this Life: The top of his Climax, or highest ascension of such attainments. As if he had said, you shall not only *make your calling and election sure,* but you shall enter more and more into Heaven, and live in Heaven afore-hand whilst you live, and take an ample possession of it in the first fruits thereof, which yet is called but an *entring,* (though often still renewed, because it is at highest in this Life but an imperfect attainment: And in comparison of the latter full entrance which is upon Death, but as an *entrance, a first entrance, and first fruits and earnest,* and yet said to be an entrance: And thus *Heb. 4. We who have believed do enter into rest;* and therefore going on *from faith to faith,* as *Rom. 1. we enter further into rest,* as Faith increaseth; every renewed act being a renewed entrance; and thus we are entring all our Life long; and this *Jacob,* that so extraordinary Saint and Patriarch, had enjoyed long afore Death: He sayes, *This is the house of God, and this is no other than the gates of heaven;* which in that vision (wherein he saw Christ and the Angels) he had been taken up into; *Gen. 28. 17.* yet and every Soul that walks very holily, and abounds in it, though he enter not into the joyes of Heaven, such as are *unspeakable and full of glory;* yet he may truly be said to go further up into Heaven, in his so walking; and to obtain larger roomth and place there then other Men though holy: He enters further up into the Country every day; into the heart of it as we use to say, though it be true that every true Christian is past from Death to Eternal Life, from Hell into Heaven) and when possession or fruition shall come, such a Man will find a more rich and ample provision to have been made for him there against he comes.

4. But if in the last place, more strict enquiry be made, what actings, exercises of Faith and Holiness, the Apostle doth here, in this my Hebrews Text, more especially intend, and calleth an *entring into heaven,* and a *coming to,* and *drawing near?* I Answer:

(1.) In General: All Gospel-worship and Ordinances, which therefore by way of Inference from this here in *ver. 19.* he in the 23th exhortheth not to forsake: And we must consider that his Exhortation begun in the 19th Verse, is an Inference from his Discourse afore of the *Jewish* Worship; and particularly of that on that solemn day of Atonement, when the High Priest went into the Holiest, which was the highest Worship that the *Jewes* had prescribed them; and was a day of pure Worship: They were to do no work thereon: Yea and was stiled a Sabbath of Sabbatism, the Queen of Sabbaths, and above all other Sabbaths whatsoever: And you may observe how in the beginning of this Chapter, wherein he goes on to interpret and unfold the mysteries of this dayes solemnity, he stiles them that come to it, *The worshippers; the comers thereunto,* *ver. 1. 2.* and from which (namely that his Discourse, Doctrinally treated by him in three Chapters afore) it is he deduceth his Exhortation here: So then *Gospel-Worship* and *Ordinances* may

may in general be understood to be an entrance into Heaven, and the dispositions required in *ver.* 22. to be the inward qualifications requisite unto all such Worship.

But (2.) In a more special and eminent manner, I conceive, he understands *Prayer*, and especially *Private Prayer*: And I am so far from being alone in it, that I find my self compassed about with a cloud of Interpreters; who, almost, generally carry it unto *Prayer*: I could fill a Leaf with their Names and Sayings to this purpose upon some or other of these: And that Parallel-like Exhortation, (which many of them do alledge for this) *Heb.* 4. 14. *Seeing we have a great high priest, that is past into the heavens, Jesus the Son of God: And ver.* 16. *Let us come boldly to the throne of grace.* The Exhortation there *let us come*, is a coming by Faith in *Prayer*, imploring for help in time of need and distress; so the Psalmist useth the word to come to God. *Psal.* 65. 2. *To thee shall all flesh [come]:* How? For thou art a God hearing *Prayer*: 'Tis a coming then by *Prayer*. And the word here in my Text, *Let us draw near*, *προσέρχουμεθα*, is in the Original the very same that is there in *Chap.* 4. 16. And in the next Chapter to this where my Text is, (the 11th) *He that cometh to God is one that diligently seeks him*, and that is by *Prayer*: But if it were as it is translated, *draw near*; it likewise importeth *Prayer*: *James* 4. *Draw near to God, and he will draw near to you; be afflicted and mourn,* &c. Again, in that Parallel, *Chap.* 4. 16. it is a coming to God to obtain mercy, and find grace to help: And all that speaks *Prayer*. For these are the aim of a Soul that invokes God by *Prayer*, to obtain his *Mercy* for *Pardon*; and *Grace* for supplies of all their Spiritual wants, and other needs. And also the word *βοήθεια* there used, is a *crying out for help*, in case of extremity: Likewise the word there translated [*boldly*], *μετὰ παρρησίας*, with *boldness*; is properly *liberty of speech*: And what is that? but to come and speak freely to God our needs; and boldly to use all sorts of pleas with him, which *Grace* and *Mercy* in him do afford, to obtain relief and succours; to pour out our hearts afore him; and is not the very word also, that the Apostle chooseth here in my Text to form his exhortation in, the very same? *We having boldness, let us come*, or *draw near*; that is, having *liberty granted to speak*, and *speak out our minds*; our whole hearts; let us come and do it. Every word in that *Heb.* 4. speaks *Prayer*; and with that exhortation there, doth this here correspond and agree. The allusion also here of *entring*, refers unto the Jews, their coming to worship; which is stiled *an entring into Gods courts.* *Psal.* 100. And their coming with *Praise and Thanksgiving*, (which is a part of *Prayer*, 2 *Tim.* 1. 1.) in the 4th Verse of that Psalm, *Enter into his gates with thanksgiving, and into his courts with praise; be thankful unto him, and bless his name.* But further, the special allusion of this whole Paragraph, my Text, being specially made to the worship and practices of that day, wherein the High Priest entered into the Holiest, (which phrase of *entring* into it) is so often repeated in this Epistle; this brings it yet nearer home unto *Prayer* as meant; and shews that it is a coming to God and Christ by *Prayer*: For both on the High Priests part that day, as he went in by Blood into the holiest, so by Incense to make a Cloud; and by these two alone he went into the holiest: *Lev.* 16. 12, 13. *And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the vail: And he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he dye not.* This all of us that come into the holiest, are to imitate: Now not only Incense betokens *Prayer*, (as in the *Psalms* which was required on the High Priests part, but on the Peoples part also: It was required of them, that whilst Incense was offering, they should pray without. *Luke* 1. 9, 10. *According to the custom of the Priests office, his lot was to burn incense when he went into the temple of the Lord: And the whole multitude of the people were praying without at the time of incense:* And if on the times of the ordinary dayes of Worship, much more on this day; the day of atonements which was appointed also for the People for *Prayer*, for they were to fast and afflict their Souls for Sin, *Lev.* 16. 27, 28. which

they then confest, even of their whole Lives; and was therefore joynd with Prayer as that Duty did require for Atonement.

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So as every thing falls in, That Prayer bears the main of the Apostles intendment and Exhortation: And those Qualifications, *ver. 22. of a true heart, &c.* do come in but as Concomitants, to make the Prayer acceptable.

### C H A P. III.

*That it is the Priviledge of Believers under the New Testament to enter into the Highest Heavens by Faith, and with the Apprehension of Faith. An Invitation to them so to do. The Dispositions which are required to make them meet for such an Heavenly Converse.*

**T**H E S E things premised, I reduce the words to these Four Heads.

I. That all that are Believers already, under the New Testament; Their Priviledge is, That when they worship, especially in Prayer; that they should by Faith, and with the apprehension of Faith; enter boldly into the very highest Heavens; and placing themselves there, to seek Communion and Converse with God, thorough Christ. And with Christ himself as our High Priest; themselves considered as they are in Heaven; and we by Faith present there, together with God and Christ: In brief, when we pray, we should in an immediate manner set our selves to enjoy Communion with God, and Christ; as they are in Heaven.

II. A free and open *Invitation* here made with an Exhortation thereunto; which Invitement you have amply pressed, and enforced with the Highest Encouragements to perswade confidence in so doing: Namely, Thus to approach God, and Christ in the Highest Heavens: These two Heads you have in the 19, 20, 21. *verses, Having therefore Brethren boldness to enter into the Holiest, by the Blood of Jesus: By a new and living way which he hath consecrated for us, by the wail of his flesh: And having an High Priest over the House of God, let us draw near, &c.*

III. The *inward Dispositions, or Qualifications which are required to make them meet for such an Heavenly Converse*; And which are to make their Prayers prevalent, to have power with God; to obtain what we pray for:

1. With which therefore we should enter, and approach: Or,  
2. Which we should put forth, and exercise in the time of performance of that Duty of Praying: And as much as in us lies to endeavour not to come off without them: Or,

3. At least which we in our Prayers should chiefly seek for at Gods Hands; and implore his Grace and Mercy to help our Infirmities therein; these above all things else that we pray for; without doing which we shall much fall short in our obtaining those other things, prayed for by us; And these you have in *ver. 22. Let us draw nigh with a true heart, in full assurance of Faith; having*



having our hearts sprinkled from an evil conscience, and our bodies washed with pure water.

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I have propos'd this Third Head under these *three several branches*; That it may take in and comprehend all sorts of Believers; All of them either having or performing either the one, or the other of these three. For if we should understand, and limit the scope of these Qualifications, to be all and every of them absolutely *necessary conditions*, that is such, as without each of which, unless every Believer brings with him before he prays, he is not, nor shall be accepted, nor his Prayer regarded; we must exclude many of the Righteous: For 'tis certain that many do want *full Assurance of Faith*; which speaks an higher degree of Faith, and especially an assurance, that their Persons are accepted: Many also fall short of having their Consciences so fully sprinkled from an evil Conscience; as to their own sense, (as that Phrase would import, even to the sense of their Consciences, of which hereafter;) that their own hearts should *not condemn them*; in the guiltiness of many Sins that God is pleas'd to let lye bound, even upon them that are Saints, for as long as his pleasure is, thereby to humble them. And to confirm this, if we take the scope of the Apostle, I look upon the words to be an *Invitation*, with an *Exhortation*: And the scope of that *Exhortation* to be, what Dispositions those that would pray as in Heaven, when they pray; and that would pray after such an Heavenly rate, should labour to attain; and either bring such with them when they come; or at least are to seek after to obtain them in praying, and by Prayer: And so these things to be propos'd here, as principal matters to be prayed for: And so they serve as Rules of Direction to praying, as well as for Qualifications requisite thereunto: I find but two Interpreters that have toucht upon any such scope; and they are *in Flaccius Illyricus*, upon the words; of which afterwards: The other is worthy Mr. *Dixon*, who hath well observ'd on that word, [*in full assurance of Faith*]; that Gods meaning is, that he likes it better to come with a full assurance of Faith, though he despiseth not the weakest; nor quencheth Faith in the Smoak, not yet risen unto Victory in the Flame. To which I add, it being an Exhortation, Exhortations are usually made in the strain of highest attainments, not the lowest, and weakest: The Apostles did exhort to many things, weak Christians might be long in attaining: For the Copy, or Samples you set afore Learners, use to be with the perfectest; when yet they write, or work, very much short of them: And so here the meaning is that God indeed would have you come in full assurance; and this he proposeth as that which you may obtain; and exhorteth unto it as what he most desires, and would have in you: Also consider that yet the weakest Believer hath a Faith so far as to cause him to performe the main thing exhorted to; and that is, to come to God, and Christ; and also with a true heart in Prayer: Again, it is certain, that those whoever they be, that have these dispositions; he or they obtained them by Prayer: And therefore they cannot be all absolute Conditions aforehand, in all cases e're we come to pray: For themselves are obtain'd (I say) by Prayer first; and much seeking of God too: And how many poor Souls do bitterly complain of the want of these?

IV. And each, and the whole of these; both *Duty, Invitation, Priviledges*, &c. are infer'd from, and represented under the *Analogie*, and similitude, of that *special solemn worship*, and the Rites thereof observ'd, and performed by the High-Priest, and the People upon the Great and Memorable Day of *Atonement*; once again Celebrated with extraordinary Sacrifices, on purpose appointed for that Day; besides the Ordinary for every Day; the High-Priest carrying the Blood of those extraordinary ones, to make Atonement into the Holy of Holie., which he entred into but once a year. All which was accompanied with Confession of Sins and Prayer, the People also universally coming up to that Assembly; and were present at that Solemn Worship; keeping that day with afflicting their Souls for the Sins of their whole Lives past; which therefore must needs be joyned with *Prayer* on their part for the pardon of them, as *Lev. 16. 12, 17.* where 'tis said the High Priest carryed *Incense within the Vail*, with which, if you compare,

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pare the Practice of the People, what it used to be whilst Incense was offered; As in *l uke* 1. 9, 10. *According to the custom of the Priests Office, His (namely Zacharies) lot was to burn incense when he went into the Temple of the Lord: And the whole multitude of the People were praying without at the time of Incense*; It appears that the People prayed that Day, Incense on that day being offered in the Holy of Holies, by the High Priest for an Atonement in the same, *Lev.* 16. 29, 30. which Day was called the *Day of Atonements*; and in like respect styled the Fast, *Acts* 27. 9.

From the Types of which the Apostle deducts his Exhortation here, in these four verses, and speaks to the *Hebrews* in the Language thereof; carrying us up from that Holyest, to Heaven; unto God, and Jesus our High Priest there: And he presseth the substantials of our inward Worshippings, in *ver.* 22. from the performances of that day especially in Prayer: For, as this Days Solemnities were the Top of the *Jewish* Worship; and spent in Fasting, Prayers, and Confessions of Sins by the People; so is Prayer, these Duties and Qualifications of our Persons in Prayer; the height of our Christian Religion.

For the first: That it is our Priviledge, and the Gospel-Dispensation calls for it; that when we pray, we should set our selves to enter in by Faith immediately into Heaven; and Converse with them as they be in Heaven; and we together with them.

Instead of more literal Proofs, this Text being Evidence sufficient, requiring us thus to do; I shall give Reasons and Demonstrations of it.

I. A Reason in General: The Gospel (the Doctrines of it, being totally Heavenly, and the Blessings of it Heavenly, *Ephes.* 1. 4.) hath exalted, raised up, and enhanced all things thereof to an Heavenly State; in their several proportions, and kinds: Like the *Elixar*, It hath turned all the Legal Alchymie, or Carnal Earthly Ordinances; (as *Heb.* 9. 1. they are there called,) into Cœlestial: As in the same *Heb.* 9. 23, they are styled, even all *the things*, represented by those Types: The Gospel it self was styled with difference from the Old Covenant, *The Kingdom of Heaven*; and that by Christ himself, when he began to preach it: The very preaching of it is termed an *Exaltation* of those that heard it, *unto Heaven: Matth.* 11. 22. And a *speaking from Heaven*, *Heb.* 12. 25. And that is spoken in comparison to *Moses* giving the Law; whom he there oppositely terms, *him that spake on earth*: Yea, and this speaking from Heaven is attributed to the Sermons of the Apostles, and ordinary Ministers unto the *Hebrews* and other Christians, to the end of the World. And if their Sermons, which are Ordinances by the Ministry of another, speaking to us; are a speaking of Christs from Heaven; What then are our Prayers, especially Private Prayers? For they are purely mediate effluxes of the Soul to God himself, without the intervention of any outward *medium*, but what is in, and from a Mans own Soul, Elevated and Assisted by the Holy Ghost, as *Rom.* 8. this may certainly be entituled, *Praying in Heaven*.

Our Conversation, (If such as becomes the Gospel;) is to be in *Heaven*, *Phil.* 3. 20. But Prayer is here made comparatively unto that ordinary Conversation, *An entering into Heaven in so eminent a manner*; as if that we walkt out of Heaven when in our Callings, &c. and entred anew sometimes; but now and then; and that when we pray, and come to worship: Likewise where Christians State is to sit together in Heavens, with Christ: *Ephes.* 2. 5, 6. *Even when we were dead in sins, hath quickned us together with Christ: And hath raised us up together, and made us sit together in heavenly places in Christ Jesus*: If you be quickned, and have the least of Spiritual Life begun in you, then hath Christ placed thee in Heaven; and our actings in Prayer should be in its degree, (and this exercise doth excel all other,) answerable to our State; and therefore should be a praying as Persons in Heaven: Certainly if any part of Worship, this in the Nature of it above all other, calls for it.

This Reason is but a General from the Heavenliness of the Gospel.

C H A P.

## C H A P. I V.

*The Priviledge of Believers under the New Testament Illustrated, and proved by the difference between them, and Believers under the Old Testament, who had not this Freedom of entring into the Holiest.*

**T**H E R E is a further special Account to be given of this Priviledge from a difference between the manner of the Dispensation under the Law, and now under the Gospel; as in respect unto this very particular of Prayer; together with an explication wherein this difference lyes of us, from the old Jew; who yet directed their Prayers unto God that was in Heaven, and implored him to hear in Heaven, when they prayed, as in *1 Kings 8.* you often have it, and elsewhere abundantly.

That there was, and is, (notwithstanding this now said of them,) a difference of Priviledge between them and us in this respect; 'tis plain, that this Exhortation in the Text, to come boldly into the Holiest is spoken oppositely to what was theirs specially, when compared with other passages of this Epistle concerning them: The Text also styling this our manner of coming into the Heavens, to be a *new way initiated*, or *new begun* (as the word *consecrated*, in *ver. 20.* doth also signifie,) by the Flesh of Jesus rent, as *ver. 20.* And by his Blood, *ver. 19.* newly shed; (as the words in the Original do import: ) of which further after.

Concerning which difference,

I. I will not hold you in the Bryars of a Dispute about the meaning of that difficult place of our Apostle, *chap. 9. 8.* affirming that to the People of the Old Testament, *The way* (that is, for us;) *into the Holiest of all was not yet made manifest; while as the first Tabernacle was yet standing:* That is, whilst the Jewish Worship was yet in force; which was until Christ the true High Priest was ascended up into his Holiest, the Heavens: The plainest meaning to me is, that the Mystery of this was kept hid, in a great measure; that Christ might have the greater Honour in the discovery of it upon, and after his Ascension: And also to shew, That by vertue of his Blood it is that any do now, or ever did enter therein: But still so, as whatever *de facto* was then, that the Godly entred into Heaven at Death; yet the way to be thorough Christs entring: This was not then *manifest*: (I take hold of, and keep, to, the proper import of the word:) He saies not, that none had in reality, or indeed not entred; for *Enoch* and *Elias* had; but that it was not *manifest*: Nor yet was it, that it were altogether unknown to them, that they should one day come; thither; for the Patriarchs knew it, and expected it: *Heb. 11. 10, 14, 16.* All which still was but with a glimmering, obscure Light; as a dark shadow: I take therefore the Apostles meaning in the same sense that the same Apostle speaks it; of the whole Mystery of the Gospel it self; *Eph. 3. 5. Which in other Ages was not made known to the Sons of men, as it is now revealed unto his Holy Apostles, and Prophets by the Spirit:* Even so this particular of it was not manifest; that is, in that clear manner that it is now, upon Christs Ascension: The very Apostles (in the name of whom seems to *Philip* speaks it;) *John 14. 5.* say, *Lord, we know not whither thou goest, and how can we know the way?*

My

My Inference from this is, that if the way of entrance at last into that Holy of Holies, was not then so manifest to them; then much less was this way of Worshipping and Praying, by an Immediate entrance of themselves (through Christ into Heaven it self, when ever they prayed: And as present with their High-Priest himself, to present themselves by Faith unto God thorough him, and so offer up their Prayers to him; but stood as aloof, as Men on Earth, whilst they prayed unto God as dwelling in Heaven: But this the Apostle in my Text hath taught us; And this way I may safely say of it, was not manifest then, as it is now. But,

II. Besides the obscurity of the knowledge of this way of Praying; they were preoccupied from such an address immediate, into Heaven it self; (such as we have;) in that God appointed another place of his Residence, *viz.* his Temple on Earth; and therein specially the Holy of Holies; calling upon them to look unto, and make their Addresses to him, as dwelling also there: Whereas now he hath appointed Heaven it self immediately for us in Prayer to come into, when we come unto him; where also our High-Priest is present: Their Case stood thus: They knew indeed that Gods dwelling place was Heaven; and that when they prayed, God heard in Heaven his dwelling-place; and therefore when they prayed, they spread forth their hands towards Heaven, as *Solomon* in his Prayer did: But yet withal, they were first called upon to do Homage to God, as sitting on his Throne on Earth; as *sitting between the Cherubims on the Mercy-Seat*, which covered the Ark in the Holy of Holies: So *Hezekiah* directs his Prayer, *2 Kings 19. 15. O God that sittest between the Cherubims*; and others in the *Psalms* the like: And then directed upon also, when they prayed, (though in private Prayer;) They were directed to look towards the Holy Place and Temple; as *Psal. 28. 2. Hear the voice of my supplications when I cry unto thee; when I lift up my hands to thy Holy Sanctuary*: This Oracle was the most Holy Place, where the Ark, the Mercy-Seat, and the Cherubims were: As you find *1 Kings 8. 6. and chap. 6. 5.* And in this manner *Solomon* in the Dedication of his Temple, directs his own Prayer made by himself; and unto this course directed the People also; in that *1 Kings, chap. 8.* He prays unto God that *dwelt in heaven to hear in heaven*; and yet draws down their eyes towards that House on Earth; as dwelling there; *ver. 27, 28, 29, 30. But will God indeed dwell on earth? Behold the heaven, and the heaven of heavens cannot contain thee; how much less this house that I have builded; yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord, my God! To hearken unto the cry, and to the prayer which thy servant prayeth before thee to day; that thine eyes may be open towards this house night and day; even towards the place of which thou hast said, My Name shall be there; that thou mayest hearken unto the prayer which thy servant shall make towards this place: And hearken thou to the supplication of thy servant, and of thy people Israel, when they shall pray towards this place; and hear thou in heaven thy dwelling-place, and when thou hearest, forgive*: So as they took God up, as dwelling in both places; but first lookt to his Dwelling-House, or himself, as dwelling on Earth; And from thence their Faith was to climb up to him, as dwelling in that other, the most Holy House in Heaven, whereof this on Earth was the Type; and thereby was to their weakness an help unto their Faith in Prayer, to have God so near them, (as the Phrase is,) as on Earth; that God should come down to Earth, and there had a visible dwelling-house amongst them; as *Exod. 25. 8. And let them make me a Sanctuary that I may dwell among them*; which he had not again on all the Earth.

And hence ariseth a manifest difference betwixt their Condition, and ours; that though they prayed unto God that was in Heaven, and to hear in Heaven: yet,

1. Themselves lookt upon themselves as standing afar off, at a distance from Heaven, whilst they were a praying: And entred not themselves by Faith into Heaven, as we are here called upon to do: I may therefore again say, *This way of prayer in the holiest was not then manifest, as 'tis now*: And,

2. Though

The word which Calvin useth of Davids praying in the 3. Plat. when he fled from Absalom was, David rediit se ad Tabernaculum convertit, unde promiserat Deus se propitium fore servis suis: On the words of the 5th ver. Mediam viam tenuit, ne vel signum visibile contemneret; quod Deus pro temporis ruditate instituerat: vel superstitiosè loco affixum, quicquam de gloria Dei carnale conciperet. ibidem.

2. Though they desired God would hear in Heaven, yet the Cry of their Prayer, and the Eye of their Faith were directed first unto, and towards his Holy of Holies on Earth; from whence, as by a rebound, (as I may so speak,) it should as by an eccho ascend up into the Ears of the Lord of Hosts in Heaven: Even as a Man directing his Speech, going immediately to such, or such an hollow place, or Cavern; the sound thereof comes back at second hand by reflection, to one that is further off; and their intercourse with God in Heaven was like as if one should send a Letter, or a Petition to a great Person; who hath two Dwelling Houses, one in a City, the other in some Village very far off from that City; and the Man is appointed to send his Petition, or Letter directly to the Country-House, but directed to him withal in his standing House in his City: So as indeed the Holiest Saint of them looked unto God in both; and did Homage to him as dwelling in both; and were not to neglect either: Whereas we take a direct course to Heaven when we pray, and divert not the least cast of an Eye to any thing on Earth, wherein God should be: We look not to the right hand, nor the left; not to one place more than another: *Let prayers be made every where,* 1 Tim. 2. 8. spoken in opposition to the Jews looking to their Temple.

And one Reason of this was, That God dealing then with them, as Children under Age; Gal. 4. 1. and instructing them by Figures of the Time; (as Heb. 9. 24. where he speaks of, and applies that Maxime to this very thing we are upon;) he therefore would have a figurative House to dwell in; (not such as in common he is said to dwell in all the Earth, but) separated from the rest of the Earth; which house was consecrated by himself; and wherein his Glory and Shadowy Presence did often shine and appear from forth the Oracle, the Holy of Holies, and filled that Temple: And thither their Faith and Prayers were to approach him first; and take up by the way, as we say, in their addreses to Heaven: God condescended herein to the weakness of them, whom he trained up as Children: And it was a way of Worship fit for Children, and suited to their Capacity; and yet sanctified unto them, because thus appointed by God.

You may perhaps in part understand, an Old Testament Jewish heart; and that of one that was truly penitent, by the Spirit of that poor Publican; whose Character and Frame of Spirit Christ hath lively set forth to us; Luke 18. And therein view the distance which they keep: He was a Sinner truly humbled, and an expectant of Mercy: It is said, *He went up to pray in the Temple,* ver. 10. (so then it therein falls pat with the Subject afore me: Now, observe what confirms the foregone differences (as on their part) I have given. 1. *He stood afar off;* so ver. 13. There is the distance I spake of. 2. *He would not so much as lift up his eyes to Heaven:* But, 3. *Applied himself, and his Prayer unto God, as sitting on his Mercy-Seat in the Holiest:* In those words, *But smote upon his breast, and said, [God be merciful] unto me a sinner:* It is that word, *[God be merciful to me;]* I take hold of for this: In the Original, the word *ἰλάσθη*, that is there used, is a Verb answering to the Noun *ἰλαστήριον*, the Mercy-Seat: And unto *ἰλασμός*, a propitiation for Sin, As 1 John 2. 2. And so it is, as if he had said, According to that Mercy; Thou O God that fittest between the Cherubims, over and upon thy Mercy-Seat, (which is called *ἰλαστήριον* by the Septuagint, and owned by the Apostle, Heb. 9. 5.) declaring thereby that thou art, and wilt be propitious, and merciful unto poor Sinners; according unto that Mercy thereby set forth; Be merciful to me a poor Sinner, that am at this distance from that thy Holy place thou dwellest in: Yet I do look unto that thy Mercy-Seat, and to thee who fittest thereon; and have my eye, and hopes fixed wholly thereupon for Pardon: And though I dare not look up to Heaven it self where thou dwellest; yet my Soul looks toward this Mercy-Seat, whereon thou fittest on Earth: You may, I say, understand hereby the Level of a Jewish Faith: And that word *ἰλάσθη*, as spoken by him, shews, that they understood, though darkly, what that Mercy-Seat did signifie: That God, that sat thereupon was merciful, and favourable to Expiate and make Atonement for Sins; and then to cover, and pardon them:

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them : As the *Hebrew* word importeth : (of which more afterwards ; ) unto which the word *ἱλάσκεσθαι* , and *ἱλάσκω* answereth ; signifying both to make Atonement or Reconciliation by Christ : So *Heb.* 2. 17. and also to be merciful, and forgive , upon such a Reconciliation made : As by *Daniel*, *Dan.* 9. 14. and *Deut.* 21. 8. Be merciful O Lord, &c. Now of this Man, Christ saies, he went away justified : He being humbled, and having this Faith : I but observe here how yet he stood afar off, Two Courts off from the Holy of Holies, where this Mercy-Seat was : Yea, in the remotest place out of that outermost Court, did this Man stand ; for it is comparatively spoken unto that nearer approach, which the *Pharisee* forsooth made ; he going up unto the highest part of that outward Court ; thither he crowds up himself with Confidence, even next to the Door of the Priests Court : (But into that Priests Court, none was to enter , but a *Levite* : ) Well, but here in this *Heb.* 10. we see the Faith we are exhorted unto : *Christ being come, an High Priest of good things to come* ; not as then, but in a shadow revealed, we are bidden to enter with boldness : Yea, to draw near, when we are entred with full assurance of Faith , and Confidence even into the Holy of Holies ; the Heaven where Christ is sitting at the Throne of the Majesty on high : Under the Law the Holyest Saint of that People was not to enter into the first Earthly Mundane Tabernacle , into which the Priests came : Yea, some have said, they were not so much as to see into it ; (but that I am not fully resolved of : for they brought their Sacrifice to the Door of that first Tabernacle ; and one would think, should see it sacrificed too for them :) but enter they did not, that's certain : And to that end there was a Veil, called the *first Veil*, placed at the entrance of the first Tabernacle of the Priests , to shut out the People ; as well as there was a *second Veil* placed afore the Holy of Holies ; as the Apostle plainly insinuates, *Heb.* 9. 2. I will not dispute whether it was to hinder the Peoples sight of what was done in the Priests Court ; as well as the *second Veil* hindered the Priests sight of what was in the Holy of Holies ; but to be sure, it forbad entrance to the People, if not wholly debarred their sight.

This practical instance I have, as by the way, and in the middle of my Discourse, inserted ; to shew the difference mentioned of a *Jewish* Faith, and Prayer ; And as giving light to the rest of my Discourse on this Argument.

I proceed to confirm the former Notion further.

II. As in this manner they directed their Prayers unto God in his Temple, on their parts ; so answerably on Gods part he both promises

I. That his Eyes shall be open, and his Ears attent unto the Prayer that was made in that place : For now (saith he) I have chosen, and sanctified this house, that my Name may be there for ever : And mine Eyes, and my Heart shall be there perpetually : And in *1 Kings* 6. 3. it is added by God, My Heart shall be there perpetually.

II. It is *de facto* said, and spoken of God ; that his hearing of their Prayers was out of his Holy Temple, as well as out of Heaven : And to send forth help, and Blessings, and Deliverances of his People upon their Prayers ; yea, and to work all his works of wonder, which he executes over the whole Earth, from out of his Temple, his dwelling-place on Earth.

But especially in the deliverances of his people : *Psalms* 3. 4. I cried unto the Lord with my voice, and he heard me out of his holy hill : 'Twas uttered by David when he fled from Absalom, as the title to the Psalm is ; (he having before placed the Tabernacle and Ark on Zion, the City of David, *2 Sam.* 6. 12, 17. which he calls in that *Psal.* 3. The holy mount) and that speech of his here hath an aspect and reference unto those passages in the story of his flight ; *1 Sam.* 15. The High Priest did offer to carry the Ark with him into the field ; *ver.* 24. no, sayes David, let it stand in its proper place, in the Tabernacle appointed for it, *ver.* 25. and thought he, my Prayer shall be towards it as 'tis placed in that ordained seat which God hath appointed :  
And

*Fator quidem  
Cœlum alibi  
sepe vocari  
Sanctum Dei  
Palatium; sed  
hic non dubito  
quin respexit  
ad Arcam :  
Que jam in  
monte Zion  
locata erat.  
Calvin in  
verba.*

And his Prayers having been heard, though at that distance from the Ark itself, he glorifies God that had heard him at that distance *out of his holy hill*: (Thus *Calvin* glosseth on the words). *David's* Faith glorying and triumphing in this, that whilst *Absolom* who came and possessed the City of *Jerusalem*, and so had the outward presence of the Temple and Ark with him; (and let him take that to himself;) but *David* in the mean while, though removed from it, bent his Prayers thither, and those Prayers prevailed, and were heard therein (sayes he) whilst his wretched Son was rejected, who had the local being of the Ark close by him and with him, for he was possessed of *Jerusalem*: (Let these things be compared with the Story). In like manner, *Psalms* 20. he brings in the people praying for their King; their petition *ver. 2.* is, *Send thee help from the sanctuary, and strengthen thee out of Sion.* And so, as he hears the Prayer in his Sanctuary, so the performance of it is likewise said to come from God, as dwelling in the Sanctuary; from thence it was he gave forth his commands for the execution; and yet so, as Heaven thereby was signified too: And therefore upon this experiment, *David* (who was the King they had prayed for) strengthens his Faith for the future: *Ver. 6.* *Now know I that the Lord saveth his anointed, he will hear him from his holy heaven, with the saving strength of his right hand.*

Many other like passages you may find scattered up and down in the *Psalms*, and elsewhere; that what God doth at the Prayer of his people, he is said to do it in his Temple: That is, that from out of his Temple, the sentence to come forth, to render recompence to his enemies, is said to be a voice out of his Temple. *Isa. 66. 6.* *A voice from the temple, a voice of the Lord, that rendereth recompence to his enemies.* For God sat as a Judge in his holy Temple, and ruled thence the whole earth, *Hab. 2. 20.* And *Psal. 99. 2.* *The Lord is great in Sion; and he is high above all people: And terrible out of his holy places; Psal. 68. 35.* The great deliverances of his people when threatened to be besieged by *Zenacharib* and his Host, in *Hezekiah's* times: *Psal. 76. 2, 3.* *In Salem is his tabernacle, and his dwelling place in Sion: There brake he the arrows of the bow, the shield, and the sword, and the battle: Selah.* Observe how it is said, [*There*] he brake; namely in his Temple; his habitation there: For unto that his Temple doth the coherence in the Verse afore carry it, for that was last in mention, and with the greatest emphasis above the former; either *Jerusalem*, or the Land of *Judah*; *ver. 1.* And there he brake the spear, &c. that is, frustrated and made void all their Weapons prepared for the Battle, though not one stroke were struck: So he is said to *break the arm of the King of Egypt*, *Ezek. 30.* that is, to weaken his Power: But that which puts the greatest notoriety upon this, as to our purpose in hand, is that in the story we read, how that *Zenacharib's* overthrow was from *Hezekiah's* Prayer in the Temple; for upon *Zenacharib's* Letter, and *Hezekiah's* hear-say of the Blasphemy, he took himself thither, went instantly into the Temple, and began his Prayer thus; *O thou God of Israel, that dwellest between the cherubims.* He invokes him under that title of his dwelling in the Holies, and so hearing Prayers there: Thus you have it recorded both in *Isaiah* and in *2 Kings* 29. 15. And how suitably in answer hereunto is it said here in the Psalm, that God gave forth sentence presently out of his Tabernacle; yea and that so suddenly too, as that the very execution is said

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*He est auxili-*  
*lium tibi e*  
*Monte Sion:*  
*Ubi Arcan*  
*fedem loci vi-*  
*jubens, domi-*  
*cilium sibi illi*  
*delegit. Cal-*  
*vinus in*  
*2. b. a.*

Unto *Zenacharib's* Invasion doth *Calvin* refer it; for which he gives his Reason. And *Piscator* in the very Title doth the same. And *Ainsworth* on the last Verse aptly applies it to the Chieftains of *Zenacharib's* Army; which is a most apt accommodation of the conclusion of the story, with a concluding Admonition given to Kings and Princes: *Ver. 12.* *He shall cut off the spirit of Princes; he is terrible to the Kings of the earth.* The word translated Princes, is Antecessors, Leaders (see *Junius* Translation) next to Kings, (which follows) God doth cut off their spirits; gather or take away their spirits; their Lives in a moment at once; and with as much ease and liberty at pleasure, as a Gardiner prunes the Leaves and Branches of Vines: Or as he would gather the bunches of the Grapes when fully ripe; and makes no matter on't to do it. How fitly this doth correspond with the event in that story, you may see but by reading these few words, which are the conclusion of that story too, in *2 Chron. 32. 21.* *And the Lord sent an Angel which cut off all the mighty men of valour; and the [Leaders] and Captains in the Camp of the King of Assyria.* And for those other words in the Psalm; *He is terrible to the Kings of the earth;* take those other words in the same Verse in the Story: *So he returned with shame of face to his own Land.* What a dread and confusion must it needs strike the Heart of that haughty Prince with: But that was not all; read but the Verse; *And when he was come into the house of his God, they that came out of his own bowels, slew him there with the sword.*

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to be done there; that is, from thence: And yet again in the 8th Verse of the Psalm, it is said to be a sentence from Heaven too: *Thou didst cause judgment* (so called because it was the sentence of God as a Judge) *to be heard from Heaven.* Thus *Hezekiah* prayed, and thus God heard; and both as in the Temple.

## C H A P. V.

*That there is a fair and open Invitation to enter into Heaven when we Pray. And in such a manner to Pray, as those that are thither entered.*

As Rev. 11.  
12. 'tis spoken  
of the Wit-  
nesses.

**I**T being the condition of many New Testament Saints, (so much of *Moses* vail remaineth on their hearts) that they dare not approach so near as to believe themselves in Heaven, or to be called up to Heaven, when they are to pray: They hope indeed in the end to enter in thither when they dye, (and 'tis true they shall) but stand at present afar off: Our Apostle therefore vehemently exhorteth them in these words, *to draw near: ver. 22.* And to enforce this his Exhortation, tells them they have a liberty, yea a right to enter. And then he follows to back that with other most potent Arguments to perswade them hereunto.

Concerning this his scope in the General, Observe.

1. That this *Invitation* with that *Exhortation, ver. 22.* is of such Persons as are actually Believers already: For 'tis of such that at present have a right to enter, and cause of boldness. 2. That they are supposed to have a true Heart, and a saving Faith wrought in them; and thereupon are exhorted to draw near, yet nearer, with a full assurance of Faith, which is a further degree of Faith, in believing their right and interest, and of the acceptance of their Persons and Prayers when they come: And such a Faith of *Assurance* always presupposeth a first Act of Faith of *Recumbency* to be already begun; 'tis that begins their interest; which Faith of *Recumbency* the Apostle *Paul* saith, was the *foundation Faith* of himself, and *Peter*, and the other Apostles and Christian *Jewes*: *Gal. 2. 16. We believed on Jesus Christ that we might be justified.* Likewise 3. Those he thus invites and exhorts, he termeth *Brethren*: *Seeing therefore [Brethren] we have a liberty, &c. Let us draw near or come to.*

There is another Invitation to come to Christ, which is on purpose directed to such as are but as yet under a work of preparation unto their coming to Christ; namely of those *that are weary and heavy laden*: *Matth. 11. 28, 29. Come unto me all ye that labour and are heavy laden, and I will give you rest. Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your Souls.* And that indeed is that coming to Christ, by Souls that are now a converting. And so the Exhortation there is for them to put forth that first Act of Faith, which they never had done before, that they may be saved: But this here is an Invitation with an Exhortation to those that have come to Christ for Salvation already, that they would enter into Heaven in Prayer: And it is certainly a mistake in those Interpreters, that do extend the direct scope of this here unto Men who as yet have not believed, to come in at first to believe. I say this is not the direct scope of our Apostle; though I acknowledge (to the honour of this portion of Scripture) that many of the Grounds, Perswasives and Instructions here given

Believers



Believers to come into Heaven, by Prayer to Christ, may powerfully be made use of as pertinent invitations, persuasives and directions to those whom we preach to; and by themselves to persuade them, being humbled and heavy Laden for their first coming to Christ: As namely, 1. That *they are immediately and directly to come to Christ, as the way to God the Father*: (As my Text also teacheth, and as Christ is here represented). And 2. To come unto him as an High Priest, to sprinkle their Consciences with his Blood, as *ver. 20. 22.* Likewise 3. To come to him as an High Priest that *is over the House of God*: And so as to him that hath the power and commission of *admission of Souls into that house at first*; the Household of God his Father, to own and receive them: (And this is most proper unto the first Act of Faith). And 4. To come to God the Father with Christs Blood: To be *justified by him 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.* And thus to be *sprinkled from an evil Conscience*; that is, from the guilt of all their Sins: which *chap. 9.* he terms *a purging by his Blood their Consciences from dead works*, (which word *dead works* is proper unto the Sins and state of a Person that hath been unregenerate; their works are wholly dead works.) And 5. To come both to God the Father and the Son, to give them true and sincere hearts unto God and his interest. Also 6. To have their Bodies put Synecdochically for the whole Man: Washt; that is, sanctified by pure Water; and their outward Conversation made holy and pure by the power of the Holy Ghost, working as clear Water.

And as all these are undeniably the main substantials of saving Conversion; and which humbled Sinners, invited to come to Christ, do seek for at Christs hands, and God the Fathers, so they are all found in the Text: And it is also as certain, that after we have believed and been converted, that these are the great things which in Prayer we drive at, and treat with God and Christ for, even ever after, till we come to Heaven:

And so the words of the Text may serve for both: And the most of these you will find in  *Davids renewed Faith and Repentance, in Psalm 51.* And indeed it falls out that all the same Essentials that are wrought in, or that are to be sought by Converts at the first for their Salvation; the very same the most growing Christians are to continue to exercise in their renewals of Faith and Repentance in Prayer; as *David* there did: And like as that *Invitation, Matth. 11.*

*Come to me all ye that are heavy laden, &c.* (directed to beginners) yet serves many a poor Souls turn, that hath been long and truly turned to Christ; when in temptations, that double Sins afresh come in upon them; and the Spirit of God makes use thereof for their relief: So on the contrary, this invitation, &c. in my Text, though setly intended for Believers already, as encouragements to Prayer; may with an easie alteration be used and turned into *persuasives* unto those that have not yet believed, to persuade them to come in.

2. It is an universal Invitation of all such. He exhorts them therefore under the title of *Brethren*; and speaks it as including himself and all other Christians: *Seeing we have, Brethren, all of us the like liberty, let us draw near, even whoever is a brother with us.* As if he had said, in this matter both of Priviledge and of Duty, we are all alike; the case is all one with me who am an Apostle, and all my fellow Apostles, with all Christians: The weakest in Faith and Hope may crowd into Heaven together with the strongest; you may all come into the Holiest, and get up into it, as high as you can get.

Yea 3. This Exhortation and Invitation is specially directed unto the *weaker sort of Christians*, (if to any more than others) that stand farthest off; that is, that are under the greatest discouragements in their own Spirits to come; and are most backward, and stand aloof in and through the sense of  
their

See *Calvin* on these words

There is this seeming appearance for the other Interpretation, that in *ver. 19.* it is called an *entrance* which in usual speech notes a first beginning to enter. But for Answer; 1. Every new Prayer is a new Entrance into the Holiest, in comparison to thy ordinary walking in thy Calling. Every time we pray, we are to enter into Heaven. 2. That act of *drawing near*, or approaching, *ver. 22.* supposeth one first, as *ver. 19.* entered into the Holiest; and notes a going on further, to approach to God there.

Book VI. their own unworthiness, or weakness of Faith and Holiness : Unto you it is I more especially speak of all others. As if he had more familiarly said, *Come you* and draw nearer, you that stand afar off; the outmost of all the company. *Come to*, why keep you at such a distance; your *right* to draw near is as much as ours that are nearest. Like to that proclamation of Peace, *Isa.* 57. 19. *To them that are afar off, and them that are near.*

These Generals being forelaid to clear the Apostles scope; all which I might have reserved to Applications at last, but perhaps do stand as advantageously at this entrance; not only to shew his drift, (necessary at the first) but chiefly that all sorts may know how to make use of, and apply the encouragements that now are to follow, unto themselves. For that which I purpose to insist on are the *Perswasives*, with which this Invitation is strengthened. And as the thing invited to, is the greatest; namely, *A communion with God in the Heavens, by faith in praying, thorough Christ, as if we were with him there*; (the summary of this Scripture); so the *invitements*, or *things inviting*, or proposed to us to persuade us to the exercise of this, are the most alluring and forcible; and all framed after the image, and similitude, or allusion unto the *coming to God in his own house*, by the *Jewish* Worshippers, or comers unto, (as they are stiled *ver.* 1. and 2. of this Chapter): And when they *came to pray in the Temple*, especially on that day of Atonements; who are thereby said to *appear before God; to approach and draw near*, (although with that local distance from the Holiest): As also after the similitude of the *High Priest his entering into the Holiest*; both as High Priest, and in the behalf of the People: For remember to carry along with you how I have proposed these as my pattern, to draw the particulars of what in this Subject I shall handle; and shall keep to it all along.

## CHAP. VI.

*An enumeration of the particular Invitements unto Communion with God and Christ, by thus in praying, entering into Heaven through Faith.*

I. **T**HE Invitement is to come to *Gods House*; which you have *in terminis* proposed, *ver.* 21. even to his *standing House* of his Continuing, and Everlasting Abode: The usual and common Style that Invitations run in, is, *Will you come to my House*; and see me there: And if you read but what the Holy Men of old, (that were kept at that distance;) speak of what entertainment they found, when they came to *Gods House*; (as *Moses* Tabernacle and Temple were called;) the Type of our Heaven, and what they express of it in their Old Testament Language, you must needs expect far higher from God, when you shall in Prayer come to Heaven to him: They speak of the Fatness of Gods House; *Psal.* 36. 8. *They shall be abundantly satisfied with the fatness of thy house; and thou shalt make them drink of the river of thy pleasures*, noting a fulness of all that is good. *Of goodness*: *Psal.* 65. 4. *Come to a great Mans House*, and what a plenty do you find it furnished with; when you come but as a Stranger, at times, and not as an Indweller: Yet their Holy of Holies was but the shadow of good; of goods, in the Plural; so in the Original, *Heb.* 10. 1. That is, both of what is substantially and truly good, and only good; as  
also

also plenty of all sort of good things. And notice, that he precisely speaks this, in that *Heb. 10.* of their Holy of Holies, as the shadow into which their High Priest there (he says) went). Thou comest to pray, that's thy business; and so when thou settest thy foot but in, thou mayest behold a new World of Heavenly good things, which this Earth affordeth not. All that thy Soul needs for it self, to be sure are to be had there, and from thence, by Faith and Prayer in this Life. Thy Soul hath a choice set afore it; and my Text tells thee, thou mayest be bold to pray for whatever is truly good; the Commodities of that place which God hath given thee but an heart to will and desire, and to pray for. And what good is there, or can be, which Gods House will not afford?

But II. Who is it in that House we are invited to come to, and speak withal there? God, who is the Master and Owner of that House; the Supreme Lord of it. *The house of God*, saith he, *which Christ is over*; *ver. 21.* and set over by God his Father to be the Governour of it, whereof the Father is the Original Owner, which Christ therefore calls his Fathers House; *John 14.* And which although it be Christs own House also; yet but as the *Sons*, *Heb. 3.* so as *God* is thereby set forth to us, as he to whom we are invited to come, and by whom we are invited to come.

The good Welcome to any House, and the Entertainment, depends on him that is the Supreme in it: And therefore it is God (and that as here propounded) whom we are ultimately to come to. It is God we ultimately come to, and in Prayer do and must apply our selves unto: For this House is called the Holiest; *ver. 19.* so called, because the Holiness of God dwells there: In the high and holy place, created by him on purpose to display his Glory in; which that and other Scriptures term his Throne, as Christ also entileth Heaven: And there his Face is to be seen. His Presence. Even Christ here is said but *the way*, *ver. 20.* but God is our Journeys end. Where there is a Way, there must be a Journeys end. Though we are come to Christ first by Faith, yet it is, that he may *bring us to God*, *1 Pet. 3. 19.* and that we may have access through Christs own going to Heaven, who was to appear in the presence of God *Heb. 9.*

Now what Entertainment you may have coming to God in his House, take in Old Testament language also: *They shall be abundantly satisfied with the fatness of thy house; and thou shalt cause them to drink of the rivers of thy pleasures*; out of the same himself drinks of; even of the pleasures God himself hath. His own blessedness is thy utmost happiness. There can be no higher entertainment, than to be at the Kings table, and to eat of what himself eats, and to drink of what himself drinks, [*of thy pleasures*] saith he. As also Christ; *Enter into thy Masters joy.* And sipping hereof thou mayest have in this Life, (if thou seekest it in Prayer as for thy Soul) find the first Fruits. For *David* spake this of what himself, and many Old Testament Saints, had in their Prayers to God, and other Worshippings of him at their Temple, or towards it, in this Life found: *Psal. 65. 2.* compared with *ver. 4.* *O thou that hearest prayer, unto thee shall all flesh come. Blessed is the man whom thou chooshest, and causest to approach unto thee, that he may dwell in thy courts. We shall be satisfied with the goodness of thy house, even of thy holy temple.*

But III. The liberty (as our Translators in the Margent) and freedom that is proclaimed to us to come, being added to these, makes the invitement fair, and far more encouraging. The former are the real inducements, but this addition makes the encouragement as to us: And that's the third Branch. For if the plenty the House affords, were never so much; the entertainment never so great; yet if all this be not accompanied with a freedom for us declared, that we may come and be welcome; we should be afraid, and still keep at a distance.

Now for the clearing and demonstration of this, I must a while insist upon the interpretation of the word, *ἐξουσία* [*παρρησία*], which is translated [*boldness*]:

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[boldness]: Having boldness: As that which is purposely set to declare this liberty to us.

Finis, who  
will cast these  
Verses into  
the form of

an Invitation, expresseth it thus: 1. *Domus est aperta*: The House stands open, 'tis but our coming. 2. *Fus in-*  
*grediendi datum*: A right for us to enter, given us *ver. 19.* 3. *Via comparata*: The way cast up, made plain,  
consecrated for us, *ver. 20.*

I shall here give a Premonition concerning the translation of the word *παρρησία*, here rendered *boldness*.

I acknowledge that in that Parallel place to this, *Heb. 4. 16.* *Let us come with boldness*; (where it is the same word *παρρησία*) it doth signifie a bold confidence in us to come, &c. But there it is a simple Exhortation, and the whole of the Exhortation: But here it is made the ground of the Exhortation that follows. *Let us therefore come, &c.* that is the Exhortation: *And seeing we have the boldness, &c.* that is, the Ground premised or forelaid, to draw on the thing exhorted to. Again, there it is joined with *μετὰ*, [with] *boldness*, as an act of Confidence within our selves, which we are bidden to come with: But here it is, *ἔχοντες παρρησίαν*, which is translated, *We having this boldness*: As having an act of Boldness and Confidence, already begotten in our selves, which as it stands in this place seems not so proper unto that following Exhortation, *ver. 22.* And my Reason is, because in that Exhortation, Boldness or Confidence, (as 'tis a Grace in us wrought) is one main thing exhorted to in that clause; namely, [with full assurance of Faith], that is, with full Confidence and Perswasion; which is that which causeth Boldness as the effect of it: And thus it would be as if he had said; seeing therefore we have the boldness, &c. *Let us come to, or draw near with full assurance of Faith*; which in sense and substance are all one and the same thing. Yea and it were to make this *boldness* (supposed) which is the effect of *assurance of Faith* (as was said) to be the Ground or Perswasive, and so the cause of this assurance of Faith, and of our coming with this assurance.

But yet unto this Objection it may be Answered, That some good beginning of Boldness and Confidence being wrought already in us, encourageth us to enter; and that then Christ gives more Assurance and Confidence. For as Faith begun goes to Christ for more increase of it self, *Lord increase our Faith*, so doth Confidence, for more Confidence. Like unto that Exhortation, *Psal. 37. 14.* *Be strong, or of good courage* (which are all one) *and he shall strengthen thy heart.*

It is far more congruous to interpret it thus; *Seeing we have such cause of Confidence*; or such ground of Boldness; which by a Metonymy is so called Boldness: *Let us draw near with full assurance.* And indeed our best Interpreters do understand, and carry all the particulars that follow after, or that come between in this 19, 20, and 21, Verses; yea and this word it self unto this: To beget assurance of Faith, which we may draw near with; They turn all those lesser streams into that one channel, that they might all fall into this issue of creating Assurance and Boldness in us, which each doth Naturally tend unto.

That therefore which comes to be my present work, is to explain the particulars that follow, in this their tendency; *viz.* As they are grounds of encouragement unto us, to come and enter into Heaven, when we pray; as that which all and each particular tends unto, as the true center of them. As for Example, Take that one that Christ being our High Priest is entered into Heaven for us, and there resident to entertain us, &c. this affords us just ground of Confidence and Boldness, to enter thither to him with full assurance of Faith, that we shall be received, and accepted, and our Prayers.

And in order to this issue, unto which all those other particulars in their several tendencies drive, I begin with this very first word it self: *Seeing we have the liberty, &c.* and I will give you the unfolding the word *παρρησία*, translated

translated Boldness; as it serves to manifest this third branch; the *Freedom* and *Liberty* we have to enter into Heaven, &c.

Our Translators have in the Margent varied it, [*Liberty*:] This I choose rather to follow, and insist upon.

The *Greek* word is an extensive word, and comprehends many things in the significations of it; whereof what shall serve to the present purpose, I shall particularize: It comprehends all sorts of what you use to term *Freedom* and *Liberty*.

I. A freedom from fear, or shame in coming, that may arise from the sense of unworthyness: Many that are invited to a great Mans house, may be bashful to come, and incident to shame: But we Sinners who have been made sensible of our vileness, as all Believers have been; (*I am ashamed, and blush to lift up my face to thee, O God, &c. Ezr. 9. 6.*) And likewise *Fear*, which ariseth from guilt, which guilt condemning us in our selves, works fears: Now the word here used, imports the Removal, First of shame: 1 *John 2. 28. Abide in him, that when he shall appear, we may have confidence, and not be ashamed before him at his coming:* The word translated *confidence* there, is the same that here: Also of *Fear* which ariseth from *Guiltness* condemning: 1 *John 3. 21. If our heart condemn us not, then have we confidence towards God:* The same word, it imports a being freed from *Fear*: Malefactors found guilty, had their Faces covered for the *shame* of their guilt; and so hurried to Execution: As *Hamans* face was covered, no more to appear before the King: In the Gospel when Christ asked him, How cam'st thou hither without a Wedding Garment? He was *speechless*: Whereas *παρρησία*, is an appearing without shame, or cause of shame; *with open face to behold the glory of the Lord*; their Sins being forgiven, there will never be any Cause for it: And so as if he had said, we have good ground to appear before God; and look him in the face with free and open Countenances, not as guilty Persons: For if we believe our Sins are forgiven us: Likewise upon the same ground we may appear, and enter without *Fear*.

The word also doth import a freedom from any *cause of danger*, that might be supposed upon a Mans doing this or that: And therefore in the Negative one is said not to have *παρρησία*, to walk openly, and abroad; when his Person may be supposed to be in danger if he does: *John 11. The Jews consulting to destroy Christ, ver. 53. At the 54. ver. 'tis said, ουκ ἔτι παρρησία, That Jesus walked no more with freedom:* 'Tis Translated *openly*, but 'tis the Negative; the same word that is used here: He forbore to appear in publick; withdrew himself as apprehending danger: And the very Acceptation of the word fearlessness from danger, is exceeding useful to be taken in, here in this place; for it plainly serves to express a difference between us under the New Testament, and the Jew under the Old: And the Apostle carries it much in his Eye, and Scope, and offers to set out those differences thereby, to exalt and magnifie the Gospel.

Now 'tis evident that God carried things so, under his Old Testament Dispensations, as to keep them under a fear of being cut off from their People, and so of Death; if in their approaches to the Publick Worship they omitted, or neglected such and such Observations prescribed them: Take for instance the case of the High-Priest, in his goings into the Holy of Holies; (for 'tis pertinent to the purpose in hand; for the allusion here is made thereunto:) How solemnly was he forewarned to take heed, how to performe the outward Rites prescribed, in his officiating on that day; with this threatning, *That he dye not*: You have it twice inserted and rehearsed in *Lev. 16.* (The Ritual for that day:) 'Tis at the beginning of the Prescripts, *ver. 2.* And in the middle, *ver. 13.* It was a matter of danger for him to enter in thither; and must needs cause fear to him that entred, least he should thorough Omission have miscarryed, or thorough Casual Uncleanness: But we are here invited to enter into the Holiest, upon the assurance of the contrary: That we have a *παρρησία*, no cause of fear written over the Door of

our entrance: Therefore let us draw near, but with a True Heart, and full Assurance of Faith, and there is no danger at all. Likewise,

2. The Inferiour Priests and Levites, in their Officiatings and Transactions about the Utensils of this the Holyest, about the Ark namely, and the rest in *Numb.* 4. when the Tabernacle was to be taken in pieces, and removed by the *Levites*; when *Aaron* and his Sons, (who are only appointed to do it,) had taken down the Vail afore the Holy of Holies, and had covered the Ark therewith, *ver.* 5. and *ver.* 8. And in like manner all the Sanctuary, and the Vessels in it had been covered by them with other coverings appointed for them; what saies *ver.* 15. *And when Aaron and his Sons have made an end of covering the Sanctuary, and all the Vessels of the Sanctuary, as the Camp is to set forward; after that the Sons of Kohath shall come to bear it: But they shall not touch any Holy thing, lest they dye: These things are the burden of the Sons of Kohath; in the Tabernacle of the Congregation: And also ver.* 20. The *Kohathites* that were to be imployed about those Holy things, *ver.* 18. yet at *ver.* 19, 20. it is said, *But thus do unto them, that they may live and not die; when they approach unto the most holy things: Aaron and his Sons shall go in, and appoint them every one to his service, and to his burden: But they shall not go in to see when the Holy things are covered, lest they dye: They were neither to see those Holy things with their Eyes, nor touch them with their hands: Oh but Brethren, the case is altered with us under the New Testament: Read I John 1. 1. where the Apostle proposing Christ unto us Believers of the New Testament, whom he decyphers to be Him that was from the beginning, and the word of Life; him, saies he, whom our eyes have seen, and whom our hands have handled; that which was from the beginning, which we have heard; which we have seen with our eyes, which we have looked upon, and our hands have handled, of the word of Life: Such familiar Converse had the Apostles with him, when he was come, whom the Vessels of the Sanctuary, the Ark, &c. shadowed: And whom the Apostle doth in these words there expose unto all the Spiritual Senses of all Believers; (for the Acts of New Testament Faith on Christ, are said to have the exercising of these three Senses there mentioned; Hearing, Seeing, Handling: And of the other two also in the Scriptures.)*

And this very comparing as to this very respect of fear and danger, between the State of the Old Testament and the New; our Apostle doth institute and at large spreads forth in *chap.* 12. towards the close of this Epistle, from *ver.* 18. to *ver.* 25. and instanceth on the one part how it was with the *Jews* Spirits at the giving of the Law, when God brought the Shadow of Heaven down so upon the Mount, *Exod.* 24. 10. *They, Moses, Aaron, and the seventy went up the Mountain, and they saw the God of Israel; and under his feet the body of heaven, &c.* And utters it in the same word wherein the Exhortation in my Text speaks in: *Let us come to; and there 'tis ye are [not come unto] Mount Sinai, (as they were;) which might not be touched, insomuch as if a beast (that was not capable of the Command) touched the Mountain, he was to dye: And so terrible was the sight, that Moses (their Mediator, to approach to God for them;) said, I exceedingly fear and quake: Thus 'twas on the Jews part, in their coming to: But oppositely he sets out our coming to, with all that is Amiable, Delectable, and Alluring, ver.* 22. *But ye are come unto Mount Sion, the Heavenly Jerusalem, &c.* whither to come there is no danger, but all that may make blessed: The danger is *only* in refusing, as *ver.* 25. In that other *their coming*, there was presented on all hands a danger; yea, of those who by warrant from God were called up into the Mount; and saw the God of Israel, As in the same *Exod.* 24. 11. is repeated; and that they did eat and drink before him: It is in that verse recorded as a wonderful thing; That God laid not his hand upon them, He did them no hurt: 'Tis noted as a strange extraordinary thing, that they should come down again, without being destroyed: They were in danger; yea, but we are invited: *Let us come to; seeing we have a security, a freedom from fear and danger: A παρρησία, to enter*

ter : So the Text, there was never no Man got any hurt by entering into Heaven to pray : These are the first step and the lowest of the import of this word : And I begin with this the lowest, because I mean to make a Climax, or an Ascend of the significations of it.

Chap. 6.

II. 'Tis a Liberty to enter ; and that importeth all free leave to come ; *Licentiam intrandi*, Licence to enter, if you have but a *Will* : According as we use to say, *You may come if you will* : There is no extrinsecal barr, or hindrance from without : No unwillingness or want of freeness in the hearts of God and Christ, the Inviters ; but all heartiness and readiness to entertain those that will : And they may take as *freely* when come, at they may come *freely* without needing any new Invitation : *Whosoever will (come) let him take of the waters of life freely.*

And so you may take in the *freeness* that is in the heart of him that inviteth you ; though not upon the signification of the word here ; yet upon the merit of the thing it self : I confess the word *παρρησια* in my Text imports not directly this freeness, as in the heart of the Inviter ; but yet supposeth it : for whence is it that you have the freedom to come, but because he that biddeth you come, hath that *freeness* in his heart. And thus much the word that is annexed in that passage of the *Revelation*, doth tully make up ; *freely, δωρεαν*, is the word ; which notes an offer of the Inviter, out of pure liberality, and munificence, to proceed from a largeness of heart : A free heart in the Doner : And in God out of pure Grace : And thus these two are yoked together, both Grace, and Freeness ; *Rom. 3. 25.* Freely by his Grace ; and *Rom. 5. 15.* You may therefore come, and take ; (and by seeking you do take) *freely*, on Gods part ; that is, without his, the least thinking much, or grudging at it by God, or ever upbraidure afterwards for it : (as *James* hath it : ) *God gives richly*, yea, with his whole heart, *and upbraids not* : Therefore so far as your will is within it self really, and in earnest raised up to desire, seek, and ask ; and continues in that posture ; so far you have freedom, without any check to take : And the waters of Life are all those streams of blessedness in Grace and Glory ; all that Heaven affords : So you have it declared in the beginning of the same Chapter, *Revel. 22. 1.* *And he shewed me a pure river of water of life, clear as crystal, proceeding out of the throne of God, and of the Lamb* : that throne is in the Holiest.

But who is this that saies this ? Our Lord Christ himself, and that from Heaven, *ver. 16.* *I Jesus, &c. It is I that speak those things that you have now heard*, and that follow in *ver. 17.* And take notice that they are my last words that ever I will speak to Men on Earth : And being to speak but this one, I choose, and leave it as my last farewell unto the Sons of Men ; Yea, they are the last words I ever intend to have written, by any Apostle, or other Pen-man, as Scripture given from me, or by my Inspiration ; so *ver. 18.* *If any man shall add unto these things ; &c.* So much must we suppose his heart to be deeply engaged in this saying, above all other : And that he might be believed in it, he again sets his Seal to this, and the other sayings in this Book, as the close of all : *He that testifieth these things, saith surely, I come quickly ; ver. 20.* They are Christs words also, as those *ver. 16.* and *18.* and the Seal of all ; not the Angel only I send, but I my self testifie these things : And yet I alone testifie them not ; the word is *συμμαρτυρομαι*, I witness with another Witness ; not the Angel he sent ; ( for as he, the faithful Witness needed not the testimony of Man ; as in *John*, so nor of the most Glorious Angels from Heaven ; ) but I witness, and the Spirit with me, *ver. 17.* yea, and my Father, who himself from Heaven witnessed this of me : *This is my Son, hear him, and believe him : And whatsoever I speak* (saies he elsewhere, ) *even as the Father said unto me, so I speak : John 12. 50.* And therefore if ever you believed, or will believe any word of his, believe this : And to be sure it is of the most Concernment to you, of any word that ever he spake ; and you shall never have any such word from him anew, until himself comes ; and loe it is to invite you, (till himself shall come to you ; ) that you would come in the mean while unto him ; for whatever you have a Will

to have, which himself hath; and if this Speech of Christs extends to those (as sure it doth) who do not yet believe on him, to invite even such to come for Life at first; as *Matth. 11. 28.* it is intended; then much more it intends those that have come already, that they would continue to do it, until he comes; for such have a right and boldness, saies the Text, let us therefore come, &c. But,

3. It may be said, and is by many, though I have free leave to come, and ask freely; and need not be either ashamed, or afraid; but I cannot speak what I desire: There is for this a further signification of the word *παρρησια*; A Relief which will prompt you in this: It signifies in a most proper meaning of it, a *freedom of speech*, which imports two things: 1. Free leave and liberty to the thing it self, to what you will speak; according to Gods mind warranted in his word; *1 John 5.* And 2. Not as it is a leave to speak only, but a new endowment of Spirit in you; emboldening you to utter your minds: An enlargement of Heart to express your desires one way or other acceptably to God: And this must needs still hearten you; for the business you are specially exhorted unto is, to pray; and to ask, as I proposed it at first.

And that it is a most proper signification of the word, cannot be denied,

*Acts 2. 29.* Let me speak freely to you, saies Peter; (the same word;) And there it is both a taking free leave to do it; and also to utter what was in his mind freely about it: Great is my freeness of speech to you; saies Paul, *2 Cor. 7. 4.* His heart was so enlarged by love to them, as in the verse afore; You are in our hearts to dye, and live with you; that he tells them he can say any thing unto them, *ver. 4.* and pour out his very Soul: And *pectus ditertum facit:* Here it imports a power of Affection to utter ones heart: And in *Acts 4. 27.* The Apostles and the whole Church prayed, that the Apostles might speak the word with all freeness, not boldness only, (as 'tis translated;) but with all Ability to utter the Truths of it; for it is all sorts of freedom, as there; They were filled with the Holy Ghost, as there; who is said to give utterance to them, *chap. 2. 24.* Such as were of free Spirits to express themselves, are called *παρρησιαι ἀνεγεί:* *Arist. Rhet. lib. 2.*

and is generally agreed among Criticks: And the New Testament so useth it frequently, and it is often put for plainness of Speech; when one speaks what is in his Heart; as 'tis there, *John 10. 24.* If thou be the Christ, tell us plainly, ('Tis the same word,) The Etymology of the word *παρρησια* is from *πᾶν omne*, and *ῥῆσις dictio*, A telling all:

By Nature all Mens Mouths thorough guilt are stopt before God, *Rom. 3. 19.* That every mouth may be stopped, and all the world may become guilty before God: And so when they come afore God to pray, being condemned in themselves, Guilt stops their mouths, and they are *speechless*: As he, *Matth. 22. 12.*

But when a Man is by Faith, and Regeneration, become actually a Member of Christ; Christ gives him a new Mouth as well as a new Heart: A Spirit of Prayer and Supplication: There is a Ceremo-

ny, that after the Pope hath made a new Cardinal, and put him into that Dignity with *Esto Cardinalis*, he hath a further Solemnity, (which they term *the opening a Cardinals mouth*,) which is to give him leave to speak, and vote in their Conclave, with the rest of them: This he doth in a vain shew, having no power to give more Ability of Speech then he had before, but permission only; but to be sure, Christ hath Power, and doth exercise it to them, whom he makes Fellows with him, and Members of him: *Open thou my lips, &c. Psal. 51.* And it is a wonderful work to see how Christ gives to poor weak Souls, ignorant and dead-hearted afore Conversion; how he gives, I say, a Glorious Liberty and Freedom this way, to ask what concerns their own Salvation: When Paul's three days of lying in of the New Birth were not yet out; Behold he prays; saith Christ from Heaven of him, *Acts 9. 11.* And whereas they know not what to ask, Christ sends his Spirit into such Souls, to help their Infirmities, *Rom. 8.* And what we are not able to cloath with words answerable to our desires, or to express what we desire: He draws out inward groans, and sighs unutterable: And God knows the meaning of the Spirit: That is, of the New Creature, which he hath wrought within us; as if they had expressed them in words: He knows what it would have, when it yet cannot utter; so that very Soul hath a vent one way or other; either by inward words; (and the Groans, Desires, and Thoughts, and Affections of the mind and inward Man, are in Scripture often termed words;) or else by outward Ability of Speech, whence there is nothing in our Hearts but



are one way or another made known to God by us: The word *παρρησία* is, as I said, *πᾶν πῶτος*: To tell all: It warrants thee to go, and tell God all: A Soul hath liberty to pour forth his whole heart, *Psal. 62. 8. Pour out your hearts before him*: To pour out, implies, 1. A fullness of matter, which the heart conceiving within it self, pours forth on the suddain, and easeth, and disburtheneth it self of it, and empties the Soul of all that is in it: Yea, God enlargeth the heart, and causeth good Materials for Prayer to boil up within a Mans Spirit: And by these fore-preparings of the heart provoketh the Soul to Prayer, and to pour them all forth: And so is fulfilled that of the *Psalmist*, *God prepareth the heart, and hears the Prayer*: And thou mayest in telling God all, use plainness of Speech; (as was observed the meaning of the word to be;) even as plainly as ever thou art able to utter them; as thou wouldst do to any thy dearest Friend: All thy Grievs, Fears, Wants, *Psal. 38. 9. All my desires are afore thee*; yea, all thy Sins, and then mayest make *Apologies for thy self*; (as the word clearing of your selves is,) *2 Cor. 7. 11. I mean not Excuses*, but all sorts of pleas which may move God to pardon thee, which thou findest in the word belonging to thy case: Thou mayest take all the words to thy self, *Hos. 14. 2. that Free Grace hath written, and prompted in this Book, and use them as pleas for thy self.*

And what a mighty encouragement then is this third branch, being added to the former?

IV. The word *παρρησία* hath a promise from God, that follows it, annexed to it, and entail'd upon it: And that is, *That God will grant whatever of Heavenly and Spiritual things you ask*: This you have, *1 John 3. 21. Beloved, If our heart condemn us not, then have we confidence towards God: And it follows, ver. 22. Whatsoever we ask, we receive of him, because we keep his commandment, and do those things that are pleasing in his sight*: The word in the *21. ver. Confidence*, is our word here in the Text. And he mentions it there for this end and purpose, to encourage: That if with confidence, and boldness we use and exercise the forementioned *freedom of speech* in praying; (for the word imports boldness, and freedom of speech both,) then whatever we ask, we shall receive of him, sooner, or later: If you take it an Universal Promise, (as 'tis whatsoever,) then understand it whatever blessings, *Spiritual, Heavenly*; as *Ephes. 1. 3. they are styled*: We are to make our Prayers as placed in Heaven, (as was said:) And our Prayers should be answerable thereto; and the liberty that our desires take in asking, should run after things Heavenly, as our Affections are called upon to be: *Colos. 3. 1, 2. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God: Set your affections on things above, not on things on the earth*: Look what Commodities that Country affords, there you may be free, and as free in asking them, as you have hearts raised up to desire them: Yea, and you have in effect the things you ask given you: If your hearts so ask them, and from your Souls ask them: Those are the Commodities of that place, and of its *own growth*; only take in what follows in the same, *ver. 22. Because we keep his Commandments, and do those things that are pleasing in his sight.*

## C H A P. VII.

*The Exercise of Faith in Prayer, which aptly present themselves under the Notion of coming to God, and Christ as our High-Priest, so far as the Type of the High-Priest, when he went into the Holy of Holies, doth represent.*

**I** Limit my self unto that Converse with Christ, and God thorough him, by Faith exercised in *Prayer*: And therein I intend but only such Exercises in Prayer as aptly present themselves under the Notion of *coming to God*, and *Christ* as our High-Priest; so far as the Type of the High-Priest in the times of the Old Testament, when he went into the Holy of Holies, doth represent, and yet therein I shall instance in some more principal ones that are obvious in that dayes Rites, leaving your own thoughts to search and find out more of the like (that are to be found therein not insisted on by me) for your own help and advantage.

I. Acknowledge thine Infinite unworthiness to enter and to draw near: As being so high a Priviledge. You read, *Levit. 16. 17.* that the very Priests in the Old Law that entred *daily* into the *first Tabernacle*, *Heb. 9. 6. Accomplishing the service of God*; that yet when the High Priest went into the Holy of Holies, they were all turned out: *And there shall be no Man in the Tabernacle of the Congregation, when he goeth in to make an atonement in the Holy Place, until he comes out, and have made an atonement for himself and for his Household, and for all the Congregation of Israel*: As to shew, that as it is Christ alone that makes our atonement: So withal, our utter unworthiness to come thither to him.

2. Acknowledge that it is purely by *the Blood of Christ*, thou hast *the right and boldness to draw near*, so my Text, *ver. 19. By the Blood of Jesus*. Shall I tell you, Christ himself having been made Sin for you, and undertaken for Sin, should not himself have entred into the Holy of Holies, but by, and thorough his own Blood, first shed; and therefore it is expresse in the *12. ver. of the 9. chap. That [by] his own Blood he entred into that Holy Place*: He had not come thither else. And the reason is, that although in his Original, Personal Right, it was his Inheritance, and ordained for him; yet having appeared with Sin for us in this World; that is, with the guilt of our Sins taken on him; a Demurrer stood to hinder him the Possession of it: And compare for this, *Heb. 9. 26. and 28.* In *ver. 26.* it is said, *He once in the end of the world appeared to put away Sin by the sacrifice of himself*: And observe how this is plainly called an *appearing with Sin*; And was his first appearance in this World; for in *ver. 28.* he saies, *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*: This second appearance *without Sin*, shews his first to have been *with Sin*, which is also expressly said, *ver. 26. Bearing* (as the word is in that verse) *the Sins of many*; which his bearing of them, and then his offering of himself for them, was that which did put them away from himself, as well as from us; And was the reason why, that after he had done this, that he is said to appear the second time without Sin.

Yet let no Man here apprehend, as if I meant that Christ offered one Sacrifice for himself, and then for the People, as his Type the High-Priest is observed to have done, with difference from Christ our High-Priest is by our Apostle, *chap. 7. 27. Who needeth not daily, as those High Priests, to offer*

up Sacrifice, first for his own Sins, and then for the Peoples: And the reason is, because the High-Priest was a Sinner himself, by inherency: And therefore they are there called [*his own Sins*]; and so he needed to atone for himself apart, by one sort of Sacrifice; as in *Levit. 16.* You read how on that day he did; that so he might be capacitated to offer another for the Peoples: Each of which he did at two successive turns, and vices; as you find by comparing the 6. and 11. verses with ver. 15. But it was infinitely otherwise with our High-Priest; as it follows in that *Heb. 7. 27. This he did once when he offered up himself:* He made but one work of it, in one entire Sacrifice of himself: And the reason of that was, because they were really, and indeed our Sins alone, which he was to offer for; but made his only by imputation: He barely taking on himself the guilt of them: And 'twas himself was the sole Sacrifice, (as there:) And thereby it came to pass, that in offering up himself for our Sins, he by that one Act of but one Sacrifice, discharged himself of the imputation of them; even as a Surety that is bound for another, by paying the full Summ of the Debt for that other at one single payment; acquits himself of the Debt, and the Principal Debtors too; until which be done, (in case he whom he is bound for be utterly insolvent and unable,) he stands bound for himself, as well as the Debtor.

But still so, as until he had performed this, and brought his Blood shed for our Sins, and himself came in the vertue of his having been offered up for them, there had been no appearing for him in Heaven, (as not for the High Priest into the Holiest without Blood;) There were no room for Christ himself there, (not according to Gods Ordination and Compact with him) until that were performed: God would have shut Heaven Gates against him without this Offering made: And Christ himself in the 16th. of *John* insinuates as much: *The Spirit shall convince the world,* (the gentile World that was to be converted) *of (my) Righteousness* by the Apostles Ministry [*of righteousness*]; That is, that his Righteousness was the true Righteousness, ordained to justifie Men, when they had first convinced them of Sin: (as in the verse afore he directs them:) And he gives them this invincible Evidence that it was, (as he had formerly taught) the true Righteousness, *Because I go to my Father, and you shall see me no more:* Was that such a Sign and wonder, (may some say) that he who was the Lord from Heaven, and whose Right, and Due therefore 'twas, to go thither at any time he would, without more ado, could there be the least supposition made, that they might see him sent down again? You must know that he speaks of himself, as having undertaken with his Father, to performe a Righteousness for Sinners here on Earth, to take Sins away, e're he should come to him in Person: Without the exact fulfilling of all which Righteousness first, there had been no coming for him thither, so as to keep his standing there: But they should have seen him again. My Father would not have admitted me, I must have come back again to have compleated what had been wanting, if any thing had been: Take it therefore, saies he, as an Invincible Evidence, that all will be finished according to agreement with my Father, *That I go to my Father, and you shall see me no more:* And therefore 'tis called, *The Blood of the Covenant,* by which he (Christ himself) is said to be sanctified, *Heb. 10. 29.* where setting out the Sin and Punishment of a Defertor of Christ, he saies, *Of how much sorer punishment shall he be thought worthy, who hath trodden under foot the Son of God; and hath counted the Blood of the Covenant wherewith he was sanctified, an unholy thing:* The word [*He*] &c. not so fully referring to the Apostate; as if he had been ever truly sanctified by that Blood; as it doth unto Christ's having sanctified himself thereby, in offering up himself a Sacrifice unto God: And that Clause is added to aggravate the Sin of Apostates, in counting that Blood to be but as a common thing, when as Christ himself, whose Blood it is was consecrated thereby, to be the Mediator of the New Testament: In the same sence that *chap. 13. of this Epist. ver. 20.* Christ himself is said to be brought again from the dead, *by the Blood of the Everlasting Covenant:* His very Resurrection was from the Merit of his own Blood.

Yea,

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Yea, Heaven it self was to be purified with his Blood; for though we Sinners never had been there to defile it, yet because Sinners were to come thither, it was to be purified: And so in the Type, *lev. 16. 16.* when the High-Priest was entred into the Holy of Holies, he was *to make an atonement for that Holy Place, because of the uncleanness of the Children of Israel: And 'twas not for their Ceremonial Uncleanness only, but because of their transgressions in all their Sins: Brethren, this is strange, that the place called the Most Holy, whereinto the People never entred, no, not by one Room off, (for they went not into the first Tabernacle that was afore it,) that their ordinary Sins should reach, and defile that Holy Place, so as that an Atonement, or Expiation for Sin must be made for the place: How was it then defiled? Persons only, not Places, or Things, are capable of having Sins imputed to them, whither they be their own Sins, or anothers: For Persons only are capable of the guilt of Sin: Yet 1. By a Relation that Places may, or do bear unto Persons, they are defiled: Titus 1. 15. And it was Ceremonially seen, in the defilement of the Lepers House, and Walls: And so although the People during that Dispensation, were not to come thither, yet the High Priest came in their stead, into the most Holy Place, on purpose to make an Atonement for all their Sins, as being the place appointed, and ordained by God, to have an Atonement made therein for their Sins: And in relation unto the making that Atonement for them as Sinners, the very place wherein it was to be done, was it self first to be Sanctified, and Atoned, which the High Priest was to do with the Blood he brought thither with him distinctly and apart for the place; and then to make the Atonement for them: Their Sins were of so great a guilt, as the very Holiness of the place forbade any Atonement to be made in it for the Sinners, until it self were purified with the same Blood.*

Now this Type was to be fulfilled, and it is certain, that the Holy of Holies that was then, was the Type; or (as the 24. ver. of *Heb. 9.* styles it) the *Demonstration, or Scheme, or Pattern* of the Highest Heavens; unto which place in the end, (though it was not manifest as then to the Old Jew,) yet they and we, even all the Saints of both Testaments, were ordained unto, are at last to come: Thence and therefore it came to be *necessary*, that the Holy Place of the Heavens was to be purified by Christs Blood, as *Aarons* most Holy Place was instituted to be purged by the Blood of those his Sacrifices; so as it was not only, or so much to fulfil the Type; (which yet they being given out afore as Types, was *necessary*; for though they be but Shadows, yet they are Prophetick, and must have an answerable performance in the Truth, and Substance signified thereby: ) But the Original Reason, and for which the Type it self was appointed, was, That the Holy of Holies in the Heavens was it self fore-ordained, to be the place for us Sinners to come unto; and did bear in Gods fore-decrees the Relation of being their *Eternal House* they are to dwell in for ever: And Gods Holiness and purity is such, (having made that place the Seat of his Presence-Glory, and placed his Throne there;) as to shew how deeply he resenteth Sin, he would have the place of his Childrens Residence (having once been Sinners,) it being so near to him, and afore his Face, first purified as well as the Sinners themselves: Not that it was defiled in it self, for the Presence of God makes it most Holy, but even that was it made it to be too Holy for Sinners: And therefore in relation to its becoming their actual Abode there, it was now to be atoned for their sakes: And upon both these Reasons, especially the latter, it was, That this which was the Truth, and Substance of the Type, was not so much to be conformed to the Type, as the Type was framed and formed by this fore-Ordination of Gods, which was the Original Proto-Type of all: And upon this it is, that the Apostle pronounceth in the 23. ver. of the said *Heb. 9.* *It was necessary that the patterns of things in the Heavens, should be purified with these, but the Heavenly things themselves with better Sacrifices than these.*

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But besides these general Grounds of Analogy of the Type and Antitype; the words of the next Verse do expressly determine, that the Heavens, considered as the place, were purified by Christs Person and Blood: For it follows. *ver. 24. For Christ is not entred into the holy places made with hands, which are the figures of the true, [but into Heaven it self,] now to appear in the presence of God for us: They are those places in the Heavens (Heavenly places as they are elsewhere rendered) answerable to those on Earth that were to be purified: And he here speaks of them as of the place or places; as the word [entring into] imports: Even as when in Eph. 2. we are said to [sit in] Heavenlies; it is aptly and necessarily to be understood, to sit in Heavenly places; for so the word sitting doth require. Thus likewise here, the word entring into Heavenlies, argues those Heavenlies spoken of, to be the places of Heavens; whereof the Tabernacle, or Tabernacles of Moses, which were called also the Tabernacle, in the singular: Of these, as the place or places, the Apostle sayes *ver. 21. Moreover he sprinkled with blood, both the Tabernacle, and all the vessels of the Ministry.* So that not only the Vessels, the Furniture, the Supellex, the Utensils in the Tabernacles, (and accordingly the Saints that are to be brought in thither; that is, into Heaven) but the place it self that contained them was purified also by Christs Blood, that it might receive Sinners, and be their *Domicilium*, their Habitation for ever: And of all these, both Tabernacle and Vessels, he sayes that they were Figures and Patterns of the true, in the Heavens, in their several kinds of Analogy. The Tabernacle it self, the Utensils of the things in that place; and all to be purified with better Blood than these; and especially the place of the Holy of Holies in the Heavens: For in *ver. 24.* it is peculiarly specified and said of it; *For Christ is not entred into the holy places made with hands, which are the figures of the true; but into Heaven it self, now to appear in the presence of God for us.* And in that place the Mercy-seat we read, was sprinkled with Blood; and the Pavements of the place, that were afore the Mercy-seat, were sprinkled seven times. *Levit. 16. 14. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the Mercy-seat Eastward: And before the Mercy-seat shall he sprinkle of the blood with his finger, seven times.**

I cast this in further, to shew the necessity of Christs Blood for our entring into the Holy of Holies in Heaven; either now by Faith, or hereafter by possession and enjoyment, that even the Mercy-seat it self, the Throne of Grace, that is, of God himself, whereon God, *merciful, gracious, long-suffering, pardoning iniquity, transgression and sin, sitteth*: That that also was sprinkled with Blood, *Levit. 16. 14.*

But you will say, Did Gods Mercy-seat need sprinkling with Blood, or a being purified?

No surely, not in it self. The Mercies of God are pure and holy Mercies, *Acts 13. 34. τὰ ἁγία, the holy things*, they are called (see the Marginal Note): But yet if Sinners shall come to have Mercies from God, his Mercies must be mingled with Christs Blood to purchase them, that God may be just in having received the Atonement, and the *justifier of him that believeth in Jesus*: So as still in respect of us that are Sinners, the Mercy-seat must have Blood, that we may be justified, even as the Heavens were to be purified with Blood, because Sinners were to enter there.

The Conclusion of this is, That if the Heavens were to be purified with Christs Blood because of us Sinners who were to come thither; yea, if Christ himself having undertaken for Sins could not have entred thereinto, unless he had brought the vertue, efficacy, Spirits of his own Blood with him, and that in and by the Merit thereof, it was that he entered thereinto; and that his very Humane Nature was through the imputation of our Sins to him, when he *Tabernacled* among us, *John 1.* was to have an Atonement made for it by his Blood, and by the rending it in two, in the separation of Soul from his Body, that so he (as representing us) and we as one Mystical Person with him, might enter into Heaven, and else not; then when ever thou  
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comest to pray more solemnly, (whereby thou enterest and approachest unto that Holies in the Heavens) acknowledge how it is by and through his Blood, that thou a wretched Sinner, not by meer *imputation* such only, but in *reality* of guilt; and that thou shouldst be in Hell whilst thou art admitted into Heaven itself whilst thou prayest, *Oh this Blood, this precious Blood*, let it be *precious* to you, and let *him be precious* that shed it: And because he was so precious in his Person though debased, therefore it was that his Blood is so precious, as you may collect by comparing 1 *Pet.* 1. 19. with *ver.* 6. of *chap.* 2. His Person made the Blood precious; for it was the Blood of him that was *made higher than the Heavens*; *Heb.* 7. 25. yea, of God. *Acts* 20.

## CHAP. VIII.

*Another Exercise of Faith in Praying, is to confess all our Sins unto God over Jesus Christ, as Typified by the Live-Goat, the Scape-Goat.*

**C**onfess all thy sins unto God, over Jesus Christ as the live-goat, the scape-goat. What the signification of this is, I hope I shall make you understand. There was that day, and on that day only, when the High Priest was to go into the Holy of Holies; before he went in, in order to his going in, there were two Goat-kids presented afore the Lord: Look into *Lev.* 16. 3. *Thus shall Aaron come into the holy place.* And at *ver.* 5. *He shall take of the congregation of the children of Israel two kids of the goats for a sin-offering.* And then at *ver.* 7. the High Priest shall take the two goats, and present them before the Lord, at the door of the tabernacle of the congregation. And then at *ver.* 8. *He casts lots upon the two goats; and the one lot is said to be for the Lord; because that Goat, that lot for the Lord fell upon, was to dye, and to be sacrificed to the Lord for sin.* And again, *ver.* 9. 'tis said of that Goat, that it was *the goat the Lords lot fell upon; for 'twas set apart, and appropriated to him as a Sacrifice, and so the Lords in a special manner, in comparison to that other; namely, by way of Sacrifice: As it follows in that ver. 9. Aaron shall offer him for a sin-offering: And afterwards he was burnt without the camp, ver. 27.* And the other lot is said to be for the Scape-Goat; that is, for its escaping, being sacrificed as the other was. And it follows *ver.* 10. *But the goat on which the lot fell, to be the scape goat, shall be presented alive before the Lord, to make an atonement with him, and to let him go for a scape-goat into the wilderness: And they both are called a sin-offering, ver. 5. that is, both were ordained to take Sins away: And this latter Goat that stayed and lived, is said ver. 10. To make an atonement with God, as well as the dying Goat did, but each in their several wayes; the one by bearing our Sins, and the punishment of them by Death; the other by escaping, and by his Life carrying them away. You read not that he was carried away into the Wilderness to be there destroyed; nor was he in that which belonged to its part, made at all a Sacrifice: But look, as the dying Goat was made an Atonement for Sin, in his way, by Sacrifice in dying; so the other let go alive, made an Atonement in its way, namely, by carrying away the Sins confessed over him into the Wilderness, by means of his Life: And that was transacted by confessing their Sins over the head of that Live-Goat, after that the other Goat had been offered as a Sacrifice for them, that their Sins being so confessed and sacrificed for, he might carry them*

them away: *Ver. 9, 20. And after he hath made an end of reconciling, (namely the Sacrifice) he shall bring the live-goat; ver. 21, 22 And Aaron shall lay both his hands upon the head of the live-goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins; putting them upon the head of the Goat; and shall send him away by the hand of a fit man into the wilderness: And the Goat shall bear upon him all their iniquities, unto a land not inhabited, and he shall let go the Goat in the wilderness.* Brethren, will you have the mystery of this? Our dear Lord and Saviour Jesus Christ, he is both these Goats in the Types, but as considered under two different Notions; *viz.* Christ dying for Sin in the first, and Christ risen, and alive, and carrying Sins away into the Wilderness. But you will ask, why two such utterly differing Types; might not one have served? Brethren, the case stood thus; no one Type could represent these two grand Mysteries of Christ at once: And therefore Gods institution was, to represent one piece of him by one Type, and another piece of him by another: Now the same individual Goat that was killed, was not to be raised again; being a brute Creature, (that is proper only unto Men): Hence he takes one Goat that should dye, to represent Christ in dying; and as such, bearing our Sins and Punishments: And he takes another Goat that lives, to represent him alive again. You find the like parallel to this in the case of cleansing the Leper: *Lev. 14. There were two Birds, ver. 4. one to be killed, ver. 5. and another called the living Bird, that flew away, ver. 6, 7. Then shall the Priest command to take for him that is to be cleansed, two birds alive, and clean; and cedar-wood, and scarlet, and hyssop. And the Priest shall command that one of the birds shall be killed in an earthen vessel, over running water: As for the living bird, he shall take it, and the cedar-wood, and the scarlet, and the hyssop, and shall dip them and the living bird, in the blood of the bird that was killed over the running water. And he shall sprinkle upon him that is to be cleansed from the leprosie, seven times, and shall pronounce him clean, and shall let the living bird loose into the open field.* You read in *Revelations 1. 18.* how our Lord speaks of himself, saying, *I am he that liveth and was dead; and behold I am alive for evermore.* You read in *Romans 5. 10.* what singular differing purposes these two especially serve for; that *as we are reconciled to God by the death of his Son, as a Sacrifice, so we are saved by his life.* There is his Death, to pay the Price or Ransom for our Reconciliation; and there is the actual application or communication of Eternal Salvation unto us; and that is said to be by his Life. You have the like both again, in *Rom. 4. 25.* *He was delivered for our offences; there is the dying Goat; and he rose again (and liveth) for our justification; there you have the living Goat.*

Sin is done away two wayes by Jesus Christ: Either Meritoriously, by the Sacrifice of himself, in dying, as a price paid; which the Scripture every where speaketh of; *Heb. 9. 26. Once in the end of the world he appeared, to put sin away; by offering himself, and bearing their sins; as ver. 28.* Secondly, There is a taking away of Sin by the actual application to us of what his Death merited for us; and so Christ takes Sins away when we believe, and come to him for Pardon. The word *John Baptist* hath in *John 1.* comprehends both: *Behold the Lamb of God, that takes away the sins of the world;* the word is *αἰσῶν*; it signifieth both: 1. To bear the guilt of them; and then *John* saw him bearing, and loaded with all our Sins upon him; which did bring him to the tree, and caused him to dye: *He was made sin for us, who knew no sin.* And 2. It signifieth to take away Sins, by a removal of them from off our persons: To which the *Latin* word *tollo*, answers; but the *Greek* word *αἰσῶν* intendeth both. First, take the dying Goat; and that is Christ, bearing the sins of many; as *1 Pet. 2. 24.* when he was Crucified; *who his own self bare our sins in his own body upon the tree.* And thus to lay our Sins upon him to this end, that was Gods Act; and his own, in taking our Sins upon him; not ours. We were not then; neither did the Saints that were then alive, understand or think of it: But that was Gods, and transacted between God and Christ. *God was in Christ, reconciling the world to himself; who made him sin for us, and a curse, that knew no sin: And God,*  
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Book VI. says the Prophet, *laid on him the iniquity of us all, when his Soul was made an offering for sin* : And therefore also the dying Goat is called *the Lords lot*. The Priest did but barely cast the lot, but 'twas God that disposed it to that Goat ; he would have him dye. Nor do you read that the Priest that was a doing, did confes our Sins over the Goat that was to dye ; 'twas a single, sole Act of Gods : And so he bore them, in his being sacrificed and offered up.

But come we, Secondly, to the *living Goat*, Jesus Christ. And he, after he hath made an Atonement by his Death, is yet to take our Sins away by an actual Justification of us. And in respect both to his sacrifice and offering up, as also for the application of it to us by Faith to justifie us, at and upon our believing, he is called a *Propitiation for us*. 1. In respect to that made at his Death ; in 1 John 2. 2. *Who is the propitiation for the sins of the world*. This must be understood of him in dying ; for there were many in the World, and yet to come into the World, he was made a Propitiation for, who as yet believed not. But 2. Rom. 3. 25. *Whom God hath set forth to be a propitiation, through faith in his blood*. Observe here how he is said to be *fore-ordained* to be a propitiation through Faith on that his Blood, which was afore made a Propitiation on the Cross : For then it is his Atonement comes to be *actually a Propitiation* to us, when we through Faith come in to God and plead it, and not till then, and that in a true and real sense. This his being a *Propitiation* in that place, must therefore be understood in the application of him to us. And we may distinguish of them thus ; the one is Christ, a *Propitiation for us* ; the other, the same Christ, a *propitiation to us* ; even in the same differing senses and respects, that the *live Goat*, and the *dying Goat* are, in the foresaid Lev. 16. 5. both called, a *Sin-offering*, and for Atonement. And now when this Atonement is to be applyed unto us at our Conversion, and ever after ; then it is indeed that the actings on our part come to be done, towards the Pardon of our Sins : As to believe on and plead his Death and Blood ; and also what the Type instructs ; *viz.* to come to him as he is now alive, and lives for evermore ; for him to take our Sins to himself and take them away from us ; to lay hold on him with both hands, as it is in Lev. 16. 21. and confes our Sins over him ; and until then we remain in our Sins, for all that he was offered as a dying Goat for us. And this is the thing that I have aimed at, and made way for, in telling you this long Story out of the Old, and the Mystry out of the New Testament. The Priest we see did confes over this live Goat ; and therein the High Priest performed the Peoples part ; for it was done in a way of *Confession*, and that Act in no sense must be ascribed to God, in his laying our iniquities upon Christ. He confest not them for us. So then we, when we would be saved and forgiven, must perform that part, and come and confes our Sins over Christ, the live Goat. God the Father hath done his part in sacrificing his Son ; and Christ the dying Goat, hath done his part in purchasing our Pardon ; but he as the living Goat must do another ; and that is, both to cause us to come to himself, and lay both our hands upon him, and confes it was Gods part to lay our Sins upon him, but it remains to be our part to lay our Sins upon him, by confessing them over him, and afore him to his Father, now he is alive for the pardon of them. Look into the Type, in Lev. 16. 21, 22. it is most express : *Aaron at the 20th Verse, (mark well) when he had made an end of Reconciliation ; (that is, when he had done his work, belonging unto that of the Goat to dye, killed him and then sprinkled the Blood) Aaron shall lay both his hands upon the head of the live goat, and confess over him all the iniquities of the children of Israel, and all their transgressions, in all their sins, and send them away into the wilderness : And he shall bear them away unto a land not inhabited, and he shall let him go alive into the wilderness.* The mystry of this I take to be, that after the Reconciliation made for us by Christ in his Death, which was done without our knowledge ; he then rose again, and is alive to justifie us : But then we must come to him, acknowledge as the Priests did, and confes them in their names, all the Sins of all



all the People of *Israel*, of what kind soever : And then this live Goat carries them away into the Wilderness.

If you demand the Mystery there of the Answer ; it is a like expression to that in *Micah* 7. 10. *That he will cast our iniquities into the depth of the Sea.* What is thrown thither, never rises more : As that Roll into *Euphrates*, to signify *Babylon* should never rise again. Heaven is not indeed a Wilderness, to which place our live Goat is ascended ; but it is in the utter taking away of Sins, and hiding them for ever, so as never to be found or remembered, which is here aimed at : And so Christ takes Sins away, and carries them into that oblivion and forgetfulness, as none can find them ; *never to be remembered more*, as the Scripture speaks.

The issue which I drive at is, as to exhort you hereupon when you come more solemnly to converse with Jesus Christ in the Holy of Holies, or with God through him ; not only at your first Conversion and Faith on him, but when you come setly to pray ; especially on great occasions to lay hold on Jesus Christ with both hands ; (as it is in this Type) that is, with all your might : And then to confess all your Sins particularly over him, as the High Priest did over the head of the live Goat ; who by his Resurrection and Ascension into Heaven, is escaped from Death and Wrath for Sins ; and in confessing them, transfer them from off your selves, and implore him to take them upon himself ; discharge your selves of them, by desiring him to take them ; (who knows what to do with them) not now to suffer for them ; he hath done that once perfectly for ever ; but to carry them away into an utter forgetfulness, and to be thy Advocate to God, to remember them no more ; seeking of God not to impute thy Sins to thee, but to him that was made Sin, that thou mayest be made the Righteousness of God in him : And so to make an exchange with Christ ; he to take thy Sins, and to bestow his Righteousness upon thee, instead thereof.

And *Secondly*, To make use of this Notion to help them over one difficulty, which those, whose Judgments are that Christ dyed not for all Men intentionally, may, or perhaps do sometimes meet with, in their coming to Christ. They must not, nor ought to come to him now to dye for them ; that is past and over, and were vain and blasphemous : Nor yet can they assuredly say and believe that Christ dyed for them, and bore their Sins in particular. And although that declaration *Paul* makes, brought home to the heart ; *That Christ came into the world to save sinners*, he speaks indefinitely, Sinners, and all sorts of Sinners, even the greatest, for he saved me, sayes he there : Though this be a sufficient ground to draw a Sinner that sees himself lost utterly, and sees Christ with a Spiritual eye, as *John* 5. to come to him ; yet if this course in the way of believing that I have now urged, be well weighed and made use of, it may conduce to ease the heart much more, as to any such stick and demur in his coming to Christ : For though I cannot plead that whilst he was a dying, he had my Sins for my particular, laid upon him by God ; yet now he is alive again, I may, as now I have been instructed, come in my own person to him, and lay my hands upon him, to be the live Goat for me ; and confess all these my particular Sins to him and over him ; and also unto God and before God ; having his Christ by him present in the view of my Faith. And that I may lay all my Sins upon him with this end and aim ; joyned with the most vehement implorement of him, that he will freely take the guilt of them off from me, and carry them into a Land of non-remembrance, as into a Land not inhabited, and therefore never to be found : And to mediate with his Father, to pass an Act of Oblivion upon them, and remember them no more. And I may be sure and certain, that I am warranted thus to confess and lay my Sins upon him, to the end that he should carry them away ; And that this is an Act, as now to be performed by me and him : And I may now come to him to do it for me in my particular : And my Faith needs not proceed here upon an indefinite ground, that should any way admit of a scruple, whether I am the person that he intends or no ; for I am, and every humbled Sinner, is  
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now absolutely and definitely required to do all this for his own Salvation, and for his own particular. And this admits no doubtfulness at all; nor requireth a certain resolution first to be had by us, that God laid upon Christ at his Death, his iniquities: And it is a great relief and help to the exercise of our Faith; and an infinitely gracious dispensation of God to ordain such a Type, as after was left for us to perform this part, in a way of our coming to Christ, after this manner; to become a Propitiation and Atonement for us in particular, through Faith in his Blood. That God I say hath left us so certain a way and course for us to put in practice; and in the practice and exercise of it, confessing our Sins with mourning and brokenness of heart, that therein we shall certainly find Christ, and God through Christ, take away our Sins thereupon: And this, this performance upon the day of Atonement, teacheth us to do.

Exercise Faith for the forgiveness of all thy Sins. This that dayes practice doth for our comfort in a special manner instruct us unto; for it was that which those dayes Sacrifices were ordained for; that whereas they had particular Sacrifices appointed for particular Sins, as occasionally they were committed, for which they were to bring a Trespass-offering to the Priest; and he by offering his Sacrifice for him, made an Atonement; and the promise was, it should be forgiven him; of all which you read in *Leviticus*, the 4th, 5th and 6th Chapters: Yet notwithstanding these, as also that there were daily Sacrifices, twice a day (of the intendment of which afterwards) the expiation on this day was singularly appointed for a general Pardon of all Sins at once, past unto the end of that year; for that outward, Typical, Legal Atonement, signified no further; there being, as the Apostle sayes, a new remembrance of Sins every year; so as they were forgiven by the year, as we say, and yet universally. All which I shall demonstrate in the close of this Head.

But I find it necessary for me to speak first of the intent and scope of those particular Atonements for special Sins, because that will give some light towards the clearing that universal Atonement of this day: And also the knowledge thereof will conduce to the Comfort of Believers, and to the direction of the Faith of Believers, in case of occasional sinnings.

## CHAP. IX.

*Of occasional Sacrifices for particular Sins. Their intendment then, unto us now.*

**N**OW as touching those particular *Sacrifices* for occasional Sins, we find how that there were some special Sins that were excepted, and left out from having Atonement made for them by those kind of Sacrifices: As namely, *Murther, Adultery* and *Blasphemy*. And this hath occasioned a great stumbling to some Men, least their being Types of Gospel proceedings in pardoning, the Sacrifice of Christs Blood should not extend to such Sins as these; but the same exception should now continue. Now to solve this, and to clear up the matter of our universal Pardon, which is now the thing I drive at: The first enquiry must be into the ground of difference then made; what that should be, that there should be no occasional Sacrifice for those Sins, was appointed: Some have founded the difference to lye in this, That Murther and Adultery, &c being Sins apparently against Conscience and special Light, and therewith committed with consent  
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of Will, deliberately; and upon that ground no Atonement: And that those other Sins, for which expiation was made by Sacrifice, were only Sins of Ignorance: And that that was the reason why those of Murther, &c. were excluded from Atonement.

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This some have deemed, because that at the entrance of those Commands and Prescriptions for such particular Sacrifices; in *Leviticus, chap. 4.* God seems to limit them, for which such Atonements were to be made, unto Sins of Ignorance, as the general Rule about them is in *ver. 2. Speak unto the children of Israel, saying, If a soul shall sin through ignorance against any of the commandments of the Lord; (concerning things which ought not to be done) and shall do against any of them: But yet that that was not the ground of that difference, it is manifest; in that in chap. 6. there is the same provision of expiation made for Sins against Conscience, and deliberately and willingly committed. As in case of a Mans having had Goods of another Mans, or some other matter committed to his trust: Or of a Man that had violently stole, or taken any thing from another; and the Person intrusted having so defrauded his Neighbour, did besides utterly deny any such thing to have been committed to him; and so added a Lye to his Theft, which alone was against Knowledge: Yea, and yet more wickedly had superadded Oaths to those Lyes and Denyals; forswearing himself. Here were Sins sufficiently against manifest Light of Conscience; and an whole cluster of such; and as high against (simple) Knowledge as high could be, and as deliberate as deliberate can be.*

Yet notwithstanding, upon restitution, *ver. 5.* he shall bring his Trespass-offering unto the Lord, and unto the Priest: And the Priest shall make an Atonement for him before the Lord, and it shall be forgiven him; for any thing of all that he hath done in trespassing therein; *ver. 6, 7.* Nor is it limited to circumstances of times, as if he had but once or twice done thus.

It is an error of the highest cruelty unto Souls, as well as of derogation to Gods Grace, and Christs Satisfaction, which the *Socinians* have taken up; That for gross heinous Sins against Light, committed after believing, there is no forgiveness to be expected from the Covenant of Grace: But if any, it must be by an extraordinary way of Mercy, and not by vertue of the ordinary Covenant of Grace. But what it should be which hath induced them unto so desperate a condemnation of many poor Souls, that were penitents after such Sins committed; this I have much wondered at: Whether it were to make their Profession of Religion highlyer admired; or perhaps rather, that they in their other Doctrines, levelling Christs most extensive meritorious Sacrifice, with the Sacrifices of the Old Law; in their affirming that Christs Sacrifice doth take Sins away, but in the same way and manner that the Sacrifices in the Old did; (though they acknowledge Christs Sacrifice to be the more excellent) that therefore they should measure the extent of Christ his taking our Sins, by the scant standard of the particular occasional Sacrifices, instanced in the Law, in their taking away of Sins: And from thence to judge, that as the Sacrifices of the Old Testament served not to signifie the taking such great Sins away, that therefore Christs also should testifie and declare (for no higher end do they make of it) no more of Gods favour toward Sinners, then to pardon such Sins as those particular Sacrifices did extend unto the pardon of: For they would make Christs Sacrifice, though they would seem to cry it up for excelling above those of the Law, yet to be but Metaphorical and Figurative, even as those were; that is, meerly serving to signifie and shew that God was pacified, and in favour and grace with us; but not at all by way of Merit and Satisfaction from the merits of Christs Sacrifice, no more than through those of old.

But you see that even according to this their own measure taken from them, (which is most wicked) that particular Sins against Conscience, and those of an heinous Nature, were forgiven, upon the Atonement made by those particular Sacrifices; neither was there any exception against their Atonement, though reiterated, or again and again committed.

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But blessed be God, we have not so learned, either his Grace, or our Christ: Nor do we esteem that infinite satisfaction of his, once offered up for all the Sins of the whole World, at so low a rate; as if it had no further efficacy than what is Figurative, (as those of the Old Testament were of;) or of no larger extent of dominion over Sins, for the expiation of them, than what those several particular occasional Sacrifices did reach unto; which were so limited unto those Sins, because, although the expiation of such Sins against Knowledge forementioned, made Atoneable by such occasional Sacrifices, did signifie to them that were Believers, that such Sins as they were, committed against the Moral Law, were made pardonable through Christs satisfaction to come, as well as Sins committed of mere Ignorance: For Christs Sacrifice was fore-signified in all the Sacrifices, and so in these: And so may confirm our Faith, that for such Sins in a special manner Christs Sacrifice was ordained, so to relieve the Hearts and Souls of such as have become guilty of such Sins; that if any Man so sin grossly, Christ is a Propitiation, an High Priest, a ready Advocate at hand upon such an urgent occasion, to plead his Sacrifice for their Pardon; as in 1 *John* 2. 1, 2, 3. and 1 *Cor.* 5. 1, 2, 3. and the latter end of the 5th Verse; yet there was a further larger intention of Gods appointing these occasional Sacrifices to the People of that Nation, and as they were Members of that: A Nation and Typical Church: That as every Sin deserved Corporal Death, as well as Eternal; and these especially God was pleased to remit, and pardon them unto them upon Sacrifice; after which externally performed, they still stood and remained members of that Nation, and not to be cut off from that Land for them; yea, and might still have the priviledge of that outward Communion in their holy things, Temple-Worship, &c.: For we must know that God was to be considered a Sovereign Judge unto that People in a double respect. 1. As he is *the Judge of all men*; (as his stile is *Heb.* 12.) or *Judge of all the world* (as *Gen.* 18.) Or 2. As he took upon him to be the King of that Nation in particular, and Sovereign Governour of that Country; in such a manner as he owned no other People in the World: And thereupon set up their Judges, and chose *David*, and his Seed after him immediately as his Lieutenants: And thereupon gave them Judicial Laws for the government of that Nation. And in this latter respect he appointed an Atonement by occasional Sacrifices for such Sins as deserved Eternal Death from him, as he is Judge of all the World; which yet as Judge of that Nation, he was pleased to appoint and receive an Atonement for: And so these Sacrifices in that respect and absolutions thereupon, are to be referred unto his Judicial Law; from which priviledge he yet exempted the sins fore-specified, Adultery, &c. which he as the supream Law-giver of that Kingdom, had peremptorily designed for a being cut off from that People. And this was the ground of difference of such Sacrifices, acceptable for other sins, when not for those.

Yet notwithstanding this political end and use of such Sacrifices for such sins, that they might continue free Denisons of that Church and Kingdom; this did not hinder, or prevent and exclude the faithful amongst them from having an eye unto that other use and end mentioned, a Spiritual forgiveness of those particular sins, as an Atonement for their Souls, when ever they had occasion to offer such Sacrifices upon their sinnings: Yea, they were therein called thereunto; for Sacrifices were not meer Civil Acts, as Presents made unto a Civil Prince; but Religious, as unto God that was offended: Yea, they were called *sin-offerings*, in common with all other, that were Sacrifices for their Souls; and the Blood of them was sprinkled seven times afore the Lord, before the Veil of the Sanctuary, and on the Altar of Incense, with all such Rites performed about the Blood that were used in the daily Sacrifices; as you read *Lev.* 4. from *ver.* 4. to the end: And of all Sacrifices with Blood (whatever they were) God indifferently and alike sayes, *Lev.* 17. 11. that the Life was in the Blood: *For the life of the flesh is in the Blood, and I have given it to you upon the Altar, to make an atonement for your Souls; for it is the blood that maketh an atonement for the Soul.* And therefore  
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the one as well as the other, served for the expiation of their Souls; if any of them did so sin. Moreover the circumstances of those particular sins were forgiven as well as the outward fact : And therefore these Sacrifices were expiations, if they had true Faith for their Souls. Accordingly you find in the forecited *Lev. 6. 7.* in the case of forswearing a Mans self, &c. the Atonement, his Sacrifice runs in these terms ; *It shall be forgiven him, for any thing he hath done, in trespassing therein.* Wherein God supposing that many aggravating circumstances might accompany such sins, beside the outward fact, let them have been what they may prove to be ; they shall be [even any thing therein] forgiven him : This a burthened Conscience amongst them would take heed of ; for Circumstances lye heavier on the Soul than the Act.

And surely if *David* could spy out a Soul-forgiveness for such sins as were exempted from particular expiation by Sacrifice ; namely, his Murther and Adultery, for which there was no particular Sacrifice allowed to atone him from bodily death : And therefore sayes to God, *Thou desirest not Sacrifice,* (namely for these sins) *else would I give it ; Psal. 51. 16.* yet notwithstanding he cryed out for a Soul-forgiveness of them : *ver. 7. Purge me with hyssop, and I shall be clean ; wash me, and I shall be whiter than snow.* And again, *ver. 16. Deliver me from blood-guiltiness O God, thou God of my salvation ; and my tongue shall sing aloud of thy righteousness.* He expresth how he had in his eye a further Righteousness ; (even that which the Apostle calls, *The righteousness of God through faith*) then surely from hence I argue, that if *David* had committed any of those other particular sins, for which a particular Sacrifice was appointed ; his Faith in offering that his Sacrifice would have lookt for Soul-forgiveness of that sin : And in like manner, other believing *Jews*, in their particular offerings for those sins, had or might have had an eye unto the like forgiveness also.

And the Use and Comfort from the instances of these particular Atonements under the Old, may be very great to us under the New Testament, to relieve our Faith in case of relapsing into presumptuous sins, against Conscience ; and those the most heinous, reiterated, and deliberately committed : And that notwithstanding such we are not excluded, but may have access to God through our High Priest for the forgiveness of them, in the faith and invitation of his Sacrifice ; which certainly being the truth and substance of all Sacrifices whatsoever, must be supposed to have been the ultimate end and scope of all, and aim in them all ; and to have an infinitely greater efficacy to do away any, or all particular sins, in the Moral guilt of them, then those meer shadows had ; to expiate, either individual guilts of Corporal death, or to be so much as significant also of the forgiveness of their Souls, as in the shadow.

Yea, and I further suppose, that this was one special aim and intent, why God did appoint such occasional Sacrifices for occurring special sins : To teach and instruct us (as it did the Saints in those times) to turn unto our only Priest and Mediatour Christ Jesus, and unto God through him, in a more set and solemn manner, for a special Atonement of such occasional sins, (which the Apostle terms, *being overtaken in a fault, Gal. 5. 1.*) as they do or may fall out, over and besides our dayly begging forgiveness for sins of ordinary infirmity and incurfion.

And I have made the larger excursion about these particular Sacrifices for particular sins, because I take it, the Apostle *John* doth, under the language of allusion unto the Atonements made by them Sacrifices of old, direct us unto the like practice, to have an alike recourse unto Christ our High Priest and Propitiation for occasional sins : In his First Epistle, *chap. 2. ver. 1, 2. My little children, these things write I unto you, that ye sin not : And if any man sin, we have an advocate with the Father, Jesus Christ the righteous : And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world.* For the obtaining the special and more direct aim and meaning of which words, we may look back and consider, how he had in the foregoing Chapter, first spoken of the forgiveness of such dayly unavoidable

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finings, as accompany Believers in their strictest walkings; *chap. 1. ver. 7. But if we walk in the light, as he is in the light, we have fellowship one with another; and the blood of Jesus Christ his Son, cleanseth us from all sin.* And how that for these there is a Pardon of course, (as we use to speak) though yet upon our confessions thereof: And we may by comparing them together, observe, how in this *chap. 2.* he proceeds to a special case of Believers finings; and that is the case of sinning more grossly: *My little Children, these things I write to you, that ye sin not,* (that is, willingly and deliberately, against that *light*, which he had said *chap. 1. 7.* that the Saints *walking in, have fellowship with God, who is light.*) and *if any man sin;* that is, who so sins against his own light, and contrary to the light of that fellowship with God, he is called to enjoy and walk in: This is the case. Now in the words afore, *chap. 1. 8.* he had Apostolically declared against a state of Perfection; the Saints having no sin at all, the experience of himself [*if we*] and all other Believers, utterly confutes that dotage. *If we say that we have no sin, we deceive our selves, and the truth is not in us* And thereupon exhorts us *ver. 9. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness:* Meaning ordinary infirmities, that fall out in those that walk most exactly. It had been utterly incongruous that after this, he should come in with an [*If,*] *If any man sin, &c.* unless he had intended such kind of finings as were not included in those ordinary finings, that accompany all sorts of Believers; 'tis therefore a special exception of sins committed against light, and with deliberate indulgency of our Wills: And also that first of those passages, *These things I write that you sin not;* after those his foregone so positive assertions against the Perfectionists of that Age, is not that you never have no sin in you, for that had been in vain, and contradictory to what God had declared to be a truth, during this Life: But in that coherence it hath this scope, that you never sin against your light; and that is attainable in this Life; which his Fellow Apostle *Peter* thus utters it, *That you never fall;* that is, willingly, against the knowledge and dictates of your Spirits: And that Apostle in that place shews it to be attainable.

Thus much concerning peculiar Sacrifices for special Sins, and the use our Faith is to make of them; which was the first Branch.

CHAP.

## C H A P. X.

*Of the General Atonement made for all Sins once a Year,  
when the High Priest went into the Holy of Holies.*

**I** Come to the Second Branch, which was the main thing proposed, and intended under this Head, at the beginning of it, *viz.* That there was a General Atonement, when the High Priest went into the Holiest, for all Sins, once a year, which we are to make Improvement of; to seek the Pardon of all, and any Sin whatever throughout our whole Lives from and thorough our High Priest, who is now resident and officiating in the Holiest.

The *Jews* then had indeed, besides those Occasional Expiations, and this General Atonement once a year; *Continual Sacrifices*, (as the Old terms them;) offered *up daily*, (as the new;) twice a day, *Morning and Evening Sacrifices*, in the first Tabernacle, which were offered up also by the High Priest, *Heb. 7. 27.* as well as the Ordinary Priests, *Heb. 10. 11.* And these also all were Types of Christ, and of his One alone sufficient Sacrifice; (for he and his One Sacrifice were the Substance of them all; *Heb. 8. 3, 4, 5. Heb. 10. 1. Heb. 9. 11.*) And they were offered up for their own Sins, and the Sins of the People, *Heb. 7. 27. Who needeth not daily as those High Priests, to offer up Sacrifice, first for his own sins, and then for the peoples; for this he did once, when he offered up himself.* And not occasionally only.

But over, and besides both these sorts of Atonements, God did institute this Solemn Expiation once a year, upon a Solemn Day; which is therefore by way of singularity called the Day of Atonement; and appointed not for this or that particular Sin only, as the occasional were; but for all Sins whatsoever: And likewise that Days Atonement excelled those other daily Sacrifices: 1 In the stile it bore in that the day was *ἡμέρα τῆς ἀποκαθάρσεως*, called, *The Day of Atonement*, thorough out *Moses*: It carried the Day from all other Days, in that respect: Moreover the killing and offering of that Goat that day, was in like manner singularly stiled, *The Sin-Offering of Atonements*, *Numb. 29. 11.* whilst yet the ordinary daily Sacrifices that were Atonements also, are made mention of; so that as the Day, so the Sacrifice proper to the Day is above all other the Sacrifice of Atonement; as if none had been such, but only it; which shews the eminency of this Atonement. And,

2. All the particular Solemnities, Rites, and Sacrifices performed that Day, declare as much; for they had all those ordinary Sacrifices that were offered up every day; offered up twice on that day also, as duely as on any other day; *Numb. 29. 7, 8, 9, 10, 11. Lev. 16. 24.* And there were moreover two extraordinary special Sacrifices of a *Bullock* and a *Goat*; that were proper to that day, killed in the outward Sanctuary: And then their Blood was carried into the Holy of Holies: And no other Blood of Sacrifices, not any of them was so employed, or made use of to that purpose; no, not the Blood of those daily Sacrifices, although offered up on that day, as was said, whereon the High-Priest did go into the Holy of Holies, was not carried in by him: But of those only; namely, of the *Bullock* and the *Goat*, peculiar to that Day: Moreover it was the Bodies of those two which were burnt without the Camp on that day, and not the other Beasts sacrificed on that day; as in *Heb. 13. 11.* the Apostle expressly limits them: *The Bodies of the Beast (saies he) whose Blood is brought into the Sanctuary by the High Priest for Sin, are burnt without the Camp.* All which Remarks do

denote the super excellency of that dayes performances: The Lines, and Shadows thereof being drawn nearer to the Life, in setting forth

I. Christs Crucifixion, as a Sacrifice in the First Tabernacle, which eminent Note the Apostle puts upon it, *ver. 12. Wherefore Jesus also, that he might sanctifie the People with his own Blood, suffered without the Gate*: As also of Christs making Atonement in Heaven, whither he is gone to appear in the Presence of God for us; and pleading that his Blood; and from thence applying it to our Souls by sprinkling of it upon our Hearts and Consciences; so as all the substantial parts of his Mediation were most conspicuously held forth in that one dayes Ministry.

II. All this was to signifie as the Issue and Tendency of all the extent of that Atonement, to be Universal as to all Sins; and the signification thereof, to have been the special design of that day, with difference from both occasional and daily Sacrifices; and is indeed so expressly notified and inculcated, as makes it seem an appropriate end of it; for I find not to my Observation, that of any other of these dayly Sacrifices, it is in express words said with a Note of Universality *for all Sins*, as of this dayes Sacrifice it is. This Honour had this dayes work alone to be the open and publick testification of this Priviledge which we have by Christs Sacrifice; that it is for all Sin, it being utterly impossible that the Blood of Bulls and Goats should take away Sins; as *Heb. 10.* Here was, I say, a Condemning Remembrance of all Sins past which came up before God, and in their Consciences every year, and therefore God applied a Catholicon, or Universal outward Plaster every year, and yet that did but outwardly skin over the Sore every year in a Carnal Jews Heart, but not healed perfectly, and throughly, but so that it would break forth again. Yea, the very renewing of these Sacrifices every year was a real testification that even these yearly Sacrifices took not Sins away; for why else should they be renewed again and again, if the Guilt of them did not remain, which are the Apostles arguings, *Heb. 10. 1, 2, 3, 4.* yet the intention was to publish an Universal Pardon for Sins past at every years end, when the Atonement was made, such as that Law could give, but withal in the Shadow and Type of it minding them of a perfectly extensive Atonement which was to come, which should take away all Sins at once. By one thing God would take away all Sins of the comers to Worship. Now by the same Reason that Sacrifices every year serv'd to take away Sins past for that year, and therefore are called the sacrifice once a year, by the same Reason the Sins of the Nation in a like manner coming up in remembrance before God every day, the dayly Sacrifices served but to signifie the Atonement of them for that day, and reached no farther; and because a remembrance of them was renewed every day, therefore it was that the Sacrifices were renewed every day. But in this days Sacrifice there was a remembrance every year, yet not of that years sinings only, but of all Sins past whatever to the title of the years then ending, so as there was an Atonement then made for all Sins past whatever.

And if it be said that Murder and Blasphemy were excepted; I further answer, no. They were not left out from the intent of the significancy of that days Atonement, which was to point them unto Christs Atonement, which should be made by him once for all, for all manner of Sins. The Intent of his Sacrifice not being at all to exempt Men from bodily Death, which by the Judicial Laws of Supreme Governours is due to any Crimes. It was not the design of this days Atonement neither to Expiate any Crime under that consideration, but it was significant of an Atonement for the Sins of their Souls by a more perfect Sacrifice of Christs to come. There was left this Remark of Imperfection on it, that it was reiterated every year, thereby to drive them to eye, and expect the most perfect Sacrifice signified by these, which should perfect for ever them that are sanctified, (as in that 10th. Chap. of the Hebrews, he concludes that his Discourse of this Type) and be but once for



for all offered up. If therefore any Sins were under the Type excepted for any respect, yet that one Sacrifice to come was before-hand ordained to take away all at once; as *Acts* 13. 38, 39. Paul told his Countrey-men, *Be it known unto you therefore Men, and Brethren, that through this Man is preached unto you the forgiveness of Sins, and by him all that believe are justified from all things, from which you could not be justified by the Law of Moses, neither Moral, nor Ceremonial, nor Judicial.* And he spoke it to signify *this*, as far as that present Dispensation would bear, that there was an Universal Atonement for all Sins put into the Great Charter of that dayes pardon. It is not any where in expresse words said, or uttered of any of them that they were for the forgiveness of all Sins, but this Honour had this days Work, and Issue alone to be the open, and publick testification of this Priviledge, (which is the point I drive at for your Comfort and Direction.)

I am loath to make a Dispute of it, whether the Davly Sacrifices were *reipfa* instituted to hold out an Universal forgiveness of all Sins. I rather rest in this as a Rule that the Legal Ordinances, and Sacrifices as they were imperfect Shadows in themselves, so where in their Imperfection in their signification should lye, is much to be judged of by what we find said, or declared of them when they are spoken of as to their proper intent, and extent, and therefore I think it safest to say, that the difference between the Sacrifices of this day, and those dayly may be, that the Dayly Sacrifices eminently pointed at a continual forgiveness of Sins as they were every day committed, they were for the Errors of that day, as the Name imports. But these Sacrifices, and the Expiation by them once a year was ordained for all Sins past of their whole Lives, especially that had been committed that year. They were forgiven by Wholesale, by the Great and Lump on that day. Though even in these Sacrifices this mark of imperfection was left upon them, that there was a legal condemning remembrance of Sins past.

Now that this Universality of Pardon of all Sins was the great *design of this one dayes Atonements* is in most expresse Words, and not in Figures, avowedly declared, and so often repeated, as all Men must acknowledge that to have been the eminent Scope thereof: For, 1. It is commaunded that all the People should *afflict their Souls*, for all their Sins, *Lev.* 16. 29. I say for all their Sins: For so the very next words warrant me, which are the Reason annexed to that Command, *ver.* 30. *For on that day shall the Priest make an Atonement for you, to cleanse you, that ye may be clean from all your sins before the Lord.* And 2. When the two extraordinary Sacrifices were killed, and their Blood taken to be carried into the Holy of Holies; this is the declared intent of both, *Lev.* 16. 15, 16. *Then shall he kill the Goat of the Sin-Offering, that is for the People; and bring his Blood within the Vail, and do with that Blood, as he did with the Blood of the Bullock, and sprinkle it upon the Mercy-Seat, and before the Mercy-Seat: And he shall make an Atonement for the Holy Place, because of the Uncleanness of the Children of Israel, and because of their transgressions in all their Sins: And so shall he do for the Tabernacle of the Congregation, that remaineth among them, in the midst of their uncleanness:* Again 3. When that extraordinary Atonement, by those Sacrifices was perfected; and that the High-Priest came forth from out of the Holy of Holies; then Aaron took the live Goat, *ver.* 20, 21, 22. *And when he hath made an end of reconciling the Holy Place, and the Tabernacle of the Congregation, and the Altar; he shall bring the live Goat; And Aaron shall lay both his hands upon the head of the live Goat, and confess over him all the Iniquities of the Children of Israel, and all their transgressions in all their Sins, putting them upon the head of the Goat, and shall send him away by the hand of a fit Man into the Wilderness: And the Goat shall bear upon him all their Iniquities unto a Land not inhabited: And he shall let go the Goat into the Wilderness:* Here are still you see, both all, and all sorts of Sins in three several words expressed; to the end, that all Sins whatever might be sure to be comprehended: Again, you have that [All] inculcated in the last *verse*, as the special design of that day, *ver.* 34. *And this shall be an Everlasting Statute unto you, to make an Atonement for the Children*

Book VI. *Children of Israel, for all their Sins once a year, and he did as the Lord commanded Moses.*

The Occasional Sacrifices served but for the Expiation of particular emergent sinnings, and each served but for one Turn, for that one Sin, and no more: And if they fell into the like again, a new Sacrifice was to be offered for that Second, and so a Third: And yet in them the believing Jew might spy out another manner of Sacrifice, shadowed out for their Souls: Again, in the dayly Sacrifices they might discern the same Sacrifice Typified, for dayly sins committed every day; whilst yet the Ritual Sacrifice it self, reacht but to that days sins: And still there was a remembrance of all these Sins every year, *Heb. 10. 1. For the Law could never with those Sacrifices which they offered year by year continually, make the comers thereunto perfect: And ver. 2, 3. For then would not they have ceased to be offered, because that the Worshippers once purged, should have had no more Conscience of Sins? But in those Sacrifices there is a remembrance again made of Sins every year: And this shewed the Imperfection of that Ritual Sacrifice; yet still so as in the Type and Shadow it Adumbrated an Universal Pardon, thorough a perfect Sacrifice once offered to come, ver. 12. But this Man after he had offered one Sacrifice for Sins, for ever sat down on the right hand of God: In which there would be no more remembrance of Sins, ver. 17.*

And although neither this dayes Atonement, nor no other of these forementioned Legal Sacrifices, served not to acquit them from those Sins excepted; as Murther, Adultery, or Blasphemy; so far as God, as King of that Nation, in his Judicial Law (as was observed) required Bodily Death for them: That Dayes Expiation freed them not from that extream Punishment, whether they had been committed afore that Solemn Day; or whether they had been discovered after that Dayes Expiation had past upon them; They could not have pleaded that Dayes Atonement to free them of Death; no, *They dyed without Mercy, As the Apostle tells us.*

But still all these did in their several significancies, set forth that one perfect and All-sufficient Sacrifice, which was the Substance and Center of them all: And as these on that Great Day, performed, excelled all the other in the significancies of it; (They being offered on purpose, on that Day the High-Priest went into the Holy of Holies: Thereby firstly notifying this our High-Priests alone Sacrifice, immediately afore his entrance into Heaven:) So especially, and most eminently they were designed to shadow forth the extent of that of Christ his Sacrifice, as reaching to the Pardon of all sins, holding out an Universal Pardon of all sorts of sins, of what kind soever, (but only that against the Holy Ghost, which in the 10th. Chapter the Apostle alone excepteth:) This was the proper intendment of that Dayes Atonement: And if in those occasional Sacrifices for grosser particular Sins, the Believers then might understand thereby, that there was a Sacrifice for the forgiveness of their Souls represented thereby, as well as a present freedom from the punishment of Gods either immediately cutting them off from their People, or by the Hand of the Magistrate, according to any Judicial Law, threatening Bodily Death; Then for the like Reason, the Sacrifices and Atonements of that Day; being so expressly, and lowdly proclaimed, to be for *all their Sins* whatever; they must be understood to have intended an alike Universal Atonement of Sins, unto all that come unto this Great High-Priest, confessing their Sins, afflicting their Souls for them, and seeking to be sprinkled with his Blood, and their Bodies washt with Water, as it hath been Explained.

And therefore let it be observed that the High-Priest alone performed the whole of that dayes Service, which was to be done in either Tabernacles, whether of extraordinary, or ordinary Sacrifice; to shew that there was one, and but one Great High-Priest that was to come; who should *by one offering perfect for ever those that were sanctified, Heb. 10. 14.* In whose Sacrifice all the Sacrifices concurred and met, as Lines in a Center; whether it were those of the High-Priest once a year, which he had instanced in in this *Heb. 10. from ver. 1. to ver. 11.* or of every Priest dayly ministring, in *ver. 11.*

These

These all are swallowed up as shadows into this great Body and Substance of them.

But especially this Dayes Atonement instituted to signifie this General Atonement; is for this cause so largely insisted on, and above all other explained, and exposed to our Notice by our Apostle in the 9 and 10. Chapters; as also chap. 13. 11, and 12. verses. And those Atonements made by the Ordinary Priests but in one passage of chap. 10. ver. 11. Although their Dayly Sacrifices also, imported the dayly taking away of all Sins for every day.

Seek then to Christ to cause his Face to shine upon thee, and his Fathers thorough him: This I mention upon two grounds, proper to our High Priests being in the Holy of Holies; from the Type in Lev. 16. You read how the High Priest took Incense, with Coals of Fire, from off the Altar of Gold; and then going into the Holy of Holies with the Censer of Gold with those Coals, and casting the Incense thereon, he caused a Cloud of Smoak to ascend: And thereupon God manifested himself in a Glory shining on the Cloud: For this compare ver. 2. with the 12, 13. *I will appear in the Cloud,* (so God promiseth, ver. 2.) which how it was fulfilled: The 12, and 13. verses tell us, *He shall take a censer full of burning Coals of fire from off the Altar before the Lord; and his hands full of sweet Incense, beaten small; and bring it within the Vail: And he shall put the Incense upon the fire before the Lord, that the cloud of the Incense may cover the Mercy-Seat that is upon the testimony, that he die not:* The cloud of Incense, or the smoak thereof, Typified Prayer, as in the *Psalms*: And answerably, and in allusion unto this, the Penner of the 80. *Psalms* doth in the Name of, and for the People, frame his Prayer thus, ver. 1. *Give ear thou that dwellest between the Cherubims,* (in which was the Holy of Holies;) *Shine forth so,* ver. 1. Then in ver. 3. *Cause thy face to shine, and we shall be saved;* which he repeats twice after in that *Psalms*: His Faith that penned that *Psalms* for them, had in his eye that promise of Gods appearing in the Cloud: As in Lev. 16. Witness the Compellation he gives of God, *Thou that dwellest between the Cherubims*: He understood full well, that although himself, nor the People, on whose behalf he made this Prayer, did follow God into the Holy of Holies Personally themselves, but the High Priest only; and that yet that appearance of Gods in the Cloud from the Mercy-Seat unto the High-Priest, when he went into the Holiest, did signifie that unto those that lookt by Faith unto that Mercy-Seat, and Invocated God with Fervent Prayer for Grace to help them in their Occasional or constant Need; that God would shine forth, and appear unto them, in answer unto their Prayer graciously, some way, or other; especially when it is the Face of God himself which they seek; and that their hearts are carried out in Prayer to seek the shine thereof.

We must know that the Phrase of seeking Gods Face is more largely used; for seeking his Face, that is his favour in any particular request we would obtain at his hands: And it is a wonted speech in Scripture used to that purpose: But it is taken more strictly for seeking the shine of his Favour itself, to be manifested to a Mans Soul: 'Tis the Character of Saints in the *Psalms*, *That seek thy face*: And when their hearts are pitcht upon that request above all things else; Oh then, he that dwelleth between the Cherubims will shine forth, according to their desire, and his promise: As he often did unto particular Persons, amongst them that came to the Temple to worship; God shone forth upon their Souls, whilst they were praying there, which caused David to utter his request in this manner; in *Psal. 63. 2, 3.* *To see thy power and thy glory, so as I have seen thee in the Sanctuary; because thy loving-kindness is better than life, my lips shall praise thee*: Observe how he saies, [*so*] *as I have seen thee in thy Sanctuary*: Calling to remembrance Gods gracious Treatings with him in former times, when he used to come there to worship.

There are Two things contained in that Petition, *shine forth*; which do thou, when thou conversest with God and Christ in this Sanctuary, seek for at their hands.

I. That

Book VI.

I. That he would cause the Light of his Countenance, in his Electing Love to shine upon thy Soul: That is, to give thee the assurance, with a taste of his loving-kindness, or special Love borne towards thee; in which he at that present doth graciously accept thee in his beloved; and from Everlasting had pitcht, and fixed to manifest towards thee in his Son: This is *David's* meaning there; for one sight which he desires to behold him with in his Temple, is that of his loving-kindness, which he therefore specifies in the following verse, *Thy loving-kindness is better than life*: ver. 3. And this is one, and a chief part of what my Text intendeth, *by drawing near with a full assurance of Faith*: That is, with assurance of our being accepted of him: The shine of which *David* desired to have, from out of his Temple, whilst his Faith looked to the Holy of Holies, unto which my Text invites us to come in Heaven.

The 2d. Is to manifest himself to a Mans Souls: *To see his Glory and his Power, as he had seen it in his Sanctuary*, ver. 2. That is, to have a view of his Personal Excellencies, and Glories: And thus I interpret it: For the wonders of Power and Glory, which God shewed by outward works done for his People, were works in the Execution of them acted out of Doors (as we say:) They were Transacted abroad, and in the World: The sights therefore which in the Temple he sought to see, were those of his Personal Greatness, Power, and Glory *within himself*, which were the Cause and Workers of those wondrous Effects from out of his Holy Temple, as those abroad in the World are said to be.

And if you apply this to the seeking the Face of Christ, the Direction then is, that thou wouldest seek a view of him, not simply in his High-Priesthood-Glory, (which is his Office;) and so what therein thou needest to have from him, to make use of him for, as thou art a Sinner, but a view of the Glory of his Person, abstractly from his Office; when therefore *Psal.* 80. 1. he saies, *Thou that dwellest between the Cherubims shine forth*; and ver. 3. *cause thy face to shine*. The highest and furthest intendment of those Petitions is, That he would shine in his Personal Excellencies. For indeed the *Face of God*, and *Christ*, are put for the *Person* of each: 1. *Of God*; *Thou shalt have no other Gods before my face, to behold the glory of God in the face of Jesus Christ*: That is, *my self*. 2. *Of Christ*, *2 Cor.* 4. 4. And his *Face* imports as the lifting up the *Light of his Countenance* in his Love and Favour; so the Excellency and Glory of his Person, as in *2 Cor.* 4. 4. *The glory of God shines in the face of Jesus Christ*. The word *προσωπον* is in the *Person of Christ*: And that which follows, shews it is his Personal Excellency mainly intended, *who is the image* (saies he) *of God*; which both in *Col.* 1. and *Heb.* 1. are primarily spoken of him in respect to his Personal Glory: Now in that *80. Psal.* where 'twas we founded this head, *Oh thou that dwellest, &c. shine forth*, as ver. 1. So he begins: But then in the 3. ver. it follows, *cause thy face to shine*; which face of his is elsewhere styled *his Beauty*; which denotes the Excellency, and Glory of his Person; and is also still spoken of him, as *shining in*, and from *his Temple*; and as therein and from thence he was to be viewed, *Psal.* 27. 4. *To behold the beauty of the Lord, and enquire in his holy Temple*: And that Beauty is eminently termed his *Holyness*; *Psal.* 110. 3. And as his favour, Grace, and Love, is the *Light of his Countenance* shining towards us; so his Holyness is the Personal Glory in himself; as that Vision in *Isaiah*, chap. 6. 1. Given of Christ when on his Throne; that Throne is that Seat in the Holy of Holies; whereon (now he is ascended into Heaven) he sits at the Right Hand of God with his Angels about him, worshipping of him, as there: And the Place, or Scene of that Throne, is in the Vision made *the Holy of Holies* in the Temple; for 'tis said that *his Glory* (that is, the Train and Gleam that came from it;) *filled the Temple*; that is, the rest of the Temple from the Throne: Now that Glory is that of his Person; for Christ himself refers this of *Isaiah* unto himself, *John* 12. 41. Now that *Glory* there in *Isaiah* is said specially to be his *Holyness*; as appears by the Angels celebrating him, and that his *Glory* with crying out, *Holy, Holy, Holy*; therein adorning

adorning him for that; as wherein his Glory specially consisted; which when *Isaiah* saw you read how he was affected with it.

Chap. 10.

Also Heaven is the Holy of Holies, and it is the Personal Glory there of him; both these appear; (who is the most Holy, and the Messiah, and the anointed one, *Dan. 9.*) which our Saviour desireth we *might behold, John 17. 24.* And therefore a foreliand sight and glimpse by Faith of this his Personal Glory; (and so far as Faith is capable of it) is of all sorts of Actings or Receptions rather by Faith the most desirable and delighting, and fills the Soul with Glory; whom *having not seen*, (that is as we shall doe;) yet so far seeing as Faith will capacitate us, and may carry us, this works Joy *unspeakable and full of glory*: And such sights the Primitive Christians were much inured to, *1 Pet. 1. 8. verse.*

It falls out sometimes, that when thou thy self comest to him, and afore him, that himself doth cause some Rayes of that more mean and little Beauty that is in thy Soul also (which is the Reflection of his shining on thee to break forth afore him, whilst thou art in his Presence: And he to please himself in thee, draws out thy love to him, and causeth thee to tell him, (he thereupon enlarging thy Soul that way whilst thou art a doing it,) how well thou lovest him; and to relate to him how Holy thou wouldest be; (which *Will* in us to be so, is our greatest Holiness in this Life;) and herewith do both God and Christ, wonderfully delight themselves; as in *Psal. 45.* it is said both of the Father, (for his Speech it is,) and of Christ the Son: *He is thy Lord, and worship thou him; so shall the King, that is Christ, greatly delight in thy beauty*: And *Ephes. 5.* *Christ doth present the Church to himself*: How, and why to himself? You have heard how he presents us to God, but here 'tis said he doth it to himself, as his Spouse: For of that he had spoken afore: He takes a view of a Soul that comes to him, and is taken with her himself first, and pleaseth himself first in her; and then covereth her all over with his Righteousness; and then gives, or takes a kiss of her himself, and so presents her to his Father. Now therefore when thou comest afore him, obtain (if possible) ere thou comest off, or out from him, a view of his Person, and of his Holiness, and Beauty; and beg hard, be instant for it. And to that end I counsel thee, Let thine Eye be fastned on *him in what he is in himself*: See what thou canst spie out to be in him, or from him, over and besides thy Redemption by his Priesthood, that should make thy Heart mote to cleave to him, and mote to love him, and delight in him. And when but the first Glimpses, and thereupon Motion of such Affections do rise and enkindle; follow them, and blow up those sparks to a Flame, let thy Heart dwell upon such interviews. Likewise every Holy strain, or disposition of Spirit which he draws forth out of thy heart of pure love to him, whilst thou art in his presence, they are so many Gleames and Lines of Beauty in thee, with which his Heart is delighted, whether they be brokenness of heart, and relenting pangs of sorrow for Sin, or submission to his Will with all cheerfulness, because it is his Will, putting thy Mouth in the Dust, in thy deepest Tryals and Temptations: Or that thou canst with all that is within thee, fall a blessing him for what he is in his own Blessedness and Glory, though thou shouldst not be partaker of it in him, and with him, rejoycing that Christ, he is with the Father at his Right hand in Glory, whatever becomes of thee, which Christ told his Disciples, that *if they loved him, they would have done; because I go to the Father*: These are each so many Casts of a Gracious Beauty in thy Soul, with which in thy Converses with him, he is favisht: These interviews, and intercourses of love of the Soul to Christ, and of Christ to the Soul you may read of *Cant. 7. chap.* throughout; both on Christs part, from *ver. 1.* to the *10.* And on the Churches part, from *ver. 10.* to the end.

But

But to wind up this Head, and to bring it back again to the Language and signification of the Type it self, which we begun in, and made the rise of this head.

There were two things in that Holy of Holies, principally ordained to represent our Lord Jesus Christ : 1. *The Ark*, whose Residence was continually therein : 2. *The Person of the High Priest*, who came in but once a year : And then whilst he was in it, did but Personate our Lord to come to Heaven : The Ark it self alone I take (and submit it) Typed forth his very Person, simply considered : A Chest it was, made of plain Boards of *Shittim-wood*, covered both within and without with pure Gold : The wood signified his Humanity ; the Gold his Divine Nature, as joynd both in one : The fulness of the Godhead dwelling in him Bodily, and inclosing or incompassing his Humane Nature, with the fullness of it self : *Exod. 25. 11.* And this Ark is termed *the Glory*, and Beauty of God, *Psal. 68. 71.* As also of all *Israel*, 1 *Sam. 4. 21.* And it was under that Style declared of his Person, by Old Men, when but eight dayes old, *Luke 2. 32. The Glory of thy People Israel* ; crowned also it was with a Crown of Gold ; denoting all Excellency and Right of the Dominion ; having the Testimony, or Covenant of the Law in it, as Christ had the Law in his heart, *Psal. 40.*

The Second Representative was the High-Priest, who came in but to performe the works of a Priest, who was the Type of Christs Office of Priesthood, which is but additional to the Glory of his Person : By these two we are taught to view, and that distinctly 1. His Person, and the Glories thereof simply considered ; and that of his Office in performing the work thereof ; as a Mediator for us, and as an Atoner for our Sins : And as the Ark was the most eminent, and first bespoke to be made, *Exod. 25. 10.* so is and was the Person of Christ first ordained, and is to be esteemed accordingly in, and for his Person, the most pretious above all other ; being *the most Holy*, *Dan. 9.* And certainly his Person is far more Excellent than any, or all his Offices for us, and accordingly to be sought for by us : And the Priviledge hereof Christ hath promised to some special Favourites of his : *John 14. 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 :* Mark how he saies, *I will manifest my self :* Having said, *I will manifest my Love* in those words, *I will love him ;* as distinct from, and short of this : Now to love us as in his own heart, his Love is seated in common to all Believers, whereas this is uttered as a special favour to them that keep his Commands, in a special and intense manner ; and therefore is meant of the manifestation of that his Love : And then the next words, *I will manifest my self to him ;* is a further additional, beyond that Discovery of his Love, or his Fathers ; and so of *his Person* which is usually called *himself :* And it was a Priviledge not vouchsafed the Apostles, until himself was ascended ; and poured out his Spirit on them : And then their Union with his Person, as his with his Fathers, was manifested to them, as in the *verse* afore, *ver. 20. At that day ye shall know that I am in my Father, and you in me, and I in you :* Which is expounded by this Speech of his in *ver. 21. Sure I am (that so I may still express it by the Type, which hath led me unto this,) that the perfection of that Glorious State which the Saints on Earth shall attain unto, is Typified forth under the Shadow of the Holy of Holies in a comparative unto the foregoing States of the Church less perfect, described by the Model of the outward Court ; and then the Court of the Priests, (whereof *Rev. 11. chap. 1, 2. verses,* and the last *verse* gives us the Scheme :) But after these Two Courts are passed in *ver. 1, 2.* it is said *ver. 19. That the Temple of God was opened in Heaven, and there was seen in his Temple, (The Seat of which was that part of the Temple called the Holy of Holies ; ) The Ark of the Testament :* Oh how will Men then more continually rejoyce in the Contemplation of his Person, and above all, love him, value him, for what he is in himself, and for himself ; whereas*

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now it is a rare Priviledge vouchsafed to some, and yet attainable : But will not in the height of it be communicated, until these more imperfect and dead-heartē Churches, the Court of Priests which foregoes it, be purged, and more refined ; and that by the laying dead the Two Witnesses, which are both the Churches themselves, the Golden Candlesticks, and the Persons of the most eminent Professors, both of Ministers and People : After which, though we with the rest of the New Testament Saints are said all to enter into the Holyest, when we worship, as in the Text ; yet God hath provided last for them of those times, after their Resurrection and Ascension into Heaven, that is, a more conspicuous Glory of intercourse with Christ ; such as is an enjoyment of his Person, as the Ark in the Holy of Holies ; in comparison unto what is now but as in the Court of Priests : And yet let every one now seek it, by growing up unto perfect Holyness, and keeping his Commandments ; for unto such that promise is in all times made, and is to be attained by some that seek it, as a fore-running Glimpse, and pledge of the like, as then more common Glory of the Saints in those Times.

Chap. 10.

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*F I N I S.*

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## A N

## Alphabetical Table.

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