

Thomas Watson Sometimes Minister of S.t Stephens Walbrooke LONDON

A

Body of Practical Divinity,

Consisting of above

One Hundred Seventy Six SERMONS

ON THE

Lesser CATECHISM

Composed by

The Reverend Assembly

OF

Divines at Westminster:

WITH A

SUPPLEMENT

OF SOME

SERMONS on several Texts of SCRIPTURE.

By *THOMAS WATSON*,

Formerly Minister at St. *Stephen's Walbrook, London.*

Printed from his own Hand-Writing.

Recommended by several Ministers to Masters of Families and others.

Heb. XI. iv. *He being dead yet speaketh.*

LONDON:

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To the READER.

THESE *Catechetical Lectures of the late* Reverend Mr. Tho. Watson, *all, but one written with his own hand, I have read over, together with some Sermons annexed to them; and since my Testimony is desired concerning them, I do hereby declare, That (tho' I will not undertake to justifie every Expression or Sentence in them, or in any Humane Writing, yet) I find them in the main agreeable unto the Doctrinal Articles of the Church of* England, *and unto the* Westminster *Assembly's Confession of Faith and Catechisms: And I believe, that through the Blessing of God, they may be profitable unto the Edification of all that read them with an honest desire to know and do the Will of God: for certainly there are many excellent things in them, which if they meet with a well-disposed serious Mind, are very apt to have a good Effect upon it; and if it prove otherwise with any that happen to read this Book, it will be their own Fault, more than the Books. Most Writers have different Stiles, and it is well known that* Mr. Watson *had one peculiar to himself, which yet has found good Acceptance with, and has been useful unto serious People; and I hope this (by reason of the great Variety of excellent Matter) may be more generally Useful than any other thing that ever he wrote. I little doubt but every sober Christian will be of this mind after he hath read his Lectures on God's Attributes, the Ten Commandments,* Lord's *Prayer,* &c. *I sincerely profess, I have no other End in giving this Testimony of this Book, but thereby to serve the Common Good of Christ's Church, and not the Private Interest of any Person or Party in the World: if my Conscience did not bear me witness that this Book may be Useful to that excellent End, no Man should ever have prevailed with me thus to prefix my Testimony and Name to it. Moreover, I do not doubt, but every Intelligent and Candid Reader will consider that this is a Posthumous Work, and on that account will make some Allowance for any small Fault that may be in it, as also for the Errours of the Press. That it may answer the main End for which it was first written by the Author (whom I always took to be a grave, serious, modest, good Man); and for which (I hope) it is now published, to wit, The Edification of the Church of Christ in Faith, Holiness, and Comfort, is the hearty Desire of one of the meanest Servants of our most Blessed* LORD JESUS,

WILL. LORIMER.

WE whose Names are subscribed, having seen the Testimony of our Worthy Brother, Mr. *William Lorimer*, after his Perusal of this Book, doubt not but it may be of use to many, as the former Writings of Mr. *Thomas Watson* have been; and with that Desire and Hope, we Recommend it to Masters of Families, and others.

William Bates,
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John Howe,
Matth. Mead,
Edw. Lawrance,
Samuel Slater,
Richard Mayo,
Richard Adams,
Richard Steel,
Samuel Stancliff,
John Raynolds,
Nath. Vincent,
John Hughes,
Matth. Sylvester,
Joseph Read,
Dan. Burges,
Abraham Hume,
Joseph Cawthorne,
Rich. Stretton,
Daniel Williams,
Richard Wavel,
John Shower,
Timothy Cruso,
Francis Glascock,
Timothy Rogers,
Nath. Oldfield.

ADVERTISEMENT.

THere are many single Sermons on Variety of Occasions, as at Fasts, Thanksgivings, Sacrament Discourses, besides several Subjects handled in many Sermons on each Text of Scripture, left under Mr. *Thomas Watson*'s one Hand-writing, if these find Acceptance, in due time (after their being perused by some Learned Divine) may be published.

Aug. 28th, 1692. *Tho. Parkhurst.*

A Catalogue of what Books Mr. *Thomas Watson* published.

THree *Treatises*, 1. *The Christian's Charter, shewing the Priviledges of a Believer.* 2. *The Art of Divine Contentment.* 3. *A Discourse of Meditation: To which is added, several Sermons preached Occasionally.* Quarto.
The Beatitudes: or, a Discourse upon part of Christ's famous Sermon on the Mount. Whereunto is added, Christ's various Fulness; The Preciousness of the Soul; The Soul's Malady and Cure; The Beauty of Grace; The Spiritual Watch; The Heavenly Race; The Sacred Anchor; The Trees of Righteousness; The Perfume of Love; The good Practitioner. The Godly Man's Character.
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The Holy Eucharist; or, the Mystery of the Lord's Supper briefly explained.
A Plea for the Godly: Wherein is shown the Excellency of a Righteous Person.
The Duty of Self-denial briefly Opened and Urged.
Heaven taken by Storm.

A Preliminary Discourse TO CATECHISING.

COL. I. xxiii.

If ye continue in the faith grounded and setled---

INtending the next Lord's Day to enter upon the Work of Catechising, it will not be amiss to give you this Preliminary Discourse as preparative to it; shewing you how needful it is for Christians to be well instructed in the Grounds of Religion: *If ye continue in the faith grounded and setled*— Two Propositions,

First, It is the Duty of Christians to be setled in the Doctrine of Faith.
Second, The best way for Christians to be setled, is to be well grounded.

Doct. 1. *That it is the Duty of Christians to be setled in the Doctrine of Faith:* It is the Apostle's Prayer, 1 Pet. 5. 10. *The God of all grace stablish, strengthen, settle you.* That they might not be Meteors in the Air, but fixed Stars. The Apostle *Jude* speaks of *wandring Stars*, Verse 13. They are called wandring Stars, because as *Aristotle* saith, they do *saltare*, leap up and down and wander into several parts of the Heaven; and being but dry Exhalations, not made of that pure Cœlestial Matter as the fixed Stars are, they often fall to the Earth. Now such as are not setled in Religion will at one time or other prove wandring Stars, they will lose their former Strictness, and wander from one Opinion to another. Such as are unsetled are of the Tribe of *Reuben*, *Unstable as water*, Gen. 49. 4. Like a Ship without a Ballast, overturn'd with every Wind of Doctrine. *Beza* writes of one *Bolsectius*, whose Religion chang'd as the Moon. The *Arians* had *Annuam Fidem*, every Year a new Faith. These are not *Pillars in the Temple of God*, but *Reeds shaken* every way. The Apostle calls them *damnable Heresies*, 2 Pet. 2. 1. A Man may go to Hell as well for Heresie as Adultery. To be unsetled in Religion argues want of Judgment: if their Heads were not giddy, they would not reel so fast from one Opinion to another. It argues Lightness; Feathers will be blown any way; so will feathery Christians: *Triticum non vapit ventus, inanes paleæ jactantur*, Cypr. Therefore such are compar'd to Children, Eph. 4. 14. *That we be no more children tossed to and fro.* Children are fickle, sometimes of one mind, sometimes of another, nothing pleaseth them long: So unsetled Christians are childish, those Truths they embrace at one time, they reject at another; sometimes they like the Protestant Religion, and soon after they have a good mind to turn Papists. Now that you may labour to be setled, *ἐν τάξει δόγμα*, (as *Ignatius*) in the Faith, in unsetled Times of setled Judgments.

1. It is the great End of the Word preach'd, to bring us to a Settlement in Religion: Eph. 4. 11, 13. *And he gave some evangelists, and some pastors and teachers, for the edifying of the body of CHRIST, that we henceforth be no more children.*

The Word is called an Hammer, *Jer.* 23. 29. Every blow of the Hammer is to fasten the Nails of the Building; the Preacher's Words are but to fasten you the more to Christ: they weaken themselves to strengthen and settle you. This is the grand Design of Preaching, not only for the Enlightning but for the Establishing of Souls; not only to guide them into the right Way, but to keep them in it; now if you be not setled, you do not answer God's End in giving you the Ministry.

2. To be setled in Religion is both a Christian's Excellency and Honour; 'tis his Excellency, when the Milk is setled it turns to Cream; now he will be something zealous for Truth, walk in close Communion with God. And his Honour, Prov. 16. 31. *The hoary head is a crown of glory, if it be found in the way of righteousness.* 'Tis one of the best sights to see an *old Disciple*; to see Silver Hairs adorn'd with Golden Vertues.

3. Such as are not setled in the Faith, can never suffer for it: Scepticks in Religion will hardly ever prove Martyrs; they that are not setled do hang in *aequilibrio*, in suspence; when they think of the Joys of Heaven, then they will espouse the Gospel; but when they think of Persecution, then they desert it. Unsetled Christians do not consult what is *best*, but what is *safest*: 'The Apostate '(*saith* Tertullian) seems to put God and Satan in Ballance, and having weigh-'ed both their Services, prefers the Devil's Service, and proclaims him to be the 'best Master: and in this sence may be said to put Christ to open shame, *Heb.* 6. 6. They will never suffer for the Truth, but be as a Souldier that leaves his Colours, and runs over to the Enemy's side; he will fight on the Devil's side for Pay.

4. Not to be setled in the Faith is highly provoking to God: To espouse the Truth and then fall away, brings an ill Report on the Gospel, which will not go unpunished: Psal. 78. 57, 59. *They turned back and dealt unfaithfully: When God heard this he was wrath, and greatly abhorred Israel.* The Apostate drops as a Windfall into the Devil's Mouth.

5. If ye are not setled in Religion, you will never grow: We are commanded to grow up *into the Head Christ*, Eph. 4. 15. But if we are unsetled no growing: *Planta quæ sæpe transfertur non coalescit*; The Plant which is continually removing never thrives. He can no more grow in Godliness, which is unsetled, then a Bone can grow in the Body that is out of joynt.

6. What great need there is to be setled, because indeed there are so many things to unsettle us, and make us fall away gradually from the Truth. Seducers are abroad whose work is to draw away People from the Principles of Religion, 1 Joh. 2. 26. *These things have I written concerning them that seduce you.* Seducers are the Devil's Factors, they are of all others the greatest Fellons that would rob you of the Truth: Seducers are χρησολόγοι, they have Silver Tongues, a fair Tongue can put off bad Wares; they have a slight to deceive, *Eph.* 4. 14. The *Greek* word there κυβία, taken from those that can cog a Dye, and cast it for the best advantage. So Seducers are Impostors, they can cog a Dye, they can so dissemble and sophisticate the Truth, that they can deceive others. Now the Style by which Seducers use to deceive is,

1. By Wisdom of Words, Rom. 16. 18. *By good words and fair speeches they deceive the hearts of the simple.* They have fine elegant Phrases, flattering Language, whereby they work on the weaker sort; as being Christed with Christ, and the Light within them.

2. Another Slight is a Pretence of Extraordinary Piety, that so People may admire them, and suck in their Doctrine. They seem to be Men of Zeal and Sanctity, and to be divinely inspir'd: they pretend Revelations, as *Munster*, *Michael Servetus*, and other of the Anabaptists in *Germany*; though they were tainted with Pride, Lust and Avarice.

3. A third Slight, or Cheat Seducers have, is a labouring to *villifie and nullifie* sound orthodox Teachers; they would eclipse those that bring the Truth; like unto the black Vapors that darken the Light of Heaven: They would Defame others that themselves may be more admired. Thus the false Teachers cried down *Paul*, that they might be received, *Gal.* 4. 17.

4. The fourth Slight or Cheat of Seducers is by *preaching Doctrines of Liberty*: As the *Antinomian* preacheth, That Men are freed from the Moral Law, the Rule as well as the Curse. He preacheth that Christ hath done all for them, and they need do nothing. So he makes the Doctrine of Free-grace a Key to open the Door to all Licentiousness.

5. Another

5. Another thing to unsettle Christians, is Persecutors, 2 *Tim.* 3. 12. The Gospel is a Rose cannot be pluck'd without Prickles. The Legacy Christ hath bequeath'd is the CROSS. While there is a Devil and a wicked Man in the World, never expect a Charter of Exemption from Trouble; And how many fall away in an Hour of Persecution? *Rev.* 12. 3, 4. *There appeared a great red dragon, having seven heads, and ten horns; and his tail drew the third part of the stars of heaven:* The Red Dragon, the Heathenish Empire, and his Tail, *viz.* his Power and Subtilty drew away Stars, *viz.* Eminent Professors that seemed to shine as Stars in the Firmament of the Church. Therefore we see what need there is to be setled in the Truth, for fear the Tail of the Dragon cast us to the Earth.

6. To be unsetled in Good is the Sin of the Devil's, *Jude* 6. They are called *Morning Stars*, Job 38. 7. but *falling Stars*; they were *holy* but *mutable*. As the Vessel is overturn'd with the Sail, so their Sails being swel'd with Pride, were overturn'd, 1 *Tim.* 3. 6. By Unsetledness who dost thou imitate but laps'd Angels. The Devil was the first Apostate. So much for the first Proposition, *That it is a great Duty of Christians to be setled.* The Sons of *Sion* should be like *Mount Sion* which cannot be removed.

Second, The second Proposition is, That the way for Christians to be setled, is to be well grounded: *If ye continue grounded and setled*; the *Greek* word τεθεμελιωμένοι, *grounded*, a Metaphor, it alludes to a building that hath the Foundation well laid; so Christians should be grounded in the Essential Points of Religion, and have their Foundation well laid.

Here let me speak to two things: 1. That we should be grounded in the Knowledge of Fundamentals. 2. That this grounding is the best way to Setling.

1. That we should be grounded in the Knowledge of Fundamentals: The Apostle speaks of the *first Principles of the Oracles* of God, *Heb.* 5. 12. In all Arts and Sciences, Logick, Physick, Mathematicks, there are some *Præcognita*, some Rules and Principles that must necessarily be known to the Practise of those Arts. So in Divinity there must be the first Principles laid down. The Knowledge of the Grounds and Principles of Religion is exceeding useful:

1. Else we cannot serve God aright; we can never worship God acceptably unless we worship him regularly: And how can we do that, if we are ignorant of the Rules and Elements of Religion? We are bid to give God a reasonable Service, *Rom.* 12. 1. If we understand not the Grounds of Religion, how can it be a reasonable Service.

2. Knowledge of the Grounds of Religion much enricheth the Mind: It is a *Lamp to our Feet*, it directs us in the whole Course of Christianity, as the Eye directs the Body. Knowledge of Fundamentals is the Golden Key that opens the chief Mysteries of Religion; it gives us a whole System and Body of Divinity exactly drawn in all its Lineaments and lively Colours, it helps us to understand many of those δυσνοήτα, those difficult things which do occur in the reading of the Word; it helps to unty many Scripture-Knots.

3. Armour of Proof; it doth furnish us with Weapons to fight against the Adversaries of the Truth.

4. It is the Holy Seed of which Grace is form'd: 'Tis *semen fidei*, the Seed of Faith, *Psal.* 9. 10. 'Tis *Radix Amoris*, the Root of Love, Eph. 3. 17. *Being rooted and grounded in love.* The Knowledge of Principles conduceth to the making of a compleat Christian.

2. That this Grounding is the best way to Setling: *Grounded and setled*, a Tree that it may be well setled, must be well rooted; so if you would be well setled in Religion, you must be rooted in the Principles of it. He in *Plutarch* set up a dead Man, and he would not stand, O, saith he, δεῖ τι ἔνδον ἔναι, *there must be something within.* So that we may stand in shaking Times, there must be a Principle of Knowledge within; *first grounded and then setled.* That the Ship may be kept from overturning, it must have its Anchor fastned; Knowledge of Principles is to the Soul as the Anchor to the Ship, that holds it steddy in the midst of all the rolling Waves of Errour, or the violent Winds of Persecution. First grounded and then setled.

Use 1.

Use 1. See the reason why so many People are Unsetled, ready to embrace every Novel Opinion, and dress themselves in as many Religions as they do Fashions; it is because they are ungrounded. See how the Apostle joyns these two together, ἀμαθεῖς καὶ ἀστήρικτοι, *Unlearned and unstable*, 2 Pet. 3. 16. Such as are unlearned in the main Points of Divinity, will be unstable; as the Body cannot be strong that hath the Sinews shrunk, so neither can that Christian be strong in Religion who wants the Grounds of Knowledge, which are the Sinews to strengthen and stablish him.

Use 2. See then what great Necessity there is of laying down all the main Grounds of Religion in a way of Catechise, that the weakest Judgment may be instructed in the Knowledge of the Truth, and strengthned in the Love of it. Catechising is the best Expedient for the Grounding and Setling of People. I fear one reason why there hath been no more Good done by Preaching, hath been because the chief Heads and Articles in Religion have not been explained in a Catechistical Way: Catechising is the laying the Foundation, *Heb.* 6. 7. To Preach and not to Catechise, is to build without a Foundation; this way of Catechising is not Novel, it is Apostolical; the Primitive Church had their Forms of Catechism. So much those Phrases imply, *a form of sound words*, 2 Tim. 1. 13. And the first Principles of the Oracles of God, *Heb.* 6. 1. And since the Church had their *Catechumeni*, as *Grotius* and *Erasmus* observe. Many of the Ancient Fathers have written for it, as *Fulgentius*, *Austin*, *Theodoret*, *Lactantius*, and others. God hath given great Success to it. By this laying down of Grounds of Religion Catechistically, Christians have been clearly instructed and wondrously built up in the Christian Faith. Insomuch that *Julian* the Apostate seeing the great success of Catechising, did put down all Schools, and Places of Publick Literature and Instructing of Youth. 'Tis my Design therefore (with the Blessing of God,) to begin this Work of Catechising, the next Sabbath Day; and I intend every other Sabbath in the Afternoon, to make it my whole Work to lay down the Grounds and Fundamentals of Religion in a Catechistical Way. If I am hindered in this Work by Men, or taken away by Death, I hope God will raise up some other Labourer in the Vineyard among you, that may perfect this Work which I am now beginning.

MAN's

Man's Chief End TO GLORIFIE GOD.

Quest. I. **What is the chief End of Man?** Q. 1

Resp. *Man's chief End is to glorifie God, and enjoy him for ever.*

Here are two Ends of Life specified, 1. The Glorifying of God. 2. The Enjoying of God.

First, I begin with the first, The Glorifying of God, 1 Pet. 4. 11. *That God in all things may be glorified*; the Glory of God is a Silver Thread which must run through all our Actions: 1 *Cor.* 10. 31. Whether *therefore ye eat or drink*, or *whatsoever ye do, do all to the glory of God.* Every thing works to some end in things natural and artificial; now Man being a rational Creature, must propose some end to himself, and that is, that he may lift up God in the World, and better loose his Life, then loose the End of his living: So then the great Truth asserted is this, That the End of every Man living is to glorifie God; this is the yearly Rent is paid to the Crown of Heaven. Glorifying of God, hath respect to all the Persons in the Trinity; it respects God the Father, who gave us our Life; it respects God the Son, who lost his Life for us; it respects God the Holy Ghost, who produceth a new Life in us: we must bring Glory to the whole Trinity.

When we speak of God's Glory, the Question will be moved, What are we to understand by God's Glory?

Resp. There is a twofold Glory: 1. *The Glory that God hath in himself*; his intrinsical Glory. Glory is essential to the Godhead, as Light is to the Sun: he is call'd the God of Glory, *Acts* 7. 2. Glory is the sparkling of the Deity; Glory is so connatural to the Godhead, that God cannot be God without it. The Creature's Honour is not essential to his Being; a King is a Man without his Regal Ornaments, when his Crown and Royal Robe are taken away: but God's Glory is such an essential Part of his Being, that he cannot be God without it; God's very Life lies in his Glory. His Glory can receive no addition, because it is Infinite; this Glory is that which God is most tender of, and which he will not part with, *Isa.* 42. 8. *My glory I will not give to another.* God will give Temporal Blessings to his Children, Wisdom, Riches, Honour; he will give them Spiritual Blessings, he will give them Grace, he will give them his Love, he will give them Heaven, but his essential Glory he will not give to another. King *Pharoah* parted with a Ring off his Finger to *Joseph*, and a Gold Chain, but he would not part with his Throne, *Gen.* 41. 40. *Only in the throne will I be greater then thou.* So God will do much for his People, he will give them the Inheritance; he will put some of Christ's Glory as Mediator upon them, but his essential Glory he will not part with; *in the throne he will be greater.*

2. The Glory which is ascribed to God, or which his Creatures labour to bring to him, 1 Chr. 16. 29. *Give unto the Lord the glory due unto his name.* And, 1 Cor. 6. 20. *Glorifie God in your body, and in your spirit.* The Glory we give God is nothing else but our lifting up his Name in the World, and magnifying him in the eyes of others, *Phil.* 1. 20. Christ shall *be magnified in my body.*

Quest. *What is it to glorifie God, or wherein doth it consist?*

Resp. Glorifying of God consists in four things: 1. Appretiation. 2. Adoration. 3. Affection. 4. Subjection. This is the yearly Rent we pay to the Crown of Heaven.

1. Appretiation: To glorifie God is to set God highest in our Thoughts, to have a venerable Esteem of him, Psal. 92 8. *Thou Lord art most high for evermore.* Psal. 97. 9. *Thou art exalted far above all gods.* There is in God all that may draw forth both Wonder and Delight; he is ὅλος ἐπιθυμία, there is in him a Constellation of all Beauties; he is *Prima Causa*, the Original and Spring-head of Being, who sheds a

Glory upon the Creature. This is to glorifie God when we are God-Admirers; we admire God in his Attributes, which are the glistering Beams by which the Divine Nature shines forth; we admire him in his Promises, which are the Charter of Free-grace, and the Spiritual Cabinet where the Pearl of Price is hid; we admire God in the noble Effects of his Power and Wisdom, *viz.* the making of the World; this is call'd *the work of his fingers*, Ps. 8. 3. such curious Needle-work it was that none but a God could work. This is to glorifie God, to have God-admiring Thoughts; we esteem him most excellent, and search for Diamonds only in this Rock.

2. Glorifying of God consists in Adoration, or Worship, Psal. 29. 2. *Give unto the Lord the glory due unto his name.* Worship the Lord in the Beauty of Holiness: There is a twofold Worship, 1. A Civil Reverence we give to Persons of Honour, Gen. 23. 7. *Abraham stood up and bowed himself to the children of Heth.* Piety is no Enemy to Curtesie. 2. A Divine Worship, which we give to God, is his Prerogative-royal, *Neh.* 8. 6. *They bowed their heads, and worshipped the Lord with their faces towards the ground.* This Divine Worship God is very jealous of; this is the Apple of his Eye, this is the Pearl of his Crown which he guards as he did the Tree of Life, with Cherubims and a flaming Sword, that no Man may come near to violate it: Divine Worship must be such as God himself hath appointed, else it is *offering strange fire*, Levit. 10. 2. The Lord would have *Moses* make the Tabernacle κατὰ τύπον, *according to the Pattern in the Mount*, Exod. 25. 40. he must not leave out any thing in the Pattern, nor add to it; if God was so exact and curious about the Place of his Worship, how exact will he be about the Manner of his Worship; surely here every thing must be *according to the Pattern* prescribed in his Word.

3. Affection: This is a part of the Glory we give to God; God counts himself glorified when he is loved, Deut. 6. 5. *Thou shalt love the Lord thy God with all thy heart, and with all thy soul.* There is a twofold Love, 1. *Amor Concupiscentiæ*, a Love of Concupisence, which is a Self-love, when we love another because he doth us a good Turn: Thus a wicked Man may be said to love God, because he hath given him a good Crop, or filled his Cup with Wine, and to speak properly, this is rather to love God's Blessings then to love God. 2. *Amor Amicitiæ*, a Love of Delight, as a Man takes delight in a Friend; this is indeed to love God, the Heart is set upon God, as a Man's-Heart is set upon his Treasure. And this Love is, 1. Exuberant, not a few Drops but a Stream. 2. It is Superlative, we give God the best of our Love, the Cream of it, Cant. 8. 2. *I would cause thee to drink of spiced wine of the juyce of my pomgranat.* If the Spouse had a Cup more juicy and spiced Christ must drink of it. 3. It is Intense and Ardent; true Saints are Seraphims burning in holy Love to God. The Spouse was *Amore perculsa*, in fainting Fits *sick of love*, Cant. 2. 5. Thus to love God is to glorify him; he who is the chief of our Happiness, hath the chief of our Affections.

4. Subjection: When we dedicate ourselves to God, and stand ready prest for his Service. Thus the Angels in Heaven glorifie him; they wait on his Throne, and are ready to take a Commission from him, therefore they are resembled by the Cherubims with their Wings displaid to shew how swift the Angels are in their Obedience. This is to glorifie God when we are devoted to his Service, our Head studies for God, our Tongue pleads for him, our Hands relieve his Members: The wise Men that came to Christ, did not only bow the Knee to him, but presented him with Gold and Myrrh, *Mat.* 2. 11. so we must not only bow the Knee, give God Worship, but bring Presents, Golden Obedience. This is to glorifie God when we stick at no Service, we will fight under the Banner of his Gospel against Regiments, and we say to him as *David* to King *Saul*, 1 Sam. 17. 32. *Thy servant will go and fight with this Philistine.* Thus you see wherein the Glorifying of God doth consist, in Appretiation, Adoration, Affection, Subjection.

A good Christian is like the Sun which doth not only send forth Heat, but goes its Circuit round the World; thus he who glorifies God hath not only his Affections heated with love to God, but he goes his Circuit too; he moves vigorously in the sphere of Obedience.

Quest. *Why we must glorifie God?*

Resp. 1. Because he gives us our Being, Psal. 100. 3. *It is he that hath made us.* We think it a great kindness in a Man to spare our Life, but what kindness is it in God to give us our Life; we draw our breath from him, and as Life, so all the Comforts of Life are from God: he gives us Health, which is the Sawce to sweeten our Life; he gives us Food, which is the Oyl that nourisheth the Lamp of Life: now if all we receive is from the hand of his Bounty, is it not good reason we should glorifie him, and live to him, seeing we live by him, Rom. 11. 36. *For of him and through him are all*

all things. Of him are *all*, all we have is of his Fulness; *through him* are *all*, all we have is through his Free-grace; and therefore *to* him should be all, so it follows, *To him be glory for ever.* God is not only our Benefactor, but our Founder; the Rivers come from the Sea, and they empty their Silver Streams into the Sea again.

2. Because God hath made all things for his own Glory, Prov. 16. 4. *The Lord hath made all things for himself*; that is, *for his Glory.* As a King hath Excise out of Commodities, God will have his Glory out of every thing; he will have Glory out of the Wicked, the Glory of his Justice; they will not give him Glory, but he will get his Glory upon them, Exod. 14. 17. *I will get me honour upon Pharoah.* But especially he hath made the Godly for his Glory, they are the living Organs of his Praise, Isa. 43. 21. *This people have I formed for myself, and they shall shew forth my praise.* It is true they cannot add to his Glory, but they may exalt it; they cannot raise him in Heaven, but they may raise him in the Esteem of others. God hath adopted the Saints into his Family, and made them a Royal Priesthood that they should shew forth the Praises of him who hath called them, 1 *Pet.* 2. 9.

3. Because the Glory of God hath so much intrinsick Value and Excellency in it; it transcends the Thoughts of Men, and the Tongue of Angels. God's Glory is his Treasure, all his Riches lie here, as *Mica* said, Judg. 18. 24. *What have I more?* So of God, what hath God more? God's Glory is more worth then Heaven, *More worth then the salvation of all Mens souls:* Better Kingdoms be thrown down, better Men and Angels be annihilated, then God should lose one Jewel of his Crown, one Beam of his Glory.

4. Creatures below us and above us bring Glory to God, and do we think to sit Rent-free, shall every thing glorifie God but Man? it is pity then that ever Man was made! 1. Creatures below us glorifie God, the inanimate Creatures; the Heavens glorifie God, Ps. 19. 1. *The heavens declare the glory of God.* The curious Workmanship of Heaven sets forth the Glory of its Maker; the Firmament is beautified and pensill'd out in Blue and Azure colours, where the Power and Wisdom of God may be clearly seen. *The heavens declare his glory:* We may see the Glory of God blazing in the Sun, twinkling in the Stars. 2. Look into the Air, the Birds with their chirping Musick sing Hymns of Praise to God, saith *Anselm.* Every Beast doth in its kind glorifie God, Isa. 43. 20. *The beasts of the field shall honour me.* 2. Creatures above us glorifie God: *The angels are ministring spirits*, Heb. 1. 14. They are still waiting on God's Throne, and bring some Revenues of Glory into the Exchequer of Heaven: Then surely Man should be much more studious of God's Glory then the Angels, for God hath honour'd him more then the Angels, in that Christ took Man's Nature upon him, and not the Angels; say tho' in regard of Creation God hath made Man a little lower then the Angels, *Heb.* 2. 7. yet in regard of Redemption, God hath set him higher than the Angels; he hath married Mankind to himself: The Angels are Christ's Friends, but not his Spouse; he hath covered us with the Purple Robe of his Righteousness, which is a better Righteousness then the Angels have, 2 *Cor.* 5. 20. So that if the Angels bring Glory to God, much more should we, being dignified with Honour above the Angelical Spirits.

5. *Resp.* We must bring Glory to God, because all our Hopes hang upon him, Psal. 39. 7. *My hope is in thee.* And, Psal. 62. 5. *My expectation is from him*; I expect a Kingdom from him. A Child that is good natur'd will Honour his Parent, as expecting all that ever he is like to be worth from him, Psal. 87. 8. *All my fresh springs are in thee.* The Silver Springs of Grace, the Golden Springs of Glory.

Quest. *How many ways may we glorifie God?*

Resp. 1. It is a glorifying God when we aim *purely at God's Glory*; it is one thing to advance God's Glory, another thing to aim at it; God must be the *Terminus ad quem*, the Ultimate End of all our Actions: thus Christ, Joh. 8. 50. *I seek not my own glory, but the glory of him that sent me.* 'Tis the Note of an Hypocrite, he hath a *squint Eye*, he looks more to his own Glory then God's Glory. Our Saviour Deciphers such, and gives a Caveat against them, Matth. 6. 2. *When thou givest alms do not sound a trumpet.* A Stranger would ask, *What means the noise of this Trumpet?* Then it was answered, *They are going to give to the Poor.* And so they did not give Alms, but sell them for Honour and Applause, that they may have Glory of Men: the Breath of Men was the Wind that blew the Sails of their Charity: *Verily, they have their reward.* The Hypocrite may make his Acquittance, and write, *Received in full payment.* Vain-glory *Chrysostome* calls one of the Devil's great Nets to catch Men. And *Cyprian*, *Quem non gula* πίναυτ. *superavit*: Whom Satan cannot prevail against by Intemperance, those he prevails against by Pride and Vain-glory. O let us take heed of this αὐτοπαθεία, Self-worshipping! Aim purely at God's Glory.

Queſt. *How ſhall we know we aim at God's Glory?*

Reſp. 1. When we prefer God's Glory above *all* other things; above Credit, Eſtate, Relations; when the Glory of God comes in competition with them, we prefer his Glory before them: if Relations lie in our way to Heaven, we muſt either leap over them, or tread upon them: A Child muſt unchild himſelf, and forget he is a Child, he muſt know neither *Father nor Mother* in God's Cauſe, *Deut.* 33. 9. *Who ſaid unto his father and his mother, I have not ſeen him*; neither did he acknowledge his Brethren. This is to aim at God's Glory.

2. Then we aim at God's Glory when we can be content that God's Will ſhould take place though it croſs ours: Lord I am content to be a Looſer if thou a Gainer; to have leſs Health, if I may have more Grace, and thou more Glory; whether it be Food or bitter Phyſick thou giveſt me, Lord I deſire that which may be moſt for thy Glory: Thus our Bleſſed Saviour, *Not as I will, but as thou wilt*, Matth. 26. 39. So God might have more Glory by his Sufferings, he was content to ſuffer, Joh. 12. 28. *Father glorifie thy name.*

3. Then we aim at God's Glory, when we can be content to be out-ſhined by others in Gifts and Eſteem, ſo God's Glory may be encreaſed: A Man that hath God in his Heart, and God's Glory in his Eye, deſires that God ſhould be exalted, and if this be effected, let who will be the Inſtrument, he rejoyceth. *Phil.* 1. 15. Some preach Chriſt of Envy, notwithſtanding Chriſt is preached, *and I therein do rejoyce, and will rejoyce*; they preached Chriſt of Envy, they envyed *Paul* that Concourſe of People, and they preached that they might out-ſhine him in Gifts, and get away ſome of his Hearers. Well, ſaith *Paul*, Chriſt is preached, and God is like to have Glory, therefore I rejoyce; let my Candle go out, if the Sun of Righteouſneſs may but ſhine.

2. We Glorifie God by an ingenuous Confeſſion of Sin: The Thief on the Croſs had diſhonour'd God in his Life, but at his Death he brings Glory to God by Confeſſion of Sin, Luke 23. 41. *We indeed ſuffer juſtly.* He acknowledged he deſerved not only Crucifixion but Damnation, Joſh. 7. 19. *My ſon, give, I pray thee, glory to God, and make confeſſion unto him.* An humble Confeſſion exalts God; how is God's Free-grace magnified in crowning thoſe who deſerve to be condemn'd; as the excuſing and mincing of Sin doth caſt a Reproach upon God, *Adam* denies not he did taſt the *forbidden Fruit*, but inſtead of a full Confeſſion, he taxes God, *Inſcripſere Deos ſceleri*, Gen. 3. 12. *The woman whom thou gaveſt me, ſhe gave me of the tree and I did eat.* It is long of thee, if thou hadſt not given me the Woman to be a Tempter, I had not ſinned. So Confeſſion glorifies God, it clears, it acknowledgeth he is Holy and Righteous whatever he doth. *Nehemiah* vindicates God's Righteouſneſs, *Chap.* 9. 33. *Thou art juſt in all that is brought upon us.* And Confeſſion then is ingenuous when it is free not forc'd, Luke 15. 18. *I have ſinn'd againſt heaven, and before thee*; he chargeth himſelf with Sin before ever his Father chargeth him with it.

Ovid.

3. We glorifie God by Believing; Rom. 4. 20. *Abraham was ſtrong in faith, giving glory to God.* Unbelief affronts God, it gives him the Lye, *He that believeth not, maketh God a lyer*, 1 Joh. 5. 10. So Faith brings Glory to God, it ſets to its Seal that God is true, *Joh.* 3. 33. he that believes ſlies to God's Mercy and Truth, as to an Altar of Refuge; he doth Ingarriſon himſelf in the Promiſes, he truſts all he hath with God, Pſal. 31. 5. *Into thy hands I commit my ſpirit*; this is a great way of bringing Glory to God, therefore God honours Faith, becauſe Faith honours God. It is a great Honour we do to a Man when we truſt him with all we have, we put our Lives and Eſtates into his hand; a ſign we have a good Opinion of him. The three Children glorified God by believing, *The God whom we ſerve is able to deliver us, and will deliver us*, Dan. 3. 17. Faith knows there are no Impoſſibles with God, and will truſt him where it cannot trace him.

4. We glorifie God by being tender of God's Glory; God's Glory is dear to him *as the apple of his Eye*; now when we are tender of his Glory by laying to heart his Diſhonours, this is a glorifying of him. An ingenuous Child weeps to ſee a Diſgrace done to his Father, Pſal. 69. 9. *The reproaches of them that reproach thee, are fallen upon me.* When we hear God reproached, it is as if we were reproached; when God's Glory ſuffers, 'tis as if we ſuffered. This is to be tender of God's Glory.

5. We glorifie God by Fruitfulneſs, Joh. 15. 8. *Hereby is my Father glorified, if ye bring forth much fruit.* As 'tis a Diſhonour to God to be barren, ſo Fruitfulneſs doth honour him: Phil. 1. 11. *Filled with the fruits of righteouſneſs, which are to the praiſe of his glory.* We muſt not be like the Fig-tree in the Goſpel, which had nothing but Leaves, but like the Pomecitron, that is continually either mellowing or bloſſoming, it

is never without Fruit. 'Tis not Profeſſion but Fruit glorifies God, God expects to have his Glory from us this way, 1 Cor. 9. 7. *Who plants a vineyard and eats not of the fruit of it?* Trees in the Forreſt may be barren, but Trees in the Garden are fruitful: We muſt bring forth the Fruits of Love and Good Works: Matth. 5. 16. *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in heaven.* Faith doth ſanctifie our Works, and Works do teſtifie our Faith: To be doing good to others, to be Eyes to the Blind, Feet to the Lame, doth much glorifie God. And thus Chriſt did glorifie his Father, *He went about doing good, Acts* 10. 38. By being fruitful we are fair in God's Eyes, Jer. 11. 16. *The Lord called thy name a green olive-tree, fair and of goodly fruit.* And we muſt bear much Fruit, it is Muchneſs of Fruit glorifies God; if ye bear much Fruit. The Spouſe's Breaſts are compared to Cluſters of Grapes, *Cant.* 7. 7. to ſhew how fertile ſhe was. Tho' the loweſt degree of Grace may bring Salvation to you, yet not ſo much Glory to God: it was not a ſpark of Love Chriſt commended in *Mary*, but *much love*, ὑπερεκ πολὺ, ſhe loved much, *Luke* 7. 47.

6. We glorifie God by being contented in that State where his Providence hath ſet us; we give God the Glory of his Wiſdom in that we reſt ſatisfied with what he carves out to us: Thus did holy *Paul* glorifie God, the Lord had caſt him into as great variety of Condition as any Man, in Priſons more frequent, in Deaths oft, 2 *Cor.* 11. 23. yet he had learned to be content: St. *Paul* could ſail either in a Storm or a Calm; he could be any thing that God would have him; he could either want or abound, *Phil.* 4. 13. A good Chriſtian argues thus: It is God hath put me in this Condition; he could have raiſed me higher if he pleas'd, but that might have been a Snare to me; God hath done it in Wiſdom and Love, therefore I will ſit down ſatisfied with my Condition. Surely this doth much glorifie God; God counts himſelf much honoured by ſuch a Chriſtian; ſaith God, Here is one after my own heart, let me do what I will with him, I hear no murmuring, he is content. This ſhews abundance of Grace. When Grace is crowning it is not ſo much to be content, but when Grace is conflicting with Inconveniencies, then to be content is a glorious thing indeed: for one to be content when he is in Heaven, is no wonder, but to be content under the Croſs, is like a Chriſtian: This Man muſt needs bring Glory to God, for he ſhews to all the World that though he hath little Meal in Barrel, yet he hath enough in God to make him content; he ſaith as *David*, Pſal. 16. 5. *The Lord is the portion of my inheritance, the lines are fallen to me in pleaſant places.*

7. We glorifie God in *working out our own Salvation*: God hath twiſted theſe two together, his Glory and our Good; we glorifie him by promoting our own Salvation; 'tis a Glory to God to have multitude of Converts; now his deſign of Free-grace takes, and God hath the Glory of his Mercy: So that while we are endeavouring our Salvation, we are honouring God: What an Encouragement is this to the Service of God, to think while I am Hearing and Praying, I am glorifying God, while I am furthering my own Glory in Heaven, I am encreating God's Glory: Would it not be an Encouragement to a Subject, to hear his Prince ſay to him, You will honour and pleaſe me very much, if you will go to yonder Mine of Gold, and dig out as much Gold for yourſelf as you can carry away? So for God to ſay, Go to the Ordinances, get as much Grace as you can, dig out as much Salvation as you can, and the more Happineſs you have, the more I ſhall count myſelf glorified.

8. We glorifie God by *living to God*: 2 Cor. 5. 15. *That they which live ſhould not live to themſelves, but unto him who died for them.* Rom. 14. 8. *Whether we live we live unto the Lord.* The Mammoniſt lives to his Money, the Epicure lives to his Belly; the deſign of a Sinner's Life is to gratifie Luſt. But then we glorifie God when we live to God.

Queſt. *What is it to live to God?*

Reſp. When we live to his Service, and lay out ourſelves wholly for God: The Lord hath ſent us into the World, as a Merchant ſends his Factor beyond the Seas to trade for him. Then we live to God when we trade for his Intereſt, and propagate his Goſpel; God hath given every Man a Tallent: Now when he doth not hide it in a Napkin, but improves it for God, this is to live to God. When a Maſter in a Family, by Counſel and good Example, labours to bring his Servants to Chriſt, when a Miniſter doth exhauſt himſelf in the Labours of his Holy Calling, when he ſpends himſelf, and is ſpent, that he may win Souls to Chriſt, and make the Crown flouriſh upon Chriſt's Head; when the Magiſtrate doth not bear the Sword in vain, but labours to cut down Sin, and ſuppreſs Vice; this is to live to God, and this a glori-

glorifying of God: Phil. 1. 20. *That Christ may be magnified, whether by life or by death.* Three Wishes St. *Paul* had, and they were all about Christ, That he might be found in Christ, be with Christ, and that he might magnifie Christ.

9. We glorifie God by *walking chearfully:* It is a Glory to God when the World sees a Christian hath that within him that can make him chearful in the worst Times: he can with the Nightingale sing with a Thorn at his Breast. The People of God have ground of Chearfulness, they are justified, and instated into Adoption, and this Creates inward Peace; it makes Musick within, whatever Storms are without, 2 *Cor.* 1. 4. 1 *Thes.* 1. 6. If we consider what Christ hath wrought for us by his Bloud, and wrought in us by his Spirit, it is a ground of great Chearfulness, and this Chearfulness glorifies God: It reflects upon a Master when the Servant is always drooping and sad, sure he is kept to hard Commons, his Master doth not give him what is fitting. So when God's People hang their Harpes on Willows, sure they do not serve a good Master, repent of their Choice, this reflects Dishonour on God; as the gross Sins of the Wicked bring a Scandal on the Gospel, so do the unchearful Lives of the Godly, Psal. 100. 2. *Serve the Lord with gladness.* Your serving him doth not glorifie him, unless it be with Gladness; a Christian's chearful looks glorifie God; Religion doth not take away our Joy but refine and clarifie it, it doth not break our Viol but tunes it, and makes the Musick sweeter.

10. We glorifie God by standing up for his Truths: Much of God's Glory lies in his Truth; God hath intrusted us with his Truth, as a Master intrusts his Servant with his Purse to keep: We have not a richer Jewel to trust God with than our Souls; nor God hath not a richer Jewel to trust us with than his Truth: Truth is a Beam that shines from God, much of his Glory lies in his Truth; now when we are Advocates for Truth, this is to glorifie God, so *Athanasius*, περίβολον τῆς ἀληθείας, the Bulwark of Truth, Jud. 3. *That ye should contend earnestly for the faith;* viz. the Doctrine of Faith. The *Greek* word ἐπαγωνίσασθαι, to contend, signifies a great contending, as one would contend for his Land, and not suffer his Right to be taken from him; so we should contend for the Truth: Were there more of this Holy Contention, God would have more Glory. Some can contend earnestly for Trifles and Ceremonies, but not for the Truth: we should count him indiscreet that should contend more for a Picture then for his Land of Inheritance, a Box of Counters, then for his Box of Evidences.

11. We glorifie God by praising of him; Doxology or Praise is a God-exalting Work, Psal. 50. 23. *Whoso offers praise glorifies me.* The *Hebrew* word *Bara* to create, and *Barak* to praise, are little different, because the End of Creation is to Praise God: *David* was called the sweet Singer of *Israel*, and his praising God was called a glorifying of God, Psal. 86. 12. *I will praise thee, O Lord my God, and I will glorifie thy name.* Though nothing can add to God's essential Glory, yet Praise exalts him in the eyes of others: when we praise God we spread his Fame and Renown, we display the Trophies of his Excellency: In this manner the Angels glorifie God, they are the Queristers of Heaven, and do trumpet forth God's Praise; and praising of God is one of the highest and purest Acts of Religion; in Prayer we act like Men, in Praise we act like Angels; this is an high degree of glorifying God. Believers are called Temples of God, 1 *Cor.* 3. 16. when our Tongues praise God, then the Organs in God's Spiritual Temple are going. How sad is it that God hath no more of his Glory from us this way. Many are full of Murmurings and Discontents, but seldom do they bring Glory to God by giving him the Praise due to his Name. We read of the Saints having Harps in their hand, *Rev.* 5. 8. the Emblem of Praise: Many have Tears in their eyes, and Complaints in their mouth, but few have Harps in their hand, blessing and glorifying of God; let us Honour God this way. Praise is the Quit-rent we pay to God; while God renews our Lease, we must renew our Rent.

12. We glorifie God by being zealous for his Name, Numb. 25. 11. *Phinehas hath turned my wrath away, while he was zealous for my sake.* Zeal is a mixed Affection, a Compound of Love and Anger; it carries forth our Love to God, and Anger against Sin in a most intense manner: Zeal is impatient of God's Dishonour; a Christian fired with Zeal takes a Dishonour done to God worse then an Injury done to himself: Rev. 2. 2. *Thou canst not bear them that are evil.* Our Saviour Christ did thus glorifie his Father; he being baptized with a Spirit of Zeal, drove the Money-changers out of the Temple, *Joh.* 2. 14 and 17. *The zeal of thine house hath eaten me up.*

13. We glorifie God when we have an eye at God, both in our Natural and in our Civil Actions: 1. In our Natural Actions, in eating and drinking, 1 *Cor.* 10. 31. *Whether*

Whether therefore ye eat or drink, do all to the glory of God. A gracious Person holds *the Golden Bridle of Temperance*, he takes his Meat as a Medicine to heal the Decays of Nature, and that he may be the fitter by the strength he receives for the Service of God; he makes his Food not Fuel for Lust, but Help to Duty. 2. In buying and selling, we do all to the Glory of God; the Wicked live upon unjust Gain, either by falsifying the Ballance, Hos. 12. 7. *The ballances of deceit are in his hand:* While Men make their Weights lighter, they make their Sins heavier, or by exacting more then the Commodity is worth, they do not for fourscore write down fifty, but for fifty fourscore; they exact double the Price that a thing is worth. But then we buy and sell to the Glory of God, when in our buying and selling we observe that Golden Maxim, *To do to others as we would have them do to us,* Matth. 7. 12. When we so sell our Commodities that we do not sell our Conscience: Acts 24. 16. *Herein do I exercise myself to have always a conscience void of offence towards God, and toward men.* This is to glorifie God, when we have an eye at God in all our Civil and Natural Actions, and will do nothing that may reflect any Blemish on Religion.

14. We glorifie God by labouring to draw others to God; we convert others, and so make them Instruments of glorifying God. We should be both *Diamonds and Loadstones,* Diamonds for the Lustre of Grace, and Loadstones for our attractive Vertue in drawing others to Christ: Gal. 4. 19. *My little children, of whom I travel,* &c. This is a great way of glorifying God, when we break the Devil's Prison, and turn Men from the Power of Satan to God.

15. We glorifie God in an high manner when we suffer for God, and Seal the Gospel with our Bloud: Joh. 21. 18, 19. *When thou shalt be old, another shall gird thee and carry thee whither thou wouldst not: This spake he, signifying by what death he should glorifie God.* God's Glory shines in the Ashes of his Martyrs, Isa. 24. 15. *Wherefore glorifie the Lord in the fires. Micaiah* was in the Prison, *Isaiah* sawn asunder, *Paul* beheaded, *Luke* hanged on an Olive-tree, thus did they by their Death glorifie God. The Sufferings of the Primitive Saints did Honour God, and make the Gospel famous in the World: What would others say, See what a good Master they serve, and how they love him, that they will venture loss of all in his Service. The Glory of Christ's Kingdom doth not stand in Worldly Pomp and Grandeur, as other Kings, but it is seen in the chearful Sufferings of his People; The Saints of old *loved not their lives to the Death,* Rev. 12. 11. They snatch'd up Torments as so many Crowns. God grant we may thus glorifie him, if he calls us to it: many pray, *Let this cup pass away,* but not, *Thy will be done.*

16. We glorifie God when we *give God the Glory of all we do: Herod* when he had made an Oration, and the People gave a shout, saying, *It is the voice of a God, and not of a Man;* and he took this Glory to himself, the Text saith, *Immediately the angel of the Lord smote him, because he gave not God the glory; and he was eaten of worms,* Acts 12. 23. Then we glorifie God when we sacrifice the Praise and Glory of all to God, 1 Cor. 15. 10. *I labour more abundantly then they all.* A Speech one would think savoured of Pride; but the Apostle pulls the Crown from his own Head and sets it upon the Head of Free-grace, *Yet not I, but the grace of God which was with me.* As *Joab* when he fought against *Rabbah,* sent for King *David* that he might carry away the Crown of the Victory, 2 *Sam.* 12. 28. so a Christian when he hath gotten power over any Corruption or Tentation, sends for Christ that he may carry away the Crown of the Victory: as the Silk-worm when she weaves her curious Work, she hides herself under the Silk, and is not seen; so when we have done any thing Praiseworthy, we must hide ourselves under the Vail of Humility, and transfer the Glory of all we have to done God. *Constantine* did use to write the Name of Christ over his Door; so should we write the Name of Christ over our Duties; let him wear the Garland of Praise.

17. We glorifie God *by an holy Life: Christianorum religio hæc sine macula vivere jactant;* As a bad Life doth dishonour God, 1 Pet. 2. 9. *Ye are an holy nation, that ye should shew forth the praises of him that hath called you.* Rom. 2. 24. *The name of God is blasphemed among the Gentiles through you. Epiphanius* saith, 'That the Looseness of some 'Christians in his time, made many of the Heathen shun the Company of the Chri-'stians, and would not be drawn to hear their Sermons. So by our exact Bible-conversation we glorifie God; though the main Work of Religion lies in the Heart, yet our *light must so shine,* that others may behold it; the chief of Building is in Foundation, yet the Glory of it is in Frontis-piece, so Beauty in the Conversation: When the Saints who are called Jewels, cast a sparkling Lustre of Holiness in the Eyes of the World; when they walk as Christ walked, 1 *Joh.* 2. 6. when they live as if they

had

had seen the Lord with bodily Eyes, and been with him upon the Mount; then they adorn Religion, and bring Revenues of Glory to the Crown of Heaven.

Use 1. It shews us what should not be our chief End, not to get great Estates, not to lay up Treasures upon Earth: This is the Degeneracy of Mankind since the Fall, their great Design is to compass the Earth, and grow Rich, and this they make their *Finis ultimus*, their chief End: *Cassa & caduca pluris faciunt quam cœlestia Cavidro*: These never think of glorifying God, they trade for the World, but are not Factors for Heaven: Eccles. 9. 3. *Madness is in their heart while they live*; sometimes they never arrive at an Estate, they do not get the Venison they hunt for; or though they do, what have they? that which will not fill the Heart no more then the Marriner's Breath will fix the Sails of a Ship; like a fair Picture drawn on the Ice, and to spend all one's time as *Israel* in gathering Straw, but remember not the End of living to glorifie God: Eccles. 5. 16. *What profit hath he that laboured for the wind?* And these things are soon gone.

Use 2. It reproves such, 1. as bring no Glory to God: They do not answer the End of their Creation, their time is not true lived, but time lost; they are like the Wood of the Vine, *Ezek.* 15. 2. Their Lives are as St. *Bernard* speaks, *Aut peccatum aut sterilitas*; Either Sinfulness or Barrenness. *Telluris inutile pondus* :— God will one day ask such a question as King *Ahasuerus* did, Esther 6. 3. *What honour and dignity hath been done to Mordicai?* So will the Lord say, *What honour hath been done to me?* What Revenues of Glory have you brought into my Exchequer? There is none here present, but God hath put you in some Capacity of glorifying him; the Health he hath given you, the Parts, Estate, Seasons of Grace, these all are Opportunities put into your hand to glorifie him; and be assur'd God will call you to account to know what you have done with the Mercies he hath intrusted you with, and what Glory you have brought to him: The Parable of the Talents, *Matth.* 25. 15. where the Man with the five Talents, and the two Talents are brought to a Reckoning, doth evidently shew that God will call you to a strict Account to know how you have traded with your Talents, and what Glory you have brought to him. Now how sad will it be with them that *hide their talent in a napkin*, that bring God no Glory at all; Verse 30. *Cast ye the unprofitable servant into outer darkness.* It is not enough for you to say, that you have not dishonoured God, you have not lived in gross Sin; but what Good have you done, what Glory have you brought to God? It is not enough for the Servant of the Vineyard, that he doth no hurt in the Vineyard, he doth not break the Trees, or destroy the Hedges, if he doth not do service in the Vineyard, he looseth his Pay: If you do not good in your Place, not glorifie God, you will lose your Pay, miss of Salvation. Oh think of this all you that live Unserviceably! Christ cursed the barren Fig-tree.

2. It reproves such as are so far from bringing Glory to God, that they rob God of his Glory, Mal. 3. 8. *Will a man rob God, yet ye have robbed me.* They rob God who take the Glory due to God to themselves, 1. If they have gotten an Estate, they ascribe all to their own Wit and Industry, they set the Crown upon their own Head, not considering that, Deut. 8. 18. *Thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth.* 2. If they do any Duty of Religion, they look asquint to their own Glory, Matth. 6. 5. *That they may be seen of men*; ὅπως τοῖς ἀνθρώποις, That they may be set upon a Theatre, that others may admire and canonize them. The Oil of Vain-glory feeds their Lamp: how many hath the Wind of Popular Breath blown to Hell? *Quos non gula πίκρωσις superavit*, Cyprian. Whom the Devil could not destroy by Intemperance, he hath by Vain-glory.

3. It reproves them who fight against God's Glory: Acts 5. 39. *Lest ye be found to fight against God.*

Quest. *But who do fight against God's Glory?*

Resp. Such as do oppose that whereby God's Glory is promoted. God's Glory is much promoted in the preaching of the Word, because it is his Engine whereby he converts Souls. Now, such as would hinder the preaching of the Word, these fight against God's Glory: 1 Thess. 2. 16. *Forbidding us to speak to the Gentiles, that they might be saved. Diocletian* who raised the tenth Persecution against the Christians, did prohibit Church-meetings, and would have the Temples of the Christians to be razed down. Such as hinder Preaching, do as the *Philistines* that stop'd the Wells, they stop the Well of the Water of Life; they take away the Physitians that should heal Sin-sick Souls: Ministers are Lights, *Matth.* 5. 14. and who but Thieves hate the Light? These Persons do directly strike at God's Glory; and what an Account will they have to give to God, when he shall charge the Blood of Mens Souls upon them:

them: Luke 11. 52. *Ye have taken away the key of knowledge; ye entred not in yourselves, and they that were entring in ye hindred.* If there be either Justice in Heaven, or Fire in Hell, they shall not go unpunished.

Use 4. Exhortation: Let us every one in our place make this our chief End and Design, to glorifie God: 1. Let me speak to Magistrates; God hath put much Glory upon them, Psal. 82. 6. *I have said ye are gods*; And will not they glorify him whom he hath put so much Glory upon? Magistrates should be zealous for God's Worship and Day, they should not let the Sword rust in the Scabbard, but draw it out for the cutting down of Sin. 2. Ministers, how should they study to promote God's Glory; God hath intrusted them with two the most precious Things, his Truths and the Souls of his People. Ministers are by vertue of their Office to glorifie God: 1. They must glorifie God by labouring in the Word and Doctrine, 2 Tim. 4. 1. *I charge thee before God, and the Lord Jesus Christ, who shall judge the quick and the dead: Preach the word, be instant in season, out of season,* &c. It was St. *Austine*'s Wish, 'That Christ at his coming might find him, *Aut Precantem aut Prædi-*'*cantem*', either Praying or Preaching. 2. Ministers must glorifie God by their Zeal and Sanctity: The Priests under the Law, before they served at the Altar, did wash in the Lavor. Such as serve in the Lord's House, must first be washed from gross Sin in the Lavor of Repentance. 'Tis matter of Grief and Shame, to think how many who call themselves Ministers, do instead of apparently bringing Glory to God, Dishonour God; their Lives as well as Doctrines are Heterodox, they are not free from the Sins which they reprove in others. *Plutarch*'s Servant upbraided him, *It is not as my Master* Plutarch *saith, he hath written a Book against Wrath, Anger,* Et ipse mihi irascitur, *yet he falls into a Passion of Anger with me.* So this Minister preacheth against Drunkenness, yet he will be drunk, he preacheth against Swearing, yet he will swear; this reproacheth God, and makes the Offering of the Lord to be abhorred. 3. Masters of Families do you glorifie God, season your Children and Servants with the Knowledge of the Lord, your Houses should be little Churches: Gen. 18. 19. *I know that Abraham will command his children, that they keep the way of the Lord.* You that are Masters, know you have a Charge of Souls under you; for want of the Bridle of Family-discipline Youth runs wild: Well, let me lay down some Motives to glorifie God: 2 Cor. 11. 15.

1 *Motive*, It will be a great Comfort in a dying hour, to think we have glorified God in our Lives; it was Christ's Comfort before his Death, *Joh.* 17. 3. *I have glorified thee on earth.* At the hour of Death all your earthly Comforts will vanish, if you think how Rich you have been, what Pleasures you have had on Earth, this will be so far from comforting you, that it will but torment you the more: What is one the better for an Estate that is spent? But now to have Conscience telling you, that you have glorified God on Earth, what sweet Comfort and Peace will this let into your Soul! how will this make you long for Death! The Servant that hath been all day working in the Vineyard, longs till Evening comes when he shall receive his Pay. They who have lived and brought no Glory to God, how can they think of dying with Comfort; they cannot expect an Harvest that never sowed any Seed: How can they expect Glory from God, that never brought any Glory to him? O in what Horrour will they be at Death! the Worm of Conscience will gnaw their Souls, before the Worms are gnawing their Bodies.

2 *Mot.* If we glorifie God, he will glorifie our Souls for ever; by raising God's Glory we encrease our own; by glorifying of God we come at last to the blessed Enjoying of Him, and that brings me to the second, *The Enjoying of God.*

Secondly, Man's chief End is to Enjoy God for ever, Psal. 73. 25. *Whom have I in heaven but thee? Quasi*, What is there in Heaven I desire to enjoy but thee? *Ibi Angeli musculus*, There is a twofold Fruition, or enjoying of God; the one is in this Life, the other in the Life to come:

1st, *An enjoying of God here in this Life*: The enjoying of God's Presence; it is a great matter to enjoy God's Ordinances, (a Mercy that some do envy us) but to enjoy God's Presence in the Ordinances, is that which a gracious Heart aspires after, Psal. 63. 2. *To see thy glory so as I have seen thee in the sanctuary.* This sweet enjoying of God is, when we feel his Spirit co-operating with the Ordinance, and distilling Grace upon our Hearts: 1. When in word the Spirit doth quicken and raise the Affections, Luke 24. 32. *Did not our hearts burn within us?* 2. When the Spirit doth transform the Heart, leaving an impress of Holiness upon it, 2 Cor. 3. 8. *We are changed into the same Image, from glory to glory.* 3. When the Spirit doth receive the Heart with Comfort, it comes not only with its Anointing, but its Seal, it sheds

God's Love abroad in the Heart, *Rom.*5. 5. this is to enjoy God in an Ordinance. 1 Joh. 1. 3. *Our fellowship is with the Father and his son Jesus.* In the Word we hear God's Voice, and in the Sacrament we have his Kiss; this is enjoying of God: And what infinite Content doth a gracious Soul find in this? The Heart being warm'd and inflamed in a Duty, this is God's answering by Fire. When a Christian hath the sweet Illapses of God's Spirit, these are the first Fruits of Glory, when God comes down to the Soul in an Ordinance: Now Christ hath pull'd off his Veil, and showed his smiling Face, now he hath led a Believer into the Banqueting-house, and given him of the spiced Wine of his Love to drink; he hath put in his Finger at the hole of the Door, he hath touch'd the Heart, and made it leap for Joy: Oh how sweet is it thus to enjoy God! The Godly have in the use of the Ordinances, had such Divine Raptures of Joy and Soul-transfigurations, that they have been carried above the World, and despised all things here below.

Use 1. Is the enjoying God in this Life so sweet, how prodigiously wicked are they that prefer the enjoying their Lusts before the enjoying of God, 2 Pet. 3. 3. *The lust of the flesh, the lust of the eye, the pride of life,* is the Trinity they worship: Lust is an inordinate Desire or Impulse provoking the Soul to that which is evil; there is the revengeful Lust, and the wanton Lust; Lust is like a feaverish Heat, it puts the Soul into a Flame. *Aristotle* calls sensual Lusts brutish, because when any Lust is violent, Reason or Conscience cannot be heard, the Beast rides the Man. These Lusts when they are enjoyed do besot and dispirit Persons, Hos. 4. 11. *Whoredom and wine take away the heart:* They have no heart for any thing that is good; how many make it their chief end, not to enjoy God, but to enjoy their Lusts? As that Cardinal said, 'Let him but keep his Cardinalship of *Paris*, and he was content to loose 'his part in Paradise. Lust first bewitcheth with Pleasure, and then comes the fatal Dart, Prov. 7. 23. *Till a dart strike through his liver.* This should be as a flaming Sword to stop Men in the way of their carnal Delights; who would for a Drop of Pleasure drink a Sea of Wrath?

Use 2. Let it be our great Care to enjoy God's sweet Presence here, which is the Beauty and Comfort of the Ordinance. Enjoying spiritual Communion with God, is a Riddle and Mystery to most People: every one that hangs about the Court doth not speak with the King. We may approach to God in Ordinances, and as it were hang about the Court of Heaven, yet not enjoy Communion with God; we may have the Letter without Spirit, the visible Sign without the invisible Grace: it is the enjoying of God in a Duty we should chiefly look at, Psal. 42. 2. *My soul thirsteth for God, for the living God.* Alas, what are all our worldly Enjoyments without the enjoying of God? What is it to enjoy a great deal of Health, a brave Estate, and not to enjoy God: Job 30. 28. *I went mourning without the sun.* So maist thou say in the Enjoyment of all Creatures without God, *I went mourning without the sun*; I have the Star-light of outward Enjoyments, but I cannot enjoy God, I want the Sun of Righteousness, *I went mourning without the sun.* This should be our great Design, not only to have the Ordinances of God, but the God of the Ordinances. The enjoying God's sweet Presence with us here, is the most contented Life: he is an Hive of Sweetness, a Magazine of Riches, a Fountain of Delight, *Psal.* 36. 8, 9. The higher the Lark flies the sweeter it sings: and the higher we flie by the Wing of Faith, the more of God we enjoy, the sweeter Delight we feel in our Souls: How is the Heart inflamed in Prayer and Meditation, what Joy and Peace in believing? Is it not comfortable being in Heaven? He that enjoys much of God in this Life, carries Heaven about him: O let this be the thing we are chiefly ambitious of, the enjoying of God in his Ordinances: remember, the enjoying God's sweet Presence here, is an Earnest of our enjoying him in Heaven:— and that brings me to the second thing, which is,

2d, *The enjoying God in the Life to come:* Man's chief end is to enjoy God for ever; before this plenary Fruition of God in Heaven, there must be something previous and antecedent, and that is, our being in a State of Grace: We must have Conformity to him in Grace, before we can have Communion with him in Glory. Grace and Glory are *inter se connexæ*, link'd and chain'd together; Grace precedes Glory, as the Morning-star ushers in the Sun. God will have us qualified and fitted for a state of Blessedness: Drunkards and Swearers are not fit to enjoy God in Glory, the Lord will not lay such Vipers in his Bosom; only the *pure in heart shall see God:* We must first be as the King's Daughter, glorious within, before we are cloathed with the Robes of Glory: as King *Ahasuerus* first caus'd the Virgins to be purified and anointed, and they had their sweet Odours to perfume them, and then they were to stand before the King, *Esth.* 2. 12. so must we, we must have the anointing of God, and

and be perfum'd with the Graces of Spirit, those sweet Odours, and then we shall stand before the King of Heaven: now, being thus divinely qualified by Grace, we shall be taken up into the Mount of Vision, and enjoy God *for ever.* This enjoying God for ever, is nothing else but to be put into a *State of Happiness.* As the Body cannot have Life, but by having Communion with the Soul, so the Soul cannot have Blessedness, but by having immediate Communion with God. God is the *Summum Bonum*, the *Chief Good*; therefore the enjoying of him is the highest Felicity. He is, I say, the Chief Good.

1. He is an *Universal Good*; *Bonum in quo omnia Bona.* The Excellencies of the Creature are limited. A Man may have Health, not Beauty; Learning, not Parentage; Riches, not Wisdom: But in God are eminently contained all Excellencies: He is a Good commensurate fully to the Soul; he is a Sun, a Portion, an Horn of Salvation; in him dwells *πᾶν τὸ πλήρωμα* all Fulness, Col. 1. 19. 2. God is an *Unmixed Good*: No Condition in this Life but hath its mixture; for every drop of Honey, there is a drop of Gall. *Solomon*, who gave himself to find out this Philosopher's Stone, to search out for an Happiness here below, he found Vanity and Vexation, *Eccles.* 1. 2. but God is a perfect, quintessential Good. He is sweetness in the Flower. 3. God is a *Satisfying Good.* The Soul cries out, *I have enough.* Psal. 17. 15. *I shall be satisfied with thy likeness*; A Man that is thirsty, bring him to the Ocean, and he hath enough. If there be enough in God to satisfie the Angels, then sure enough to satisfie us. The Soul is but Finite, but God is an increate Infinite Good. And yet though God be such a Good as doth satisfie, yet not *surfeit.* Fresh Joys spring continually from God's Face; and God is as much desired after Millions of Years by Glorified Souls, as at the first moment. There is so much Fulness in God as satisfies, yet so much Sweetness that the Soul still desires; it is Satisfaction without Surfeit. 4. God is a *delicious* Good. That which is the chief Good must *ravish the Soul with pleasure*; there must be in it Spirits of Delight, and Quintessence of Joy; and this is to be enjoyed only in God. *In Deo quadam dulcedine delectatur anima immo rapitur*; the Love of God drops such infinite suavity into the Soul as is *unspeakable and full of glory.* If there be so much delight in God, when we see him only by Faith, 1 *Pet.* 1. 8. what will the joy of Vision be when we shall see him face to face? If the Saints have found so much delight in God while they were Suffering, O then what Joy and Delight will they have when they are Crowning? If Flames are Beds of Roses, O then what will it be to lean on the Bosom of Jesus, what a Bed of Roses will that be? 5. God is a *Superlative* Good. He is better then any thing you can put in competition with him; he is better then Health, Riches, Honour. Other things maintain Life, he gives Life. But who would go to put any thing in Ballance with the Deity? who would weigh a Feather with a Mountain of Gold? God excels all other things more infinitely then the Sun the light of a Taper. 6. God is an *Eternal* Good. He is the *ancient of Days*, Dan. 7. 9. yet never decays, or waxes old. The Joy he gives is eternal, the Crown he gives *fadeth not away*, 1 Pet. 5. 4. The glorified Soul shall be ever solacing it self in God; it shall be feasting on his Love, and sunning it self in the light of his Countenance. We read of the *River of Pleasure at God's right hand*, but will not this in time be dried up? No, there's a Fountain at the bottom which feeds it, *Psal.* 36. 9. *With the Lord is the fountain of life.* Thus God is the Chief Good, and the enjoying God for ever is the Supream Felicity the Soul is capable of.

1. *Use of Exhortation.* Let it be the chief end of our living to enjoy this Chief Good hereafter; this is that will crown us with Happiness. *Austin* reckons up two hundred eighty eight Opinions among the Philosophers about Happiness, but all did shoot short of the Mark. The highest Elevation of a reasonable Soul, is to enjoy God for ever. It is the enjoying God, makes Heaven, 1 *Thess.* 4. 17. *Then shall we ever be with the Lord.* The Soul trembles, as the Needle in the Compass, and is never at rest till it comes to God. To set out this excellent State of a Glorified Soul's enjoying God; 1. This enjoying of God must not be understood in a *Sensual* Manner; we must not conceive any Carnal Pleasures in Heaven. The *Turks* in their Alcoran speak of a Paradise of Pleasure, where they have Riches in abundance, and red Wine served in Golden Chalices. Here is an Heaven consisting of Pleasures for the Body; the Epicures of this Age would like such an Heaven when they die. Though indeed the State of Glory be compared to a Feast, and is set out by Pearls and precious Stones, yet these Metaphors are only to be Helps to our Faith, and to show us that there is Superabundant Joy and Felicity in the Empyræan Heaven; but those are not *carnal*, but *sacred* Delights. As our *Employments* shall be spiritual, it will consist in Adoring and Praising of God: so our *Enjoyment* shall be spiritual,

it shall consist in the having the Perfection of Holiness, in seeing the pure Face of Christ, in feeling the Love of God, in conversing with Heavenly Spirits; these Delights will be more adequate and proper for the Soul, and infinitely exceed all carnal voluptuous Delights. 2. We shall have a *Lively Sence* of this glorious Estate. A Man in a Lethargy, though he be alive, yet he is as good as dead, because he is not sensible, nor doth he take any pleasure in his Life; we shall have a quick and lively sence of the infinite Pleasure which ariseth from Enjoyment of God; we shall know our selves to be happy; we shall reflect with joy upon our Dignity and Felicity; we shall taste every Crumb of that Sweetness, every Drop of that Pleasure which flows from God. We shall be made able to *bear a sight* of that Glory. We could not now bear that Glory, it would overwhelm us; *sensibile fortè destruit sensum*, as a weak Eye cannot behold the Sun; but God will capacitate us for Glory; our Souls shall be so heavenly, and perfected with holiness, that they may be able to enjoy the blessed Vision of God. *Moses* in a Clift of the Rock saw the Glory of God passing by, *Exod.* 33. 22. Through that blessed Rock Christ, we shall behold the Beatifical sight of God. 4. This Enjoyment of God shall be more then a bare Contemplation of him. Some of the Learned move the Question, Whether the Enjoyment of God shall be only by way of Contemplation? *Answ.* That is something, but it is but one half of Heaven; there shall be a *Loving* of God, an *Acquiescence* in him, a *Tasting* his Sweetness; not only *Inspection*, but *Possession*, Joh. 17. 24. *That they may behold my Glory*; there is Inspection: Verf. 22. *And the Glory thou hast given me, I have given them*; there's Possession. *Glory shall be revealed in us*, Rom. 8. 18. not only revealed *to* us, but *in* us. To *behold* God's Glory, there is Glory revealed to us; but to *partake* of his Glory, there is Glory revealed in us. As the Spunge sucks in the Wine, so we shall suck in Glory. 5. There's *no Intermission* in this State of Glory. We shall not only have God's glorious Presence at certain special Seasons, but we shall be continually in his Presence; continually under Divine Raptures of Joy. There shall not be one Minute in Heaven, wherein a glorified Soul may say, *I do not enjoy Happiness.* The Streams of Glory are not like the Water of a Conduit, often stopped, that we cannot have one drop of Water; but those heavenly Streams of Joy are continually running. O how should we despise this Valley of Tears where we now are, for the Mount of Transfiguration! How should we long for the full Enjoyment of God in Paradise! Had we a sight of that Land of Promise, we should need Patience to be content to live here any longer.

2. Let this be a Spur to Duty. How diligent and zealous should we be in glorifying God, that we come at last to enjoy him. If *Tully*, *Demosthenes*, *Plato*, who had but the dim Watch-light of Reason to see by, and did but fancy an Elizium and Happiness after this Life, did take such *Herculean* Pains to enjoy it, O then, how should Christians, who have the Light of Scripture to see by, bestir themselves, that they may arrive at the Eternal Fruition of God and Glory. If any thing may make us rise off our Bed of Sloth, and serve God with all our might, it should be this, the hope of our full Enjoyment of God for ever. What made *Paul* so active in the Sphere of Religion, 1 *Cor.* 15. 10. *I laboured περισσοτερον more abundantly then they all.* His Obedience did not move slow, as the Sun on the Dial, but swift as the Sun in the Firmament. Why was he so zealous in glorifying God, but that he might at last center and terminate in him? 1 *Thess.* 4. 17. *Then shall we be ever with the Lord.*

3. *Use of Consolation.* Let this comfort the Godly in all the *present Miseries* they feel. Thou complainest (Christian) thou dost not enjoy thy self, Fears disquiet thee, Wants perplex thee; in the Day thou canst not enjoy *Ease*, in the Night thou canst not enjoy *Sleep*. Thou dost not enjoy the Comforts of thy Life, let this revive thee, that shortly thou shalt enjoy God, and then thou shalt have more then thou canst ask or think; Thou shalt have Angels Joy, Glory without Intermission and Expiration. We shall never enjoy our selves fully, till we enjoy God Eternally.

Of

Of the SCRIPTURES.

Queſt. II. **What Rule hath God given to direct us how we may glorifie and enjoy him?** Q. II.

Anſw. *The Word of God (which is contained in the Scriptures of the Old and New Teſtament) is the only Rule to direct us how we may glorifie and enjoy him.*

2 *Tim.* 3. 16. *All Scripture is given by Inſpiration of God*, &c. By Scripture is underſtood the Sacred Book of God.——It is given by Divine Inſpiration; that is, the Scripture is not the Contrivance of Man's Brain, but of a Divine Original. The Image of *Diana* was had in Veneration by the *Epheſians*, becauſe they did ſuppoſe it fell from *Jupiter*, *Acts* 19. 35. This Book then of the Holy Scripture is to be highly reverenced and eſteemed, becauſe we are ſure it came from Heaven, 2 *Pet.* 1. 21. The two Teſtaments are the two Lips by which God hath ſpoken to us.

Queſt. *How doth it appear that the Scriptures have a* Jus Divinum, *a Divine Authority ſtamped upon them?*

Anſw. Becauſe the Old and New Teſtament are the Foundation of all Religion. If their Divinity cannot be proved, the Foundation is gone on which we build our Faith. I ſhall therefore endeavour to evince this great Truth, That the Scriptures are the very Word of God. I wonder whence the Scripture ſhould come, if not from God. 1. Bad Men could not be the Authors of Scripture: would their Minds be imployed in indighting ſuch holy Lines? would they declare ſo fiercely againſt Sin? 2. Good Men could not be the Authors of Scripture. Could they write in ſuch a ſtrain? or could it ſtand with their Grace to Counterfeit God's Name, and put, *Thus ſaith the Lord*, to a Book of their own deviſing? 3. Nor could any Angel in Heaven be the Author of Scripture. Becauſe 1. the Angels pry and ſearch into the Abyſs of Goſpel Myſteries, 1 *Pet.* 1. 12. which implies their neſcience of ſome parts of Scripture; and ſure they cannot be Authors of that Book which themſelves do not fully underſtand. beſides 2. what Angel in Heaven durſt be ſo Arrogant as to Perſonate God, and ſay, *I create*, *Iſa.* 65. 17. and *I the Lord have ſaid it*, Numb. 14. 35. So that it is evident, The Pedigree of Scripture is Sacred, and it could come from none but God himſelf.

Not to ſpeak of the Harmonious Conſent of all the Parts of Scripture, there are Seven cogent Arguments may Evince it to be the Word of God.

1. By its Antiquity: It is of ancient ſtanding. The gray Hairs of Scripture make it Venerable. No Humane Hiſtories extant reach further then ſince *Noah*'s Flood; but the Holy Scripture relates Matters of Fact that have been from the beginning of the World; it writes of things before Time. Now that is a ſure Rule of *Tertullian*, That which is of the greateſt Antiquity *, is to be received as moſt Sacred and Authentick.

* *Id verum quod primum.*

2. We may know the Scripture to be the Word of God by the Miraculous Preſervation of it in all Ages. The Holy Scriptures are the richeſt Jewel that Chriſt hath left; and the Church of God hath kept theſe Publick Records of Heaven that they have not been loſt. The Word of God hath never wanted Enemies to oppoſe, and if poſſible to extirpate it. They have given out a Law concerning Scripture, as *Pharaoh* did the Midwives concerning the *Hebrew* Womens Children, to ſtrangle it in the Birth, yet God hath preſerved this bleſſed Book inviolable to this Day. The Devil and his Agents have been blowing at Scripture-Light, but could never prevail to blow it out; a clear ſign that it was lighted from Heaven †.—Nor hath the Church of God in all Revolutions and Changes only kept the Scripture that it ſhould not be loſt, but that it ſhould not be depraved. The Letter of Scripture hath been preſerved without any Corruption in the Original Tongue. The Scriptures were not corrupted before Chriſt's Time, for then Chriſt would never have ſent the Jews to the Scriptures; but he ſends them to the Scriptures, *John* 5. 39. *Search the Scriptures.* Chriſt knew theſe Sacred Springs were not muddied with Humane Fancies.

† *Veritas opprimi poteſt non opprimi.*

3. The Scripture appears to be the Word of God, by the Matter contained in it. 1. By its Profundity. The Myſtery of Scripture is ſo abſtruſe and profound, that no Man or Angel could have known it, had it not been Divinely revealed. That Eternity ſhould be born, that he who Thunders in the Heavens, ſhould cry in the Cradle;

* *Qui regit Sydera fulgit ubera.*

Cradle, that he who Rules the Stars ſhould Suck the Breaſts *; That the Prince of Life ſhould die, that the Lord of Glory ſhould be put to ſhame, that Sin ſhould be puniſhed to the full, yet pardoned to the full, who could ever have conceived of ſuch a Myſtery, had not the Scripture been the Oracle to reveal it to us? So for the Doctrine of the Reſurrection, That the ſame Body which is crumbled into a thouſand pieces, ſhould riſe *idem numero*, the ſame individual Body (for elſe it were a Creation, not a Reſurrection) how could ſuch a Sacred Riddle, above all Humane diſquiſition, be known, had not the Scripture made a Diſcovery of it? 2. By its Purity. It is for the Matter of it ſo full of Goodneſs, Juſtice, and Sanctity, that it could be breathed from none but God: The Holineſs of it ſhows it to be of God, it bears his very Image. The Scripture is compared to Silver refined ſeven times, *Pſal.* 12. 6. This Book of God hath no Erráta's in it: It is a Beam of the Sun of Righteouſneſs, a Chryſtal Stream flowing from the Fountain of Life. All Laws and Edicts of Men have had their Corruptions, but the Word of God hath not the leaſt Tincture, it is of a Meridian Splendour. *Pſal.* 119. 140. *Thy Word is very pure, like wine that comes from the grape, which is not mixed or adulterated.* It is ſo pure, that it purifies every thing elſe. *John* 17. 17. *Sanctifie them through thy truth.* The Scripture preſſeth Holineſs ſo as never any Book did: It bids us *live ſoberly, righteouſly, godly*, Titus 2. 12. Soberly, in Acts of Temperance; Righteouſly, in Acts of Juſtice; Godly, in Acts of Zeal and Devotion. It commends to us *whatever is juſt, lovely, of good report*, Phil. 4. 8. This *Sword of the Spirit* (Eph. 6. 17.) cuts down Vice. Out of this Tower of Scripture is thrown down a Milſtone upon the Head of Sin. The Scripture is the Royal Law, which commands not only the Actions, but Affections; it binds the Heart to its good Behaviour. Where is there ſuch Holineſs to be found, as is dig'd out of this Sacred Mine? Who could be the Author of ſuch a Book, but God himſelf?

4. That the Scripture is the Word of God, is evident by its Predictions; it Propheſieth of things to come. This ſhows the Voice of God ſpeaking in it; it was foretold by the Prophet, *A Virgin ſhall conceive*, Iſa. 7. 14. and *the Meſſiah ſhall be cut off*, Dan. 9. 26. The Scripture foretels things that ſhould fall out many Ages and Centuries after; as how long *Iſrael* ſhould ſerve in the Iron Furnace, and the very day of their Deliverance: *Exod.* 12. 41. *At the end of the four hundred and thirty years, even the ſelf ſame day, it came to paſs, the Hoaſts of the Lord went out of* Egypt. This Prediction of Future Things, meerly contingent, and not depending upon Natural Cauſes, is a clear Demonſtration of its Divine Original.

5. The Impartiality of thoſe *Men of God* who wrote the Scriptures; they do not ſpare to ſet down their own Failings. What Man that writes an Hiſtory would black his own face, *viz.* record thoſe things of himſelf that might ſtain his Reputation? *Moſes* records his own Impatience when he ſtruck the Rock, and tells us therefore he could not enter into the Land of Promiſe. *David* writes of his own Adultery and Bloodſhed, which ſtands as a Blot in his Scutchion to ſucceeding Ages. *Peter* relates his own Puſillanimity in denying Chriſt. *Jonah* ſets down his own Paſſions, *I do well to be angry to the death.* Surely had not their Pen been guided by God's own Hand, they would never have written that which did reflect diſhonour upon themſelves. Men do uſually rather hide their Blemiſhes, then publiſh them to the World: But theſe Pen-men of Holy Scripture eclipſe their own Name; they take away all the Glory from themſelves, and give the Glory to God.

6 *Arg.* The *mighty power and efficacy* the Word hath had upon the Souls and Conſciences of Men. 1. It hath *changed their heart.* 1. Some by reading of Scripture have been turned into other Men, they have been made holy and gracious. By reading other Books the Heart may be warmed, but by reading this Book it is transformed. 2 *Cor.* 3. 3. *Ye are manifeſtly declared to be the Epiſtle of Chriſt, written not with Ink, but with the Spirit of the living God.* The Word was copied out into their Hearts, and they were become Chriſt's Epiſtle, ſo that others might read Chriſt in them. If you ſhould ſet a Seal upon Marble, and it ſhould make an Impreſſion upon the Marble, and leave a Print behind, there were a ſtrange Virtue in that Seal: So when the Seal of the Word leaves an heavenly print of Grace upon the Heart, there muſt needs be a Power going along with that Word no leſs than Divine. 2. It hath *comforted* their *Heart.* When Chriſtians have ſat by the Rivers weeping, the Word hath dropped as Honey, and ſweetly revived them. A Chriſtians chief Comfort is drawn out of theſe Wells of Salvation; *Rom.* 15. 4. *That we through Comfort of the Scriptures might have hope.* When a poor Soul hath been ready to faint, he hath had nothing to Comfort him but a Scripture Cordial. When he

he hath been ſick, the Word hath revived him; 2 *Cor.* 4. 17. *Our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory.* When he hath been deſerted, the Word hath drop'd in the golden Oil of Joy into his Heart; *Cant.* 3. 31. *The Lord will not caſt off for ever.* He may change his Providence, not his Purpoſe: he may have the Look of an Enemy, but the Heart of a Father. Thus the Word hath a Power in it to comfort the heart; *Pſal.* 119. 50. *This is my comfort in my affliction, for thy Word hath quickned me.* As the Spirits are conveyed through the Arteries of the Body: So Divine Comforts are conveyed through the Promiſes of the Word. Now the Scriptures having ſuch an exhilarating Heart-comforting Power in them, it ſhows clearly that they are of God, and it is he that hath put this Milk of Conſolation into theſe Breaſts.

7. The *great Miracles* wherewith the Lord *hath confirmed Scripture.* Miracles were uſed by *Moſes, Eliſah*, Chriſt, and continued many years after by the Apoſtles, to confirm the *verity* of the Holy Scriptures. As Props are ſet under weak Vines, ſo theſe Miracles were ſet under the weak Faith of Men, that if they would not believe the *Writings* of the Word, yet they might believe the *Miracles.* We read of God's dividing the Waters, making a Cawſey in the Sea for his People to go over, the Iron ſwimming, the Oil increaſing by pouring out, Chriſt's making Wine of Water, his curing the Blind, and raiſing the Dead: Thus God hath ſet Seal to the Truth and Divinity of Scripture by Miracles.

Object. The Papiſts indeed cannot deny but that the Scripture is Divine and Sacred, but they affirm that *quoad nos*, with reſpect to us, it receives its Divine Authority from the Church; and they bring that Scripture 1 *Tim.* 3. 15. where the *Church* is ſaid to be the *Ground and Pillar of Truth.*

Anſw. It is true the Church is the Pillar of Truth, but it doth not therefore follow that the Scripture hath its Authority from the Church. The King's Proclamation is fixed on the Pillar, the Pillar holds it out that all may read, but the Proclamation doth not receive its Authority from the Pillar but from the King: So the Church holds forth the Scriptures, but they do not receive their Authority from the Church, but from God. If the Word of God ſhould be Divine becauſe the Church holds it forth, then it will follow that our Faith is to be built upon the Church, and not upon the Word; contrary to that *Eph.* 2. 20. *Built upon the Foundation* (that is, the Doctrine) *of the Apoſtles and Prophets.*

Queſt. *Are all the Books in the Bible of the ſame Divine Authority?*

Anſw. Thoſe which we call Canonical.

Queſt. *Why are the Scriptures called Canonical?*

Anſw. Becauſe the Word is a Rule of Faith, a Canon to direct our Lives. The Word is the Judge of Controverſies, the Rock of Infallibility; that only is to be received for Truth, which is conſonant to, and agrees with Scripture, as the Tranſcript with the Original. All Maximes in Divinity are to be brought to the Touch-ſtone of Scripture, as all Meaſures are brought to the Standard.

Queſt. *Are the Scriptures a compleat Rule?*

Anſw. The Scripture is a full and perfect Canon, containing in it all things neceſſary to Salvation: 2 *Tim.* 3. 15. *Thou haſt from a Child known the Holy Scriptures, which are able to make thee wiſe to ſalvation.* It ſhews the *credenda*, what we are to believe, and *agenda*, what we are to practiſe. It gives us an exact Model of Religion, and perfectly Inſtructs us in the deep Things of God. The Papiſts therefore make themſelves guilty, who go to ſeek out Scripture with their Traditions, which they equalize it: The Council of *Trent* ſaith, That the Traditions of the Church of *Rome* are to be received *pari pietatis affectu*, with the ſame Devotion that Scripture is to be received with: So bring themſelves under that Curſe *Rev.* 22. 18. *If any Man ſhall add unto theſe things, God ſhall add unto him the plagues that are written in this Book.*

Queſt. *What is the main Scope and End of Scripture?*

Anſw. To Chalk out a Way to Salvation: It makes a clear Diſcovery of Chriſt. *John* 20. 31. *Theſe things are written that ye might believe that Jeſus is the Chriſt, and that believing ye might have Life through his Name.* The Deſign of the Word is to be an Examen whereby our Grace is to be tried; a Sea-mark to ſhow us what Rocks we are to avoid. The Word is to ſublimate and quicken our Affections; it is to be our Directory and Conſolatory; it is to waft us over to the Land of Promiſe.

Queſt. *Who ſhall have the Power of interpreting Scriptures?*

The Papiſts do aſſert that it is in the Power of the Church. If you ask who they mean by the Church? They ſay the Pope, who is Head of it, and he is Infallible; ſo *Bellarmine.* But that Aſſertion is falſe, becauſe many of the Popes have been

been ignorant and vitious, as *Platina* affirms, who writes of the Lives of the Popes: Pope *Liberius* was an *Arian*, and Pope *John* XXII. denied the Immortality of the Soul; therefore Popes are no fit Interpreters of Scripture: Who then?

Anſ. The Scripture is to be its own Interpreter, or rather the Spirit ſpeaking in it: nothing can cut the Diamond but the Diamond; nothing can interpret Scripture but Scripture; the Sun beſt diſcovers its ſelf by its own Beams; the Scripture interprets itſelf in eaſie places to the Underſtanding. But the Queſtion is concerning hard places of Scripture, where the weak Chriſtian is ready to wade beyond his depth, who ſhall interpret here?

Reſp. In the Church God hath appointed, *Ordo docentium & diſcentium*, ſome to Expound and Interpret Scripture; therefore he hath given Gifts to Men; the ſeveral Paſtors of Churches like bright Conſtellations give light to dark Scriptures, *Mal.* 2. 7. *The prieſts lips ſhould preſerve knowledge, and they ſhould ſeek the law at his mouth.*

Queſt. *But this is to pin our Faith upon Men?*

Reſp. We are to receive nothing for currant but what is agreeable to the Word; as God hath given to his Miniſters Gifts for the interpreting obſcure places, ſo he hath given to his People ſo much of the Spirit of Diſcerning, that they can tell (at leaſt in things neceſſary to Salvation) what is conſonant to Scripture, and what is not, 1 Cor. 12. 10. *To one is given a ſpirit of propheſie, to another diſcerning of ſpirits*: God hath endued his People with ſuch a meaſure of Wiſdom and Diſcretion that they can diſcern between Truth and Errour, and judge what is ſound and what ſpurious, Acts 17. 11. *The Bereans ſearch'd the ſcriptures daily, whether thoſe things were ſo*: They weighed the Doctrine they heard, whether it was agreeable to Scripture, tho' *Paul* and *Silas* were their Teachers, 2 *Tim.* 3. 16.

Uſe 1. See the wonderful goodneſs of God, who beſides the Light of Nature, hath committed to us the Sacred Scriptures. The Heathens are inveloped with Ignorance; *Pſal.* 147. 20. *As for his judgments, they have not known them.* They have the Oracles of the *Sybils*, but not the Writings of *Moſes* and the Apoſtles. How many live in the Region of Death, where this bright Star of Scripture never appeared. We have this bleſſed Book of God to reſolve all our Caſes, to chalk out a Way of Life to us. *John* 14. 22. *Lord! How is it thou wilt ſhow thy ſelf to us, and not unto the World?*

2. Seeing God hath given us his written Word to be our Directory, this takes away all Excuſes from Men. No Man can ſay I went wrong for want of a Light; no, God hath given thee his Word, as a *Lamp to thy feet*; therefore now if thou goeſt wrong, thou doſt it wilfully. No Man can ſay, If I had known the Will of God, I would have obeyed; no, thou art inexcuſable, O Man, God hath given thee a Rule to go by, he hath written his Law with his *own finger*, Therefore now if thou obeyeſt not, thou haſt no Apology left. If a Maſter leaves his Mind in writing with his Servant, and tells him what Work he will have done, yet the Servant neglects the Work, that Servant is left without Excuſe. *John* 15. 22. *Now ye have no Cloak for your ſin.*

Uſe 2. Is all Scripture of Divine Inſpiration, is it a Book made by GOD himſelf? Then this reproves, 1. The Papiſts who take away part of Scripture, and ſo clip the King of Heaven's Coin; they expunge the ſecond Commandment out of their Catechiſms, becauſe it makes againſt Images; 'tis uſual with them if they meet with any thing in Scripture which they diſlike, either they put a falſe Gloſs upon it, or if that will not do, pretend it is corrupted; theſe are like *Ananias* who kept back part of the Money, *Acts* 5. 2. ſo they keep back part of Scripture from the People. This is an high Affront to God, to deface and obliterate any part of his Word: by this they bring themſelves under that Premunire, Rev. 22. 19. *If any man ſhall take away from the words of the book this propheſie, God ſhall take away his part out of the book of life.* Is all Scripture of Divine Inſpiration? 2. It condemns the *Antinomians* that lay aſide the Old Teſtament as uſeleſs and out of date; they call them Old Teſtament Chriſtians: God hath ſtamp'd a Divine Majeſty upon both Teſtaments, and till they can ſhew me where God hath given a Repeal to the Old it ſtands in force. The two Teſtaments are the two Wells of Salvation; the *Antinomians* would ſtop up one of theſe Wells, they would dry up one of the Breſts of Scripture. There is much Goſpel in the Old Teſtament; *The Comforts of the Goſpel in the New Teſtament have their riſe from the Old.* The great Promiſe of the *Meſſiah* is in the Old Teſtament, *A Virgin ſhall conceive and bear a Son*:— Nay, I ſay more, the Moral Law in ſome part of it ſpeaks Goſpel, *I am the Lord thy God*; here is the pure Wine of the Goſpel. The Saints great Charter where God promiſeth to

pour

pour clean water on them, and put his ſpirit within them, is to be found primarily in the Old Teſtament, *Ezek.* 36. 26. So that they who go to take away the Old Teſtament, do as *Sampſon, Pull down the pillars*; they would take away the Pillars of a Chriſtian's Comfort. 3. It condemns the Enthuſiaſts who pretending the Spirit, lay aſide the whole Bible, they ſay the Scripture is a Dead Letter, and they live above it. What Impudency is this? till we are above Sin we ſhall not be above Scripture; let not Men talk of a Revelation from the Spirit, ſuſpect it to be an Impoſture; the Spirit of God acts regularly, it works in and by the Word; and he that pretends a new Light, which is either above the Word, or contrary to it, abuſeth both himſelf and the Spirit; his Light is borrowed from him who transforms himſelf into an Angel of Light. 4. It condemns the Slighters of Scripture; ſuch are they who can go whole Weeks and Months and never read the Word; they lay it aſide as ruſty Armour; they prefer a Play or Romance before Scripture, the *Magnalia legis* are to them *Minutula*. O how many can be looking their Faces in a Glaſs all the Morning, but their Eyes begin to be ſore when they look upon a Bible: Heathens die in the want of Scripture, and theſe in the contempt of it. They ſurely muſt needs go wrong who ſlite their Guide; ſuch as lay the reins upon the neck of their Luſts, and never uſe the curbing bit of Scripture to check them, are carried to Hell and never ſtop. 5. It condemns the Abuſers of Scripture: 1. Who do mud and poiſon this pure Chryſtal Fountain with their corrupt Gloſſes, who reſt Scripture, 2 *Pet.* 3. 16. The Greek word is στρεβλοῦσι, they ſet it upon the Rack; they give wrong Interpretations of it, not comparing Scripture with Scripture; as the *Antinomians* pervert that Scripture, *Numb.* 23. 21. *He hath not beheld iniquity in* Jacob. Hence they infer, God's People may take liberty in ſin, becauſe God ſees no ſin in them. 'Tis true, God ſees not ſin in his People with an Eye of Revenge, but he ſees it with an Eye of Obſervation. He ſees not ſin in them, ſo as to damn them, but he ſees it ſo as to be angry, and ſeverely to puniſh them. Did not *David* find it ſo when he cried out of his *broken bones*? In like manner the *Arminians* wreſt Scripture: *John* 5. 40. *Ye will not come to me*: here they bring in Free-will. This Text ſhows 1. how willing God is that we ſhould have Life; 2. that ſinners may do more than they do; they may improve the Talents God hath given them: but it doth not prove the Power of Free-will, for it is contrary to that Scripture, *John* 6. 44. *No man can come to me, except the Father which hath ſent me draw him.* Theſe therefore wring the Text ſo hard as they make the Blood come; they do not compare Scripture with Scripture. 2. Who do *jeſt with Scripture.* When they are ſad they take the Scripture as their Lute or Minſtrel to play with, and ſo drive away the ſad Spirit; as that Drunkard I have read of, who having drunk off his Cups, called to ſome of his Fellows, *Give us of your Oil for our Lamps are gone out.* In the fear of God take heed of this. *Euſebius* tells us of one who took a piece of Scripture to make a Jeſt of, who was preſently ſtruck with Frenzy, and run mad. And 'tis a ſaying of *Luther, Quos Deus vult perdere, &c.* whom God intends to deſtroy, he gives them leave to play with Scripturre.

Uſe 3. *of Exhortation.* If the Scripture be of Divine Inſpiration, then be exhorted 1. to ſtudy the Scripture; it is a Copy of God's Will: be Scripture Men, Bible Chriſtians. *I adore the fulneſs of Scripture*, ſaith *Tertullian.* In the Book of God are ſcattered many Truths as ſo many Pearls. *John* 5. 39. *Search the Scriptures*: Search as for a Vein of Silver. This bleſſed Book will fill your Head with Knowledge, and your Heart with Grace. God wrote the two Tables with his own Fingers, and if God took pains to *write*, well may we take pains to *read*. *Apollos* was mighty in the Scriptures, *Acts* 18. 24. The Word is our *Magna Charta* for Heaven, ſhall we be ignorant of our Charter? *Col.* 3. 16. *Let the word of God dwell in you richly.* The Memory muſt be a Table-Book where the Word is written. To make us read the Word, conſider 1. There is Majeſty ſparkling in every Line of Scripture. Take but one Inſtance, *Iſa.* 63. 1. *Who is this that cometh from* Edom, *with died garments from* Bozrah? *this that is glorious in his apparel, travelling in the greatneſs of his ſtrength? I that ſpeak in righteouſneſs, mighty to ſave.* Behold here a lofty magnificent ſtile! what Angel could ſpeak after this manner. *Junius* was converted by reading one Verſe of *John*; he beheld a Majeſty in it beyond all Humane Rhetorick. 2. There is Melody in Scripture. This is that bleſſed Harp which drives away ſadneſs of Spirit. Hear the ſounding of this Harp a little, 1 *Tim.* 1. 15. *This is a faithful ſaying, and worthy of all acceptation, that Jeſus Chriſt came into the World to ſave ſinners*; he took not only our Fleſh upon him, but our Sins. And *Matth.* 11. 28. *Come unto me all ye that are weary and heavy laden, and I will give you reſt.*

How sweetly doth this Harp of Scripture sound? what heavenly Musick doth it make in the Ears of a distressed sinner, especially when the Finger of God's Spirit toucheth upon this Instrument. 3. There is Divinity in Scripture. It contains the Marrow and Quintessence of Religion. The Scripture is a Rock of Diamonds, a Mystery of Piety; the Lips of Scripture have Grace poured into them. The Scripture speaks of Faith, Self-denial, and all the Graces, which as a Chain of Pearl adore a Christian. The Scripture excites to Holiness, it treats of another World, it gives a prospect of Eternity. Oh then *search the Scriptures!* Make the Word familiar to you. Had I the Tongue of Angels, I could not sufficiently set forth the Excellency of Scripture. It is a spiritual Optick Glass in which we behold God's Glory; it is the Tree of Life, the Oracle of Wisdom, the Rule of Manners, the heavenly Seed of which the New Creature is formed, *James* 1. 18. *The two Testaments* (saith *Austin*) *are the two Breasts which every Christian must suck, that he may get spiritual Nourishment.* The Leaves of the Tree of Life were for *Healing*, *Rev.* 22. 2. so these Holy Leaves of Scripture, like those Leaves, are for the healing of our Souls. The Scripture is *profitable for all things*: If we are deserted, here is the spiced Wine that cheers the heavy heart: If we are pursued by Satan, here is the *Sword of the Spirit* to resist him: If we are diseased with Sins leprosy, here are the Waters of the Sanctuary, both to Cleanse and Cure. Oh, then *search the Scriptures!* There is no danger in tasting this Tree of Knowledge. There was a Penalty laid at first, that we might not taste of the Tree of Knowledge, *Gen.* 3. 17. *In the day that thou eatest thereof thou shalt surely die.* But there is no danger of plucking this Tree of Holy Scripture; if we do not eat of this Tree of Knowledge, we shall surely die: Oh then read the Scriptures!---- Time may come when the Scriptures may be kept from us.

Quest. *How should we so search the Scriptures as to find Life?*

Answ. 1. Read the Bible with Reverence; think every Line you read God is speaking to you. The Ark wherein the Law was put was over-laid with pure Gold, and was carried on Barrs that the Levites might not touch it, *Exod.* 25. 14. And why was this? but to breed in the People Reverence to the Law. 2. Read with *Seriousness*. 'Tis Matter of Life and Death: By this Word you must be tried; Conscience and Scripture are the Jury God will proceed by in Judging of you. 3. Read the Word with *Affection*. Get your Hearts quickned with the Word; go to it to fetch fire. *Luke* 24. 32. *Did not our hearts burn within us.* Labour that the Word may not only be a *Lamp* to direct, but a *Fire* to warm. Read the Scripture not only as an History, but as a Love-Letter sent to you from God, which may affect your Hearts. 4. Pray that the same Spirit that wrote the Word may *assist* you in the reading of it; that God's Spirit would show you the wonderful Things of his Law. *Go near*, saith God to *Philip*, *joyn thy self to this Chariot*, Acts 8. 29. So when God's Spirit joyns himself with this Chariot of the Word, then it becomes effectual.

2. Be exhorted to *prize* the Word written, *Job* 23. 12. *David* valued the Word more precious than Gold. What would the Martyrs have given for a Leaf of the Bible! The Word is the Field where Christ the *Pearl of price* is hid. In this Sacred Mine we dig, not for a Wedge of Gold, but a Weight of Glory. 1. The Scripture is a *Sacred Collyrium* or Eye-salve to illuminate us. *Prov.* 6. 23. *The Commandment is a Lamp, and the Law is Light.* Φῶς ὠὴ χάνον ἐπιλάμπει πᾶσι, *Clem Alexandrinus.* The Scripture is the Card and Compass by which we Sail to the New *Jerusalem.* 2. The Scripture is a *Soveraign Cordial* in all Distresses. What are the Promises but the Water of Life to renew fainting Spirits? Is it sin troubles? there is a Scripture Cordial *Psal.* 65. 3. *Iniquities prevail against me; as for our Transgressions thou shalt purge them away*; or as it is in Hebrew *Te kapperem, Thou shalt cover them.* Is it outward Affliction disquiets? there is a Scripture Cordial *Psal.* 91. 15. *I will be with him in trouble*; not only to behold, but to uphold. Thus, as in the Ark was laid up Manna, Promises are laid up as Manna in the Ark of Scripture. 3. The Scripture will make us *wise*: Wisdom is above Troubles. *Psal.* 119. 104. *By thy Precepts I get understanding.* What made *Eve* so desire the Tree of Knowledge, *Gen.* 3. 6. *It was a Tree to make one wise.* The Scriptures teach a Man to know himself; they discover Satan's ῥάμματα snares and stratagems, 2 *Cor.* 2. 11. They *make one wise to Salvation*, 2 *Tim.* 3. 15. O then highly prize the Scriptures! I read of Queen *Elizabeth*, at her Coronation she received the Bible presented to her, with both her Hands, and kissing it, laid it to her Breast, saying, That *that Book had ever been her chiefest delight.*

3. If the Scripture is of Divine Inspiration, *Believe the Word.* The *Romans*, that they

they might gain Credit to their Laws, reported that they were inspired by the Gods at *Rome.* O give credence to the Word! it is breathed from God's own Mouth. Hence ariseth all the *prophaneness* of Men, they do not believe Scripture. *Isa.* 53. 1. *Who hath believed our Report?* Did you believe the glorious Rewards the Scripture speaks of, would you not *give diligence to make your Election sure?* Did you believe the Infernal Torments the Scripture speaks of, would not this put you into a cold sweat, and cause a trembling at heart for sin? But People are in part Atheists, they give but little credit to the Word, therefore they are so impious, and draw such dark shadows in their Lives. Learn to *realize Scripture*, get your hearts wrought to a firm belief of it. Some think, if God should send an Angel from Heaven, and declare his Mind, then they should rather believe him; or if he should send one from the damned, and preach the Torments of Hell all in Flames, then they would believe. But *Luke* 16. 31. *If they believe not* Moses *and the Prophets, neither will they be perswaded though one arose from the dead.* God is wise, and he thinks this way fittest to make his Mind known to us by writing; and such as will not be Convinced by the Word, shall be Judged by the Word. The belief of the Scripture is of high importance: It is the belief of Scripture that will inable us to resist Temptation: 1 *John* 2. 14. *The Word of God abideth in you, and ye have overcome the wicked one.* 'Tis the belief of Scripture conduceth much to our Sanctification; therefore these two are put together, Sanctification of the Spirit, and Belief of the Truth. 2 *Thess.* 2. 13. If the Word written be not believed, it is like writing on the Water, which takes no impression.

4. Love the Word written. *Psal.* 119. 97. *O how love I thy Law. Sint mystæ deliciæ meæ Scripturæ sanctæ*: Lord (saith *Augustine*) let the holy Scriptures be my chast delight. *Chrysostom* compares the Scripture to a Garden, every Truth is a fragrant Flower, which we should wear, not in our Bosom, but our Heart. *David* tasted the Word *sweeter than the Honey and the Honey-comb*, Psal. 19. 10. There is that in Scripture may breed delight: It shows us the way to Riches, *Deut.* 28. 5. *Prov.* 3. 16. to long Life, *Psal.* 34. 12. to a Kingdom, *Hebr.* 12. 28. Well then may we count those the sweetest hours which are spent in reading the holy Scriptures: Well may we say with the Prophet, *Jer.* 15. 16. *Thy words were found, and I did eat them, and they were the joy and rejoycing of my heart.*

5. Conform to Scripture. Let us lead Scripture Lives: O that the Bible might be seen printed in our Lives! Do what the Word commands. Obedience is an excellent way of Commenting upon the Bible. *Psal.* 86. 11. *I will walk in thy Truth.* Let the Word be the Sun-Dial by which you set your Life. What are we the better for having the Scripture, if we do not direct all our *Speeches* and *Actions* according to it? What is a Carpenter the better to have his Rule about him, if he sticks it at his back, and never makes use of it for the measuring and squaring his work? So what are we the better for the Rule of the Word, if we do not make use of it, and regulate our Lives by it? How many swerve and deviate from the Rule. The Word teacheth to be sober and temperate, but they are drunk; to be chast and holy, but they are prophane; they go quite from the Rule. The Scriptures are *Canonical*, but their Lives are *Apocryphal*: What a dishonour is this to Religion, for Men to live in a Contradiction to Scripture? The Word is called a *Light to our feet*, Psal. 119. 105. It is not only a Light to our Eyes to mend our sight, but to our Feet to mend our walk. O let us lead Bible Conversations!

6. Contend for Scripture. Though we should not be of contentious Spirits, yet we ought to contend for the Word of God; this Jewel is too precious to be parted with; *Prov.* 4. 13. *Keep her, for she is thy Life.* The Castle of Scripture is beset with Enemies, Hereticks fight against it, we must therefore ἀγωνίζεσθαι, *contend for the Faith once delivered to the Saints*, Jude 3. The Scripture is our Book of Evidences for Heaven; shall we part with our Evidences? The Saints of old were both Advocates and Martyrs for Truth; they would hold fast Scripture, though it were with the loss of their Lives.

7. Be thankful to God for the Scriptures. What a Mercy is it that God hath not only acquainted us what *his Will* is, but that he hath made it known to us *by writing.* In the old Times God did reveal his Mind by Revelations, but the Word written is a surer way of knowing God's Mind than by Revelation. 2 *Pet.* 1. 19. This Voice which *came from heaven* we heard, *we have also a more sure word of prophecy.* The Devil is God's Ape, and he can transform himself *into an Angel of Light*; he can deceive with false Revelations: As I have heard of one who had (as he thought) a Revelation from God to Sacrifice his Child, as *Abraham* had, whereupon he following this Impulsion of the Devil, did kill his Child. Thus Satan oft deceives Peo-

ple with Delusions instead of Divine Revelations; therefore we are to be thankful to God for revealing his Mind to us by Writing: *We have a more sure word of prophesie.* We are not left under a doubtful Suspence that we should not know what to believe, but we have an Infallible Rule to go by. The Scripture is our Pole-star to direct us to Heaven, it shews us every step we are to take: when we go wrong it instructs us, when we go right it comforts us. And 'tis matter of Thankfulness, that the Scriptures are made intelligible by being translated.

8. Adore God's distinguishing Grace, if you have felt the Authority and Power of the Word upon your Conscience; if you can say as *David*, Psal. 119. 50. *Thy word hath quickened me.* Christian, bless God that he hath not only given thee his Word to be a Rule of Holiness, but his Grace to be a Principle of Holiness: Bless God that he hath not only written his Word, but sealed it upon thy Heart, and made it effectual: Canst thou say it is of Divine Inspiration, because thou hast felt it to be of lively Operation. O Free-grace! that God should send out this Word and heal thee; that he should heal thee and not others; that the same Scripture which is to them a dead Letter, should be to thee a Saviour of Life.

That there is a GOD.

Q. III. Quest. III. **What do the Scriptures principally Teach?**

Resp. The Scriptures principally teach what Man is to believe concerning GOD, and what Duty GOD requires of Man.

Quest. *What is God?*

Resp. God is a Spirit, Infinite, Eternal, and Unchangeable in his Being, Wisdom, Power, Holiness, Justice, Goodness, and Truth. Here is 1. something implied, That there is a God. 2. Expressed, that he is a Spirit. 3. What kind of Spirit.

1. Implied, that there is a God: The question, What is God? takes it for granted that there is a God: the belief of God's Essence is the Foundation of all Religious Worship, *Heb.* 11. 6. He that comes to God must believe that he is *in esse*; there must be a first Cause which gives a Being and Existence to all things besides. We come to know that there is a God, 1. By the Book of Nature, the Notion of a Deity is engraven in Man's Heart, it is demonstrable by the Light of Nature; I think it hard for a Man to be a natural Atheist, he may wish there were no God, he may dispute against a Deity, but he cannot in his Judgment believe there is no God, unless by accumulated Sin his Conscience be sear'd, and he hath such a Lethargy upon him, that he hath sinn'd away his very Sense and Reason. 2. We come to know that there is a God by his Works; and this is so evident a Demonstration of a Godhead, that the most Atheistical Spirits when they have considered these Works of God, have been forced to acknowledge some Wise and Supream Power the Maker of these Things; as 'tis reported of *Galen* and others. 1. We will begin with the greater World, 1. The Creation of the glorious Fabrick of Heaven and Earth; sure there must be some Architect or first Cause, the World could not make itself: Who could hang the Earth on Nothing, but the Great God? Who could provide such rich Furniture for the Heavens, the glorious Constellations, the Firmament bespangled with such glittering Lights? all this speaks a Deity. We may see God's Glory blazing in the Sun, twinkling in the Stars. Who could give the Earth its Clothing, cover it with Grass and Corn, adorn it with Flowers, enrich it with Gold, only God, *Job* 28. 4. Who but God could make the sweet Musick in the Heavens, cause the Angels to joyn in consort, and sound forth the Praises of their Maker? Job 38. 7. *When the morning-stars sang together, and all the sons of God shouted for joy.* If a Man should go into a far Country, and see stately Edifices there, he would never imagine that these could build themselves, but that some greater Power built them: To imagine that the Work of the Creation was not framed by God, is as if we should conceive a curious Landskip to be drawn by a Pensil without the Hand of a Limner: Acts 17. 24. *God that made the world, and all things therein.* To Create is proper to a Deity. 2. The wise Gubernation of all things evince there is a God: God is the great Superintendent of the World, he holds the Golden Reins of Government in his Hand, guiding all things most regularly and harmoniously to their proper

proper end; who that eyes Providence, but must be forced to acknowledge there is a God? Providence is the Queen and Governness of the World: it is the Hand that turns the Wheel of the whole Creation; Providence sets the Sun its Race, the Sea its Bounds. If God should not guide the World, things would run into an Ataxy and Confusion. When one looks on a Clock, and sees the motion of the Wheels, the striking of the Hammar, the hanging of the Plummets, he would say there were some Artificer did make it, and put it into that Order: So when we see the excellent Order and Harmony in the Universe, the Sun that great Luminary dispensing its Light and Heat to the World, without which the World were but a Grave or Prison, the Rivers sending forth their silver Streams to refresh the Bodies of Men, and prevent a Drought, and every Creature acting within its Sphere, and keeping its due Bounds, we must needs acknowledge there is a God who wisely orders and governs all these things. Who could see this great Army of the Creatures in their several Ranks and Squadrons, and keep them in their constant March, but he whose Name is, *The LORD of Hosts?* And as God doth wisely dispose all things in the whole Regiment of the Creatures, so by his Power he doth support them: Did God suspend and withdraw his Influence never so little, the Wheels of the Creation would unpin, and the Axle-tree break asunder. 3. The Motion of the Creatures: All Motion (as the Philosophers say) is from something that is unmoveable. As for Example: The Elements are moved by the Influence and Motion of the heavenly Bodies: The Sun and Moon, and these Planets, are moved by the highest Orb, call'd *Primum Mobile*; now if one should ask, Who moves that highest Orb, or the first Mover of the Planets? Sure it can be no other hand but God himself.

2. Let us speak of Man who is a Microcosm, or lesser World: The excellent Contexture and Frame of his Body who is wrought curiously as with Needle-work, Psal. 139. 15. *I was curiously wrought in the lowest parts of the earth.* And the Endowment of this Body with a noble Soul; who but God could make such an Union of different Substances, Flesh and Spirit? In him we live, and move, and have our being. The quick acute Motion of every Part of the Body, shews that there is a God; we may see something of him in the sparkling of the Eye: And if the Cabinet of the Body be so curiously wrought, what is the Jewel? The Soul hath a Cœlestial Brightness in it, as *Damascen* saith. 'Tis a Diamond set in a Ring of Clay: What noble Faculties is the Soul endowed with? Understanding, Will, Affections, which are a Glass of the Trinity, as *Plato* speaks. The Matter of the Soul is Spiritual; 'tis a Divine Sparkle lighted from Heaven: and being spiritual is *immortal*, as *Scaliger* notes. *Anima non senescit*; the Soul doth not wax old, it lives for ever. And who could create a Soul enobled with such rare Angelical Properties, but God? We must needs say as the Psalmist, *It is he that hath made us, and not we our selves*, Psalm 100. 3.

2. We may prove a Deity by our own *Conscience.* Conscience is God's Deputy or Vicegerent. Conscience is a Witness of a Deity. If there were no Bible to tell us there is a God, yet Conscience might. *Conscience*, as the Apostle saith, *either accuseth* or *excuseth*, Rom. 2. 15. Conscience acts in order to an higher Judicatory. 1. Natural Conscience being kept free from gross sin, excuseth. When a Man doth Vertuous Actions, lives soberly and righteously, observes the golden Maxim, Doing to others as he would have them do to him, then Conscience approves, and saith, *well done.* Conscience, like a Bee, gives Honey. 2. Natural Conscience in the Wicked doth accuse. When Men go against the Light of Conscience, then they feel the Worm of Conscience. *Ebeu quis intus scorpio?* Sen. Conscience being sinned against, spits fire in Mens faces, fills them with shame and horrour. When the Sinner sees an *Hand-writing* on the Wall of Conscience, his *Countenance is changed.* Many have hanged themselves to quiet their Conscience. *Tiberius* the Emperour, a bloody Man, felt the Lashes of his Conscience, he was so haunted with that Fury, that he told the Senate, he suffered Death daily. And what is it should put a Man's Conscience into such an Agony, but the Impression of a Deity, and the Thoughts of coming before God's Tribunal. Those who are above all Humane Laws, yet are subject to the Checks of their own Conscience. And it is observable, the nearer the Wicked approach to Death, the more they are terrified, and Conscience gives a louder Alarm to them; And whence is this, but from the apprehension of Judgment approaching. The Soul being sensible of its Immortal Nature, trembles at him who never ceaseth to Live, and therefore will never cease to Punish.

3. That there is a God, appears by the Consent of Nations, by the Universal Vote

Vote and Suffrage of all. *Nulla gens tam barbara cui non infideat haec perſuaſio Deum eſſe*, Tully; No Nation ſo barbarous (ſaith *Tully*) as not to believe there is a God. Though the Heathen did miſtake in their Devotion, they did not worſhip the *true God*, yet they worſhipped *a God*. They ſet up an Altar ἀγνώστῳ Θεῷ, *to the unknown God*, Acts 17.22. They knew a God ſhould be worſhipped, though they knew not the God whom they worſhipped. Some did worſhip *Jupiter*, ſome *Neptune*, ſome *Mars*: rather than not worſhip ſomething, they would worſhip any thing.

4. That there is a God, appears by his *Prediction* of Future Things. He who can foretel things which ſhall ſurely come to paſs, is the True God. God foretold *that a Virgin ſhould conceive*, he prefixed the time when the *Meſſias ſhould be cut off*, Dan. 9. 76. he foretold *the Captivity of the Jews in* Babylon, and who ſhould be their Deliverer, *Iſa.* 45. 1. This is ſuch a ſtrong Argument to prove a Deity, as God himſelf uſeth it to prove he is the True God, and that all the Gods of the Heathens were Fictions and Nullities, *Iſa.* 41. 22. *Teſtimonium Divinitatis eſt Veritas Divinationis*, Tertul. To foretel Things contingent, and which depend upon no natural Cauſes, is proper to a Deity.

5. That there is a God, appears by God's unlimited Power and Soveraignty. He who can work, and none hinder him, is the True God; but God can do ſo, *Iſa.* 43. 13. *I will work, and who ſhall let it.* Nothing can hinder Action but ſome Superiour Power; but there is no Power above God; all Power that is, is *by* him, therefore all Power is *under* him: he hath a *mighty Arm*, Pſal. 89. 13. He ſees the Deſigns Men drive on againſt him, and plucks off their Chariot Wheels; he maketh Diviners mad, *Iſa.* 44. 25. he cutteth off the Spirit of Princes: He bridleth the Sea, gives check to the *Leviathan*, binds the Devils in Cains; he acts *pro arbitrio*, he doth what he will, *I will work, and who ſhall let it.*

6. There are Devils, therefore there is a God. Atheiſts cannot deny but there are Devils, and then they muſt grant there is a God. We read of divers poſſeſſed with the Devil. The Devils are called in Scripture, *Caſhegnirini*, *Hairy ones*, becauſe they oft appeared in the form of Goats or Satyrs. *Gerſon* in his Book *De probatione Spirituum*, tells us how Satan on a time appeared to an holy Man in a moſt glorious manner, profeſſing himſelf to be Chriſt; the old Man anſwered, *I deſire not to ſee my Saviour here in this Deſart, it ſhall ſuffice me to ſee him in Heaven.* Now if there be a Devil, then there is a God. *Socrates* an Heathen, when he was accuſed at his Death, confeſſed that, as he thought there was a *malus genius*, an Evil Spirit, ſo he thought there was a Good.

Uſe 1. Seeing there is a God, this reproves ſuch Atheiſtical Fools as deny it. *Epicurus* denied that there was a Providence, ſaying, That all things fell out by Chance, *Diagoras*. He that ſaith there is no God, is the wickedeſt Creature that is, he is worſe then a Thief, who doth but take away our Goods from us, but the Atheiſt would take away our God from us: Joh. 20. *They have taken away my Lord.* So we may ſay of Atheiſts, they would take away our God from us, in whom all our Hope and Comfort is laid up: Pſal. 14. 1. *The fool hath ſaid in his heart, There is no God.* He durſt not ſpeak it with his Tongue, but ſaid it in his Heart; he wiſhed it. Sure none can be Speculative Atheiſts: *The devils believe and tremble*, Jam. 2. I have read of one *Arthur* a profeſſed Atheiſt, who when he came to die, cried out, he was damned. But though there are few found who ſay, *There is no God*, yet many deny him in their Practices: Tit. 1. 16. *In works they deny him.* *Cicero* ſaid of *Epicurus*, *Verbis reliquit Deos reſtuſtulit.* The World is full of Practical Atheiſm: moſt People live as if they did not believe there was a God. Durſt they lie, defraud, be unclean, if they believed there were a God, who would call them to account? If an *Indian*, who never heard of a God, ſhould come among us, and have no other means to convince him of a Deity, but the Lives of Men in our Age, ſure he would be of *Protagoras* his mind, who did hang in a doubtful ſuſpence, and did queſtion, Whether there were a God; *Utrum Dii ſint non auſim affirmare.*

Uſe 2. Seeing there is a God, he will deal righteouſly, and give juſt Rewards to Men. Things ſeem to be carried in the World very unequally; The *wicked flouriſh*, Pſal. 73. they who *tempt God are delivered*, Mal. 3. 15. The ripe Cluſters of Grapes are ſqueezed into their Cup, and in the mean while, the godly who wept for ſin, and ſerved God, are afflicted; *Pſal.* 102. 9. *I have eaten Aſhes like Bread, and mingled my drink with weeping.* Evil Men enjoy all the Good, and Good Men endure all the Evil. But ſeeing there is a God, he will deal righteouſly with Men: *Gen.* 18. 25. *Shall not the Judge of all the World do right?* Offenders muſt come to puniſhment. The Sinners Deaths-day and Dooms-day is a coming; *Pſal.* 37. 13. *The Lord ſeeth that his day is coming.* While there is an Hell the wicked ſhall be ſcourged enough; and while there is Eternity, they ſhall lye there long enough; and God will abundantly compenſate the faithful Service of his People. They ſhall have their *white Robes* and *Crown*; *Pſal.* 58. 11. *Verily there is a Reward for the Righteous; verily he is a God that judgeth in the Earth.* Becauſe God is God, therefore he will give forth glorious Rewards to his People.

Uſe 3. Seeing there is a God, woe to all ſuch as engage this God againſt them, he lives for ever to be avenged upon them: *Ezek.* 22. 14. *Can thine heart endure, or can thine hands be ſtrong in the day that I ſhall deal with thee?* Such as pollute God's Sabbath, oppoſe his Saints, trampling theſe Jewels in the duſt; ſuch as live in a contradiction to God's Word; theſe do engage the infinite Majeſty of Heaven againſt them, and how diſmal will their Caſe be? *Deut.* 32. 41. *If I whet my glittering Sword, and mine Hand take hold of Judgment, I will render Vengeance to mine Enemies; I will make mine Arrows drunk with Blood*, &c. If it be ſo terrible to hear the Lion roar, what is it when he begins to tear his Prey? *Pſal.* 50. 22. *Conſider this ye that forget God, leaſt I tear you in pieces.* O that Men would think of this, who go on in Sin! ſhall we engage the great God againſt us? God ſtrikes ſlow, but heavy: Job 40. 9. *Haſt thou an arm like God?* Canſt thou ſtrike ſuch a blow? God is the beſt Friend, but the worſt Enemy. If he can look Men into their Grave, how far can he throw them? *Who knows the power of his wrath?* Pſal. 90. 11. What Fools are they who for a Drop of Pleaſure drink a Sea of Wrath. *Paracelſus* ſpeaks of a Phrenſie ſome have which will make them die Dancing: Sinners go Dancing to Hell.

Uſe 4. Seeing there is a God, let us firmly believe this great Article of our *Creed*. What Religion can there be in Men, if they do not believe a Deity? *He that comes to God muſt believe that he is.* To worſhip God, and pray to him, and not believe there is a God, *Irriſio Dei eſt*, it is to put a high Scorn and Contempt upon God. Believe that God is the only true God, ſuch a God as he hath reveal'd himſelf in his Word, *A lover of righteouſneſs, and hater of wickedneſs*, Pſal. 45. 7. The real belief of a Deity gives life to all Religious Worſhip: the more we believe the Truth and Innineneſs of God, the more Holy and Angelical we are in our Lives. Whether we are alone or in Company God ſees us; he is καρδιογνώστης, the Heart-ſearcher; the belief of this would make us live always as under God's eye, Pſal. 16. 8. *I have ſet the Lord always before me.* The belief of a Deity would be a Bridle to Sin, a Spur to Duty; it would add Wings to Prayer, and Oil to the Lamp of our Devotion: the belief of a Deity would cauſe dependance upon God in all our Streights and Exigencies: Gen. 17. 1. *I am God all-ſufficient*; a God that can ſupply all your Wants, ſcatter all your Fears, reſolve all your Doubts, conquer all your Temptations: The Arm of God's Power can never be ſhrunk, he can create Mercy for us, and therefore can help and not be beholding to the Creature. Did we believe there is a God, we ſhould ſo depend on his Providence as not to uſe any indirect Means; we would not run ourſelves into Sin to rid ourſelves out of Trouble: 2 Kings 1. 3. *Is it not becauſe there is not a God in Iſrael, that ye go to enquire of Baal-zebub the God of Ekron?* When Men run to ſinful Shifts, is it not becauſe they do not believe there is a God, or that he is All-ſufficient?

2. Seeing there is a God, let us labour to get an intereſt in him, *Pſal.* 48. 14. *This God is our God.* Two things will comfort us, Deity and Propriety: ſince the Fall we have loſt *Likeneſs to God*, and *Communion with God*; let us labour to recover this loſt Intereſt, and pronounce this *Shibboleth my God*, Pſal. 43. 5. 'Tis little Comfort to know there is a God, unleſs he be ours; God offers himſelf to be our God, Jer. 31. 33. *I will be their God.* And Faith catcheth hold of the Offer, it appropriates God, and makes all that is in him over to us to be ours, his Wiſdom ours to teach us, his Holineſs ours to ſanctifie us, his Spirit ours to comfort us, his Mercy ours to ſave us. To be able to ſay God is mine, is more then to have all the Mines of Gold and Silver.

3. Seeing there is a God, let us Serve and Worſhip him as God: It was an Indictment brought in againſt them, Rom. 1. 21. *They glorified him not as God.* 1. Let us pray to him as to a God, *Pray with fervency*, Jam. 5. 16. An effectual fervent Prayer prevails much; this is both the Fire and the Incenſe, without Fervency 'tis no Prayer. 2. Love him as a God, Deut. 5. 6. *Thou ſhalt love the Lord thy God with all thy heart.* To love him with all the heart, is to give him a Precedency in our Love, deſire to let him have the Cream of our Affections; to love him not only appretiatively but intenſively, as much as we can. As the Sun-beams united in a Burning-

Burning-glass burn the hotter, so all our Affections should be united, that our love to God may be more ardent. 3. Obey him as a God: All Creatures obey him, the Stars fight his Battels, the Wind and Sea obey him, *Mark* 4. 41. much more should Man whom God hath endu'd with a Principle of Reason: He is God, and hath a Soveraignty over us, therefore as we received Life from him, so we must receive a Law from him, and submit to his Will in all things: This is to kiss him with a Kiss of Loyalty, and it is to glorifie him as God.

GOD is a SPIRIT.

Q. IV. Quest. IV. **What is God?**

Resp. God is a Spirit. 2. The Thing expressed. *Joh.* 4. 24. *God is a Spirit.* God is *essentia spiritualissima*, Zanchy.

Quest. *What do you mean when you say God is a Spirit?*

Resp. By Spirit, I mean, God is an *Immaterial Substance*, of a pure, subtil, unmixed Essence, not compounded of Body and Soul, without all Extension of Parts. The Body is a dreggish Thing; The more Spiritual God's Essence is, the more Noble and Excellent. The Spirits are the more refined part of the Wine.

Quest. *Wherein doth God differ from other Spirits?*

1. The Angels are Spirits.

Resp. We must distinguish of Spirits. 1. The Angels are *created*, God is a Spirit uncreate. 2. The Angels are Spirits, but are *finate*, and capable of being annihilated. The same Power which made them is able to reduce them to their first Nothing: but God is an *infinite* Spirit. 3. The Angels are *confined* Spirits, they cannot be *in duobus locis simul*, they are confined to a place: but God is an *immense* Spirit, and cannot be confined, being in all places at once. 4. The Angels, though they are Spirits, yet they are but *ministring Spirits*, *Hebr.* 1.14. Though they are Spirits, yet they are *Servants*. God is ὑπερθεον, a Super-excellent Spirit, the *Father of Spirits*, Hebr. 12. 9.

2. The Soul is a Spirit. *Eccles.* 12. 7. *The Spirit shall return unto God that gave it.*

Quest. *How doth God, being a Spirit, differ from the Soul?*

Servetus and *Osiander* thought, That the Soul being infused, did convey into Man the very Spirit and Substance of God; an absurd Opinion: for the Essence of God is incommunicable.

Resp. Therefore, when it is said the Soul is a Spirit, it is meant, God hath made it *intelligible*, and hath stamped upon it his *Likeness*, not his *Essence*.

Quest. *But is it not said, That* we are made Partakers of the Divine Nature?

Resp. By Divine Nature there, is meant Divine Qualities, 2 *Per.* 1. 4. We are made Partakers of the Divine Nature, not by Identity or Union with the Divine Essence, but by a transformation into the Divine Likeness. Thus you see how God differs from other Spirits, Angels, and Souls of Men. He is a Spirit of transcendent Excellency, the *Father of Spirits*.

Object. *Against this* Vorstius *and the* Anthropomorthites *object, That in Scripture an Humane Shape and Figure is given to God; he is said to have Eyes and Hands?*

Resp. It is contrary to the Nature of a Spirit to have a Corporeal Substance; *Luke* 24. 39. *Handle me, and see me, for a Spirit hath not Flesh and Bones as ye see me have.* Bodily Members are ascribed to God, not properly, but metaphorically, and in a borrowed sence; he is only set out to our Capacity: By the *right Hand* of the Lord is meant his Power; by the *Eyes* of the Lord are meant his Wisdom. Now that God is a Spirit, and is not capable of Bodily Shape or Substance, *probatur.* 1. A Body is visible, but God is invisible, Therefore he is a Spirit, 1 *Tim.* 6. 16. whom *no man hath seen, nor can see*, not by an Eye of sence. 2. A Body is terminated, can be but in one place at once; but God is *ubique*, in all places at once, Therefore he is a Spirit, *Psal.* 139. 7, 8. God's Center is every where, and his Circumference is no where *. 3. A Body being compounded of integral Parts, may be *dissolved*; *Quicquid divisibile est corruptibile*, but the God-head is not capable of dissolution; he can have no End from whom all things have their Beginning. So that it clearly appears God is a Spirit, which adds to the *Perfection* of his *Nature*.

* Tertul. omnia plena.

Use

Use 1. If God be a Spirit, then he is *impassible*; he is not capable of being hurt. Wicked Men may set up their Banners, and bend their Forces against God, they are said παραταξασθαι, to *fight against God*, Acts 5. 39. But what will this fighting avail? what hurt can they do to the Deity? God is a Spirit, and therefore cannot receive any hurtful impression: wicked Men may *imagine* Evil against the Lord; *Nahum.* 1. 9. *What do ye imagine against the Lord?* But God being a Spirit, is impenetrable. The wicked may Eclipse his Glory, but cannot touch his Essence. God can hurt his Enemies, but they cannot hurt him. *Julian* might throw up his Dagger into the Air against Heaven, but could not touch the Deity. God is a Spirit, invisible, how can the Wicked with all their Forces hurt him, when they cannot see him? Hence all the Attempts of the Wicked against God are foolish, and prove Abortive; *Psal.* 2. 3, 4. *The Kings of the Earth set themselves against the Lord, and against his Anointed. He that sits in the Heavens shall laugh.* He is a Spirit, he can wound them, but they cannot touch him.

Use 2. If God be a Spirit, then it shows the folly of the Papists, who worship him by *Pictures* and *Images*. Being a Spirit, we cannot make any Image to represent him by; *Deut.* 4. 12. *The Lord spake to you out of the midst of the fire, ye heard the voice of the words, but saw no similitude.*

1. God being a Spirit, is *imperceptible*, cannot be discerned, how then can there be any Resemblance made of him? *Isa.* 40. 18. *To whom then will ye liken God, or what likeness will ye compare unto him?* How can you paint the Deity? can we make an Image of that which we never saw? *Ye saw no similitude.* God is a Spirit. It were a folly to go to make the Picture of the Soul, because it is a Spiritual Thing, or to Paint the Angels, because they are Spirits.

Object. Are not the Angels in Scripture represented by the Cherubims?

Resp. There is *Imago Personæ & Officii*, there is the Image of the Person, and the Image that represents the Office. The Cherubims did not represent the *Persons* of the Angels, but their *Office*. The Cherubims were made with Wings, to show the swiftness of the Angels in discharge of their Office: and if we cannot Picture the Soul, nor the Persons of the Angels, because they are Spirits, much less can we make an Image or Picture of God, who is Infinite, and the Father of Spirits.

2. God being a Spirit is *Omnipresent*; he is present in all places, *Jer.* 23. 24. *Do not I fill Heaven and Earth, saith the Lord?* Therefore being every where present, it is absurd to worship him by an Image. Were it not a foolish thing to bow down to the King's Picture, when the King is present? So to go to worship God's Image when God himself is present.

Quest. *But how then shall we conceive of God being a Spirit, if we may make no Image or Resemblance of him?*

Resp. We must conceive of him *Spiritually*, *viz.* 1. In his Attributes; his Holiness, Justice, Goodness, which are the Beams by which his Divine Nature shines forth. 2. We must conceive of him as he is *in Christ*; Christ *is the Image of the invisible God*, Col. 1. 15. Set the Eyes of your Faith on Christ, God-man. In Christ we see some Sparklings of the Divine Glory; in him there is the exact Resemblance of all his Fathers Excellencies. The Wisdom, Love, and Holiness of God the Father shine forth in Christ; *John* 14. 9. *He that hath seen me hath seen the Father.*

3. *Infer.* If God be a Spirit, it shows us, that the more spiritual we grow, the more we grow like to God. To be *earthly* is to be *unlike* God. How do *Earth* and *Spirit* agree? *Phil.* 3. 19. Earthly ones may give for their Crest, the Mole or Tortoise, that live in the Earth. What Resemblance is there between an Earthly Heart, and him who is a Spirit? The more Spiritual any one is, the more *like* God.

Quest. *What is it to be Spiritual?*

Resp. To be Refined and Sublimated, to have the Heart still in Heaven, to be thinking of God and Glory, and to be carried up in a fiery Chariot of Love to God, this is to be Spiritual; *Psal.* 73. 25. *Whom have I in Heaven but thee:* on which *Beza* paraphraseth thus, *Apage Terra, utinam tecum in Cælo essem!* O that I were in Heaven with thee! A Christian, who is taken off from these Earthly Things, as the Spirits are taken off from the Lees, hath a noble Spiritual Soul, and doth most resemble him who is a Spirit.

4. *Infer.* It shows us what that *Worship* is God requires of us, and is most acceptable to him, *viz.* such a Worship as is suitable to his Nature, *Spiritual Worship*; John 4. 24. *They which worship him, must worship him in Spirit and Truth.* Spiritual worship is the Virgin-worship. Though God will have the Service of our Bodies, our Eyes and Hands lifted up, to testifie to others that Reverence we have of God's

Glory and Majesty, yet chiefly he will have the worship of the Soul: *1 Cor.* 6. 20. *Glorifie God in your body and in your spirit.* Spirit-worship God prizeth because it comes so near to his own Nature who is a Spirit.

Quest. *What is it to Worship God in the Spirit?*

Resp. 1. To worship him without Ceremonies. The Ceremonies of the Law which God himself ordained, are now abrogated and out of date; Christ the Substance being come, the Shadows flie away; and therefore the Apostle calls the Legal Ceremonies Carnal Rites, *Heb.* 9. 10. and if not use those *Jewish* Ceremonies which God did once appoint, then not those which he did never appoint.

Resp. 2. To worship God in Spirit, is to worship him, 1. With Faith in the Bloud of the Messiah, *Heb.* 11. 9. And, 2. to worship him with the utmost Zeal and Intensness of Soul: Acts 26. 7. *Our twelve tribes instantly serving God day and night,* ἐν ἐκτενείᾳ, with Intensness of Spirit, not only constantly but instantly. This is to worship God in the Spirit. The more Spiritual any Service is, the nearer it comes to God who is a Spirit, and the more excellent it is; the spiritual part of Duty is the Fat of the Sacrifice, it is the Soul and Quintessence of Religion. The richest Cordials are made of Spirits, and the best Duties are such as are of a Spiritual Nature. *God is a Spirit, and will be worshipped in Spirit:* It is not Pomp of Worship but Purity which God accepts. Repentance is not in the outward Severities used to the Body, Pennance, Fasting, and Chastising the Body, but it consists in the Sacrifice of a broken Heart; Thanksgiving doth not stand in Church-Musick, the Melody of an Organ, but rather making Melody in the Heart to the Lord, *Eph.* 5. 19. Prayer is not the Tuning of the Voice into an heartless Confession, or telling over a few Beads, but it consists in Sighs and Groans, *Rom.* 8. 26. When the Fire of Fervency is put to the Incense of Prayer, now it ascends as a sweet Odour, that is, the true Holy Water, not which the Pope sprinkles, but what is distilled from the Limbeck of a Penitent Eye. Spirit-worship best pleaseth that God who is a Spirit, *Joh.* 4. 23. *The Father seeks such to worship him;* to shew the great acceptance of such, and how God is delighted with Spiritual-worship. This is the *savoury Meat* God loves. How few mind this, worshipping him who is a Spirit in the Spirit; they give him more *Dregs* then *Spirits*; they think it enough to bring their *Duties,* but not their *Hearts,* which hath made God disclaim those very Services he himself appointed, *Isa.* 1. 12. *Ezek.* 33. 31. Let us then give God Spirit-worship, this best suits with his Nature; a Soveraign Elixar full of Vertue, may be given in a few drops: a little Prayer, if it be with the Heart and Spirit, may have much Vertue and Efficacy in it. The Publican made but a short Prayer, *God be merciful to me a sinner,* Luke 18. 13, but it was full of life and spirit, it came from the Heart, therefore was accepted.

Use 2. *of Exhortation.* Pray to God, that as he is a Spirit, so he will give us of his Spirit. The Essence of God is incommunicable, but the Motions, the Presence and Influences of his Spirit. When the Sun shines in a Room, not the Body of the Sun is there, but the Light, Heat, and Influence of the Sun. God hath made a Promise of his Spirit, *Ezek.* 36. 27. *I will put my Spirit within you.* Turn Promises into Prayers. O Lord, thou who art a Spirit, give me of thy Spirit; I Flesh beg thy Spirit; thy enlightning, sanctifying, quickning Spirit. *Melanchon's* Prayer, *Domine accende animam meam Spiritu tuo,* Lord inflame my Soul with thy Holy Spirit. How needful is his Spirit; we cannot do any Duty without it in a lively manner: when this Wind blows upon our Sails, then we move swiftly towards Heaven. Pray therefore that God will give us of the Residue of his Spirit, *Mal.* 2. 15. that we may move more vigorously in the Sphere of Religion.

Use 3. *of Comfort.* As God is a Spirit, so the Reward that he gives is Spiritual; that is the Excellency of it; as the chief Blessings he gives us in this Life are Spiritual Blessings, *Eph.* 1. 3. not Gold and Silver; he gives Christ, his Love; he fills us with Grace; so the main Rewards he gives after this Life are Spiritual, *a Crown of Glory that fades not away,* 1 Pet. 5. 4. Earthly Crowns fade, but the Believer's Crown being Spiritual is Immortal, a never-fading Crown. *It is impossible* (saith *Julius Scaliger*) *for that which is Spiritual to be subject to Change or Corruption.* This may comfort a Christian in all his Labours and Sufferings; he lays out himself for God, and hath little or no Reward here, but remember God, who is a Spirit, will give *Spiritual Rewards,* a *sight* of his Face in Heaven, *white Robes,* a *weight of Glory.* Be not then weary of God's Service, think of the Spiritual Reward, *a Crown of Glory which fadeth not away.*

GOD

GOD is INFINITE.

Quest. *What kind of Spirit is God?*

Resp. He is Infinite; so he differs from all created Beings which are Finite. Though Infinite may be applied to all God's Attributes, he is infinitely Merciful, infinitely Wise, infinitely Holy, yet if we take Infiniteness properly so, implies,

1. God's Omnipresency; the Greek word for Infinite ἄπειρος from πέρας, signifies without Bounds or Limits: God is not confined to any place, he is Infinite, and so is present in all places at once. His Centre is every-where, *Divina essentia nusquam inclusa aut exclusa,* Aug. 1 Kings 8. 27. *Behold, the heaven, and heaven of heavens cannot contain thee.* This the *Turks* have a Notion of, they build their Temples open on the top to shew, that God cannot be confined to their Temples, or circumscribed, but is in all places by his Presence. God's Essence is not limited either to the Regions above, or to the Terrestrial Globe, but his whole Essence is every-where. This is to be Infinite. As Philosophers say of the Soul, it is. *Tota in toto & tota in qualibet parte:* The Soul is in every part of the Body, in the Eye, Heart, Foot; so we may say of God, he is *Ubique,* his Essence is every-where; his Circuit is in Heaven, and Earth, and Sea, and he is in all places of his Circuit at once. This is to be Infinite. God who bounds every thing else, is himself without Bounds: He sets Bounds to the Sea, *Huc usque,* Hitherto shalt thou come and no further. He sets Bounds to the Angels, they like the Cherubims move and stand at his appointment, *Ezek.* 10. 16. but he is Infinite, without Bounds. He who can span the Heavens, and weigh the Earth in a pair of Scales, must needs be Infinite, *Isa.* 40. 12.

Object. Vorstius, That God is in all places at once, but not in regard of his Essence, but, *Virtute & potentia,* by his Vertue and Influence; as the Body of the Sun is in Heaven, it only sends forth its Beams and Influences to the Earth, or as a King who is in all places of his Kingdom Authoritative, by his Power and Authority, but he is personally in his Throne.

Resp. But to answer, God who is Infinite is in all places at once, not only by his Influence, but his Essence; for if his Essence fills all places, then he must needs be there in Person. But, *Ergo,* Minor in *Jer.* 23. 24. *Do not I fill heaven and earth?*

Object. But doth not God say Heaven is his Throne? *Isa.* 66. 1.

Resp. It is also said, that an humble Heart is his Throne, *Isa.* 57. 15. The humble Heart is his Throne in regard of his gracious Presence, and Heaven is his Throne in regard of his glorious Presence; and yet neither of these Thrones will hold him, for the Heaven of Heavens cannot contain him.

Object. But if God be Infinite in all places, then he is in places impure, and he mingles with that Impurity?

Resp. Though God be in all places, in the Heart of a Sinner by his Inspection, and in Hell by his Justice, yet he doth not mingle with that Impurity, or receive the least tincture of Evil: *Divina natura non est immista rebus aut sordibus inquinata,* Aug. No more then the Sun shining on a Dunghil is defiled, or its Beauty spotted; or then Christ going among Sinners was defiled, his Godhead was a sufficient Antidote against Infection.

Reason why God must needs be Infinite in all places at once, not only in regard of the Simplicity and Purity of his Nature, but in regard of his Power, which being so glorious who can set him Bounds? or prescribe him a Circuit to walk in? 'Tis as if the Drop should go to limit the Ocean, or the Star to set the Sun its Bounds.

Use 1. It condemns the Papists who would make more things Infinite then the Godhead, they hold that Christ's Body is in many places at once, that it is in Heaven and in the Bread and Wine in the Sacrament: Though Christ as he is God is Infinite, and in all places at once, yet as Man he is not; Christ when he was on Earth his Manhood was not in Heaven, though his Godhead was; and now he is in Heaven his Manhood is not on Earth though his Godhead be: *Heb.* 10. 5. 'tis spoken of Christ, *A body hast thou prepared me.* This Body cannot be in all places at once, for then it is no more a Body, but a Spirit; Christ's Body in Heaven though it be Glorified, it is not Deified; it is not Infinite, for so it must be if it be both in Heaven and in the Bread and Wine by Transubstantiation.

If God be Infinite, present in all places at once, then it is certain he governs all things in his own Person; he needs no Proxies or Deputies to help him carry on his Government. He is in all places at an instant, and manageth all Affairs both in the World and Heaven. A King cannot be in all places of his Kingdom in his own Person, therefore he is fain to govern by Deputies and Vicegerents, and they often pervert Justice: but God being Infinite, needs no Deputies, he is present in all places; he sees all with his own Eyes, and hears all with his own Ears; he is every-where in his own Person, therefore is fit to be the Judge of the World, he will do every one Right.

If God be Infinite by his Omnipresency, then see the Greatness and Immensness of the Divine Majesty! What a Great God do we serve? 1 Chr. 29. 11. *Thine, O Lord, is the greatness, and the glory, and the majesty, and thou art exalted as head above all.* Well may the Scripture display the Greatness of his Glory, who is Infinite in all places. He transcends our weak Conceptions, how can our finite Understanding comprehend him who is Infinite? He is infinitely above all our Praises, *Neh.* 9. 5. *Blessed be thy glorious name, which is exalted above all blessing and praise.* O what a poor Nothing is Man, when we think of God's Infiniteness, as the Stars disappear at the rising of the Sun! O how doth Man shrink into nothing when Infinite Majesty shines forth in his Glory, Isa. 40. 15. *The nations are as a drop of the bucket, or the small dust of the ballance.* O what a little of that Drop are we! The Heathens thought they had sufficiently praised *Jupiter*, when they called him *Great Jupiter.* Of what Immense Majesty is God who fills all places at once, his is excellent Greatness, *Psal.* 150. 2.

If God be Infinite, filling Heaven and Earth, see what a full Portion the Saints have, they have him for their Portion who is Infinite. His Fulness is an Infinite Fulness; and he is infinitely sweet as well as infinitely full: If a Conduit be fill'd with Wine, here is a sweet Fulness, but still it is Finite; but God's is a sweet Fulness, and it is an Infinite. He is infinitely full of Beauty, of Love, his Riches are call'd unsearchable, *Eph.* 3. 8. because they are Infinite. Stretch your Thoughts as much as you can, there's that in God exceeds, it is an Infinite Fulness. He is said to do abundantly for us, above all that we can ask, *Ephes.* 3. 20. What cannot an ambitious Spirit ask? he can ask Crowns and Kingdoms, Millions of Worlds; but God can give more then we can ask, because he is Infinite, nay, or think: We can think, what if all the Dust were turn'd to Silver, if every Flower were a Ruby, every Sand in the Sea a Diamond: yet God can give more then we can think, because he is Infinite! O how rich are they who have the Infinite God for their Portion! Well might *David* say, *The Lord is the portion of my inheritance, the lines are fallen unto me in pleasant places, and I have a goodly heritage*, Ps 16. 5. We may go with the Bee from Flower to Flower, but we shall never have full Satisfaction till we come to the Infinite God. *Jacob* said, *I have enough*, in Hebrew, *Li col*, I have all, *Gen.* 33. 11. because he had the Infinite God for his Portion. God being an Infinite Fulness, there is no fear of Want for any of the Heirs of Heaven, though there be Millions of Saints and Angels which have a share in God's Riches, yet he hath enough for them all, because he is Infinite. Though a thousand Men behold the Sun, there is Light enough in the Sun for them all. Put never so many Buckets into the Sea, there's Water enough in the Sea to fill them. Though an innumerable Company of Saints and Angels are to be filled out of God's Fulness, yet God being Infinite, he hath abundantly enough to satisfie them. God hath Land enough to give to all his Heirs, there can be no want in that which is Infinite.

If God be Infinite, he fills all places, is every-where present; this is sad to the Wicked, God is their Enemy and they cannot escape him, nor flie from him, for he is every where present: they are never out of his Eye, nor out of his Reach, Psal. 21. 8. *Thy hand shall find out all thy enemies.* What Caves or Thickets can Men hide in that God cannot find them: go where they will he is present, *Psal.* 139. 7. *Whither shall I flie from thy presence?* If a Man owes a Debt to another, he may make some Escape, and flie into another Land where the Creditor cannot find him; *But whither shall I flie from thy presence?* God is Infinite, he is in all places, so that he will find out his Enemies and punish them.

Object. But is it not said, *Cain went out from the presence of the Lord*, Gen. 4. 16.

Resp. The meaning is, he went out from the Church of God, where were the visible Signs of God's Presence, and where God did in a special manner manifest his sweet Presence to his People. But *Cain* could not go out of God's sight, for God being Infinite, is every-where present. Sinners can neither go from an Accusing Conscience, nor a Revenging God.

If

If God be every-where present, then for a Christian to walk with God is not impossible. God is not only in Heaven, but he is on Earth too, *Isa.* 66. 1. Heaven is his Throne, there he sits, the Earth is his Footstool, there he stands. He is every-where present, therefore we may come to walk with God: *Enoch walked with God*, Gen. 5. 21. If God were confin'd to Heaven, a trembling Soul might think how can I Converse with God, how can I walk with him who lives in *Excelsis*, above the upper Region; but God is not confined to Heaven, he is Omnipresent, he is above us, yet he is about us, he is near to us, Acts 17. 27. *Though he be not far from the assembly of his Saints. He stands in the Congregation of the Mighty*, Psal. 82. 1. He is present with us, God is in every one of us: so that here on Earth we may walk with God. In Heaven the Saints rest with him, on Earth they walk with him. To walk with God is to walk by Faith; we are said to draw nigh to God, *Heb.* 10. 22. and to see him, *Heb.* 11. 27. as seeing him who is invisible, and to have Fellowship with him, *Hos.* 1. 3. Or *κοινωνία*, our Fellowship is with the Father. Thus we may take a turn with him every day by Faith: ['Tis a slighting of God not to walk with him; if a King be in presence, it is a slighting him to neglect him and walk with the Page] there's no Walk in the World so sweet as to walk with God: Psal. 89. 15. *They shall walk in the light of thy countenance.* Psal. 138. 5. *Yea, they shall sing in ways of the Lord; it is like walking among beds of spices which send forth a fragrant perfume.*

Use 2. If God be Infinite in his glorious Essence, learn to admire where you cannot fadom. The Angels wear a Veil, they cover their Faces, as adoring this Infinite Majesty, *Isa.* 6. 3. *Elias* wraped himself in a Mantle when God's Glory passed by; admire where you cannot fadom, Job 11. 7. *Canst thou by searching find out God?* Here we see some Beams of his Glory, we see him in the Glass of the Creation, we see him in his Picture, his Image shines in the Saints; but who can search out all his Essential Glory, what Angel can measure these Pyramids? *Canst thou by searching find out God?* He is Infinite. We can no more search out his Infinite Perfections, then a Man upon the top of the highest Mountain can reach the Firmament, or take a Star in his hand. O have God-admiring Thoughts! adore where you cannot fathom. There are many Mysteries in Nature which we cannot fathom; Why the Sea should be higher then the Earth, yet not drown it. Why *Nilus* should overflow in Summer, when by the Course of Nature the Waters are lowest. How the Bones grow in the Womb, *Eccles.* 11. 5. If these things pose us, how may the Infinite Mystery of the Deity transcend our most raised Intellectuals. Ask the Geometrician, if he can with a pair of Compasses measure the breadth of the Earth. So unable are we to measure the Infinite Perfections of God. In Heaven we shall see God clearly, but not fully, for he is Infinite; he will communicate himself to us according to the bigness of our Vessel, but not the Immensness of his Nature. Adore then where you cannot Fathom.

If God be Infinite in all places, then let us not go to limit God, Psal. 78. 41. *They limited the holy one of Israel.* 'Tis a limiting God to confine him within the narrow compass of our Reason. Reason thinks God must go such a way to work, or the business will never be effected. This is to limit God to our Reason, whereas he is Infinite, and his ways are past finding out, *Rom.* 11. 33. In the Deliverance of the Church it is a limiting God either to set him a Time, or prescribe him a Method for Deliverance. God will deliver *Sion*, but he will be left to his own Liberty, he will not be tied to a Place, to a time, to an Instrument: this were to limit him, and then he should not be Infinite. God will go his own way, he will pose and nonplus Reason, he will work by Improbabilities, he will save in such a way as we think he will destroy; now he acts like himself, like an Infinite Wonder-working God.

Of

Of the Knowledge of GOD.

FOr *the Lord is a God of Knowledge, and by him Actions are weighed,* 1 Sam. 2. 3. Glorious things are ſpoken of God; he tranſcends our Thoughts and the Angels Praiſes. God's Glory lies chiefly in his Attributes, which are the ſeveral Beams by which the Divine Nature ſhines forth. Among other of his Orient Excellencies, this is not the leaſt, *The Lord is a God of Knowledge*; or as the Hebrew word is, *el Deyoth*, a God of *Knowledges*. Through the bright Mirror of his own Eſſence he hath a full Idæa and Cogniſance of all things; the World is to him *Corpus diaphanum*, a tranſparent Body. He makes an Heart-Anatomy; he is καρδιογνώστης, *Rev.* 2. 23. *I am he which ſearcheth the Reins and the Heart.* The Clouds are no Canopy, the Night is no Curtain to draw between us and his ſight, *Pſal.* 139. 12. *The Darkneſs hideth not from thee.* There is not a word we whiſper but God hears it, *Pſal.* 139. 4. *There is not a word in my Tongue, but lo, O Lord, thou knoweſt it altogether.* There is not the moſt ſubtil Thought comes into our Mind, but God perceives it, *Iſa.* 66. 18. *I know their thoughts.* Thoughts ſpeak as loud in Gods Ears as Words do in ours. All our Actions, though never ſo ſubtilly contrived, and ſecretly conveyed, are viſible to the Eye of Omniſciency, *Iſa.* 66. 18. *I know their works.* *Achan* hid the Babyloniſh Garment in the Earth, but God brought it to light, *Joſh.* 7. 21. *Minerva* was drawn in ſuch curious Colours, and ſo lively penſil'd, that which way ſoever one turned, *Minerva*'s Eye was upon him: ſo which way ſoever we turn our ſelves, ſtill God's Eye is upon us, *Job* 37. 16. *Doſt thou know the balancings of the Clouds, the Works of him who is perfect in knowledge?* God knows whatever is knowable; he knows Future Contingencies: Τὰ μηδέπω συμβάντα προγνῶναι, *Chryſ.* He foretold *Iſraels* coming out of *Babylon*, and the Virgins conceiving. By this the Lord proves the Truth of his God-head againſt Idol-Gods, *Iſa.* 41. 23. *Indicate Futura---Shew the things that are to come hereafter, that we may know ye are gods.* The Perfection of God's Knowledge is that it cannot be *ſearched out to perfection*, Job 11. 7. What Angel can reach the top of theſe Pyramids? But 1. God's Knowledge is *Primary*. He is the Original, the Patern and Prototype of all Knowledge; others borrow their Kowledge of him; the Angels light their Lamps at this glorious Sun. 2. God's Knowledge is *Pure*. It is not contaminated with the Object. *Divina Natura non eſt immiſta rebus aut ſordibus inquinata*, Aug. Though God knows ſin, yet it is to hate and puniſh it. No Evil can mix or incorporate with his Knowledge, no more than the Sun can be defiled with the Vapors which ariſe from the Earth. 3. God's Knowledge is *Facil*; it is without any difficulty. We ſtudy and ſearch for Knowledge, *Prov.* 2. 4. *If thou ſeekeſt for her as Silver.* But the Lamp of God's Knowledge is ſo infinitely bright, that all things are eaſily intelligible to him. 4. God's Knowledge is *infallible*; there is no miſtake in his Knowledge. Humane Knowledge is ſubject to errour and miſpriſion. A Phyſician may miſtake the Cauſe of a Diſeaſe; but God's Knowledge is un-erring; he can neither deceive, nor be deceived. He cannot deceive, becauſe he is Truth; nor be deceived, becauſe he is Wiſdom. 5. God's Knowledge is *Inſtantaneous*. Our Knowledge is *ſucceſſive*; one thing after another. We argue from the Effect to the Cauſe. God knows Things paſt, preſent, and to come, *uno intuitu*, at once. They are all before him in one intire proſpect. 6. God's Knowledge is *Retentive*; he never looſeth any of his Knowledge; he hath *reminiſcentia* as well as *intelligentia*; he *remembers* as well as *underſtands*. Many things elapſe out of our Mind, but God's Knowledge is eternized. Things tranſacted a thouſand years ago, are as freſh to him as if they were done but the laſt minute. Thus he is Perfect in Knowledge.

Object. But is it not ſaid, *Gen.* 18. 21. *I will go down and ſee whether they have done according to the cry which is come up unto me, and I will know?*

Reſp. It could not be a neſciency that God was ignorant, becauſe there is mention made of a Cry; but the Lord ſpeaks there ἀνθρωποπαθῶς, after the manner of a Judge, who will firſt examine the Cauſe before he paſſeth the Sentence. God when he is upon a work of Juſtice, is not in a *Riot*, as if he did not care where he hits; but he goes in the way of a Circuit againſt Offenders; *he lays Judgment to the Line, and Righteouſneſs to the Plummet*, Iſa. 28. 17.

Object. *Hoſ.* 13. 12. *The iniquity of* Ephraim *is bound up, his ſin is hid?*

Reſp. Not that his ſin was hid from God, but his ſin is *hid*, that is, it is recorded, it is laid up againſt a Day of Reckoning. That this is the meaning, is clear by the fore-going words, *His iniquity is bound up*; as the Clerk of the Aſſizes binds up the Indictments of Malefactors in a Bundle, and at the Aſſizes brings out the Indictments and reads them in Court, ſo God binds up Mens ſins in a Bundle, and at the Day of Judgment this Bundle ſhall be opened, and all their ſins brought to light before Men and Angels.

That God is thus infinite in his Knowledge, 1. It cannot but be ſo: For he who is the Original Cauſe, and gives a *Being* to things, muſt needs have a clear inſpection into them; *Pſal.* 94. 9. *He that planted the Ear, ſhall not he hear; he that formed the Eye, ſhall not he ſee?* He who makes a Watch or Engine, knows all the Workmanſhip in it. God that made the Heart, knows all the Motions and Fallacies of it. He is like *Ezekiel*'s Wheels, *full of Eyes*; and as *Auſtin* ſaith, *Totus oculis*, all eye. 2. It ought to be ſo: for, he is to be *Judge of all the World*, Gen. 18. 25. There are ſo many Cauſes to be brought before him, and ſo many Perſons to be tried, that he muſt have a moſt exquiſite perfect Knowledge, or he could not do *Juſtice*. An ordinary Judge cannot proceed without a Jury; the Jury muſt ſearch the Cauſe, and give in their Verdict; but God can judge without a Jury. He knows all things *in* and *of* himſelf, and needs no Witneſs to inform him. A Judge judgeth only *Matters of Fact*, but God judgeth the *Heart*. He not only judgeth wicked *Actions*, but wicked *Deſigns*. He ſees the Treaſon of the Heart, and puniſheth it.

Uſe 1. Is God infinite in Knowledge, 1 *John* 1. 5. *He is Light, and in him is no Darkneſs*; then how unlike are they to God, who are Darkneſs, and in them is no Light, who are deſtitute of Knowledge, ſuch as the *Indians*, who never heard of God. And are there not many among us, who are no better than baptized Heathens? who are to ſeek in the firſt Principles of the Oracles of God. It is ſad, that after the Sun of the Goſpel hath ſhined ſo long in our Horiſon, yet, to this day the *Veil* ſhould be upon *their Heart*. Such as are inveloped with Ignorance, cannot give God a *reaſonable Service*, Rom. 12. 1. Ignorance is the Nurſe of Impiety: the Schoolmen ſay, *Omne peccatum fundatur in ignorantia*; Jer. 9. 3. *They proceed from evil to evil, and know not me, ſaith the Lord.* Where *Ignorance* reigns in the Underſtanding, *Luſt* rageth in the Affections: *Prov.* 19. 2. *That the Mind be without Knowledge, it is not good*; neither *Faith* nor *Fear*: no *Faith*, for Knowledge carries the Torch before Faith: *Pſal.* 9. 10. *They that know thy Name will put their truſt in thee.* A Man can no more believe without Knowledge, than the Eye can ſee without Light. Nor Fear of God; How can they fear him whom they do not know? The Covering of *Haman*'s Face was a ſad Preſage of Death. When Peoples Minds are covered with Ignorance, this Covering of the Face is a fatal fore-runner of Deſtruction.

2. If God be a God of Knowledge, then ſee the *folly of Hypocriſy*. Hypocrites do not *virtutem facere*, but *fingere*, Melanct. they carry it fair with Men, but care not how bad their Hearts are; they live in *ſecret ſin*: *Pſal.* 73. 11. *They ſay how doth God know?* Pſal. 10. 11. *God hath forgotten, he hideth his face, he will never ſee it.* But *Pſal.* 147. 5. *His Underſtanding is infinite.* He hath a Grate (*Crates*) that looks into Mens Breaſts: he hath a Key for the Heart, he beholds all the ſinful workings of Men's Spirits: As in a Glaſs-Hive we can ſee the Bees working in their Combs, *Matth.* 6. 4. he *ſees in ſecret*; ἔνδικον ὄμμα, *in impios habet*, River. As a Merchant enters down Debts in his Book, ſo God hath his Diary or Day-Book, and he enters down every ſin into the Book. He makes a Critical Diſcant upon Mens Actions. *Jeroboam*'s Wife diſguiſed her ſelf that the Prophet ſhould not know her, but he diſcern'd her, 1 *Kings* 14. 6. *Why feigneſt thou thy ſelf to be another.* The Hppocrite thinks to prevaricate and juggle with God, but God will unmask him; *Eccleſ.* 12. 14. *God ſhall bring every work into Judgment with every ſecret thing.* Jer. 29. 23. *They have committed Villany in* Iſrael, *even I know and am a witneſs, ſaith the Lord.* I, but the Hypocrite hopes he ſhall colour over his ſin, and make it look very ſpecious. *Abſolom* maſks over his Treaſon with the pretence of a *Religious Vow*. *Judas* diſſembles his Envy at Chriſt, and Covetouſneſs, with a pretence of *Charity to the Poor*, John 12. 5. *Jehu* makes Religion a ſtirrop to his *Ambitious Deſign*, 1 Kings 10. 16. but God ſees through theſe Figleaves. You may ſee a Jade under his gilt Trappings. *Jer.* 16. 17. *Their Iniquities is not hid from my eyes.* And he that hath an Eye to ſee, will find an Hand to puniſh.

Uſe 2. *of Exhortation.* Is God ſo infinite in his Knowledge, then we ſhould always ſet our ſelves as under his Omniſcient Eye. *Sic vivendum eſt tanquam in conſpectu*, Seneca. Let us ſet David's Proſpect before our Eye, *Pſal.* 16. 8. *I have ſet the Lord*

Lord always before me. *Seneca* counselled *Lucilius*, that whatever he was doing, he should imagine some of the *Roman* Worthies beheld him, and then he would do nothing dishonourable. The consideration of God's Omniscience would, 1. Be *preventive of much sin.* The Eye of Man will restrain from sin, and will not God's Eyes much more? *Esther* 7. 8. *Will he force the Queen before me, when I sit and look on?* Will we sin when our Judge looks on. Would Men speak so vainly if they considered God over-heard them? *Latimer* took heed to every word in his Examination, when he heard the Pen go behind the Hangings. So what care would Persons have of their words, if they remembred God heard, and the Pen is going in Heaven. Would Men go after strange Flesh, if they believed God were a Spectator of their wickedness, and would make them do Pennance in Hell for it? would they defraud in their Dealings, and use false Weights, if they thought God saw them? and for making their Weights *lighter*, would make their damnation *heavier*. 2. The setting our selves, as under the Eye of God's Omniscience, would *cause Reverence in the Worship of God.* God sees the frame and carriage of our Hearts when we come before him: How would this call in our straggling thoughts? how would this animate and spirit Duty? it would make us put fire to the Incense. *Acts* 26. 7. The *Tribes instantly served God day and night*, ἐν ἐκτενείᾳ, *omnibus ventis*, with the utmost zeal and intenseness of Spirit. To think God is in this place, he beholds us, would add Wings to Prayer, and Oil to the flame of our Devotion.

2. Is God's Knowledge infinite, *study sincerity, be what you seem*; 1 Sam. 16. 7. *The Lord looketh upon the heart.* Men judge of the Heart by the *Actions*, God judgeth of the Actions by the *Heart*. If the Heart be sincere, God will see the Faith, and *wink at the failing*. *Asa* had his σφάλματα, his Blemishes, but his Heart was right with God, 2 *Chron.* 15. 17. God saw his Sincerity, and pardoned his Infirmity. Sincerity in a Christian is like Chastity in a Wife, which doth excuse many Failings. Sincerity makes our *Duties acceptable*, like Musk among Linen, that perfumes it. As *Jehu* said to *Jehonadab*, 2 *Kings* 10. 15. *Is thy heart right with me? and he said it is: if it be* (saith he) *give me thy hand; and he took him up into the Chariot.* So if God sees our heart is right, that we love him, and design his glory, now, saith he, give me your Prayers and Tears, now you shall come up with me into the triumphant Chariot of Glory. Sincerity makes our Services to be golden, and God will not cast away this Gold, though it may want some weight. Is God Omniscient, and his Eye chiefly upon the Heart, wear this *Girdle of Truth* about you, and never leave it off.

Use 3. *of Comfort.* Is God a God of infinite Knowledge, then there is Comfort, 1. To the Saints in particular, 2. To the Church in general, in three Respects.

1. In case of *Private Devotion.* Christian, thou settest hours apart for God, thy Thoughts run upon him as thy Treasure, God takes notice of every good Thought; *Mal.* 3. 17. He had a Book of Remembrance written for them that *thought upon his Name.* Thou entereſt into thy Closet, and prayest to thy Father in secret; he hears every sigh and groan; *Psal.* 38. 9. *My groaning is not hid from thee.* Thou watereſt the Seed of thy Prayer with Tears, God bottles every Tear; *Psal.* 56. 8. *Put thou my Tears into thy bottle.* When the Secrets of all Hearts shall be opened, God will make an honourable mention of the Zeal and Devotion of his People, and he himself will be the Herauld of their Praises, 1 *Cor.* 4. 5. *Then shall every man have praise of God.*

2. The Infiniteness of God's Knowledge is a Comfort, in case the Saints have not so clear a Knowledge of themselves. They find so much Corruption, that they judge they have no Grace; *Gen.* 25. 22. *If it be so, why am I thus?* If I have Grace, why is my Heart in so dead and earthly a frame? O remember, God is of infinite Knowledge, he can spy Grace where thou canst not; he can see Grace hid under Corruption, as the Stars may be hid under a Cloud. God can see that Holiness in thee, which thou canst not discern in thy self. He can spy the flower of Grace in thee, though overtop'd with weeds; 1 *Kings* 14. 13. *Because there is in him some good thing,* τι ἀνάθον. God sees some good thing in his People, when they can see no Good in themselves; and though they judge themselves, he will give them an Absolution.

3. It is Comfort in respect of *Personal Injuries.* It is the Saints lot to suffer. The Head being crowned with Thorns, the Feet must not tread upon Roses; if Saints find a real Purgatory, 'tis in this Life, but this is the Comfort, God sees what wrong is done to them; The Apple of his Eye is touched, and is not he sensible? St. *Paul* was scourged by cruel Hands, 1 *Cor.* 11. 35. *Thrice was I beaten with Rods*; as if you should see a Scullion whip the King's Son. God beholds it; *Exod.* 3. 7. *I know their sorrows.* The Wicked make wounds in the backs of the Saints, and then pour in Vinegar: God writes down their Cruelty. Believers are part of Christs Mystical Body, and for every drop of a Saint's Blood spilt, God puts a drop of Wrath in his Vial.

2. Comfort to the Church of God in *General.* If God be a God of Knowledge, he sees all the Plots of the Enemies against *Sion*, and can make them prove Abortive. The wicked are subtil, having borrowed their skill of the old Serpent; they *dig deep* to hide their Counsels from God, but he sees them, and can easily counterwork them. The *Dragon* is described with seven Heads, *Rev.* 12. 3. to shew how he plots against the Church. But God is described with *seven Eyes*, *Zach.* 3. 9. to shew, that he sees all the Plots and Stratagems of the Enemies, and when they deal proudly, he can be above them. *Come*, saith *Pharaoh, let us deal wisely*, Exod. 1. 10. and he never plaid the Fool more, then when he thought to deal wisely. *Exod.* 14. 24. *In the morning watch the Lord looked to the Hoast of the* Egyptians, *by the Pillar of fire, and troubled their Hoast.* How may this be as Sap in the Vine, and may comfort the Church of God in her Militant State, the Lord hath an Eye in all the Counsels and Combinations of the Enemy, he sees them lay their Train, and can blow them up in their own Mine.

Of the Eternity of GOD.

THE next Attribute is, God is *Eternal*, Psal. 90. 2. *From everlasting to everlasting thou art God.* The Schoolmen distinguish between *Ævum & Eternum*, to Explain the Notion of Eternity. There is a threefold Being, 1. Such a Being as had a Beginning, and shall have an End. So all Sensitive Creatures, the Beasts, Fowls, Fishes; these at Death are destroyed, and return to Dust, their *Being* ends with their Life. 2. Such a Being as had a Beginning, but shall have no End; as the Angels and Souls of Men; they are Eternal, *à parte post*, they abide for ever. 3. Such a Being as is *without Beginning* and *without Ending*, and that is proper only to God. He is *semper existens*, *viz.* from *everlasting* to *everlasting*; it is God's *Title*, a Jewel of his Crown. 1. He is called, *The King Eternal*, 1 Tim. 1. 17. 2. *Jehovah*, a word that properly sets out God's *Eternity*; a word so dreadful, that the Jews trembled to name or read it, therefore used another word *Adonai*, Lord. *Jehovah* contains in it Time past, present, and to come, *Rev.* 1. 4. ὁ ὤν, ὁ ἦν, ὁ ἐρχόμενος, *which is, and which was, and which is to come*; it interprets the word *Jehovah*. *Which is*] He subsists of himself, having a pure independent Being. *Which was*] God only was before Time. There is no searching into the Records of Eternity. *Which is to come*] His Kingdom hath *no End*. His Crown hath no Successors; *Hebr.* 1. 8. *Thy Throne, O God, is for ever and ever.* The doubling of the word ratifies the certainty of it, as the doubling of *Pharaohs* Dreams did. I shall prove that God only could be *Eternal*, without Beginning. Angels could not, they are but *Creatures*, though *Spirits*; they were made, and therefore there beginning may be known; their Antiquity may be searched into. If you ask, *When they were created?* Some think before the World was; but not so. For what was *before time* was *Eternal*: the Angels first Rise and Original reacheth no higher than the beginning of the World. 'Tis thought by the Learned, that the Angels were made that day on which the Heavens were made; *Job* 38. 7. *When the Morning-stars sang together, and all the Sons of God shouted for joy*; St. *Hierom*, *Gregory*, venerable *Bede*, understand it of the Angels. When God laid the Foundation Stone of the World, the Angels being then Created, did sing the Anthems of Joy and Praise. The Angels could not be before time; for what was before Time was Eternal. 'Tis only proper to God to be *Eternal*, without Beginning. He is *Alpha* and *Omega*, the *First* and the *Last*, Rev. 1. 8. No Creature can write it self *Alpha*, that is only a Flower of the Crown of Heaven, *Exod.* 3. 14. *I am that I am*; *viz.* he who Exists *from* and *to* Eternity.

Use 1. Here is Thunder and Lightning to the Wicked; God is *Eternal*, therefore the *Torments* of the Wicked are *Eternal*. God lives for ever, and as long as God lives, he will be punishing the damned.——This methinks, should be as

that Hand-writing on the Wall, *Dan.* 5. 5. it ſhould *make their joints to be looſed*, &c. The ſinner takes liberty to ſin, he breaks God's Laws, like a Wild beaſt that breaks over the Hedge, and leaps into forbidden Paſture: he ſins ἐν πλεονεξίᾳ, *with greedineſs*, Eph. 4. 19. as if he thought he could not ſin faſt enough. But remember, this is one of God's Names, *Eternal*, and as long as God is Eternal, he hath time enough to reckon with all his Enemies. To make Sinners tremble, let them think of theſe three things: The Torments of the the Damned are without *Intermiſſion*, without *Mixture*, and *Eternal*.

1. Without *Intermiſſion*; their Pains ſhall be acute and ſharp, and no relaxation; the fire ſhall not be ſlackned, or abated; *Rev.* 4. 11. *They have no reſt day nor night*: like one that hath his Joints ſtretched continually on the Rack, and hath no eaſe; therefore the Wrath of God is compared to a *Stream of Brimſtone*, Iſa. 30. 33. Why to a Stream? Becauſe a Stream runs without intermiſſion; it runs and doth not ſtop: ſo God's Wrath runs like a ſtream, and pours out without any intermiſſion. In the *Pains of this Life* there is ſome abatement and intermiſſion; the Fever abates, after a fit of the Stone the Patient hath ſome eaſe: but the *Pains of Hell* are intenſe and violent, *in ſummo gradu*, the damned Soul never ſaith, *I am now more at eaſe*.

2. Without *Mixture*. Hell is a place of *pure Juſtice*. In this Life God in Anger remembers Mercy, he mixeth Compaſſion with Suffering. *Deut.* 33. 25. *Aſher's* ſhoe was of Iron, but his foot was dip'd in Oyl. Affliction is the Iron ſhoe, but Mercy is mixed with it; here is the foot dip'd in Oil. But the Torments of the Damned have no mixture, *Rev.* 14. 10. *They ſhall drink of the Wine of the wrath of God, which is poured out without mixture*. No mixture of Mercy. How is the Cup of Wrath ſaid to be *full of mixture*, Pſal. 75. 8. *The Wine is red, it is full of mixture*: yet in the *Revelation* it is ſaid to be without mixture? *It is full of mixture*, that is, it is full of all the Ingredients that may make it bitter. The Worm, the Fire, the Curſe of God, all theſe are bitter Ingredients. It is a Cup mixed; yet it is without mixture, *viz.* there ſhall be nothing to afford the leaſt Comfort, *no mixture of Mercy*; ſo it is a Cup *without mixture*. In the Sacrifice of Jealouſy, *Numb.* 5. 15. there was no Oil put to it. So in the Torments of the Damned their is no Oil of Mercy to abate their Sufferings.

3. Without *Ceſſation*, *Eternal*. The Pleaſures of ſin are but for a *ſeaſon*, but the Torments of the wicked are for ever. Sinners have a ſhort Feaſt, but a long Reckoning. *Origen* erroniouſly thought that after a thouſand years the damned ſhould be releaſed out of their Miſery: But the Worm, the Fire, the Priſon are all Eternal, *Rev.* 14. 11. *The ſmoak of their Torment aſcendeth up for ever and ever*. *Pœnæ Gehennales puniunt, non finiunt*, Proſper. Eternity is a Sea without *Bottom* and *Banks*. After Millions of years there's not one Minute in eternity waſted; and the Damned muſt be *ever* burning, but *never* conſuming, always dying, but never dead, *Rev.* 9. 6. *They ſhall ſeek death, but ſhall not find it*. The Fire of Hell is ſuch as multitude of Tears will not quench it, Length of Time will not finiſh it; the Vial of God's Wrath will be always dropping upon a ſinner. As long as God is *Eternal*, he lives for *Ever* to be avenged upon the wicked. O Eternity, Eternity, who can Fathom it? Mariners have their Plummets to meaſure the Depth of the Sea; but what Line or Plummets ſhall we uſe to Fathom the Depth of Eternity? The Breath of the Lord kindles the Infernal Lake, *Iſa.* 30. 33. and where ſhall we have Engines or Buckets to quench that Fire? O Eternity! If all the Body of the Earth and Sea were turned to Sand, and all the Air up to the ſtarry Heaven were nothing but Sand, and a little Bird ſhould come every 1000th year, and fetch away in her Bill but the Tenth part of a grain of all that heap of Sand, what a numberleſs number of years would be ſpent before that vaſt heap of Sand would be fetch'd away; yet, if at the end of all that time the ſinner might come out of Hell (though long) yet there would be ſome hope: But this word ever breaks the heart, *The ſmoke of their Torment aſcendeth up for ever and ever*. What a Terror is this to the wicked, enough to put them into a cold Sweat, to think as long as God is Eternal, he lives for ever to be avenged upon ſinners.

Queſt. Here a Queſtion may be moved, *Why ſin that is committed in a ſhort time, ſhould be puniſhed eternally?*

Reſp. We muſt hold with St. *Auguſtine*, that God's Judgment on the wicked, *Occulta eſſe poſſunt injuſta eſſe non poſſunt*, may be *ſecret*, but never *unjuſt*. The reaſon why ſin committed in a ſhort time is eternally puniſhed, is becauſe every ſin is committed againſt an *Infinite Eſſence*, and no leſs than Eternity of Puniſhment can ſatisfie. Why is Treaſon puniſhed with Confiſcation and Death, but becauſe it is againſt the

the King's Perſon, which is Sacred; much more that Offence which is againſt God's Crown and Dignity, is of an heinous and infinite Nature, and cannot be ſatisfied with leſs than Eternal Puniſhment.

Uſe 2. *Of Comfort to the Godly*, God is Eternal, therefore lives *for ever* to Reward the Godly, *Rom.* 2. 7. *To them who ſeek for glory and honour eternal life*. The People of God here are in a ſuffering Condition, *Acts* 20. 23. *Bonds and Afflictions abide me*. The Head being crowned with Thorns, the Feet muſt not tread upon Roſes. The Wicked are clad in Purple, and fare deliciouſly, while the Godly ſuffer. Goats climb upon the high Mountains, while Chriſt's Sheep are in the Valley of Slaughter. But here is the Comfort, God is Eternal, and he hath appointed Eternal Recompences for the Saints. In Heaven are *freſh Delights*, Sweetneſs without Surfeit. And that which is the Crown and Zenith of Heavens happineſs is, it is *Eternal*, 1 *John* 2. 25. Were there but the leaſt ſuſpicion that this Glory muſt ceaſe, it would much *eclipſe*, yea *imbitter* it; but it is Eternal. What Angel can ſpan Eternity? 2 *Cor.* 4. 17. *An eternal weight of glory*. The Saints ſhall bathe themſelves in the Rivers of Divine Pleaſure; and theſe Rivers can never be dried up: *Pſal.* 16. 11. *At thy right hand are pleaſures for evermore*. This is the *Elah*, the higheſt ſtrain in the Apoſtles Rhetorick, 1 *Theſſ.* 4. 17. *Ever with the Lord*. There is Peace without Trouble, Eaſe without Pain, Glory without End, *ever with the Lord*. Let this comfort the Saints in all their Troubles, their Sufferings are but *ſhort*, but their Reward is *eternal*. Eternity makes Heaven to be Heaven; 'tis the Diamond in the Ring: O bleſſed Day that ſhall have no Night! The Sun-light of Glory ſhall riſe upon the Soul, and never ſet! O bleſſed Spring that ſhall have no Autumn, or Fall of the Leaf! The Roman Emperours have three Crowns ſet upon their Heads, the firſt of *Iron*, the ſecond of *Silver*, the third of *Gold*. So the Lord ſets three Crowns on his Children, Grace, Comfort and Glory; and this Crown is Eternal: 1 *Pet.* 5. 4. *Ye ſhall receive a Crown of Glory that fadeth not away*. The Wicked have a never-dying Worm, and the Godly a never-fading Crown. O how ſhould this be a Spur to Vertue! how willing ſhould we be to work for God? though we had nothing here, God hath time enough to reward his People; the Crown of Eternity ſhall be ſet upon their Head.

Uſe 3. *Of Exhortation*. 1. In General, *ſtudy Eternity*. Our Thoughts ſhould chiefly run upon Eternity. We are all for the *preſent*, ſomething that may delight the *Sences*. If we could have lived (as *Auguſtine*) *A cunabulis Mundi*, from the Infancy of the World to the Worlds old Age, what were this? What is *Time* meaſured with *Eternity*? As the Earth is but a ſmall Point to the Heaven, ſo *Time* is but, nay ſcarce a Minute to Eternity; and then, what is this poor Life, which crumbles away ſo faſt! O think of Eternity! *Annos æternos in mente habe*: Brethren, we are every day travelling to Eternity, and whether we wake or ſleep, we are going our Journey; ſome of us are upon the Borders of Eternity. O ſtudy the ſhortneſs of Life, and the length of Eternity!

2. More *Particularly*: Think of God's Eternity and the Soul's Eternity. 1. Think of God's Eternity. He is the *Ancient of Days*, who was before all Time. Πρεσβύτατον τῶν ὄντων, *Thales*. There is a figurative Deſcription of God, *Dan.* 7. 9. *The Ancient of Days did ſit, whoſe Garment was white as ſnow, and the hair of his Head like the pure Wooll*. His white Garment wherewith he was cloathed ſignified his *Majeſty*, his Hair like the pure Wool, his *Holineſs*, and the Ancient of Days his *Eternity*. The thoughts of God's Eternity would make us have high adoring thoughts of God. We are apt to have mean irreverent thoughts of him, *Pſal.* 50. 21. *Thou thoughteſt I was ſuch a one as thy ſelf*; *weak* and *mortal*. But if we would think of God's Eternity, when all Power ceaſeth, he is King Eternal, his Crown flouriſheth for ever, who can make us happy or miſerable for ever, this would make us have adoring thoughts of God; *Rev.* 4. 10. *The four and twenty Elders fell down before him that ſate on the Throne and worſhip him that liveth for ever and ever, and caſt their Crowns before the Throne*. The Saints *fall down*, to ſignifie by that humble poſture, that they are not worthy to ſit in God's Preſence. They *fall down*, and they *worſhip* him that lives for ever, they do as it were kiſs his feet. And they *caſt their Crowns* before the Throne, they lay all their Honour at his Feet. Thus they ſhew humble Adoration to the Eteral Eſſence. Study God's Eternity, it will make us adore where we cannot Fathom. 2. Think of the *Soul's Eternity*. As God is Eternal, ſo he hath made us Eternal. We are never-dying Creatures; we are ſhortly entring upon an Eternal State, either of Happineſs or Miſery. Have ſerious thoughts of this;

Say, O my Soul, which of theſe two Eternities is like to be thy Portion? I muſt ſhortly depart hence, and whither then ſhall I go, to which of theſe Eternities, either of Glory or Miſery? The ſerious Meditation of the Eternal State we are to paſs into, would work ſtrongly with us.

1. Thoughts of Eternal Torment, a good Antidote againſt Sin: Sin tempts with its Pleaſure, but when we think of Eternity it may cool the intemperate Heat of Luſt: Shall I for the Pleaſure of Sin for a Seaſon, endure eternal Pain? Sin like thoſe Locuſts, *Rev.* 9. 7. ſeems to have on its Head a Crown like Gold, but it hath in it a Tail like a Scorpion. *Verſe* 10. And a Sting in its Tail, and this Sting can never be plucked out. Shall I venture eternal Wrath? is Sin committed ſo ſweet, as lying in Hell for ever is bitter? This would make us flye from Sin as *Moſes* from the Serpent.

2. The ſerious Thoughts of Eternal Happineſs would very much take us off from theſe Worldly Things, we ſhould not eſteem much of them: What are theſe Sublunary Things to Eternity? they are quickly gone, they ſalute us and take their Farewel. But I am to enter upon an Everlaſting Eſtate: I hope to live with Him who is Eternal; what is the World to me? They who ſtand upon the top of the *Alps*, the great Cities of *Campania* ſeem as ſmall things in their eyes; ſo he who hath his Thoughts fixed on his Eternal Eſtate after this Life, all theſe things ſeem as nothing in his eye. What is the Glory of this World? how poor and contemptible compar'd with an Eternal Weight of Glory? *Æternis inhianti in faſtidio ſunt tranſito*, Bern.

3. To conclude, The ſerious Thoughts of an Eternal Eſtate, either of Happineſs or Miſery, would have a powerful Influence upon whatſoever we take in hand: Every Work we do promotes either a bleſſed or curſed Eternity; every good Action ſets us a ſtep nearer to an Eternity of Happineſs, every bad Action ſets us a ſtep nearer to an Eternity of Miſery. O what Influence would the Thoughts of Eternity have upon our Religious Duties! it would make us do them with all our Might. A Duty well performed lifts a Chriſtian higher towards Heaven, and ſets a Chriſtian a ſtep nearer to a bleſſed Eternity.

GOD's Unchangeableneſs.

THE next Attribute is God's Unchangeableneſs, Mal. 3. 6. *I am Jehovah, I change not.* 1. God is unchangeable in his Nature. 2. In his Decree.

1ſt, Unchangeable in his Nature: 1. There is no Eclipſe of his Brightneſs. 2. No Period put to his Being.

1. No Eclipſe of his Brightneſs: His Eſſence ſhines with a fixed Luſtre, *Jam.* 1. 17. *With whom is no variableneſs, neither ſhadow of turning.* Pſal. 102. 27. *Thou art the ſame.* All created Things are full of Viciſſitude, 1. Princes and Emperours are ſubject to Mutation. *Sehoſtris*, an *Ægyptian* Prince, having ſubdued divers Kings in War, made them draw like Horſes in his Chariot, as if he intended to turn them to Graſs, as God did King *Nebuchadnezzar*. The Crown hath many Succeſſors. 2. Kingdoms have their Eclipſes and Convulſions: What is become of the Glory of *Athens*? the Pomp of *Troy*? *Jam ſeges eſt ubi Troja fuit.* Kingdoms tho' they have a Head of Gold, yet Feet of Clay. 3. The Heavens change, *Pſal.* 102. 25, 26. *As a veſture ſhalt thou change them, and they ſhall be changed.* The Matter of the Elements as it is more pure, ſo more firm and ſollid; the Heavens are the moſt ancient Records where God hath written his Glory with a Sun-beam; yet theſe ſhall change, though I do not think they ſhall be deſtroyed as to their ſubſtance, yet they ſhall be changed as to their qualities: They ſhall melt with fervent heat, 2 *Pet.* 3. 12. and ſo be more refin'd and purifi'd. Thus the Heavens ſhall be changed, but not He who dwells in Heaven: With him is no Variableneſs or Shadow of Turning. 4. The beſt Saints have their Eclipſes and Changes: look upon a Chriſtian in his Spiritual Eſtate, and he is full of Variation: though the Seed of Grace doth not dye, yet the Beauty and Activity of it doth often wither. A Chriſtian hath his Aguiſh Fits in Religion, ſometimes his Faith is at an high Tide, ſometimes low Ebb, ſomtimes his Love flames, and at another time like Fire hid in the Embers,

Embers, and he hath loſt his firſt Love. How ſtrong was *David*'s Grace at one time, 2 Sam. 22. 3. *The God of my rock, in him will I truſt.* At another time, *I ſhall one day periſh by the hand of Saul.* What Chriſtian can ſay he doth not find a Change in his Graces: that the Bow of his Faith doth never unbend, the Strings of his Viol do never ſlacken. Sure we ſhall never meet with ſuch Chriſtians till we meet them in Heaven. But God is without any Shadow of Turning. 5. The Angels were ſubject to Change, they were created Holy, but Mutable, Jud. 6. *The angels which kept not their firſt eſtate.* Thoſe Morning-ſtars of Heaven were falling Stars. But God's Glory ſhines with a fixed Brightneſs: In God there is nothing looks like a Change, no better or worſe, no better in him, becauſe then he were not perfect, nor worſe in him, for then he ſhould ceaſe to be perfect: He is immutably Holy, immutably Good; There is no Shadow of Change in him.

Object. Chriſt who is God, aſſumed the Humane Nature, here was a Change.

Reſp. If indeed the Divine Nature had been converted into the Humane, or the Humane into the Divine, here had been a Change; but not ſo. The Humane Nature was diſtinct from the Divine, therefore there was no Change. As ſuppoſe a Cloud cover the Sun, this makes no Change in the Body of the Sun; ſo though the Divine Nature be covered with the Humane, this makes no Change in the Divine Nature.

2d, There is no Period put to his Being: 1 Tim. 1. 16. *Who only hath immortality.* The Godhead cannot die: 1. An Infinite Eſſence cannot be changed into a Finite, but God is Infinite. 2. He is Eternal, *Ergo*, he is not Mortal to be Eternal, and Mortal is a Contradiction.

Uſe 1. See here the Excellency of the Divine Nature in its Immutability: this is the Glory of Godhead. Mutableneſs denotes Weakneſs; it is not ſo in God, he is the ſame Yeſterday and to Day, and for ever, *Heb.* 13. 8. Men are fickle and mutable, like *Rueben, Unſtable as water*, Gen. 49. 4. They go in changeable Colours:

1. They are changeable in their Principles, [ſometimes Proteſtant, ſometimes Papiſt,] if their Faces altered as faſt as their Opinions, we ſhould not know them.

2. Changeable in their Reſolutions; like the Wind that blows ſtrongly in the *Eaſt*, preſently turns about to the *Weſt*; they reſolve to be virtuous, but quickly repent of their Reſolutions: Their Minds are like a ſick Man's Pulſe, alters every half Hour; theſe the Apoſtle compares to Waves of the Sea, and wandring Stars, *Jud.* 13. They are not Pillars in God's Temple, but Reeds.

3. Others are changeable in their Friendſhip, quickly love and quickly hate; ſometimes will put you in their Boſom, then excommunicate you out of their Favour: thus they change as the Camelion into ſeveral Colours. But God is Immutable.

Uſe 2. See the Vanity of the Creature; there are Changes in every thing but in God, *Pſ.* 62. 9. *Men of high degree are vanity, and men of low degree are a lye. O quantum eſt in rebus inane*: We look for more from the Creature, then God hath put into it. The World rings Changes; the Creature hath two Evils in it, it promiſeth more then we find, and it fails us when we moſt need it: There is a Failure in *Omni*. A Man deſires to have his Corn ground, the Water fails and then his Mill cannot go. The Mariner is for a Voyage, the Wind either doth not blow, or it is contrary, and he cannot ſail. One depends upon another for the payment of a Promiſe, and he fails, and is like a Foot out of joynt. Who would look for a fixed Stability in the vain Creature! As if one ſhould build Houſes on the Sand, where the Sea comes in and overflows. The Creature is true to nothing but Deceit, and is conſtant only in its Diſappointments. 'Tis no more wonder to ſee Changes fall out here below, then to ſee the Moon dreſſing itſelf in a new ſhape and figure; look to meet with Changes in every thing but in God.

Uſe 3. Comfort to the Godly, 1. In caſe of Loſſes, if an Eſtate be almoſt boyld away to nothing; if loſe dear Friends by Death, here's a double Eclipſe; but this is the Comfort, God is Unchangeable; I may looſe theſe things, but I cannot loſe my God, he never dies. When the Fig-tree and Olive failed, yet God did not fail, Hab. 3. 17. *I will joy in the God of my ſalvation.* The Flowers in the Garden dye, but a Man's Portion remains: So outward things dye and change, but, *Pſal.* 73. 26. *Thou art the ſtrength of my heart, and my portion for ever.*

2. In

2. In caſe of Sadneſs of Spirit, when God ſeems to caſt off the Soul in Dejection, Cant. 5. 6. *My beloved had withdrawn himſelf*; yet God is Unchangeable. He is Immutable in his Love, he may change his Countenance but not his Heart, *Jer.* 31. 4. *I have loved thee with an everlaſting love*; Hebrew *Gnolam*, A Love of Eternity. If once God's Electing Love riſeth upon the Soul, it never ſets, *Iſa.* 54. 10. *The mountains ſhall be removed, but my loving kindneſs ſhall not depart from thee, nor the covenant of my peace be removed.* God's Love ſtands faſter then the Mountains; God's Love to Chriſt is Unchangeable, and he will no more ceaſe loving Believers then he will ceaſe loving Chriſt.

Uſe 4. *of Exhortation:* Get an Intereſt in this Unchangeable God, then thou art as a Rock in the Sea, immovable in midſt of all Changes.

Queſt. *How ſhall I get a part in this Unchangeable God?*

Reſp. By having a Change wrought in thee, 1 Cor. 6. 11. *But ye are waſhed, but ye are ſanctified.* When we are changed, *A tenebris ad lucem*, ſo chang'd as if another Soul did live in the ſame Body, by this Change we are intereſted in the Unchangeable God.

Truſt to this God only who is Unchangeable, Iſa. 2. 22. *Ceaſe from man, leave truſting to the reed, but truſt to the rock of ages.* He that is by Faith ingarriſon'd in God, is ſafe in all Changes; he is like a Boat that is tyed to an immovable Rock. He that truſts in God, truſts in that which cannot fail him, he is Unchangeable, *Heb.* 13. 5. *I will never leave thee nor forſake thee.* Health may leave us, Riches, Friends may leave us, but ſaith God, *I'll not leave thee*; *my Power ſhall ſupport thee, my Spirit ſhall ſanctifie thee, my Mercy ſhall ſave thee: I will never leave thee.* O truſt in this Unchangeable God. God is jealous of two things, Of our Love, and of our Truſt: He is jealous of our Love, leaſt we love the Creature more then him, therefore he makes it prove bitter: And of our Truſt, leaſt we ſhould place more Confidence in it then him, therefore he makes it prove unfaithful. Outward Comforts are given us as Baits by the way to refreſh us, but not as Crutches to lean on: If we make the Creature an Idol, what we make our Truſt God makes our Shame. O truſt *in Deo Immutabili*: We like *Noah*'s Dove have no footing for our Souls, till we get into the Ark of God's Unchangeableneſs, Pſal. 125. 1. *They that truſt in the Lord ſhall be as mount Sion, which cannot be removed.*

God is Unchangeable in his Decree, what he hath decreed from Eternity is unalterable, *Iſa.* 46. 11. *My counſel ſhall ſtand.* Argument, That God's eternal Counſel or Decree is Immutable. If God changeth his Decree, it muſt be from ſome Defect of Wiſdom or Foreſight in God: for that is the reaſon why Men do change their Purpoſes, through a want of Foreſight they ſee ſomething after which they did not ſee before: But this cannot be the cauſe why God ſhould alter his Decree, becauſe his Knowledge is perfect, he ſees all things in one intire Proſpect before him.

Object. But is not God ſaid to Repent, there ſeems to be a Change in his Decree, *Jon.* 3. 10. *The Lord repented of the evil that he ſaid he would do unto them.*

Reſp. Repentance is attributed to God figuratively and improperly, *Num.* 23. 19. *He is not man that he ſhould repent.* There may be a Change in God's Work, but not in his Will: God may will a Change, but not change his Will. *Mutat ſententiam non decretum*: God may change his Sentence, but not his Decree. As ſuppoſe a King ſhall cauſe the Sentence to be paſſed upon a Malefactor whom he intends to ſave, notwithſtanding this Sentence, the King doth not alter his Decree. So God threatned Deſtruction to *Nineveh*, Chap. 3. 4. but the People of *Nineveh* repenting, God ſpared them; here God changed his Sentence, but not his Decree; it was what had lain in the Womb of his Purpoſe from Eternity.

Object. But if God's Decree be Unchangeable, and cannot be Revers'd, then to what purpoſe ſhould we uſe the Means, our Endeavours towards Salvation cannot alter his Decree?

Reſp. This Decree of God doth not take off my Endeavour, for he that hath decreed my Salvation, hath decreed it in the uſe of Means, and if I neglect the Means I go about to Reprobate myſelf; no Man argues thus. God hath decreed how long I ſhall live; *Ergo*, I will not uſe Means to preſerve Life, not eat and drink: God hath decreed the time of my Life in the uſe of Means; ſo God hath decreed my Salvation in the uſe of Word, Prayer, Sacraments: And as a Man that refuſeth his Food murders himſelf, ſo he that refuſeth to work out his Salvation doth deſtroy himſelf. The Veſſels of Mercy are ſaid to be prepar'd unto Glory, *Rom.* 9. 23. How are they prepar'd, but by being ſanctified? and that cannot be but in the uſe of Means:

Means: therefore let not God's Decree take thee off from Holy Endeavour. A good Saying of Dr. *Preſton*, *Haſt thou an Heart to pray to God, it is a ſign no Decree of Wrath is paſſed againſt thee.*

Uſe 1. If God's Decree be Eternal and Unchangeable, then God doth not Elect our Faith foreſeen, as the *Arminians*. Rom. 9. 11. *The children being not yet born, that the purpoſe of God according to election might ſtand.* It was ſaid, *Jacob have I loved, Eſau have I hated.* We are not elected for Holineſs, but to Holineſs, *Eph.* 1. 3. If we are not juſtified for our Faith, much leſs elected for our Faith; but we are not juſtified for it: We are ſaid to be juſtified, διὰ τῆς πίστεως, through Faith as an Inſtrument, *Eph.* 2. 8. but not for Faith as a Cauſe; and if not juſtified for Faith, then much leſs elected. God's Decree of Election is Eternal and Unchangeable, therefore depends not upon Faith foreſeen, Acts 13. 48. *As many as were ordained to eternal life believed.* They were not elected becauſe they believed, but they believed becauſe they were elected.

Uſe 2. If God's Decree be Unchangeable, 'tis Comfort in two Caſes, 1. Concerning God's Providences towards his Church: We are ready to quarrel with Providence if every thing doth not jump with our Deſire: Remember God's Work goes on, and nothing falls out but what he hath decreed from Eternity. 2. God hath decreed Troubles for the Churches good; the troubling of God's Church is like the Angel's troubling the Water, *Joh.* 5. 4. which made way for healing his People. He hath decreed Troubles in the Church, *His fire is in Sion, and his furnace in Jeruſalem*, *Iſa.* 31. 9. The Wheels in a Watch move croſs one to another, but they all carry on the Motion of the Watch: So the Wheels of Providence often move croſs to our Deſires, but ſtill they carry on God's unchangeable Decree: Dan. 12. 10. *Many ſhall be made white.* God lets the Waters of Affliction be poured on his People, he doth but lay them a Whitening. Therefore murmur not at God's Dealings; His Work goes on, nothing falls out but what he hath wiſely decreed from Eternity; every thing ſhall promote God's Deſign, and fulfil his Decree.

2. Comfort to the Godly in regard of their Salvation, 2 Tim. 2. 19. *The foundation of God ſtands ſure, having this ſeal, the Lord knows who are his*: God's Counſel of Election is Unchangeable: once elected and for ever elected, Rev. 3. 5. *I will not blot his name out of the book of life.* The Book of God's Decree hath no Errata's in it, no blottings out: once juſtified never unjuſtified, Hoſ. 13. 14. *Repentance ſhall be hid from mine eyes.* God never repents of his electing Love, Joh. 13. 1. *He loved them to the end.* Therefore if thou art a Believer, comfort thyſelf with this, the Immutability of God's Decree.

Uſe 3. To conclude, a word to the Wicked, who march furiouſly againſt God and his People, let them know God's Decree is Unchangeable, God will not alter it, nor can they break it, and while they reſiſt God's Will they fulfil it. There's a twofold Will of God, *Voluntas præcepti & decreti*; The Will of God's Precept, and of his Decree. While the Wicked reſiſt the Will of God's Precept, they fulfil the Will of his Permiſſive Decree. *Judas* betrays Chriſt, *Pilate* condemns him, the Souldiers crucify him; while they reſiſted the Will of God's Precept, they fulfilled the Will of his Permiſſive Decree, *Acts* 4. 28. Such as are wicked, God commands one thing they do the quite contrary; to keep Sabbath, they prophane it; while they diſobey his Command they fulfil his Permiſſive Decree. If a Man ſet up two Nets, one of Silk, the other of Iron, the Silken Net may be broken, not the Iron: God's Commands are the Silken Net; while Men break the Silken Net of God's Command, they are taken in the Iron Net of his Decree; while they ſit backward to God's Precepts, they row forward to his Decree; his Decree to permit their Sin, and to puniſh them for their Sin permitted.

Of

Of the Wiſdom of GOD.

THE next Attribute is Gods' Wiſdom, which is one of the brighteſt Beams of the Godhead, *Job* 9. 4. *He is wiſe in heart. Kacham lavau*: The Heart is the Seat of Wiſdom; *Cor in Hebræo ſumitur pro Judicio*, Pineda. Among the Hebrews the Heart is put for Wiſdom. *Job* 34. 32. *Let Men of Underſtanding tell me*: In the Hebrew,—*Let Men of Heart tell me.* God is *wiſe in heart*, that is, he is moſt wiſe. 1. God is *only* wiſe; he doth monopolize and ingroſs all Wiſdom; *Ergo*, he is called μόνῳ σοφῷ, *the only wiſe God*, 1 *Tim.* 1. 17. All the Treaſures of Wiſdom are lock'd up in him, and no Creature can have any Wiſdom, but as God is pleaſed to give it out of his Treaſury. 2. God is *perfectly wiſe*; there is no defect in his Wiſdom. Men may be wiſe in ſome things, but in other things may betray imprudence and weakneſs. But God is the Exemplar and Pattern of Wiſdom, and the Pattern muſt be perfect, *Matth.* 5. 48. God's Wiſdom appears in two things: 1. His Infinite Intelligence, 2. His Exact Working.

1. His *Infinite Intelligence.* He knows the moſt profound, obſtruſe Secrets, *Dan.* 2. 28. He knows the *Thoughts*, which are the moſt intricate ſubtil things. *Amos* 4. 13. *He declareth to Man what is his thought.* Let Sin be contrived never ſo politickly, God will pull off all Masks and Diſguiſes, and make an Heart-Anatomy. He knows all future Contingencies, *& ante intuitu*, all things are before him in one clear Proſpect.

2. His *exact curious Working.* He is *wiſe in heart*; his wiſdom lies in his *works.* Theſe Works of God are bound up in three great Volumes, where we may read his Wiſdom.

1. The Work of *Creation.* The Creation, as it is a Monument of God's *Power*, ſo a Looking-glaſs in which we may ſee his *Wiſdom.* None but a wiſe God could ſo curiouſly contrive the World. Behold the Earth deck'd with variety of Flowers, which are both for Beauty and Fragrancy; the Heaven beſpangled with Lights, we may ſee the glorious Wiſdom of God blazing in the Sun, twinkling in the Stars. His Wiſdom is ſeen in the marſhalling and ordering every thing in its proper Place and Sphere. If the Sun had been ſet lower, it would have burnt us; if higher, it would not have warm'd us with its Beams. God's Wiſdom is ſeen in appointing the *Seaſons* of the Year; *Pſal.* 74. 17. *Thou haſt made Summer and Winter.* If it had been all Summer, the Heat would have ſcorched us; if all Winter, the Cold would have kill'd us. The Wiſdom of God is ſeen in *chekoring* the Dark and the Light. If it had been all Night, there had been no Labour; if all Day, there had been no Reſt. Wiſdom is ſeen in *mixing the Elements*, the Earth with the Sea. If it had been all Sea, then we had wanted Bread; if it had been all Earth, then we had wanted Water. The Wiſdom of God is ſeen in *preparing* and *ripening* the Fruits of the Earth: the Wind and Froſts prepare the Fruits, the Sun and Rain ripen the Fruits. God's Wiſdom is ſeen in *ſetting Bounds* to the Sea, and ſo wiſely contriving it, that though the Sea be higher than the Earth, yet it ſhould not overflow the Earth: ſo that we may cry out with the *Pſalmiſt*, *Pſal.* 104. 24. *O Lord, how manifold are thy works! in wiſdom haſt thou made them all:* there is nothing to be ſeen but Miracles of Wiſdom. God's Wiſdom is ſeen in *ordering* things in the Body Politick, that one ſhall have need of another: the Poor need the Rich Man's Money, and the Rich need the Poor Man's Labour. God makes one Trade depend upon another, that one may be helpful to another, and that mutual Love may be preſerved.

2. The ſecond Work wherein God's Wiſdom ſhines forth, is the Work of *Redemption.* 1. Here was the Maſter-piece of Divine Wiſdom, to contrive a way to Happineſs between the Sin of Man, and the Juſtice of God. We may cry out with the Apoſtle, *Rom.* 11. 33. ὦ βάθος, *O the depth of the Riches both of the Wiſdom and Knowledge of God!* This poſed Men and Angels. If God had put us to find out a way of Salvation when we were loſt, we could neither have had an Head to deviſe, nor an Heart to deſire what God's infinite Wiſdom hath found out for us. Mercy had a mind to ſave Sinners, yet loath that the Juſtice of God ſhould be wronged: 'Tis pity, ſaith Mercy, that ſuch a noble Creature as Man ſhould be made to be undone, and yet no reaſon that God's Juſtice ſhould be a loſer. What way then ſhall be found out? Angels cannot ſatisfie for the wrong done to God's Juſtice;

Juſtice; nor is it fit that one Nature ſhould ſin, and another Nature ſuffer. What then, ſhall Man be for ever loſt? Now, while Mercy was thus debating with it ſelf what to do for the recovery of fall'n Man, here the Wiſdom of God ſtep'd in, and thus the Oracle ſpake; Let God become Man, let the ſecond Perſon in the Trinity be Incarnate, and Suffer, and ſo for fitneſs he ſhall be Man, and for ability he ſhall be God. Thus Juſtice may be ſatisfied, and Man ſaved. O the depth of the riches of the wiſdom of God, thus to make Juſtice and Mercy to kiſs each other! Great is this Myſtery, *God manifeſt in the fleſh*, 1 Tim. 3. 16. What wiſdom was this, that Chriſt ſhould be *made ſin*, yet *know no* ſin; that God ſhould condemn the ſin, yet ſave the ſinner. Here was wiſdom to find out the way of Salvation. 2. The *means* by which Salvation is applied ſets forth God's wiſdom. That Salvation ſhould be *by Faith*, not by Works. Faith is an *humble* Grace, it gives all to Chriſt, 'tis an adorer of Free-grace; and Free-grace being advanced here, God hath his glory, and it is his higheſt wiſdom to exalt his own glory. 3. The *way of working Faith* declares God's wiſdom; 'tis wrought by the Word preached, *Rom.* 10. 17. *Faith comes by hearing.* What is the weak Breath of a Man to convert a Soul? 'tis like whiſpering in the Ears of a dead Man; this is *fooliſhneſs* in the eye of the world: but the Lord loves to ſhew his wiſdom by that which ſeems folly, 1 *Cor.* 1. 27. *He hath choſen the fooliſh things of the World to confound the wiſe.* Why ſo? *Verſe* 29. *That no fleſh ſhould glory in his preſence.* Should God convert by the Miniſtry of Angels, then we ſhould have been ready to have gloried in Angels, and have given that honour to them which is due to God. But when God works by weak Tools, makes uſe of Men who are of like Paſſions with our ſelves, and by them Converts, now the Power is plainly ſeen to be of God: 2 *Cor.* 4. 7. *We have this Treaſure in earthen Veſſels, that the excellency of the power may be of God, and not of us.* Herein is God's wiſdom ſeen, that no fleſh may glory in his preſence.

3. The Wiſdom of God wonderfully appears in the Works of his Providence. Every Providence hath either a mercy or a wonder wrap'd up in it. The wiſdom of God in his Works of Providence, appears 1. By effecting *great things* by *ſmall* contemptible Means. He cured the ſtung *Iſraelite* by a brazen Serpent. If ſome ſoveraign Antidote had been uſed, if the *Balm of Gilead* had been brought, there had been ſome likelyhood that this ſhould have healed: But what was there in a brazen Serpent? it was a meer Image, and not applied to him that was wounded, only he was to look upon it; yet this wrought a Cure. The leſs probability in the Inſtrument, the more is God's wiſdom ſeen. 2. The wiſdom of God is ſeen in doing his work by that which to the Eye of Fleſh *ſeems quite contrary.* God intended to advance *Joſeph*, and make all his Brethrens ſheaves bow to his ſheaf. Now, what way doth he take? Firſt *Joſeph* is thrown into the Pit, then ſold into *Egypt*, then after that put in Priſon, *Gen.* 39. 20. and by his Impriſonment God made way for his Advancement. For God to ſave in an ordinary way, wiſdom would not be ſo much taken notice of; but when he goes *ſtrangely* to work, and ſaves in that *very* way in which we think he will deſtroy, now his wiſdom ſhines forth in a moſt glorious conſpicuous manner. God would make Iſrael victorious, and what way doth he go in? He leſſens *Gideon*'s Army, *Judg.* 7. 2. *The people that are with thee are too many:* he reduceth the Army of two and thirty thouſand to three hundred, and by taking away the means of Victory, makes *Iſrael* victorious. God had a deſign to bring his People out of *Egypt*, and a ſtrange courſe he takes to effect it: he ſtirred up the Hearts of the *Egyptians* to hate them, *Pſal.* 105. 25. *He turned their heart to hate his people.* The more they hated and oppreſſed *Iſrael*, the more God plagued the *Egyptians*, and the gladder they were to let *Iſrael* go, *Exod.* 12. 33. The *Egyptians* were urgent upon *Iſrael* that they might ſend them out of the Land in haſte, God had a mind to ſave *Jonah* when he was caſt into the Sea, and he lets the Fiſh ſwallow him up, and ſo bring him to the ſhore. God would ſave *Paul*, and all that were in the Ship with him, and there was no way to ſave them but the Ship muſt break, and they all came ſafe to Land upon the broken pieces of the Ship, *Acts* 27. 44. In reference to the Church God oft goes by contrary means, makes the Enemy do his work; he can ſtrike a ſtrait ſtroak by crooked ſticks. God hath oft made his Church grow and flouriſh by *perſecution.* The ſhowrs of Blood have made her more fruitful, *Julian. Exod.* 1. 10. *Come let us deal wiſely with them, leaſt they multiply.* And that way they took to ſuppreſs them, made them multiply, *Verſ.* 12. The more the afflicted them, the more they multiplied: Like Ground, the more it is harrowed, it bears the better Crop. The Apoſtles were ſcattered by reaſon of Perſecution, and their ſcattering was like the ſcattering of Seed, they went up and down and preached the Goſpel, and brought in daily Converts. *Paul* was

put in Priſon, and his Bonds were a Means to enlarge the Goſpel, *Phil.* 1. 12.

3. The wiſdom of God is ſeen in making the *moſt deſperate* Evils turn to the good of his Children. As ſeveral poiſonful Ingredients, wiſely tempered by the skill of the Artiſt make a Soveraign Medicine, ſo God makes the moſt deadly Afflictions co-operate for the good of his Children. He *purifies* them, and prepares them for Heaven, 2 *Cor.* 4. 17. Theſe hard Froſts haſten the Spring-flowers of Glory. The wiſe God, by a Divine Chymiſtry, turns Afflictions into Cordials. God makes his People gainers by loſſes, and turns their Croſſes into Bleſſings.

4. The wiſdom of God is ſeen in this, that the ſins of Men ſhall carry on God's work, yet that he ſhould have no hand in their ſins. The Lord *permits* ſin, but doth not *approve* it. He hath an Hand in the Action in which ſin is, but not in the ſin of the Action. As in the *crucifying* of Chriſt, ſo far as it was a *Natural* Action, God did concur; if he had not given the Jews Life and Breath, they could not have done it: but as it was a *ſinful* Action, ſo God abhorred it. A Muſitian plays upon a Viol out of tune, the Muſitian is the Cauſe of the ſound, but the jarring and diſcord is from the Viol it ſelf; ſo Men's natural Motion is from God, but their ſinful Motion is from themſelves. A Man that rides on a lame Horſe, his riding is the Cauſe why the Horſe goes, but the lameneſs is from the Horſe it ſelf. Herein is God's wiſdom, the ſins of Men ſhall carry on his Work, yet he hath no hand in them.

5. The wiſdom of God is ſeen in helping in *deſperate Caſes*. God loves to ſhew his wiſdom when Humane Help and Wit fail. Exquiſite Lawyers love to wreſtle with Nicities and Difficulties in the Law, to ſhew their skil the more. God's wiſdom is never at a loſs, but when Providences are darkeſt, now appears the Morn-ſtar of Deliverance, *Pſal.* 136. 23. *Who remembred us in our low condition.* Sometimes God *melts* away the Spirits of his Enemies, *Joſh.* 2. 24. Sometimes he finds them other work to do, and ſounds a Retreat to them, as he did to *Saul* when he was purſuing *David*, *The* Philiſtines *are in the Land. In the Mount will God be ſeen.* When the Church ſeems to be upon the Altar, her Peace and Liberty ready to be Sacrificed, now comes the Angel.

6. God's wiſdom is ſeen in *befooling* wiſe men, and making their wiſdom a means of their overthrow. *Achitophel* had deep Policy, 2 *Sam.* 16. 23. *The counſel of* Achitophel *which he counſelled, was as if a man had enquired at the Oracle of God*: but he conſulted his own ſhame, *The Lord turned his counſel into fooliſhneſs*, 2 Sam. 17. 23. Job 5. 13. *God taketh the wiſe in their own craftineſs*; that is, when they think to deal wiſely, he not only *diſappoints* them, but *inſnares* them. The Snares they lay for others catch themſelves. *Pſal.* 9. 16. *In the Net which they hid is their own foot taken.* God loves to counter-plot Politicians; he makes uſe of their own Wit to undo them, and hangs *Haman* upon his own Gallows.

Uſe 1. Adore the wiſdom of God, it is an infinite Deep, the Angels cannot ſearch into: *Rom.* 11. 33. *His ways are paſt finding out.* And as we ſhould *Adore*, ſo we ſhould *Reſt* in the wiſdom of God: God ſees what Condition is beſt for us. Did we believe the wiſdom of God, it would keep us from *murmuring*. Reſt in God's wiſdom, in ſeveral Caſes: 1. In want of *Spiritual Comfort*: God is wiſe, he ſees it good ſometimes we ſhould be without Comfort. Perhaps we ſhould be lifted up with Spiritual Enlargements, as *Paul* with his Revelations, 2 *Cor.* 12. 7. 'Tis hard to have the Heart low when Comfort is high. God ſees *Humility* is better for us then *Joy*. 'Tis better to want Comfort and be humble, then to have it and be proud. 2. In want of *bodily ſtrength* reſt in God's wiſdom; he ſees what is beſt. Perhaps the leſs Health the more Grace. Weaker in Body, the ſtronger we are in Faith, 2 *Cor.* 4. 16. *Though our outward man periſh, yet the inward man is renewed day by day.* At *Rome* there were two Laurel Trees, when the one withered the other flouriſhed. The inward Man is renewed. When God ſhakes the Tree of the Body, he is now gathering the Fruits of Righteouſneſs, *Hebr.* 12. 11. Sickneſs is God's Launce to let out the *Impoſthume* of ſin, *Iſa.* 27. 9. 3. In caſe of *God's Providences* to his Church: we wonder what God is doing with us, and are ready to kill our ſelves with Care; Reſt in God's wiſdom, he knows beſt what he hath to do, *Pſal.* 77. 19. *His footſteps are not known.* Truſt him where you cannot trace him. God is moſt *in* his way, when we think he is moſt *out of* the way. When we think God's Church is as it were in the Grave, and there is a Tombſtone laid upon her, God's wiſdom can rowl away the Stone from the Sepulchre. *Chriſt cometh leaping over Mountains*, Cant. 2. 8. Either his power can remove the Mountain, or his wiſdom knows how to leap over it. 4. In caſe we are *low* in the World, or have but little Oil

Oil in our Cruiſe, Reſt in God's wiſdom, he ſees *it beſt*; it is to cure *Pride* and *Wantonneſs*. God knew, if thy Eſtate had not been loſt, thy Soul had been loſt. God he ſaw Riches would be a Snare to thee, 1 *Tim.* 6. 9. Art thou troubled that God hath prevented a Snare? God will make thee *rich in Faith*; what thou lackeſt in Temporals, ſhall be made up in Spirituals; God will give thee more of his *love*. Thou art weak in Eſtate, yet God will make thee ſtrong in Aſſurance. O reſt in God's wiſdom! he will Carve the beſt piece for thee. 5. In caſe of the *loſs* of dear Friends, a Wife, or Child, or Husband, reſt ſatisfied in God's Wiſdom. God hath taken away theſe, becauſe he would have more of your Love. He breaks theſe Crutches, that we may live more upon him by Faith. God would have us learn to go without Crutches.

Uſe 2. If God be infinitely wiſe, then let us go to him for *Wiſdom*; as *Solomon*, 1 *Kings* 3. 9. *Give thy ſervant an underſtanding heart, and the ſpeech pleaſed the Lord*; and there is encouragement for us. *If any one lack wiſdom, let him ask of God who giveth liberally and upbraideth not*, Jam. 1. 5. Wiſdom is in God, *tanquam in fonte*, as in the Fountain; his wiſdom is *imparted*, not *impaired*; his Stock is not *ſpent* by giving. Go then to God, Lord do thou light my Lamp; in thy Light I ſhall ſee Light; give me wiſdom to know the fallacies of my heart, the ſubtilties of the old Serpent, to walk jealouſly towards my ſelf, religiouſly towards thee, prudently towards others; guide me by thy Counſel, and afterwards receive me to Glory.

Of GOD's Power.

THE next Attribute is God's Power, *Job* 9. 19. *If I ſpeak of ſtrength, lo he is ſtrong. So he is ſtrong*] The Hebrew word for *ſtrong*, *ammyiz*, ſignifies a conquering, prevailing ſtrength. *He is ſtrong*; the Superlative Degree is intended here, *viz.* He is moſt ſtrong. He is call'd *Elſhaddai*, God Almighty, *Gen.* 17. 1. His Almightineſs lies in this, he can do whatever is feaſible. Divines diſtinguiſh between ἐξουσία and δύναμις, *Authority* and *Power*. God hath both.

1. He hath a *Soveraign Right and Authority* over Man. He may do with his Creature as he pleaſe. Who ſhall Diſpute with God? who ſhall ask him a Reaſon of his doings? *Dan.* 4. 35. He doth according to his Will in the Army of Heaven, and among the Inhabitants of the Earth, and none can ſtay his Hand, *or ſay unto him, what doſt thou?* God ſits Judge in the higheſt Court, he calls the Monarchs of the Earth to the Barr, and is not bound to give a reaſon of his proceedings; *Pſal.* 75. 5, 7. *He putteth down one, and raiſeth up another.* He hath *Salvation* and *Damnation* in his power. He hath the Key of Juſtice in his hand, to lock up whom he will in the fiery Priſon of Hell; and he hath the Key of Mercy in his hand, to open Heaven's Gate to whom he pleaſe. This is the Name *engraven upon* his Veſture, *King of Kings, and Lord of Lords*, Rev. 19. 16. he ſits Lord paramount, and who can call him to account? *Iſa.* 46. 10. *I will do all my pleaſure.* The World is God's Dioceſs, and ſhall not he do what he will in his own Dioceſs? He it was that turned King *Nebuchadnezzar* to graſs, and threw the Angels to Hell when they ſinned, that broke the head of the Babyloniſh Empire, *Iſa.* 14. 12. *How art thou fallen from Heaven*, O Lucifer! *thy pomp is brought down to the grave: Who ſets bounds to the Sea, and bridles the proud Waves*, Job 38. 11. God is the *Supream Monarch*, all Power is ſeated originally in him; *and the powers that be are of God*, Rom. 13. 1. Kings hold their Crowns from him, *Prov.* 8. 15. *By me Kings reign.*

2. As God hath *Authority*, ſo he hath *Infinite Power*. What is Authority without Power? *He is mighty in ſtrength*, Job 9. 4. This Power of God is ſeen,

1. In the *Creation*. To Create requires an Infinite Power; all the World cannot make a Fly. God's Power in Creating is evident, 1. Becauſe he needs no Inſtruments to work with; 'tis proper to God to work without Tools. 2. He needs no Matter to work upon; firſt he creates Matter, and then works upon it. 3. He works without labour, *Pſal.* 33. 9. *He ſpake and it was done.*

2. The Power of God is ſeen in the *Converſion of Souls*. Surely a mighty Power went to raiſe Chriſt from the Grave, τὸ ὑπερβάλλον μεγέθος, *Eph.* 1. 20. The ſame pow-

er goes to draw a Sinner to God, as drew Christ out of the Grave to Heaven. Greater Power is put forth in Conversion, than in Creation. 1. When God made the World he met with no opposition; as he had nothing to help him, so he had nothing to hinder him: But when he comes to convert a Sinner, here he meets with opposition; Satan opposeth him, and the Heart opposeth him: a Sinner is angry with Converting Grace. 2. The World was the *work of God's Fingers*, Psal. 8. 3. Conversion is the *work of God's Arm*, Luke 1. 5. 3. In the Creation God wrought but one Miracle, he *Spake the word*; but in Conversion he works many Miracles: The Blind is made to see, the Dead is raised, the Deaf hears the Voice of the Son of God. O the infinite Power of Jehovah! Before his Scepter Angels vail, and prostrate themselves, Kings cast their Crowns at his Feet, *Amos* 9. 5. *He toucheth the Mountains and they melt.* Job 9. 6. *He removes the Earth out of her place.* An Earthquake makes the Earth tremble upon her Pillars, but God shakes it out of its place; he can remove the Earth from its Center. *God can do what he will, his Power is as large as his Will.* Were Men's power as large as their will, what work would they make in the World! God's Power is of equal extent with his Will. God can with a word un-pin the wheels, and break the Axie-tree of the Creation. He can do ὑπὲρ ἐκ περισσοῦ, *more then we can think*, Eph. 3. 20. He can *suspend* natural Agents: he sealed up the Lions mouth, made the Fire not burn; he made the waters stand upon an heap, he caused the Sun to go ten Degrees backward in *Ahaz* his Dial, *Isa.* 38. 8. What can pose Omnipotency? The Lord *cuts off the Spirit of Princes*, Psal. 76. 12. He Counter-works his Enemies, he pulls down their Flags and Banners of Pride, infatuates their Counsels, breaks their Forces; and he doth it *with ease*: with the *turning of his hand*, Psal. 81. 14. *with his breath*, Isa. 40. 24. *with a look.* That is all it needs cost God to destroy his Enemies, a look, a cast of his eye, *Exod.* 14. 24. *The Lord looked into the hoast of the* Egyptians, *through the pillar of fire, and troubled their hoast.* Who shall stop him in his March? God commands, and all Creatures in Heaven and Earth obey him. *Xerxes* the *Persian* Monarch threw Fetters into the Sea when its Waves swelled, as if he would have chained up the Waters: but when God speaks, the Wind and Sea obey him; if he say but the word, the Stars fight in their course against *Sisera*, if he stamp with his foot, an Army of Angels shall presently be in a Battalia. What cannot Omnipotent Power do? *The Lord is a Man of War*, Exod. 15. 3. *He hath a mighty Arm*, Psal. 89. 13. God's Power is a *glorious power*, Col. 1. 11. It is an *irresistible power*, Rom. 9. 19. *Who hath resisted his will.* To contest with him, is as if the Thorns should set themselves in Battel aray against the fire; or as if an infirm Child should fight with an Arch-Angel. If the Sinner be once taken in God's Iron Net, there is no escaping, *Isa.* 43. 13. *There is none that can deliver out of my hand.* 2. God's Power is an *inexhaustible power*, it is never spent or wasted. Men, while they exercise their strength weaken it; but God hath an everlasting spring of strength in him, *Isa.* 26. 4. though he spends *his Arrows* upon *his Enemies*, Deut. 32. 23. yet he doth not spend his strength, *Isa.* 40. 28. *He fainteth not, neither is weary.*

Object. *Can God do all things, he cannot deny himself?*

Answ. Though God can do all things, he cannot do that which stains the glory of his Godhead: he cannot sin; he cannot do that which implies a Contradiction. To be a God of Truth, and yet deny himself, is a Contradiction.

Use 1. If God be so infinite in Power, *Fear this great God.* We are apt to fear such as are in power; *Jer.* 5. 22. *Fear ye not me, saith the Lord? will ye not tremble at my presence?* He hath power to cast our Souls and Bodies into Hell; *Psal.* 90. 11. *Who knows the power of his wrath?* God can with the same Breath that made us, dissolve us; his *Eyes are as a flame of fire*; the *Rocks are thrown down* by him, *Nah.* 1. 6. *Solomon* saith, *Where the word of a King is, there is power*, Eccles. 8. 4. much more where the word of a God is. O let us fear this mighty God! The fear of God would drive out all other base Fear.

Use 2. See the deplorable Condition of wicked Men: 1. This Power of God is not for them; 2. It is against them.

1. This Power of God is *not for them*: they have no Union with God, therefore have no warrant to lay claim to his Power. His Power is no relief to them. He hath power to forgive sins, but he will not put forth his power towards an impenitent sinner. God's Power is an Eagles wing to carry the Saints to Heaven. But what Priviledge is that to the wicked? Though a Man will carry his Child in his Arms over a dangerous water, yet he will not carry an Enemy in his Arms. God's Power

Power is not engaged to help those that fight against him. Let Miseries come upon the Wicked, they have none to help them; they are like a Ship in a storm without a Pilot, driven upon the Rocks.

2. This Power of God is *against the Wicked.* God's Power will not be the Sinner's *Shield* to defend him, but a *Sword* to wound him. God's Power will bind the the Sinner in Chains. God's Power serves to revenge the wrong done to his Mercy. God will be Almighty to damn the Sinner. Now in what a condition is every Unbeliever; God's Power is engaged against him, and *it is a fearful thing to fall into the hands of the living God*, Hebr. 10. 31.

Use 3. It reproves such as do not believe this Power of God. We say we do not doubt of God's *Power*, but his *Will* *. But indeed it is God's Power that we question. *Is any thing too hard for God?* Jer. 32. 27. yet we stagger through Unbelief, as if the Arm of God's Power were shrunk, and he could not help in desperate Cases. Take away a King's Power and we un-king him; take away the Lord's Power and we un-God him: yet how guilty of this are we. Did not *Israel* question God's Power? *Can he prepare a Table in the Wilderness?* Psal. 78. 19. they thought the Wilderness was a fitter place for making of Graves, then spreading of a Table. Did not *Martha* doubt of Christ's Power? *John* 11. 39. *He hath been dead four days.* If Christ had been there while *Lazarus* was sick, or when he had been newly dead, *Martha* did not question but Christ could have raised him, but he had laid in the Grave four days, and now she seemed to question his Power. Christ had as much ado to raise her Faith, as to raise her dead Brother. And *Moses*, though an holy Man, yet limits God's Power through Unbelief, *Numb.* 11. 21. *The People amongst whom I am, are six hundred thousand footmen, and thou hast said I will give them flesh for a whole month; shall the flocks and the herds be slain for them to suffice them? or shall all the Fish of the Sea be gathered for them to suffice them? And the Lord said unto* Moses, *is the Lord's hand waxed short?* This is a great Affront to God, to go to deny his Power. That Men doubt of God's Power, appears 1. By their taking *indirect Courses.* Would they defraud in their Dealings, use false Weights, if they believed the Power of God, that he could provide for them? 2. By their *depending* more upon *second Causes* then upon God, 2 *Chron.* 16. 12. *In his disease he sought not to the Lord but to the Physitian.*

* Not the *posse*, but *velle.*

Use 4. If God be infinite in Power, then let us take heed of hardning our hearts against God, *Job* 9. 4. *Who hath hardned himself against him and prospered?* *Job* sends a Challenge to all Creatures in Heaven and Earth, Who is he did ever take up the Bucklers against God, and came of Conquerour? For a Person to go on daringly in any sin, is to harden his heart against God, and as it were to raise a War against Heaven; and let him *remember*, God is *Elshaddai, Almighty*; he will be too hard for them that oppose him, *Job* 40. 9. *Hast thou an arm like God?* Such as will not bow to his golden Scepter, shall be broken with his iron Rod. *Julian* hardned his heart against God, he opposed him to his Face; but what got he at last? did he prosper? Being wounded in Battel, he threw up his Blood into the Air, and said to Christ, *Vicisti Galilæe*, O Galilean, thou hast overcome; I acknowledge thy Power, whose Name and Truth I have opposed. Will Folly contend with Wisdom? Weakness with Power? Finite with Infinite? O take heed of hardning your heart against God! he can send Legions of Angels to avenge his Quarrel. 'Tis better to meet God with Tears in your Eyes, then Weapons in your Hand. You may overcome God sooner by Repentance then by Resistance.

Use 5. Get an Interest in God, and then this glorious Power is engaged for you. God gives it under his hand, that he will put forth the whole Power of his Godhead for the good of his People, 1 *Chron.* 17. 24. *The Lord of hoasts is the God of* Israel, *even a God to* Israel. This Almightiness of God's Power is a wonderful Support and Comfort to every Believer. It was *Sampson*'s Riddle, *Judg.* 14. 14. *Out of the strong came forth sweetness:* So out of the Attribute of God's Power, out of this strong comes forth sweetness. 'Tis Comfort in several Cases:

1. In case of strong *Corruption*: My sins (saith a Child of God) are potent. I have no power against this Army that comes against me. I pray and humble my Soul by Fasting, but my sins return upon me. I, but dost thou believe the Power of God; the strong God can conquer thy strong Corruption; though sin be too hard for thee, yet not for him; he can soften hard hearts, quicken the dead. *Is any thing*

thing too hard for the Lord? Gen. 18. 14. Set God's Power on work. By Faith and Prayer, ſay, Lord! it is not for thy honour that the Devil ſhould have ſo ſtrong a Party within me; O break the head of this Leviathan, *Abba*, Father, all things are poſſible to thee.

2. In caſe of ſtrong Temptation: Satan is call'd ὁ ἰσχυρὸς, *The ſtrong Man*; O but remember the Power of God, Chriſt is call'd, *The Lion of the Tribe of Judah*; he hath broken the Serpent's head upon the Croſs. Satan is a chained Enemy, and a conquered Enemy: *Michael* is ſtronger then the Dragon.

3. Comfort in caſe of Weakneſs of Grace, and Fear of falling Away: I pray, but I cannot ſend out ſtrong Cries; I believe, but the hand of my Faith doth ſhake and tremble: Cannot God ſtrengthen weak Grace? 2 Cor. 12. 9. *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.* I fear I ſhall not hold out. Chriſtian, Doſt thou believe the Power of God? Hath not God preſerved thy Grace thus far? Maiſt not thou ſet up thy *Eben-ezer?* God hath kept thy Grace hitherto as a Spark in the main Ocean, and is not he able ſtill to keep thy Grace, 1 Per. 1. 5. *We are kept by the power of God,* &c. God's Mercy pardons us, but his Power preſerves us. He who by his Power keeps the Stars that they do not fall out of their Orb, keeps our Grace that it doth not fail or annihilate.

4. Comfort in caſe of the Deficiency in thy Eſtate: God can multiply the Oil in the Cruiſe; miraculouſly he can raiſe up Supplies. God that provides for the Birds of the Air, cannot he provide for his Children? He that cloaths the Lilies, cannot he cloath his Lambs?

5. Comfort in regard of the Reſurrection: This ſeems difficult to believe, that the Bodies of Men when eaten up by Worms, devour'd by Beaſts and Fiſhes, or conſum'd to Aſhes, ſhould be rais'd the ſame Numerical Bodies; but if we believe the Power of God, it is no great Wonder: Which is hardeſt to create or raiſe the Dead? He that can make a Body of nothing, can reſtore it to its parts, when mingled and confounded with other Subſtances, Matth. 19. 26. *With God all things are poſſible.* If we believe the firſt Article of the Creed, That God is Almighty; we may quickly believe the other Article, The Reſurrection of the Body. God can raiſe the Dead becauſe of his Power, and he cannot but raiſe them becauſe of his Truth.

6. It is Comfort in reference to the Church of God: He can ſave and deliver it when it is brought low. The Enemies have power in their hand, but the remainder of Wrath God will reſtrain, *Pſal.* 76. 10. God can either confine the Enemies Power, or confound it: *If God be for us, who can be againſt us?* God can create *Jeruſalem* a praiſe, *Iſa.* 65. 18. The Church in *Ezekiel* was compar'd to dry Bones, but God made breath to enter into them, and they lived, *Ezek.* 37. 10. The Ship of the Church may be toſs'd, becauſe Sin *is in* it, but it ſhall not be overwhelm'd, becauſe Chriſt is in it, Pſal. 46. 5. *Deus in medio.* All the Churches Pangs ſhall help forward her Deliverance.

Of

Of the Holineſs of GOD.

THE next Attribute is God's Holineſs, Exod. 15. 11. *Glorious in holineſs, Nedar Bakkodeſh*] Holineſs is the moſt ſparkling Jewel of his Crown, it's the Name by which God is known, Pſal. 111. 9. *Holy and reverend is his name. He is the holy one*, Job 6. 10. *Seraphims cry, Holy, holy, holy is the Lord of hoſts, the whole earth is full of his glory*, Iſa. 6. 3. His Power makes him Mighty, his Holineſs makes him Glorious: God's Holineſs conſiſts in his perfect loving of Righteouſneſs, and abhorrency of Evil, Hab. 1. 13. *Of purer eyes then to behold evil, and canſt not look on iniquity.*

1ſt, God is holy intrinſically: 1. He is holy in his Nature; his very Being is made up of Holineſs, as Light is of the Eſſence of the Sun. 2. He his holy in his Word; the Word bears a Stamp of his Holineſs upon it, as the Wax bears an Impreſſion of the Seal, Pſal. 119, 140. *Thy word is very pure*; it is compared to Silver refined ſeven times, *Pſal.* 12. 6. Every Line of the Word breaths Sanctity; it encourageth nothing but Holineſs. 3. God is holy in his Operations, all God doth is holy: He cannot act but like himſelf; he can no more do an Unrighteous Action, then the Sun can darken, Pſal. 145. 17. *The Lord is holy in all his works.*

2dly, God is holy primarily: He is the Original and Pattern of Holineſs; Holineſs began at him who is the Ancient of Days.

3dly, God is holy efficiently: He is the Cauſe of all that Holineſs in others, *Jam.* 1. 17. *Every good and perfect gift comes from above.* He made the Angels holy; he infus'd all that Holineſs into Chriſt's Humane Nature: All the Holineſs we have is but a Chryſtal Stream from this Fountain. We borrow all our Holineſs from God, as the Lights of the Sanctuary were lighted from the middle Lamp; ſo all the Holineſs of others is a Lamp lighted from Heaven. Lev. 20. 8. *I am the Lord which ſanctifie you:* God is not only a Pattern of Holineſs, but he is a Principle of Holineſs. His Spring feeds all our Ciſterns; he drops his holy Oyl of Grace upon us.

4thly, God is holy tranſcendantly: 1 Sam. 2. 2. *There is none holy as the Lord:* No Angel in Heaven can take the juſt Dimenſions of God's Holineſs. The higheſt Seraphim is too low of Stature to meaſure theſe Pyramids: the Holineſs in God is far above the Holineſs in the Saints or Angels:

1. It is above the Holineſs in the Saints, 1. It is a purer Holineſs: The Saints Holineſs is like Gold in the Oar, imperfect; their Humility is ſtained with Pride; he that hath moſt Faith, had need pray, *Lord help my unbelief.* But the Holineſs of God is pure, like Wine from the Grape, it hath not the leaſt daſh or tincture of Impurity mix'd with it. 2. A more unchangeable Holineſs: The Saints though they cannot loſe the habit of Holineſs, (for the Seed of God remains,) yet they may loſe ſome degrees of their Holineſs, Rev. 2. 4. *Thou haſt left thy firſt love.* Grace cannot dye, yet the Flaim of it may go out: Holineſs in the Saints is ſubject to Ebbing, but Holineſs in God is Unchangeable, he never loſt a drop of his Holineſs. As he cannot have more Holineſs becauſe he is perfectly Holy, ſo he cannot have leſs Holineſs, becauſe he is unchangeably Holy.

2. The Holineſs in God is above the Holineſs in the Angels: Holineſs in the Angels is only a Quality, which may be loſt, as we ſee in the fallen Angels; but Holineſs in God is his Eſſence, he is all over Holy, and he can as well loſe his Godhead as his Holineſs.

Object. But is not he privy to all the Sins of Men, he behods their Impurities, how can this be, and he not be defiled?

Reſp. God ſees all the Sins of Men, but is no more defiled with them, then the Sun is defiled with the Vapours that ariſe out of the Earth: God ſees Sin not as a Patron to approve it, but as a Judge to puniſh it.

Uſe 1. Is God ſo infinitely Holy, then ſee how unlike to God Sin is: Sin is an unclean thing, it is καθ' ὑπερβολὴν, Hyperbolically Evil, *Rom.* 1. 13. it is call'd βδέλυγμα, an Abomination, *Deut.* 7. 25. God hath no mixture of Evil in him, Sin hath no mixture of Good; it is the Spirits and Quintiſſence of Evil; it turns Good into Evil; it hath deflowr'd the Virgin-Soul, made it red with Guilt, and black with Filth: it is called *the accurſed thing*, Joſ. 7. 11. No wonder, *ergo*, that God doth ſo hate Sin, being

being ſo unlike to him, nay, ſo contrary: it ſtrikes at his Holineſs, Sin doth all it can to ſpight God; Sin would not only Unthrone God, but Ungod him; if Sin could help it, God ſhould be God no longer.

Uſe 2. Is God the *Holy One*, and is his Holineſs his Glory? Then how impious are they, 1. That are *Haters* of Holineſs, as the Vulture hates Perfumes: ſo they hate this ſweet Perfume of Holineſs in the Saints; their Hearts riſe againſt Holineſs as a Man's Stomach at a Diſh he hath an Antipathy againſt. There is not a greater ſign of a Perſon devoted to Hell, then to hate one for that thing wherein he is moſt like God, his Holineſs. 2. That are *Deſpiſers* of Holineſs; they deſpiſe the Glory of the Godhead, *Glorious in holineſs*; the deſpiſing of Holineſs is ſeen in the deriding of it; Is it not ſad Men ſhould deride that which ſhould ſave them? Sure that Patient will dye that derides the Phyſick? The deriding the Grace of the Spirit comes near to the deſpighting the Spirit of Grace: Scoffing *Iſhmael* was caſt out of *Abraham's* Houſe, *Gen.* 21. 9. Such as ſcoff at Holineſs ſhall be caſt out of Heaven.

Uſe 2. *of Exhortation*: Is God ſo infinitely holy, then let us endeavour to imitate God in Holineſs, 1 Pet. 1. 16. *Be ye holy for I am holy.* There's a twofold Holineſs, An Holineſs of Equality, and an Holineſs of Similitude: An Holineſs of Equality no Man or Angel can reach to: Who can be equally Holy with God? Who can parallel him in Sanctity? But, 2. there is an Holineſs of Similitude, and that we muſt aſpire after, to have ſome Analogy and Reſemblance of God's Holineſs in us; be as like him in Holineſs as we can: though a Taper doth not give ſo much Light as the Sun, yet it doth reſemble it. We muſt Imitate God in Holineſs.

Queſt. *Muſt we be like God in Holineſs, wherein doth our Holineſs conſiſt?*

Reſp. In two things, 1ſt, In our Suitableneſs to God's Nature. 2dly, Our Subjection to his Will:

1. Our Holineſs ſtands in our Suitableneſs to the Nature of God: Hence the Saints are ſaid to partake of the Divine Nature, 2 *Pet.* 1. 4. which is not a partaking of his Eſſence, but his Image. Herein is the Saints Holineſs, when they are the lively Pictures of God: they bear the Image of God's Meekneſs, Mercifulneſs, Heavenlineſs; they are of the ſame Judgment with God, of the ſame Diſpoſition, they love what he loves, and hate what he hates.

2. Our Holineſs conſiſts in our Subjection to the Will of God: As God's Nature is the Pattern of Holineſs, ſo his Will is the Rule of Holineſs. This is our Holineſs, 1. When we do his Will, *Acts* 13. 22. 2. When we bear his Will, *Mich.* 7. 9. What he inflicts wiſely, we ſuffer willingly. This is our Holineſs, when we are ſuitable to God's Nature, and ſubmiſſive to his Will; this ſhould be our great Care to be like God in Holineſs. Our Holineſs ſhould be ſo qualified as God's; God's is a real Holineſs, ſuch ſhould ours be, *Epheſ.* 4. 24. *Righteouſneſs and true holineſs*; it ſhould not be only the Paint of Holineſs, but the Life of Holineſs; it ſhould not only be like the *Ægyptian* Temples, beautiful without, but like *Solomon's* Temple, Gold within, Pſal. 45. 13. *The King's Daughter is glorious within.* That I may preſs you to reſemble God in Holineſs,

1. How Illuſtrious every holy Perſon is; he is *ἄλλος Θεὸς*, he is a fair Glaſs in which ſome of the Beams of God's Holineſs ſhines forth. We read *Aaron* put on Garments for Glory and Beauty, *Exod.* 28. 2. When we wear the embroidered Garment of Holineſs, it is for Glory and Beauty. A good Chriſtian is ruddy, being ſprinkled with Chriſt's Bloud, and white, being adorn'd with Holineſs. As the Diamond to a Ring, ſo is Holineſs to the Soul. So beautiful a thing is Holineſs, that as *Chryſoſtom* ſaith, 'They that oppoſe it, cannot but admire it.

2. It is the great Deſign God carries on in the World, to make a People like himſelf in Holineſs: What are all the Showers of the Ordinances for, but to rain down Righteouſneſs upon us, and make us Holy? What are the Promiſes for, but to encourage Holineſs? What is the ſending of the Spirit into the World for, but to anoint us with the Holy Unction, 1 *Joh.* 2. 20. What are all Afflictions for, but to make us Partakers of God's Holineſs, *Heb.* 12. 10. What are Mercies for, but Loadſtones to draw us to Holineſs? What is the end of Chriſt's dying, but that his Bloud might waſh away our Unholineſs, *Tit.* 2. 14. *Who gave himſelf for us, to purifie unto himſelf a peculiar People.* So that if we are not holy, we croſs God's great Deſign in the World.

3. 'Tis our Holineſs draws God's Heart to us: Holineſs is God's Image: God cannot chooſe but love his Image where he ſees it. A King loves to ſee his Effigies upon a piece of Coin: Pſal. 45. 7. *Thou loveſt righteouſneſs.* And where doth Righteouſneſs grow, but in an holy Heart? Iſa. 62. 4. *Thou ſhalt be called Hephſiba, for the Lord*

Lord delighteth in thee: It was her Holineſs drew God's Love to her, Verſe 12. *They ſhall call them the holy people.* God values not any by their high Birth, but their Holineſs.

4. Holineſs is the *κεφάλαιον*, the only thing that differenceth us from the Reprobate Part of the World: God's People have his Seal upon them, 2 Tim. 2. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knows them that are his. And, let all that nameth the name of Chriſt depart from iniquity.* The People of God are ſealed with a double Seal, 1. Election, *The Lord knows who are his.* 2. Sanctification, *Let every one depart from iniquity.* As a Nobleman is diſtinguiſhed from another by his Silver Star; as a virtuous Woman is diſtinguiſh'd from an Harlot by her Chaſtity; ſo Holineſs diſtinguiſheth between the two Seeds. All that are of God as they have Chriſt for their Captain, *Heb.* 2. 10. ſo Holineſs is the white Colour they wear.

5. Holineſs is our Honour, Holineſs and Honour put together, 1 *Theſſ.* 4. 4. Dignity goes along with Sanctity, Rev. 1. 6. *He hath waſhed us from our ſins in his bloud, and hath made us kings unto God.* When we are waſhed and made holy, then we are Kings and Prieſts to God. The Saints are call'd Veſſels of Honour, they are called Jewels for the ſparkling of their Holineſs, becauſe fill'd with Wine of the Spirit; this makes them Earthly Angels.

6. Holineſs gives us Boldneſs with God, Job 22. 23, 26. *Thou ſhalt put away iniquity far from thy tabernacle, and ſhalt lift up thy face unto God.* Lifting up the Face is an Emblem of Boldneſs. Nothing makes us ſo aſhamed to go to God as Sin: a wicked Man in Prayer may lift up his Hands, but he cannot lift up his Face. When *Adam* had loſt his Holineſs, he loſt his Confidence; he hid himſelf. But the holy Perſon goes to God as a Child to his Father, his Conſcience doth not upbraid him with allowing any Sin, therefore he can go boldly to the Throne of Grace, and have Mercy to help in time of need, *Heb.* 4. 16.

7. Holineſs gives Peace: Sin raiſeth a Storm in the Conſcience, *Ubi peccatum ibi procella:* Iſa. 57. 21. *There's no peace to the wicked*; Righteouſneſs and Peace are put together. Holineſs is the Root which bears this ſweet Fruit of Peace: *Righteouſneſs and peace kiſs each other.*

8. Holineſs leads to Heaven: Holineſs is the King of Heaven's High-way, *Iſa.* 35. 8. *An high-way ſhall be there, and it ſhall be called the way of holineſs.* At *Rome* there was the Temple of Vertue and Honour, and they were to go through the Temple of Vertue to the Temple of Honour: So we muſt go through the Temple of Holineſs to the Temple of Heaven. Glory begins in Vertue, 2 Pet. 1. 3. *Who hath called us to glory and vertue?* Happineſs is nothing elſe but the Quinteſſence of Holineſs. Holineſs is Glory militant, and Happineſs Holineſs triumphant.

Queſt. *What ſhall we do to reſemble God in Holineſs?*

Reſp. Have recourſe to Chriſt's Bloud by Faith; it is *Lavacrum animæ*, Legal Purifications, Types and Emblems of it, 1 *Joh.* 1. 7. The Word is a Glaſs to ſhew us our Spots, and Chriſt's Bloud is a Fountain to waſh them away.

2. Pray for an holy Heart, Pſal. 51. 10. *Create in me a clean heart, O God.* Lay thy Heart before the Lord, and ſay, Lord, my heart is full of Leproſy; it defiles all it toucheth: Lord I am not fit to live with ſuch an heart, for I cannot honour thee, nor die with ſuch an heart, for I cannot ſee thee. O create in me a clean heart; ſend thy Spirit into me to refine and purifie me, that I may be a Temple fit for the holy God to inhabit.

3. Walk with them that are holy, Prov. 13. 20. *He that walketh with the wiſe ſhall be wiſe.* Be among the Spices and you will ſmell of them. Aſſociation begets Aſſimilation: nothing hath a greater Power and Energy to effect Holineſs, then the Communion of Saints.

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Reſp. In two things, 1ſt, In our Suitableneſs to God's Nature. 2dly, Our Subjection to his Will:

1. Our Holineſs ſtands in our Suitableneſs to the Nature of God: Hence the Saints are ſaid to partake of the Divine Nature, 2 *Pet.* 1. 4. which is not a partaking of his Eſſence, but his Image. Herein is the Saints Holineſs, when they are the lively Pictures of God: they bear the Image of God's Meekneſs, Mercifulneſs, Heavenlineſs; they are of the ſame Judgment with God, of the ſame Diſpoſition, they love what he loves, and hate what he hates.

2. Our Holineſs conſiſts in our Subjection to the Will of God: As God's Nature is the Pattern of Holineſs, ſo his Will is the Rule of Holineſs. This is our Holineſs, 1. When we do his Will, *Acts* 13. 22. 2. When we bear his Will, *Mich.* 7. 9. What he inflicts wiſely, we ſuffer willingly. This is our Holineſs, when we are ſuitable to God's Nature, and ſubmiſſive to his Will; this ſhould be our great Care to be like God in Holineſs. Our Holineſs ſhould be ſo qualified as God's; God's is a real Holineſs, ſuch ſhould ours be, *Epheſ.* 4. 24. *Righteouſneſs and true holineſs*; it ſhould not be only the Paint of Holineſs, but the Life of Holineſs; it ſhould not only be like the *Ægyptian* Temples, beautiful without, but like *Solomon's* Temple, Gold within, Pſal. 45. 13. *The King's Daughter is glorious within.* That I may preſs you to reſemble God in Holineſs,

1. How Illuſtrious every holy Perſon is; he is εἰκὼν Θεοῦ, he is a fair Glaſs in which ſome of the Beams of God's Holineſs ſhines forth. We read *Aaron* put on Garments for Glory and Beauty, *Exod.* 28. 2. When we wear the embroidered Garment of Holineſs, it is for Glory and Beauty. A good Chriſtian is ruddy, being ſprinkled with Chriſt's Bloud, and white, being adorn'd with Holineſs. As the Diamond to a Ring, ſo is Holineſs to the Soul. So beautiful a thing is Holineſs, that as *Chryſoſtom* ſaith, 'They that oppoſe it, cannot but admire it.

2. It is the great Deſign God carries on in the World, to make a People like himſelf in Holineſs: What are all the Showers of the Ordinances for, but to rain down Righteouſneſs upon us, and make us Holy? What are the Promiſes for, but to encourage Holineſs? What is the ſending of the Spirit into the World for, but to anoint us with the Holy Unction, 1 *Joh.* 2. 20. What are all Afflictions for, but to make us Partakers of God's Holineſs, *Heb.* 12. 10. What are Mercies for, but Loadſtones to draw us to Holineſs? What is the end of Chriſt's dying, but that his Bloud might waſh away our Unholineſs, *Tit.* 2. 14. *Who gave himſelf for us, to purifie unto himſelf a peculiar People.* So that if we are not holy, we croſs God's great Deſign in the World.

3. 'Tis our Holineſs draws God's Heart to us: Holineſs is God's Image: God cannot chooſe but love his Image where he ſees it. A King loves to ſee his Effigies upon a piece of Coin: Pſal. 45. 7. *Thou loveſt righteouſneſs.* And where doth Righteouſneſs grow, but in an holy Heart? Iſa. 62. 4. *Thou ſhalt be called Hephſiba, for the Lord*

Lord delighteth in thee: It was her Holineſs drew God's Love to her, Verſe 12. *They ſhall call them the holy people.* God values not any by their high Birth, but their Holineſs.

4. Holineſs is the *ἀκριβεια*, the only thing that differenceth us from the Reprobate Part of the World: God's People have his Seal upon them, 2 Tim. 2. 19. *The foundation of God ſtandeth ſure, having this ſeal, The Lord knows them that are his. And, let all that nameth the name of Chriſt depart from iniquity.* The People of God are ſealed with a double Seal, 1. Election, *The Lord knows who are his.* 2. Sanctification, *Let every one depart from iniquity.* As a Nobleman is diſtinguiſhed from another by his Silver Star; as a virtuous Woman is diſtinguiſh'd from an Harlot by her Chaſtity; ſo Holineſs diſtinguiſheth between the two Seeds. All that are of God as they have Chriſt for their Captain, *Heb.* 2. 10. ſo Holineſs is the white Colour they wear.

5. Holineſs is our Honour, Holineſs and Honour put together, 1 *Theſ.* 4. 4. Dignity goes along with Sanctity, Rev. 1. 6. *He hath waſhed us from our ſins in his bloud, and hath made us kings unto God.* When we are waſhed and made holy, then we are Kings and Prieſts to God. The Saints are call'd Veſſels of Honour, they are called Jewels for the ſparkling of their Holineſs, becauſe fill'd with Wine of the Spirit; this makes them Earthly Angels.

6. Holineſs gives us Boldneſs with God, Job 22. 23, 26. *Thou ſhalt put away iniquity far from thy tabernacle, and ſhalt lift up thy face unto God.* Lifting up the Face is an Emblem of Boldneſs. Nothing makes us ſo aſhamed to go to God as Sin: a wicked Man in Prayer may lift up his Hands, but he cannot lift up his Face. When *Adam* had loſt his Holineſs, he loſt his Confidence; he hid himſelf. But the holy Perſon goes to God as a Child to his Father, his Conſcience doth not upbraid him with allowing any Sin, therefore he can go boldly to the Throne of Grace, and have Mercy to help in time of need, *Heb.* 4. 16.

7. Holineſs gives Peace: Sin raiſeth a Storm in the Conſcience, *Ubi peccatum ibi procella*: Iſa. 57. 21. *There's no peace to the wicked*; Righteouſneſs and Peace are put together. Holineſs is the Root which bears this ſweet Fruit of Peace: *Righteouſneſs and peace kiſs each other.*

8. Holineſs leads to Heaven: Holineſs is the King of Heaven's High-way, *Iſa.* 35. 8. *An high-way ſhall be there, and it ſhall be called the way of holineſs.* At *Rome* there was the Temple of Vertue and Honour, and they were to go through the Temple of Vertue to the Temple of Honour: So we muſt go through the Temple of Holineſs to the Temple of Heaven. Glory begins in Vertue, 2 Pet. 1. 3. *Who hath called us to glory and vertue?* Happineſs is nothing elſe but the Quinteſſence of Holineſs. Holineſs is Glory militant, and Happineſs Holineſs triumphant.

Queſt. *What ſhall we do to reſemble God in Holineſs?*

Reſp. Have recourſe to Chriſt's Bloud by Faith; it is *Lavacrum animæ*, Legal Purifications, Types and Emblems of it, 1 *Joh.* 1. 7. The Word is a Glaſs to ſhew us our Spots, and Chriſt's Bloud is a Fountain to waſh them away.

2. Pray for an holy Heart, Pſal. 51. 10. *Create in me a clean heart, O God.* Lay thy Heart before the Lord, and ſay, Lord, my heart is full of Leproſy; it defiles all it toucheth: Lord I am not fit to live with ſuch an heart, for I cannot honour thee, nor die with ſuch an heart, for I cannot ſee thee. O create in me a clean heart; ſend thy Spirit into me to refine and purifie me, that I may be a Temple fit for the holy God to inhabit.

3. Walk with them that are holy, Prov. 13. 20. *He that walketh with the wiſe ſhall be wiſe.* Be among the Spices and you will ſmell of them. Aſſociation begets Aſſimilation: nothing hath a greater Power and Energy to effect Holineſs, then the Communion of Saints.

Of GOD's Juſtice.

THE next Attribute is God's *Juſtice*: All God's Attributes are identical, and are the ſame with his Eſſence. Though he hath ſeveral Attributes whereby he is made known to us, yet he hath but *one Eſſence*. A Cedar Tree may have ſeveral Branches, yet it is but *one Cedar*. So there are ſeveral Attributes of God, whereby we conceive of him, but one intire Eſſence. Well, then concerning God's Juſtice, *Deut.* 32. 4. *Juſt and right is he.* Job 37. 23. *Touching the Almighty, we cannot find him out, he is excellent in plenty of Juſtice.* God is ſaid to *dwell in* Juſtice, *Pſal.* 89. 14. *Juſtice and Judgment are the habitation of thy Throne.* In God Power and Juſtice meet. Power holds the *Scepter*, and Juſtice holds the *Balance.*

Queſtion. *What is God's Juſtice?*

Reſp. *Juſtitia eſt jus ſuum cuique tribuere*; Juſtice is to give every one his due. God's Juſtice is the *Rectitude* of his *Nature*, whereby he is carried to the doing of that which is righteous and equal; *Prov.* 24. 12. *Shall not he render to every Man according to his Works?* God is an *Impartial Judge*; he judgeth the *Cauſe*. Men oft judge the Perſon, and not the Cauſe, which is not *Juſtice*, but *Malice*. God judgeth the Cauſe, *Gen.* 18. 21. *I will go down and ſee if they have done according to the cry which is come up unto me.* When the Lord is upon a punitive act, he weighs things in the Ballance, he doth not puniſh *raſhly*; he doth not go in the way of a *Riot*, but a *Circuit* againſt Offenders. Concerning God's Juſtice, I ſhall lay down theſe ſix Poſitions.

1. God *cannot but be* Juſt. His Holineſs is the Cauſe of his Juſtice. Holineſs will not ſuffer him to do any thing but what is Righteous. He can no more be unjuſt, then he can be unholy.

2. God's *Will* is the *Supream Rule* of Juſtice: It is the Standard of Equity. His Will is wiſe and good. God wills nothing but what is juſt, and therefore it is juſt, becauſe he wills it.

3. God doth Juſtice *voluntarily*: Juſtice flows from his Nature. Men may act unjuſtly, becauſe they are bribed or forced: God will not be brib'd, becauſe of his Juſtice, he cannot be forc'd becauſe of his Power. He doth Juſtice out of *Love* to Juſtice, *Hebr.* 1. 8. *Thou loveſt righteouſneſs.*

4. Juſtice is the *perfection* of the Divine Nature. *Ariſtotle* ſaith, Juſtice πᾶσαν ἀρετὴν ἔχει, comprehends in it all Vertues. To ſay God is juſt, is to ſay he is all that is Excellent: Perfection meets in him as Lines in a Center. He is not only Juſt, but Juſtice it ſelf.

5. God *never did*, nor can do the *leaſt wrong* to his Creature. God's Juſtice hath been wronged, but never did any wrong. God doth not go according to the *ſummum jus*, or rigour of the Law; he *abates* ſomething of his Severity. He might inflict heavier Penalties than he doth, *Ezra* 9. 14. *Thou haſt puniſhed us leſs then our iniquities deſerve*; our Mercies are more then we deſerve, our Puniſhments leſs.

6. God's Juſtice is ſuch, that it is *not fit* for any Man or Angel to expoſtulate with God, or demand a Reaſon of his Actions. God hath not only *Authority* on his ſide, but *Equity*: *He lays Judgment to the Line, and Righteouſneſs to the Plummet*, Iſa. 28. 17. and it is below him to give an Account to us of his Proceedings. Which of theſe two is fitteſt to take place, God's *Juſtice* or Man's *Reaſon?* Rom. 9. 20. *Who art thou, O man, that diſputeſt againſt God?* The Plumb-Line of our Reaſon is too ſhort to fathom the depth of God's Juſtice, *Rom.* 11. 33. *How unſearchable are his Judgments!* we are to *adore* God's Juſtice, where we cannot *ſee a reaſon* of it.

Now God's Juſtice runs in two Channels: 'Tis ſeen in two Things, the diſtribution of Rewards and Puniſhments.

1. In *rewarding* the *Vertuous*; *Pſal.* 58. 11. *Doubtleſs there is a reward for the righteous.* The Saints ſhall not *ſerve him for nought*, he will reward *præces & lachrymas*, παιδίμαλα, though they may be loſers *for* him, they ſhall not be loſers *by* him, *Hebr.* 6. 10. *God is not unrighteous to forget your work and labour of love which ye have ſhewed to his Name.* He gives a Reward, not that we have *deſerved* it, but becauſe he hath *promiſed it.*

2. He is juſt in *puniſhing* Offenders. And he is juſt, 1. Becauſe he puniſheth Sinners by a *Law*. *Where there is no Law there is no tranſgreſſion*, Rom. 4. 15. But God hath given Men a Law, and they brake it, therefore he puniſheth them juſtly. 2. God is juſt in puniſhing the *Wicked*, becauſe he never puniſheth them, but upon full Proof and Evidence. What greater Evidence then for a Man's own Conſcience to be Witneſs againſt him? There is nothing God chargeth upon a Sinner, but Conſcience doth ſet Seal to the Truth of it.

Uſe 1. See here another Flower of God's Crown the is *juſt and righteous.* He is the Exemplar and Pattern of Juſtice.

Object. But how doth it ſeem to ſtand with God's Juſtice, that the Wicked ſhould proſper in the World, *Prov.* 12. 1. *Wherefore doth the way of the wicked proſper?* This hath been a great ſtumbling, and been ready to make many queſtion God's Juſtice. Such as are higheſt in ſin are higheſt in power. *Diogenes* ſeeing *Harpalus* a Thief go on proſperouſly, ſaid, *Sure God had caſt off the Government of the World, and minded not how things went here below.*

Reſp. 1. The wicked may be ſometimes *Inſtruments to do God's work*; though they do not *deſign* his glory, yet they may *promote* it. *Cyrus* (*Ezra.* 1. 7.) was inſtrumental for the building God's Temple in *Jeruſalem.* There is ſome kind of Juſtice, that they ſhould have a *Temporal Reward*: God lets them proſper, under whoſe Wing his People are ſheltred. God will not be in any Man's debt; *Mal.* 1. 10. *Who hath kindled a fire on my Altar for nought?*

2. God lets Men go on in ſin and proſper, that he may *leave them more inexcuſable*, Rev. 2. 21. *I gave her ſpace to repent of her Fornication.* God adjourns the Seſſions, ſpins out his Mercies towards Sinners, and if they repent not, his Patience will be a Witneſs againſt them, and his Juſtice will be more cleared in their Condemnation, *Pſal.* 51. 4. *That thou mighteſt be juſtified when thou ſpeakeſt, and be clear when thou judgeſt.*

3. God doth not *always let the wicked* proſper in their ſin, *ſome* he doth puniſh *openly*, that his Juſtice may be taken notice of, *Pſal.* 9. 16. *The Lord is known by the judgment which he executeth*: that is, his Juſtice is ſeen by ſtriking Men dead *in the very act* of ſin. Thus he ſtruck *Zimri* and *Cozbi* in the Act of Uncleanneſs.

4. If God do let Men proſper a while in ſin, his *Vial of Wrath* is all this while filling; his *Sword* is all this while whetting: and though God may *forbear* Men a while, yet *long forbearance* is no *forgiveneſs.* The longer God is taking his blow, the heavier it will be at laſt; as long as there is *Eternity*, God hath time enough to reckon with his Enemies. Juſtice may be as a Lion aſleep, but at laſt this Lion will awake, and roar upon the Sinner. Doth not *Nero*, and *Julian*, and *Cain* now meet with God's Juſtice?

Object. But God's own People ſuffer great Afflictions, they are injured and perſecuted, *Pſal.* 73. 14. *All the day long have I been plagued and chaſtned every morning.* How doth this ſtand with God's Juſtice?

Reſp. 1. That is a true Rule of St. *Auſtin*, *Judicia Dei poſſunt eſſe occulta, non injuſta*; Gods ways of Judgment are ſometimes *ſecret*, but never unjuſt. The Lord never Afflicts his People *without a Cauſe*; ſo that he cannot be unjuſt. There is ſome *good* in the godly, therefore the *wicked* afflict them; there is ſome *evil* in them, therefore *God* afflicts them. God's own Children have their σφάλματα, their *blemiſhes*, 2 *Chron.* 28. 10. *Are there not with you, even* with you, *ſins againſt the Lord?* Theſe Spiritual Diamonds, have they no flaws? Do not we read of the *Spots of God's* Children, *Deut.* 32. 10. Are not they guilty of much Pride, Cenſoriouſneſs, Paſſion, Worldlineſs? though by their Profeſſion they ſeem to reſemble the Birds of Paradiſe, to fly above, and feed upon the Dew of Heaven, yet as the Serpent, they *lick the duſt.* And theſe ſins of God's People do *more provoke* God than others, *Deut.* 32. 19. *Becauſe of the provoking of his ſons and daughters.* The ſins of others pierce Chriſt's ſide, theſe wound his heart: therefore is not God juſt in all the Evils that befal them, *Amos* 3. 2. *You only have I known of all the Families of the Earth, therefore I will puniſh you for your Iniquities.* I will puniſh you ſooner, ſurer, ſorer then others.

2. The Trials and Sufferings of the godly are to *refine* and *purifie* them. God's Furnace is in *Sion*, Iſa. 31. 9. Is it any Injuſtice in God to put his Gold into the Furnace to purifie it? Is it any Injuſtice in God by afflicting his People, to make them *partakers* of his Holineſs? *Hebr.* 12. 10. What doth more proclaim God's Faithfulneſs, than to take ſuch a courſe with them as may make them better, *Pſal.* 119. 75. *In faithfulneſs thou haſt corrected me.*

3. What Injuſtice is it in God to inflict a *leſſer* Puniſhment, and prevent a *greater?* The beſt of God's Children have that in them which is meritorious of Hell:

Now I pray, doth God do them any wrong, if he uſeth only the Rod, where they have deſerved the Scorpion? Is the Father unjuſt if he only corrects his Child, who hath deſerved to be diſinherited? If God deals ſo favourably with his Children, he only puts Wormwood in their Cup, whereas he might put Fire and Brimſtone, they are rather to admire his Mercy, than complain of his Injuſtice.

Object. How can it ſtand with God's Juſtice, that all Men, being equally guilty by Nature, God ſhould paſs by one, and ſave another? why doth not he deal with all alike?

Reſp. Rom. 9. 14. *Is there unrighteouſneſs with God? God forbid.* Job. 8. 3. *Doth the Almighty pervert juſtice?* 1. God is not bound to give an account of his Actions to his Creatures. If none may ſay to a King, *what doſt thou?* Eccleſ. 8. 4. much leſs to God. It is ſufficient, God is Lord paramount, he hath a *Soveraign Power* over his Creatures, therefore can do no Injuſtice, *Rom.* 9. 21. *Hath not the Potter power over the Clay, of the ſame Lump to make one Veſſel to honour, and another unto diſhonour?* God hath a liberty left in his own Breaſt to ſave one, and not another, and his Juſtice is not at all impeach'd or blemiſhed. If two Men owe you Money, you may without any Injuſtice remit the Debt to one, and exact it of the other. If two Malefactors be condemned to die, the King may pardon one, and not the other. He is not unjuſt if he lets one ſuffer, becauſe he offended the Law, nor if he ſave the other, becauſe he will make uſe of his Prerogative as he is King. 2. Though ſome are ſaved, and others periſh, yet there is no unrighteouſneſs in God, becauſe whoever periſheth, his deſtruction is of himſelf, *Hoſ.* 13. 9. *O Iſrael, thou haſt deſtroyed thy ſelf.* God offers Grace, the Sinner refuſeth it, Is God bound to give Grace? If a Chyrurgion comes to heal a Man's wound, he will not be healed, but bolts out his Chyrurgion, is the Chyrurgion bound to heal him? *Prov.* 1. 24. *I have called, and ye refuſed.* Pſal. 81. 11. *Iſrael would none of me.* God is not bound to force his Mercies upon Men: If they wilfully oppoſe the offer of Grace, there *ſin* is to be taxed as the cauſe of their periſhing, and not God's *juſtice.*

2. See the *difference* between God and a great part of the World, they are unjuſt, 1. In their Courts of Judicature; they pervert Juſtice: *Iſa.* 10. 1. *They decree unrighteous decrees.* The *Hebrew* word for a Judges Robe, *Magnil*, ſignifies Prevarication, Deceit, or Injuſtice. It is often truer of the Judge then the Robe. The Judge deſerves rather to have that Name than the Robe. What is a *good Law*, without a *good Judge?* Injuſtice lies in two things, either not to puniſh where there is a Fault, or to puniſh where there is no Fault; how frequent! Again, 2. Unjuſt in their *Dealings.* This is 1. either in uſing falſe weights, *Hoſ.* 12. 7. *The Balances of deceit are in his hand.* 'Tis ſaid to have the Bible in one hand, and falſe Weights in the other. Or 2. in adulterating Commodities; *Iſa.* 1. 22. *Thy wine is mixed with water*; when they mix bad grain with good, yet ſell it for pure grain. I can never believe he is good in the firſt Table, who is not good in the ſecond. He cannot be godly who is not juſt. Though God doth not bid you be Omnipotent, as he is, yet be Juſt as he is.

Uſe 2. *Imitate* God in Juſtice. Let Chriſt's golden Maxim be obſerved, *Matth.* 7. 12. *What you would have men do to you, do ye even ſo to them.* You would not have them wrong you, neither do you them; rather *ſuffer* wrong than *do* wrong, 1 *Cor.* 6. 7. *Why do ye not rather take wrong?* O be exemplary for Juſtice! Let Juſtice be your Ornament, *Job* 29. 14. *I put on Righteouſneſs* (viz. Juſtice) *as a Robe and a Diadem.* A Robe for its graceful Beauty; and I put it on, *& induebam juſtitiam.* A Judge puts on his Robe, and puts it off again at Night; but *Job* did ſo put on Juſtice, as he did not put it off till Death, *ſemper veſtiti.* We muſt not lay off this Robe of Juſtice, till we lay down our Tabernacle. If you have any thing of God in you, you will be *like him.* By every unjuſt Action you do deny your ſelves to be Chriſtians; you ſtain the glory of your Profeſſion; Heathens will riſe up in Judgment againſt you. The Sun might ſooner alter its Courſe, than he could be turned from doing Juſtice.

Uſe 3. If God be juſt, there will be a Day of Judgment. Now things are out of Courſe. Sin is rampant, Saints are wronged, they are often caſt in a righteous Cauſe, they can meet with no Juſtice here, Juſtice is turned into Wormwood; but there is a day coming, when God will ſet things right; he will do every Man Juſtice; he will crown the righteous, and condemn the wicked; *Acts* 17. 31. *He hath appointed a day*, &c. *If God be a juſt God, he will take vengeance.* God hath given Men a Law to live by, they break it, there muſt be a day for the Execution of Offenders: a Law not executed is but like a Wooden Dagger, for a ſhow. At the laſt Day God's Sword ſhall be drawn out againſt Offenders; then his Juſtice ſhall be reveal'd before all the World, —*God will judge in righteouſneſs*, Acts 17. 31. *Shall not the Judge of all the world do right?* Gen. 18. 25. The Wicked ſhall drink a Sea of Wrath, but not ſip one Drop of Injuſtice. At that day ſhall all Mouths be ſtopped, and God's Juſtice ſhall be fully vindicated from all the Cavils and Clamors of unjuſt Men.

Uſe 4. Comfort to the true Penitent: As God is a juſt God he will pardon him, *Homo agnoſcit, Deus ignoſcit:* 1 Joh. 1. 9. *If we confeſs our ſins (i. e.* confeſs and forſake) *he is juſt to forgive us our ſins.* Not only merciful, but juſt, Why juſt? becauſe he hath promiſed to forgive ſuch, *Prov.* 28. 13. If thy heart hath been broken *for* and *from* Sin, thou maiſt not only plead God's *Mercy*, but his *Juſtice* for the pardoning thy ſin. Shew him his Hand and Seal, he cannot deny himſelf.

The Mercy of GOD.

THE next Attribute is God's Goodneſs or Mercy: Mercy is the Reſult and Effect of God's Goodneſs, *Pſal.* 33. 5. *Pſal.* 119. 64. So then this is the next Attribute, God's Goodneſs or Mercy. The moſt Learned of the Heathens thought they gave their God *Jupiter* two Golden Characters, when they ſtiled him, ἀγαθὸν καὶ μέγα, Good and Great: both theſe meet in God, Greatneſs and Goodneſs, Majeſty and Mercy.

God is, 1. Eſſentially good in himſelf. And, 2. Relative good to us. They are both put together, Pſal. 119. 68. *Thou art good, and doſt good.* This Relative goodneſs is nothing elſe but his Mercy, which is an innate Propenſneſs in God to pity and ſuccour ſuch as are in Miſery. Concerning God's Mercy,

1ſt, I ſhall lay down theſe Twelve Poſitions: 1. It is the great Deſign of the Scripture to repreſent God as Merciful. This is a Loadſtone to draw Sinners to him, Exod. 34. 6. *The Lord merciful, gracious, long-ſuffering, abundant in goodneſs*, &c. Here are ſix Expreſſions to ſet forth God's Mercy, and but one to ſet forth his Juſtice; who will by no means clear the Guilty. Pſal. 57. 10. *God's mercy is great above the heavens.* *Pſal.* 108. 4. God is repreſented as a King, and a Rain-bow was about his Throne, *Rev.* 4. 2, 3. The Rain-bow was an Emblem of Mercy. The Scripture doth often repreſent God in his white Robes of Mercy, then with his Garments rolled in Bloud; often with his Golden Scepter then his Iron Rod.

Poſition 2. God is more inclinable to Mercy then Wrath: *Promior eſt Deus ad parcendum quam ad puniendum.* Mercy is his darling Attribute which he moſt delights in, *Mic.* 7. 18. Mercy pleaſeth him. 'Tis delightful to the Mother, *ſaith* Chryſoſtom, to have her Breaſts drawn. So it is to God to have the Breaſts of his Mercy drawn. Iſa. 27. 4. *Fury is not in me:* That is, I do not delight in it. Acts of Severity are rather forc'd from God, he doth not afflict willingly, *Lam.* 3. 33. The Bee naturally gives Honey, it ſtings only when it is provoked. God doth not puniſh till he can bear no longer, Jer. 44. 22. *So that the Lord could bear no longer, becauſe of the evil of your doings.* Mercy is God's right Hand, that he is moſt us'd to. Inflicting of Puniſhment is call'd God's ſtrange Work, *Iſa.* 28. 21. he is not uſed to it. And when the Lord would ſhave off the Pride of a Nation, he is ſaid to *hire a Raſor*, as if he had none of his own, *Iſa.* 7. 20. *He ſhall ſhave with a raſor that is hired. He is ſlow to anger*, Pſal. 103. 8. *But ready to forgive*, Pſal. 86. 5.

Poſition 3. There is no Condition but we may ſpie Mercy in it: When the Church was in Captivity, ſhe cries out, *It is of the Lord's mercies that we are not conſumed*, Lam. 3. 22. Geographers write of *Syracuſe* in *Sicily*, it is ſo ſcituated that the Sun is never out of ſight. In all Afflictions we may ſee ſome Sunſhine of Mercy. That outward and inward Troubles do not come together, is Mercy.

Poſition

Position 4. Mercy sweetens all God's other Attributes: God's Holiness without Mercy, and his Justice without Mercy were Terrible. When the Water was bitter, and *Israel* could not drink, *Moses* cast a Tree into the Water, and then they were made sweet. How bitter and dreadful were the other Attributes of God, did not Mercy sweeten them; Mercy sets God's Power on work to help us; it makes his Justice become our Friend; it shall avenge our Quarrels.

Position 5. God's Mercy is one of the most Orient Pearls of his Crown; it makes his Godhead appear amiable and lovely. When *Moses* said to God, *I beseech thee shew me thy glory.* The Lord answer'd him, *I will make all my goodness pass before thee, and I will shew mercy*, Exod. 33. 19. God's Mercy is his Glory: his Holiness makes him Illustrious, his Mercy makes him Propitious.

Position 6. Even the Worst tast of God's Mercy, such as fight against God's Mercy tast of it: The Wicked have some Crumbs from Mercy's Table; *The Lord is good to all*, Psal. 145. 9. The sweet Dew drops on the Thistle as well as the Rose. The Dioces where Mercy visits is very large. *Pharaoh*'s Head was crown'd, though his Heart was hardned.

Position 7. Mercy coming to us in a Covenant is sweetest: It was Mercy that God would give *Israel* Rain, and Bread to the full, and Peace, and Victory over their Enemies, *Levit.* 26. 4, 5, 6. But it was a greater Mercy, that God would be their God, *Verse* 12. To have Health is a Mercy, but to have Christ and Salvation is a greater Mercy; this is like the Diamond in the Ring, it casts a more sparkling Luster.

Position 8. One Act of Mercy engageth God to another: Men argue thus, I have shown you Kindness already, therefore trouble me no more. But because God hath shown Mercy, he is more ready still to show Mercy: his Mercy in Election makes him Justifie, Adopt, Glorifie; one Act of Mercy engageth God to more. A Parent's love to his Child, makes him always giving.

Position 9. All the Mercy in the Creature is derived from God, and is but a drop of this Ocean: The Mercy and Pity a Mother hath to her Child, is from God; he that puts the Milk in her Breast, puts the Compassion in her Heart: therefore God is call'd *the Father of Mercies*, 2 Cor. 1. 3. because he begets all the Mercies in the World. If God hath put any Kindness into the Creature, how much Kindness is in him who is the Father of Mercy.

Position 10. God's Mercy as it makes the Saints Happy, so it should make them Humble: Mercy is not the Fruit of our Goodness, but the Fruit of God's Goodness. Mercy is an Alms that God bestows; they have no cause to be Proud that live upon the Alms of God's Mercy, Job 10. 15. *If I be righteous yet will I not lift up my head*: All my Righteousness is the Effect of God's Mercy, therefore I will be humble, I will not lift up my Head.

Position 11. It is Mercy stays the speedy Execution of God's Justice: Sinners continually provoke God, and make *the fury come up in his face*, Ezek. 38. 18. Whence is it God doth not presently Arrest and Condemn them, it is not that God cannot do it, for he is arm'd with Omnipotency, but it is from God's Mercy: Mercy gets a Reprieve for the Sinner, and stops the speedy Process of Justice. God would by his Goodness lead Sinners to Repentance.

Position 12. 'Tis dreadful to have Mercy witness against one: How sad was it with *Haman* when the Queen herself accused him, *Esth.* 7. 6. so when this Queen of Mercy shall stand up against a Person, and accuse him. It is only Mercy that saves a Sinner, now how sad to have Mercy become an Enemy; If Mercy be an Accuser, who shall be our Advocate? The Sinner never scapes Hell, when Mercy draws up the Indictment.

I might shew you several Species or Kinds of Mercy, Preventing Mercy, Sparing Mercy, Supplying Mercy, Guiding Mercy, Accepting Mercy, Healing Mercy, Quickning Mercy, Supporting Mercy, Forgiving Mercy, Correcting Mercy, Comforting

forting Mercy, Delivering Mercy, Crowning Mercy; but I shall speak of the Qualifications or Properties of God's Mercy,

1. God's Mercy is free: To set up Merit is to destroy Mercy; nothing can deserve Mercy, because we are polluted in our Bloud, nor force it. We may force God to *punish* us, not to *love* us, Hos. 14. 4. *I will love them freely.* Every Link in the Chain of Salvation, is wrought and interwoven with Free-grace. Election is free, Eph. 1. 4. *He hath chosen us in him κατὰ τὴν εὐδοκίαν, according to the good pleasure of his will.* Justification is free, Rom. 3. 24. *Being justified freely by his grace.* Salvation is free, Tit. 3. 5. *According to his mercy he saved us.* Say not then I am Unworthy, for Mercy is free: If God should shew Mercy only to such as are Worthy, he should shew Mercy to none at all.

2. God's Mercy is an Overflowing Mercy, 'tis Infinite, Psal. 86. 5. *Plenteous in mercy.* Eph. 2. 4. *Rich in mercy.* Psal. 51. 1. *Multitude of mercies.* The Viol of Wrath doth but drop, but the Fountain of Mercy runs. The Sun is not so full of Light, as God is of Mercy: God hath Morning-mercies, Lam. 3. 23. *His mercies are new every morning*; and Night-mercies, Psal. 42. 8. *In the night his song shall be with me.* God hath Mercies under Heaven, those we tast of, and in Heaven, and those we hope for.

3. God's Mercy is Eternal, Psal. 103. 17. *The mercy of the Lord is from everlasting to everlasting.* It is repeated six and twenty times in one Psalm, *His mercy endureth for ever*, Psal. 136. The Souls of the Blessed shall be ever bathing themselves in this sweet and pleasant Ocean of God's Mercy. God's Anger to his Children lasts but a while, Psal. 103. 9. *But his mercy lasts for ever.* As long as he is God, he will be shewing Mercy: As his Mercy is overflowing, so ever-flowing.

Use 1. *of Information*, It shews us how we are to look upon God in Prayer, not in his Judge's Robes, but cloath with a Rain-bow, full of Mercy and Clemency; add Wings to Prayer. When Jesus Christ ascended up to Heaven, that which made him go up thither with Joy, was, *I go to my Father*; so that which should make our Hearts ascend with Joy in Prayer, is, *We are going to the Father of Mercy, who sits upon a Throne of Grace.* Go with Confidence in this Mercy; as when one goes to a Fire, it is not doubtingly, perhaps it will warm me, perhaps not.

Use 2. Believe in this Mercy, Psal. 52. 8. *I trust in the mercy of God for ever.* God's Mercy is a Fountain opened, let down the Bucket of Faith, and you may drink of this Fountain of Salvation, what greater Encouragement to believe then God's Mercy. God counts it his glory to be scattering Pardons; he is desirous that sinners should touch the golden Scepter of his Mercy, and live. And this willingness to shew Mercy appears two ways:

1. By his *intreating* of sinners to come and lay hold on his Mercy; *Rev.* 22. 17. *Whosoever will, come and take the water of life freely.* Mercy woes sinners, it even kneels down to them. It were strange for a Prince to entreat a condemned Man to accept a Pardon. God saith, poor sinner, suffer me to love thee, be willing to let me save thee.

2. By his *joyfulness* when sinners do lay hold on his Mercy. What is God the better, whether we receive his Mercy or no? What is the Fountain profited that others drink of it? Yet such is God's goodness, that he rejoyceth at the Salvation of sinners, and is glad when his Mercy is accepted off. When the Prodigal Son came home, how glad was the Father? and he makes a Feast to express his joy. This was but a Type or Emblem, to shew how God rejoyceth when a poor sinner comes in, and lays hold of his Mercy. What an Encouragement is here to believe in God, he is a God of Pardons, *Nehem.* 9. 17. Mercy pleaseth him, *Micha* 7. 18. Nothing doth *prejudice* us but *Unbelief.* Unbelief stops the current of God's Mercy from running: It shuts up God's Bowels, closeth the Orifice of Christ's Wounds, that no healing Vertue will come out, *Matth.* 13. 58. *He could do no mighty works there because of their unbelief.* Why dost thou not believe in God's Mercy? Is it thy sins discourage? God's Mercy can pardon great sins, nay, because they are great, *Psal.* 25. 11. The Sea covers great Rocks as well as lesser Sands; some that had an hand in crucifying Christ, found Mercy. As far as the Heavens are above the Earth so far is God's Mercy above our sins, *Isa.* 55. 9. What will tempt us to believe, if not the Mercy of God?

Use

Use 3. *of Caution.* Take heed of Abuſing of this Mercy of God. Suck not Poiſon out of the ſweet Flower of God's Mercy; Do not think, that becauſe God is merciful, you may go on in *ſin*; this is to make Mercy become your Enemy. None might touch the Ark but the Prieſts, who by their Office were more holy. None may touch this Ark of God's Mercy, but ſuch as are reſolved to be holy. To ſin becauſe Mercy abounds, is the Devil's Logick. He that ſins becauſe of Mercy, is like one that wounds his Head becauſe he hath a Plaiſter: He that ſins becauſe of God's Mercy, ſhall have Judgment without Mercy. Mercy abuſed turns to Fury. *Deut.* 29. 19. *If he bleſs himſelf, ſaying, I ſhall have peace though I walk after the imaginations of my heart, to add drunkenneſs to thirſt, the Lord will not ſpare him, but the anger of the Lord, and his jealouſie ſhall ſmoak againſt that man.* Nothing ſweeter then Mercy when it is improved, nothing fiercer when it is abuſed. Nothing colder than Lead when it is taken out of the *Mine*, nothing more ſcalding than Lead when it is heated. Nothing blunter than Iron, nothing ſharper when it is whetted. *Pſal.* 103. 17. *The mercy of the Lord is upon them that fear him.* Mercy is not for them that ſin and fear not, but for them that fear and ſin not. God's Mercy is an holy Mercy, where it pardons it heals.

Queſt. *What ſhall we do to be intereſted in God's Mercy?*

Anſw. 1. Be ſenſible of *your wants.* See how you ſtand in need of Mercy, pardoning, ſaving Mercy. See your ſelves Orphans; *Hoſ.* 14. 3. *In thee the fatherleſs* findeth Mercy. God beſtows the Alms of Mercy only on ſuch as are indigent. Be emptied of all Opinion of Self-worthineſs. God pours the golden Oil of Mercy into empty Veſſels.

2. Go to God for Mercy, *Pſal.* 51. 1. *Have Mercy upon me, O God!* Put me not off with common Mercy that Reprobates may have: Give me not only Acorns, but Pearls: Give me not only Mercy to feed and clothe me, but Mercy to ſave me; give me the Cream of thy Mercies; Lord! let me have Mercy and Loving kindneſs: *Pſal.* 103. 4. *Who crowned thee with loving kindneſs and tender mercies.* Give me ſuch Mercy as ſpeaks thy electing love to my ſoul. O pray for Mercy! God hath Treaſures of Mercy; Prayer is the Key that opens theſe Treaſures: and in Prayer be ſure to carry Chriſt in your Arms; all Mercy comes through Chriſt; 1 *Sam.* 7. 9. *Samuel* took a *ſucking Lamb.* Carry the Lamb Chriſt in your Arms, go in his Name, preſent his Merits, ſay, Lord! here is Chriſt's Blood, which is the price of my pardon: Lord, ſhew me Mercy, becauſe Chriſt hath purchaſed it. Though God may refuſe us when we come for Mercy in our own Name, yet not when we come in Chriſt's Name: Plead Chriſt's Satisfaction, and this is ſuch an Argument as God cannot deny.

Uſe 4. It exhorts ſuch as have found Mercy to three Things: 1. To be upon Mount *Gerizim*, the Mount of Bleſſing and Praiſing. They have not only heard the King of Heaven is merciful, but they have found it ſo: the Hony-comb of God's Mercy hath drop'd upon them; when in wants, Mercy ſupplied them; when they were nigh unto Death, Mercy raiſed them from the Sick-bed; when covered with guilt, Mercy pardoned them. *Pſal.* 103. 1. *Bleſs the Lord, O my Soul, and all that is within me bleſs his holy Name.* O! how ſhould the Veſſels of Mercy run over with Praiſe: 1 *Tim.* 1. 13. *Who was before a Perſecutor, and injurious, but* ἠλεήθην *I obtained Mercy.* I was bemiracled with Mercy: as the Sea overflows and breaks down the Banks, ſo the Mercy of God did break down the Banks of my Sin, and Mercy did ſweetly flow into my Soul. You that have been Monuments of God's Mercy, ſhould be Trumpets of Praiſe: You that have taſted the Lord is gracious, *tell others* what *Experiences* you have had of God's Mercy, that you may encourage them to ſeek to him for Mercy; *Pſal.* 66. 16. *I will tell you what God hath done for my Soul.* When I found my heart dead, God's Spirit did come upon me mightily, and the blowing of that wind made the withering flowers of my Grace revive. O! tell others of God's goodneſs, that you may ſet others a bleſſing him, and that you may make God's Praiſes live when you are dead.

2. To love God. Mercy ſhould be the Attractive of Love; *Pſal.* 18. 1. *I will love thee, O Lord my ſtrength.* The Hebrew word for Love, *ercameca*, ſignifies Love out of the inward Bowels. God's Juſtice may make us fear him, his Mercy may make us love him. If Mercy will not produce Love, what will? We are to love God for giving us Food, much more for giving us Grace; for *ſparing* Mercy, much more for *ſaving* Mercy. Sure that Heart is made of Marble, which the Mercy of God will not diſſolve into Love. *I would have my own Soul* (ſaith St. *Auſtin*) *if I did not find it loving God.*

3. To

3. To imitate God in ſhewing *Mercy.* God is the *Father of Mercy*: ſhew your ſelves to be his Children, by being like him. St. *Ambroſe*, The ſum and definition of Religion is, Be *rich* in *works* of *Mercy*, be helpful to the Bodies and Souls of others. Scatter *your golden* Seeds; let *the Lamp* of your profeſſion be fill'd with the Oil of Charity. Be merciful in giving and forgiving. *Be ye merciful as your heavenly Father is merciful.*

Of the Truth of GOD.

THE next Attribute is God's *Truth*; Deut. 32. 4. —*A God of Truth, and without Iniquity, juſt and right is he.* Pſal. 57. 10. *For thy Mercy is great unto the Heavens, and thy Truth unto the Clouds.* A God of Truth; *Pſal.* 86. 15. —*Plenteous in Truth.* God is ὁ ἀλήθεια, the Truth. He is true, 1. in a *Phyſical* ſence; True in his Being: he hath a real Subſiſtance, and gives a Being to others. 2. He is true in a *Moral* ſence; he is true, *ſine errore*, without Errours, *& ſine fallacia*, without Deceit. God is *prima veritas*, the Pattern and Prototype of Truth. There is nothing true but what is *in* God, or comes *from* God. I ſhall now ſpeak of God's Truth as it is taken for his Veracity, in making good of his Promiſes: 1 *Kings* 8. 56. *There hath not failed one word of all his good promiſe*: The Promiſe is God's Bond, God's Truth is the Seal ſet to his Bond. This is the thing to be explicated and diſcuſſed, God's Truth in fulfilling his Promiſes.

There are two things to be obſerved in the Promiſes of God to Comfort us: 1. The Power of God, whereby he is able to fulfil the Promiſe. God hath promiſed to ſubdue our Corruption, *Micha* 7. 19. *He will ſubdue our iniquities.* O! ſaith a Believer, my Corruption is ſo ſtrong, that ſure I ſhall never get the maſtery of it: but the power of God can fulfil his Promiſe. Thus *Abraham* look'd at God's Power, *Rom.* 4. 21. *Being fully perſwaded that what God had promiſed, he was able to perform.* He believed that that God, who could make a World, could make dry Breaſts give ſuck. This is Faith's ſupport, there is nothing too hard for God. He that could bring water out of a Rock, is able to bring to paſs his Promiſes.

2. The *Truth* of God in the Promiſes: God's Truth is the *Seal* ſet to the Promiſe. *Titus* 1. 2. *In hope of eternal life, which God that cannot lie hath promiſed.* Eternal *Life*, there is the ſweetneſs of the Promiſe: *God which cannot lie*, there is the certainty of it. *Mercy* makes the Promiſe, *Truth* fulfils it. God's Providences are *uncertain*, but his Promiſes are the *ſure Mercies* of *David.* Acts 13. 34. *God is not a man that he ſhould repent*, 1 Sam. 15. 29. The word of a Prince cannot always be taken, but God's Promiſe is inviolable. God's Truth is one of the richeſt Jewels of his Crown, and he hath *pawned* this Jewel in a Promiſe; 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.* Although my *Houſe be not ſo*] That is, though I fail much of that exact Purity the Lord requires, yet he hath made with me an everlaſting *Covenant*, that he will pardon, adopt, and glorifie me; and this Covenant is ordered in all things *ſure: The Elements ſhall melt with fervent heat*, but this Covenant abides firm and inviolable, being ſcaled with the Truth of God: nay, God hath added to his Word, his Oath, *Hebr.* 6. 17. wherein God pawns his Being, Life, Righteouſneſs, to make good the Promiſe. If as oft as we *break our Vows* with God, he ſhould *break Promiſe* with us, it would be very ſad; but his Truth is engaged in his Promiſe, therefore it is like the Law of the *Medes* and *Perſians*, which cannot be altered. *We are not* (ſaith *Chryſoſtom*) *to believe our Senſes ſo much, as we are to believe the Promiſes*; ἀλλ' οὐ δεῖ ἕπεσθαι τοῖς ὀφθαλμοῖς καὶ τοῖς χερσὶ, &c. Our Senſes may fail us, but the Promiſe cannot, being built upon the *Truth* of God; God will not *deceive* the Faith of his People, nay he cannot; *God which cannot lie hath promiſed*: He can as well part with his *Deity*, as his *Verity.* God is ſaid to be *abundant in Truth*, Exod. 34. 6. What is that? *viz.* if God hath made a Promiſe of Mercy to his People, he will be ſo far from coming ſhort of his word, that he will be *better* than his word. God often doth more then he hath ſaid, never leſs. He is abundant in Truth.

1. The Lord may ſometimes *delay* a Promiſe, but he will not *deny.* He may delay a Promiſe. God's Promiſe may lye a good while, as Seed under ground, but at laſt it will ſpring up into a Crop. God promiſed to deliver *Iſrael* from the Iron

Furnace, but this Promiſe was above four hundred years in travail before it brought forth. *Simeon* had a Promiſe, that he ſhould not depart hence *till he had ſeen the Lords Chriſt*, Luke 2. 26. but it was a long time firſt, but a little before his Death, that he did ſee Chriſt. But though God *delay* the Promiſe, he will *not deny*. Having given his Bond, in due time the Money will be paid in.

2. God may *change* his Promiſe, but he will not *break* his Promiſe. Sometimes God doth change a *Temporal* Promiſe into a *Spiritual*. Pſal. 85. 12. *The Lord ſhall give that which is good*: Perhaps this may not be fulfilled in a *Temporal* Sence, but a *Spiritual*. God may let a Chriſtian be cut ſhort in Temporals, but God makes it up in Spirituals. If he doth not encreaſe the Basket and the Store, he gives encreaſe of Faith, and inward Peace; here he changeth his Promiſe, but he doth not break it, he gives that which is *better*. If a Man promiſeth to pay me in Farthings, and he pays me in a better Coin, in Gold, he doth not break his Promiſe; *Pſal.* 89. 33. *I will not ſuffer my faithfulneſs to fail*: in the Hebrew it is *ve lo aſhakka*, to *lye*.

Object. 1. But how doth this conſiſt with the Truth of God? he ſaith he will have *all* to be *ſaved*, 1 *Tim.* 2. 4. yet ſome periſh.

Reſp. St. *Auſtin* underſtands it not of every Judicial Perſon, but ſome of all ſorts ſhall be ſaved: As in the Ark, God ſaved all the living Creatures; not every Bird or Fiſh were ſaved, for many periſhed in the Flood; but *all*, that is, ſome of every kind were ſaved; ſo God will have all to be ſaved, that is, ſome of all Nations.

Object. It is ſaid, *Chriſt died for all*; *He is the Lamb of God that takes away the ſins of the World*, Joh. 1. 29. How doth this conſiſt with God's Truth, when ſome are *veſſels of wrath*? Rom. 9. 22.

Anſw. 1. We muſt diſtinguiſh of *World*. The World is taken either in a *limited* ſence, for the World of the Elect, or in a *larger* ſence, for both Elect and Reprobates. *Chriſt takes away the ſins of the world*, that is, the world of the Elect.

2. We muſt diſtinguiſh of Chriſt's dying for the World. Chriſt died ſufficiently for all, not effectually. There is the *value* of Chriſt's Blood, and the *Virtue*: Chriſt's Blood hath value enough to Redeem the whole World, but the virtue of it is applied only to ſuch as believe; Chriſt's Blood is *meritorious* for all, not *efficacious*. All are not ſaved, becauſe ſome put away Salvation from them, *Acts* 13. 46. and vilifie Chriſt's Blood, counting it an unholy thing, *Hebr.* 10. 29.

Uſe 1. Here is a great *Pillar* for our Faith, the *Truth* of God. Were not he a God of Truth, how could we *believe* in him? our Faith were Fancy. But he is Truth it ſelf, and not a word he hath ſpoken ſhall fall to the ground: *Truth is the object of Truſt*. The Truth of God is an unmoveable Rock, we may venture our Salvation here. *Iſa.* 59. 15. *Truth faileth*; Truth *on Earth* doth, but not Truth *in Heaven*: God can as well ceaſe to be *God*, as ceaſe to be *True*. Hath God ſaid he *will be good to the Soul that ſeeks him*, Lam. 3. 25. he will *give reſt to the weary*, *Matth.* 11. 28. Here is a ſafe Anchor hold, he will not alter the thing which is gone forth of his Lips. The Publick Faith of Heaven is engaged for Believers, can we have better Security? The whole Earth hangs upon the word of God's Power, and ſhall not our Faith hang upon the Word of God's Truth? where can we reſt our Faith but upon God's faithfulneſs? There is *nothing* elſe we can believe in, but the Truth of God; we cannot truſt in an Arm of Fleſh, we cannot truſt in our own Hearts; this is to build upon the Quickſands; but the Truth of God is a *golden Pillar* for Faith to ſtay upon: God cannot deny himſelf; 2 *Tim.* 2. 13. *If we believe not, yet he abideth faithful; he cannot deny himſelf.* Not to believe God's Veracity, is to affront God; 1 *John* 5. 10. *He that believeth not hath made God a lyar.* A Perſon of Honour cannot be more affronted or provoaked, then when he is not believed. He that denies God's Truth, makes the Promiſe no better than a *forged Deed*; and can there be a greater affront offered to God.

Uſe 2. *of Terrour to the Wicked.* God is a God of Truth, and he is true in his *Threatnings*; the Threatnings are a flying Roll againſt ſinners. God hath threatned to *wound the hairy ſcalp of every one that goes on ſtill in his Treſpaſſes*, Pſal. 68. 21. He hath threatned to *judge Adulterers*, Hebr. 13. 3. to be avenged upon the *malitious*; Pſal. 10. 14. *Thou beholdeſt miſchief and ſpight, to requite it with thy own hand*: To *rain fire and brimſtone* upon the ſinner, *Pſal.* 11. 6. And God is as *true* in his *Threatnings* as his *Promiſes*; God hath oft (to ſhew his Truth) executed his Threatnings, and let his Thunder-bolts of Judgment fall upon Sinners in this Life: He ſtruck *Herod* in the act of his Pride: He hath puniſhed Blaſphemers; *Olympius*, an *Arrian* Biſhop, reproached and blaſphemed the bleſſed Trinity, immediately Lightning fell down from Heaven upon him, and conſumed him. God is as true in his Threatnings, as in his Promiſes. Let us fear the Threatning, that we may not feel it.

Uſe

Uſe 3. Is God a God of Truth, let us be *like God in Truth*. 1. We muſt be true in our *Words*. *Pythagoras* being asked what made Men like God? anſwered, *Cum vera loquuntur*, when they ſpeak Truth. It is the note of a Man that ſhall go to Heaven, *Pſal.* 15. 2. *He ſpeaketh the Truth from his heart.* Truth in words is oppoſed, 1. to *Lying*, Eph. 4. 25. *Putting away lying, ſpeak every one truth to his neighbour.* Lying is when one ſpeaks that for a truth, which he knows to be falſe. A Lier is moſt oppoſite to the God of Truth. There is, as *Auſtin* ſaith, two ſorts of Lies, 1. *Mendacium Officioſum*, an *Officious Lie*, when a Man tells a Lie for his Profit, as when a Trades-man ſaith his Commodity coſt him ſo much, when perhaps it did not coſt him half ſo much. He that will lie in his Trade, ſhall lye in Hell. 2. *Mendacium Jocoſum*, a *jeſting Lie*, when a Man tells a Lie in ſport to make others merry: he goes laughing to Hell. When you tell a Lie, you make your ſelves like the Devil; *John* 8. 44. *The Devil is a lier, and the Father of it.* He deceived our firſt Parents by a Lie. Some are ſo wicked, that they will not only ſpeak an Untruth, but will Swear to it; nay, they will wiſh a *Curſe* upon themſelves, if that Untruth be not true. As I have read of a Woman (one *Anne Averies*) 1575. who being in a Shop, wiſhed that ſhe might ſink if ſhe had not paid for the Wares ſhe took; ſhe fell down ſpeechleſs immeditately, and died in the place. A Lier is not fit to live in a Commonwealth. Lying takes away all *Society* and Converſe with Men. How can you Converſe with him whom you cannot believe what he ſaith? Lying ſhuts Men out of Heaven, *Rev.* 22. 25. *Without are Dogs, and whoſoever loveth and maketh a lie.* And as it is a great ſin to *tell* a lie, ſo it is a worſe ſin to teach a lye, *Iſa.* 9. 15. *The Prophet that teacheth lies.* He who broacheth Errour, teacheth Lies; he ſpreads the Plague; he not only damns himſelf, but helps to damn others. 2. Truth in words is oppoſed to *Diſſembling*. The Heart and Tongue ſhould go together, as the Dial goes exactly with the Sun. To ſpeak fair to ones Face, and not to mean what one ſpeaks, is no better then a lie; *Pſal.* 55. 21. *His words were ſmoother than oil, but war was in his heart.* Some have an Art at this, they can *flatter* and *hate*. *Hierom* ſpeaking of the *Arrians*, ſaith, *They pretended friendſhip, they kiſſed my hands, but plotted miſchief againſt me.* Pſal. 29. 5. *A man that flattereth his neighbour, ſpreadeth a net for his feet. Impia ſub dulci melle venena latent* —— Falſhood in Friendſhip is a lie. Counterfeiting of *Friendſhip* is worſe then counterfeiting of *Money*. This is contrary to God, who is a God of Truth.

2. We muſt be true in our *Profeſſion* of *Religion*. Let Practice go along with Profeſſion; *Eph.* 4. 24. *Righteouſneſs and true Holineſs.* Hypocriſie in Religion is a Lie. The Hypocrite is like a Face in a Glaſs, there is the ſhow of a Face, but no true Face: So he makes a ſhew of Holineſs, but hath no Truth of it; 'tis but the Face in the Glaſs. *Ephraim* pretended to be that which he was not, and what ſaith God of him? *Hoſ.* 11. 12. Ephraim *compaſſeth me about with lies.* By a lie in our *words* we deny the Truth, by a lie in our *profeſſion* we diſgrace it. Not to be what we profeſs to God, is telling a lie; and the Scripture makes it little better than Blaſphemy, *Rev.* 2. 9. *I know the blaſphemy of them that ſay they are Jews, and are not.* O! I beſeech you labour in this to be like God, he is a God of Truth, he can as well part with his Deity as his Verity; be (I ſay) like God, be true in your Words, be true in your Profeſſion; God's Children are *Children* that will not lie, *Iſa.* 63. 9. When God ſees *Truth in the inward parts*, and *lips in which is no guile*, now he ſees his own *Image* in you: This draws God's Heart towards you; Likeneſs draws Love.

But One GOD.

Queſt. V. THE fifth Queſtion is, **Are there more Gods then one?**

Anſw. *There is but one, only the living and true God.*

That there is a God hath been proved, and thoſe that will not believe the Verity of his Eſſence, ſhall feel the Severity of his Wrath, *Deut.* 6. 4. *Hear*, O Iſrael, *the Lord our God is One Lord.* He is the *only God*, Deut 4. 39. *Know therefore this day, and conſider it in thy heart, that the Lord he is God in Heaven above, and upon the Earth beneath there is none elſe.* Iſa. 45. 21. A juſt God and a Saviour, *There is none beſide me.* There are many *titular* Gods; Kings repreſent God;

their Regal Scepter is an Emblem of his Power and Authority. Judges are called *Gods*, Pſal. 82. 5. *I have ſaid ye are Gods*, (viz.) ſet in God's place to do Juſtice; but *dying Gods*, verſ. 7. *Ye ſhall dye like men*, 1 Cor. 8. 5, 6. There be that are *called Gods*, but to us there is but *One God*.

Argument 1. There is but one *firſt Cauſe*, that hath its Being of it ſelf, and on which all other Beings depend. As in the Heavens the *primum Mobile* moves all the other Orbs, ſo God gives Life and Motion to every thing exiſtent. There can be but one God, becauſe there is but one firſt Cauſe.

2. There is but one *infinite Being*, therefore there is but one God. There cannot be two Infinites, *Jer.* 23. 24. *Do not I fill heaven and earth, ſaith the Lord?* If there be one *Infinite*, filling all places at once, how can there be any room for another Infinite to ſubſiſt.

3. There is but one *Omnipotent Power*; if there be two Omnipotents, then we muſt always ſuppoſe a Conteſt between theſe two, that which one would do, the other Power being Equal, would oppoſe, and ſo all things would be brought into a Confuſion. If a Ship ſhould have two Pilots of equal Power, one would be ever croſſing the other; when one would Sail the other would caſt Anchor; here were a Confuſion, and the Ship muſt needs periſh. The Order and Harmony in the World, the conſtant and uniform Government of all things, is a clear Argument that there is but one Omnipotent, one God that rules all. *Iſa.* 44. 6. *I am the firſt, and I am the laſt, and beſide me there is no God.*

Uſe 1. *of Information.* If there be but one God, then it excludes all other Gods. Some have fained that there were two Gods, ſo the *Valentinians*; others, that there were many Gods, ſo the *Polytheites*; the *Perſians* worſhipped the Sun, the *Egyptians* the Lion and Elephant, the *Grecians* worſhipped *Jupiter*; *Theſe*, I may ſay *err, not knowing the Scriptures*, Matth. 22. 29. Their Faith is a Fable. *God hath given them up to ſtrong deluſions, to believe a lie, that they may be damned*, 2 Theſſ. 2. 11.

2. If there be but one God, then there can be but One true Religion in the World, *Eph.* 4. 5. εἷς κύριος, μία πίστις, *one Lord, one Faith.* If there were *many Gods*, then there might be *many Religions*, every God would be worſhipped in his way; but if there be but one God, there is but one Religon; one Lord, one Faith. Some ſay we may be ſaved in any Religion; 'tis abſurd to imagine, that God, who is *one in Eſſence*, ſhould appoint ſeveral Religions in which he will be worſhipped. 'Tis as dangerous to ſet up a falſe Religion, as to ſet up a falſe God. There are many ways to Hell; Men may go thither which way their Fancy leads them; but there is but one direct Road to Heaven, *viz.* Faith and Holineſs. There is no way to be ſaved in but this: as there is but one God, ſo there is but one True Religion.

3. If there be but one God, then you have but One that you need chiefly ſtudy to pleaſe, and that is God. If there were divers Gods, we ſhould be hard put to it how to pleaſe them all; one would command one thing, another the quite contrary, and to pleaſe two contrary Maſters is impoſſible: but there is but *one God*, therefore you have but *one to pleaſe*. As in a Kingdom there is but one King, therefore every one ſeeks to ingratiate himſelf into his favour, *Prov.* 19. 6. ſo there is but one true God; therefore here lies our main work, to pleaſe him. Be ſure to pleaſe God, whoever elſe you diſpleaſe. This was *Enoch's* Wiſdom, *Hebr.* 11. 5. he had this Teſtimony before he died, that *he pleaſed God.*

Queſt. *What doth this pleaſing God imply?*

Anſw. 1. We pleaſe God when we comport with his Will. 'Twas Chriſt's meat and drink to do his Father's will, *John* 4. 34. and ſo he *pleaſed* him, *Matth.* 3 17. *A voice came from heaven, ſaying, this is my beloved ſon in whom I am well pleaſed.* It is the will of God that we ſhould be holy, 1 *Theſſ.* 4. 3. Now when we are beſpangled with Holineſs, our Lives are walking Bibles: this is according to God's will, and it pleaſeth him.

2. We pleaſe God when we do the *Work* that he ſets us about, *John* 17. 4. *I have finiſhed the work which thou gaveſt me to do*, viz. my mediatory work. Many finiſh their *lives*, but do not finiſh their *work*. Our work God hath cut out for us, is to obſerve the *firſt* and *ſecond Table*. In the *firſt* is ſet down our duty towards God; in the *ſecond* our duty towards Man. Such as make *Morality* the chief and ſole part of Religion, ſet the ſecond Table above the firſt; nay, they take away the firſt Table: for if Prudence, Juſtice, Temparance, be enough to ſave, then what needs the firſt Table? and ſo our worſhip towards God ſhall be quite left out. But thoſe two Tables which God hath joyned together, let no Man put aſunder.

3. We

3. We pleaſe God when we dedicate our Heart to give him the beſt of every thing. *Abel* gave God the fat of the Offering, *Gen.* 4. 4. *Domitian* would not have his Image carved in Wood or Iron, but in Gold. Then we pleaſe God, when we ſerve him with love, fervency, alacrity, we give him golden Services; herein lies our Wiſdom and Piety, to pleaſe God; there is but one God, therefore there is but one whom we have chiefly to pleaſe, namely God.

4. If there be but one God, then we muſt *pray to none* but God. The Papiſts pray to Saints and Angels: 1. To *Saints*; a Popiſh Writer ſaith, *When we pray to the Saints departed, they being touched with compaſſion, ſay the like to God for us, as the Diſciples did to Chriſt for the Canaanitiſh Woman*, Matth. 15. 23. *Send her away, for ſhe crieth after us.* The Saints above know not our Wants, *Iſa.* 63. 16. *Abraham* is *ignorant of us*; or if they did, we have no warrant to pray to them. Prayer is λατρεία, a part of Divine Worſhip which muſt be given only to God. 2. They pray to *Angels*. Angel-worſhip is forbidden, *Col.* 2. 18, 19. and that we may not pray to Angels, is clear from *Rom.* 10. 14. *How ſhall they call upon him in whom they have not believed?* We may not pray to any, but whom we may believe in; but we may not believe in an Angel, *ergo*, we may not pray to him. There is but one God, and it is a ſin to invocate any but only God.

5. If there be but one God, who is *above all*, Ephef. 4. 6. then he muſt be loved above all. 1. We muſt love him with a love of *Appreciation*; ſet the higheſt eſtimate on him who is the only Fountain of Being and Bliſs. 2. We muſt love him with a love of *Complacency*. *Amor eſt complacentia amantis in amato*, Aquin. Our love to other things muſt be more indifferent; ſome drops of love may run beſide to the Creature, but the full ſtream muſt run towards God; the Creature may have the Milk of our love, but we muſt keep the Cream of our love for God. God who is above all, muſt be loved above all; *Pſal.* 73. 25. *There is none on earth whom I deſire in compariſon of thee.*

Uſe 2. *of Caution.* If there be but one God, then let us take heed of ſetting up more Gods then one. *Pſal.* 16. 4. *Their ſorrows ſhall be multiplied, that haſten after another God: their Drink-offerings of Blood will I not offer, nor take up their Names into my lips.* God is a jealous God, and he will not endure that we ſhould have other Gods. 'Tis eaſie to commit Idolatry with the Creature. 1. Some make a God of Pleaſure, 2 *Tim.* 3. 4. φιλήδονοι μᾶλλον, ἢ φιλόθεοι, *Lovers of pleaſure more then lovers of God.* Whatever we love more then God, we make a God. 2. Others make *Money* their God. The Covetous Man worſhips the Image of Gold, therefore is called an *Idolater*, Eph. 5. 5. that which a Man truſts to, he makes his God, but he makes the *wedge of Gold* his Hope. He makes Money his Creator, Redeemer, Comforter. 'Tis his *Creator*; if he hath Money, then he thinks he is made. It is his *Redeemer*; if he be in danger, he truſts in his Money to redeem him out. It is his *Comforter*; if at any time he be ſad, the golden Harp drives away the Evil Spirit. So that Money is his God; God made Man of the Duſt of the Earth, and Man makes a God of the Duſt of the Earth. 3. Another makes a God of his *Child*, ſets his Child in God's room, and ſo provokes God to take it away. If you lean too hard upon a Glaſs, it will break; many break their Children, by leaning too hard upon them. 4. Others make a God of their *Belly*, Phil. 3. 19. *Whoſe God is their Belly. Clemens Alexandrinus* writes of a Fiſh that hath its heart in its Belly; an Emblem of *Epicures*, their Heart is in their Belly; they mind nothing but indulging the Senſual Appetite; they do *ſacrificare lari*, their Belly is their God, and to this they pour Drink-offerings: Thus Men make many Gods. The Apoſtle names the wicked Man's *Trinity*, 1 John 2. 16. *The luſt of the fleſh, the luſt of the eye, the pride of life.* The luſt of the fleſh, *Pleaſure*; the luſt of the eye, *Money*; Pride of Life, *Honour*. O take heed of this! whatever you Deifie beſides God, will prove a Bramble, and Fire will come out of this Bramble, and devour you, *Judges* 9. 15.

Uſe 3. *of Reproof.* If the Lord Jehovah be the only true God, then it reproves thoſe who *renounce* the true God; I mean ſuch as ſeek to *familiar Spirits*: this is too much practiſed among them that call themſelves Chriſtians. 'Tis a ſin condemned by the Law of God, *Deut.* 18. 11. *There ſhall not be found among you any that conſults with familiar Spirits.* How ordinary is this? If People have loſt any of their Goods, they ſend to Wizards to know how they may come by their Goods again. What is this but conſulting with the Devil? and ſo you renounce God and your Baptiſm. What? becauſe you have loſt your Goods, will you loſe your Souls too? 2 *Kings* 1. 6. *Thus ſaith the Lord, Is it not becauſe there is not a God in* Iſrael *that thou ſendeſt to enquire of* Baal-zebub? ſo is it not becauſe you think there is not a God in Heaven,

that

that you ask Counsel of the Devil? If any here be guilty, be deeply humbled, you have renounced the true God; better be without the Goods you have lost, then have the Devil help you to them again.

Use 4. *of Exhortation.* If there be but one God, as God is One, so let them that *serve him be One.* This is that Christ prayed so heartily for, *John* 17. 21. *That they all may be One.* Christians should be One, 1. in *Judgment*; the Apostle exhorts to *be all of one mind*, 1 *Cor.* 1. 10. How sad is it to see Religion wearing a Coat of divers Colours, to see Christians of so many *Opinions*, and going so many *different ways.* It is Satan hath sown these Tares of Division, *Matth.* 13. 39. he first divided Men from God, and now divides one Man from another. 2. One in *Affection.* They should have *one Heart*; Acts 4. 32. *The multitude of them that believed were of one heart, and of one soul.* As in Musick, though there be several strings of a Viol, yet all make one sweet harmony, so though there are several Christians, yet there should be one sweet harmony of Affection among them. There is but one God, and they that serve him should be one. There is nothing would render the true Religion more lovely, or make more Proselytes to it, than to see the Professors of it tied together with the heart-strings of love, *Psal.* 133. 1. *Behold how good and pleasant a thing it is to see brethren live together in unity!* It is as the sweet Dew on *Hermon*, and the fragrant Ointment poured on *Aaron's* Head. If God be one, let all that profess him be *One*, of one mind, and one heart; this fulfils Christ's Prayer, *that they all may be one.*

2. If there be but one God, let us labour to clear the Title that this God is ours, *Psal.* 48. 14. *This God is our God.* What Comfort can it be to hear that there is a God, and that he is the only God, unless he be our God. What is *Deity* without *Propriety*? O let us labour to clear the Title; beg the Holy Spirit; the Spirit works *faith*, by faith we are *one* with Christ, and through Christ we come to have God for our God, and so all his glorious fulness is made over to us by a Deed of Gift.

Use 5. What Cause have we to be thankful that we have the knowledge of the *only true God.* How many are brought up in blindness? some worship *Mahomet*, divers of the *Indians* worship the Devil, they light a Candle to him, that he should not hurt them. Such as know not the true God, must needs stumble into Hell in the dark. O be thankful that we are born in such a Climate where the Light of the Gospel hath shined! To have the knowledge of the true God, is more than if we had *Mines of Gold, Rocks of Diamonds, Islands of Spices*, especially if God hath *savingly revealed* himself to us, if he hath given us *eyes* to see the light, if we so know God, as to be known of him, as to love him, and believe in him, *Matth.* 11. 25. We can never be enough thankful to God, that he hath hid the knowledge of himself from the *wise and prudent* of the World, and hath revealed it unto us.

The TRINITY

Quest. VI. **How many Persons are there in the Godhead?**

Resp. *Three Persons, yet but one God,* 1 John 5. 7. *There are three that bear Record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.*

God is but *One*, yet there are three distinct Persons subsisting in one God-head. This is a sacred Mystery, which the *Light within* could never have discovered. As the two *Natures* in Christ, yet but *one Person*, is a wonder, so three Persons, yet but one God-head. I am in a great deep, the Father God, the Son God, the Holy Ghost God, yet not three Gods, but one God. The three Persons in the blessed Trinity are *distinguished*, but not *divided*; *three Subsistances*, but *one Essence.* This is a Divine *Riddle*, where one makes three, and three make but one. Our narrow Thoughts can no more comprehend the Trinity in Unity, than a little Nutshel will hold all the Water in the Sea. Let me shadow it out by this similitude: In the Body of the Sun, there is the Substance of the Sun, the Beams, and the Heat; the Beams are begotten of the Sun, the Heat proceeds both from the Sun and the Beams; but these three, though different, are not divided; they all three make but one Sun. So in the blessed Trinity, the Son is begotten of the Father, the Holy Ghost proceeds from both, yet though they are three distinct Persons, yet but one God. First let me speak of the Unity in Trinity, then of the Trinity in Unity.

1. Of the *Unity* in *Trinity.* The Unity of the Persons in the Godhead consists in two things.

1. The *identity* of *Essence.* In the Trinity there is an Oneness of Essence: the three Persons are of the same Divine Nature and Substance: so that *in Deo non est magis & minus*, there are no degrees in the Godhead; one Person is not God more then another.

2. The Unity of the Persons in the Godhead, consists in the mutual in-being of them, or their being in one another. The three Persons are so united, that one Person is in another, and with another, *John* 17. 21. *Thou Father art in me, and I in thee.*

2. Let me speak of the *Trinity in Unity.* 1. The first Person in the Trinity is *God the Father.* He is call'd the first Person in respect of *Order* not *Dignity*; for God the Father hath no essential Perfection which the other Persons have not. He is not more wise, more holy, more powerful then the other Persons are; a Priority, not Superiority.

2. The second Person in the Trinity is *Jesus Christ*, who is begotten of the Father before all Time, *Prov.* 8. 23, 24, 25. *I was set up from everlasting, from the beginning, or ever the earth was. When there were no depths, I was brought forth: when there were no fountains abounding with water. Before the mountains were settled: before the hills, was I brought forth.* Which Scripture declares the Eternal Generation of the Son of God. This second Person in the Trinity, who is Jehovah, is become our Jesus. The Scripture calls him the *Branch* of *David*, Jer. 23. 5. and I may call him the Flower of the Virgin, having assum'd our Nature. *By him all that believe are justified*, Acts 13. 39.

3. The third Person in the Trinity is the *Holy Ghost*, who proceeds from the Father and the Son. His work it is to illuminate the Mind, and inkindle sacred Motions. The Essence of the Spirit is in Heaven, and every where, but the Influence of it is in the Hearts of Believers. This is that blessed Spirit who gives us the holy Unction, 1 *John* 2. 20. Though Christ merits Grace for us, it is the Holy Ghost works it in us. Though Christ makes the Purchase, it is the Holy Ghost makes the Assurance, and Seals us up to the Day of Redemption. Thus I have spoken of all the three Persons.——The Trinity of Persons may be proved out of *Matth.* 3. 16. *Jesus when he was baptized went up straitway out of the water, and he saw the Spirit of God descending like a Dove, and lighting upon him, and lo a voice from Heaven, saying, This is my beloved Son.* Here are three Names given to the three Persons. He who spake with a Voice from Heaven was God the Father; He who was baptized in *Jordan*, was God the Son; He who descended in the likeness of a Dove, was God the Holy Ghost. Thus I have shewn you the Unity of Essence, and the Trinity of Persons.

Use 1. It confutes the Jews and the Turks, who believe only the first Person in the Godhead: this cuts asunder the Sinews of our Comfort. Take away the distinction of the Persons in the Trinity, and you overthrow Man's Redemption: for, God the Father being offended with Man for sin, how shall he be pacified without a Mediator. This Mediator is Christ, he makes our Peace! and Christ having died, and shed his Blood, how shall this Blood be applied, but by the Holy Ghost? Therefore if there be not three Persons in the Godhead, Man's Salvation cannot be wrought out. If there be no second Person in the Trinity, then there is no Redeemer. If no third Person, then there is no Comforter. And so the Plank is taken away by which we should get to Heaven.

2. It confutes the execrable Opinion of the *Socinians*, who deny the Divinity of the Lord Jesus; they make him only to be a Creature of an higher Rank. As the Papists blot out the Second Commandment, so the *Socinians* would the Second Person in the Trinity. If to oppose Christ's Members be such a sin, what is it to oppose Christ himself? 1. Jesus Christ is *coequal* with God the Father, *Phil.* 2. 6. *He thought it no robbery to be equal with God.* 2. He is *coeternal* with God the Father, *Prov.* 8. 23. *I was from the beginning*; for else there was a time when God was without a Son, and so he should be no Father: nay, else there was a time when God was without his glory, for Christ is *the brightness of his Fathers glory*, Hebr. 1. 3. 3. He is *coessential* with God the Father. The Godhead subsists in Christ; *Col.* 2. 9. *In whom dwells all the fulness of the Godhead bodily.* 'Tis said, not only Christ was *with God* before the beginning, but he *was God*, John 1. 1. and 1 *Tim.* 3. 16. *God manifest in the*

the flesh. The Title of Lord so often given to Christ in the New Testament, doth answer to the Title of Jehovah in the Old Testament, *Deut.* 6. 5. *Matth.* 22. 37. so that Christ hath a Coeternity and Consubstantiality with his Father, *John* 10. 30. *I and my Father are One.* It were a Blasphemy for any Angel to speak thus! Yet *further* to prove Christ's Godhead, consider 1. the glorious incommunicable Attributes belonging to God the Father, are ascribed to Christ. 1. Is God the Father *Omnipotent*, so is Jesus Christ. He is Παντοκράτωρ, the *Almighty*, Rev. 1. 8. he Creates, *Col.* 1. 16. 2. Is God the Father *infinitely Immense*, filling all places, *Jer.* 23. 24. so is Jesus Christ. While Christ was on the Earth by his bodily presence, he was at the same time in the bosom of his Father, *John* 3. 13. in regard of his Divine presence. 2. The same *Jura Regalia*, or Prerogatives Royal which belong to God the Father, belong also to Christ. (1.) Doth God the Father *seal Pardons*, this is a Flower of Christ's Crown, *Matth.* 9. 2. *Thy sins be forgiven thee.* Nor doth Christ only remit sin *organicè*, as Ministers do, by virtue of a Power delegated to them from God; but Christ doth it by his own Power and Authority. (2.) Is God the Father the adequate Object of Faith, is he to be *believed* in, so is the Son, *John* 14. 1. (3.) Doth *Adoration* belong to God the Father, so it doth to the Son, *Hebr.* 1. 6. *Let all the Angels of God worship him.* How Sacrilegious therefore is the *Socinian*, who would rob Christ of the best Flower of his Crown, his Godhead; they that deny Christ to be God, must greatly wrest, or else deny the Scripture to be the Word of God.

3. It confutes the *Arrians*, who deny the Holy Ghost to be God. The Eternal Godhead subsists in the Holy Ghost, *John* 16. 13. *He shall guide you into all Truth.* Christ speaks not there of an *Attribute*, but a *Person.* And that the Godhead subsists in the Person of the Holy Ghost, appears thus: The Spirit, who gives diversity of Gifts, is said to be the *same Lord*, and the *same God*, 1 *Cor.* 12. 5, 6. The black and unpardonable sin is said, in a special manner, to be committed against the Godhead, subsisting in the Holy Ghost, *Matth.* 12. 32. *The mighty power of God is made manifest by the Holy Ghost.* He changeth the Hearts of Men. The Devil would have Christ prove himself to be God, by turning Stones into Bread; but thus the Holy Ghost shews his Godhead, by turning Stones into Flesh, *Ezek.* 36. 26. *I will take away the stony heart, and give you an heart of flesh.* Yet further, the power and Godhead of the Holy Ghost appeared in the *effecting* the *glorious Conception* of our Lord Jesus Christ; the very Shadow of the Holy Ghost made a Virgin conceive, *Luke* 1. 35. The Holy Ghost works Miracles, which transcend the sphere of Nature; as raising the Dead, *Rom.* 8. 11. to him belongs λατρεία, Divine Worship; our Souls and Bodies are the *Temples of the Holy Ghost*, 1 Cor. 6. 19. in which Temples he is to be worshipped, *vers.* 20. We are baptized in the Name of the Holy Ghost, therefore either we must believe his Godhead, or renounce our Baptism in his Name. Methinks it were enough for such Men, as have not so much *as heard whether there be an Holy Ghost, or no*, Acts 19. 2. to deny his Deity; but that any who go for Christians, should deny this Article of their Creed, seems to me very strange. They who would wittingly and willingly blot out the third Person, shall have their Names blotted out of the Book of Life.

Use 2. *of Exhortation.* 1. Believe this Doctrine, the Trinity of Persons in the Unity of Essence. The Trinity is purely an Object of Faith: The Plumb-line of Reason is too short to fathom this Mystery, but where Reason cannot wade, there Faith must swim. There are some Truths in Religion may be demonstrated by Reason, as that there is a God; but the *Trinity* of Persons in *Unity* of Essence is wholly Supernatural, and must be believed by Faith. This Sacred Doctrine, though it be not *against* Reason, yet it is *above* Reason. Those illuminated Philosophers that could find out the Causes of things, and discourse of the Magnitude and Influence of the Stars, the Nature of Minerals, could never by their deepest Search find out the Mystery of the Trinity. This is of Divine Revelation, and must be adored with humble believing: we can be no good Christians, without the firm belief of the Trinity. How can we pray to God the Father, but in the Name of Christ, and through the help of the Spirit. Believe the glorious Trinity. How are the *Quakers* to be abhorr'd, who go under the Name of Christians, yet undervalue and renounce Jesus Christ. I have read of some of the *Quakers*, who speak thus; *We deny the Person of him whom you call Christ, and affirm, That they who expect to be saved by that Christ without, will be damned in that Faith.* Could the Devil himself speak worse Blasphemy? they would pull up all Religion by the Roots, and take away that Corner-stone, on which the Hope of our Salvation is built.

2. If

2. If there be one God subsisting in three Persons, then let us give 1. Equal Reverence to all the Persons in the Trinity. There is not more or less in the Trinity, the Father is not more God then the Son and Holy Ghost. There is an Order in the Godhead, but no Degrees; one Person hath not a Majority or Supereminency above another, therefore we must give equal Worship to all the Persons, *John* 5. 23. *That all Men should honour the Son as they honour the Father.* Adore Unity in Trinity.

2. Obey all the Persons in the blessed Trinity, for all of them are God. 1. Obey God the Father. His words, either preceptive or minatory, must be observed. Christ himself, as Man, obeyed God the Father, *John* 4. 34. much more then must we, *Deut.* 27. 10.

2. Obey God the Son, *Psalm* 2. 12. *Kiss the Son lest he be angry.* Kiss him with a kiss of Obedience. Christ's Commands are not grievous, 1 *John* 5. 3. Nothing he commands but is for our interest and benefit: O then kiss the Son! Why do the Elders throw down their Crowns at the feet of Christ, and fall down before the Lamb, *Rev.* 4. 10, 11. but to testifie their Subjection, and to profess their Readiness to serve and obey him.

3. Obey God the Holy Ghost: our Souls are *breath'd into* us by the glorious Spirit, *Job* 33. 4. *The Spirit of God hath made me.* Our Souls are adorned by the blessed Spirit. Every Grace is a Divine Sparkle lighted in the Soul by the Holy Ghost. Nay more, the Spirit of God sanctified Christ's Humane Nature, he united it with the Divine, and fitted the Man Christ to be our Mediator. Well then doth this third Person in the Trinity, the Holy Ghost, deserve to be obeyed; he is God, and this Tribute of Homage and Obedience is to be paid him by us.

Of the CREATION.

Quest. VII. **What are the Decrees of God?**

The Decrees of God are his eternal purpose, according to the counsel of his own will, whereby for his own glory he hath foreordained whatsoever shall come to pass.

I should come now to speak concerning the Decrees of God, but I have already spoken something to this under the Attribute of God's Immutability, God is unchangeable in his Essence, and he is unchangeable in his Decrees, his Counsel shall stand, he hath decreed the Issue of all things, and carries them on to their Period by his Providence; and therefore I shall proceed to the Execution of his Decrees.

Quest. VIII. The next Question is, **What is the Work of Creation?**

Resp. It is God's making all things of nothing by the word of his power, &c. Gen. 1. 1. *In the beginning God created the Heaven and the Earth.*

The Creation is glorious to behold; it is a pleasant and fruitful study. Some think that *Isaac*, when he went abroad into the Fields to meditate, it was in the Book of the Creatures. The Creation is the Heathen Man's Bible, the Ploughman's Primmer, the Travellers Perspective Glass, through which he receives the Species and Representation of those infinite Excellencies which are in God. The Creation is a large Volume, in which God's Works are bound up; and this Volume hath three great Leaves in it, Heaven, Earth, Sea.

The Author of the Creation is God, so it is in the Text, אלהים ברא *God created.* The World was created *in time*, and could not be from Eternity, as *Aristotle* thought. The World must have a Maker, it could not make it self. If one should go into a far Country, and see stately Edifices there, he would never imagine that these could build themselves, but that there had been some Artificer there to raise such goodly Structures; so this great Fabrick of the World could not create it self, it must have some Builder and Maker, and that is God. *In the beginning God created:* To imagine that the Work of the Creation was not framed by the Lord Jehovah, is as if we should conceive a curious Lanskip to be drawn without the Hand of a Limner, *Acts* 17. 24. *God that made the World, and all things therein.*

I In

In the work of the Creation there are two things to be considered:

The making } of it.
The adorning }

I. The *making* of the World. Here consider, 1. God made the World without any præexistent Matter. This is the difference between Generation and Creation. In Generation there is *materia habilis & disposita*, some Matter to work upon. But in Creation there is no præexistent Matter. God brought all this glorious Fabrick of the World out of the Womb of Nothing. We see our *Beginning*, it was *of Nothing*. Some brag of their Birth and Ancestry, you see how little cause they have to boast, they came of Nothing.

2. God made the World with a Word. When *Solomon* was to build a Temple he needed many Workmen, and they all had Tools to work with, but God wrought without Tools, *Psal.* 33. 6. *By the word of the Lord were the Heavens made.* The Disciples wondered that Christ could with a word calm the Sea, *Matth.* 8. 26, 27. But it was more with a word to make the Sea.

3. God made all things at first *very good*, Gen. 1. 31. no defect or deformity. The Creation came out of God's hands a curious Piece; it was a fair Copy, without any Blot, written with God's own fingers, *Psal.* 8. 3. So perfect was God's Work.

II. The *adorning* of the World. First God made this great Lump and Mass, *Rudis indigestaque moles*, and then *beautified* it, and put it into a dress. He *divided* the Sea and the Earth, he deck'd the Earth with Flowers, the Trees with Fruit, but what is Beauty when it is mask'd over? Therefore that we might behold this glory, God made the *Light*. The Heavens were bespangled with Sun, Moon, and Stars, that so the Worlds Beauty might be beheld and admired. God in the Creation began with things *less noble* and *excellent*, Vegetables and Sensitives, and then the Rational Creatures, Angels and Men. Man was the most *exquisite Piece* in the Creation: he is a Microcosme, or little World. Man was made with deliberation and counsel, *Gen.* 1. 26. *Let us make Man.* It is the manner of Artificers to be more then ordinary accurate, when they are about their Master-pieces. Man was to be a Master-piece of this *visible World*, therefore God did consult about the making of so rare a Piece. A Solemn Councel of the Sacred Persons in the Trinity was call'd, *Let us make Man*; and *let us make him in our own Image.* On the King's Coin his Image or Effigies is stamp'd, so God stamp'd his Image on Man, and made him partake of many Divine qualities.

I shall speak 1. of the Parts of Man's Body: 1. The *Head*, the most excellent Architectonical Part, 'tis the Fountain of Spirits, and the Seat of Reason. In Nature the Head is the best Piece, but in Grace the Heart excels. 2. The *Eye*. It is the Beauty of the Face; it shines and sparkles like a lesser Sun in the Body. The Eye occasions much sin, and therefore well may it have Tears in it. 3. The *Ear*; which is the Conduit-pipe through which Knowledge is conveyed. Better lose our seeing than our hearing, for *faith cometh by hearing*, Rom. 10. 17. To have an Ear open to God, is the best Jewel on the Ear. 4. The *Tongue*. *David* calls the Tongue his *glory*, Psal. 16. 9. because it is an Instrument to set forth the Glory of God: The Soul at first was a Viol in tune to praise God, and the Tongue did make the Musick. God hath given us two Ears, but one Tongue, to shew that we should be swift to hear, but slow to speak. God hath set a double fence before the Tongue, the Teeth and the Lips, to teach us to be wary that we offend not with our Tongue. 5. The *Heart*. This is a noble part and Seat of Life:

2. The *Soul* of Man: This is the Man of the Man. Man, in regard of his Soul, partakes with the Angels; nay, as *Plato* saith, the Understanding, Will, and Conscience are a Glass that resemble the Trinity. The Soul is the Diamond in the Ring, *μόνον ὄνυξ*, the Soul is a Vessel of Honour; God himself is serv'd in this Vessel. It is a Sparkle of Cœlestial Brightness, saith *Damascene*. If *David* did so admire the rare Contexture and Workmanship of his Body, *Psal.* 139. 13. *I am wonderfully made, I was curiously wrought in the lowest parts of the Earth.* If the Cabinet be so curiously wrought, what is the Jewel? How richly is the Soul embroidered! Thus you see how glorious a Work the Creation is, and Man especially, who is the Epitome of the World.

Quest. *But why did God make the World?*

Resp. 1. Negatively; Not for himself; he did not need it, being infinite. He was happy before the World was, in reflecting upon his own sublime Excellencies and

and Perfections. 2. God did not make the World to be a place of Mansion for us, we are not to abide here for ever. Heaven is the Mansion-House, *John* 14. 2. the World is only a Passage-room to Eternity; the World is to us as the Wilderness was to *Israel*, not to rest in, but to travel through to the glorious *Canaan*. The World is a Tyring-room to dress our Souls in, not a place where we are to stay for ever. The Apostle tells us of the Worlds Funerals, 2 *Pet.* 3. 10. *The Elements shall melt with fervent heat, the Earth also and the Works that are therein shall be burnt up.*

2. *Positively*; God made the World to demonstrate his own glory. The World is a Looking-glass, in which we may see the Power and Goodness of God shine forth: *The Heavens declare the glory of God*, Psal. 19. 1. The World is like a curious Piece of Arras or Tapestry, in which we may see the Skill and Wisdom of him that made it.

Use 1. Did God create the World? This convinceth us of the Truth of his Godhead: to create is proper to a Deity, *Acts* 17. 24. This convinced *Plato* of a Deity, when he saw all the World could not make a Fly. Thus God proves himself to be the true God, and distinguisheth himself from Idols, *Jer.* 10. 11. It is written in *Chalde*, *Thus shall ye say to them, the gods that have not made the Heavens and the Earth, even they shall perish.* Who but God can create? The Creation is enough to Convince the Heathen that there is a God. There are two Books, out of which God will judge and condemn the Heathen, *viz.* the Book of *Conscience*, *Rom.* 2. 15. *Who have the Law written in their heart:* and the Book of the *Creation*, *Rom.* 1. 20. *The invisible things of him are clearly seen by the things that are made, even his eternal Power and Godhead.* The World is full of Emblems and Hyeroglyphicks; every Star in the Sky, every Bird that flies in the Air, is a Witness against the Heathen. A Creature could not make it self.

2. Here is a mighty support for Faith, God Creates. He that made all things with a word, what cannot he do? He can create strength in weakness; he can create a supply of our wants. What a foolish question was that, *Psal.* 78. 19. *Can he prepare a table in the wilderness?* Cannot he that made the World do much more? *Psal.* 124. 8. *Our help standeth in the Name of the Lord, who made Heaven and Earth.* Rest on this God for help, who made Heaven and Earth. The work of Creation, as it is a Monument of God's Power, so it is a stay to Faith. Is thy Heart hard, he can with a word create softness. Is it unclean, he can create purity; *Psal.* 51. 10. *Create in me a clean heart, O God.* Is the Church of God low, he can create *Jerusalem* a Praise, *Isa.* 65. 18. No such golden Pillar for Faith to stay upon as a creating Power.

3. Did God make this World full of Beauty and Glory, every thing very good, then what an evil thing is sin, that hath put out of frame the whole Creation. Sin hath much eclipsed the beauty, fowrd the sweetness, and marred the harmony of the World. How bitter is that Gall, a drop whereof can imbitter a whole Sea. Sin hath brought Vanity and Vexation into the World, yea, a Curse. God cursed the ground for Man's sake, *Gen.* 3. There were several Fruits of the Curse: 1. In *sorrow shalt thou eat of it*, verse. 17. By that word *sorrow*, is to be understood all the Troubles and Cares of this Life. 2. *In the sweat of thy face shalt thou eat bread*, verse. 19. In Innocency *Adam* did till the ground, (he must not live idly) but it was rather a delight then a labour; that tilling was without toiling. The eating in sorrow, and the sweat of the brow, came in after sin. 3. *Thorns also and Thistles shall the ground bring forth*, verse. 18.

Quest. *Whether in Innocency did not the Earth bear Thorns, because it is threatned as a punishment?*

Answ. It is likely it did bear Thorns; for when God had done creating, he made no new *Species*, or Kinds of things: but the meaning is, now after Sin the Earth should bring forth more plenty of Thorns, and now those Thorns should be hurtful, and choke the Corn, which hurtful quality was not in them before. Ever since the Fall, all the Comforts of this Life have a Thorn and a Thistle in them. 4. The fourth fruit of the Curse was the *driving Man out of Paradise*, verse. 24. So he drove out the Man. God at first brought *Adam* into *Paradise*, as into an House ready furnished, or as a King into his Throne, *Gen.* 1. 28. have *dominion over every living thing that moveth.* Now God's driving *Adam* out of *Paradise*, signified his dethroning and banishing him, that he might look after an heavenly and a better *Paradise*. 5. A fifth fruit of the Curse was *Death*, verse 19. *To dust thou shalt return.* Death was not natural to *Adam*, it came in after sin. *Josephus* is of opinion, Man should have died though he had continued in Innocency, only he should have had a

longer term of years added to his life; but out of queſtion, Death grew out of the Root of Sin: the Apoſtle ſaith, *Rom.* 5. 12. *By ſin came death.* See then how curſed a thing Sin is, that hath brought ſo many Curſes upon the Creation. If we will not hate Sin for its Deformity, let us hate it for the Curſe it brings.

4. Did God make this glorious World, did he make every thing good, was there in the Creature ſo much beauty and ſweetneſs? Oh! then what ſweetneſs is there in God? *Quicquid efficit tale, illud eſt magis tale*, the Cauſe is always more noble than the Effect. Think with your ſelves, is there ſo much excellence in Houſe and Lands, then how much more is there in God that made theſe? Is there beauty in a Roſe? what beauty then is there in Chriſt the Roſe of *Sharon*? Doth Oil make the face ſhine? *Pſal.* 104. 15. How will the Light of God's Countenance make it ſhine? Doth Wine chear the heart? O what Virtue is in the true Vine! How doth the Blood of this Grape chear the Heart? Is the fruit of the Garden ſweet? how delicious are the Fruits of the Spirit? Is a Gold Mine ſo precious? how precious is he who founded this *Mine*? What is Chriſt in whom are hid all Treaſures? *Coloſſ.* 2. 3. We ſhould aſcend from the Creature to the Creator. If there be any Comfort here below, how much more is there in God, who made all theſe things? How unreaſonable is it that we ſhould delight in the World, and not much more in him that made it? How ſhould our Hearts be ſet on God, and how ſhould we long to be with God, who hath infinitely more ſweetneſs in him than any Creature?

Uſe 2. *of Exhortation.* 1. Did God create the World, let us wiſely obſerve theſe Works of Creation? God hath given us, not only the Book of the Scriptures to read in, but the Book of the Creation: Look up to the Heavens, they ſhew much of God's glory; the Sun gilds the World with its bright Beams: behold the Stars, their regular motion in their Orbs, their Magnitude, their Light, their Influence. We may ſee God's glory blazing in the Sun, twinkling in the Stars. Look into the Sea, and ſee the wonders of God in the Deep, *Pſal.* 107. 24. Look into the Air, there the Birds make Melody, and ſing forth the Praiſes of their Creator. Look into the Earth, there we may wonder at the Nature of Minerals, the Power of the Loadſtone, the Virtue of Herbs. See the Earth deck'd as a Bride with Flowers, all theſe are the glorious Effects of God's Power. God hath wrought the Creation as with curious Needle-work, that we may obſerve his Wiſdom and Goodneſs, and give him the Praiſe due to him, *Pſal.* 104. 24. *O Lord, how manifold are thy works, in wiſdom haſt thou made them all.*

2. Did God create all things, let us obey our Maker. We are his *Jure Creationis*, we owe our ſelves to him: If another gives us our Maintenance, we think our ſelves bound to ſerve him, much more ſhould we ſerve and obey God, who gives us our Life, *Acts* 17. 28. *In him we live and move.* God hath made every thing for Man's Service, the Corn for nouriſhment, the Beaſts for uſefulneſs, the Birds for Muſick, that Man ſhould be for God's Service. The Rivers come from the Sea, and they run into the Sea again. All we have is from God, let us honour our Creator, and live to him that made us.

3. Did God make our Bodies out of the Duſt, and that Duſt out of Nothing? let this keep down pride. When God would humble *Adam*, he uſeth this Expreſſion. *Out of the duſt was thou taken*, Gen. 3. 19. Why art thou proud, O Duſt and Aſhes! thou art made but of courſe Mettal; *cum ſis humi limus, cur non humilimus.* Bernard. *David* ſaith, *I was curiouſly wrought*, Pſal. 139. Thy being curiouſly wrought may make thee thankful, but being made of the Duſt, may keep thee humble. If thou haſt Beauty, it is but well-colour'd Earth. Thy Body is but Air and Duſt mingled together, and this Duſt will drop into the Duſt. When the Lord had ſaid of the Judges they were *Gods*, Pſal. 82. 6. leſt they ſhould grow proud, he tells them, they were dying gods, *verſ.* 7. *Ye ſhall die like men.*

4. Did God create our Souls after his Image, but we loſt it, let us never leave till we are reſtored to God's Image again. We have now got the Devils Image in Pride, Malice, Envy; let us get God's Image reſtored, which conſiſts in Knowledge and Righteouſneſs, *Col.* 3. 10. Grace is our beſt Beauty, it makes us like God and Angels: As the Sun to the World, ſo is Holineſs to the Soul. Let us go to God to repair his Image in us: Lord! thou haſt once made me, make me anew, Sin hath defaced thy Image in me, O draw it again by the Pencil of the Holy Ghoſt.

The

The Providence of GOD.

GOD's Works of Providence are his moſt holy, wiſe, and powerful Preſerving and Governing all his Creatures, and all their Actions.

The Work of God's Providence, Joh. 5. 17. *My Father worketh hitherto, and I work.* The great God hath reſted from the Works of Creation, he doth not create any new Species of Things, *Gen.* 2. 7. He reſted from all his Works, and therefore the Scripture muſt needs be meant of God's Works of Providence, *My Father worketh and I work.* Pſal. 103. 19. *His kingdom ruleth over all*; *i. e.* his Providencial Kingdom. Now for the clearing of this Point, I ſhall,

1. Show you that there is a Providence.
2. What that Providence is.
3. Lay down ſome Maxims or Propoſitions concerning the Providence of God.

1. That there is a Providence: There is no ſuch thing as blind Fate, but there is a Providence that guides and governs in the World, Prov. 16. 33. *The lot is caſt into the lap, but the whole diſpoſe thereof is of the Lord.*

2. What this Providence is? I anſwer, Providence is God's ordering all Iſſues and Events of things after the Council of his Will to his own Glory. 1. I call Providence God's ordering of things, to diſtinguiſh it from his Decrees, God's Decree ordains things that ſhall fall out, God's Providence ordereth them.

2. I call Providence the ordering of Things after the Council of God's Will, that I may free it from all Raſhneſs and Precipitancy, and to ſhow you that 'tis a high Act of Prudence done after the Council of his own Will.

3. God orders all Events of things after the Council of his Will to his own Glory, the Glory of God being the Ultimate End of all God's Actings, and the Centre where all the Lines of Providence do meet. The Providence of God is *Regina Mundi*, the Queen and Governeſs of the World; it is the Eye that ſees, and the Hand that turns all the Wheels in the Univerſe. God is not like an Artificer that builds a Houſe and then leaves it and is gone, but like a Pilot that does with a great deal of Care ſteer on the Ship of the whole Creation.

3. I ſhall lay down ſome Poſitions about the Providence of God.

1. God's Providence reaches to all Places, Perſons and Occurrences, 1. To all Places, Jer. 23. *Am I a God at hand, and not a God afar off?* The Dioceſs where Providence viſits is very large, it reaches to Heaven, to Earth and Sea, Pſ. 107. 23, 24. *They that go down to ſea ſee the wonders of God in the deep.* Now that the Sea which is higher then the Earth, ſhould not drown the Earth, is a Wonder of Providence: and the Prophet *Jonah* he ſaw the Wonders of God in the Deep, when the very Fiſh which did devour him and ſwallow him, did bring him ſafe to Shore. 2. God's Providence reaches to all Perſons, eſpecially the Perſons of the Godly, they are in a ſpecial manner taken notice of; God takes care of every Saint in particular, as if he had none elſe to take care for, 1 Pet. 5. 7. *He careth for you, (i. e.)* Elect in a ſpecial manner. Pſal. 33. 18, 19. *The eye of the Lord is over them that fear him; to preſerve them from death, and to keep them alive in famine.* God by his Providential Care ſhields off Dangers from his People, he ſets a Life-guard of Angels about them, *Pſal.* 19. 11. God's Providence keeps the very Bones of the Saints, *Pſal.* 34. 10. It bottles their Tears, *Pſal.* 56. 8. It ſtrengthens the Saints in their Weakneſſes, *Heb.* 11. 34. It ſupplies all their Wants out of its Alms-basket, *Pſal.* 23. 5. Thus Providence doth wonderfully ſupply the Wants of the Elect. When the Proteſtants in *Rochel* were beſieged by the *French* King, God by his Providence ſent in a great number of ſmall Fiſhes that fed them, ſuch as were never ſeen before in that Haven. So the Raven, that unnatural Creature, (that will hardly feed its own Young, yet) providentially brought Suſtenance to the Prophet *Elijah*, 1 Kings 17. 6. The Virgin *Mary*, though by bearing and bringing forth the Meſſiah ſhe help'd to make the World rich, yet ſhe herſelf was very poor; and now being warned of the Angel to go into *Egypt*, *Matth.* 2. 13. the Virgin had ſcarce enough to bear her Charges thither, ſee now how God provides for her before-hand, he by his Providence ſends the Wiſe-men from the *Eaſt*, and they bring coſtly Gifts, Gold, Myrrh, and Franckincence and preſent there to Chriſt: And now the Virgin had enough to defray her Charges un-

to

to *Ægypt*. God's Children sometimes scarce know how they are fed, and yet Providence feeds them, Psal. 37. 3. *Verily thou shalt be fed.* If God will give his People a Kingdom when they dye, he will not deny them daily Bread while they live. 3. God's Providence reaches to all Affairs and Occurrences in the World, there is nothing that stirs in the World but God hath by his Providence the over-ruling of it. The raising of a Man to Honour, whence is this? but through Divine Providence: Psal. 75. 7. *He puts down one, and sets up another.* Success and Victory in Battel is the result of Providence; *Saul* had the Victory, but God wrought the Salvation, 1 Sam. 11. 13. That among all Virgins that were brought before the King, that *Esther* should find Favour in the Eyes of the King, was not without God's special Providence; for by this means the Lord saved the *Jews* alive that were destinat'd to Destruction. Providence reaches to the least of things, to the Birds and Pismire; Providence feeds the young Raven when the Dam forsakes it, and will give it no Food, *Psal.* 147. 9. Providence reaches to the very Hairs of our Head, Matth. 10. 30. *The hairs of your head are numbred*; and surely if Providence reaches to our Hairs, then much more to our Souls. And thus you have seen that the Providence of God reaches to all Places, to all Persons, to all Occurrences and Affairs. Now there are two Objections against this Doctrine,

Obj. 1. But may some say, There are many things done in the World which are Excentrical: they are very disorderly and irregular, and surely the Providence of God doth not reach to these things?

Answ. Yes, these things that seem *to us* irregular, God makes use of to his own Glory. For Instance: Suppose you were in a Smith's Shop, and there should see several sorts of Tools, some crooked, some bowed, others hook'd, would you condemn all these things for nought because they do not look handsome; the Smith makes use of them all for the doing of his Work. Thus it is with the Providence of God, they seem to us to be very crooked and strange, yet they all carry on God's Work. I shall clear this to you in two particular Cases:

1*st*, God's People are low; why this seems to be very much out of order, that these that are best should be in the lowest Condition: but there is much Wisdom to be seen in this Providence, as appears thus: 1. Perhaps the hearts of the Godly were lifted up with Riches, or with Success, now God comes with an humbling Providence to Afflict them and Fleece them; better is the Loss that makes them Humble, then the Success that makes them Proud. Again, 2. if the Godly were not sometimes afflicted, and suffer'd an Eclipse in their outward Comforts, how could their Graces be seen, their Faith and Patience. If it were always Sunshine, we should see no Stars; if we should have always Prosperity, it would be hard to see the Actings of Mens Faith. Thus you see God's Providences are wise and regular, though to us they seem very strange and crooked.

2*dly*, Here's another Case, the Wicked flourish; this seems to be very much out of order: ay, but God in his Providence sees good sometimes that the worst of Men should be exalted, they may do some work to God, though against their will, *Isa.* 10. 7. God will be in no Man's debt. God makes use of the Wicked sometimes to protect and shield his Church: he makes use of them to refine and purifie his People, Hab. 1. 12. *Thou hast ordained them for correction.* As if the Prophet had said, Thou hast ordain'd the Wicked to correct thy Children. (And indeed as *Austin* saith well, *We are beholding to wicked Men, who against their wills do do us good.*) As the Corn is beholding to the Flayl to thresh off its Husks, or as the Iron is beholding to the File to brighten it; so the Godly are beholding to the Wicked, tho' it be against their will, to brighten and refine their Graces. Now then if the Wicked do God's own Work, though against their will, God will not let them be Loosers by it, he will raise them in the World, exalt them and wring out the Waters of a full Cup to them. Thus you see these Providences are wise and regular, which to us seem strange and crooked.

Object. 2. But may some say, if God hath a hand in ordering all things that fall out, why then he hath a hand in the Sins of Men?

I answer, No, by no means, he hath no hand in any Man's sin. God cannot go contrary to his own Nature, he cannot do any unholy Action, no more then the Sun can be said to be darkned. Here you must take heed of two things, as you must take heed of making God ignorant of Mens sins, so you must take heed of making God to have a hand in Mens sins: Is it a thing likely that God is the Author of Sin, that is an Avenger of it? Is it a likely thing that God should make a Law against Sin, and then have a hand in breaking his own Law, is that likely? And therefore to answer the Objection, God in his Providence doth permit Mens sins,

sins, Acts 14. 16. *He suffered all nations to walk in their own ways.* God permitted their sin, and he would never permit their sin, if he could not bring good out of it; as the Apothecary can make a Treakle of Poison. Had not Sin been at all permitted, God's Justice in punishing Sin, and his Mercy in pardoning Sin had never been so well known. The Lord is pleas'd to permit it, but he had no hand in it.

Object. But is it not said, that God hardned *Pharoah*'s Heart, here's more then God's bear permitting of Sin?

Answ. God doth not infuse Evil into Men, only he withdraws the Influence of his Graces, and then the Heart hardens of itself, even as Light being withdrawn, Darkness presently follows in the Air; but it were absurd to say, that therefore the Light darkens the Air: and therefore you shall observe that *Pharoah* is said to harden his own Heart, *Exod.* 8. 15. God is the cause of no Man's Sin; 'tis true God hath a hand in the Action where Sin is, but no hand in the Sin of the Action: He that plays upon a jarring Instrument, he is the cause of the founding of the Instrument, but the jarring is from itself: so 'tis here, the Actions of Men so far as they are natural are from God, but so far as they are sinful, they are from Men themselves, and God has no hand at all in them. And so much for the first Position, That God's Providence reaches to all Places, to all Persons, and to all Occurrences.

2. A second Position is this: There are Providences that are casual and accidental to us, are predetermin'd by the Lord: the falling of a Tyle upon one's head, the breaking out of a Fire to us, is casual, but 'tis order'd by a Providence of God. You have a clear Instance of this, 1 Kings 22. 34. *A certain man drew a bow at a venture, and smote the king of Israel between the joynts of the harnesse.* This Accident was casual as to the Man who drew the Bow, but 'twas divinely order'd by the Providence of God; God's Providence directed the Arrow to hit the Mark. Things that seem to fall out casual and by chance, they are the Issues of God's Decrees, and the Interpretation of his Will.

3. God's Providence is greatly to be observed, but we are not to make it the Rule of our Actions, Psal. 107. 43. *Whoso is wise, will observe these things.* 'Tis good to observe Providence, but we must not make it our Rule to walk by; Providence is a Christian's Diurnal but not his Bible. Sometimes a bad Cause prevails and gets ground, it is not to be liked because it doth prevail; we must not think the better of what is sinful because 'tis successful, here is no Rule of our Actions to be directed by.

4. Divine Providence is irresistible, there is no standing in the way of God's Providence to hinder it: When God's time was come for *Joseph*'s Release, the Prison could hold him no longer, *The king sent and loosed him*, Psal. 105. 20. When God would indulge the *Jews* with Liberty in their Religion, *Cyrus*, by a Providence, puts forth a Proclamation to encourage the *Jews* to go and build their Temple at *Jerusalem*, and worship God, *Ezra* 1. 2, 3. If God will shield and protect *Jeremiah*'s Person in Captivity: the very King of *Babylon* shall nurse up the Prophet, and give charge concerning him that he want nothing, *Jer.* 39. 11, 12.

5. God is to be trusted when his Providences seem to run contrary to his Promises. God promised *David* to give him the Crown, to make him King, but Providence runs contrary to his Promise: *David* was pursued by *Saul*, was in danger of his Life, but all this while it was *David*'s Duty to trust God. Pray observe, the Lord doth oftentimes by cross Providences bring to pass his Promises. God promised *Paul* the Lives of all that were with him in the Ship; but now the Providence of God seems to run quite contrary to his Promise, the Winds blew, the Ship splits and breaks in pieces, and thus God fulfill'd his Promise upon the broken pieces of the Ship, they all come safe to shore. Trust God when Providences seem to run quite contrary to Promises.

6. The Providences of God are Checquer-work, they are intermingled: In the Life to come there shall be no more Mixture; in Hell there is nothing but Bitter, in Heaven there is nothing but Sweet: but in this Life the Providences of God are mixed, there is something of the sweet in them, and something of the bitter. Providences are just like *Israel*'s Pillar or Cloud that conducted them in their March, it was dark on one side and light on the other, so the Providences of God are a dark part and a light part. In the Ark there was laid up the Rod and Manna, so are God's Providences to his Children, there is something of the Rod and something of the Manna: so that we may say with *David*, *I will sing of mercy and judgment.* *Joseph* was in Prison, there was the dark side of the Cloud, but God was with *Joseph*, there

there was the light side of the Cloud. *Ashur*'s Shooes were of Brass, but his Feet were dipt in Oyl, *Deut.* 33. 24. So Affliction is the Shooe of Brass that pinches; ay, but there is Mercy mingled with the Affliction, there's the Foot dipt in Oyl.

7. The very same Action as it comes from God's Providence may be good, which as it comes from Men may be evil. For Instance: *Joseph* being sold into *Ægypt*, as he was sold by his Brethren it was evil, very wicked, for it was the Fruit of their Envy; but as it was an Act of God's Providence, so it was good, for by this means *Jacob* and all his Family were preserved alive in *Ægypt*. Another Instance is in *Shimei*'s cursing *David*, now as *Shimei* cursed *David*, 'twas wicked and sinful, for 'twas the Fruit of his Malice; but as his cursing was ordered by God's Providence, so 'twas an Act of God's Justice to punish *David*, and to Humble him for his Adultery and Murder. The Crucifying of Christ as it came from the *Jews* 'tis an Act of Hatred and Malice to Christ: So *Judas* betraying him was an Act of Covetousness; but as it was an Act of God's Providence, so there was good in it; for, see, it was an Act of God's Love in giving Christ to dye for the World. Thus I have clear'd to you the Doctrine of God's Providence, in these several Positions: let me now speak something by way of Application.

Use 1. By way of Exhortation, in these particulars, 1st, Admire God's Providence: The Providence of God keeps the whole Creation upon the Wheels, or else it would soon be dissolved, and the very Axle-tree would break in pieces: If God's Providence should be withdrawn but for a while, Creatures would be dissolved, and run into their first Nothing. Without this wise Providence of God there would be an Anxiety and Confusion in the whole World; just like an Army when it is routed and scatter'd. The Providence of God infuses Comfort and Virtue into every thing we enjoy; our Cloaths would not warm us, our Food would not nourish us without the special Providence of God. And doth not all this deserve your Admiration of Providence?

2. Learn quietly to submit to Divine Providence; do not murmur at things that are order'd by Divine Wisdom. We may no more find fault with the Works of Providence, then we may with the Works of Creation: It is a Sin as well to quarrel with God's Providence, as to deny God's Providence. If Men do not act as we would have them, they shall act as God would have them. His Providence it is his Master-wheel that turns these lesser Wheels, and God will bring his Glory out of all at last: Psal. 39. 9. *I was dumb and opened not my mouth, because thou, Lord, didst it.* It may be we think sometimes we could order things better if we had the Government of the World in our hands; but, alas! should we be left to our own Choice, we should choose those things that are hurtful for us. *David* did earnestly desire the Life of his Child which was the Fruit of his Sin; now had the Child lived it had been a perpetual Monument of his Shame. Let us be content God should Rule the World; learn to acquiesce in his Will, and submit to his Providence: Doth any Affliction befal you, remember God sees it is that which is fit for you, or it should not come; your Cloaths cannot be so fit for you as your Crosses. God's Providence may sometimes be secret, but it is always wise: Tho' we may not be silent under God's Dishonour, yet we should learn to be silent under his Displeasure.

3. You that are Christians, believe that all God's Providences shall conspire for the good of his People, and shall promote their Salvation at last. The Providences of God are sometimes dark, and our eyes dim, and we can hardly tell what to make of them: but when we cannot unriddle Providence, believe it shall work together for the good of the Elect, *Rom.* 8. 28. The Wheels in a Watch seem to move cross one to another, but they help forward the Motion of the Watch, and make the Larum strike; so the Providences of God seem to be cross Wheels, but for all that they shall carry on the Good of the Elect. The pricking of a Vein is in itself evil and hurtful, but as it prevents a Fevor, and tends to the Health of the Patient, so it is good: So Affliction in itself is not glorious but grievous, but the Lord turns this to the good of his Saints. Poverty shall starve their Sins, Affliction shall prepare them for a Kingdom. Therefore, Christians, believe that God loves us, that he will make the most cross Providences to promote his Glory, and our Good.

4. Let this be an Antidote against *Immoderate Fear*; for nothing comes to pass but what is ordain'd by God's Decree, and ordered by his Providence. We sometimes fear what the Issue of things will be; Men grow high in their Actings; let us not make things worse by our Fear. Men are limited in their Power, and shall not go one *Hair's breadth* further then God's Providence will permit: He might

might let *Sennacherib*'s Army march towards *Jerusalem*, but he shall not shoot one Arrow against it, Isa. 38. 36. *Then the angel of the Lord went forth and smote in the camp of the Assyrians an hundred and fourscore and five thousand.* When *Israel* was compassed in between *Pharoah* and the Red Sea, no question some of their hearts did begin to tremble, and they look'd upon themselves as dead Men, but Providence so ordered it, that the Sea was a safe Passage to *Israel*, and a Sepulchre to *Pharoah* and all his Host.

Use 2. Comfort in respect of the Church of God: God's Providence reacheth in a more special manner to his Church, Isa. 27. 2. *Sing ye unto her, A vineyard of red wine.* God waters this Vineyard with his Blessings, and watcheth over it by his Providence, *I the Lord keep it night and day.* Such as think totally to ruin the Church, must do it in a time when it is neither Day nor Night, for the Lord keeps it by his Providence Night and Day. What a miraculous Conduct of Providence had *Israel*, God led them by a Pillar of Fire, gave them Manna from Heaven, set the Rock abroach. God by his Providence *preserves his Church in the midst of Enemies*; which is as to see a Spark kept alive in the Ocean, or a Flock of Sheep among Wolves. God saves his Church strangely, 1. By giving *Unexpected Mercies* to his Church, when she looked for nothing but Ruine, Psal. 126. 1. *When the Lord turned the captivity of Sion, we were like them that dream.* How strangely did God raise up Queen *Esther* to preserve alive the *Jews*, when *Haman* had got a bloudy Warrant sign'd for their Execution? 2. Strangely by saving in that very way in which we think he will destroy: God works sometimes by *Contraries*. He raiseth his Church by bringing it low. The Bloud of the Martyrs hath watered the Church, and made it more fruitful, *Exod.* 1. 12. The more they afflicted them, the more they multiplied: The Church is like that Plant *Gregory Nazianzen* speaks of, Θανάτου ζῇ, καὶ τῷ μὴ φύεται, it lives by dying, and grows by cutting. 3. Strangely in that he makes the Enemy do his Work: When the People of *Amon*, and *Moab*, and *Mount Seir* came against *Judah*, God set the Enemy one against another, 2 *Chr.* 20. 23. *The children of Amon and Moab, stood up against them of Mount Seir, to slay them; and when they had made an end of the inhabitants of Seir, every one help'd to destroy another.* In the Powder-Treason he made the Traytors to be their own Betrayers: God can do his work by the Enemies hand. God made the *Ægyptians* send away the People of *Israel* laden with Jewels, *Exod.* 12. 36. The Church is the Apple of God's Eye, and the Eye-lid of his Providence doth daily cover and defend it.

5. Let the merciful Providences of God cause Thankfulness: We are kept alive by a Wonder-working Providence. Providence makes our Cloaths warm us, our Meat nourish us. We are fed every day out of the Alms-basket of God's Providence. That in Health, that we have an Estate, it is not our Diligence but God's Providence, Deut. 8. 18. *Thou shalt remember the Lord thy God, for he it is that gives thee power to get wealth.* Especially if we go a step higher, we may see cause of Thankfulness: That we should be born and bred in a Gospel Climate; that we should live in such a place where the Sun of Righteousness shines; this is a signal Providence: Why might not we have been born in such places where Paganism prevails? That Christ should make himself known to us, and touch our hearts with his Spirit, when he passeth by others: Whence is this but from the miraculous Providence of God, which is the Effect of his Free-grace?

Use 3. See here that which may make us long for that time when the great Mystery of God's Providence shall be fully unfolded to us. Now we scarce know what to make of God's Providences; therefore are ready to Censure what we do not understand, but in Heaven we shall see how all God's Providences (Sickness, Losses, Sufferings,) carried on our Salvation. Here we see but some dark pieces of God's Providence, and it is impossible to judge of God's Works by *Pieces*, but when we come to Heaven, and see the full Body and Pourtraicture of God's Providence drawn out in its lively Colours, it will be a glorious Sight to behold: Then we shall see how all God's Providences help'd to fulfil his Promises. Never a Providence but we shall see had either a *Wonder* or a *Mercy* in it.

The Covenant of Works.

Queſt. IX. I Proceed to the next Queſtion, **What ſpecial Providence did God exerciſe towards Man in the Eſtate wherein he was created?**

Anſw. *When God created Man he entred into a Covenant of Life with him, upon Condition of perfect Obedience, forbidding him to eat of the Tree of Knowledge, upon pain of death.*

For this, conſult with Gen. 2. 16, 17. *And the Lord commanded the man, ſaying, of every Tree of the Garden thou mayeſt freely eat, but of the Tree of the Knowledge of Good and Evil, thou ſhalt not eat; for in the day thou eateſt of it, thou ſhalt ſurely die.* The Subject then of our next Diſcourſe is, the *Covenant of Works.* This Covenant was made with *Adam*, and all Mankind; for *Adam* was a publick Perſon, and the Repreſentative of the World.

Queſt. *For what Reaſon did God make a Covenant with* Adam *and his Poſterity in Innocency?*

Reſp. 1. To ſhew his *Soveraignty* over us, we were his Creatures; and as God was the great Monarch of Heaven and Earth, God might impoſe upon us terms of a Covenant. 2. God made a Covenant with *Adam* to *bind him faſt* to God; as God bound himſelf to *Adam*, ſo *Adam* was bound to God by the Covenant.

Queſt. *What was the Covenant?*

Reſp. God commanded *Adam* not to eat of the Tree of Knowledge; God gave *Adam* leave to eat of all the other Trees of the Garden. God did not *envy* him any Happineſs, only, meddle not with this Tree of Knowledge, becauſe God would *try* Adam's *Obedience*: As King *Pharaoh* made *Joſeph* chief Ruler in his Kingdom, and gave him a Ring off his Finger, and a Chain of Gold, only he muſt not *touch his Throne*, Gen. 41.40. in like manner God dealt with *Adam*, he gave him a ſparkling Jewel, Knowledge, and araid him with a fine Veſture, put upon him the Garment of Original Righteouſneſs, only ſaith God, Touch not the *Tree of Knowledge*, for that is aſpiring after Omniſciency. *Adam* had power to have kept this Law; *Adam* had the Copy of God's Law written in his heart. This Covenant of Works, had a Promiſe annexed to it, and a Threatning. 1. The Promiſe, *Do this and live.* In caſe Man had ſtood, it is probable he had not died, but had been tranſlated to a better Paradiſe. 2. The Threatning, *Thou ſhalt die the death*; Hebr. *in dying thou ſhalt die*; that is, thou ſhalt die both a natural Death and an Eternal, unleſs ſome other Expedient be found out for thy Reſtoration.

Queſt. *But why did God give* Adam *this Law, ſeeing God did foreſee that* Adam *would tranſgreſs?*

Reſp. 1. It was *Adam*'s fault he did not keep the Law; God gave him a *ſtock* of *Grace* to trade with, but he of himſelf broke. 2. Though God foreſaw *Adam* would tranſgreſs, yet that was not a ſufficient reaſon that *Adam* ſhould have no Law given him: for by the ſame reaſon, God ſhould not have given his *written Word* to Men, to be a Rule of Faith and Manners, becauſe he foreſaw that ſome would not believe, and others would be prophane. Shall not Laws be made in the Land becauſe ſome break them? 3. God, though he foreſaw *Adam* would break the Law, he knew how to turn it to a greater good, in ſending Chriſt. The firſt Covenant being broken, he knew how to eſtabliſh a ſecond, and a better. Well, concerning the Firſt Covenant, conſider theſe four Things.

1. The Form of the firſt Covenant in Innocency, was *working*; *Do this and live.* Working was the Ground and Condition of our Juſtification, *Gal.* 3. 12. Not but that *working* is required in the *Covenant of Grace*: we are bid to *work out ſalvation*, and be *rich in good works.* But works in the Covenant of Grace are not required under the ſame Notion, as in the firſt Covenant with *Adam.* Works are not required to the *Juſtification* of our Perſons, but as a *Teſtification* of our Love to God, not as a Cauſe of our Salvation, but as an Evidence of our Adoption. Works are required in the Covenant of Grace, not ſo much in our own ſtrength, as in the ſtrength of another. *It is God which worketh in you*, Phil. 2. 13. As the Scrivener guides the Child's hand, and helps him to form his Letters, ſo that it is not ſo much the Child's writing, as the Scriveners that guides his hand; ſo not our working, as the Spirit's co-working.

2. The

2. The Covenant of Works was *very ſtrict.* God required of *Adam*, and all Mankind, 1. *Perfect* Obedience. *Adam* muſt do all things written in the *Book of the Law*, Gal. 3. 10. and not fail, either in the matter or manner. *Adam* was to live up to the whole breadth of the Moral Law, and go exactly according to it, as a well made Dial goes with the Sun: a ſinful thought had forfeited the Covenant. 2. *Perſonal* Obedience. *Adam* muſt not do his work by a Proxy, or have any Surety bound for him; no, it muſt be done in his own Perſon. 3. *Perpetual* Obedience. He muſt *continue* in all things written in the *Book of the Law*, Gal. 3. 10. Thus it was very ſtrict. There was no Mercy in caſe of failure.

3. The Covenant of Works was *not built* upon a very *firm Baſis*; therefore it muſt needs leave Men full of Fears and Doubts. The Covenant of Works reſted upon the *ſtrength of Man's inherent Righteouſneſs*; which though in Innocency was *perfect*, yet was *ſubject to a change.* *Adam* was created *holy*, but *mutable.* He had a power to ſtand, but not a power not to fall. *Adam* had a ſtock of Original Righteouſneſs to begin the World with, but he was not ſure he ſhould not break. *Adam* was his own Pilot, and could ſteer right in the time of Innocency; but he was not ſo ſecured, but that he might daſh againſt the Rock of a Temptation, and he and his Poſterity ſuffer Shipwrack. So that the Covenant of Works muſt needs leave Jealouſies and Doubtings in *Adam*'s heart, he having no Security given him, that he ſhould not fall from that glorious ſtate.

4. The Covenant of Works being *broken* by Sin, Man's Condition was very deplorable and deſperate. He was left in himſelf helpleſs; there was no place for Repentance: the Juſtice of God being offended, ſets all the other Attributes againſt Mankind When *Adam* loſt his Righteouſneſs, he loſt his Anchor of Hope, and his Crown: there was no way for Man's relief, unleſs God would find out ſuch a way that neither Man nor Angels could deviſe.

Uſe 1. See the Condeſcenſion of God, who was pleaſed to ſtoop ſo low, as to make a Covenant with us. For the God of Glory to make a Covenant with Duſt and Aſhes; for God to bind himſelf to us, to give us Life in caſe of Obedience: Entring into Covenant was a ſign of God's Friendſhip with us, and a Royal Act of his Favour.

2. See what a glorious Condition Man was in, when God entred into Covenant with him: 1. He was placed in the Garden of God, which for the pleaſure of it, was called *Paradiſe*, Gen. 2. 8. he had his choice of all the Trees, (one only excepted) he had all kind of precious Stones, pure Mettals, rich Cedars; he was a King upon the Throne, and all the Creation did obeyſance to him, as in *Joſeph*'s Dream, all his Brethrens ſheaves did bow to his ſheaf. Man in Innocency had all kind of Pleaſure that might ravilh his Senſes with delight, and be as Baits to allure him to ſerve and worſhip his Maker. 2. Beſides, he was full of Holineſs; *Paradiſe* was not more adorned with Fruit, then *Adam*'s Soul was with Grace. He was the Coin on which God had ſtamp'd his lively Image; Light ſparkled in his Underſtanding, he was like an Earthly Angel, his Will and Affections were full of order, tuning harmoniouſly to the Will of God. *Adam* was εικὼν ἀρχέτυπον, a perfect Pattern of Sanctity. 3. *Adam* had intimacy of Communion with God, and converſed with him, as a Favourite with his Prince. *Adam* knew God's Mind, and had his Heart. He not only enjoyed the Light of the Sun in *Paradiſe*, but the Light of God's Countenance. This Condition was *Adam* in when God entred into Covenant with him. But this did not long continue; Man *being in honour abideth not*, Pſal. 49. *ult.* lodged not for a night; his Teeth watered at the Apple, and ever ſince it hath made our Eyes water.

3. Learn from *Adam*'s Fall, how unable we are to ſtand in our own ſtrength. If *Adam* in the ſtate of Integrity did not ſtand, how unable are we now, when the Lock of our original Righteouſneſs is cut? If purified Nature did not ſtand, how then ſhall corrupt Nature? we need more ſtrength to uphold us then our own.

4. See in what a *ſad Condition* all Unbelievers and Impenitent Perſons are: ſo long as they *continue* in their ſins, they continue under the Curſe of the firſt Covenant. Faith intitles us to the Mercy of the ſecond Covenant: but while Men are under the power of their ſins, they are under the Curſe of the firſt Covenant, and if they die in this Condition, they are damned to Eternity.

5. See the wonderful goodneſs of God, who was pleaſed, when we had forfeited the firſt Covenant, to enter into a new Covenant with us. Well may it be called *Fœdus Gratiæ*, a Covenant of Grace; it is beſpangled with Promiſes, as the Heaven with Stars. When the Angels, thoſe glorious Spirits fell, God did not enter into a new Covenant with them to be their God, but let thoſe golden Veſſels lie broken;

but hath entred into a ſecond Covenant with us, *better* then the firſt, *Hebr.* 8. 6. It is better, becauſe it is *ſurer*; it is made in Chriſt, and cannot be reverſed; Chriſt hath engaged his ſtrength to keep every Believer. In the firſt Covenant we had *à poſſe ſtare*, a power of ſtanding: in the ſecond we have *à non poſſe cadere*, an impoſſibility of Falling finally, 1 *Pet.* 1. 5.

6. Whoever they are that look for Righteouſneſs and Salvation by the power of their Free-will, or the inherent goodneſs of their Nature, or by Virtue of their Merit, as the *Socinians* and Papiſts, theſe *are all under* the *Covenant of Works*; they do not ſubmit to the Righteouſneſs of Faith, therefore they are bound to keep the whole Law, and in caſe of failure they are condemned. The Covenant of Grace is like a Court of *Chancery*, to relieve the Sinner, and help him who is Caſt by the firſt Covenant. It ſaith, Believe in the Lord Jeſus, and be ſaved; but ſuch as will ſtand upon their own inherent Righteouſneſs, Free-will, and Merit, they fall under the firſt Covenant of Works, and are in a periſhing Eſtate.

Uſe 2. Let us labour by *Faith* to get into the *ſecond Covenant of Grace*, and then the *Curſe of the firſt* Covenant is taken away by Chriſt. If once we get to be Heirs of the Covenant of Grace, we are in a *better ſtate than before*. *Adam* ſtood on his own Legs, therefore fell; we ſtand in the ſtrength of Chriſt. Under the firſt Covenant the Juſtice of God, as an Avenger of Blood, purſues you; but if ye get into the ſecond Covenant, you are got into the City of Refuge you are ſafe, and the Juſtice of God is pacified towards you.

Concerning S I N.

Queſt. X. **What is Sin?**

Anſw. *Sin is any want of conformity unto, or tranſgreſſion of the Law of God.*

1 John 3. 4. *Sin is a Tranſgreſſion of the Law.* Of Sin in general.

1. Sin is ἀνομία, a Violation or Tranſgreſſion. The Latin word *tranſgredior*, to tranſgreſs, ſignifies to go beyond ones Bounds. The Moral Law is to keep us within the bounds of our Duty; Sin is a going beyond our bounds.

2. The *Law of God*; it is not the Law of an Inferiour Prince is broken, but of *Jehovah*, who gives Laws as well to Angels as Men; it is a Law that is *juſt*, and *holy*, and *good*, Rom. 7. 12. It is *juſt*, there is nothing in it unequal; *holy*, nothing in it impure; *good*, nothing in it prejudicial. So that there is no reaſon to break this Law, no more than for a Beaſt that is in a fat Paſture to break over the Hedge to leap into a barren Heath or Quagmire.

I ſhall ſhew what an heinous and execrable thing Sin is. It is *malorum colluvies*, the complication of all Evil; it is the Spirits of Miſchief diſtil'd: The Scripture calls it חרם the *accurſed thing*, Joſh. 7. 13. it is compared to the venome of Serpents, the ſtench of Sepulchres. The Apoſtle uſeth this expreſſion of ſin, *out of meaſure ſinful*, Rom. 7. 13. or as in the Greek, καθ' ὑπερβολὴν, *hyperbolically ſinful*. The Devil would paint over ſin with the Vermilion colour of Pleaſure and Profit, that he may make it look fair. But I ſhall pull off the Paint from Sin, that you may ſee the ugly face of it. We are apt to have ſlight thoughts of Sin, and to ſay of it as *Lot* of *Zoar*, Gen. 19. 20. *Is it not a little one?* But that you may ſee how great an Evil Sin is, conſider theſe four things.

I. The Original of Sin, whence it comes: It fetcheth its Pedigree from Hell; Sin is of the Devil, 1 *John* 3. 8. *He that committeth ſin is of the Devil.* Satan was the firſt Actor of ſin, and the firſt Tempter to ſin. Sin is the Devils Firſt-born.

II. Sin is evil in the Nature of it.

1. It is a *defiling* thing. Sin is not only a Defection, but a Pollution. It is to the Soul as Ruſt is to Gold, as a Stain is to Beauty. It makes the Soul red with guilt, and black with filth. Sin in Scripture is compared to a *menſtruous cloath*, Iſa. 30. 22. to a *plague ſore*, 1 Kings 8. 38. *Joſhua*'s filthy Garments, in which he ſtood before the Angel, *Zach.* 3. 3. were nothing but a Type and Hieroglyphick of Sin. Sin hath blotted God's Image, and ſtained the orient brightneſs of the Soul. Sin makes God loath a ſinner, *Zach.* 11. 8. and when a ſinner ſees his ſin, he loaths himſelf, *Ezek.* 20. 42. Sin drops poiſon on our holy things, it infects our Prayers. The

The High Prieſt was to make Atonement for ſin on the Altar, *Exod.* 29. 36. to typifie that our holieſt Services need Chriſt to make Atonement for them. Duties of Religion in themſelves are good, but ſin corrupts them, as the pureſt Water is polluted, running through muddy ground. The Leper under the Law, if he had touched the Altar, the Altar had not cleanſed him, but he had defiled the Altar. The Apoſtle calls Sin μολυσμὸς, *filthineſs of fleſh and ſpirit*, 2 Cor. 7. 1. Sin ſtamps the Devil's Image on a Man. Malice is the Devil's Eye, Hypocriſy his Cloven-foot. It turns a Man into a Devil, *John* 6. 20. *Have not I choſen twelve, and one of you is a Devil.*

2. Sin is a grieving of God's Spirit, *Eph.* 4. 30. *Grieve not the holy Spirit of God.* To grieve is more than to anger.

Queſt. *How can the Spirit be ſaid to be grieved? for ſeeing he is God, he cannot be ſubject to any paſſion.*

Reſp. This is ſpoken Metaphorically; Sin is ſaid to grieve the Spirit, becauſe it is an injury offered to the Spirit, and he takes it unkindly, and as it were lays it to heart. And is it not much thus to grieve the Spirit? The Holy Ghoſt deſcended in the likeneſs of a Dove; Sin makes this bleſſed Dove mourn. Were it only an Angel, we ſhould not grieve him, but much leſs the Spirit of God. Is it not ſad to grieve our Comforter?

3. Sin is an act of Contumacy againſt God; a walking Antipodes to Heaven, *Lev.* 26. 27. *If ye will walk contrary to me.* A ſinner tramples upon God's Law, croſſeth his Will, doth all he can to affront, yea to ſpight God. The Hebrew word for ſin *Paſhang*, ſignifies Rebellion; there is the heart of a Rebel in every ſin; *Jer.* 44. 16. *We will do whatſoever proceedeth out of our mouth, to burn Incenſe to the Queen of Heaven.* Sin ſtrikes at the very *Deity*; *Peccatum eſt Dei-cidium*, Sin would not only unthrone God, but un-God him. If the ſinner could help it, God ſhould no longer be God.

4. Sin is an act of diſingenuity and unkindneſs; God feeds the ſinner, keeps off evils from him, bemiracles him with Mercy, but the ſinner not only forgets God's Mercies, but abuſeth them: he is the worſe for Mercy; like *Abſolom*, who affoon as *David* had kiſſed him, and took him into favour, plotted Treaſon againſt him, 2 *Sam.* 15. 10. Like the Mule, who kicks the Damn after ſhe hath given it Milk. *Vas pertuſum*, ὁ ἀχάριςος, 2 *Sam.* 16. 17. is this thy kindneſs to thy *Friend*? God may upbraid the ſinner: I have given thee (may God ſay) thy Health, Strength, and Eſtate, thou requiteſt me evil for good, thou woundeſt me with my own Mercies; Is this thy kindneſs to thy Friend? did I give thee life to ſin? did I give thee wages to ſerve the Devil?

5. Sin is a Diſeaſe, *Iſa.* 1. 5. *The whole head is ſick.* Some are ſick of Pride, others of Luſt, others of Envy. Sin hath diſtempered the τὸ ἡγεμόνικον, the intellectual part, 'tis a leproſy in the Head, it hath poiſon'd the Vitals, *Tit.* 2. 16. *Their Conſcience is defiled.* 'Tis with a ſinner as with a ſick Patient, his Pallat is diſtempered, the ſweeteſt things taſte bitter to him. The *Word*, which is *ſweeter then the Honycomb*, taſts bitter to him, *Iſa.* 5. 20. they put ſweet for bitter. Thus, a Diſeaſe, and nothing can cure this Diſeaſe but the Blood of the Phyſitian.

6. Sin is an *irrational* thing; it makes a Man act not only *wickedly*, but *fooliſhly*. It is abſurd and irrational to prefer the leſſer before the greater, the Pleaſures of Life, before the Rivers of Pleaſures at God's right hand for evermore? Is it not irrational to loſe Heaven for the ſatisfying or indulging the Luſt? as *Lyſimachus*, who for a draught of Water loſt a Kingdom. Is it not irrational to gratifie an Enemy? in ſin we do ſo. When Luſt, or raſh Anger burn in the Soul, Satan warms himſelf at this fire. *Mortalium erroves epulæ ſunt dæmonum*, Mens ſins feaſt the Devil.

7. Sin is a *painful* thing; it coſts Men much labour in purſuing their ſins. How do Men tyre themſelves in doing the Devil's drudgery, *Jer.* 9. 5. *They weary themſelves to commit iniquity. Peccatum eſt ſui ipſius pœna.* What pains did *Judas* take to bring about his Treaſon? He goes to the High-Prieſt, and then after to the Band of Soldiers, and then back again to the Garden. St. *Chryſoſtom* ſaith, *Vertue is eaſier than Vice.* 'Tis more pains to ſome to follow their ſins, than to others to worſhip their God. While the ſinner travails with his ſin, in ſorrow he brings forth; it is called *ſerving divers Luſts*, *Tit.* 3. 3. not enjoy, but ſerve: why ſo, becauſe not only of the *ſlavery* in ſin, but the hard *labour*; it is *ſerving divers Luſts*. Many a Man goes to Hell in the ſwear of his brows.

8. Sin is the only thing God hath an antipathy againſt: God doth not hate a Man becauſe he is poor, or deſpiſed in the World; you do not hate your Friend becauſe he is ſick; but that which draws forth the keens of God's hatred, is ſin, *Jer.* 44. 4.

44. 4. O *do not this abominable thing which I hate.* And ſure, if the ſinner dies under God's hatred, he cannot be admitted into the Celeſtial Manſions; will God let him live with him whom he hates; God will never lay a Viper in his boſom; the Feathers of the Eagle will not mix with the Feathers of other Fowls. God will not mix and incorporate with a ſinner. Till ſin be removed, there is no coming where God is.

III. See the evil of Sin in the Price paid for it; it coſt the Blood of God to expiate it. O *Man* (ſaith St. *Auſtin*) *conſider the greatneſs of thy ſin by the greatneſs of the price paid for ſin.* All the Princes on Earth, or Angels in Heaven, could not ſatisfie for ſin, only Chriſt. Nay, Chriſt's *active Obedience* was not enough to make atonement for ſin, but he muſt ſuffer upon the Croſs; for *without blood is no remiſſion*, Hebr. 9. 22. O what an accurſed thing is ſin, that Chriſt ſhould die for it! The evil of ſin is not ſo much ſeen in that one thouſand are damned for it, as that Chriſt died for it.

IV. Sin is evil in the *Effects* of it.

1. Sin hath *degraded us* of our Honour. *Reuben* by Inceſt loſt his Dignity, and though he were the firſt-born, he could not *excel*, Gen. 49. 4. God made us in his own Image, a little lower than the Angels, but ſin hath debaſed us. Before *Adam* ſinned he was like an Herauld that hath his *Coat of Arms* upon him, all reverence him becauſe he carries the King's Coat of Arms; but let this Coat be pull'd off, and he is deſpiſed, no Man regards him. Sin hath done this, it hath pluck'd off our Coat of Innocency, and now it hath debaſed us, and turned our glory into ſhame, *Dan.* 11. 21. *And there ſhall ſtand up a vile perſon.* This was ſpoken of *Antiochus Epiphanes*, who was a *King*, and his name ſignifies *illuſtrious*, yet ſin had degraded him, he was a vile perſon.

2. Sin *diſquiets* the Peace of the Soul: whatever *defiles*, *diſturbs*; as Poiſon tortures the Bowels, corrupts the Blood, ſo doth Sin the Soul. *Iſa.* 57. 21. Sin breeds a *trembling* at the heart; it creates fears, and there is *torment in fear*, 1 *John* 4. 18. Sin makes ſad Convulſions in the Conſcience. *Judas* was ſo terrified with guilt and horrour, that he hangs himſelf to quiet his Conſcience. And is not he like to to be well cured, that throws himſelf into Hell for eaſe?

3. Sin produceth all Temporal Evil. *Lam.* 1. 8. *Jeruſalem* hath grievouſly ſinned, *ergo* ſhe is removed. It is the *Trogan* Horſe, it hath Sword, and Famine, and Peſtilence in the Belly of it. Sin is a Coal, that not only blacks but burns. Sin creates all our Troubles; it puts Gravel into our Bread, Wormword in our Cup. Sin rots the Name, conſumes the Eſtate, buries Relations. Sin ſhoots the flying Roll of God's Curſes into a Family and Kingdom, *Zach.* 5. 4. It is reported of *Phocas*, having built a Wall of mighty ſtrength about his City, there was a voice heard, Ἔνδον τὸ κακὸν ἐκτὸς τὸ τεῖχος, Sin is within the City, and that will throw down the Wall.

4. Sin unrepented of brings *final damnation.* The canker that breeds in the Roſe is the cauſe of its periſhing; and corruptions that breed in Mens Souls, are the cauſe of their damning. Sin without Repentance brings the *ſecond death*, Rev. 20. 14. that is, *mors ſine morte*, Bern. a death always dying. Sins pleaſure will turn to ſorrow at laſt; like the Book the Prophet did eat, *Ezek.* 3. 3. ſweet in the mouth, but bitter in the belly. Sin brings the wrath of God, and what Buckets or Engines can quench that Fire? *Mark* 9. 44. *Where the worm never dies, and the fire is not quenched.*

Uſe 1. See how deadly an evil ſin is; how ſtrange is it that any one ſhould *love* it, *Pſal.* 4. 3. *How long will ye love vanity?* Hoſ. 3. 1. *Who look to other Gods, and love Flagons and Wine.* Sin is a Diſh Men cannot forbear, though it make them ſick; who would pour Roſe-water into a Kennel? what pity is it ſo ſweet an affection as Love ſhould be poured upon ſo filthy a thing as ſin. Sin brings a ſting in the Conſcience, a curſe in the Eſtate, yet Men love it. A ſinner is the greateſt Self-denier for his ſin, he will deny himſelf a part in Heaven.

Uſe 2. Do any thing rather then ſin. O hate ſin! there is more evil in the leaſt ſin, then in the greateſt bodily Evils that can befall us. The *Ermyn* rather chooſeth to die, then defileth her beautiful ſkin. There is more evil in a drop of ſin, then in a Sea of Affliction: Affliction is but like a rent in a Coat, Sin a prick at the Heart. In Affliction there is *aliquid boni*, ſome good. In this Lion there is ſome Hony to be found; *Pſal.* 119. 71. *It is good for me that I was afflicted. Utile eſt animæ ſi in hac area mundi flagellis trituretur corpus*, Aug. Affliction is God's Flail to thraſh off our Husks; not to conſume, but refine. There is no good in ſin; it is the ſpirit and quintiſſence of Evil. Sin is worſe then Hell; for the pains of Hell only are

a burden to the Creature, but ſin is a burden to God, *Amos* 2. 13. *I am preſſed under your iniquities, as a Cart is preſſed under the ſheaves.*

Uſe ult. Is Sin ſo great an Evil, then how thankful ſhould you be to God, if he hath taken away your ſin; *Zach.* 3. 3. *I have cauſed thy iniquity to paſs from thee.* If you had a Diſeaſe on your Body, Plague or Dropſie, how thankful would you be to have it taken away, much more to have ſin taken away. God takes away the guilt of ſin by pardoning grace, and the power of ſin by mortifying grace. O be thankful that this ſickneſs is *not unto death.* That God hath changed your Nature, and by grafting you into Chriſt, made you partake of the ſweetneſs of that Olive; that ſin, though it live, doth not reign, but the elder ſerves the younger, the elder of ſin ſerves the younger of grace.

ADAM's SIN.

Queſt. XI. **What was the Sin whereby our firſt Parents fell from the Eſtate wherein they were created?**

Reſp. The Sin was their eating of the forbidden Fruit, Gen. 3. 6. —*She took of the fruit thereof and did eat, and gave alſo to her husband.*

Here is implied, 1. That our firſt Parents fell from their State of Innocency. 2. The Sin by which they fell, *Eating the forbidden Fruit.*

1. Our firſt *Parents fell from their glorious State of Innocency*, Eccleſ. 7. 29. *God made man upright, but they have ſought out many inventions. Adam* was perfectly Holy, he had Rectitude of Mind, and Liberty of Will to good, but his head aked till he had invented his own and our Death, he ſought out many Inventions, 1. *Adam*'s Fall was voluntary; he had *à Poſſe non Peccare*, a Power not to Fall. Free-will was a ſufficient Shield to repel Temptation: the Devil could not have forced him, unleſs he had given his Conſent; Satan was only a Suitor to woe, not a King to compel, but *Adam* gave away his own Power, and ſuffer'd himſelf to be decoy'd into Sin. Like a young Gallant who at one throw looſeth a fair Lordſhip. *Adam* had a fair Lordſhip, he was Lord of the World, Gen. 1. 28. *Have dominion over the fiſh of the ſea, and over the fowl of the air, and over every living thing that moveth.* But he loſt all at one throw. As ſoon as he had ſinned he forfeited Paradiſe. 2. *Adam*'s Fall was ſudden; he did not long continue in his Royal Majeſty.

Queſt. *How long did* Adam *continue in Paradiſe before he fell?*

Reſp. Toſtatus ſaith he fell the next day. *Pererius* ſaith he fell the eighth day after his Creation. But the moſt probable and received Opinion is, That *Adam* fell the very ſame day in which he was created. So *Irenæus*, *Cyril*, *Epiphanius*, and many others. The Reaſons which incline me to believe ſo are,

1. It is ſaid, Satan was a *murderer*, ab initio, *from the beginning*, Joh. 8. 44. Now whom did he murder? Not the bleſſed Angel, he could not reach them; nor the curſed Angels, for they had before deſtroyed themſelves. How then was Satan a Murderer from the beginning? As ſoon as Satan fell, he began to tempt Mankind to Sin, this was a *Murdering Temptation.* By which it appears *Adam* did not ſtay long in Paradiſe: ſoon after his Creation the Devil ſet upon him, and murdered him by his Temptation.

2 Argument to prove that *Adam* fell the ſame day he was created: *Adam* had not yet eaten of the Tree of Life, Ver. 22, 23. *And now leaſt he put forth his hand, and take alſo of the tree of life, and eat; the Lord ſent him forth of the garden.* This Tree of Life being one of the choiceſt Fruits in the Garden, and being placed in the midſt of Paradiſe, it is very like *Adam* would have eaten of this Tree of Life one of the firſt, had not the Serpent beguiled him with the Tree of Knowledge. So that hence I conclude, *Adam* fell the very day of his Creation, becauſe he had not yet taſted the Tree of Life, that Tree that was moſt in his Eye, and had ſuch delicious Fruit growing upon it.

3 Argument from Pſal. 49. 12. *Man being in honour, abideth not.* The Rabbins read it thus, Adam *being in Honour, lodged not one night.* The *Hebrew* word for *abide*, *bal-jalin*, ſignifies to ſtay or lodge all night. *Adam* then it ſeems did not take up one night's lodging in Paradiſe.

1. In-

1 Inference, From *Adam's* ſudden Fall, he fell the ſame day in which he was created, Learn, 1. The Weakneſs of Humane Nature; *Adam* in a State of Integrity quickly made a Defection from God, *He ſoon loſt the Robe of Innocence, and the Glory of Paradiſe.* And was our Nature thus weak when it was at the *beſt?* what is it now when it is at the *worſt?* If *Adam* did not ſtand when he was perfectly righteous, how unable are we to ſtand when Sin hath cut the Lock of our Original Righteouſneſs? If purified Nature did not ſtand, how then ſhall corrupt Nature? If *Adam* in a few hours ſinn'd himſelf out of Paradiſe, O how quickly ſhould we ſin ourſelves into Hell, if we were not kept by a greater Power then our own? but God puts underneath his *Everlaſting Arms,* Deut. 32. 27.

2. From *Adam's* ſudden Fall, he fell the ſame day, Learn how ſad it is for a Man to be left to himſelf, 1. *Adam* being left to himſelf fell: O then what will become of us, how ſoon fall, if God leave us to ourſelves? A Man left to himſelf will chooſe his own Death: he will be a Prey to every Temptation. A Man without God's Grace, left to himſelf, is like a Ship in a Storm without Pilot or Anchor, and is ready to daſh upon every Rock. Make this Prayer to God, Lord do not leave me to myſelf: If *Adam* fell ſo ſoon who had ſtrength, how ſoon ſhall I fall who have no ſtrength? O urge God with his Hand and Seal, 2 Cor. 12. 9. *My ſtrength ſhall be made perfect in weakneſs.*

2. The Sin by which our firſt Parents fell was, *Eating the forbidden Fruit*; Where conſider two things: 1. The Occaſion of it. 2. The Sin itſelf.

I. The Occaſion of it: The Serpent's Temptation; the Devil did creep into the Serpent, and ſpeak in the Serpent, as the Angel in *Balaam's* Aſs; where conſider, 1. The Subtilty of Satan's Temptation; his Wiles are worſe then his Darts. Satan's Subtilty in Tempting, 1. He dealt all along as an Impoſtor, he uſher'd in his Tentation by a Lye: He heaps up many Lyes, 1. That though our firſt Parents did eat of that Tree, they ſhould not die, Gen. 3. 4. *Ye ſhall not ſurely die.* 2. Lye, that God did envy our firſt Parents their Happineſs, Verſe 5. *God knows that in the day ye eat, your eyes ſhall be opened*; *q. d.* 'Tis God's envying your Felicity that he forbids you this Tree. 3. Lye, that they ſhould be thereby made like unto God, Verſe 5. *Ye ſhall be as gods.* Here was his Subtilty in Tempting; the Devil was firſt a Lyar then a Murderer.

2. In that he ſet upon our firſt Parents ſo quickly, before they were confirmed in their Obedience. The Angels in Heaven are fully confirm'd in Holineſs; they are called Stars of the Morning, *Job* 38. 7. and they are fixed Stars. But our firſt Parents were not confirm'd in their Obedience, they were not fixed in their Orb of Holineſs; Though they had a *poſſibility of ſtanding,* they had not an *impoſſibility of falling*; they were *Holy* but *Mutable*; here was Satan's Subtilty in tempting our firſt Parents before they were confirm'd in their Obedience.

3. His Subtilty in tempting was, that he ſets upon *Eve* firſt, 1. Becauſe he thought ſhe was *leſs able* to *reſiſt.* Satan did break over the Hedge where it was weakeſt: he knew he could more eaſily inſinuate and wind himſelf into her by a Temptation. An expert Soulder when he is to Storm or enter a Caſtle, obſerves warily where there is a Breach, or how he may enter with more Facility: ſo did Satan the weaker Veſſel. 2. He tempted *Eve* firſt, becauſe he knew if once he could prevail with her, ſhe would eaſily *draw her Husband.* Thus the Devil handed over a Temptation to *Job* by his Wife, Job 2. 9. *Curſe God and die. Agrippina* poiſon'd the Emperour *Commodus* with Wine in a perfum'd Cup; the Cup being perfumed and given him by his Wife, it was the leſs ſuſpected. Satan knew a Temptation coming to *Adam* from his Wife, would be more prevailing, and would be leſs ſuſpected: O bitter! ſometimes Relations prove Temptations: A Wife may be a *Snare,* when ſhe diſſwades her Husband from doing his Duty, or enticeth him to Evil: *Ahab ſold himſelf to work wickedneſs, whom his wife Jezebel ſtired up,* 1 Kin. 21. 25. She blew the Coals and made his Sin flame out the more. Satan's Subtilty was in tempting *Adam* by his Wife, he thought ſhe would draw him to ſin.

4. Satan's Subtilty in tempting was in his aſſaulting *Eve's* Faith; he would perſwade her that God had not ſpoken truth, *Ye ſhall not ſurely die,* Gen. 3. 4. This was Satan's Maſter-piece, to weaken her Faith, when he had ſhaken that, and wrought her once to Diſtruſt, then *victa fuit,* ſhe preſently put forth her hand to Evil.

2. Satan's Cruelty in Tempting: As ſoon as *Adam* was inveſted in all his Glory, the Devil cruelly, as it were on the Day of *Adam's* Coronation, would Dethrone him, and bring both him and all his Poſterity under a Curſe: We ſee how *little love* Satan hath to Mankind; he hath an implacable Antipathy againſt us, and Antipathies

thies can never be reconciled. So much for the Occaſion of *Adam's* Sin, tempted by the Serpent.

II. The Sin itſelf, *Eating the forbidden Fruit*: This was very heinous, and that appears three ways: 1. In reſpect of the Perſon that committed it. 2. The Aggravation of the Sin. 3. The Dreadfulneſs of the Effect.

1. Very Heinous in reſpect of the Perſon that committed it: *Adam* had Excellent and Noble Endowments; he was illuminated with Knowledge, embelliſhed with Holineſs, he knew his Duty, and it was as eaſie to him to obey God's Command as to know it; he might have choſen whether he would ſin or no, yet he wilfully did eat of the Tree which was forbidden.

2. The Aggravation of *Adam's* Sin.

Queſt. *Wherein did it appear to be ſo great? 'Twas but* raptus Pomi; *Was this ſuch a great matter to pluck an Apple?*

Reſp. Beſides that, 'twas againſt an infinite God, it was *Malum complexum,* a voluminous Sin, there were many Sins twiſted together in it: As *Cicero* ſaith of Parricide, He who is guilty of it, *Plurima committit peccata in uno,* he commits many Sins in one. So there were many Sins in this one Sin of *Adam.* A big-bellied Sin, a Chain with many Links, ten Sins in it, 1. Incredulity; our firſt Parents did not believe what God had ſpoken was truth. God ſaid, *They ſhould die the death in the day they eat of that tree.* They believed not that they ſhould die; they could not be perſwaded that ſuch fair Fruit had Death at the Core. Thus by Unbelief they made God a Lyer; nay, which was worſe, they believed the Devil rather then God.

2. Unthankfulneſs, which is the Epitome of all Sin. *Adam's* Sin was committed in the *midſt of Paradiſe:* God had enrich'd him with Variety of Mercies; he had ſtamp'd his own Image upon him; he had made him Lord of the World, gave him of all the Trees of the Garden to eat *(one only excepted)* and now to take of *that Tree!* This was high Ingratitude; this was like the Dye to the Wool, which made it Crimſon. When *Adam's* Eyes were open'd, and he ſaw what he had done, well might he be aſham'd, and hide himſelf, to ſin in the midſt of Paradiſe: How could he look God in the Face without Bluſhing?

3. In *Adam's* Sin was Diſcontent: Had not he been diſcontented, he would never have ſought to have alter'd his Condition. *Adam* one would think had *enough,* he differed but little from the Angels, he had the Robe of Innocence to cloath him, and the Glory of Paradiſe to crown him: yet he was not content, he would have more; he would be above the ordinary Rank of Creatures. How wide was *Adam's* Heart, that a whole World could not fill it.

4. Pride, in that he would be like God: This Worm that was but newly crept out of the Duſt, now aſpires after a Deity; *Ye ſhall be as gods,* (ſaith Satan.) And *Adam* hoped to have been ſo indeed: he ſuppos'd the Tree of Knowledge would have anointed his Eyes and made him Omniſcient. But by climbing too high he got a Fall.

5. Diſobedience: God ſaid, *Thou ſhalt not eat of the Tree*; he would eat of it tho' it coſt him his Life. Diſobedience is a Sin againſt Equity; it is equal we ſhould ſerve him from whom we have our Subſiſtance. God gave *Adam* his Allowance, therefore it was but equal he ſhould give God his Allegiance: therefore Diſobedience was againſt Equity. How could God endure to ſee his Laws trampled on before his Face? This made God place a flaming Sword at the end of the Garden.

6. Curioſity, to meddle with that which was out of his Sphere, and did not belong to him. God ſmote the Men of *Bethſhemeſh* but for looking into the Ark, 1 *Sam.* 6. 19. *Adam* would be prying into God's Secrets, and taſting what was forbidden.

7. Wantonneſs: Though *Adam* had choice of all the other Trees, yet his Palate grew wanton, and he muſt have this Tree. Like *Iſrael,* God ſent them Manna, Angels Food, aye, but they had an hankering after Quails; it was not enough God did ſupply their Wants, unleſs he would ſatisfie their Luſts. *Adam* had not only for Neceſſity, but for Delight, yet his wanton Palate luſted after forbidden Fruit.

8. Sacriledge: The Tree of Knowledge was none of *Adam's,* yet he took of it, and did ſacrilegiouſly rob God of his Due. It was counted a great Crime in *Harpalus* to rob the Temple, and ſteal the Silver Veſſels. So in *Adam* to ſteal Fruit from that Tree which God had peculiarly encloſed for himſelf. Sacriledge is double Theft.

9. *Murder.* *Adam* was a publick Perſon, and all his Poſterity were involved and wrapped up in him, and he ſinning, did at one deſtroy all his Poſterity, if Free-grace did not interpoſe. If *Abel*'s Blood did cry ſo loud in God's Ears, *Gen.* 4. 10. *The voice of thy brothers blood crieth unto me from the ground*; then how loud did the Blood of all *Adam*'s Poſterity cry againſt him for Vengeance.

10. *Preſumption.* *Adam* preſumed of God's Mercy; he bleſſed himſelf, ſaying, he ſhould have Peace; he thought though he did tranſgreſs, he ſhould not die; God would ſooner reverſe his Decree then puniſh him; high Preſumption! What an heinous ſin then was *Adam*'s breach of Covenant?

Uſe. One ſin may have many ſins in it. We are apt to have ſlight thoughts of ſin, it is but a little one; How many ſins were in *Adam*'s ſin? O take heed of any ſin! As in one Volume there may be many Works bound up, ſo there may be many ſins in one ſin.

3. The dreadfulneſs of the Effect. It hath corrupted Man's Nature. How rank is that Poiſon, a drop whereof ſhould poiſon a whole Sea? And how deadly is that ſin of *Adam*, that ſhould poiſon all Mankind, and bring a Curſe upon them, till it be taken away by him, who was made a Curſe for us.

Original S I N.

Queſt. XII. **DID all Mankind fall in Adam's Tranſgreſſion?**

Anſw. *The Covenant being made with* Adam, *not only for himſelf, but for his Poſterity, all Mankind deſcending from him by ordinary Generation, ſinned in him, and fell within his firſt Tranſgreſſion.*

Rom. 5. 12. *By one man ſin entred into the world, and death by ſin,* &c.

Adam being a Repreſentative Perſon, he ſtanding, we ſtood, and he falling, we fell: we ſinn'd in *Adam*; ſo it is in the Text, ἐφ' ᾧ, *in whom all have ſinned.*

Adam was the Head of Mankind, and he being guilty, we are guilty, as the Children of a Traytor have their Blood ſtained: *Omnes unus ille* Adam *fuerunt*, Aug. All of us, *ſaith* Auſtin, ſinn'd in *Adam*, becauſe we were *part of* Adam.

Object. If when *Adam* fell, all Mankind fell with him, why then when one Angel fell, did not all Fall?

Reſp. The Caſe is not the ſame. The Angels had *no relation* to one another; they are called *Morning Stars*; the Stars have no dependance one upon another. But it is otherwiſe with us, we are *in Adam's loins*; as a Child is a Branch of the Parent, we were part of *Adam*, therefore he ſinning, we ſinned.

Queſt. *How is* Adam's *ſin made ours?*

Reſp. 1. By *Imputation.* The *Pelagians* of old held that *Adam*'s Tranſgreſſion is hurtful to Poſterity by *Imitation* only, not by *Imputation.* But the Text confutes that, ἐφ' ᾧ, *in whom all have ſinned.*

2. *Adam*'s ſin is ours by *Propagation.* Not only is the guilt of *Adam*'s ſin imputed to us, but the pravity and corruption of his Nature is derived to us, as Poiſon is carried from the Fountain to the Ciſtern. This is that which we call *Original Sin*; Pſal. 51. 5. *In ſin did my mother conceive me. Adam*'s Leproſy cleaves to us, as *Naaman*'s Leproſy did cleave to *Gehazi*, 2 Kings 5. 27. This Original Concupiſcence is called,

1. The *Old Man*, Eph. 4. 22. It is ſaid to be the Old man, not that it is *weak*, as Old men are, but for its *long ſtanding*, and becauſe of its *deformity.* In old age the fair bloſſoms of Beuty fall; ſo Original ſin is the Old man, becauſe it hath withered our Beauty, and made us deformed in God's Eye.

2. Original Concupiſcence is called the *Law of ſin*, Rom. 7. 25. Original ſin hath *vim coactivam*, the power of a Law. A Law *binds* the Subject to Allegiance. Men muſt needs do what ſin will have them, when they have both the love of ſin to draw them, and the law of ſin to force them. In Original ſin there is ſomething privative, and ſomething poſitive.

1. Something *privative.* *Carentia juſtitiæ debitæ*, we have loſt that excellent quintiſſential frame of Soul which once we had. Sin hath cut the lock of original purity where our ſtrength lay.

2. Some-

2. Something *poſitive.* Original ſin hath contaminated and defiled our Virginnature. 'Twas Death among the *Romans* to poiſon the Springs. Original ſin hath poiſoned the Spring of our Nature; it hath turned Beauty into Leproſy; it hath turned the azure brightneſs of our Souls into a midnight darkneſs.

Original ſin is become connatural to us. A Man by Nature *cannot but ſin*; though there were no Devil to tempt, no bad Examples to imitate, yet there is ſuch an *innate principle* in him, that he cannot forbear ſinning, 2 *Pet.* 2. 14. *A peccato ceſſare neſciunt*, who cannot ceaſe to ſin, as an Horſe that is lame cannot go without halting.—— In Original ſin is,

1. An *averſion from Good*: Man hath a deſire to be happy, yet oppoſeth that which ſhould promote his happineſs; he hath a diſguſt of holineſs, he hates to be reformed. Since we fell from God, we have no mind to return to him.

2. A *propenſion to Evil.* If as the *Pelagians* ſay, there were ſo much goodneſs in us ſince the Fall, then why is there not as much natural proneneſs to Good, as there is to Evil. Our own *experience* tells us, that the natural biaſs of the Soul hath a tendency to that which is bad. The very Heathens by the Light of Nature ſaw this; *Heriocles* the Philoſopher ſaid, σύμφυες τὸ ἁμαρτάνειν, 'tis grafted in us by Nature to ſin: Men roll ſin as hony under their Tongue.—*They drink iniquity as water*, Job 15. 16. Like an hydropical perſon, that thirſts for drink and is not ſatisfied, ſo they have a kind of drought on them, they thirſt for ſin. They ſin ἐν πλεονεξίᾳ, *Eph.* 4. 19. Though they are tired out in committing ſin, yet they ſin; *Jer.* 9. 5. *They weary themſelves to commit iniquity*; as a Man that follows his game while he is weary, yet he delights in it, and cannot leave off. Though God hath ſet ſo many flaming Swords in the way to ſtop Men in their ſin, yet they go on in ſin, which all ſhews what a ſtrong Appetite they have to the forbidden Fruit.

That we may further ſee the Nature of Original ſin, conſider 1. The *Univerſality* of it; it hath, as a Poiſon, diffuſed it ſelf into all the *parts* and *powers* of our Soul, *Iſa.* 1. 5. *The whole Head is ſick, the whole heart is faint.* Like a ſick Patient that hath no part ſound, his Liver ſwell'd, his Lungs periſh'd, his Feet gangren'd; ſuch infected gangren'd Souls have we, till Chriſt (who hath made a Medicine of his Blood) do Cure us,

1. Original ſin hath depraved the τὸ ἡγεμόνικον, the *intellectual part*; as in the Creation *Darkneſs was upon the face of the deep*, Gen. 1. 2. ſo the Underſtanding; darkneſs is upon the face of this Deep. As there is Salt in every drop of the Sea, bitterneſs in every branch of Wormwood, ſo there is Sin in every Faculty; the Mind is obnubilated, we know little of God. Ever ſince *Adam* did eat of the Tree of Knowledge, and his Eyes were opened, we loſt our Eyeſight. Beſides Ignorance in the Mind, there is Errour and Miſtake, we do not judge rightly of things, we put bitter for ſweet, and ſweet for bitter, *Iſa.* 5. 20. Beſides this, there is much pride, ſuperciliouſneſs, and prejudice, many fleſhly reaſonings againſt the Truth, and ſwarms of vain Thoughts, *Jer.* 4. 14. *How long ſhall vain thoughts lodge in thee.*

2. Original ſin hath defiled the *heart*: the heart is *mortiferum junius*, deadly wicked, *Jer.* 17. 9. It is a *leſſer Hell*: in the heart are *Legions of Luſts*, obduratenes, infidelity, hypocriſy, ſinful æſtuations, it boils as the Sea with Paſſion and Revenge. Madneſs *is in their heart* while they live, *Eccleſ.* 9. 3. the heart is *Officina Diaboli*, the Devil's Shop or Work-houſe, where all Miſchief is framed.

3. The *Will.* Contumacy, it is the *Seat of Rebellion*: the ſinner croſſeth God's will to fulfil his own, *Jer.* 44. 17. *We will burn Incenſe to the Queen of Heaven.* There is a rooted enmity in the will againſt Holineſs; it is like an Iron ſinew, it refuſeth to bend to God. Where is then the *freedom* of the will? when it is ſo full, not only of indiſpoſition, but oppoſition to what is Spiritual.

4. The *Affections.* Theſe, as the ſtrings of a Viol, are out of tune. Theſe are the leſſer Wheels, which are ſtrongly carried by the will, the Maſter-wheel. Our Affections are miſplaced, ſet on wrong Objects: our Love is ſet on Sin, our Joy on the Creature. Our Affections are naturally as a ſick man's Appetite, he deſires things which are noxious and hurtful for him; he calls for Wine in a Fever; ſo we have impure Luſtings inſtead of holy Longings.

2. The *adherency of Original ſin.* It cleaves to us as blackneſs to the ſkin of the Ethiopian, we cannot get rid of it. *Paul* ſhook off the Viper on his hand, but we cannot ſhake off this inbred Corruption: it may be compared to a wild Fig-tree growing on a Wall, though the Roots of it are pull'd up, yet there are ſome ſtrings of it in the joints of the Stone-work, which will not be eradicated, but will ſprout

forth till the Wall be pull'd in pieces. Original Concupiſcence comes not as a Lodger, for a Night, but is an in-dweller, *Rom.* 7. 17. *Sin which dwelleth in me.* It is a *malus genius*, and evil ſpirit that haunts us whereſoever we go, *Joſh.* 7. 12. *The Canaanite would dwell in the Land.*

3. Original ſin retards and *hinders* us in the exerciſes of God's Worſhip. Whence is all that dulneſs and deadneſs in Religion? it is the Fruit of Original ſin: it is this rocks us aſleep in Duty, *Rom.* 7. 19. *The good that I would I do not.* Sin is compared to a *weight*, Hebr. 12. 1. A Man that hath weights tied to his Legs, cannot run ſo faſt: it is like that Fiſh *Pliny* ſpeaks of, a *Sea-Lamprey*, that cleaves to the Keel of the Ship, and hinders its progreſs when it us under Sail.

4. Original ſin, though it lies *latent* in the Soul, and be as a *Spring* which runs *under ground*, yet oft it *breaks forth* unexpectedly. Chriſtian, thou canſt not believe that evil which is in thy heart, and which will break forth ſuddenly if God leave thee; 2 *Kings* 8. 13, 15. *Is thy ſervant a dog, that he ſhould do this great thing? Hazael* could not believe he had ſuch a root of bitterneſs in his heart, that he ſhould rip up the Women with Child, *Is thy ſervant a dog?* yes, and worſe then a dog, when that Original Corruption within was ſtirred up. If one had come to *Peter*, and ſaid, *Peter* within a few hours thou wilt deny Chriſt; he would have ſaid, *Is thy ſervant a dog?* But alas *Peter* did not know his own heart, nor how far that Corruption within would prevail upon them. The Sea may be calm, and look clear, but when the Wind blows, how doth it rage and ſome? ſo, though now thy heart ſeems good, yet when a Temptation blows, how may Original Sin diſcover it ſelf, making thee ſome with Luſt and Paſſion. Who would have thought to have found *Adultery* in *David*, and Drunkenneſs in *Noah*, and Curſing in *Job?* If God leave a Man to himſelf, how ſuddenly and ſcandalouſly may Original ſin break forth in the holieſt Men alive.

5. Original ſin doth *mix* and *incorporate* it ſelf with our *Duties* and *Graces*.

(1.) With our *Duties*; as the hand which is paralitical or palſy, cannot move without ſhaking, as wanting ſome inward ſtrength, ſo we cannot do any holy action without ſinning, as wanting a Principle of Original Righteouſneſs. As the Leper, whatever he touched became unclen; if he touched the Altar, the Altar did not ſanctifie him, but he polluted the Altar: ſuch a Leproſy is Original ſin, it defiles our Prayers and Tears; we cannot write without blotting. Though I do not ſay that the holy Duties and good Works of the Regenerate are *ſins*, for that were to reproach the Spirit of Chriſt, by which they are wrought; yet this I ſay, that the beſt works of the godly have ſin cleaving to them; only Chriſt's Blood makes atonement for our holy things.

(2.) With our *Graces*. There is ſome Unbelief mixed with Faith, Lukewarmneſs with Zeal, Pride with Humility. As bad Lungs cauſe an *Aſtmah*, or ſhortneſs of breath, ſo Original Corruption having infected our heart, our Greaces breath now very faintly.

6. Original ſin is a *vigorous active Principle* within us; it doth not lye ſtill, but is ever exciting and ſtirring us up to evil; it is an Inmate, very unquiet; *Rom.* 7. 15. *What I hate, that do I.* How came *Paul* to do ſo? Original ſin did irritate and ſtir him up to it. Original ſin is like Quickſilver, always in motion; when we are aſleep, ſin is awake in the Fancy. Original ſin ſets the Head a plotting evil, and the Hands a working it; it hath in it *principium motus*, not *quietis*, it is like the Pulſe ever beating.

7. Original ſin is the *cauſe of all Actual*; it is *fomes peccati*, it is the Womb in which all actual ſins are conceived. Hence come Murders, Adulteries, Rapines; it is the Trojan Horſe, out of which a whole Army of Impieties come. Though Actual ſins may be more *ſcandalous*, yet Original ſin is more *heinous*; the Cauſe is more then the Effect.

8. It is *not perfectly cured* in this Life. Grace, though it doth ſubdue ſin, yet not wholly remove it. Though we are like Chriſt, having the *firſt fruits* of the Spirit, yet we are unlike him, having the *remainders* of the Fleſh. There are *two Nations* in the Womb. Original ſin is like that Tree, *Dan.* 4. 23. though the Branches of it were hewen down, and the main body of it, yet the ſtumps and root of the Tree were left: Though the Spirit be ſtill weakning and hewing down ſin in the godly, yet the ſtump of Original ſin is ſtill left: it is a Sea, that will not in this Life be dried up.

Queſt. *But why doth God leave Original Corruption in us after Regeneration, he could quite free us from it if he pleaſed?*

Reſp.

Reſp. 1. He doth it to ſhew *the power* of his *Grace* in the *weakeſt Believer*. Grace ſhall prevail againſt a Torrent of Corruption. Whence is this? the Corrupion is *ours*, but the Grace is *Gods*.

2. God leaves Original Corruption to make us long after Heaven; when there ſhall be no Sin to defile, no Devil to tempt. When *Elias* was taken up to Heaven, his Mantle dropped off; ſo when the Angels ſhall carry us up to Heaven, this Mantle of ſin ſhall drop off: we ſhall never complain more of an aking head, or an unbelieving heart.

Uſe 1. If Original ſin be propagated to us, and will be inherent in us while we live here, then it Confures the *Libertines* and *Quakers*, who ſay they are ἀναμάρτητοι, without ſin; they hold Perfection; they ſhew much Pride and Ignorance, σεαυτῶν: but we ſee the Seeds of Original ſin remain in the beſt; *Eccleſ.* 7. 20. *There is not a juſt man lives, and ſins not.* And St. *Paul* complained of a *body of death*, *Rom.* 7. 24. Grace though it doth purifie Nature, it doth not perfect it.

Object. But doth not the Apoſtle ſay of Believers, that their *old man is crucified*, Rom. 6. 6. and they are *dead to ſin*, Rom. 7. 11.

Reſp. They are dead 1. Spiritually; they are dead as to the *Reatus*, the guilt of it, and as to the *Regnum*, the power of it; the love of ſin is crucified.

2. They are dead to ſin *Legally*; as a Man that is Sentenced to Death is *dead in Law*, ſo they are legally dead to Sin; there is a Sentence of Death gone out againſt ſin, it ſhall die and drop into the Grave; but at the preſent ſin hath its Life lengthened out; nothing but Death of the Body can quite free us from the Body of Death.

Uſe 2. Let us lay to heart Original ſin, and be deeply humbled for it; it cleaves to us as a Diſeaſe, it is an active Principle in us, ſtirring us up to Evil. Original ſin is *worſe* then all Actual ſin; the Fountain is more then the Stream. Some think as long as they are *civil*, they are well enough; I, but thy *Nature* is *poiſoned*, thou haſt a proud, luſtful, envious Nature; a River may have fair Streams, but Vermin at bottom. Thou carrieſt an Hell about thee, thou canſt do nothing, but thou *defileſt* it; thy Heart, like muddy ground, defiles the pureſt Water that runs thorow it. Nay, though thou art *Regenerate*, there is much of the Old Man in the New Man. O how ſhould Original ſin *humble* us! This is one *reaſon* God hath left Original ſin in us, becauſe he would have it as a Thorn in our ſide to humble us; as the Biſhop of *Alexandria*, after the People had embraced Chriſtianity, deſtroyed all their Idols but *one*, that the ſight of that Idol might make them loath themſelves for their former Idolatry; So God leaves Original ſin to pull down the Plumes of Pride. Under our ſilver Wings of Grace are black feet.

2. Let the ſence of this make us daily look up to Heaven for help; beg Chriſt's Blood to waſh away the guilt of ſin, and his Spirit to mortifie the power of it; beg further degrees of Grace; *Gratiam Chriſti eò obnixiùs ambiamus*, though Grace cannot make ſin to be, yet not to reign; though Grace cannot expel ſin, it can repel it: and for our *Comfort*, where Grace makes a Combat with ſin, Death ſhall make a Conqueſt.

3. Let Original ſin make us *walk* with continual *Jealouſie* and *Watchfulneſs* over our Hearts. The Sin of our *Nature* is like a ſleeping Lion, the leaſt thing that awakens it makes it rage. The Sin of our Nature, though it ſeem quiet, and lies as Fire hid under the Embers, yet if it be a little ſtirr'd and blown up by a Temptation, how quickly may it flame forth into ſcandalous Evils; therefore we had need always walk watchfully, *Mark* 13. 37. *I ſay to you all, watch.* A wandring heart needs a watchful Eye.

MAN'

MAN's Misery by the FALL.

Quest. XIII. **What is the Misery of that Estate whereinto Man fell?**

Resp. All Mankind by their Fall lost Communion with God, are under his Wrath and Curse, and so made liable to all Miseries in this Life, to Death itself, and to the Pains of Hell for ever.

Ephes. 2. 3. *And were by nature the children of wrath.* *Adam* left an unhappy Portion to his Posterity, *Sin and Misery.* We have already considered the first of these, *Original Sin,* now the Misery of that Estate; in the first we have seen Mankind Offending, in the second we shall see him Suffering. The Misery ensuing Original Sin, is twofold:

I. *Privative:* By this first Hereditary Sin we have lost Communion with God. *Adam* was God's Familiar, his Favourite, but Sin hath put us all out of Favour: When we lost God's Image, we lost his Acquaintance. God's banishing *Adam* out of Paradise, Hierogliphical, it shewed how Sin hath banish'd us out of God's Love and Favour.

II. *Positive:* In four things, 1. Under the Power of Satan. 2. Heirs of God's Wrath. 3. Subject to all Miseries in this Life. 4. Obnoxious to Hell and Damnation.

1. The first Misery is, By Nature we are *under the Power of Satan,*] who is called, *The Prince of the Power of the Air,* Eph. 2. 2. Before the Fall Man was a free Denison, now a Slave; before a King on the Throne, now in Fetters. And who is Man inslaved too? To one that is an Hater of him. This was an Aggravation of *Israel*'s Servitude, Psal. 106. 41. *They that hated them ruled over them.* By Sin we are enslaved to Satan, who is an Hater of Mankind, and writes all his Laws in Bloud. Sinners before Conversion are under Satan's Command, as the Ass at the command of the Driver, he doth all the Devil's Drudgery. No sooner Satan tempts but he obeys; as the Ship is at the command of the Pilot, he steers it which way he will; so is the Sinner at the command of Satan, he may steer him which way he will; and he never steers the Ship but into Hell's Mouth. The Devil *rules all the Powers and Faculties of a Sinner:*

1. He rules the Understanding: He blinds Men with Ignorance, and then rules them. As the *Philistines* first put out *Sampson*'s Eyes, and then bound him. Satan can do what he will with an ignorant Man: he doth not see the Errour of his way, therefore the Devil can lead him into any Sin; you may lead a blind Man any whither: *Omne peccatum fundatur in ignorantia.*

2. Satan *rules the Will:* Though he cannot force the Will, yet he can by a Temptation draw it, Joh. 8. 44. *The lusts of your father ye will do.* He hath got your hearts, and him you will obey, Jer. 44. 17. *We will burn incense to the Queen of Heaven.* When the Devil spurs a Sinner by a Tentation, he will over Hedge and Ditch, break all God's Laws that he may obey Satan: *Where then is Free-will?* When Satan hath such power over the Will, *his lusts ye will do.* There's not any Member of the Body but is at the Devil's Service; the Head to plot Sin, the Hands to work it, the Feet to run on the Devil's Errand: *Grave jugum servitutis,* Cicero. Slavery is hateful to a Noble Spirit. Satan is the *Worst Tyrant,* the Cruelty of *Cannibal* or *Nero* is nothing to his; other Tyrants do but rule over the *Bodies,* he over the *Conscience;* other Tyrants have some Pity on their Slaves, though they work in the Gally, they give them Meat, let them have Hours for Rest: but Satan is a *Merciless Tyrant,* he lets Men have no Rest. What pains did *Judas* take, the Devil would let him have no rest till he had betrayed Christ, and afterwards embrued his Hands in his own Bloud.

Use 1. See here our Misery by Original Sin, enslaved to Satan, *Ephes.* 2. 2. Satan is said to work effectually in the Children of Disobedience: What a sad Plague is this for a Sinner to be *at the will of the Devil.* Just like a Slave, if the *Turk* bids him dig in the Mine, hew in the Quarres, tug at the Oar, the Slave must do it, he dares not refuse. If the Devil bids a Man Lye or Cozen, he doth not refuse; and which is worst, Men are enslaved, and they *willingly obey* this Tyrant; other Slaves are forced against their will. *Israel sighed by reason of their bondage,* Exod. 2. 23. But Sinners are willing to be Slaves, they will not take their Freedom; they kiss their Fetters.

Use 2.

Use 2. Let us labour to get out of this deplorable Condition Sin hath plunged us into; get from under the Power of Satan: If any of your Children were Slaves, you would give great sums of Money to purchase their Freedom; your Souls are enslaved, and will you not labour to be set free. Improve the Gospel; the Gospel proclaims a Jubilee to Captives. Sin binds Men, the Gospel looseth them: *Paul*'s preaching was to turn Men from the Power of Satan to God, *Acts* 26. 18. The Gospel-Star that leads you to Christ, and if you get Christ, then you are made free, though not from the Being of Sin, yet from Satan's Tyranny, Joh. 8. 36. *If the Son make you free, ye shall be free indeed.* You hope to be Kings to Reign in Heaven, and will you let Satan Reign in you now? Never think to be Kings when you die, and Slaves while you live: The Crown of Glory is for *Conquerours,* not for *Captives.* Oh get out of Satan's Jurisdiction; get your Fetters of Sin filed off by Repentance.

2 Misery.] We are *Heirs of God's Wrath.*] In the Text, *And were by nature the children of wrath.* *Tertullian*'s Expolition here is wrong, *Children of Wrath* he understands subjective, that is, subject to Wrath and Passion; offending often in the Irascible Faculty of a wrathful Spirit. But by *Children of Wrath,* the Apostle passively means *Heirs of Wrath,* expos'd to God's Displeasure. God was once a Friend, but Sin broke the Knot of Friendship; now God's *Smile* is turned into a *Frown;* we are now bound over to the Sessions, and become Children of Wrath; *And who knows the power of God's wrath?* Psal. 90. 11. The Wrath of a King is as the roaring of a Lyon, *Prov.* 19. 12. How did *Haman*'s Heart tremble when the King rose up from the Banquet in wrath, *Esth.* 7. 7. But God's Wrath is Infinite, all other is but as a Spark to a Flame: *Wrath* in *God* is not a *Passion* as in us; but it is an Act of God's Holy Will, whereby he abhors Sin, and decrees to punish it. This Wrath is very dismal, 'tis this Wrath of God that *imbitters* Afflictions in this Life: When Sickness comes attended with God's Wrath, it puts Conscience into an Agony. The mingling the Fire with the Hail made it so terrible, *Exod.* 9. 24. so mingling God's Wrath with Affliction makes it torturing. It is the *Nail in the Toke*; God's Wrath when but in a Threatning, (as a Shower hanging in the Cloud) made *Ely*'s ears to tingle; What is it then when this Wrath is executed? It is terrible when the King rates and chides a Traytor, but it is more dreadful when he causeth him to be set upon the Rack, or to be broke upon the Wheel: *Who knows the power of God's wrath?* While we are Children of Wrath, 1. We have nothing to do with any of the Promises; they are as the Tree of Life, bearing several sorts of Fruit, but no right to pluck one Leaf, Eph. 2. 3. *Children of wrath.* Verse 12. *Strangers to the covenants of promise.* The Promises are as a *Fountain seal'd.* While we are in the State of Nature, we see nothing but the flaming Sword; and as the Apostle, *Heb.* 10. 27. there remains nothing but φόβος κρίσεως, a fearful looking for of fiery Indignation. 2. While Children of Wrath, we are *Heirs to all God's Curses,* Gal. 3. 10. How can the Sinner eat and drink in that Condition? Like *Damaris*'s Banquet, he sat at Meat, and there was a Sword hanging over his Head by a small Thread; one would think he should have little stomack to eat: So the Sword of God's Wrath and Curse hangs every moment over a Sinner's head. We read of a flying Roll written with Curses, *Zach.* 5. 3. There's a Roll written with Curses goes out against every Person that Lives and Dies in Sin: *God's Curse blasts where-ever it comes.* A Curse on the Sinner's Name, a Curse on his Soul, a Curse on his Estate, Posterity, a Curse on the Ordinances. Sad if all a Man did eat should turn to Poison: The Sinner eats and drinks his own Damnation at God's Table. Thus it is before Conversion. As the Love of God makes every bitter thing sweet, so the Curse of God makes every sweet thing bitter.

Use. See our Misery by the Fall, *Heirs of Wrath:* And is this Estate to be rested in? If a Man be fallen under the King's Displeasure, will he not labour to Re-ingratiate himself into his Favour. O let us flie from the Wrath of God! And whither should we flie, but to Jesus Christ? there's none else to shield off the Wrath of God from us, 1 Thess. 1. 10. *Jesus hath delivered us from wrath to come.*

3. Subject *to all outward Miseries:* All the Troubles incident to Man's Life are the bitter Fruits of Original Sin; The sin of *Adam* hath *subjected the Creature to Vanity, Rom.* 8. 20. Is it not a part of the Creature's Vanity, that all the Comforts here below will not fill the Heart, no more then the Mariner's breath can fill the Sails of a Ship: Job 20. 22. *In the midst of his sufficiency he shall be in straits.* There is still something wanting, and a Man would have more: the Heart is always Hydropical, it thirsts and is not satisfied. *Solomon* put all the Creatures into a Lembick, and when he came to extract the Spirits and Quintissence, there was nothing but Froth,

all

all was Vanity, Eccles. 1. 2. Nay, 'tis *vexing Vanity*, not only Emptiness but Bitterness. Our Life is Labour and Sorrow, we come into the World with a Cry, go out with a Groan, *Ps.* 90. 10. Some have said that they would not be to live the Life they have lived over again, because their Life hath had more *Water* in it than *Wine*. More Water of Tears then Wine of Joy: *Quid est diu vivere nisi diu torqueri*, Aug. *Man is born to trouble*, Job 5. 7. Every one is not born Heir to Land, but he is born Heir to Trouble; as well separate Weight from Lead. We do not finish our Troubles in this Life, but change them. Trouble is the Vermine bred out of the putred matter of Sin. Whence are all our Fears, but from Sin? 1 *Joh.* 4. 18. *There is torment in fear.* Fear is the Ague of the Soul, sets it a shaking: some fear Want, others Alarms, others fear loss of Relations: If we rejoyce 'tis with Trembling. Whence are all our *Disappointment of Hopes*, but from Sin? Where we look for Comfort, there a Cross: where we expect Honey there we tast Wormwood: Whence is it that the Earth is filled with Violence, that the Wicked oppresseth the Man which is more righteous then he? *Hab.* 1. 13. Whence is it that so much Fraudulency in Dealing, so much Falsness in Friendship, such Crosses in Relations; whence is it Children prove Undutiful, they that should be as the Staff of the Parents Age, are a Sword to pierce their Hearts: Whence is it Servants are Unfaithful to their Masters. The Apostle speaks of some who have entertain'd Angels into their Houses, *Heb.* 13. 2. But how oft instead of entertaining Angels into their Houses, do some entertain Devils? Whence are all the Mutinees and Divisions in a Kingdom? 2 Chr. 15. 5. *In those days there was no peace to him that went out, nor to him that came in.* All this is but the sowr Core in that Apple our first Parents eat, *viz.* Fruit of Original Sin. Besides, all the Deformities and Diseases of the Body, Feavers, Convulsions, Catarrhs, *Macies & nova febrium terris incubuit cohors*— These are from Sin. There had never been a Stone in the Kidnies, if it had not been first a Stone in the Heart. Yea, *the death of the Body*, is the Fruit and Result of *Original Sin*, Rom. 5. 12. *Sin entred into the world, and death by sin. Adam* was made Immortal, conditionally, if he had not sinned; Sin dig'd *Adam*'s Grave. Death is terrible to Nature: *Lewis* King of *France* forbad all that came into his Court to mention the name of Death in his Ears. The *Socinians* say, That Death comes only from the *Infirmness of the Constitution*. But the Apostle saith, *Sin usher'd Death into the World: By sin came death.* Certainly had not *Adam* eat of the Tree of Knowledge, he had not died, Gen. 2. 17. *In the day thou eatest, thou shalt surely (die,)* implying, if *Adam* had not eat he should not have died. O then see the Misery ensuing upon *Original Sin!* Sin dissolves the *ἑυκρασία*, the Harmony and good Temperature of the Body, it pulls this Frame in pieces.

4. *Original Sin* without Repentance exposeth to Hell and Damnation. This is the second Death, *Rev.* 20. 14. Two things in it:

1. *Pœna Damni*: Punishment of Loss; the Soul is banished from the Beatifical Presence of God, in whose Prefence is Fulness of Joy.

2. *Pœna Sensus*: Punishment of Sense; the Sinner feels the scalding Viols of God's Wrath: It is *penetrating, abiding*, Joh. 3. 36. *Reserved*, 2 Pet. 2. 17. If when God's Anger be *kindled but a little*, and a Spark or two of it flies into a Man's Conscience here in this life, it be so terrible, what then will it be when God stirs up all his Anger? In Hell there is the *Worm* and the *Fire*, Mark 9. 44. Hell is the very Accent and Emphasis of Misery: *There's Judgment without Mercy.* O what Flames of Wrath, what Seas of Vengeance, what Rivers of Brimstone, are pour'd out there upon the Damn'd! *Bellarmine* is of Opinion, That one Glimpse of Hell-fire were enough to make the most flagitious Sinner turn Christian; nay, live as an Hermit, a most strict mortified Life. What is all other Fire to this, but painted Fire? *Ejus adesse intolerabile, ejus abesse impossibile:* To bear it will be intolerable, to avoid it will be impossible. And these Hell-torments are *for ever*; have no Period put to them, Rev. 9. 6. *They shall seek death and shall not find it.* *Origen* fancied a Fiery Stream in which the Souls of sinful Men were to be purged after this Life, and then to pass into Heaven: but it is *for ever.* The Breath of the Lord kindles that Fire; and where shall we find Engines or Buckets to quench it? Rev. 14. 11. *And the smoke of their torment ascendeth up for ever and ever, and they have no rest night nor day.* Thank *Original Sin* for all.

Use 1. What sad thoughts should we have of this *Primitive Original Sin*, that hath created so many Miseries. What Honey can be got out of this Lyon, what Grapes can we gather off this Thorn? It sets Heaven and Earth against us: While we choose this Bramble to Rule, Fire comes out of the Bramble to devour us.

2. How

2. How are all Believers bound to Jesus Christ, who hath freed them from that Misery to which Sin hath exposed them, *Eph.* 1. 7. *In whom we have Redemption through his Blood.* Sin hath brought *Trouble* and a *Curse* into the World. Christ hath *sanctified* the *Trouble*, and *removed* the *Curse*. Nay, he hath not only freed Believers from Misery, but purchased for them a *Crown of Glory and Immortality*, 1 Pet. 5. 4. *When the chief Shepherd shall appear, ye shall receive a Crown of Glory that fadeth not away.*

Of the Covenant of Grace.

Quest. XIV. **DID God leave Mankind to perish in this state of Sin and Misery?**

Resp. No; He entred into a Covenant of Grace to deliver the Elect out of that estate, and bring them into a state of Grace by a Redeemer.

Isa. 55. 3. *I Will make an Everlasting Covenant with you.* Man being by his Fall plung'd into a Labyrinth of Misery, and having no way left to recover himself, God was pleased to enter into a New Covenant with him, and so restore him to Life by a Redeemer.

The great Proposition I shall go upon is, That there is a New Covenant ratified between God and the Elect.

Quest. *What the New Covenant is?*

Resp. It is a solemn Compact and Agreement made between God and fallen Man, wherein the Lord undertakes to be our God, and to make us his People.

Quest. *What Names are given to the Covenant?*

Resp. 1. It is called a *Covenant of Peace*, Ezek. 37. 26. because it Seals up Reconciliation between God and humble Sinners. Before this Covenant there was nothing but *Enmity*; God did not *love us.* A Creature that offends cannot be loved by an holy God; and we did not *love him*; a God that condemns, cannot be loved by a guilty Creature: so that there was War on both sides. But God hath found out a way in the new Covenant to reconcile differing Parties, so that it is fitly called a Covenant of Peace.

2. It is called a Covenant of *Grace*, and well it may; for 1. it was with Grace, that when we had forfeited the first Covenant, God should enter into a new Covenant, after we had cast away our selves. The Covenant of Grace is *Tabula post naufragium*, as a *Plank* after shipwrack. O the Free-grace of God, that he should parly with Sinners, and set his Wisdom and Mercy awork to bring Rebels into the Bond of the Covenant.

2. It is a *Covenant of Grace*, because it is a Royal Charter, all made up of Terms of Grace; That *God will cast our sins behind his back*; that *he will love us freely*, Hos. 14. 4. that *he will give us a will to accept of the Mercy of the Covenant, and strength to perform the Conditions of the Covenant*, Ezek. 37. 26. All this is pure Grace.

Quest. *Why would God make a Covenant with us?*

Resp. 1. It is out of Induldgence, Favour, and Respect to us. A Tyrant will not enter into a Covenant with Slaves, he will not shew them such Respect. God's entring into Covenant with us to be our God, is a Dignity he puts upon us. A Covenant is *Insigne honoris*, a Note of Distinction between God's People and Heathens, *Ezek.* 16. 22. *I will establish my Covenant with thee.* When the Lord told *Abraham* that he would enter into Covenant with him, *Abraham fell upon his face*, Gen. 17. 2. as being amazed that the God of Glory should bestow such a Favour upon him.

2. God makes a Covenant with us to tye us fast to him; it is called in *Ezekiel* the *Bond of the Covenant.* God knows we have slippery hearts, therefore he will have a Covenant to bind us. 'Tis horrid Impiety to go away from God after Covenant. If one of the Vestal Nuns, who had vowed her self to Religion, was defloured, the *Romans* caused her to be burnt alive. 'Tis Perjury to depart from God after solemn Covenant.

Queſt. *How doth the Covenant of Grace differ from the firſt Covenant made with* Adam?

Reſp. 1ſt Difference. The Terms of the firſt Covenant were more ſtrict and ſevere. For 1. The leaſt failing would have made the Covenant with *Adam* null and void, but many Failings do not null the Covenant of Grace: I grant the leaſt ſin is a Treſpaſs upon the Covenant, but it doth not make it null and void. There may be many Failings in the Conjugal Relation, but every Failing doth not break the Marriage-Bond. It would be ſad, if as oft as we break Covenant with God, he ſhould break Covenant with us; but God will not take advantage of every Failing, but in *anger remember Mercy.*

2. The firſt Covenant being broken, allowed the Sinner no remedy, all Doors of Hope were ſhut: but the New Covenant allows the Sinner a remedy; it leaves room for Repentance, it provides a Mediator, *Hebr.* 12. 24. *Jeſus the Mediator of the New Covenant.*

2d Difference. The firſt Covenant did run all upon *working*, the ſecond upon *believing*, *Rom.* 4. 5.

Queſt. *But are not Works required in the Covenant of Grace?*

Anſw. Yes; *Tit.* 3. 8. *This is a faithful ſaying, that they which believe in God be careful to maintain Good Works.* But the Covenant of Grace doth not require Works in the ſame manner as the Covenant of Works did. In the firſt Covenant, Works were required as the Condition of Life; in the ſecond, they are required only as the Signs of a Man that is alive. In the firſt Covenant, Works were required as Grounds of Salvation; in the New Covenant, they are required as Evidences of our Love to God. In the firſt they were required to the Juſtification of our Perſons, in the New, to the Teſtification of our Grace.

Queſt. *What is the Condition of the Covenant of Grace?*

Anſw. The main Condition is Faith.

Queſt. *But why is Faith more the Condition of the New Covenant, then any other Grace?*

Anſw. To exclude all glorying in the Creature. Faith is an humble Grace. If Repentance or Works were the Condition of the Covenant, a Man would ſay, It is my Righteouſneſs hath ſaved me: But if it be of Faith, where is boaſting? Faith fetcheth all from Chriſt, and gives all the glory to Chriſt; 'tis moſt humble Grace. Hence it is God hath ſingled out this Grace to be the Condition of the Covenant.

And if Faith be the Condition of the Covenant of Grace, it excludes deſperate *preſumptuous Sinners* from the Covenant. They ſay there is a Covenant of Grace, and they ſhall be ſaved; but did you ever know a Bond without a Condition? The Condition of the Covenant is Faith, and if thou haſt no Faith, thou haſt no more to do with the Covenant than a Foreigner, or a Country Farmer with the City Charter.

Uſe 1. of Information. See the amazing Goodneſs of God to enter into Covenant with us. He never entred into Covenant with the Angels when they fell. It was much Condeſcenſion in God to enter into Covenant with us in a ſtate of Innocency, but it was more to enter into Covenant with us in a ſtate of Enmity. In this Covenant of Grace we may ſee the *Cream* of God's Love, and the working of his Bowels to ſinners. This is a Marriage-Covenant, *Jer.* 3. 14. *I am married to you, ſaith the Lord.* In the New Covenant God makes himſelf over to us, and what can he give more? And he makes over his Promiſes to us, and what better Bond can we have?

Uſe 2. of Trial. Whether we are in Covenant with God. There are three Characters.

1. God's Covenant People are an humble People, 1 *Pet.* 5. 5. ἐγκομβώσασθε, *be ye clothed with humility.* God's People eſteem of others better then themſelves; they ſhrink into nothing in their own thoughts, *Phil.* 2. 3. *David* cries out, *I am a worm, and no man*, Pſal. 22. 6. though a *Saint*, though a *King*, yet a *Worm.* When *Moſes*'s Face ſhin'd, he covered it with a Vail: God's People, when they ſhine moſt in Grace, are covered with the Vail of Humility. Pride excludes from the Covenant. *God reſiſteth the proud*, 1 Pet. 5. 5. and ſure ſuch are not in Covenant with God, whom he reſiſts.

2. A People in Covenant with God are a willing People; though they cannot ſerve God perfectly, they ſerve him willingly. They do not grudge God a little time ſpent in his Worſhip, they do not heſitate or murmur at Sufferings, they will go through a Sea and a Wilderneſs if God calls; *Pſal.* 110. 3. *Thy people ſhall be a willing people*: *Hebr.* gnam nedabot, *a people of willingneſs.* This ſpontanity and willingneſs is from the *attractive* Power of God's Spirit: the Spirit doth not *impellere*, force, but *trahere*, ſweetly draw the Will; and this willingneſs in Religion makes all our Services *accepted.* God doth ſometimes accept of willingneſs without the work, but never the work without willingneſs.

3. God's Covenant People are a conſecrated People, they have *holineſs to the Lord* written upon them; *Ceſſa placent ſuperis*——— Deut. 7. 6. *Thou art an holy people to the Lord thy God.* God's Covenant People are ſeparated from the World, and ſanctified by the Spirit. The Prieſts under the Law were not only to waſh in the great Laver, but were araied with glorious Apparel, *Exod.* 28. 2. This was *Typical*, to ſhew God's People are not only waſhed from groſs ſin, but adorned with holineſs of heart: they bear not only God's Name, but Image. *Tamerlain* refuſed a Pot of Gold, when he ſaw it had not his Fathers ſtamp upon it, but the *Roman* ſtamp. Holineſs is God's ſtamp, if he doth not ſee this ſtamp upon us, he will not own us for his Covenant People.

Uſe 3. of Exhort. To ſuch as are out of Covenant, labour to get into Covenant and have God for your God. How glad would the old World have been of an Ark? How induſtrious ſhould we be to get within the Arke of the Covenant.

Conſider 1. the Miſery of ſuch as live and die out of Covenant with God. 1. Such have *none to go to* in an hour of *diſtreſs.* When Conſcience accuſeth, when ſickneſs approacheth (which is but an Harbinger to beſpeak a Loding for Death) then what will you do? whither will you fly? will you look to Chriſt for help? He is a Mediator only for ſuch as are in Covenant. O! how will you be filled with horrour and deſpair, and be as *Saul*, 1 Sam. 15. 28. *The* Philiſtines *make war againſt me, and the Lord is departed.* 2. Till you are in Covenant with God, there is no Mercy. The Mercy-Seat was placed upon the Ark, and the Mercy-Seat was no larger then the Ark; to ſhew, that the Mercy of God reacheth no further then the Covenant.

2. The *Excellency of the Covenant* of Grace; it is a *better Covenant* then the firſt made with *Adam.* 1. Becauſe it is more *friendly* and *propitious.* Thoſe Services which would have been rejected in the firſt Covenant, are accepted in the ſecond. Here God accepts of the Will for the Deed, 2 *Cor.* 8. 10. here ſincerity is crowned. In the Covenant of Grace, wherein we are weak, God will give ſtrength, and wherein we come ſhort, God will accept of a Surety. 2. It is a better Covenant, becauſe it is *ſurer.* 2 Sam. 23. 5. *Thou haſt made with me an everlaſting Covenant, ordered in all things and ſure.* The firſt Covenant was not *ſure*, it ſtood upon a tottering foundation, Works; *Adam* had no ſooner a ſtock of Righteouſneſs to trade with, but he broke; but the Covenant of Grace is *ſure*, it is confirmed with God's Decree, and it reſts upon two mighty Pillars, the Oath of God, and the Blood of God. 3. It hath better *Priviledges.* The Covenant of Grace brings *preferment.* Our Nature is now more enobled, we are rais'd to higher Glory then in Innocency, we are advanced to ſit upon Chriſt's Throne, *Rev.* 3. 21. we are by virtue of the Covenant of Grace nearer to Chriſt then the Angels. They are his Friends, we his Spouſe.

3. God is willing to be in Covenant with you. Why doth God woe and beſeech you by his Ambaſſadors to be reconciled, if he were not willing to be in Covenant?

Object. I would fain be in Covenant with God, but I have been a great ſinner, and I fear God will not admit me into Covenant.

Reſp. If thou ſeeſt thy ſins, and loatheſt thy ſelf for them, yet God will take thee into Covenant, *Iſa.* 43. 24. *Thou haſt wearied me with thy iniquities; I, even I am he that blotteth out thy tranſgreſſions.* As the Sea covers great Rocks, ſo God's Covenant-Mercy covers great Sins. Some of the Jews that crucified Chriſt, yet had their ſins waſhed away in his Blood.

Object. But I am not worthy that ever God ſhould admit me into Covenant.

Anſw. It never came into God's thoughts to make a New Covenant upon Terms of Worthineſs. If God ſhould ſhew Mercy to none but ſuch as are worthy, then he muſt ſhew Mercy to none at all. But, it is God's deſign in the *New* Covenant to advance the riches of *Grace*, to love us freely, and when we have no worthineſs of our own, to accept us through Chriſt's worthineſs. Therefore let not unworthineſs diſcourage you; it is not unworthineſs excludes any from the Covenant, but unwillingneſs.

Queſt. *What ſhall we do that we may be in Covenant with God?*

Anſw. 1. Seek to God by Prayer. *Exige à Domino miſericordiam*, Aug. *Lord be my God in Covenant.* The Lord hath made an expreſs Promiſe, that upon our Prayer to him, the Covenant ſhall be ratified, he will be our God, and we ſhall be his People; *Zach.* 13. 9. *They ſhall call upon my Name, and I will hear them; I will ſay it is my people, and they ſhall ſay, The Lord is my God.* Only it muſt be an importunate Prayer. Come as earneſt Suiters, reſolve to take no denial.

2. If you would be in Covenant with God, break off the Covenant with Sin; before the Marriage-Covenant, there muſt be a Divorce, 1 *Sam.* 7. 3. *If ye return to the Lord with all your hearts, put away the ſtrange gods; and they put away* Aſhtaroth; *one*, their Female Gods. Will any King enter into Covenant with that Man who is in League with his Enemies?

3. If you would enter into the Bond of the Covenant, get Faith in the Blood of the Covenant. Chriſt's Blood is the Blood of Atonement; believe in this Blood and you are ſafely arked in God's Mercy; *Eph.* 2. 13. *Ye are made nigh to the blood of Chriſt.*

Uſe 4. Of Comfort to ſuch as can make out their Covenant Intereſt in God: 1. You that are in Covenant with God, all your ſins are *pardoned.* Pardon is the crowning Mercy, *Pſal.* 103. 3. *Who forgiveth thy iniquity, who crowneth thee*, &c. This is a branch of the Covenant, *Jer.* 31. 33. *I will be* their *God, and I will forgive their iniquity.* Sin being pardoned, all wrath ceaſeth. How terrible is it when but a Spark of God's Wrath flies into a Man's Conſcience; but ſin being forgiven, no more wrath. God doth not appear now in the Fire, or Earthquake, but covered with a Rain-bow full of Mercy.

2. All your *Temporal Mercies* are Fruits of the Covenant. Wicked Men have Mercies by *Providence*, not by virtue of a *Covenant*; with Gods leave, not with his Love. But ſuch as are in Covenant have their Mercies ſweetned with God's Love, and they ſwim to them in the Blood of Chriſt. As *Naaman* ſaid to *Gehazi*, 2 *Kings* 5. 23. *Take two Talents*, ſo ſaith God to ſuch as are in Covenant, Take two Talents; take Health, and take Chriſt with it; take Riches, and take my Love with them; take the Veniſon, and take the Bleſſing with it: Take two Talents.

3. You may upon all Occaſions plead the Covenant. If you are haunted with Temptation, plead the Covenant; Lord, thou haſt promiſed *to bruiſe Satan under my feet* ſhortly; wilt thou ſuffer thy Child to be thus worried? take off the roaring Lion. If in want, plead the Covenant; Lord, thou haſt ſaid, *I ſhall want no good thing*, wilt thou ſave me from Hell, and not from Want? wilt thou give me a Kingdom, and deny me daily Bread?

4. If in Covenant with God, all things ſhall co-operate for your Good: *Etiam mala cedunt in bonum.* Pſal. 25. 10. Not only golden paths, but his bloody paths. Every wind of Providence ſhall blow them nearer Heaven. Affliction ſhall humble and purifie, *Hebr.* 12. 10. Out of the bitterеſt Drug, God diſtils your Salvation. Afflictions add to the Saints Glory. The more the Diamond is cut, the more it ſparkles; the heavier the Saints Croſs, the heavier ſhall be their Crown.

5. If thou art in Covenant *once, then for ever* in Covenant. The Text calls it *Berith Gnolam*, an *everlaſting Covenant.* Such as are in Covenant are elected; God's electing Love is unchangeable, *Jer.* 32. 40. *I will make an everlaſting Covenant with them, that I will not turn away from them, but I will put my fear in their heart, that they ſhall not depart from me.* God will ſo love the Saints, that he will not forſake them: and the Saints ſhall ſo fear God, that they ſhall not forſake him. 'Tis *Berith Gnolam*, a *Covenant of Eternity*; it muſt be ſo; for who is this Covenant made with? is it not with Believers? and have not they Coalition and Union with Chriſt; Chriſt is the Head, they are the Body, *Eph.* 1. 23. This is a *near* Union, much like that Union between God the Father and Chriſt, *John* 17. 21. *As thou Father art in me, and I in thee, that they alſo may be one in us.* Now the Union between Chriſt and the Saints being ſo *inſeparable*, it can never be diſſolved, or the Covenant made void; you may die with Comfort.

6. Thou art in Covenant with God, and thou art going to thy God, behold a Death-bed Cordial; Death breaks the Union between the Body and the Soul, but perfects the Union between Chriſt and the Soul. This hath made the Saints deſire Death, as the Bride the Wedding-day, *Phil.* 1. 23. *Cupio diſſolvi*, Lead me Lord to that Glory (*ſaid one*) a glympſe whereof I have ſeen, as in a Glaſs, darkly.

Uſe 5. *of Direct.* To ſhew you how you ſhould walk who have taſted of Covenant-Mercy, Live as a People in Covenant with God. As you differ from others in reſpect of *Dignity*, ſo you muſt in point of *Carriage.*

1. You muſt love this God. God's Love to you calls for Love. 1. It is *Amor Gratuitus*, a free Love. Why ſhould God paſs by others and take you into a League of Friendſhip with himſelf? In the Law God paſſed by the Lion and Eagle, and choſe the Dove; ſo he paſſes by the Noble and Mighty. 2. It is *Amor plenus*, a full Love. When God takes you into Covenant, you are his *Hephſibah*, Iſa. 62. 3. his delight is in you; he gives you the Key of all his Treaſure, he heaps Pearls upon you, he ſettles Heaven and Earth upon you; he gives you a Bunch of Grapes by the way, and ſaith, *Son, all I have is thine.* And doth not all this call for Love? Who can tread upon theſe hot Coals, and his heart not burn in love to God?

2. Walk *Holily.* The Covenant hath made you a *Royal Nation*, therefore be an *holy People.* Shine as Lights in the World; live as Earthly Angels. God hath taken you into *Covenant*, that you and he may have *Communion* together: and what is it keeps up your Communion with God, but Holineſs.

3. Walk *thankfully*, Pſal. 103. 1. God is your God in Covenant; he hath done more for you, then if he had made you ride upon the high Places of the Earth, and given you Crowns and Scepters. O! *Take the Cup of Salvation*, and bleſs the Lord. Eternity will be little enough to praiſe him. Muſitians love to play on their Muſick where there is the loudeſt ſound; and God loves to beſtow his Mercies where he may have the loudeſt Praiſes. You that have Angels Reward, do Angels Work. Begin that Work of Praiſe here, which you hope to be always doing in Heaven.

CHRIST the Mediator of the Covenant.

HEB. 12. 24. *Jeſus the Mediator of the new Covenant*, &c.

JEſus Chriſt is the Sum and Quinteſſence of the Goſpel; the Wonder of Angels; the Joy and Triumph of Saints. The Name of Chriſt is ſweet, it is as Muſick in the Ear, Honey in the Mouth, and a Cordial at the Heart.

I ſhall wave the Context, and only ſpeak of that which concerns our preſent Purpoſe: Having diſcours'd of the Covenant of Grace, I ſhall ſpeak now of the Mediator of the Covenant, and the Reſtorer of lapſed Sinners, *JESUS the Mediator of the Covenant.*

There are ſeveral Names and Titles in Scripture given to Chriſt, as the Great Reſtorer of Mankind: 1. Sometimes he is called a Saviour, Matth. 1. 21. *His name ſhall be called Jeſus.* The Hebrew word for Jeſus *Joſhuang*, ſignifies a Saviour; and whom he ſaves from *Hell* he ſaves from *Sin*: where Chriſt is a Saviour he is a Sanctifier, Matth. 1. 21. *He ſhall ſave his people from their ſins.* There is no other Saviour, Acts 4. 12. οὐκ ἔστιν ἐν ἄλλῳ οὐδενὶ, *Neither is there ſalvation in any other.* As there was but one Ark to ſave the World from drowning, ſo there is but one Jeſus to ſave Sinners from damning. As *Naomi* ſaid to her Daughters-in-law, Ruth 1. 11. *Are there yet any more ſons in my womb?* So hath God any other Sons in the Womb of his Eternal Decree, to be Saviours to us, beſides Chriſt? Job 28. 13. *Where ſhall wiſdom be found? the deep ſaith it is not in me, and the ſea ſaith it is not with me.* Let me allude, Where ſhall Salvation be found? The Angel ſaith it is not in me; Morality ſaith it is not in me; the Ordinance ſaith it is not in me: Chriſt alone is the Well-ſpring of Life, the Ordinance is the Conduit-pipe that conveys Salvation, but Chriſt is the Spring that feeds it, *Neither is there ſalvation in any other.*

2. Sometimes Chriſt is called a Redeemer, Iſa. 59. 20. *The redeemer ſhall come to Sion.* Some underſtand it of *Cyrus*, others of an Angel, but the moſt ancient *Jewiſh* Doctors underſtand it of Chriſt the Redeemer of the Elect: Job 19. 25. *My redeemer liveth.* The Hebrew word for Redeemer, *Goel*, ſignifies ſuch an one as is *near a Kin*, and hath *Right* to redeem a Mortgage. So Chriſt is near a kin to us, being our Elder Brother, therefore hath the beſt right to redeem us.

3. Chriſt is called a Mediator in the Text, *Jeſus the mediator of the new covenant.* The *Greek* word for Mediator μεσίτης, ſignifies a middle Perſon, one that doth make up the breach between two diſagreeing Parties. God and we were at Variance by Sin, now Chriſt doth Mediate and Umpire between us; he reconciles us to God through his Bloud, therefore is call'd the Mediator of the New Covenant. There is no way of Communion and Intercourſe between God and Man, but in and through

through a Mediator: Christ takes away the Enmity in us, and the Wrath in God, and ſo makes Peace; nor is Chriſt only a Mediator of *Reconciliation*, but *Interceſſion*, Heb. 9. 24. *Chriſt is entred not into the holy place made with hands, but into heaven itſelf, now to appear in the preſence of God for us.* The Prieſt when he had ſlain the Sacrifice was to go with the Bloud before the Altar and Mercy-ſeat, and ſhow it to the Lord. Now in Chriſt our Bleſſed Mediator conſider two things,

1. His Perſon.
2. His Graces.

1. *His Perſon:* His Perſon is amiable, he is ὅλος ἐπιθυμία, all made up of Love and Beauty. He is the Effigies of his Father, *Heb.* 1. 3. *The expreſs image of his perſon.* Conſider,

1. Chriſt's Perſon in two Natures.
2. His two Natures in one Perſon.

1. Chriſt's Perſon in two Natures: 1. Look upon his Humane Nature as Incarnate. The *Valentinians* deny his Humane Nature; but Joh. 1. 14. *The Word was made Fleſh*; ὁ λόγος. 'Tis ſpoken of Chriſt, the promiſed Meſſiah. Chriſt took our Fleſh that the ſame Nature which ſinned might ſuffer; and ὁ λόγος, *The word made fleſh*, that through the Glaſs of his Humane Nature we might look upon God.

Queſt. *Why is Chriſt called* ὁ λόγος, *the Word?*

Reſp. Becauſe as a Word is the Interpreter of the Mind, and reveals what is in a Man's breaſt, ſo Jeſus Chriſt reveals his Father's Mind to us, concerning the great Matters of our Salvation, *John* 1. 18. Were it not for CHRIST's Manhood, the ſight of the Godhead would be formidable to us: but through Chriſt's Fleſh we may look upon God without Terrour. And Chriſt took our Fleſh that he might know how to pity us; he knows what it is to be faint, ſorrowful, tempted, Pſal. 103. 14. *He knows our frame.* And he took our Fleſh that he might (as *Auſtin* ſaith,) Ennoble our Humane Nature with Honour. Chriſt having married our Fleſh, hath exalted it above the Angelical Nature.

2. Look upon Chriſt's *Divine Nature:* Chriſt may fitly be compared to *Jacob*'s Ladder, *Gen.* 28. 12. which reached from Earth to Heaven; Chriſt's Humane Nature was the foot of the Ladder which ſtood upon Earth, his Divine Nature the top of the Ladder, which reached to Heaven. This being a grand Article of our Faith, I ſhall amplifie: I know the *Arians, Socinians, Ebionites* would rob Chriſt of the beſt Jewel of his Crown, his Godhead; but the *Apoſtolical, Nicene, Athanaſian Creed*, affirm Chriſt's Deity, to this the Churches of *Helvetia, Bohemia, Wittemberg, Tranſylvania*, &c. give their full Conſent; and the Scripture is clear for it. He is call'd the *Mighty God*, Iſa. 9. 6. *El Gibber; and in him dwells the fulneſs of the Godhead*, Col. 2. 9. He is not only ὁμοιούσιος, but ὁμοούσιος, of the *ſame Nature and Eſſence* with the Father. So *Athanaſius, Baſil, Chryſoſtom*, 1. Is God the Father call'd Almighty, ſo is Chriſt, *Rev.* 1. 8. Ὁ παντοκράτωρ, the Almighty. 2. Is God the Father the Heart-ſearcher, ſo is Chriſt, *Joh.* 2. 25. *He knew their thoughts.* 3. Is God the Father Omnipreſent, ſo is Chriſt, Joh. 3. 13. *The Son of man which is in heaven.* Chriſt as God was then in Heaven, when as Man he was upon the Earth.

Queſt. *Is God Eternal?*

Reſp. Chriſt is the Everlaſting Father, *Iſa.* 9. 6. which Scripture may be urged againſt the *Cerinthian* Hereticks who deny'd the Pre-exiſtency of Chriſt's Godhead, and held that Chriſt had no being till he derived it from the Virgin *Mary*.

4. Doth λατρεία, Divine Worſhip belong to the firſt Perſon in the Trinity? ſo it doth to Chriſt, *Joh.* 5. 23. *Heb.* 1. 6. *Let all the angels of God worſhip him.* 5. Is Creation proper to the Deity? This is a Flower of Chriſt's Crown, *Col.* 1. 16. *By him were all things created.* 6. Is Invocation proper to the Deity? This is given to Chriſt, Acts 7. *Lord Jeſus receive my ſpirit.* 7. Is Recumbency and Truſt peculiar to God the Father? This is given to Chriſt, Joh. 14. 1. *Ye believe in God, believe alſo in me.* Chriſt muſt needs be God, not only that the Divine Nature might ſupport the Humane from ſinking under God's Wrath, but alſo to give Value and Weight to his Sufferings.

Chriſt being God, his Death and Paſſion is Meritorious; Chriſt's Bloud is called *Sanguis Dei*, The Bloud of God, *Acts* 20. 28. becauſe the Perſon who was offered in Sacrifice was God as well as Man. This is an invincible Support to Believers; it was God who was offended, and it was God who ſatisfied. Thus Chriſt's Perſon in two Natures.

2. Con-

2. Conſider Chriſt's two Natures in one Perſon: θεάνθρωπος, *God-Man*; 1 Tim. 3. 16. *God manifeſt in the fleſh.* Chriſt had a twofold Subſtance, *Divine* and *Humane*, yet not a twofold Subſiſtance, both Natures make but one Chriſt: A Siens may be graſted into another Tree, a Pear-tree into an Apple, which though it bear different Fruits is but one Tree: So Chriſt's Manhood is united to the Godhead in an ineffable manner; yet though here are two Natures, yet but one Perſon. This Union of the two Natures in Chriſt was not by *Tranſmutation*, the Divine Nature chang'd into the Humane, or the Humane into the Divine; nor by *Mixture*, the two Natures mingled together, as Wine and Water are mixed: Both the Natures of Chriſt remain diſtinct, yet make not two diſtinct Perſons, but one Perſon, the Humane Nature not God, yet one with God.

3. Conſider Chriſt our Mediator in his Graces: Theſe are the ſweet Savour of his Oyntments that make the Virgins love him. Chriſt our Bleſſed Mediator is ſaid to be *full of grace and truth*, Joh. 1. 14. He had the anointing of the *Spirit without meaſure*, Joh. 3. 34. Grace in Chriſt is after a more eminent and glorious manner then it is in any of the Saints.

1. Jeſus Chriſt our Mediator hath Perfection in every Grace: *Col.* 1. 19. Πᾶν τὸ πλήρωμα; He is a Panoply, Magazine and Store-houſe of all Heavenly Treaſure, all Fulneſs: This no Saint on Earth hath, he may excel in *one* Grace, but not in *all*; as *Abraham* was eminent for Faith; *Moſes* for Meekneſs, but Chriſt excells in every Grace.

2. *There is a never-failing Fulneſs of Grace in Chriſt:* Grace in the Saints is Ebbing and Flowing, it is not always in the ſame degree and proportion: At one time *David*'s Faith was ſtrong, at another time ſo faint and weak, that you could hardly feel any Pulſe, Pſal. 31. 22. *I ſaid I am cut off from before thine eyes*; but Grace in Chriſt is a never-failing Fulneſs, it did never abate in the leaſt degree; he never loſt a drop of his Holineſs. What was ſaid of *Joſeph*, may more truly be applied to Chriſt, Gen. 49. 23. *The archers ſhot at him, but his bow abode in ſtrength.* Men and Devils ſhot at him, but his Grace remain'd in its full vigour and ſtrength; *His bow abode in ſtrength.*

3. Grace in Chriſt is *Communicative:* His Grace is for us; the holy Oyl of the Spirit was poured on the head of this Bleſſed *Aaron*, that it might run down upon us. The Saints have not Grace to beſtow on others: when the fooliſh Virgins would have bought Oyl of their Neighbour-Virgins, Matth. 25. 9. *Give us of your oyl, for our lamps are gone out.* The wiſe Virgins anſwer'd, *Not ſo, leaſt there be not enough for us and you.* The Saints have no Grace to ſpare to others; but Chriſt diffuſeth his Grace to others. Grace in the Saints is as Water in the Veſſel, Grace in Chriſt is as Water in the Spring, Joh. 1. 16. *Of his fulneſs have we received grace for grace.* Set a Glaſs under a Still or Limbeck, and it receives Water from the Limbeck drop by drop: So the Saints have the Drops and Influences of Chriſt's Grace diſtilling upon them. What a rich Conſolation is this to thoſe who either have *no Grace*, or their *Stock is but low*; they may go to Chriſt the Mediator, as to a Treaſury of Grace; Lord, I am indigent, but whether ſhould I carry my empty Veſſel but to a full Fountain, *Pſal.* 87. 7. all my freſh Springs are in thee; I am guilty, thou haſt Blood to pardon me; I am polluted, thou haſt Grace to cleanſe me; I am ſick unto death, thou haſt the *Balm of Gilead* to heal me, *Gen.* 41. 56. *Joſeph* opened all the Store-houſes of Corn: Chriſt is our *Joſeph* that opens all the Treaſuries and Store-houſes of Grace, and communicates to us. He is not only *ſweet* as the Honey-comb, but drops as the Honey-comb. This is a great comfort, in Chriſt our Mediator there is a *Cornucopia*, and fulneſs of all Grace, and Chriſt is deſirous that we ſhould come to him for Grace, like the full Breaſt that akes till it be drawn.

Uſe 1. Admire the Glory of this Mediator, he is God-Man, he is co-eſſentially glorious with the Father. All the Jews that ſaw Chriſt in the Fleſh, did not ſee his God-head: all that ſaw the *Man*, did not ſee the Meſſiah. The Temple of *Solomon* within was embelliſhed with Gold: Travellers, as they paſſed along, might ſee the outſide of the Temple, but only the Prieſts ſaw the Glory which ſparkled within the Temple; only Believers, who are made Prieſts unto God, *Rev.* 1. 6. ſee Chriſt's glorious inſide, the God-head ſhining through the Manhood.

Uſe 2. If Chriſt be θεάνθρωπος, God Man in one Perſon, then look unto *Jeſus Chriſt alone for Salvation.* There muſt be ſomething of the Godhead to faſten our Hope upon; in Chriſt there's Godhead and Manhood Hypoſtatically united. If we could weep Rivers of Tears, out-faſt *Moſes* on the Mount, if we were exact Moraliſts, *touching the Law blameleſs*, if we could arrive at the higheſt degree of Sanctification

fication in this Life, all this would not save us without looking to the Merits of him who is God: our perfect Holiness in Heaven is not the cause of our Salvation, but the Righteousness of Jesus Christ. To this therefore did *Paul* fly, as to the Horns of the Altar, Phil. 3. 9. *That I may be found in him, not having my own righteousness.* 'Tis true we may look to our Graces as Evidences of Salvation, but Christ's Blood only as the Cause. In the time of *Noah*'s Flood, all that trusted to the high Hills and Trees, and not to the Ark, were drowned: Heb. 12. 2. *Looking unto Jesus*; and so look unto him as to believe in him, that so Christ may not only be united to our Nature, but to our Persons, Joh. 20. 31. *That believing you may have life thorow his name.*

Use 3. Is Jesus Christ God and Man in one Person? This as it shews the Dignity of Believers, that they are nearly related to one of the greatest Persons that is, *Col.* 2. 9. *In him dwells the fulness of the Godhead bodily*; so it is of unspeakable Comfort, Christ's two Natures being married together, the Divine and Humane; all that Christ in either of his Natures can do for Believers, he will do: In his Humane Nature he Prays for them, in his Divine Nature he Merits for them. This for the Person of our Mediator.

Use 4. Admire the Love of Christ our Mediator; that he should humble himself, and take our Flesh, that he might redeem us. Believers should put Christ in their bosom, as the Spouse did *Cant.* 1. 13. *Lye betwixt my Breasts.* What was said of *Ignatius*, that the Name of Jesus was found written in his heart, should be verified of every Saint, he should have Jesus Christ written in his heart.

CHRIST a Prophet.

Deut. 18. 15 ***The Lord thy God will raise up unto thee a Prophet,*** **&c.**

HAving spoken of the Person of Christ, we are next to speak of the Offices of Christ, Prophetical, Priestly, Regal.

1. *Prophetical, The Lord thy God will raise up unto thee a Prophet. Enunciatur hic locus de Christo*, 'tis spoken of Christ. There are several Names given to Christ as a Prophet: He is called *the Counsellor*, Isa. 6. 9. *In uno Christo Angelus fœderis completur*, Fagius. *The Angel of the Covenant*, Mal. 3. 1. *a Lamp*, 2 Sam. 22. 29. *the bright Morning-star*, Rev. 22. 16. Jesus Christ is the *great Prophet* of his Church; the Woman of *Samaria* gave a shrewd guess, *John* 4. 19. He is the *best* Teacher; he makes all other teaching effectual, *Luke* 24. 45. *Then opened he their Understanding.* He did not only open the Scriptures, but opened their Understanding. He teacheth to profit, *Isa.* 48. 17. *I am the Lord thy God who teacheth thee to profit.*

Quest. *How Christ teacheth?*

Resp. 1. Externally, By his *Word*, Psal. 119. 105. *Thy Word is a Lamp unto my feet.* Such as pretend to have a Light or Revelation *above* the Word, or *contrary* to it, never had their Teaching from Christ, *Isa.* 8. 20.

2. Christ teacheth these sacred Mysteries, Inwardly, by the *Spirit*, John 16. 13. The World knows not what it is, 1 *Cor.* 2. 14. *The natural man receives not the things of God, neither can ye know them.* He knows not what it is to be Transformed by *the renewing of the mind*, Rom. 12. 2. or what *the inward workings of the Spirit* means; these are Riddles and Paradoxes to him. He may have more insight into the things of the World then a Believer, but he doth not see the *deep things of God.* A Swine may see an Acorn under the Tree, but he cannot see a Star: he who is taught of Christ sees the *Arcana imperii*, the Secrets of the Kingdom of Heaven.

Quest. *What are the Lessons Christ teacheth?*

Answ. 1. He teacheth us to see into our own *Hearts.* Take the most Mercurial Wits, the greatest Politicians, that understand the Mysteries of State, yet they know not the Mysteries of their own Hearts, they cannot believe there is that Evil in them as is, 2 *Kings* 8. 13. *Is thy servant a dog? Grande profundum est homo*, Aug. The Heart is a great *deep* which is not easily fathomed. But Christ, when he teacheth, removes the Vail of Ignorance, and lights a Man into his own Heart. And

And now he sees swarms of vain Thoughts, he blusheth to see how Sin mingles with his Duties, his Tears are mixt with Clouds; he prays, as *Austin*, that God would *deliver* him from *himself.*

2. The second Lesson Christ teacheth, is the *Vanity* of the *Creature.* A Natural Man sets up his Happiness here, worships the golden Image; but he that Christ hath anointed with his Eye-salve hath a Spirit of Discerning, he looks upon the Creature in its night dress, sees it to be empty and unsatisfying, not commensurate to an Heaven-born Soul. *Solomon* had put all the Creatures into a Limbeck, and when he came to extract the Spirits and Quintessence, all was *Vanity*, Eccl. 2. 11. The Apostle calls it φαντασμα, a *Show* or *Apparition*, 1 Cor. 7. 31. having no intrinsical Goodness.

3. The third *Lesson* is the *Excellency* of Things unseen. Christ gives the Soul a sight of Glory, a prospect of Eternity, 2 *Cor.* 4. 18. *We look not at things which are seen, but τα μη βλεπομενα, things which are not seen. Moses* saw him who is *invisible*, Hebr. 11. 27. And the Patriarks saw a better Country, *viz.* an heavenly, *Hebr.* 11. 16. where Delights of Angels, Rivers of Pleasure, the Flower of Joy fully ripe and blown.

Quest. *How doth Christ's Teaching differ from other Teaching?*

Resp. Several ways.

1. Christ teacheth the *Heart.* Others may teach the Ear, Christ the Heart, *Acts* 16. 14. *Whose heart the Lord opened.* All that the Dispensers of the Word can do, is but to work Knowledge, Christ works Grace. They can but give you the light of the Truth, Christ gives you the love of the Truth. They can only teach you *what* to believe, Christ teacheth *how* to believe.

2 Christ gives us a *Taste* of the Word; Ministers may set the Food of the Word before you, and carve it out to you, but it is only Christ causeth you to taste it, 1 *Pet.* 2. 3. If so be ye have tasted, the Lord is gracious. *Psal.* 34. 8. *Taste and see that the Lord is good.* It is one thing to hear a Truth preached, another thing to taste it; one thing to read a Promise, another thing to taste it. *David* had got a taste of the Word, *Psal.* 119. 102, 103. *Thou hast taught me. How sweet are thy words unto my taste! yea, sweeter then honey to my mouth.* The Apostle calls it οσμὴ της γνωσεως, the savour of Knowledge, 2 *Cor.* 2. 14. The light of Knowledge is one thing, the savour another. Christ makes us taste a savorineſs in the Word.

3. Christ when he teacheth makes us obey. Others may instruct, but cannot command obedience. They teach to be humble, but Men remain proud. The Prophet had been denouncing Judgments against the People of *Judah*, but they would not hear, *Jer.* 44. 17. *We will do whatsoever goeth out of our own mouth, to bake cakes to the Queen of Heaven.* Men come *quasi* armed in Coat of Male, that the Sword of the Word will not enter; but when Christ comes to teach, he removes this obstinacy, he not only informs the Judgment, but inclines the Will. He doth not only come with the Light of his Word, but the Rod of his Strength, and makes the stubborn sinner yield to him. His Grace is irresistible.

4. Christ teacheth *easily.* Others teach with *difficulty.* Difficulty in finding out a Truth, and in inculcating it, *Isa.* 28. 10. *Precept* must be *upon precept, line upon line*; some may Teach all their lives, and the Word take no impression. They complain as *Isa.* 49. 4. *I have spent my labour in vain.* Plough on Rocks. But Christ the great Prophet teacheth with *ease.* He can with the least touch of his Spirit convert. He can say, *Let there be light*; with a word he conveys Grace.

5. Christ when he teacheth, makes Men *willing* to learn. Men may teach others, but they have no mind to learn, *Prov.* 1. 7. *Fools despise instruction*; they rage at the Word, as if a Patient should rage at the Physician when he brings him a Cordial: thus backward are Men to their own Salvation. But Christ makes his People a *willing people*, Psal. 110. 3. they prize Knowledge, and hang it as a Jewel upon their Ear. Those that Christ teacheth, say as *Isa.* 2. 3. *Come let us go up to the Mountain of the Lord, and he will teach us of his ways, and we will walk in them*: and as Acts 10. 33. *We are all here present before God, to hear all things commanded.*

6. Christ when he Teacheth, doth not only illuminate, but animate. He doth so teach, as he doth quicken; *John* 8. 12. *I am the light of the world, he that follows me shall have* lumen vitæ, *the light of life.* By Nature we are dead, therefore unfit for teaching; who will make an Oration to the Dead? But Christ teacheth them that are dead, he gives the *light of life*; as when *Lazarus* was dead, Christ said, *Come forth*, and he made the dead to hear, *Lazarus* came forth. So when Christ saith to the dead Soul, Come forth of the Grave of Unbelief, he hears Christ's voice, and comes forth; it is the Light of Life. The Philosophers saith, *Calor & lux concresc-*

cunt, Light and Heat encreaſe together. 'Tis true here; where Chriſt comes with his Light, there is the heat of Spiritual Life going along with it.

Uſe 1. *of Information. Branch* 1. See here an Argument of Chriſt's Divinity. Had he not been God, he could never have known the Mind of God, or revealed to us thoſe *Arcana Cæli*, thoſe deep Myſteries which no Man or Angel could find out. Who but God can anoint the eyes of the blind? and give not only *light*, but *ſight*? who but he who hath the *Key of David* can open the Heart? who but God can bow the iron ſinew of the Will? He only who is God can enlighten the Conſcience, and make the ſtoney Heart bleed.

Branch 2. See what a *Cornucopia*, or Plenty of Wiſdom is in Chriſt, who is the *Great Doctor* of his Church, and gives *ſaving knowledge to all* the Elect. The Body of the Sun muſt needs be full of Charity and Brightneſs, which enlightens the whole World. Chriſt is the great Luminary. In him are hid *all Treaſures of Knowledge*, Col. 2. 3. The middle Lamp of the Sanctuary gave light to all the other Lamps. Chriſt diffuſeth his glorious Light to others. We are apt to admire the Learning of *Ariſtotle* and *Plato*; alas! what is this poor Spark of Light to that which is in Chriſt, from whoſe infinite Wiſdom both Men and Angels light their Lamp.

Branch 3. See the Miſery of Men in the ſtate of Nature, before Chriſt came to be their Prophet, they are inveloped with Ignorance and Darkneſs. Men know nothing in a ſalvifical, ſanctified manner; they know nothing *as they ought* to know. 1 *Cor.* 8. 2. This is ſad: 1. Men in the dark cannot diſcern Colours; ſo in the ſtate of Nature, they cannot diſcern between Morality and Grace; they take one for the other, *pro dea nubem*. 2. In the dark the greateſt Beauty is hid. Let there be rare Flowers in the Garden, and Pictures in the Room, yet in the dark their Beauty is vail'd over; ſo, though there be ſuch tranſcendent Beauty in Chriſt as amazeth the Angels, a Man in the ſtate of Nature, ſees none of this Beauty. What is Chriſt to him? or Heaven to him? the *vail is upon his heart*? 3. A Man in the dark is in danger every ſtep he goes; ſo a Man in the ſtate of Nature is in danger every ſtep, of falling into Hell. Thus it is before Chriſt teacheth us; nay, the darkneſs in which a Sinner is, while in an unregenerate ſtate, is worſe then natural darkneſs; for, natural darkneſs affrights, *Gen.* 15. 12. *An horrour of great darkneſs fell upon* Abraham. But the Spiritual Darkneſs is not accompanied with horrour, Men tremble not at their condition; nay, they like their condition well enough, *John* 3. 19. *Men loved darkneſs*. This is their ſad condition, till Jeſus Chriſt comes as a Prophet to teach them, and to turn them from darkneſs to light, and from the power of Satan to God.

Branch 4. See the *happy condition* of the Children of God, they have Chriſt to be their Prophet, *Iſa.* 54. 13. *All thy children ſhall be taught of the Lord.* 1 Cor. 1. 30. *He is made to us wiſdom.* One Man cannot ſee by another's eye; but Believers ſee with Chriſt's eyes, *in his light they ſee light*: Chriſt gives them the light of Grace and light of Glory.

Uſe 2. Labour to have Chriſt for your Prophet, he teacheth ſavingly, he is an *interpreter of a thouſand*, he can untie thoſe Knots which puzzle the very Angels; till Chriſt teach, never learn any Leſſon; till Chriſt is made to us wiſdom, we ſhall never be wiſe to Salvation.

Queſt. *What ſhall we do to have Chriſt for our Teacher?*

Reſp. 1. See your need of Chriſt's Teaching; you cannot ſee your way without this Morning Star. Some ſpeak much of the *Light of Reaſon* improved: Alas! the Plumb-line of Reaſon is too ſhort to Fathom the deep things of God; the Light of Reaſon will no more help a Man to believe, then the light of a Candle will help him to underſtand. A Man can no more by the power of Nature reach Chriſt, then an Infant can reach the top of the Pyramids, or the *Oſtridge* fly up to the Stars. See your need of Chriſt's Anointing and Teaching, *Rev.* 3. 18.

2. Go *to Chriſt* to teach you, *Pſal.* 25. 5. *Lead me in thy truth, and teach me.* As one of the Diſciples ſaid, *Lord teach us to pray*, Luke 11. 1. ſo, Lord teach me to profit. Do thou light my Lamp, O thou great Prophet of thy Church, give me a *Spirit of Wiſdom and Revelation*, that I may ſee things in another manner then ever I ſaw them before. Teach me in the Word to hear thy Voice, and in the Sacrament to diſcern thy Body, *Pſal.* 13. 3. *Lighten mine eyes*, &c. *Cathedram habet in cælo qui corda docet in terra*, Aug. He hath his Pulpit in Heaven who converts Souls. And that we may be encouraged to go to Chriſt our great Prophet.

1. Jeſus Chriſt is very *willing to teach* us. Why elſe did he enter into the Calling of the Miniſtry? but to teach the Myſteries of Heaven, *Matth.* 4. 23. *Jeſus went*

went about teaching and preaching the Goſpel of the Kingdom, and healing all manner of ſickneſs, and all manner of diſeaſes among the people. Why did he take the Office Prophetical upon him? why was Chriſt ſo angry with them that kept away the *Key of Knowledge*? Luke 11. 52. why was Chriſt anointed with the Spirit *without meaſure*, but that he might anoint us with Knowledge. Knowledge is in Chriſt, as Milk in the Breaſt for the Child. O then go to Chriſt to Teach! None in the Goſpel came to Chriſt for ſight, but he reſtored their eye-ſight. And ſure Chriſt is more willing to work a cure upon a blind Soul, than ever he was upon a blind Body.

2. There are none *ſo dull* and ignorant, but *Chriſt can teach them*. Every one is not fit to make a Philoſophers Scholar of, *Ex omni ligno non fit Mercurius*; but there is none ſo dull but Chriſt can make a good Scholar of ſuch as are *ignorant*, and of *low parts*. Chriſt teacheth them *in ſuch a manner*, that they know more then the great Sages and Wiſemen of the World. Hence that ſaying of St. *Auguſtine, Surgunt indocti & rapiunt cælum*, the unlearned Men riſe up and take Heaven; they know the Truths of Chriſt more ſavingly then the great admired Rabbies. The duller the Scholar, the more is his skill ſeen that teacheth. Hence it is, Chriſt delights in teaching the Ignorant, to get himſelf more Glory, *Iſa.* 35. 5. *The eyes of the blind ſhall be opened, and the ears of the deaf ſhall be unſtopped.* Who would go to teach a blind, or a deaf Man? yet ſuch dull Scholars Chriſt teacheth. Such as are blinded with Ignorance, they ſhall ſee the Myſteries of the Goſpel, and the deaf Ears ſhall be unſtopped.

3. *Wait* upon the Means of Grace which Chriſt hath appointed. Though Chriſt teacheth *by his Spirit*, yet he teacheth *in the uſe of Ordinances*. Wait at the Gates of Wiſdoms door; Miniſters are Teachers under Chriſt, *Eph.* 4. 11. *Paſtors and Teachers*. We read of Pitchers, and Lamps within the Pitchers, *Judges* 7. 16. Miniſters are Earthen Veſſels, but theſe Pitchers have Lamps within them to light Souls to Heaven. Chriſt is ſaid to ſpeak to us from Heaven *now*, Hebr. 12. 25. *viz.* by his *Miniſters*, as the King ſpeaks by his Ambaſſador. Such as wean themſelves from the Breaſt of Ordinances, ſeldom thrive; either they grow light in their Head, or lame in their Feet. The Word preached is Chriſt's Voice in the Mouth of the Miniſter; and they that refuſe to hear Chriſt ſpeaking in the Miniſtry, Chriſt will refuſe to hear them ſpeaking on their Death-bed.

4. If you would have the Teachings of Chriſt, walk according to that Knowledge which you have already. Uſe your little knowledge well, and Chriſt will teach you more, *John* 7. 17. *If any man will do his will, he ſhall know of my Doctrine, whether it be of God, or whether I ſpeak of my ſelf.* A Maſter ſeeing his Servant improve a little Stock well, gives him more to trade with.

Uſe 3. If you have been taught by Chriſt ſavingly, be thankful: It is your Honour to have GOD for your Teacher; and that he ſhould teach you, and *not others*, is matter of admiration and gratulation. O how many *knowing men* are *ignorant*! They are *not taught* of God; they have CHRIST's Word to enlighten them, but not his Spirit to ſanctifie them. But, that you ſhould have the *Inward*, as well as the *Outward* Teaching, that Chriſt ſhould anoint you with the Heavenly Unction of his Spirit, that you can ſay, as he *John* 9. 25. *One thing I know, that whereas I was blind, I now ſee*; O! how thankful ſhould you be to Chriſt, who hath revealed his Father's Boſom Secrets unto you, *John* 1. 18. *No man hath ſeen God at any time; the only begotten Son, which is in the boſom of the Father, he hath declared him.* If *Alexander* thought himſelf ſo much obliged to *Ariſtotle*, for the Philoſophical Inſtructions he learned from him: O how are we bound to Jeſus Chriſt, this great Prophet, for opening to us the Eternal Purpoſes of his Love, and revealing to us the Myſteries of the Kingdom of Heaven.

CHRIST's Prieſtly Office.

Queſt. XV. **HOw doth Chriſt execute the Office of a Prieſt?**

Reſp. In his once offering up of himſelf a Sacrifice to ſatisfie Divine Juſtice, and reconcile us to GOD, and in making continual Interceſſion for us.

Heb. 9. 26. *Now once in the end of the world hath he appear'd to put away ſin*; by the Sacrifice of himſelf.

Queſt. *What are the parts of Chriſt's Prieſtly Office?*

Reſp. Chriſt's Prieſtly Office hath two Parts, his Satisfaction and Interceſſion.

I. *His SATISFACTION*, and this conſiſts of two Branches: 1. *His Active Obedience*, Matth. 3. 15. *He fulfilled all righteouſneſs.* Chriſt did every thing which the Law required; his holy Life was a Perfect Commentary upon the Law of God; and he obeyed the Law for us.

2. *His Paſſive Obedience*: Our Guilt being transferred and imputed to him, he did undergo the Penalty which was due to us: *He appeared to put away ſin by the ſacrifice of himſelf.* The Paſchal Lamb ſlain, was a Type of Chriſt who was offered up in Sacrifice for us. Sin could not be done away without Bloud, Heb. 9. 22. *Without bloud is no remiſſion.* Chriſt was not only a Lamb without ſpot, but a Lamb ſlain.

Queſt. *Why was it requiſite there ſhould be a Prieſt?*

Reſp. There needed a Prieſt to be an Umpire, to mediate between a Guilty Creature, and an Holy God.

Queſt. *How could Chriſt ſuffer being God?*

Reſp. Chriſt ſuffered only in the Humane Nature.

Queſt. *But if only Chriſt's Humanity ſuffered, how could his ſuffering ſatisfie for Sin?*

Reſp. The Humane Nature being united to the Divine, the Humane Nature did ſuffer, the Divine did ſatisfie: Chriſt's Godhead as it did ſupport the Humane Nature that it did not faint, ſo it did give Vertue to his Sufferings. The Altar ſanctifies the thing offered on it, *Matth.* 23. 19. ſo the Altar of Chriſt's Divine Nature ſanctified the Sacrifice of his Death, and made it of infinite value.

Queſt. *Wherein doth the Greatneſs of Chriſt's ſufferings appear?*

Reſp. In the Sufferings of his Body, he ſuffered truly, not only a φαντασμα, an Appearance; the Apoſtle calls it *Mors Crucis*, The Death of the Croſs, *Phil.* 2. 8. *Tully* when he ſpeaks of this kind of Death, *Quid dicam in crucem tollere?* though he were a great Orator, he wanted words to expreſs it. The thoughts of this made Chriſt *ſweat drops of Bloud* in the Garden, *Luke* 22. 44. It was an ignominious, painful, curſed Death; Chriſt ſuffered in all his Senſes, 1. In his *Eyes*, they beheld two ſad Objects, he ſaw his Enemies inſulting, and his Mother weeping. 2. In his *Ears*, his Ears were filled with the Revilings of the People, *Matth.* 27. 42. *He ſaved others, himſelf he cannot ſave.* 3. In his *Smell*, when their Drivel fell upon his Face. 4. In his *Taſt*, when they gave him Gall and Vinegar to drink, Bitterneſs and Sharpneſs. 5. In his Feeling, his Head ſuffered with Thorns, his Hands and Feet with the Nails, —*Totum pro vulnere Corpus*; Now was this white Lily dyed of a Purple colour. 2. In the Sufferings of his *Soul*, he was preſſed in the Wine-preſs of his Father's Wrath. This cauſed that Vociferation and Outcry on the Croſs, *My God, my God; Cur deſeruiſti?* Chriſt ſuffered a double Eclipſe upon the Croſs, an Eclipſe of the Sun, and an Eclipſe of the Light of God's Countenance. How bitter was this Agony? The Evangeliſt uſeth three words to expreſs it, ἐυθαμβεῖσθαι, *He began to be amazed*, Mark 14. 33. ἀδημονεῖν, *He began to faint.* λυπεῖσθαι, *To be exceeding ſorrowful*, *Matth.* 26. 37. Chriſt felt the Pains of Hell in his Soul, though not locally, yet equivalently.

Queſt. *Why did Chriſt ſuffer?*

Reſp. Surely not for any deſert of his own, Dan. 9. 26. *The Meſſiah ſhall be cut off, but not for himſelf*; it was for us, *Iſa.* 53. 6. *Unus peccat alius plectitor*; He ſuffered that he might ſatisfie God's Juſtice for us. We by our Sins had infinitely wronged God, and could we have ſhed Rivers of Tears, offered up Millions of Holocauſts and Burnt-Offerings, we could never have pacified an angry Deity; therefore Chriſt muſt dye that God's Juſtice might be ſatisfied.

It

It is hotly debated among Divines, Whether God could not have forgiven Sin freely without a Sacrifice? Nor to diſpute what God could have done, but when we conſider God was reſolved to have the Law ſatisfied, and to have Man in a way of Juſtice as well as Mercy; then, I ſay, it was neceſſary that Chriſt ſhould lay down his Life as a Sacrifice:

1. To fulfil the Predictions of Scripture, Luke 24. 46. *Thus it behoved Chriſt to ſuffer.*

2. To bring us into Favour with God: 'Tis one thing for a Traytor to be pardoned, and another thing to be made a Favourite. Chriſt's Bloud is not only called θυσία, a Sacrifice whereby God is appeaſed, but ἱλαστήριον, a Propitiation whereby God becomes gracious and friendly to us. Chriſt is our Mercy-ſeat from which God gives Anſwers of Peace to us.

3. Chriſt dyed that he might make good his laſt Will and Teſtament with his Bloud: There were many Legacies which Chriſt bequeathed to Believers, which had been all null and void had not he dyed, and by his Death confirm'd the Will, *Heb.* 9. 17. A Teſtament is in force after Men are dead: The Miſſion of Spirit, the Promiſes, thoſe Legacies, were not in force till Chriſt's Death; but Chriſt by his Bloud hath ſealed them, and Believers may lay claim to them.

4. He died that he might purchaſe for us *Glorious Manſions*: Therefore Heaven is called not only a promiſed, but a *purchaſed Poſſeſſion*, Eph. 1. 14. Chriſt dyed for our Preferment; *He ſuffered that we might reign*; he hung upon the Croſs, that we might ſit upon the Throne; Heaven was ſhut, *&c. Crux Chriſti clavis Paradiſi*: The Croſs of Chriſt is the Ladder by which we aſcend to Heaven. His Crucifixion is our Coronation.

Uſe 1. In the Bloudy Sacrifice of Chriſt, ſee the horrid Nature of Sin: Sin (it is true) is odious as it baniſh'd *Adam* out of Paradiſe, and threw the Angels into Hell, but that which doth moſt of all make it appear Horrid, is this, it made Chriſt vail his Glory and looſe his Bloud. We ſhould look upon Sin with Indignation, and purſue it with an Holy Malice, and ſhed the Bloud of thoſe Sins ſhed Chriſt's Bloud. The ſight of *Cæſar*'s Bloudy Robe incenſed the *Romans* againſt them that ſlew him: The ſight of Chriſt's bleeding Body ſhould incenſe us againſt Sin; let us not parly with it, let not that be our Joy which made Chriſt a Man of Sorrow.

Uſe 2. Is Chriſt our Prieſt ſacrific'd, ſee God's *Mercy* and *Juſtice* diſplayed: I may ſay as the Apoſtle, *Rom.* 11. 27. *Behold the goodneſs and ſeverity of God*: 1. The *Goodneſs* of God in providing a Sacrifice. Had not Chriſt ſuffered on the Croſs, we muſt have lain in Hell for ever ſatisfying God's Juſtice.

2. The *Severity* of God: Though it were his *own* Son, the Son of his *Love*, and our Sins were but *imputed* to him, yet God did not ſpare him, *Rom.* 8. 32. but his Wrath did flame againſt him. And if God were thus ſevere to his own Son, how dreadful will he be one day to his *Enemies*? Such as dye in wilful Impenitency muſt feel the ſame Wrath as Chriſt did; and becauſe they cannot bear it at once, therefore they muſt be enduring it for ever.

Uſe 3. Is Chriſt our Prieſt who was ſacrificed for us, then ſee the *endeared Affection* of Chriſt to us Sinners: *The Croſs (ſaith Auſtin) was a Pulpit in which Chriſt preached his Love to the World.* That Chriſt ſhould *dye* was more then if all the Angels had been turned to Duſt: And that Chriſt ſhould dye as a *Malefactor*, having the weight of all Mens Sins laid upon him: That he ſhould dye for his *Enemies*, Rom. 5. 10. The Balm-tree weeps out its precious Balm to heal thoſe that cut and mangle it; Chriſt ſhed his Bloud to heal thoſe that crucified him. And that he ſhould dye *freely*; it is call'd the Offering of the Body of Jeſus, *Heb.* 10. 10. And though his Sufferings were ſo great that they made him ſigh, and weep, and bleed, yet they could not make him Repent, Iſa. 53. 11. *He ſhall ſee of the travel of his ſoul, and be ſatisfied.* Chriſt had hard travel upon the Croſs, yet he doth not repent of it, but thinks his Sweat and Bloud well beſtowed, becauſe he ſees Redemption brought forth to the World. O infinite amazing Love of Chriſt! a Love that paſſeth *Knowledge! Eph.* 3. 19. That neither Man or Angel can paralel. How ſhould we be *affected* with this Love, if *Saul* was ſo affected with *David*'s Kindneſs in ſparing his Life? How ſhould we be affected with Chriſt's Kindneſs in parting with his Life for us? At Chriſt's Death and Paſſion the very Stones did cleave aſunder, Matth. 27. 5. *The rocks rent.* Not to be affected with Chriſt's Love in dying, is to have Hearts harder then the Rocks.

Uſe. 4. Is Chriſt our Sacrifice? then ſee the *Excellency* of this Sacrifice: 1. It is *perfect*, Heb. 10. 14. *By one offering he hath perfected them that are ſanctified.* Therefore how impious are the Papiſts in joyning their Merits, and the Prayers of Saints with

Chriſt's

Chriſt's Sacrifice. They offer him up daily in the Maſs, as if Chriſt's Sacrifice on the Croſs were imperfect; this is a Blaſphemy againſt Chriſt's Prieſtly Office.

2. Chriſt's Sacrifice is meritorious, he not only died for our Example, but to merit Salvation: The Perſon who ſuffered being God as well as Man, did put Vertue into his Sufferings; and now our ſins are expiated, and God appeaſed. No ſooner did the Meſſengers ſay, *Uriah is dead*; but *David*'s Anger was pacified, 2 *Sam.* 11. 21. No ſooner did Chriſt dye but God's Anger is pacified.

3. This Sacrifice is beneficial; out of the dead Lyon *Sampſon* had Honey; it procures Juſtification of our Perſons, Acceptance of our Services, Acceſs to God with Boldneſs, Entrance into the Holy Place of Heaven, *Heb.* 10. 19. *Per latus Chriſti patefecit nobis in cœlum.* *Iſrael* paſſed through the Red Sea to *Canaan*; ſo through the Red Sea of Chriſt's Bloud we enter into the Heavenly *Canaan*.

2. *Uſe of Exhortation: Branch* 1. Let us fiducially apply this Bloud of Chriſt: All the Vertue of a Medicine is in the applying; though the Medicine be made of the Bloud of God, it will not heal unleſs by Faith applyed. As Fire is to the Chymiſt, ſo is Faith to a Chriſtian; the Chymiſt can do nothing without Fire, ſo there is nothing done without Faith. Faith makes Chriſt's Sacrifice ours, Phil. 3. 8. *Chriſt Jeſus my Lord.* It is not Gold in the Mine enricheth, but Gold in the Hand: Faith is the Hand receives Chriſt's Golden Merits. It is not a Cordial in the Glaſs refreſheth the Spirits, but a Cordial drunk down. *Per fidem Chriſti ſanguinem ſugimus, Cypr.* Faith opens the Orifice of Chriſt's Wounds, and drinks the precious Cordial of his Bloud. Without Faith Chriſt himſelf will not avail us.

Branch 2. Let us love a *Bleeding Saviour*, and let us ſhow our Love to Chriſt by being ready to ſuffer for him: Many rejoyce at Chriſt's Suffering for them, but dream not of their Suffering for him: *Joſeph* dreamed of his Preferment, but not of his Impriſonment. Was Chriſt a Sacrifice? Did he bear God's Wrath for us? we ſhould bear Man's Wrath for him. Chriſt's Death was *voluntary*, Pſal. 40. 7. *Lo, I come to do thy will, O God.* Luke 12. 50. *I have a baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed.* Chriſt calls his Sufferings a Baptiſm: he was to be (as it were) baptized in his own Bloud; And how did he thirſt for that time? *How am I ſtraitned!* Oh then let us be willing to ſuffer for Chriſt! Chriſt hath taken away the Venom and Sting of the Saint's Sufferings: there is no Wrath in their Cup. Our Sufferings Chriſt can make ſweet. As there was Oyl mix'd in the Peace-Offering: So God can mix the Oyl of Gladneſs with our Sufferings. *The ringing of my Chain is ſweet Muſick in my Ears*, Landgrave of *Heſſe*. Life muſt be parted with ſhortly, what is it to part with it a little ſooner, as a Sacrifice to Chriſt, as a Seal of our Sincerity, and a Pledge of Thankfulneſs.

3. *Uſe of Conſolation:* This Sacrifice of Chriſt's Bloud may *infinitely* comfort us. This is the *Bloud of Atonement*; Chriſt's Croſs is, *Cardo ſalutis*, Calv. *The Hing and Foundation of our Comfort.* 1. This Bloud comforts in *caſe of Guilt:* O ſaith the Soul, my ſins trouble me; why, Chriſt's Bloud was ſhed for the Remiſſion of Sin, *Mat.* 26. 28. Let us ſee our ſins laid on Chriſt, and then they are no more *ours* but *his*.

2. In *caſe of Pollution:* Chriſt's Bloud is an *healing* and *cleanſing* Bloud: 1. *It is healing*, Iſa. 53. 5. *With his ſtripes we are healed.* It is the beſt Weapon-Salve, it heals at a *diſtance*: though Chriſt be in Heaven, we may feel the Vertue of his Bloud healing our bloudy Iſſue. 2. *And it is cleanſing:* 'Tis therefore compar'd to Fountain-water, *Zec.* 13. 1. The Word is a Glaſs to ſhow us our Spots, and Chriſt's Bloud is a Fountain to waſh them away; it turns Leproſy into Purity: 1 Joh. 1. 7. *The bloud of Jeſus cleanſeth us from all our ſin.* There is indeed one Spot ſo black that Chriſt's Bloud doth not waſh away, *viz.* The Sin againſt the Holy Ghoſt. — Not but that there is Vertue enough in Chriſt's Bloud to waſh it away; but he who hath ſinned that Sin, will not be waſhed, he contemns Chriſt's Bloud, and tramples it under foot, *Heb.* 10. 29. Thus we ſee what a ſtrong Cordial Chriſt's Bloud is, it is the Anchor-hold of our Faith, the Spring of our Joy, the Crown of our Deſires, and the only Support both in Life and Death. In all our Fears let us comfort our ſelves with the Propitiatory Sacrifice of Chriſt's Bloud: Chriſt dyed both as a *Purchaſer* and as a *Conquerour*: 1. As a *Purchaſer* in regard of God, having by his Bloud obtained our Salvation. 2. And as a *Conquerer* in regard of Satan, the Croſs being his Triumphant Chariot, wherein he hath led Hell and Death captive.

Uſe ult. Bleſs God for this precious Sacrifice of Chriſt's Death, *Pſal.* 103. 1. *Bleſs the Lord, O my ſoul.* And for what doth *David* bleſs him? *Who redeemeth thy life from deſtruction.* Chriſt gave himſelf a Sin-offering for us, let us give ourſelves a Thank-offering to him. If a Man redeem another out of Debt, will not he be grateful? How deeply do we ſtand obliged to Chriſt, who hath redeemed us from Hell and Damnation, *Rev.* 5. 9. *And they ſung a new Song, ſaying, Thou art worthy to take the Book, and open the Seals, for thou waſt ſlain, and haſt redeemed us to God by thy Blood.* Let our Hearts and Tongues *join in conſort* to bleſs God, and let us ſhew our Thankfulneſs to Chriſt by Fruitfulneſs; let us bring forth (as Spice-Trees) the Fruits of Humility, Zeal, Good-works. This is to live unto him, who hath died for us, 2 *Cor.* 5. 15. The Wiſe-men did not only worſhip Chriſt, but preſented him with Gifts, Gold, and Frankincenſe, and Myrrhe, *Matth.* 2. 11. Let us preſent Chriſt with the Fruits of Righteouſneſs, which are unto the Glory and Praiſe of God.

CHRIST's Interceſſion.

ROM. 8. 34. *Who alſo maketh Interceſſion for us.*

WHen *Aaron* entred into the Holy Place, his Bells gave a Sound; ſo Chriſt having entred into Heaven, his Interceſſion makes a melodious ſound in the Ears of God. Chriſt, though he be exalted to Glory, hath not laid aſide his Bowels of Compaſſion, but is ſtill mindful of his Body Myſtical; as *Joſeph* was mindful of his Father and Brethren, when he was exalted to the Court. *Who alſo maketh Interceſſion for us.* —— To Intercede is to make Requeſt in the behalf of another. Chriſt is the great Maſter of Requeſts in Heaven; *Chriſtus eſt Catholicus Patris Sacerdos*, Tertul.

Queſt. *What are the Qualifications of our Interceſſor?*

Reſp. 1. He is *holy*, Hebr. 7. 26. *For ſuch an High Prieſt became us, who is holy, undefiled, ſeparate from ſinners.* Chriſt *knew no ſin*, 2 *Cor.* 5. 21. he knew ſin in the weight, not in the act. It was requiſite that he who was to do away the ſins of others, ſhould himſelf be without ſin. Holineſs is one of the precious Stones which ſhines on the Breaſt-Plate of our High Prieſt.

2. He is *faithful*, Hebr. 2. 17. *It behoved him to be like unto his brethren, that he might be a faithful High Prieſt.* *Moſes* was faithful as a Servant, Chriſt as a Son, *Hebr.* 3. 5. he doth not forget any Cauſe he hath to plead, nor doth he uſe any deceit in pleading. An ordinary Attorney may either leave out ſome word which might make for the Client, or put in a word againſt him, having receiv'd a Fee on both ſides; but Chriſt is true to the Cauſe he pleads; we may leave our Matters with him, we may truſt our Lives and Souls in his hand.

3. He never *dies*. The Prieſts under the Law, while their Office lived, they themſelves died, *Hebr.* 7. 23. *They were not ſuffered to continue by reaſon of death:* but Chriſt *ever lives to make Interceſſion*, Hebr. 7. 25. He hath no Succeſſion in his Prieſthood.

Queſt. *Who Chriſt intercedes for?*

Reſp. Not for all promiſcuouſly, *John* 17. 9. but for the Elect. The efficacy of Chriſt's Prayer reacheth no further then the efficacy of his Bloud; but his Blood was ſhed only for the Elect, therefore his Prayers only reach them. The High Prieſt went into the Sanctuary with the Names only of the Twelve Tribes upon his Breaſt; ſo Chriſt goes into Heaven only with the Names of the Elect upon his Breaſt. Chriſt interceeds for the weakeſt Believers, *John* 17. 20. and for all the ſins of Believers. In the Law there were ſome ſins the High Prieſt was neither to offer Sacrifice for, nor yet to offer Prayer, *Numb.* 15. 30. *The Soul that doth ought preſumptuouſly ſhall be cut off.* The Prieſt might offer up Prayer for ſins of Ignorance, but not of Preſumption: but Chriſt's Interceſſion extends to all the ſins of the Elect. Of what a bloody colour was *David*'s ſin, yet it did not exclude Chriſt's Interceſſion.

Queſt. *What doth Chriſt in the Work of Interceſſion?*

Reſp. Three things.

1. He preſents the Merit of his Blood to his Father, and in the Virtue of that

Price

Price paid, pleads for Mercy. The High Priest was herein a lively Type of Christ; *Aaron* was to do four things: 1. Kill the Beast; 2. to enter with the Blood into the Holy of Holies; 3. to sprinkle the Mercy Seat with the Blood; 4. to kindle the Incense, and with the smoak of it cause a Cloud to arise over the Mercy Seat, and so the Atonement was made, *Lev.* 16. 11, 12, 13, 14, 15, 16. Christ our High Priest did exactly answer to this Type; He was offered up in Sacrifice, that Answers to the Priests killing the Bullock: And Christ is gone up into Heaven, that Answers to to the Priests going into the Holy of Holies: And he spreads his Blood before his Father, that Answers to the Priests sprinkling the Blood upon the Mercy Seat. And he prays to his Father, that for his Blood sake he would be propitious to Sinners, that Answers to the Cloud of Incense going up: And through his Intercession God is pacified, that Answers to the Priests making Atonement.

2. Christ by his Intercession answers all Bills of Indictment brought in against the Elect. Believers do what they can; Sin, and then Satan accuseth them to God, and Conscience accuseth them to themselves, now, Christ by his Intercession answers all these Accusations, *Rom.* 8. 33. *Who shall lay any thing to the charge of God's Elect? it is Christ who makes Intercession for us.* When *Æsculus* was accused for some Impiety, his Brother stood up for him, and shewed the Magistrates how he had lost his hand in the Service of the State, and so obtained his pardon. Thus when Satan accuseth the Saints, or the Justice of God lays any thing to their charge, Christ shews his own wounds, and by Virtue of his bloody Sufferings, he answers all the Demands and Challenges of the Law, and counter-works Satan's Accusations.

3. Christ by his Intercession calls for an Acquittance; Lord, let the sinner be absolved from guilt; and in this sence Christ is called an *Advocate*, 1 *John* 2. 1. He requires that the Sinner be set free in the Court. An Advocate differs much from an Orator; an Orator useth Rhetorick to perswade and entreat the Judge to shew Mercy to another: but an Advocate tells the Judge what is Law: thus Christ appears in Heaven as an Advocate, he represents what is Law. When God's Justice opens the Debt-Book, Christ opens the Law-Book: Lord, saith he, thou art a just God, and will not be pacified without Blood, lo here, the Blood is shed, therefore in Justice give me a Discharge for these distressed Creatures. 'Tis equal that the Law being satisfied, the Sinner should be acquitted. And upon Christ's Plea, God sets his hand to the Sinner's Pardon.

Quest. *In what manner Christ interceeds?*

Answ. 1. *Freely*; he pleads our Cause in Heaven, and takes no Fee. An ordinary Lawyer will have his Fee, and sometimes a Bribe too; but Christ is not Mercenary: How many Causes doth he plead every day in Heaven, and will take nothing. As Christ laid down his Life freely, *John* 10. 15, 18. so he interceeds freely.

2. *Feelingly*; He is sensible of our condition as his own; *Hebr.* 4. 15. *We have not an High Priest which cannot be touched with the feeling of our Infirmity.* As a tender hearted Mother would plead with a Judge for a Child ready to be condemned; O how would her Bowels work, how would her Tears trickle down, what weeping Rhetorick would she use to the Judge for Mercy. Thus the Lord Jesus is full of Sympathy and Tenderness, *Hebr.* 2. 17. that he might be a merciful High Priest. Though he hath left his Passion, yet not his Compassion. An ordinary Lawyer is not affected with the Cause he pleads, nor doth he care which way it goes. It is Profit makes him plead, not Affection. But Christ interceeds feelingly; and that which makes him interceed with Affection, is, it is his *own Cause* which he pleads. He hath shed his Blood to purchase Life and Salvation for the Elect, and if they should not be saved, he would lose his purchase.

3. *Efficaciously*. It is a prevailing Intercession. Christ never lost any Cause he pleaded, he was never Non-suited. Christ's Intercession must needs be effectual, if you consider,

(1.) The Excellency of his Person; if the Prayer of a Saint be so prevalent with God: *Moses*'s Prayer did bind God's hands, *Exod.* 32. 10. *Let me alone:* and *Jacob* as a Prince prevailed with God, *Gen.* 32. 28. and *Eliah* did by Prayer open and shut Heaven, *Jam.* 5. 17. Then what is Christ's Prayer? He is the Son of God, the Son in whom he is well pleased, *Matth.* 3. 17. What will not a Father grant his Son? *John* 11. 42. *I know that thou always hearest me.* If God could forget, that Christ were a Priest, yet he cannot forget that he is a Son.

(2.) Christ prays for nothing but what his Father hath a mind to grant. There is but *One Will* between Christ and his Father: Christ prays, *Sanctifie them through thy Truth*; and *this is the will of God, even your sanctification*, 1 Thess. 4. 3. so then, if Christ prays for nothing, but what God the Father hath a mind to grant, then he is like to speed.

(3.) Christ prays for nothing but what he hath power to give. What he prays for as he is Man, that he hath power to give as he is God, *John* 17. 24. *Father, I will— Father*, there he prays as Man; *I will*, there he gives as God. This is a great comfort to a Believer, when his Prayer is weak, and he can hardly pray for himself, Christs Prayer in Heaven is mighty and powerful. Though God may refuse Prayer as it comes from us, yet not as it comes from Christ.

4. Christ's Intercession is always ready at hand. The People of God have sins of daily incursion; and besides these, sometimes they lapse into great sins, and God is provoked, and his Justice is ready to break forth upon them; but Christ's Intercession is ready at hand, he daily makes up the Breaches between God and them; he presents the Merit of his Blood to his Father to pacifie him. When the Wrath of God began to break out upon *Israel*, *Aaron* presently step'd in with his Censer, and offered Incense, and so the Plague was staid, *Numb.* 16. 47. so no sooner doth a Child of God offend, and God begins to be angry, but immediately Christ steps in and intercedes; Father, it is my Child hath offended, though he hath forgotten his Duty, thou hast not lost thy Bowels: O pity him, and let thy Anger be turned away from him. Christ's Intercession is ready at hand, and upon the least failings of the Godly, he stands up and makes Request for them in Heaven.

Quest. *What are the Fruits of Christ's Intercession?*

Resp. 1. *Justification.* In Justification there is two things; 1. Guilt is remitted, 2. Righteousness is imputed, *Jer.* 23. 6. *The Lord our Righteousness.* We are reputed not only Righteous, as the Angels, but as Christ, having his Robes put upon us, 2 *Cor.* 5. 21. But whence is it that we are justified? 'Tis from Christ's Intercession, *Rom.* 8. 33, 34. Lord, saith Christ, these are the Persons I have died for, look upon them as if they had not sinned, and repute them Righteous.

2*d Fruit.* The *Unction* of the *Spirit*, 1 *John* 2. 20. *Ye have an Unction from the holy one.* This Unction or Anointing is nothing else but the Work of Sanctification in the heart, whereby the Spirit makes us partake of the Divine Nature, 2 *Pet.* 1. 4. Such as speak of the Philosophers Stone, suppose it to have such a Property that when it toucheth the Mettal, it turns it into Gold; such a Property hath the Spirit of God upon the Soul, when it toucheth the Soul, it puts into it a *Divine Nature*, it makes it to be holy, and to resemble God. This sanctifying work of the Spirit, is the fruit of Christ's Intercession, *John* 7. 39. *The Holy Ghost was not yet given, because Jesus was not yet glorified.* Christ being glorified and in Heaven, *now* he prays the Father, and the Father sends the Spirit, who pours out the holy Anointing upon the Elect.

3*d Fruit.* The *Purification* of our *holy Things.* It is Christ's work in Heaven, not only to present his own Prayers to his Father, but he prays over our Prayers again, *Rev.* 8. 3. *Another Angel came, having a golden Censer, and there was given to him much Incense, that he should offer it with the Prayers of all Saints upon the golden Altar.* This Angel was Christ; he takes the golden Censer of his Merits, and puts our Prayers into this Censer, and with the Incense of his Intercession makes our Prayers go up as a sweet perfume in Heaven. It is obsevable, *Lev.* 16. 16. Aaron *shall make Atonement for the holy Place:* this was Typical, to shew that our holy Duties need to have Atonement made for them. Our best Services, as they come from us, are mixed with Corruption, as Wine that tasts of the Cask, *Isa.* 64. 6. *they are filthy rags:* But Christ purifies and sweetens these Services, mixing the sweet odours of his Intercession with them, and now God accepts and Crowns them. What would become of our Duties without an High Priest? Christ's Intercession doth, to our Prayers, as the Fan to the Chaff, it winnows it from the Corn; so Christ winnows out the Chaff which intermixeth with our Prayers.

4*th Fruit.* Access with boldness unto the Throne of Grace, *Hebr.* 4. 16. We have a great High Priest that is passed into the Heavens, let us go. Come boldly to the Throne of Grace, we have a Friend at Court that speaks a good word for us, and is following our Cause in Heaven, therefore let this animate and encourage us in Prayer. We think it too much boldness; what? such Sinners as we to come for pardon, we shall be denied: this is a sinful modesty. Did we indeed come in our own Name in Prayer, it were presumption, but Christ intercedes for us in the force and efficacy of his Blood, *now*, to be afraid to come to God in Prayer, is a dishonour to Christ's Intercession.

5th Fruit. The sending the Comforter, *John* 14. 16. *I will pray the Father, and he will give you another Comforter.* The Comfort of the Spirit is distinct from the Anointing; this Comfort is very sweet, sweeter than the Honey drops from the Comb; it is the Manna in the Golden Pot, it is *Vinum in pectore*; a drop of this heavenly Comfort, is enough to sweeten a Sea of worldly Sorrow. It is called *arrhabo*, the *earnest of the Spirit*, 2 *Cor.* 1. 22. an Earnest assures one of the whole Sum. The Spirit gives an *Earnest* of Heaven in our Hand, whence is this comforting work of the Spirit? Thank Christ's Intercession for it. *I will pray the Father, and he shall send the Comforter.*

6th Fruit. Perseverance in Grace, *John* 17. 11. *Keep through thy own Name those which thou hast given me.* It is not our prayer, or watchfulness, or grace that keeps us, but it is God's care and manu-tenancy, he holds us that we do not fall away; and, whence is it God preserves us? it is from Christ's Intercession, *Father, keep them.* That Prayer of Christ for *Peter*, is the Copy of his Prayer now in Heaven, *Luke* 22. 32. *I have prayed for thee, that thy faith fail not.* *Peter's* Faith did fail in some degree, when he denied Christ, but Christ prayed that it might not totally fail. The Saints persevere in believing, because Christ perseveres in praying.

7th Fruit. Absolution at the Day of Judgment. Christ shall judge the World, *John* 5. 22. *God hath committed all Judgment to the Son.* Now sure, those that Christ hath so prayed for, he will Absolve when he sits upon the Bench of Judicature. Will Christ condemn those he prays for? Believers are his Spouse, will he condemn his Spouse?

Use 1. *Branch* 1. See here the *Constancy* of Christ's Love to the Elect. He did not only die for them, but intercedes for them in Heaven: when Christ hath done *dying*, he hath not done *loving*; he is now at work in Heaven for the Saints; he carries their *names on his breast*, and will never leave praying till that Prayer be granted, *John* 17. 24. *Father, I will that those whom thou hast given me, be with me where I am.*

Branch 2. See whence it is that the Prayers of the Saints are so powerful with God. *Jacob*, as an Angel, prevailed with God; *Moses's* Prayer tied God's hands; *Precibus suis tanquam vinculis ligatum tenuit Deum*; *Let me alone*, Exod. 32. 10. Whence is this? It is Christ's Prayer in Heaven makes the Saints Prayers so available. Christ's Divine Nature is the Altar on which he offers up our Prayers, and so they prevail. Prayer, as it comes from the Saints, is but weak and languid; but when the Arrow of a Saint's Prayer is put into the Bow of Christ's Intercession, now it pierceth the Throne of Grace.

Branch 3. It shows where a Christian must chiefly fix his Eye when he comes to prayer, *viz.* on *Christ's Intercession.* We are to look up to the Mercy-seat, but to hope for Mercy through *Christ's Intercession.* We read *Levit.* 6. That *Aaron* made the Atonement as well by the *Incense* as the *Blood.* We must look to the Cloud of Incense, *viz.* the *Intercession of Christ.* *Christian*, Look up to thy *Advocate*, one that God can deny nothing to: A word from *Christ's* Mouth is more then if all the Angels in Heaven were interceding for thee. If a Man had a Suit depending in the Court of Chancery, and had a skilful Lawyer to plead, this would much encourage him. *Christ* is now at the Court appearing for us, *Heb.* 9. 24. and he hath great Potency in Heaven; this should much encourage us to look up to him, and hope for Audience in Prayer. We might indeed be afraid to *present* our *Petitions*, if we had not *Christ* to *deliver* them.

Branch 4. The sad Condition of an Unbeliever, he hath none in Heaven to speak a word for him, Joh. 17. 9. *I pray not for the world.* As good be shut out of Heaven, as be shut out of *Christ's* Prayer. *Christ* pleads for the Saints, as Queen *Esther* did for the *Jews*, when they should have been destroyed, *Let my people be given me at my request*, Esth. 7. 3. When the Devil shows the Blackness of their Sins, *Christ* shows the Redness of his Wounds. But how sad is the Condition of that Man *Christ* will not pray for? Nay, that he will pray against? As Queen *Esther* petitioned against *Haman*, and then his Face was covered, *Esth.* 7. 6. and he was led away to Execution. 'Tis sad when the Law shall be against the Sinner, and Conscience, and Judge, and no Friend to speak a word for him: There's no way then but Jaylor take the Prisoner.

Branch 5. If *Christ* makes Intercession, then we have nothing to do with other Intercessors. The Church of *Rome* distinguisheth between Mediators of Redemption and Intercession, and say, The Angels do not redeem us, but intercede for us, and pray to them. But *Christ* only can intercede for us *Ex Officio*. God hath consecrated him an High-Priest, Heb. 5. 6. *Thou art a priest for ever.* *Christ* intercedes *Vi*

Vi pretii, in the Vertue of his Bloud, he pleads his Merits to his Father; the Angels have no Merits to bring to God, therefore can be no Intercessors for us: Whoever is our Advocate, must be our Propitiation to pacifie God, 1 Joh. 2. 1. *We have an advocate with the Father.* Verse 2. *And he is our propitiation.* The Angels cannot be our Propitiation, *ergo*, not our Advocates.

2. *Use of Tryal:* How shall we know that *Christ* intercedes for us? They have little ground to think *Christ* prays for them, who never pray for themselves. Well, but how shall we know?

Resp. 1. If *Christ* be praying for us, then his Spirit is praying in us, Gal. 4. 6. *He hath sent forth his Spirit into your heart, crying, Abba Father.* And, *Rom.* 8. 26. the Spirit helps us with Sighs and Groans; not only with Gifts but Groans. We need not climb up into the Firmament to see if the Sun be there, we may see the Beauty of it upon the Earth: so we need not go up into Heaven to see if *Christ* be there interceding for us; let us look into our Hearts, if they are quickned and inflamed in Prayer, and we can cry, *Abba Father*, by this interceding of the Spirit within us, we may know *Christ* is interceding above for us.

Resp. 2. If we are given to Christ, then he intercedes for us, Joh. 17. 9. *I pray for them whom thou hast given me.* 'Tis one thing for Christ to be given to us, another for us to be given to Christ.

Quest. *How know you that?*

Resp. 3. If thou art a Believer, then thou art one given to *Christ*, and he prays for thee. Faith is an Act of Recumbency, we do πεποιθεν ἐις Χριστὸν, rest on *Christ*, as the Stones in the Building rest upon the Corner-stone. Faith throws itself into *Christ's* Arms; it saith, *Christ* is my Priest, his Bloud is my Sacrifice, his Divine Nature is my Altar, and here I rest. This Faith is seen by the *Effects* of it, a refining Work and a resigning Work; it purifies the Heart, there is the refining Work; it makes a Deed of Gift to *Christ*, it gives up its Use, its Love to him, 1 *Cor.* 6. 19. There is the resigning Work of Faith. These that believe are given to *Christ*, and have a part in his Prayer, Joh. 17. 20. *Nor do I pray for these alone, but for all them that shall believe on me.*

3. *Use of Exhortation.* *Branch* 1. It stirs us up to several Duties, 1. If *Christ* appears for us in Heaven, then we must appear for him upon Earth: *Christ* is not ashamed to carry our Names on his Breast, and shall we be ashamed of his Truth? Doth he plead our Cause, and shall not we stand up in his Cause? What a mighty Argument is this to stand up for the Honour of *Christ* in Times of Apostacy; *Christ* is interceding for us. Doth he *present* our Names in Heaven, and shall not we *profess* his Name on Earth?

Branch 2. If Christ lays out all his Interest for us at the Throne of Grace, we must lay out all our Interest for him: Phil. 1. 20. *That Christ may be magnified.* Trade your Talents for Christ's Glory, there's no Man but hath some Talent to trade, one parts another Estate; Oh trade for *Christ's* Glory! spend and be spent for him. Let your Head study for *Christ*, your Hands work for *Christ*, your Tongue speak for him: If *Christ* be an *Advocate* for us in Heaven, we must be *Factors* for him on Earth; every one in his Sphere must act vigorously for *Christ*.

Branch 3. Believe in this *glorious Intercession of Christ!* that he now intercedes for us, and that for his sake God will accept us. In the Text, *Who maketh Intercession for us.* If we believe not, we dishonour *Christ's Intercession.* If a poor Sinner may not go to *Christ* as his *High-Priest*, believing in his Intercession, then are we Christians in a worse Condition under the Gospel, then the *Jews* were under the Law: they when they had sinn'd had their *High-Priest* to make Atonement, and shall not we have our *High-Priest*? Is not *Christ* our *Aaron*, who presents his Bloud and Incense before the Mercy-seat? O look up by Faith to *Christ's Intercession! Christ* did not only pray for his Disciples and Apostles, but for the weakest Believer.

Branch 4. *Love your Intercessor*, 1 Cor. 16. 22. *If any man love not the Lord Jesus Christ, let him be Anathama.* Kindness invites Love; had you a Friend at Court, who when you were questioned for Delinquency or Debt, should plead with the Judge for you, and bring you off your Troubles, would not you love that Friend? So it is here; how oft doth Satan put in his Bills against us in the Court, now *Christ* is at the Judge's hand, he sits at his Father's right hand ever to plead for us, and to make our Peace with God: O how should our Hearts be fired with Love to *Christ!* Love him with a sincere and superlative Love, above Estate, Relations; Bern. *Plus quam tua, tuos*; and our Fire of Love should be as the Fire on the Altar, never to go out, *Lev.* 6. 13.

4. *Use of Comfort to Believers:* Christ is at work for you in Heaven, he makes Intercession for you. Oh but I am afraid Christ doth not intercede for me?

Quest. *I am a Sinner; who doth Christ intercede for?*

Resp. Isa. 53. 12. *He made intercession for the transgressors.* Did *Christ* open his sides for thee, and will he not open his mouth to plead for thee?

Quest. *But I have offended my High-Priest by distrusting his Blood, abusing his Love, grieving his Spirit, and will he ever pray for me?*

Resp. Which of us may not say so? But, *Christian*, dost thou mourn for Unbelief? be not discouraged, thou maist have a part in *Christ's* Prayer: Numb. 16. *The congregation murmured against Aaron*; yet though they had sinn'd against their *High-Priest*, Verse 46. *Aaron run in with his censer, and stood between the dead and the living.* If so much Bowels in *Aaron* who was but a Type of Christ, how much more Bowels is in Christ, who will pray for them who have sinn'd against their *High-Priest?* Did not he pray for them that crucified him, *Father forgive them?*

Quest. *But I am unworthy, what am I that Christ should intercede for me?*

Resp. The Work of *Christ's* Intercession is a Work of Free-grace; *Christ's* praying for us is from his pitying of us. *Christ* looks not at our Worthiness, but our Wants.

Quest. *But I am followed with sad Temptations?*

Resp. But though Satan tempts, Christ prays, and Satan shall be vanquished: tho' thou maist loose a single Battel, yet not the Victory. *Christ* prays that *thy Faith fail not*; therefore *Christian* say, *Why art thou cast down, O my Soul? Christ* intercedes, 'tis Man that sins, 'tis God that prays: The *Greek* word for *Advocate*, παράκλητος, Comforter. This is a Soveraign Comfort, *Christ makes Intercession.*

CHRIST's Kingly Office.

Quest. XVI. **How doth Christ execute the Office of a King?**

Resp. In subduing us to himself, and in restraining and conquering his and our Enemies.

Now of CHRIST's Regal Office, Revel. 19. 16. *And he hath on his vesture, and on his thigh a name written, King of kings, and Lord of lords.*

Jesus Christ is of mighty Renown, he is a King; he hath a Kingly Title, *High and mighty*, Isa. 57. 15. 2. He hath his *Insignia Regalia*, his Ensigns of Royalty, *Corona est insigne Regiæ potestatis*; His Crown, *Rev.* 6. 2. His Sword, Psal. 45. 3. *Gird thy sword upon thy thigh.* His Scepter, Heb. 1. 8. *A scepter of righteousness is the scepter of thy kingdom.* 3. His *Escotcheon*, or Coat-Armour, he gives the Lyon in his Arms, Rev. 5. 5. *The lion of the tribe of Judah.* And he is, the Text saith, Βασιλεὺς-βασιλέων, *King of Kings.* He hath a Preheminence of all other Kings, he is call'd the Prince of the Kings of the Earth, *Rev.* 1. 5. Ὁ ἄρχων τῶν βασιλέων— He must needs be so, for *by him Kings reign*, Prov. 8. 15. They hold their Crowns by immediate Tenure from this Great King. *Christ* infinitely out-vyes all others Princes, he hath the highest Throne, the largest Dominions, and the longest Possession, Heb. 1. 8. *Thy throne, O God, is for ever and ever. Christ* hath many Heirs, but no Successors. Well may he be called *King of Kings*, for he hath an *Unlimited Power*; other Kings their Power is limited, but *Christ's* Power is unlimited, Psal. 135. 6. *Whatsoever he pleased, that did he in heaven and earth, and in the seas. Christ's Power* is as large as his *Will.* The Angels take the Oath of Allegiance to him, Heb. 1. 6. *Let all the angels of God worship him.*

Quest. *How Christ comes to be King?*

Resp. Not by Usurpation, but Legally: *Christ* holds his Crown by immediate Tenure from Heaven. God the Father hath decreed him to be King, Psal. 2. 5, 6. *I have set my king upon my holy hill; I will declare the decree.* God hath anointed and sealed him to his Regal Office, Joh. 6. 27. *Him hath God the Father sealed.* God hath set the Crown upon his Head.

Quest. *In what sence is Christ King?*

Resp. Two ways, 1. In reference to his People. And, 2. In reference to his Enemies.

1. In

1. In reference to his People: 1. To govern them, it was prophesied of *Christ* before he was born, Matth. 2. 6. *And thou Bethlehem art not the least among the princes of Judah, for out of thee shall come a governour that shall rule my people Israel.* 'Tis a vain thing for a King to have a Crown on his Head, unless he have a Scepter in his Hand to rule.

Quest. *Where doth Christ Rule?*

Resp. His *Kingdom is Spiritual:* he rules in the Hearts of Men. He sets up his Throne where no other King doth, he rules the Will and Affections, His Power binds the Conscience: he subdues Mens Lusts, Mic. 7. 19. *He will subdue our iniquities.*

Quest. *What doth Christ rule by?*

Resp. By *Law*, and by *Love:* 1. He rules by *Law.* 'Tis one of the *Jura Regalia*, the Flowers of the Crown, to Enact Laws, *Christ* as King makes Laws, and by his Laws he Rules: The Law of Faith, *Believe in the Lord Jesus*; the Law of Sanctity, 1 Pet. 1. 15. *Be ye holy in all manner of conversation.* Many would admit *Christ* to be their Advocate to plead for them, but not their King to rule them.

2. He rules by *Love:* He is a King full of Mercy and Clemency; as he hath a Scepter in his Hand, so an Olive-branch of Peace in his Mouth. Though he be the Lyon of the Tribe of *Judah* for Majesty, yet the Lamb of God for Meekness. His Regal Rod hath Honey at the end of it. He sheds abroad his Love into the Hearts of his Subjects; he rules them with Promises as well as Precepts. This makes all his Subjects become Volunteers; they are willing to pay their Allegiance to him, Psal. 110. 3. *Thy people shall be a willing people; Plur. Gnam nedabot.*

2. *Christ* is a King to defend his People, as *Christ* hath a Scepter to rule them, so a Shield to defend them, Psal. 3. 3. *Thou O Lord art a shield for me.* When *Antiochus* did rage furiously against the *Jews*, he took away the Vessels of the Lord's House, set up an Idol in the Temple; then this Great King, call'd *Michael*, did stand up for them to defend them, *Dan.* 12. 1. *Christ* preserves his Church as a Spark in the Ocean, as a Flock of Sheep among Wolves. That the Sea should be higher then the Earth, and yet not drown it, is a Wonder: so that the Wicked should be so much higher than the Church in Power, and not devour it, is because *Christ* hath this Inscription on his Vesture and his Thigh, *King of Kings:* Ps. 124. 2. *If it had not been the Lord who was on our side; they had swallowed us up.* They say Lions are *Insomnes*, they have little or no sleep; 'tis true of the Lyon of the Tribe of *Judah*, he never slumbers nor sleeps, but watcheth over his Church to defend it: *Isa.* 27. 2, 3. *Sing ye unto her a vineyard of red wine; I the Lord do keep it least any hurt it, I will keep it night and day.* If the Enemies destroy the Church, it must be at a time when it is neither Night nor Day, for *Christ* keeps it Day and Night. *Christ* is said to carry his Church as the Eagle her young Ones upon her Wings, *Exod.* 19. 4. The Arrow must first hit the Eagle before it can hurt the young Ones, and shoot through her Wings: the Enemies must first strike through *Christ*, before they can destroy his Church. Let the Wind and Storms be up, and the Church almost covered with Waves, yet *Christ*, is in the Ship of the Church, and so long there's no danger of Shipwrack. Nor will *Christ* only defend his Church as he is King, but deliver it, 2 Tim. 4. 17. *He delivered me out of the mouth of the lion*; viz. *Nero.* 2 Chr. 11. 14. *The Lord saved them by a great deliverance.* Sometimes *Christ* is said to *command Deliverance*, Psal. 44. 4. Sometimes to *create Deliverance*, Isa. 65. 18. *Christ* as a King commands Deliverance, and as a God creates it. *And deliverance shall come in his time:* Isa. 60. 22. *I the LORD will hasten it in his time.*

Quest. *When is the time that this King will deliver his People?*

Resp. When the Hearts of his People are humblest, when their Prayers are fervenest, when their Faith is strongest, when their Forces are weakest, when their Enemies are highest; now is the usual time that *Christ* puts forth his Kingly Power in their Deliverance, *Isa.* 33. 2, 8, 9.

3. *Christ* is a King to Reward his People, there's nothing lost by serving this King, 1. He Rewards his Subjects in this Life: 1. He gives them Inward Peace and Joy; a Bunch of Grapes by the way; and oftentimes Riches and Honour. *Godliness hath the promise of this life*, 1 Tim. 4. 8. These are as it were the Saints Vails; but besides, the great Reward is to come, *An eternal weight of Glory*, 2 Cor. 4. 17. *Christ* makes all his Subjects Kings, Rev. 2. 10. *I'll give thee a crown of life.* This Crown will be full of Jewels, and it will never fade, 1 *Pet.* 5. 5.

2. *Christ* is a King in reference to his Enemies, in subduing and conquering them: He pulls down their Pride, befools their Policy, restrains their Malice. That Stone cut out of the Mountains without Hands, which smote the Image, *Dan.* 2. 34. was

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was an Emblem, ſaith *Auſtin*, of Chriſt's Monarchical Power, conquering and triumphing over his Enemies. Chriſt will make his Enemies his *Footſtool*, Pſal. 110. 1. He can deſtroy them with *eaſe*, 2 Chron. 14. 11. *It is nothing for thee Lord to help.* He can do it with *weak* means, *without* means. He can make the Enemies deſtroy themſelves; he ſet the *Perſians* againſt the *Grecians*: and 2 Chron. 20. 23. the Children of *Ammon* helped to deſtroy one another. Thus Chriſt is King in vanquiſhing the Enemies of his Church.

This is a great ground of Comfort to the Church of God in the midſt of all the Combinations of the Enemy, *Chriſt is King*, and he can not only *bound* the Enemies power, but break it. The Church hath more with her then againſt her, ſhe hath *Emanuel* on her ſide, even that Great King to whom all Knees muſt bend.

Chriſt is called a *Man of War*, Exod. 15. 3. he underſtands all the Policies of Chivalry; he is deſcribed with ſeven Eyes, and ſeven Horns, *Rev.* 5. 6. The ſeven Eyes are to diſcern the Conſpiracies of his Enemies, and the ſeven Horns are to puſh and vex his Enemies.

Chriſt is deſcribed with a Crown and a Bow, *Rev.* 6. 2. *He that ſat on the white Horſe had a Bow, and a Crown was given unto him, and he went forth conquering and to conquer.* A Crown is an Enſign of his Kingly Office, and the Bow is to ſhoot his Enemies to Death.

Chriſt is deſcrib'd with a Veſture dip'd in Blood, *Rev.* 19. 13. He hath a golden Scepter to Rule his People, but an Iron Rod to break his Enemies. *Rev.* 17. 12, 14. *The ten Horns thou ſaweſt are ten Kings, theſe ſhall make War with the Lamb, but the Lamb ſhall overcome them; for he is King of Kings.* The Enemies may ſet up their Standard, but Chriſt will ſet up his Trophies at laſt. *Rev.* 14. 18, 19. *And the Angel gathered the Vine of the Earth, and caſt it into the great Wine-preſs of the Wrath of God, and the Wine-preſs was trodden, and blood came out of the Wine-preſs.* The Enemies of Chriſt ſhall be but as ſo many Cluſters of ripe Grapes to be caſt into the great Wine-Preſs of the Wrath of God, and to be trodden by Chriſt till their Bloud comes out. Chriſt will at laſt come off Victor, and all his Enemies ſhall be put under his Feet: *Gaudeo quod Chriſtus dominus eſt, alioqui deſperaſſem*, ſaid *Miconius* in an Epiſtle to *Calvin.* I am glad Chriſt Reigns, elſe I ſhould have deſpaired.——

Uſe 1. *Branch* 1. See hence it is no Diſparagement to ſerve Chriſt, he is a King, and its no Diſhonour to be employed in a King's Service. Some are apt to reproach the Saints for their Piety, they ſerve the Lord Chriſt, he who hath this Inſcription upon his Veſture, *KING of KINGS. Theodoſius* thought it a greater Honour to be a Servant of CHRIST, then the Head of an Empire. *Servire eſt Regnare*—— Chriſt's Servants are call'd Veſſels of Honour, 2 *Tim.* 2. 21. And a Royal Nation, 1 *Pet.* 2. 9. Serving of Chriſt Ennobles us with Dignity: 'Tis a greater Honour to ſerve Chriſt, then to have Kings ſerve us.

Branch 2. If Chriſt be King, it informs us, that all Matters of Fact muſt one day be brought before him. Chriſt hath *Jus vitæ & necis*, the Power of Life and Death in his hand, Joh. 5. 22. *The Father hath committed all judgment to the Son.* He who once hung upon the Croſs, ſhall ſit upon the Bench of Judicature: Kings muſt come before him to be judged; they who once ſat upon the Throne, muſt appear at the Bar. God hath committed all Judgment to the Son, and Chriſt's is the higheſt Court of Judicature: if this King once condemns Men, there is no Appeal to any other Court.

Branch 3. See whither we are to go when we are foiled by Corruption, go to Chriſt, he is King, deſire him by his Kingly Power, to ſubdue thy Corruptions, to bind theſe Kings with Chains, *Pſal.* 149. 8. We are apt to ſay of our Sins, *Theſe ſons of Zerviah will be too ſtrong for us*; we ſhall never overcome this Pride and Infidelity: Aye, but go to Chriſt, he is King, though our Luſts are too ſtrong for us, yet not for Chriſt to conquer: he can by his Spirit break the Power of Sin. *Joſhua* when he had conquered five Kings, caus'd his Servants to ſet their Feet on the Necks of thoſe Kings; ſo Chriſt can and will ſet his Feet on the Necks of our Luſts.

2. *Uſe of Caution*: Is Chriſt *King of Kings*? Let all Great Ones take heed how they imploy their Power againſt Chriſt: Chriſt gives them their Power, and if this Power ſhall be made uſe of for the ſuppreſſing of his Kingdom and Ordinances, their account will be heavy. God hath laid the Key of Government upon Chriſt's ſhoulders, *Iſa.* 9. 7. and to go to oppoſe Chriſt in his Kingly Office, it is as if the Thorns ſhould ſet themſelves in Battalia againſt the Fire, or a Child fight with an Archangel. Chriſt's Sword on his Thigh is able to avenge all his Quarrels: It is not good to ſtir a Lion; Let not Men provoke the *Lion of the Tribe of* Judah, *whoſe Eyes are as a Lamp of fire, and the Rocks are thrown down by him*, Nahum 1. 6. *He ſhall cut off the ſpirit of Princes*, Pſal. 76. 12.

Uſe 3. If Chriſt be a great King, *ſubmit to him.* Say not as thoſe *Jews, We have no King but* Cæſar, no King but our Luſts. This is to chooſe the *Bramble* to rule over you, and *out of the Bramble will come forth a fire*, *Judg.* 9. Submit to Chriſt *willingly*; all the Devils in Hell ſubmit to Chriſt, but 'tis againſt their will, they are his *Slaves*, Not his Subjects. Submit *cheerfully* to Chriſt's *Perſon* and his *Laws.* Many would have Chriſt their *Saviour*, but not their *Prince*; ſuch as will not have Chriſt to be their King to rule them, ſhall never have his Blood to ſave them. Obey all Chriſt's *Princely Commands*; if he commands Love, Humility, Good Works, be as the Needle which points which way ſoever the Load-ſtone draws.

Branch 2. Let ſuch admire God's Free-grace, who were once under the Power and Tyranny of Satan, and now Chriſt hath made them of *Slaves*, to become the *Subjects* of his Kingdom. Chriſt did not need Subjects, he hath Legions of Angels miniſtring to him; but in his Love, he hath honoured you, to make you his Subjects. O! how long was it e're Chriſt could prevail with you to come under his Banner? How much oppoſition did he meet with, e're you would wear this Prince's Colours? but at laſt Omnipotent Grace overcame you. When *Peter* was ſleeping between two Souldiers, an Angel came and beat off his Chains, *Acts* 12. 7. So when thou wert ſleeping in the Devil's Arms, that Chriſt ſhould by his Spirit ſmite thy heart, and cauſe the Chains of Sin to fall off, and make thee a Subject of his Kingdom: O admire Free-grace! Thou who art a Subject of Chriſt, art ſure to Reign with Chriſt for ever.

Chriſt's Humiliation in his Incarnation.

1 TIM. 3. 16. *Great is the Myſtery of Godlineſs, God manifeſt in the fleſh.*

Queſt. XVII. **Wherein did Chriſt's Humiliation conſiſt?**

Reſp. *In his being born, and that in a low condition, undergoing the Miſeries of this Life, the Wrath of God, and the curſed Death of the Croſs.*

Chriſt's Humiliation conſiſted in his Incarnation, his taking Fleſh and being Born. It was *real* Fleſh Chriſt took. Not the *Image of a Body*, (as the *Manichees* erroniouſly held) but a true Body; therefore Chriſt is ſaid to be *made of a woman*, Gal. 4. 4. As the Bread is made of the Wheat, and the Wine is made of the Grape; ſo Chriſt was made of a Woman; his Body was part of the Fleſh and Subſtance of the Virgin. This is a glorious Myſtery, *God manifeſt in the fleſh.* In the Creation Man was made in God's Image; in the Incarnation God was made in Man's Image.

Queſt. *How it came about that Chriſt was made fleſh?*

Reſp. It was by his Fathers ſpecial *deſignation*, Gal. 4. 4. *God ſent forth his Son made of a Woman.* God the Father did in a ſpecial manner appoint Chriſt to be Incarnate; which ſhews us how needful a *Call* is to any buſineſs of weight and importance: to act without a *Call*, is to act without a *Bleſſing.* Chriſt himſelf would *not be Incarnate*, and take upon him the work of a Mediator, till he had a Call. God ſent forth his Son made of a Woman.

Queſt. *But was there no other way for the reſtoring of fallen Man but this, that God ſhould take fleſh?*

Anſw. We muſt not ask a Reaſon of God's Will, it is dangerous to pry into God's Ark; we are not to *diſpute*, but *adore.* The wiſe God ſaw this the beſt way for our Redemption, that Chriſt ſhould be *Incarnate*; it was not fit for any to ſatisfie God's Juſtice, but Man, none could do it but God; therefore Chriſt being both God and Man, he is the fitteſt to undertake this Work of Redemption.

Queſt. *Why Chriſt was born of a Woman?*

Reſp. 1. That God might *fulfil* that promiſe, *Gen.* 3. 15. *The Seed of the Woman ſhall break the Serpents head.*

2. Chriſt was born of a Woman, that he might *roll away* that *reproach* from the Woman

Woman which she had contracted, by being seduced by the Serpent. Christ in taking his flesh from the Woman, hath *honoured her Sex*, that as at the first the Woman had made Man a Sinner, so now to make him amends, she should bring him a Saviour.

Quest. *Why Christ was born of a Virgin?*

Resp. 1. For *Decency*. It became not God to have any Mother but a Maid, and it became not a Maid to have any Son but a God.

2. For *Necessity*. Christ was to be an High Priest, most pure and holy. Had he been born after the ordinary course of Nature, he had been defiled; (all that spring out of *Adam's* Loins have a tincture of sin) but that *Christ's Substance might remain pure and immaculate*, he was born of a Virgin.

3. To answer the Type. *Melchisedeck* was a Type of Christ, he is said to be *without Father, and without Mother*. Christ being born of a Virgin, answered the Type, he was without Father, and without Mother: without Mother as he was God, without Father as he was Man.

Quest. *How could Christ be made of the flesh and blood of a Virgin*, yet without sin? *The purest Virgin that is, her Soul is stained with Original sin?*

Answ. This Knot the Scripture unties. *Luke* 1.35. *The Holy Ghost shall come upon thee, and overshadow thee, therefore that holy Thing which shall be born of thee shall be called the Son of God. The Holy Ghost shall come upon thee*, that is, the Holy Ghost did consecrate and purifie *that part of the Virgins flesh* whereof Christ was made. As the *Alchymist* extracts and draws away the dross from the Gold, so the Holy Ghost did refine and clarifie *that part of the Virgins flesh*, separating it from *sin*. Though the Virgin *Mary* her self had sin, yet that part of the flesh whereof Christ was made, was without sin; otherwise it must have been an impure Conception.

Quest. *What is meant by the power of the Holy Ghost overshadowing the Virgin?*

Answ. St. *Basil* saith, *It was the Holy Ghost's blessing the flesh of that Virgin whereof Christ was formed.* But there is a further Mystery in it, the Holy Ghost having framed Christ in the Virgins Womb, did in a wonderful manner unite Christ's *Humane* Nature to his *Divine*, and so of both made *one person*. This is a Mystery which the Angels pry into with Adoration.

Quest. *When was Christ incarnate?*

Answ. In the fulness of time. *Gal.* 4. 4. *When the fulness of time was come, God sent forth his Son made of a Woman.* By the *fulness of time* we must understand *Tempus à Patre præfinitum*, so *Ambrose, Luther, Cornà Lap.* the determinate Time that God had set. More particularly, this *fulness of time* was, when all the Prophesies of the coming of the *Messiah* were accomplished; and all Legal Shadows and Figures, whereby he was typified, were abrogated, *in the fulness of time God sent his Son.* And by the way observe, this may comfort us in regard of the Church of God, though at present we do not see that Peace and Purity in the Church as we could desire, yet in the *fulness of time*, when God's time is come, and Mercy is ripe, then shall Deliverance spring up, and God will come riding upon the Chariots of Salvation: *When the fulness of time was come, then God sent forth his Son made of a Woman.*

Quest. *Why was Jesus Christ made flesh?*

Resp. 1. The *Causa prima* and impulsive Cause, was *Free-grace*; *Causa meritoria*, it was *Love in God the Father* to send Christ, and *Love in Christ* that he came to be Incarnate. Love was the intrinsical Motive. Christ is θεάνθρωπος, because he is φιλάνθρωπος, God-man, because he is a lover of Man. Christ came out of Pity and Indulgence to us: *Non merita nostra, sed miseria nostra*, Aug. not our Deserts, but our Misery made Christ take flesh. Christ's taking flesh was a Plot of Free-grace, a pure Design of Love. God himself, though Almighty, was overcome with Love. Christ Incarnate, is nothing but Love covered with Flesh. Christ's assuming our Humane Nature, as it was a Master-piece of Wisdom, so a Monument of Free-grace.

2. Christ took our *flesh* upon him, that he might take *our sins* upon him. He was, saith *Luther, maximus peccator*, the greatest Sinner, having the weight of the sins of the whole World lying upon him. He took our flesh, that he might take our sins, and so appease God's wrath.

3. Christ took our flesh, that he might make the *Humane Nature appear lovely* to God, and the *Divine Nature appear lovely* to Man.

(1.) That he might make the *Humane Nature lovely to God.* Upon our Fall from God, our Nature became odious to him; no Vermin is so odious to us, as the Humane Nature was to God. When once our Virgin-Nature was become sinful, it was like flesh impostumated, or running into Sores loathsom to behold. Such was our Nature when corrupt, odious to God, he could not endure to look upon us.

Now

Now, Christ taking our flesh, makes the Humane Nature appear lovely to God. As when the Sun shines on the Glass, it casts a bright lustre, so Christ being clad with our flesh, makes the Humane Nature shine, and appear amiable in God's Eyes.

(2.) As Christ being cloath'd with our flesh makes the *Humane Nature appear lovely to God*, so he makes the *Divine Nature appear lovely to Man.* The pure God-head is terrible to behold, we could not see it and live. But Christ's cloathing himself with our flesh, makes the Divine Nature more amiable and delightful to us. Now we need not be afraid to look upon God, seeing him through Christ's Humane Nature. It was a custom of old among the Shepherds, they were wont to clothe themselves with Sheep-skins, to be more pleasing to the Sheep; so Christ cloathed himself with our flesh, that the Divine Nature may be more pleasing to us. The Humane Nature is a Glass, through which we may see the Love, and Wisdom, and Glory of God clearly represented to us. Through the Lanthorn of Christ's Humanity, we may behold the Light of the Deity shining. Christ being Incarnate, he makes the sight of the Deity not formidable, but delightful to us.

4. Jesus Christ united himself to Man, *that Man might be drawn nearer to God.* God was before an *Enemy* to us by reason of sin, but Christ taking our flesh, doth *mediate* for us, and bring us into Favour with God. As when a King is *angry with a Subject*, the King's Son marries the Daughter of this Subject, and so mediates for this Subject, and brings him into favour with the King again; so when God the Father was angry with us, Christ marries himself to our Nature, and now mediates for us with his Father, and brings us to be Friends again, and now God looks upon us with a favourable aspect. As *Joab* pleaded for *Absalom*, and brought him to King *David*, and *David* kissed him, so doth Jesus Christ ingratiate us into the favour and love of God. Therefore he may well be called a *Peace-maker*, having taken our flesh upon him, and so made Peace between us and his angry Father.

Use 1. *Branch* 1. See here, as in a Glass, the infinite *love of God* the Father, that when we had lost our selves by sin, then God in the riches of his Grace did send forth his Son made of a Woman to redeem us. And behold the infinite *love of Christ*, that he was willing thus to condescend to take our flesh. Surely, the Angels would have disdained to have taken our flesh, it would have been a disparagement to them. What King would be willing to wear Sackcloth over his Cloath of Gold? but Christ did not disdain to take our flesh. O the love of Christ! Had not Christ been made *flesh*, we had been made a *Curse*; had not he been *incarnate*, we had been *incarcerate*, and had been for ever in Prison. Well might an Angel be the Herauld to proclaim this joyful News of Christ's Incarnation, *Luke* 2. 10. *Behold, I bring you good tidings of great joy, for unto you is born this day a Saviour, which is Christ the Lord.* The Love of Christ in being Incarnate, will the more appear, if we consider,

1. *Whence Christ came.* He came from Heaven, and from the richest place in Heaven, his Father's Bosom, that Hive of Sweetness.

2. *To whom Christ came.* Was it to his Friends? no; he came to *sinful* Man. Man that had defaced his Image, abused his Love; Man, who was turned Rebel. Yet he came to Man, resolving to conquer Obstinacy with Kindness. If he would come to any, why not to the Angels that fell? *Hebr.* 2. 16. *He in no wise took upon him the Nature of Angels.* The Angels are of a more noble Extract, more intelligible Creatures, more able for Service; I, but behold the Love of Christ, he came not to the fallen Angels, but to Mankind. Among the several Wonders of the Loadstone, this is not the least, That it will not draw Gold or Pearl, but despising these, it draws the Iron to it, one of the most inferiour Mettals. Thus Christ leaves the Angels, those Noble Spirits, the Gold and the Pearl, and he comes to poor sinful Man, and draws him into his Embraces.

3. *In what manner he came.* He came not in the Majesty of a King, attended with his Lifeguard, but he came *poor.* Not like the Heir of Heaven, but like one of an inferiour Descent. The *Place* he was *born* in was *poor*; not the Royal City *Jerusalem*, but *Bethlehem*, a poor obscure place. He was born in an *Inn*, and a Manger was his Cradle, the Cobwebs his Curtains, the Beasts his Companions; he descended of *poor Parents.* One would have thought, if Christ would have come into the World, he would have made choice of some Queen or Personage of Honour to have descended from; but he comes of mean obscure Parents. That they were poor appears, by their Offering, *Luke* 2. 24. *A pair of Turtle Doves*, which was the usual Offering of the Poor, *Lev.* 12. 8. Christ was so poor, that when he want-

ed Money, he was fain to work a *Miracle* for it, *Matth.* 17. 27. He when he *died*, made no Will. He came into the World poor.

4. *Why he came?* That he might *take our flesh, and redeem us*; that he might instate us into a Kingdom. He was poor, that he might make us rich. 2 *Cor.* 8. 9. He was born of a Virgin, that he might be born of God; he took our Flesh, that he might give us his Spirit. He lay in the Manger, that we might lye in Paradise. He came down from Heaven, that he might bring us to Heaven. And what was all this but Love? If our Hearts be not Rocks, this Love of Christ should affect us. Behold Love that passeth Knowledge, *Eph.* 3. 19.

Branch 2. See here the wonderful Humility of Christ: *Christ was made flesh.* O *Sancta Humilitas, Tu filium Dei descendere fecisti in uterum* Mariæ *Virginis*, Austin. That Christ should clothe himself with *our flesh*, a piece of that Earth which we tread upon, O infinite Humility! Christ's taking our flesh was one of the lowest Steps of his Humiliation. Christ did humble himself more in lying in the Virgins Womb, then in hanging upon the Cross. It was not so much for Man to die, but for God to become Man, that was the wonder of Humility, *Phil.* 2. 7. *He was made in the likeness of Men.* For Christ to be made flesh, was more Humility, then for the Angels to be made Worms. Christ's flesh is called a *Vail*, *Hebr.* 10. 20. *Through the Vail that is his Flesh.* Christ's wearing our Flesh, vail'd his Glory. For him to be made flesh, who was equal with God, O Humility! *Phil.* 2. 6. *Who being in the form of God, thought it no robbery to be equal with God.* He stood upon even Ground with God, he was ὁμοούσιος, *Patri* co-essential and con-substantial with his Father, as *Austin* and *Cyril*, and the Councel of *Nice* expresses it; yet for all this he takes flesh. Christ strip'd himself of the Robes of his Glory, and covered himself with the Rags of our Humanity. If *Solomon* did so wonder that God should dwell in the Temple, which was enrich'd and hung with Gold, how may we wonder that God should dwell in Man's weak and frail Nature. Nay, which is yet more Humility, Christ not only took our flesh, but took it when it was at the *worst*, *under Disgrace*; as if a Servant should wear a Noble-man's Livery, when he is impeached of High Treason. Nay, besides, Christ took all the *Infirmities* of our flesh. There are two sorts of Infirmities: Such as are sinful without pain, or such as are painful without sin. The first of these Infirmities Christ did not take upon him, *sinful Infirmities*, to be covetous or ambitious, Christ never took these upon him: but Christ took upon him *painful Infirmities*; as, 1. *Hunger*, *Matth.* 21. 18. He came to the Fig-tree, and would have eaten. 2. *Weariness*: as when he sate on *Jacob's* Well to rest him, *John* 4. 6. 3. *Sorrow*; *Matth.* 26. 38. περίλυπός ἐστιν ἡ ψυχή, *My soul is sorrowful, even unto death.* It was a Sorrow guided with Reason, not disturb'd with Passion. 4. *Fear*; *Hebr.* 5. 7. *He was heard in that he feared.* Nay, yet a further Degree of Christ's Humility, he not only *was made flesh*, but in the *likeness of sinful flesh. He knew no sin, yet he was made sin*, 2 Cor. 5. 21. He was like a sinner, he had all sin laid upon him, but no sin lived in him. *Isa.* 53. 12. *He was numbred among Transgressors.* He who was numbred among the Persons of the Trinity, he is said to *bear the sins of many*, Hebr. 9. 28. Now, this was the *lowest degree* of Christ's Humiliation: For Christ to be *reputed* as a sinner, never such a Pattern of Humility. That Christ, who would not endure sin in the Angels, should himself indure to have sin imputed to him, it is the most amazing Humility that ever was.

From all this learn to be humble. Dost thou see Christ humbling himself, and art thou proud? 'Tis the humble Saint is Christ's Picture. Christian, be not proud of your fine Feathers: 1. Hast thou an Estate, be not proud, the Earth thou treadest on is richer then thou; it hath Mines of Gold and Silver in the Bowels of it. 2. Hast thou Beauty, be not proud, it is but Air and Dust mingled. 3. Hast thou Skill and Parts, be humble, *Lucifer* hath more knowledge than thou. 4. Hast thou Grace, be humble; thou hast it not of thy own growth, it is borrowed. Were it not a folly to be proud of a Ring that is lent. 1 *Cor.* 4. 7. Thou hast more Sin then Grace, Spots, then Beauty. O look on Christ, this rare Pattern, and be humble! It is an unseemly sight to see God humbling himself, and Man exalting himself; to see an humble Saviour, and a proud Sinner. God hates the very resemblance of Pride, *Lev.* 2. 11. He would have no Honey in the Sacrifice. Indeed Leaven is sowr, but why no Honey? because when Honey is mingled with Meal, or Flour, it makes the Meal to rise and swell, *ergo*, no Honey. God hates the resemblance of the Sin of Pride: better want Parts, Comforts of Spirit, then Humility. *Si Deus superbientibus Angelis non pepercit*: If God, saith *Austin*, spared not the Angels, when they grew proud, will he spare thee, who art but Dust and Rottenness?

Branch 3.

Branch 3. Behold here a Sacred Riddle or Paradox; *God manifest in the flesh.* The Text calls it a *Mystery*. That Man should be made in God's Image, was a wonder; but that God should be made in Man's Image, is a greater wonder. That the *Ancient of Days* should be born, that he who *Thunders in the Heaven* should cry in the Cradle: *Qui tonitruat in Cælis, clamat in cunabulis*; *qui regit sidera fugit uberes*; that he who rules the Stars should suck the Breasts; that a Virgin should conceive; that Christ should be made of a Woman, and of that Woman which himself made; that the Branch should bear the Vine; that the Mother should be younger than the Child she bare, and the Child in the Womb bigger than the Mother; that the Humane Nature should not be God, yet one with God. This was not only *mirum*, but *miraculum*: Christ taking flesh is a Mystery we shall never fully understand till we come to Heaven, when our Light shall be clear, as well as our Love perfect.

Branch 4. From hence, *God manifest in the flesh, Christ born of a Virgin*, a thing not only *strange* in nature, but *impossible*, learn, That *there are no impossibilities with God*: God can bring about Things which are not within the sphere of Nature to produce: That Iron should swim, that the Rock should gush out with water, that the Fire should lick up the water in the Trenches, 1 *Kings* 18. 38. 'Tis natural for the water to quench the fire, but for the fire to consume the water, this is impossible in the course of Nature: But God can bring about all this, *Jer.* 32. 27. *There is nothing too hard for thee.* Zach. 8. 6. *If it be marvellous in your Eyes, should it be marvellous in my eyes, saith the Lord?* How should God be united to our flesh? It is impossible to us, but not with God. He can do that which transcends Reason, and exceeds Faith. He should not be God, if he could not do more than we can think, *Eph.* 3. 20. He can reconcile *Contraries*. How apt are we to be discouraged with *seeming impossibilities*: how do our hearts die within us when things go cross to our Sense and Reason. We are apt to say as that Prince, 2 *Kings* 7. 1, 2. *If the Lord would make windows in Heaven, might this thing be?* It was a time of Famine, and now that a *measure of Wheat*, which was a good part of a Bushel, should be sold for a *Shekel*, *viz.* half an Ounce of Silver; how can this be? So when things are cross, or strange, God's own People are apt to question, how they should be brought about with success. *Moses*, who was *a Man of God*, and one of the brightest Stars that ever shined in the firmament of God's Church, yet he was apt to be discouraged with seeming Impossibilities, *Numb.* 11. 21. *And* Moses *said, the People among whom I am are six hundred thousand footmen; and thou hast said I will give them flesh, that they may eat for a whole month, shall the flocks and herds be slain for them to suffice them? or shall all the fish of the Sea be gathered for them to suffice them?* As if he had said in plain English, he did not see how the People of *Israel*, being so numerous, could be fed for a month. *Vers.* 23. *And the Lord said, is the Lord's hand waxed short?* Surely that God who brought *Isaac* out of a dead Womb, and the Messiah out of a Virgins Womb, what cannot he do? O let us rest upon the Arm of God's Power, and believe in him in the midst of seeming Impossibilities. Remember, *there are no impossibilities with God.* He can subdue a proud heart, he can raise a dying Church. Christ born of a Virgin, that wonder-working God that wrought this, can bring to pass the greatest seeming Impossibilities.

Use 2. *of Exhortation. Branch* 1. Seeing Christ took our Flesh, and was *born of a Virgin*, let us labour that he may be *spiritually born* in our *hearts*. What will it profit us, that Christ was born into the World, unless he be born in our hearts? that he was united to our Nature, unless he be united to our Persons? Marvel not that I say unto you, Christ must be born again, *viz. in our hearts*, Gal. 4. 19. *till Christ be formed in you.* Now then try if Christ be born in your hearts.

Quest. *How shall we know that?*

Resp. 1. There are *Pangs* before the Birth; so before Christ be born in the Heart, there are *Spiritual Pangs*. Some Pangs of Conscience, *Deep convictions*, Acts 2. 37. κατενύγησαν, *they were pricked at their heart.* I grant, the New-birth doth *Recipere magis & minus*——all have not the same Pangs of Sorrow and Humiliation, yet all have Pangs. If Christ be born in thy heart, thou hast been deeply afflicted for sin. Christ is never born in the heart without Pangs—— Many thank God they never had any Trouble of Spirit, they were always quiet; a sign Christ is not yet formed in them.

2. As when Christ was born into the World he was *made flesh*, so if he be born into thy heart, he makes thy heart an heart of flesh, *Ezek.* 36. 26. Is thy heart Incarnate? Before it was a rocky heart, and would not yield to God, or take the Impressions of the Word; *Durum est quod non cedit tactui*, now it is fleshy and tender, like melting Wax, to take any stamp of the Spirit. This is a sign Christ is

born in our hearts, when they are hearts of flesh, they melt in Tears and in Love. What is it the better Christ was made flesh, unless he hath given thee an heart of flesh.

3. Christ was conceived in the Womb of a Virgin, so if he be born in thee, thy heart is a *Virgin-heart*, in respect of *Sincerity* and *Sanctity*. Art thou purified from the love of sin? If Christ be born in the heart, it is a *Sanctum Sanctorum*, an Holy of Holies. If thy heart be polluted with the predominant love of sin, never think Christ is born there. Christ will never lye any more in a Stable. If he be born in thy heart, it is consecrated by the Holy Ghost.

4. If Christ be born in thy heart, then it is with thee as *in a birth*. 1. There is *Life*. Faith is *principium vivens*, it is the vital Artery of the Soul, *Gal.* 2. 20. *The life that I live in the flesh, is by the faith of the Son of God.* 2. There is *Appetite*, 1 Pet. 2. 7. *As new born babes, desire ἄδολον γάλα, the sincere milk of the word.* The Word is like Breast-milk, pure, sweet, nourishing; the Soul in which Christ is formed, desires this Breast-milk. St. *Bernard*, in one of his Soliquies, comforts himself with this, That sure he had the New-birth in him, because he found in his heart such strong Anhelations and Thirstings after God. 3. *Motion*. After Christ is born in the heart, there is a *violent* Motion; there is striving *to enter in at the strait gate*, and offering *violence* to the Kingdom of Heaven, *Matth.* 12. 11. By this we may know Christ is formed in us. This is the only comfort, that as Christ was born into the World, so he is born in our hearts; as he was united to our flesh, so he is united to our Persons.

Branch 2. As Christ was *made in our Image*, let us *labour to be made in his Image*. Christ being Incarnate was made like us, let us labour to be made like him. There are three things in which we should labour to be like Christ.

1. In *Disposition*. He was of a most sweet Disposition, *Delitiæ humani generis Tit. Vespasian.* he invites sinners to come to him. He hath Bowels to pity us, Breasts to feed us, Wings to cover us. He would not break our hearts, but with Mercy. Was Christ made in our Likeness, let us labour to be made in his Likeness. Let us be like him in this, *sweetness of Disposition*. Be not of a morose Spirit. It was said of *Nabal*, 1 *Sam.* 25. 18. *He is such a son of Belial, that a man cannot speak to him.* Some are so barbarous, as if they were a kin to the *Ostrich*, they are fired with Rage, and breathe forth nothing but Revenge, like those two Men in the Gospel *possessed with Devils, coming out of the Tombs, exceeding fierce*, Matth. 8. 28. Let us be like Christ in mildness and sweetness. Let us pray for our Enemies, and conquer them by love. *David*'s kindness melted *Saul*'s heart, 1 *Sam.* 24. 16. A frozen heart will be thawed with the fire of Love.

2. Be like Christ in *Grace*. He was like us in having our Flesh, let us be like him in having his Grace. In three Graces we should labour to be like Christ. 1. In *Humility*. Phil. 2. 8. ἐταπείνωσεν ἑαυτὸν, *he humbled himself*; he left the bright Robes of his Glory to be clothed with the Rags of our Humanity. A wonder of Humility! Let us be like Christ in this Grace. Humility, saith St. *Bernard*, is *contemptus propriæ excellentiæ*, a contempt of Self-excellency, a kind of Self-annihilation. This is the glory of a Christian. We are never so comely in God's Eyes, as when we are black in our own. In this let us be like Christ. True Religion is τῷ χεινῷ μίμησις, *Greg.* to imitate Christ. And indeed, what cause have we to be humble, if we look *within* us, *about* us, *below* us, *above* us.

(1.) If we look *intra nos*, *within* us: Here we see our sins represented to us in the Glass of Conscience, Lust, Envy, Passion. Our sins are like Vermin crawling in our Souls, *Job* 13. 23. *How many are my iniquities?* Our sins are as the Sands of the Sea for number; as the Rocks of the Sea for weight. *Austin* crys out, *Væ mihi, facibus peccatorum polluitur Templum Domini*——my Heart, which is God's Temple, is pollured with sin.

2. If we look *juxta nos*, *about* us; here's that may humble us. We may see other Christians out-shining us in Gifts and Grace, as the Sun out-shines the lesser Planets. Others are laden with Fruit, perhaps we have but here and there an Olive-berry growing, to shew that we are of the right kind, *Isa.* 17. 6.

3. If we look *infra nos*, *below* us, here is that may humble us. We see the Mother Earth, out of which we came. The Earth is the most ignoble Element, *Job* 30. 8. *Thou art viler than the Earth.* Thou that dost set up thy Scutcheon and Blaze thy Coat of Arms, behold thy Pedigree, thou art but *pulvis animatus*, walking Ashes, and wilt thou be proud? What is *Adam*? He is the Son of Dust; and what is Dust? The Son of Nothing.

4. If we look *supra nos*, *above* us, here is that may humble. If we look up to *Heaven*, there we see God *resisting the proud*. *Superbus sequitur ultor à Tergo Deus*—— The proud Man is the Mark which God shoots at, and he never misseth the Mark. He threw proud *Lucifer* out of Heaven; he thrust proud *Nebuchadnezzar* out of his Throne, and turned him to Grass, *Dan.* 4. 29. O then be like Christ in Humility.

2. Did Christ take our flesh, was he made like to us, let us be made like to him in *Zeal*, *John* 2. 16. *The Zeal of thy House hath eaten me up.* He was zealous when his Father was dishonoured. In this let us be like Christ, zealous for God's *Truth* and *Glory*, which are the two Orient Pearls of the Crown of Heaven. Zeal is as needful for a Christian, as Salt for the Sacrifice, or Fire on the Altar. Zeal without Prudence, is *Rashness*, Prudence without Zeal, is *Cowardliness*. Without Zeal our Duties are not acceptable to God. Zeal is like Rosin to the Bow-strings, without which the Lute makes no Musick.

3. Be like Christ in the Contempt of the World. When Christ took our flesh, he came not *in the pride of flesh*; he did not descend immediately from Kings and Nobles, but was of mean Parentage. Christ was not ambitious of *Titles of Honour*. Christ did as much decline the worldly Dignity and Greatness, as others seek it. When they would have made him King, he refused it; he chose rather to ride upon the Fole of an Ass, then to be drawn in a Chariot; and to hang upon a wooden Cross, then to wear a golden Crown. Christ scorn'd the Pomp and Glory of the World: he waved Secular Affairs, *Luke* 12. 13. *Who made me a Judge?* His Work was not to arbitrate Matters of Law; he came not into the World to be a *Magistrate*, but a *Redeemer*. Christ was like a Star in an higher Orb, he minded nothing but Heaven. Was Christ made like us, let us be made like him, in heavenliness and contempt of the World. Let not us be ambitious of the Honours and Preferments of the World; let us not purchase the World with the loss of a good Conscience. What wise Man would damn himself to grow Rich? or pull down his Soul to build up an Estate? Be like Christ in an holy contempt of the World.

3. Be like Christ in *Conversation*. Was Christ Incarnate, was he made like us, let us be made like him in Holiness of Life. No Temptation could fasten upon Christ, *John* 14. 30. *The Prince of this World cometh, and hath nothing in me.* Temptation to Christ was like a Spark of Fire upon a Marble Pillar, which glides off. Christ's Life, saith *Chrysostom*, was brighter than the Sun-beams. Let us be like him in this, 1 *Pet.* 1. 16. *Be ye holy in all manner of conversation.* We are not, saith *Austin*, to be like Christ in working Miracles, but in an holy Life. A Christian should be both a *Loadstone* and a *Diamond*: a Loadstone in drawing others to Christ; a Diamond, casting a sparkling lustre of Holiness in his Life. O let us be so just in our Dealings, so true in our Promises, so devout in our Worship, so unblamable in our Lives, that we may be the walking Pictures of Christ. Thus as Christ was made in our likeness, let us labour to be made in his likeness.

Branch 3. If Jesus Christ was so *abased* for us, he took our flesh, which was a disparagement to him, 'twas mingling Dust with Gold; if he, I say, abased himself so for us, let us be willing *to be abased* for him. If the World reproach us for Christ's sake, and cast Dust on our Name, let us bear it with patience. The Apostles, *Acts* 5. 41. departed from the Council, *rejoycing that they were counted worthy to endure shame for Christ's Name*: Gr. κατηξιώθησαν ἀτιμασθῆναι, that they were graced to be disgraced for Christ. That is a good saying of St. *Austin*, *Quid suis detrahit famæ meæ addet mercedi meæ*; they who take away from a Saints Name, shall add to his Reward, and while they make his Credit weigh lighter, they make his Crown weigh heavier. O! was Christ content to be humbled and abased for us, to take our flesh, and to take it when it was in disgrace, let us not think much to be abased for Christ. Say as *David*, 2 Sam. 6. 22. *If this be to be vile, I will yet be more vile.* If to serve my Lord Christ, if to keep my Conscience pure, if this be to be vile, I will yet be more vile.

Use 3. *of Comfort*. Jesus Christ having taken our flesh, hath enobled our Nature; *Naturam nostram nobilitavit*, our Nature now is invested with greater Royalties and Priviledges then in time of Innocency. Before, in Innocency, we were made in the Image of God, but now Christ having assumed our Nature, we are made one with God; our Nature is enobled above the Angelical Nature. Christ taking our flesh, hath made us nearer to himself than the Angels. The Angels are his Friends, Believers are flesh of his flesh; his Members, *Eph.* 5. 30. and *cap.* 1. 23. And the same Glory which is put upon Christ's Humane Nature, shall be put upon Believers.

CHRIST's EXALTATION.

Phil. 2. 9. *Wherefore GOD alſo hath highly exalted him, and given him a Name above every name*, &c.

BEfore we have ſpoken of *Chriſt's Humiliation*, now of his *Exaltation*: Before you ſaw the Sun of Righteouſneſs in the Eclipſe, now you ſhall ſee it coming out of the Eclipſe, and ſhining in its full Splendour and Glory; *Wherefore God hath highly exalted him*; ὑπερύψωσε, *Super-exaltavit*, Ambr. *Above all Exaltation.*

Queſt. XVIII. **Wherein conſiſts Chriſt's Exaltation?**

Reſp. In his riſing from the Dead, his aſcending into Heaven, and ſitting at the right Hand of God the Father, &c.

Queſt. *In what ſence God hath exalted Chriſt?*

Reſp. Not in reſpect of *Chriſt's Godhead*, for that cannot be exalted higher then it is; as in *Chriſt's Humiliation*, the *Godhead* was not lower, ſo in his *Exaltation* the *Godhead* is not higher: But Chriſt is exalted as a *Mediator*, his Humane Nature is exalted.

Queſt. *How many ways is Chriſt exalted?*

Reſp. Five ways: God hath exalted Chriſt, 1. In his Titles. 2. In his Office. 3. In his Aſcenſion. 4. In his Seſſion at God's right Hand. 5. In conſtituting him Judge of the World.

Firſt Title, 1. God hath exalted *Chriſt* in his Titles: 1. He is exalted to be a Lord, Act. 19. 17. *The name of the Lord Jeſus was magnified.* He is a Lord in reſpect of his *Soveraignty*; he is Lord over Angels and Men, Matth. 28. 18. *All power is given to him. Chriſt* hath three Keys in his Hand, the Key of the Grave, to open the Graves of Men at the Reſurrection; the Key of Heaven, to open the Kingdom of Heaven to whom he will; the Key of Hell, *Rev.* 1. 18. to lock up the Damned in that fiery Priſon.

To this LORD all Knees muſt bow, Phil. 2. 10. *That at the name of Jeſus every knee ſhould bow. Name* is put here for *Perſon*; To that holy thing JESUS, to the Scepter of that Divine Perſon every knee ſhall bow. *Bowing* is put for *Subjection*; all muſt be ſubdued to him as Sons or Captives, ſubmit to him as to their Lord or Judge: *Kiſs the Son*, Pſal. 2. 12. With a Kiſs of Love and Loyalty. We muſt not only caſt ourſelves into *Chriſt's Arms* to be ſaved by him, but we muſt caſt ourſelves at his *Feet* to ſerve him.

Second Title, Chriſt is exalted to be a Prince, Dan. 12. 1. *There ſhall ſtand up Michael the great prince.* Some think it was a created Angel, but it was *Angelus Fœderis, Chriſt* the *Angel* of the *Covenant*. He is a great Prince, Rev. 1. 5. *The prince of the kings of the earth.* They hold their Crowns by immediate Tenure from him. His Throne is above the Stars; he hath Angels and Archangels for his Attendance. Thus he is exalted in his Titles of Honour.

2. God hath exalted *Chriſt* in his Office: He hath honoured him to be *Salvator Mundi*, The Saviour of the World, Act. 5. 31. *Him hath God exalted with his right hand to be a prince and a ſaviour.* It was a great Honour to *Moſes* to be a Temporal Saviour; but what is it to be the Saviour of Souls? *Chriſt* is call'd *the Horn of Salvation*, Luke 1. 69. He ſaves from ſin, *Matth.* 1. 21. From Wrath, 1 *Theſſ.* 1. 10. To ſave is a Flower belongs only to his Crown, *Acts* 4. 12. οὐκ ἔστιν ἐν ἄλλῳ οὐδενί, *Neither is there ſalvation in any other.* What an Honour is this to *Chriſt!* How doth this make Heaven ring of the Saints Praiſes? they ſing Halelujahs to *Chriſt* their Saviour, Rev. 5. 9. *They ſung a new ſong, ſaying, Thou art worthy to take the book, and to open the ſeals; for thou waſt ſlain, and haſt redeemed us to God by thy bloud.*

3. God hath exalted *Chriſt* in his Aſcention: If he be aſcended, then he is exalted. *Auſtin* ſaith, *Some were of Opinion, that Chriſt's Body aſcended into the Orb and Circle of the Sun.* So the *Hermians.* But the Scripture is plain he aſcended into Heaven, *Luke* 24. 51. And Eph. 4. 10. *Far above all heavens: Ergo*, above the Firmament. He is aſcended into the higheſt part of the *Empyræan Heaven*, which *Paul* call's the *third Heaven.* Concerning *Chriſt's Aſcenſion*, two things,

1. The

1. The manner of *Chriſt's Aſcenſion*: 1. *Chriſt* being to aſcend bleſſed his Diſciples, Luke 24. 50. *He lift up his hands and bleſſed them; and while he bleſſed them, he was parted from them, and carried up into heaven. Chriſt* did not leave his Diſciples Houſes and Lands, but he left them his Bleſſing.

2. *Chriſt* aſcended as a Conqueror, in a way of Triumph, Pſal. 68. 18. *Thou haſt led captivity captive*, &c. He triumph'd over Sin, Hell, and Death; and *Chriſt's Triumph* is a Believer's Triumph: *Chriſt* hath conquered Sin and Hell for every Believer.

3. The Fruit of *Chriſt's Aſcenſion*: Chriſt's Aſcenſion to Heaven cauſeth the Deſcention of the Holy Spirit into our Hearts, Eph. 4. 8. *When he aſcended up on high he gave gifts to men.* Chriſt having aſcended up in the Clouds as his Triumphant Chariot, gives the Gift of his Spirit to us: As a King at his Coronation beſtows Gifts liberally to his Favourites.

4. God hath exalted Chriſt in his Seſſion at God's right hand, Mark 16. 19. *After the Lord had ſpoken to them, he was received up into heaven, and ſat on the right hand of God.* Eph. 1. 20. *He raiſed him from the dead, and ſet him at his own right hand, far above all principality, and power, and every name that is named.*

Queſt. *What is meant by Chriſt's ſitting at God's right hand?*

Reſp. To ſpeak properly, God hath no right Hand or left, for being a Spirit, he is void of all bodily parts; but it is a borrowed Speech, a Metaphor taken from the manner of Kings, who were wont to advance their Favourites next to their own Perſons, and ſet them at their right Hand: *Solomon* cauſed a Seat to be ſet for the Queen his Mother, and placed her at his right hand, 2 *Kin.* 2. 19. So for Chriſt to ſit at the right Hand of God, is to be in the next place to God the Father in Dignity and Honour. The Humane Nature of Chriſt being perſonally united to the Divine, is now ſet down in a Royal Throne in Heaven, and adored even of Angels.

By Vertue of the Perſonal Union of Chriſt's Humane Nature with the Divine, there is a Communication of all that Glory from the Deity to Chriſt as his Humane Nature is capable of. Not that the Manhood of Chriſt is advanced to an Equality with the Godhead, but the Divine Nature being joyned with the Humane, the Humane Nature is wonderfully Glorified, though not Deified. Chriſt as Mediator is filled with all Majeſty and Honour, beyond the Comprehenſion of the higheſt Order of Angels: *Deſcendit Chriſtus quo inferius non decuit, ideo aſcendit quo altius non potuit*; Chriſt in his Humiliation deſcended ſo low, that it was not fit to go lower, and in his Exaltation he aſcended ſo high, that it is not poſſible to go higher. In his Reſurrection he was exalted above the Grave, in his Aſcenſion he was exalted above the Aery and Starry Heaven, in his ſitting at God's right Hand: he is exalted above the higheſt Heavens far, Eph. 4. 10. *Far above all heavens.*

5. God hath exalted Chriſt in conſtituting him Judge of the whole World, *Joh.* 5. 22. *The Father hath committed all judgment to the Son.* At that day of Judgment ſhall Chriſt be exalted ſuper-eminently, *He ſhall come in the glory of his Father*, Mark 8. 38. He ſhall wear the ſame embroydered Robes of Majeſty, as the Father; And he ſhall come with all his holy Angels, *Matth.* 25. 31. He who was led to the Bar with a Band of Souldiers, ſhall be attended to the Bench with a Guard of Angels: Chriſt ſhall judge his Judges, he ſhall judge *Pilate* that condemned him: Kings muſt leave their Throne and come to his Bar. And this is the higheſt Court of Judicature, from whence is no Appeal.

1. *Uſe of Information. Branch* 1. See Chriſt's different State on Earth, and now in Heaven; O how is the Scene alter'd! When he was on Earth he lay in the Manger, now he ſits in the Throne; then he was hated and ſcorn'd of Men, now he is adored of Angels; then his Name was reproached, now *God hath given him a Name above every name*, Phil. 2. 9. Then he came in the Form of a Servant, and as a Servant ſtood with his Baſon and Towel, and waſhed his Diſciples Feet, *Joh.* 13. 4, 5. now he is clad in his Prince's Robes, and the Kings of the Earth caſt their Crowns before him; on Earth he was a *Man of Sorrow*, now he is anointed with the Oyl of Gladneſs; on Earth was his Crucifixion, now his Coronation; then his Father frowned upon him in Deſertion, now he hath ſet him at his right Hand; before he ſeemed to have no Form or Beauty in him, *Iſa.* 53. 2. now he is the Brightneſs of his Father's Glory, *Heb.* 1. 3. O what a change is here, *Him hath GOD highly exalted!*

Branch 2. Was Chriſt firſt Humble and then Exalted, hence learn *the way to true Honour is Humility*, Luke 14. 11. *He that humbleth himſelf ſhall be exalted.* The World looks upon Humility as that which will make one contemptible, but it is the ready

way

way to Honour: The way to rise is to fall, the way to ascend is to descend. Humility exalts us in the Esteem of Men, and it exalts us to an higher Throne in Heaven, *Matth.* 18. 4. *Whosoever shall humble himself as this little child, the same is greatest in the kingdom of heaven. Viz.* He shall have a greater degree of Glory in Heaven.

Branch 3. Christ first suffered and then was exalted: see hence that Sufferings must go before Glory. Many desire to be glorified with Christ, but they are not content to suffer for Christ, 2 Tim. 2. 12. *If we suffer with him, we shall reign with him.* The Wicked first reign and then suffer, the Godly first suffer and then reign. There's no way to *Constantinople* but through the *Straits*, no way to Heaven but through Sufferings: No way to the Crown but by the way of the Cross. *Hierusalem* above is a pleasant City, Streets of Gold, Gates of Pearl, but we must travel through a dirty Road to this City, through many Reproaches and Sufferings, *Acts* 14. 22. We must enter into Glory as Christ did; first he suffered Shame and Death, and now is exalted to sit at God's right Hand.

2. *Use of Comfort: Branch* 1. Christ being so highly exalted, hath Ennobled our Nature, he hath crowned it with Glory, and lifted it up above *Angels* and *Archangels*: Though Christ as he was Man, was made a little lower than the Angels, *Heb.* 2. 9. yet as the Humane Nature is united to the Divine, and is at God's right Hand, so the Humane Nature is above the *Angels*. And if God hath so *Dignified* our Humane Nature, what a shame is it that we should debase it. God hath exalted the Humane Nature above the Angels, and the Drunkard abaseth the Humane Nature below the Beasts.

Branch 2. Christ being exalted at God's right hand, the Key of Government is laid upon his shoulders; he governs all the Affairs of the World for his own Glory. Do you think when Christ is so highly advanced, and hath all Power in Heaven and Earth in his hand, he will not take care of his Elect? and turn the most astonishing Providences to the good of his Church? In a Clock the Wheels move cross one to another, but all make the Clock strike: so Christ being at his Father's right hand, he will make the most cross Providences tend to the Salvation of his Church.

Branch 3. Christ being at God's right hand, we may be assured he hath now finished the Work of Man's Redemption, Heb. 10. 12. *This man after he had offered one sacrifice for sins for ever, sate down on the right hand of God.* If Christ had not fully expiated Sin, and satisfied God's Law, he had not sate down at God's right hand, but had still lain in the Grave; but now he is exalted to Glory. This is an evident Token he hath done and suffered all that was required of him for the working out our Redemption.

Branch 4. Though Jesus Christ is so highly exalted in Glory, yet he is not forgetful of us on Earth: some when they are raised to Places of Honour, forget their Friends; when the Chief Butler was restored to his Place at Court, then he forgot poor *Joseph* in Prison: But it is not so with Christ; though he be exalted to such Glory in Heaven, yet he is not unmindful of his Saints on Earth. Our High-Priest hath all the *Names* and *Wants* of his People written upon his Breast-plate: Art thou tempted? though Christ be in Glory he knows how to pity and succour thee, Heb. 4. 15. *We have not a high-priest that cannot be touched with the feeling of our infirmity.* Dost thou mourn for sin? Christ though in a glorified State, he hears thy Sighs, bottles thy Tears.

Branch 5. Christ being exalted at God's right hand, this is for the Comfort of Believers, that they shall one day be exalted to that Place of Glory where he is: *Christ's Exaltation is our Exaltation.* Christ hath prayed for this, Joh. 17. 24. *Father, I will that all those whom thou hast given me, be with me where I am.* And he is said to go before to *prepare a place* for Believers, *Joh.* 14. 2. Christ is called the *Head*, and the Church is called his *Body*, Eph. 1. 22, 23. The *Head* being exalted to Honor, the *Body Mystical* shall be exalted too; as sure as Christ is exalted far above all Heavens, so sure will he instate Believers in all that Glory which his Humane Nature is adorn'd with, *Joh.* 17. 22. As here he puts his *Grace* upon the Saints, so shortly he will put his *Glory* upon them. This is Comfort to the *poorest Christian*, perhaps thou hast scarce an House to put thy head in, yet thou maist look up to Heaven and say, There is my House, there is my Country; and I have already taken Possession of Heaven in my Head Christ; he sits there, and it will not be long before I shall sit there with him; he is upon the Throne of Glory, and I have his word for it, I shall sit upon the Throne with him, *Rev.* 3. 21.

3. *Use*

3. *Use of Exhortation*: Hath God highly exalted Christ, let us labour to exalt him. Let us exalt, 1. His Person. 2. His Truths.

1. Let us exalt Christ in our Hearts; Believe, O Adore and Love him. We cannot lift Christ up higher in Heaven, but we may in our Hearts. 2. Let us exalt him in our Lips: Let us praise him; our *Bodies* are the *Temples* of the Holy Ghost, our Tongues must be the Organs in these Temples; by praising and commending Christ, we exalt him in the Esteem of others. 3. Let us exalt him in our Lives: By living holy Lives, *Vera religio hæc, sine macula vivere lactant.* It is not all the Doxologies and Prayers in the World, do so exalt Christ as an holy Life: this makes Christ renowned, and lifts him up indeed when his Followers walk worthy of Christ.

2. Let us exalt Christ's Truths: *Buchalcerus* in his Chronology, reports of the Nobles of *Polonia*, That ever when the Gospel is read they lay their Hands upon their Swords, by that intimating they are ready to maintain the Gospel with the hazard of their Lives. Let us exalt Christ's Truths; maintain the Truths of Christ against Errour; maintain the Doctrine of Free-grace against Merit; the Deity of Christ against *Socinianism*.

Truth is the most Orient Pearl of CHRIST's Crown, *Contend for the truth*, as one would for a Sum of Money, that it should not be wrested out of his hand: This Christ takes to be an Exalting of him, when we exalt his Truths, wherein his Glory is so much concerned.

CHRIST the Redeemer.

Quest. XIX. **How doth the Spirit apply to us the Redemption purchased by Christ?**

Resp. The Spirit applys to us the Redemption purchased by Christ, by working Faith in us, and uniting us thereby to Christ in our effectual Calling.

Here are in this Answer two things,

1. Something implyed, *viz.* That Christ is the Glorious Purchaser of our Redemption, in these words, *The Redemption purchased by Christ.*

2. Something expressed, *viz.* That the Spirit applys to us this Redemption purchased, By working Faith in us, *&c.*

1. The thing here implyed, That Jesus Christ is the Glorious Purchaser of our Redemption: The Doctrine of Redemption by Jesus Christ is a glorious Doctrine; 'tis the *Marrow and Quintessence* of the Gospel. In this all a *Christian's Comfort* lies. Great was the Work of *Creation*, but greater the Work of *Redemption*: it cost more to redeem us than to make us; in the one there was but the speaking a Word, in the other shedding of Bloud, *Luke* 1. 51. The Creation was but the Work of God's Fingers, *Psal.* 8. 3. Redemption the Work of his Arm: Heb. 9. 12. *Having obtained eternal redemption for us.* Christ's purchasing Redemption for us, implies that our sins did Mortgage and Sell us: had there not been some kind of Mortgaging, there had been no need of Redemption: *Redimere, q. rursus emere*, Hierom. Now Christ when we were thus mortgaged and sold by Sin, did purchase our Redemption: Christ hath the *best right* to redeem us, for he is our Kinsman: the *Hebrew* word for Redeemer, *Goel*, signifies a Kinsman, one that is near in Bloud: in the Old Law the neerest Kinsman was to reedem his Brother's Land, *Ruth* 4. 4. Thus Christ being near a-kin to us, *Flesh of our flesh*, is the fittest to redeem us.

Quest. *How doth Christ redeem us?*

Resp. By his own precious Bloud, Ephes. 1. 7. *In whom we have redemption through his bloud.* Among the *Romans* he was said to redeem another, that laid down a Price equivalent for the Ransom of the Prisoner. In this sence Christ is a Redeemer, ἐπίσης λυτρωσιν, he hath paid a Price. Never such a Price paid to ransom Prisoners, 1 Cor. 6. 20. *Ye are*, Pretio Empti, *bought with a price*; and this Price was *his own Bloud.* So in the Text, *By his own bloud he entred in once into the holy place, having obtained eternal redemption for us.* This Bloud being the Bloud of that Person who was God as well as Man, is a Price sufficient for the Ransom of Millions.

Queſt. *From what doth Chriſt redeem us?*

Reſp. From Sin. To be redeemed from *Turkiſh* Slavery is a great Mercy, but it is infinitely more to be redeemed from Sin. There is nothing can hurt the Soul but *Sin*; it is not *Affliction* hurts it, it often makes it better, as the Furnace makes Gold the purer; but it is *Sin* that doth damnify. Now Chriſt redeems us from Sin, Heb. 9. 26. *Now once in the end of the world hath he appeared to put away ſin by the ſacrifice of himſelf.*

Queſt. *But how are we redeemed from Sin? Do we not ſee Corruption ſtirring in the Regenerate? Much Pride and Unmortified Paſſion?*

Reſp. We muſt diſtinguiſh of Redemption: Redemption is either *Inchoata* or *Plena*; a Redemption but *begun* and *perfect*: Sin cannot ſtand with a *Perfect Redemption*, but here it is but *Begun*; Sin may ſtand with an *Imperfect Redemption*. There may be ſome Darkneſs in the Air at the Sun's firſt riſing, but not when the Sun is at the full Meridian: While our Redemption is but begun, there may be Sin; but not when it is perfected in Glory.

Queſt. *But in what ſence hath Chriſt redeemed juſtified Perſons from Sin?*

Reſp. A Reatu, from the Guilt of Sin, though not the Stain: *Guilt is the binding a Perſon over to Puniſhment.* Now, Chriſt hath redeemed a juſtified Perſon from the Guilt of Sin; he hath diſcharged his Debts. Chriſt ſaith to God's Juſtice, as *Paul* to *Philemon*, *If he hath wronged thee any thing, or owes thee ought, put that on my account*, Verſe 18.

2. A juſtified Perſon is redeemed *à Dominio*, from the Power and Regency of *Sin*, though not the *preſence*. Sin may *furere*, but not *regnare*, it may rage in a Child of God, but not reign: Luſt did rage in *David*, Fear in *Peter*, but it did not reign; they recovered themſelves by Repentance, Rom. 6. 14. *Sin ſhall not have dominion over you.* Sin lives in a Child of God, but it is depoſed from the Throne, it lives not as a King but a Captive.

3. A Believer is redeemed *à Maledictione*, from the *Curſe* due to Sin, *Gal.* 3. 13. *Chriſt hath redeemed us from the curſe of the law, being made a curſe for us.* Chriſt ſaid to his Father, as *Rebecca* to *Jacob*, *Upon me, upon me, be the curſe, let the bleſſing be upon them, but upon me be the curſe.* And now there's no Condemnation to Believers, *Rom.* 8. 1. An Unbeliever hath a double Condemnation; one from the Law which he hath tranſgreſſed, the other from the Goſpel, which he hath deſpiſed. But Chriſt hath redeemed a Believer from this Malediction, he hath ſet him out of the Power of Hell and Damnation.

Queſt. *To what hath Chriſt redeemed us?*

Reſp. He hath redeemed us to a glorious Inheritance, 1 Pet. 1. 4. *To an inheritance incorruptible and undefiled, and that fadeth not away, reſerved in heaven for you.*

1. *To an Inheritance.*] Chriſt hath not only redeemed us out of Priſon, but he hath redeemed us to a State of Happineſs, to an Inheritance: Heaven is not a Leaſe which ſoon expires, but an Inheritance; and a glorious Inheritance, *Col.* 1. 12. An Inheritance, ἐν τῷ φωτὶ, in Light. *Lumen actuat colores*: Light adorns and gilds the World: What were the World without Light, but a Priſon? The Heavenly Inheritance is irradiated with Light: Chriſt as a continual Sun enlightens it with his Beams, *Rev.* 21. 23.

2. *To an Inheritance incorruptible*: It doth not moulder away, or ſuffer Diſſolution. Earthly Comforts are ſhadowed out by the *Tabernacle*, which was tranſient, but Heaven is ſet out by the *Temple*, which was fixed and permanent, built with Stone, overlaid with Gold. This is the Glory of the Cœleſtial Inheritance; it is incorruptible, ἐκ ἔχει πλῶ, &c. Chryſoſt. Eternity is written upon the Frontis-piece of it.

3. *Undefiled*: The *Greek* word ἀμίαντον, for *Undefiled*, alludes to a precious Stone called *Amiantus*, which cannot be blemiſhed: Such a Place is Heaven, *undefiled*, nothing can ſtain it; there's no Sin there to Eclipſe its Purity. For the Holineſs and Undefiledneſs of it, it is compar'd to pure Gold, and to the Saphir, and Emerald, *Rev.* 21. 'The Saphir hath a Vertue, *ſaith* Pliny, to preſerve Chaſtneſs; the E'merald to expel Poyſon. Theſe are the lively Emblems of Heaven, to ſhow the Sanctity of it; no Feaver of Luſt, no Venom of Malice, there are none but pure Virgin ſpirits inhabit.

4. *It fadeth not away*: The *Greek* word ἀμαράντον, is the name of a Flower *Amarantus*, which keeps a long time freſh and green, as *Clem. Alexandrinus* writes. Such is the Heavenly Inheritance, it doth not loſe its Orient Colour, but keeps its Freſhneſs and Greenneſs to Eternity; the Beauty of it fadeth not away. *To this glorious Inheritance hath Chriſt redeemed the Saints*: an Inheritance which cannot be fully deſcribed, ſcribed, or ſet forth by all the Lights of Heaven, though every Star were a Sun: and that which is the Diamond in the Ring, the Glory of this Inheritance, is, the Eternal Sight and Fruition of the bleſſed God: the ſight of God will be moſt alluring, heart-raviſhing Object: Kings Preſence makes the Court, *Joh.* 3. 2. *We ſhall ſee him as he is.* It is comfortable to ſee God ſhowing himſelf through the Lettuce of an Ordinance, to ſee him in the Word and Sacrament: The Martyrs thought it comfortable to ſee him in a Priſon: O then, what will it be to ſee him in Glory, ſhining ten thouſand times brighter then the Sun! and not only ſee him, but enjoy him for ever: *Præmium quod fide non attingitur*, Aug. Faith itſelf is not able fully to comprehend this Reward. And all this Bleſſedneſs hath Chriſt purchaſed through the Redemption of his Bloud.

Uſe 1. *Branch* 1. See into what a wretched deplorable Condition we had brought ourſelves by ſin; we had ſinned ourſelves into Slavery; Slavery, ſo that we needed Chriſt to purchaſe our Redemption: *Nihil durius ſervitute*, Cicero. *Slavery is the worſt Condition.* Such as are now Priſoners in *Algiers* think ſo. But by Sin we were in a worſe Slavery, Slaves to Satan, a Mercileſs Tyrant, who ſports in the Damnation of Souls. In this Condition were we when Chriſt came to redeem us.

Branch 2. See in this as in a tranſparent Glaſs, the Love of Chriſt to the Elect, he came to redeem them: theſe he dyed Intentionally for. Were it not great Love for a King's Son to pay a great Sum of Money to redeem a Captive, but that he ſhould be content to be a Priſoner in his ſtead, and dye for his Ranſom; this were Matter of Wonder. Jeſus Chriſt hath done all this, he hath written his Love in Characters of Bloud:— It had been much for Chriſt to *ſpeak a good word* to his Father for us, but he knew that was not enough to redeem us: Though a Word ſpeaking made a World, yet it would not redeem a Sinner, Heb. 9. 22. *Without ſhedding of bloud is no remiſſion.*

2. *Uſe of Tryal*: If Chriſt came to purchaſe our Redemption, then let us try whether we are the Perſons whom Chriſt hath redeemed from the Guilt and Curſe due to Sin. This is a *needful Tryal*, for, let me tell you, there is but a *certain Number* whom Chriſt hath redeemed. O ſay, Sinners, Chriſt is a Redeemer, and we ſhall be ſaved by him! Beloved, Chriſt came not to redeem all; then we overthrow the Decrees of God. Redemption is not as large as Creation. I grant, there is a *Sufficiency of Merit* in Chriſt's Bloud to ſave all; *but*, there's difference between *Sufficiency* and *Efficiency*. Chriſt's Bloud is a ſufficient Price for all, but it is effectual only to them that believe: A Plaiſter may have a ſoveraign Vertue in it to heal any Wound, but it doth not heal unleſs applyed to the Wound. And if *it be ſo* that all have not the Benefit of Chriſt's Redemption, only ſome, then it is a *neceſſary Queſtion* to ask our Souls, Whether we are in the Number of them that are redeemed by Chriſt, or no?

Queſt. *How ſhall we know that?*

Reſp. Such as are redeemed are reconciled to God; the Enmity is taken away; their Judgments approve, their Wills incline *ad bonum*, Col. 1. 21. Are they redeemed that are unreconciled to God? who hate God and his People, (as the Vine and Laurel) have an Antipathy, who do all they can to diſparage Holineſs, are theſe redeemed who are unreconciled? Chriſt hath purchaſed a *Reprieval* for theſe, but a Sinner may have a *Reprieve* and yet go to Hell, *Joh.* 5. 6.

2. Such as are redeemed by Chriſt, are redeemed *from the World*, Gal. 1. 4. *Who gave himſelf for our ſins, that he might deliver* (or redeem) *us from this preſent evil world.* Such as are redeemed by Chriſt, are riſen with Chriſt, *Col.* 3. 1. As the Birds though they light upon the Ground to pick up a little Seed, yet immediately they take their Wings and flye up to Heaven again: ſo the Redeemed of the Lord, though they uſe the World, and take the lawful Comforts of it, yet their Hearts are preſently off theſe things, and they aſcend to Heaven; live here, trade above. Such as Chriſt hath dyed for, are *dead to the World*, Gal. 6. 14. *I am crucified to the world*; to the Honours, Profits, and Preferments of it. What ſhall we think of them who ſay they are the Redeemed of the Lord, yet are *Lovers of the World?* like the Tribes who deſired to have their Portion on this ſide *Canaan*: Phil. 3. 19. *Who mind earthly things.* They pull down their Souls to build up an Eſtate: they are not redeemed by Chriſt, who not from the World.

3. *Uſe of Comfort*, to ſuch as are redeemed: You are happy, *the lot of free grace* is fallen upon you; you who were once in the Devil's Priſon, you have broke this Priſon; you that were once bound in the Chains of Sin, God hath begun to beat off your Chains, and hath freed you from the Power of Sin, and Curſe due to it.

What a Comfort is this? And is there any Conſolation in Chriſt, it is thine; is there any ſweet Fruit growing upon the Promiſe, thou maiſt gather it; are there any glorious Priviledges in the Goſpel, they are thy Joynture, Juſtification, Adoption, Coronation; is there any Glory in Heaven, thou ſhalt ſhortly drink of that River of Pleaſure; haſt thou any *Temporal Comforts*, theſe are but a Pledge and Earneſt of more: Thy Meal in thy Barrel is but a *Bait* by the way, and an *Earneſt* of that Angels Food which God hath prepared for thee. How maiſt thou be comforted in all Worldly Afflictions, though the *Fig-tree* flouriſh not? nay, in caſe of Death, Death hath loſt its Sting: *Mors obiit morte Chriſti.* Death ſhall carry thee to thy Redeemer: fear not dying, not happy but by dying.

Uſe ult. of Exhortation: Long for the time when you ſhall have a full and perfect Redemption in Heaven, an eternal Jubilee; when you ſhall be freed not only from the *Power* but from the *Preſence* of Sin. Here a *Believer* is as a *Priſoner* that hath broke *Priſon*, but walks with a *Fetter* on his *Leg*. When the *Banner of Glory* ſhall be diſplayed over you, you ſhall be as the Angels of God; you ſhall never have a ſinful Thought more. When no Pain or Grief, no aking Head or unbelieving Heart, you ſhall ſee Chriſt's Face, and *lye for ever* in his Arms. You ſhall be as *Joſeph*, Gen. 41. 14. *They brought him haſtily out of the dungeon; and he ſhaved himſelf, and changed his raiment, and came in unto Pharaoh.* Long for that time when you ſhall put off your Priſon-Garments, and change your Raiment, and put on the Embroidered Garment of Glory. O long, yet be content to wait for this full and glorious Redemption, when you ſhall be more Happy than you can deſire, when you ſhall have *that which eye hath not ſeen, nor ear heard, nor can it enter into man's heart to conceive.*

Of FAITH.

Gal. 2. 20. *The life which I now live in the fleſh, I live by the faith of the Son of GOD.*

THE Spirit applys to us the Redemption purchaſed by Chriſt, by working *Faith* in us. Chriſt is the *Glory*, and *Faith* in Chriſt the *Comfort* of the Goſpel.

Queſt. *What are the kinds of Faith?*

Reſp. Fourfold, 1. An *Hiſtorical* or *Dogmatical Faith*, which is the believing the Truths revealed in the Word, becauſe of Divine Authority.

2. There is a *Temporal Faith*, which laſteth but for a time, and vaniſheth, *Matth.* 13. 21. *Yet hath he not root in himſelf, but dureth for a while.* A *Temporary Faith* is like *Jonah*'s Gourd, which came up in a night and withered, *Cap.* 4. 10.

3. A *Miraculous Faith*, which was granted to the Apoſtles, to work Miracles for the Confirmation of the Goſpel: This *Judas* had, he caſt out Devils, yet was caſt out to the Devil.

4. A *true juſtifying Faith*, which is called, *A faith of the operation of God*, Col. 2. 12. And is a Jewel hung only upon the Elect.

Queſt. *What is juſtifying Faith?*

Reſp. I ſhall ſhow, 1. What it is not; It is not a bear Acknowledgment that Chriſt is a Saviour; indeed there muſt be an Acknowledgment, but that is not ſufficient to juſtifie. The Devils acknowledged Chriſt's Godhead, Matth. 8. 29. *Jeſus thou Son of God.* There may be an *Aſſent* to *Divine Truths*, yet no *Work of Grace* on the Heart: many aſſent in their Judgments, that *Sin is an evil thing*, but they go on in Sin, their Corruptions are ſtronger than their Convictions; and that Chriſt is excellent, cheapen the Pearl, but do not buy.

2. *What juſtifying Faith is?* I anſwer, True juſtifying Faith conſiſts in three things,

1. *Self-renunciation*: Faith is a going out of one's ſelf, a Man is taken off from his own bottom, he ſees he hath no Righteouſneſs of his own to ſave him, *Phil.* 3. 9. *Not having my own righteouſneſs.* Self-righteouſneſs is a *broken Reed*, the Soul dares not lean on. Repentance and Faith are both *Humbling Graces*; by Repentance a Man abhors himſelf; by Faith he goes out of himſelf. Is is with a Sinner in the firſt Act of Believing, as with *Iſrael* in their Wilderneſs-march, behind them they ſaw *Pharaoh* and his Chariots purſuing them, before them the Red Sea ready to devour them: ſo the Soul behind ſees God's Juſtice purſuing him for Sin, before Hell ready to devour him; and in this forlorn Condition, he *ſees nothing in himſelf* to help him, but he muſt periſh unleſs he can find help in *another*.

2. *Recumbency*: The Soul caſts itſelf upon Jeſus Chriſt: Πεποιθεναι επι χριστον; *Faith reſts on Chriſt's Perſon.* Faith believes the Promiſe, but that which Faith reſts upon in the Promiſe, is the Perſon of Chriſt: Therefore the Spouſe is ſaid to lean upon her Beloved, *Cant.* 8. 5. And Faith is deſcribed to be a believing on the Name of the Son of God, *Joh.* 3. 23. *viz.* On his Perſon, the Promiſe is but the Cabinet, Chriſt is the Jewel in it. Faith embraceth; the Promiſe is but the Diſh, Chriſt is the Food in it which Faith feeds on. And as Faith reſts on *Chriſt's Perſon*, ſo on his Perſon under this Notion, as he was crucified. Faith glories in the *Croſs of Chriſt*, *Gal.* 6. 14. To conſider Chriſt as he is crown'd with all manner of Excellencies, doth rather ſtir up Admiration and Wonder; but Chriſt looked upon as Bleeding and Dying is the proper Object of our Faith: therefore it is call'd *Faith in his blood*, Rom. 3. 25.

3. *Appropriation*, or the applying Chriſt to ourſelves: A Medicine though it be never ſo ſoveraign, yet if it be not applyed to the Wound, will do no good; tho' the Plaiſter be made of *Chriſt's own Blood*, yet it will not heal unleſs it be applyed by Faith: the Bloud of God without Faith in God will not ſave; this *applying* of Chriſt is called a *receiving of him*, Joh. 1. 12. The hand receiving of Gold enricheth, ſo the hand of Faith receiving Chriſt's Golden Merits with Salvation, enricheth us.

Queſt. *How is Faith wrought?*

Reſp. By the *Bleſſed Spirit* it is called the *Spirit of Grace*, Zec. 12. 10. becauſe it is the Spring and Efficient of all Grace. Faith is the *chief Work* which the Spirit of God works in a Man's heart. In making the World God did but ſpeak a Word, but in working Faith he puts forth his Arm, *Luke* 1. 51. The Spirits working Faith is called, *The exceeding Greatneſs of God's Power.* What a Power was put forth in raiſing Chriſt from the Grave, when ſuch a *Tombſtone* lay upon him, *the Sins of all the World*; yet he was raiſed up by the Spirit: The ſame Power the Spirit of God puts forth in working Faith; the Spirit irradiates the Mind, ſubdues the Will; the Will naturally is like a Garriſon, which holds out againſt God; the Spirit with a ſweet Violence conquers, or rather changeth the Will, making the Sinner willing to have Chriſt upon any Terms, to be ruled by him as well as ſaved by him.

Queſt. *Wherein lyes the Preciouſneſs of Faith?*

Reſp. As Faith is the *chief Goſpel-grace*; the Head of the Graces, as Gold among Mettals, ſo is Faith among the Graces. *Clem. Alexandrinus* calls the other Graces the Daughters of Faith. Indeed in Heaven *Love* will be the chief Grace, but while we are here Militant Love muſt give place to Faith; Love takes Poſſeſſion of Glory, but Faith gives a Title to it; Love is the Crowning Grace in Heaven, but Faith is the Conquering Grace upon Earth, 1 Joh. 5. 4. *This is the victory that overcometh the world, even our faith.*

2. As Faith hath influence upon all the Graces, and ſets them awork, not a Grace ſtirs till Faith ſet it awork. As the Clothier ſets the Poor awork, he ſets their Wheel a going; Faith ſets Hope awork. The Heir muſt believe his Title to an Eſtate in Reverſion, before he can hope for it: Faith believes its Title to Glory, and then Hope waits for it. Did not Faith feed the Lamp of Hope with Oyl, it would ſoon dye. Faith ſets Love awork, Gal. 5. 6. *Faith which worketh by love*; believing the Mercy and Merit of Chriſt cauſeth a flame of Love to aſcend. Faith ſets Patience awork, Heb. 6. 12. *Be followers of them who through faith and patience inherit the promiſes.* Faith believes the glorious Rewards given to Suffering; this makes the Soul patient in ſuffering. Thus Faith is the Maſter-wheel, it ſets all the other Graces a running.

3. As Faith is the Grace which God honours to *Juſtifie and Save*: thus, indeed, it is *precious Faith*, as the Apoſtle calls it, 2 *Pet.* 1. 1. The other Graces help to ſanctify, but it is Faith that juſtifies, Rom. 5. 1. *Being juſtified, ἐκ πίστεως, by faith.* Repentance or Love do not juſtifie, but Faith.

Queſt. *How doth Faith juſtifie?*

Reſp. Faith doth not juſtify, 1. As it is a Work that were to make a Chriſt of our Faith, but Faith juſtifies as it lays hold of the Object, *viz. Chriſt's Merits.* If a Man had a precious Stone in a Ring that could heal, we ſay the Ring heals, but properly

ly it is not the Ring, but the precious Stone in the Ring heals. Thus Faith ſaves and juſtifies, but it is not any inherent Vertue in Faith, but as it lays hold on Chriſt, ſo it juſtifies.

2. Faith doth not juſtify as it exerciſeth Grace: It cannot be denied, Faith doth *Invigorate* all the Graces, it puts ſtrength and livelineſs into them, but it doth not juſtifie under this Notion. *Faith works by Love*, but it doth not juſtifie as it works by Love, but as it applys Chriſt's Merits.

Queſt. *Why ſhould Faith ſave and juſtifie more then any other Grace?*

Reſp. 1. Becauſe of God's Sanction: He hath appointed this Grace to be juſtifying, and he doth it becauſe Faith is a Grace that takes a Man off himſelf, and gives all the Honour to Chriſt and Free-grace, Rom. 4. 20. *Strong in faith giving glory to God.* Therefore God hath put this Honour on Faith, to make it ſaving and juſtifying. The King's Stamp makes the Coyn paſs for Currant; if he would put his Stamp upon Leather, as well as Silver, it would make it Currant. So God having put his *Sanction*, the Stamp of his Authority and Inſtitution upon Faith, this makes it to be juſtifying and ſaving.

2. Becauſe Faith makes us one with Chriſt, *Eph.* 3. 17. It is the eſpouſing incorporating Grace, it gives us Coalition and Union with Chriſt's Perſon; other Graces make us like Chriſt, Faith makes us Members of Chriſt.

1. *Uſe of Exhortation:* Let us above all things labour for Faith: *Fides eſt ſanctiſſimum humani pectoris bonum.* Ephel. 6. 16. *Above all taking the ſhield of faith.* Faith will be of more uſe to us then any Grace: as an *Eye* though *aim*, was of more uſe to an *Iſraelite* then all the other Members of his Body, not a ſtrong Arm or a nimble Foot, it was his Eye looking on the Brazen Serpent that cured him. It is not Knowledge though Angelical, not Repentance though we could ſhed Rivers of Tears could juſtifie us, only Faith whereby we look on Chriſt. Without Faith it is impoſſible to pleaſe God, *Heb.* 11. 6. and if we do not pleaſe him by believing, he will not pleaſe us in ſaving of us. Faith is the Condition of the Covenant of Grace, without Faith without Covenant, and without Covenant without Hope, *Eph.* 2. 12.

2. *Uſe of Tryal:* Let us try whether we have Faith: There is ſomething looks like Faith, and is not; a *Briſtol*-ſtone looks like Diamond. Some Plants have the ſame Leaf with others, but the Herbaliſt can diſtinguiſh them by the Root and Taſt. Something may look like true Faith, but it may be diſtinguiſhed by the Fruits. Let us be ſerious in the Tryal of our Faith; there is *much depends* upon our Faith: If our Faith be not good, there is nothing good comes from us; our Duties and Graces are adulterate.

Queſt. *Well then, how ſhall we know it is a true Faith?*

Reſp. By the Noble Effects: 1. Faith is a Chriſt-prizing Grace, it puts an high Valuation upon Chriſt, 1 Pet. 2. 7. *To you that believe he is precious.* St. *Paul* did beſt know Chriſt, 1 Cor. 9. 1. *Have I not ſeen Jeſus Chriſt our Lord? Paul* ſaw Chriſt with his bodily Eyes in a Viſion when he was wrapped up into the third Heaven; and he ſaw him with the Eye of his Faith in the Holy Supper, *ergo*, he beſt knew Chriſt. And ſee how he ſtiles all things in compariſon of him, Phil. 3. 8. *I count all things but σκύβαλα, dung, that I may win Chriſt.* Do we ſet an high Eſtimate on Chriſt? could we be willing to part with our Wedg of Gold, for the Pearl of Price? *Greg. Nazianzen* bleſſed God he had any thing to loſe for Chriſt's ſake.

2. Faith is a refining Grace, 1 Tim. 3. 9. *Myſtery of faith in a pure conſcience.* Faith is in the Soul as Fire among Metals, it refines and purifies: Morality may waſh the outſide, Faith waſheth the inſide, Acts 15. 9. *Having purified their hearts by faith.* Faith makes the Heart a *Sacrary*, or *Holy of Holies.* Faith is a Virgin-Grace: tho' it doth not take away the Life of Sin, yet love of Sin. *Examine*, if your Heart be an Unclean Fountain ſending out Mud and Dirt, Pride, Envy; if there be Legions of Luſts in thy Soul, there is no Faith. Faith is an Heavenly Plant which will not grow in an impure Soil.

3. Faith is an *Obediential Grace*, Rom. 16. 26. *The obedience of faith.* Faith melts our Will into Gods: Faith runs at God's Call, if God commands Duty (though croſs to Fleſh and Bloud) Faith obeys, Heb. 11. 8. *By faith Abraham obeyed.* Faith is not an Idle Grace; as it hath an Eye to ſee Chriſt, ſo it hath an Hand to work for him. Faith doth not only believe God's Promiſe, but obey his Command. It is not your having Knowledge will evidence you to be Believers; the Devil hath Knowledge, but wants Obedience, and that makes him a Devil. And the true Obedience of Faith is a chearful Obedience; God's Commands do not ſeem grievous. Have you the Obedience, and obey chearfully? What ſay you to this? do you look on

on God's Command as your Burden or Priviledge, as an Iron Fetter about your Leg, or a gold Chain about your Neck.

4. Faith is an aſſimulating Grace; it changeth the Soul into the Image of the Object, it makes it like Chriſt. Never did any look on Chriſt with a believing Eye, but he was made like Chriſt. A deformed Perſon may look on a beautiful Object, but not be made beautiful; but Faith looking on Chriſt, transforms a Man, and turns him into his Similitude. Faith looking on a bleeding Chriſt, cauſeth a ſoft bleeding heart. Looking on an holy Chriſt, cauſeth ſanctity of Heart; looking on an humble Chriſt, makes the Soul humble. As the *Camelion* is changed into the Colour of that which it looks upon, ſo Faith looking on Chriſt, changeth a Chriſtian into the ſimilitude of Chriſt.

2. By the *growth* of it; if it be a true Faith, it *grows:* living things grow. *Rom.* 1. 17. *From faith to faith*; ἐκ πίστεως, εἰς πίστιν.

Queſt. *How may we judge of the growth of Faith?*

Anſw. Growth of Faith is judged, 1. By *ſtrength.* We can do that now which we could not do before. When one is Man-grown, he can do that he could not do when he was a Child; he can carry a heavier burden: ſo thou canſt bear croſſes with more patience.

2. Growth of Faith is ſeen by doing Duties in a more ſpiritual manner, *viz.* with fervency, we put coals to the Incence, from a principle of *love* to God. When an Apple hath done growing in bigneſs, it grows in ſweetneſs: thou doſt Duties in love, and now are ſweeter, and come off with a better reliſh.

Object. *But I fear I have no Faith.*

Reſp. We muſt diſtinguiſh between weakneſs of Faith and nullity; a weak Faith is true. The *bruiſed Reed* is but weak, yet it is ſuch as Chriſt will not bruiſe Though thy Faith be but weak, yet be not diſcouraged:

1. A weak Faith may receive a ſtrong Chriſt. A weak hand can tye the Knot in Marriage, as well as a ſtrong; a weak Eye might have ſeen the braſen Serpent. The Woman in the Goſpel, that but touched Chriſt, received Vertue from him. The Touch of Faith.

2. The Promiſe is not made to ſtrong Faith, but to true. The Promiſe doth not ſay, Whoſoever hath a Giant-faith, that can remove Mountains, that can ſtop the mouth of Lions, ſhall be ſaved; but whoſoever believes, be his Faith never ſo ſmall. Though Chriſt ſometimes chides a weak Faith, yet that it may not be diſcouraged, he makes a Promiſe to it, *Matth.* 5. 3. *Beati qui eſuriunt.*

3. A weak Faith may be *fruitful.* Weakeſt things multiply moſt: the Vine is a weak Plant, but it is fruitful. Weak Chriſtians may have ſtrong Affections. How ſtrong is the *firſt love* which is after the firſt planting of Faith.

4. Weak Faith may be *growing.* The Seed ſprings up by degrees; firſt the Blade, then the Ear, then the full Corn in the Ear. Therefore be not diſcouraged; God, who would have us receive them that *are weak in Faith*, Rom. 14. 1. will not himſelf refuſe them. A weak Believer is a Member of Chriſt, and though Chriſt will cut off rotten Members from his Body, yet not weak Members.

Effectual Calling.

ROM. 8. 30. *Them he alſo called.*

Queſt. XX. **What is effectual Calling?**

Anſw. *It is a gracious work of the Spirit, whereby he cauſeth us to embrace Chriſt freely offered to us in the Goſpel.*

In this Verſe is a golden Chain of Salvation, made up of four Links; this is one *Vocation, Them he alſo called.* Calling is *nova Creatio*, a new *Creation*, the firſt *Reſurrection.*——— There is a twofold Call: 1. An extrinſick or *outward* Call; 2. An intrinſick or *inward* effectual Call.

1. An *extrinſick* or *outward* Call, which is God's offer of Grace to ſinners, inviting them to come in and accept of Chriſt and Salvation, *Matth.* 20. 16. *Many are called, but few choſen.* This outward Call ſhews Men what they ought to do in order to Salvation, and renders them inexcuſable in caſe of Diſobedience.

2. There

2. There is an *intrinsick* or *effectual Call*, when God with the offer of Grace works Grace; by this Call the Heart is renewed, and the Will effectually drawn to embrace Christ. The outward Call brings Men to a profession of Christ, the inward to a possession of Christ.

Quest. *What is the means of this effectual Call?*

Resp. Every Creature hath a Voice to call to us. The Heavens call to us to behold God's glory, *Psal.* 19. 1. Conscience calls to us, God's Judgments call to us Repent, *Mic.* 6. 9. *Hear ye the Rod.* But every Voice doth not convert. There are two means of our effectual Call:

1. The *preaching of the Word*, which is the sounding God's silver Trumpet in Mens Ears; God doth not speak by an *Oracle*, he calls by his *Ministers*. *Samuel* thought it had been only the Voice of *Eli*, that called to him, but it was *God's voice*, 1 Sam. 3.6. So perhaps you think it is only the Minister speaks to you in the Word, but it is God himself speaks. Therefore *Christ* is said, (*Now*) to speak to us from Heaven, *Hebr.* 12. 25. How doth he speak but by his Ministers? as a King speaks by his Ambassadors. *Know*, that in every Sermon preached, God calls to you, and to refuse the Message we bring, is to refuse God himself.

2. The other means of our effectual Call, is the *Holy Spirit*. The Ministry of the Word is the Pipe or Organ, the Spirit of God blowing in it, doth effectually change Men's hearts, *Acts* 10. 44. *While* Peter *spake, the Holy Ghost fell on all them that heard the Word of God.* Ministers knock at the door of Men's hearts, the Spirit comes with a Key and opens the door, *Acts* 16. 14. *A certain woman named* Lydia, *whose heart the Lord opened.*

Quest. *From what doth God call Men?*

Resp. 1. From *sin*; He calls them from their *Ignorance* and *Unbelief*, 1 Pet. 1. 14. By Nature the Understanding is inveloped with Darkness, God calls Men *from darkness to light*, Eph. 5. 8. as if one should be called out of a Dungeon to behold the Light of the Sun.

2. From *Danger*. As the Angel called *Lot* out of *Sodom*, when it was ready to rain fire; so God calls his People from the Fire and Brimstone of Hell, and from all those Curses they were exposed to.

3. He calls them *out of the World*, as Christ called *Matthew* from the Receipt of Custom, *John* 17. 16. *Ye are not of the world.* Such as are Divinely called, are not *Natives* here, but *Pilgrims*, they do not *conform to the world*, or follow its sinful fashions. They are not of the world, though they live here, yet, they trade in the heavenly Country. The World is a place where Satan's *Throne* is, *Rev.* 2. 13. a Stage on which sin every day acts its part; now such as are called are *in*, but not *of* the World.

Quest. *To what God calls Men?*

Resp. 1. He calls them to *Holiness*, 1 Thess. 4 7. *God hath not called us unto uncleanness, but unto holiness. Holiness* is the livery, or *silver star* the Godly wear, *Isa.* 63. 18. *Knam kodsheca, The people of thy holiness.* The *called of God* are anointed with the consecrating Oil of the Spirit, 1 *John* 2. 20. *Ye have an Unction from the holy One.*

2. God calls them to *Glory*, as if a Man were called out of a Prison to sit upon a Throne, 1 *Thess.* 2. 12. *Who hath called you to his Kingdom and Glory.* Whom God *calls*, he *crowns*. It is a *weight of Glory*, 2 Cor. 4.17. The Hebrew word for Glory (*Kauod*) signifies *pondus*, a weight: The weight of Glory adds to the worth. The weightier Gold is, the more it is worth. And this Glory is not *transient*, but *permanent*, an *eternal weight*: 'tis better *felt* then *expressed.*

Quest. *What is the cause of the effectual Call?*

Resp. God's electing Love; *Rom.* 8. 30. *Whom he predestinated, them he also called.* Election is the Fountain-cause of our Vocation. It is not because some are *more worthy* to partake of the heavenly Calling then others, (as the *Arminians*) we were *all in our blood*, Ezek. 16. 6. and what worthiness in us? What worthiness was there in *Mary Magdalen*, out of whom seven Devils were cast? What worthiness in the *Corinthians*, when God began to call them by his Gospel? they were Fornicators, Effeminate, Idolaters, 1 *Cor.* 6. 11. *Such were some of you, but ye are washed*, &c. Before effectual Calling, we are not only *without strength*, Rom. 5. 6. but *Enemies*, Col. 1. 21. So that the Foundation of Vocation is Election.

Quest. *What are the Epithites or Qualifications of this Call?*

Resp. 1. It is a *powerful* Call. *Verba Dei sunt opera*, Luther: God puts forth infinite power in calling home a sinner to himself: He doth not only put forth his *Voice*, but his *Arm*. The Apostle speaks of the ὑπερβάλλον μέγεθος, the exceeding greatness of his power *he exerciseth towards them that believe*, Ephes. 1. 19. God rides forth

forth conquering in the Chariot of his Gospel, he conquers the Pride of the Heart, and makes the Will, which stood out as a Fort-Royal, to yield and stoop to his Grace; he makes the stony heart bleed: It is a mighty powerful Call. Why then do the *Arminians* seem to talk of a *Moral Perswasion?* That God in the Conversion of a Sinner, doth only *morally perswade*, and no more. He sets his Promises before them, to allure them to Good, and his Threatnings to deter them from Evil; and here is all he doth. But sure Moral Perswasions alone are insufficient to the effectual Call. How can the *bare Proposal* of Promises and Threatnings convert a Soul? This amounts not to a new *Creation?* or that Power which raised Christ from the *dead*. God doth not only *perswade*, but *inable*, Ezek. 36. 27. If God in Conversion should only morally perswade, that is, set Good and Evil before Men, then God doth not put forth so much power in saving Men, as the Devil doth in destroying them. *Satan* doth not only propound tempting Objects to Men, but doth concur with his Temptations, therefore he is said to *work in the children of disobedience*, Ephes. 2. 2. The Greek word ἐνεργῶν, *to work*, signifies *imperii vim*, *Cameron*, the power Satan hath in carrying Men to sin. And shall not God's Power in converting be greater then Satan's Power in seducing? The effectual Call is mighty and powerful; God puts forth a Divine *Energy*, nay, a kind of *Omnipotency*. It is such a powerful Call, that the will of Man hath no power to resist.

2. It is an *high* Calling. *Phil.* 3. 14. *I press toward the mark for the price of the high calling of God.* It is an high Calling, 1. Because we are called to *high Exercises of Religion*. To be crucified to the World, to live by Faith, to do Angels Work, to love God, to be living Organs of his Praise, to hold communion with the Father and the Son, 1 *John* 1. 3.

2. It is an high Calling, because we are called to *high Priviledges*; to Justification and Adoption, to be Kings and Priests unto God; *We are called to the fellowship of Angels, to be co-heirs with Christ*, Rom. 8. 17. They who are effectually called, are Candidates of Heaven, they are Princes in all Lands, *Psal.* 45. 16. though Princes in disguise.

3. It is an *immutable Call*, Rom. 11. 9. *The gifts and calling of God are without repentance*; that is, those *gifts* which flow from *Election*, (as Vocation and Justification) these are without Repentance. God repented he called *Saul* to be King; but he never repents that he calls a Sinner to be a Saint.

Use 1. See the necessity of the effectual Call, a Man cannot go to Heaven without it. First we must be *called* before *glorified*, *Rom.* 8. 30. A Man uncalled can lay claim to nothing in the Bible but Threatnings; a Man in the state of Nature is not fit for Heaven, no more then a Man in his filth and rags is fit to come into a Kings presence: a Man in his pure Naturals, is στυγητὸς, a God-hater, *Rom.* 1. 30. and is he fit for Heaven? will God lay his Enemy in his bosom?

Use 2. *of Trial.* Whether we are effectually called? We may know it by the Antecedent, and Consequent of it.

1. By the *Antecedent*. Before this effectual Call, an humbling work passeth upon the Soul. A Man is convinced of sin, he sees he is a sinner, and nothing but a sinner; the fallow-ground of his heart is *broken* up, *Jer.* 4. 3. As the Husband-man breaks the Clods, then casts in the Seed; so God by the convincing work of the Law breaks a sinners heart, and makes it fit to receive the Seeds of Grace. Such as were never convinced, were never called, *John* 16. 8. *He shall convince the world of sin.* Conviction is the first step to Conversion.

2. By the *Consequents*: Two. 1. He who is savingly called, *Answers to God's Call.* When God called *Samuel*, he answered, *Speak Lord, thy servent heareth*, 1 Sam. 3.10. When God calls thee to any Act of Religion, thou dost run at God's Call, *Acts* 26.19. *I was not disobedient to the heavenly vision.* If God calls to Duties contrary to flesh and blood, we obey his voice in every thing. True Obedience is like the Needle which points that way which the Loadstone draws. Such as are deaf to God's Call, a sign they are not called by Grace. 2. He who is effectually called doth stop his Ear to all other Calls, which would call him off from God: as God hath his Call, so there are other contrary Calls; Satan calls by a Temptation, Lust calls, evil company calls: But as the Adder stops its Ear against the Voice of the Charmer; so he who is effectually called stops his Ear against all the Charms of Flesh and Devil

Use 3. Of Comfort to them who are the called of God; This Call evidenceth Election, *Rom.* 8. 30. *Whom he predestinated, them he also called.* Election is the cause of our Vocation, and Vocation is the sign of our Election. Election is the first Link of the golden Chain of Salvation, Vocation is the second; he who hath the

second Link of the Chain, is sure of the first Link. As by the Stream we are led to the Fountain, so by Vocation we ascend to Election; Calling is an *earnest* and *pledge* of Glory. 2 *Thess.* 2.13. *God hath chosen you to salvation through sanctification.* We may read God's predestinating love in the work of Grace in our heart.

Branch 2. To such as are called, to be thankful to God for this unspeakable Blessing; be thankful to all the Persons in the Trinity, to the Father's *Mercy*, to the Son's *Merit*, to the Spirit's *Efficacy*. To make you thankful, consider, when you had *offended* God that he should call you, that when God *needed you not*, he had Millions of glorified Saints and Angels to praise him, yet he called you. Again, consider what you were before God called you, you were *in your sins*; when God called *Paul*, he found him persecuting; when he called *Matthew*, he found him at the Receipt of Custom; when he called *Zacheus*, he found him using Extorsion. When God calls a Man by his Grace, he finds him seeking after his Lusts, as when *Saul* was called to the Kingdom, he was seeking the Asses. That God should call thee when thou wert in the hot pursuit of sin, *admire* God's Love, *exalt* his Praise. Again, that God should call you, and *pass by others*, what Mercy is this? *Matth.* 11.26. *Even so Father, for so it seemed good in thy sight.* That God should pass by the wise and noble Persons of sweeter dispolition, acuter parts, guilty of less Vice, and that the Lot of Free-grace should fall on you, O astonishing Love of God! It was a great favour of God to *Samuel*, that God call'd to him, and revealed his Mind to him, and passed by *Eli*, though a Priest and a Judge in *Israel*, 1 *Sam.* 3. 9. so that God should call to thee, a flagitious sinner, and pass by others of higher birth, and better morals, here is that calls aloud for Praise. As God so governs the Clouds, that he makes them rain upon one place, and not upon another, so doth he dispence his Grace, it shall drop its sweet dew upon one, and not another. Two at a Sermon, one his heart the Lord opens, the other is no more affected with it, than a deaf Man with the sound of Musick. Here is the Banner of Free-grace display'd, and here should be the Trophies of Praise erected. *Eliab* and *Elisha* were walking together, on a sudden there came a Chariot of Fire, and carried *Eliab* up to Heaven, but left *Elisha* behind; so when two are walking together, Husband and Wife, Father and Child, that God should call one by his Grace, but leave the other, carry one up in a triumphant Chariot to Heaven, but let the other perish eternally: O infinite rich Grace! how should they that are call'd be affected with God's discriminating Love; how should the Vessels of Mercy run over with Thankfulness; how should they stand upon Mount *Gerizim*, blessing and praising God: O begin the work of Heaven here! Such as are Patterns of Mercy, should be Trumpets of Praise: Thus S. *Paul* being call'd of God, and seeing what a Debtor he was to Free-grace, breaks forth into Admiration and Gratulation, 1 *Tim.* 1.13.

Use 4. To the Called, walk worthy of your high Calling, Eph. 4. 1. *I beseech you that you walk worthy of the vocation wherewith ye are called*; in two things:

1. Walk *compassionately*, pity such as are yet uncalled: Hast thou a Child that God hath not yet called, a Wife, a Servant? Weep over their dying Souls. They are *in their Blood*, under the Power of Satan; O pity them! Let their sins more trouble you then your own Sufferings: If you pity an Ox or Ass going astray, will you not pity a Soul going astray. Show your *Piety* by your *Pity*.

2. Walk *holily*; yours is an *holy Calling*, 2 Tim. 1.9. You are called to be Saints, *Rom.* 1.7. Show your Vocation by a *Bible-conversation*. Shall not Flowers smell sweeter than Weeds? Shall not they who are ennobled with Grace, have more Fragrancy in their Lives than Sinners? 1 Pet. 1.15. *As he who hath called you is holy, so be ye holy in all manner of conversation.* O dishonour not your high Calling by any sordid Carriage. When *Antigonus* going to defile himself with Women, one told him, *He was a King's Son*: O remember your Dignity, *Called of God!* of *the Blood-Royal of Heaven*; do nothing unworthy of your Honourable Calling. *Scipio* refused the Embraces of an Harlot, because he was General of an Army. Abhor all Motions to sin, because of your high Calling. 'Tis not fit for them who are the Called of God, to do as others: tho' others of the *Jews* did drink Wine, it was not fit for the *Nazarite*, because he had a *Vow of Separation* upon him, and had promised Abstinence. Though Pagans and loose Christians take liberty to sin, yet it is not fit for them who are called out of the World, and have the Mark of Election upon them, to do so: You are *consecrated Persons*, your Bodies are the Temples of the Holy Ghost, and your Souls must be a *Sacrary*, or Holy of Holies.

Of

Of JUSTIFICATION.

Rom. 3. 24. *Being justified freely by his grace.*

Quest. XXI. **What is Justification?**

Resp. It is an Act of God's Free-grace, whereby he pardoneth all our sins, and accepts us as righteous in his sight, only for the Righteousness of CHRIST imputed to us, and received by Faith.

Justification is the very Hinge and Pillar of CHRISTIANITY; and an Errour about *Justification* is dangerous, like a Crack in the Foundation, or an Errour in the first Concoction. *Justification* by Christ is a *Spring of the Water of Life*, and to have the Poison of corrupt Doctrine cast into this Spring, is damnable. It was a Saying of *Luther*, *That after his Death the Doctrine of Justification would be corrupted.* As it hath been in these latter Times, the *Arminians* and *Socinians* have cast a dead Fly into this Box of precious Ointment.

I shall endeavour to follow the Star of Scripture to light me through this Mysterious Point.

Quest. *What is meant by Justification?*

Resp. It is *verbum forense*, a word borrowed from Law-courts, wherein a Person arraigned is pronounced Righteous, and is openly absolved in the Court. Thus God in justifying a Person, pronounceth him to be Righteous, and looks upon him as if he had not sinned.

Quest. *What is the Ground of Justification?*

Resp. The *Causa*, Πρηγουμένη, the inward impellent Motive or Ground of *Justification* is the Free-grace of God. So in the Text, *Justified freely by his grace.* Which *Ambrose* expounds, *Not of the Grace wrought within us, but the Free-grace of God.* The first Wheel that sets all the rest a running, is the Love and Favour of God. *Being justified by his Grace*; as a King freely Pardons a Delinquent. *Justification* is a Mercy spun out of the Bowels of Free-grace. God doth not justifie us because we are worthy, but by justifying us makes us worthy.

Quest. *What is the material Cause, or that by which a Sinner is justified?*

Resp. The *Matter* of *our Justification* is *Christ's Satisfaction* made to *his Father.* If it be asked, How can it stand with *God's Justice* and *Holiness* to pronounce us Innocent, when we are Guilty? This answers it, Christ having made *Satisfaction* for our Fault, now God may in Equity and Justice pronounce us Righteous. It is a just thing for a Creditor to discharge a Debtor of the Debt, when a *Satisfaction* is made by the Surety.

Quest. *But how was Christ's Satisfaction meritorious, and so sufficient to Justifie?*

Resp. In respect of the *Divine Nature*: As he was Man he suffered, as God he satisfied; by Christ's Death and Merits God's Justice is more abundantly satisfied then if we had suffered the Pains of Hell for ever.

Quest. *Wherein lies the Formality or Essence of our Justification?*

Resp. In the *Imputation of Christ's Righteousness* to us, Jer. 23.6. *This is the name whereby ye shall be called, Jehovah Tzidkennu, THE LORD OUR RIGHTEOUSNESS.* 1 Cor. 1.30. *He is made to us righteousness.* This Righteousness of Christ which doth justifie us, is a better Righteousness then the Angels, theirs is the Righteousness of Creatures, this of God.

Quest. *What is the Means or Instrument of our Justification?*

Resp. Faith, Rom. 5.1. *Being justified by faith.* The *Dignity* is not in *Faith* as a Grace, but relatively, as it lays hold on Christ's Merits.

Quest. *What is the Efficient Cause of our Justification?*

Resp. The *whole Trinity*, all the Persons in the Blessed Trinity have an Hand in the *Justification* of a Sinner: *Opera Trinitatis ad extra sunt indivisa.* God the Father is said to justifie, *Rom.* 8. 33. *It is God that justifieth.* God the Son is said to justify, Acts 13.39. *By him all that believe are justified.* God the Holy Ghost is said to justifie, 1 Cor. 6.11. *But ye are justified by the Spirit of our God.* God the Father justifies as he pronounceth us Righteous; God the Son justifies as he imputes his Righteousness to us; and God the Holy Ghost justifies as he clears up our *Justification*, and seals us up to the Day of Redemption.

Quest. *What is the End of our Justification?*

Resp. The End is, 1. That God may *inherit Praise*, Eph. 1. 6. *To the praise of the glory of his grace.* Hereby God raiseth the everlasting Trophies of his own Honour: How will the justified Sinner proclaim the Love of God, and make Heaven ring of his Praises.

2. That the justified Person may *inherit Glory*, Rom. 8. 30. *Whom he justified them he also glorified.* God in justifying doth not only *absolve* a Soul from Guilt, but *advance* him to *Dignity*: as *Joseph* was not only loosed from Prison, but made Lord of the Kingdom. *Justification* is crowned with *Glorification.*

Quest. *Whether are we justified from Eternity?*

Resp. No; for first, by Nature we are under a Sentence of *Condemnation*, Joh. 3. 18. But we could not be at all condemned, if we were justified from Eternity.

2. The Scripture confines *Justification* to those who believe and repent, *Acts* 3. 19. *Repent, that your sins may be blotted out.* Therefore their sins were uncanciled and their Persons unjustified, till they did repent: though God doth not justifie us *for* our Repentance, yet not without it. The *Antinomians* erroniously hold, That we are justified from *Eternity*. This Doctrine is a Key which opens the Door to all Licentiousness; what sins do they care they commit, so long as they hold they are *ab Æterno*, justified whether they repent or no.

Before I come to the Uses, I shall lay down four Maxims or Positions about *Justification*:

Position 1. That *Justification confers a real benefit* upon the Person justified. The acquitting and discharging the Debtor by Vertue of the *Satisfaction* made by the Surety, is a real Benefit to the Debtor: A Robe of Righteousness, and a Crown of Righteousness are real Benefits.

Position 2. All Believers are *alike justified*: *Justificatio non recipit magis & minus*: Though there are Degrees *in Grace*, yet not *in Justification*; one is not *justified* more than another. The weakest Believer is as perfectly *justified*, as the strongest: *Mary Magdalen* is as much *justified* as the *Virgin Mary*. This may be Cordial-water to a weak Believer. Though thou hast but a Dram of *Faith*, thou art as truly *justified* as he who is of the *highest stature* in Christ.

Position 3. Whomsoever God *justifies* he *sanctifies*: 1 Cor. 6. 11. *But ye are sanctified, but ye are justified.* The *Papists* calumniate the *Protestants*, they report we hold that Men continuing in sin are *justified*; whereas all our Protestant Writers affirm, That Righteousness imputed, *viz. Justification*, and *Righteousness inherent*, viz. *Sanctification* must be inseparably united. Holiness indeed is not the cause of our *Justification*, but it is the concomitant: the Heat in the Sun is not the cause of its Light, but it is the concomitant. It is absurd to imagine that God should justifie a People, and they go on Sin. If God should justifie a People and not sanctifie them, he should justifie a People whom he could not glorifie. God as he is an Holy God, cannot lay a Sinner in his Bosom. The Metal is first refined before the King's Stamp is put upon it: First the Soul is refined with Holiness before God puts the Royal Stamp of Justification upon it.

Position 4. *Justification* is *inamissibilis*, it is a fixed permanent Thing, it can never be lost. The *Arminians* hold an Apostasie from *Justification*: To day justified, to morrow unjustified; to day a *Peter*, to morrow a *Judas*; to day a Member of Christ, to morrow a Limb of Satan; a most uncomfortable Doctrine. Indeed justified Persons may fall from degrees of Grace, they may leave their first Love, they may lose God's Favour for a time, but not lose their *Justification*. If they are justified then they are elected; they can no more fall from their *Justification*, then from their *Election*. If they are justified then they have Union with Christ, and can a Member of Christ be broken off? If one justified Person may fall away from Christ, then all may, and so Christ should be an Head without a Body.

Use 1. See from hence, that there is nothing within us could justifie us, but something without us, not any Righteousness *inherent* but *imputed*: We may as well look for a Star in the Earth, as for *Justification* in our own Righteousness. The Papists say we are justified *by Works*. But the Apostle confutes it, *Not of works least any man should boast*, Eph. 2. 9. But the Papists say, *The Works done by an unregenerate Man indeed cannot justify him, but works done by a regenerate Man may justify.* This is most false, as may be proved both by Example and Reason:

1. By Example *Abraham* was a regenerate Man, but *Abraham* was not justified by Works but by Faith, Rom. 4. 3. *Abraham believed God, and it was counted to him for righteousness.*

2. By Reason: How can those Works justify us which defiles us? Isa. 64. 6. *Our righteousnesses are as filthy rags. Bona opera non præcedunt justificationem, sed sequuntur justificatum*: Good Works are not an Usher to go before *Justification*, but an Handmaid to follow it.

Object. But doth not the Apostle *James* say, *Abraham was justified by works?*

Resp. The answer is easie, Works declare us to be righteous before Men, but they do not make us righteous before God. Works are Evidences of our *Justification*, not Causes. This Name only must be graven upon the Golden Plate of our High Priest Christ, *The LORD our righteousness.*

2. *Use of Exhortation. Branch* 1. Adore the infinite Wisdom and Goodness of God to find out such a way to justify us, by *rich Grace* and *precious Blood.* We were all involved in Guilt, none of us could plead, *Not Guilty*; and being Guilty we lay under a Sentence of Death; now that the Judge himself should find out a way to justify us, and the Creditor himself contrive a way to have the Debt paid, and not distress the Debtor; this may fill us with Wonder and Love. The Angels admire the Mystery of Free-grace in this new way of Justifying and Saving lost Man, 1 *Pet.* 1. 12. and should not we who are nearly concerned in it, and on whom the Benefit is devolved, cry out with the Apostle, ὦ βάθος, *O the depth of the riches both of the Wisdom and Knowledge of God!* &c.

Branch 2. Labour for this high Priviledge of Justification: There is *Balm in Gilead*, Christ hath laid down the *Price* of our Justification, *viz. His Blood*, and he *offers himself* and all his Merits to us, to justifie; he invites us to come to him, he hath promised to give his *Spirit*, to inable us to do what is required. Why then Sinners will ye not look after this great Priviledge of *Justification*? Do not starve in the midst of Plenty; do not perish when there is a Remedy to save you. Would not he be thought to be distracted, if having a Pardon offered him only upon the Acknowledgment of his Fault, and promising Amendment, he should bid the Prince keep his Pardon to himself, for his part he was in love with his Chains and Fetters, and would dye? Thou who neglectest *Justification* offered thee freely by Christ in the Gospel, art this distracted Person. Is the Love of Christ to be slighted? Is thy Soul and Heaven worth nothing? O then look after *Justification* through Christ's Blood!

Consider, 1. The *necessity* of being justified: If we are not justified, we cannot be glorified, Rom. 8. 30. *Whom he justified them he also glorified.* He who is Outlawed, and all his Goods confiscated, must be brought into Favour with his Prince, before he can be restored to his former Rights and Liberties. So we must first have our Sins forgiven, and be brought into God's Favour by *Justification*, before we can be restored to the Liberty of the Sons of God, and have Right to that Happiness we forfeited in *Adam.*

2. The *Utility* and *Benefit*: By *Justification* we enjoy *Peace* in our Conscience, a richer Jewel then any Prince wears in his Crown, Rom. 5. 1. *Being justified by faith, we have peace with God.* Peace can sweeten all Afflictions, it turns our Water into Wine: How happy is a justified Person, who hath the Power of God to guard him, and the Peace of God to comfort him. Peace flowing from *Justification*, is an Antidote against the Fear of Death and Hell, Rom. 8. 34. *It is God that justifies, who is he that condemneth?* Therefore labour for this *Justification* by Christ; this Priviledge is obtain'd by believing in Christ, Acts 13. 39. *By him all that believe are justified.* And, Rom. 3. 25. *Whom God hath set forth to be a propitiation through faith in his blood.* Faith unites us to Christ, and having Union with his Person, we partake of his Merits, and the glorious Salvation which comes by him.

Use 3. Comfort to the Justified, 1. It is Comfort in case of Failings: Alas, how defective are the Godly, they come short in every Duty! But though Believers should be humbled under their Defects, yet not despond, they are not to be justif'd by their Duties or Graces, but the Righteousness of Christ. Their Duties are mixed with Sin, but that Righteousness which justifies them, is a *perfect Righteousness.*

2. Comfort in case of hard Censures: The World censures the People of God for Proud and Hypocritical, and the *Troublers* of *Israel*, but though Men censure and condemn the Godly, yet God hath justified them: And as he hath *now*, justified them, so at the Day of Judgment he will openly justifie them, and pronounce them Righteous before Men and Angels. And God is so just and holy a Judge, that having once justified his People, he will never condemn them. *Pilate* justified Christ, *I find no fault in him*; yet after this he condemned him. But God having publickly justified his Saints, he will never condemn them: *Whom he justified, them he also glorified.*

Of ADOPTION.

Joh. 1. 12. *To them he gave power to become the ſons of GOD.*

HAving ſpoken of the great Points of Faith and Juſtification, the next is Adoption:

1. The *Qualification* of the Perſons: *As many as received him. Receiving* is put for *Believing*, as is clear by the laſt words, *To them that believe in his name.*

2. The *Specification* of the Priviledge: *To them he gave power to become the ſons of God.* The *Greek* word for Power, ἐξουσία, ſignifies Dignity and Prerogative; he dignified them to become the Sons of God.

Our Sonſhip differs from Chriſt's Sonſhip: Chriſt was the Son of God by Eternal Generation, a Son before time; but our Sonſhip is, 1. By *Creation*, Acts 17. 28. Τοῦ γὰρ καὶ γένος ἐσμέν, *we are his Off-ſpring.* This is no Priviledge, Men may have God for their Father by Creation, yet have the Devil for their Father.

2. Our Sonſhip is by *Adoption*: So in the Text, *He gave them power to become the ſons of God.* Adoption is twofold,

1. *External and Federal*: So thoſe who live in a viſible Church, and make a Profeſſion of God, are Sons, Matth. 8. 12. *The children of the kingdom ſhall be caſt out.*

2. *Real and Gracious*: So they are Sons who are GOD's Favourites, and are Heirs of Glory. Before I proceed to the Queſtions, I ſhall lay down three Poſitions:

1. Adoption takes in *all Nations*: At firſt Adoption was confined to the People of the *Jews*, they only were grafted in to the true Olive, and were dignified with glorious Priviledges, Rom. 9. 4. *Who are Iſraelites; to whom pertaineth the adoption, and the glory?* But now in the time of Goſpel, the Chartar is enlarged, and the believing *Gentiles* are within the Line of Communication, and have a Right to the Priviledge of Adoption as well as the *Jews*, Acts 10. 35. *In every nation he that feareth God, and worketh righteouſneſs, is accepted with him.*

Poſition 2. Adoption takes in *both Sexes*, Females as well as Males: 2 Cor. 6. 18. *I will be a Father unto you, and ye ſhall be my ſons and daughters.* I have read in ſome Countries, Females are excluded from the Supream Dignity; as by the *Salique Law* in *France*, no Woman can inherit a Crown: But if we ſpeak of Spiritual Priviledges, Females are as capable as Males. Every gracious Soul (of whatever Sex) lays claim to Adoption, and hath an Intereſt in God as a Father: *Ye ſhall be my ſons and daughters, ſaith the Lord Almighty.*

Poſition 3. Adoption is an Act of *pure Grace*, Eph. 1. 5. *Having predeſtinated us to the adoption of children, according to the good pleaſure of his will.* Adoption is a Mercy ſpun out of the Bowels of Free-grace.: all by Nature are Strangers, therefore have no Right to Sonſhip, only God is pleaſed to adopt one and not another, to make one a Veſſel of Glory, another a Veſſel of Wrath. The adopted Heir may cry out, *Lord, how is it thou wilt ſhow thyſelf to me, and not unto the World?*

Queſt. *What this* υἱοθεσία, *this Filiation or Adoption is?*

Reſp. Adoption is the taking a Stranger into the Relation of a Son and Heir: So *Moſes* was the adopted Son of King *Pharoah*'s Daughter, *Exod.* 2. 10. And *Eſther* was the adopted Child of her Couſin *Mordecai*, Eſth. 2. 7. Thus God adopts us into the Family of Heaven; and God in adopting us doth two things:

1. He Ennobles us with his *Name*, he who is adopted bears his Name who adopts him, Rev. 3. 12. *I will write on him the name of my God.*

2. God conſecrates us with his *Spirit*: Whom he *Adopts* he *Anoints*; whom he makes Sons, he makes Saints: When a Man adopts another for his Son and Heir, he may put his Name upon him, but he cannot put his Diſpoſition into him; if he be of a moroſe rugged Nature, he cannot alter it. But whom God adopts he ſanctifies: He doth not only give them a *new Name*, but a *new Nature*, 2 Pet. 1. 4. God turns

turns the Wolf into a Lamb; he makes the Heart humble and gracious, he works ſuch a Change as if another Soul did dwell in the ſame Body.

Queſt. *From what State doth God take us when he adopts us?*

Reſp. From a State of Sin and Miſery. King *Pharoah*'s Daughter took *Moſes* out of the Ark of Bulruſhes in the Water, and adopted him for her Son. God did not take us out of the Water, but out of our Bloud, and adopted us, *Ezek.* 16. God adopted us from Slavery: It is a Mercy to redeem a Slave, but it is more to adopt him.

Queſt. *To what God adopts us?*

Reſp. He adopts us to a State of Excellency; it were much for God to take a Clod of Duſt and make it a Star: it is more for God to take a Piece of Clay and Sin and adopt it for his Heir:

1. God adopts us to a State of Liberty, Adoption is a State of Freedom. A Slave being adopted is made a free Man, Gal. 4. 7. *Thou art no more a ſervant, but a ſon.*

Queſt. *How is an adopted Son free?*

Reſp. 1. Not to do what he liſt: he is freed from the Dominion of Sin, the Tyranny of Satan, the Curſe of the Law.

2. He is free in the manner of Worſhip; he hath God's free Spirit which makes him free and chearful in his Service of God; he is *joyful in the houſe of prayer*, Iſa. 56. 7.

2. God adopts us to a State of Dignity: God makes us Heirs of Promiſe; God Inſtals us into Honour., Iſa. 43. 4. *Since thou waſt precious in my ſight, thou haſt been honourable.* The Adopted are God's Treaſure, *Exod.* 19. 5. His Jewels, *Mal.* 3. 17. His firſt Born, *Heb.* 12. 23. They have Angels for their Life-guard, *Heb.* 1. 14. They are of the Bloud-Royal of Heaven, 1 *Joh.* 3. 9. The Scripture hath ſet forth their *Spiritual Heraldry*; they have their Eſcutcheon or Coat-armour: Sometimes they give the Lyon for their Courage, *Prov.* 28. 1. Sometimes the Dove for their Meekneſs, *Cant.* 2. 14. Sometimes the Eagle for their Sublimeneſs, *Iſa.* 40. 31. Thus you ſee their Coat of Arms diſplay'd; but what is *Honour* without *Inheritance?* God adopts all his Sons to an Inheritance, Luke 12. 32. *It is your Father's good pleaſure to give you a kingdom.* 'Tis no Diſparagment to be the Sons of God. To reproach the Saints, is as if *Shimei* had reproached *David* when he was going to be made King; Adoption ends in Coronation. The Kingdom God gives his adopted Sons and Heirs excels all Earthly Monarchies:

1. In Riches, *Rev.* 21. 21. the Gates of Pearl, and the Streets of pure Gold, and as it were tranſparent Glaſs.

2. In Tranquility; it is peaceable, the white Lily of Peace is the beſt Flower of a Prince's Crown: *Pax una triumphis innumeris melior*— No Diviſions at Home, or Invaſions Abroad; no more the Noiſe of the Drum or Canon, but the Voice of Harpers harping the Hieroglyphick of Peace, *Rev.* 14. 2.

3. In Stability; other Kingdoms are corruptible, though they have Heads of Gold, yet Feet of Clay: but this Kingdom into which the Saints are adopted runs parallel with Eternity; 'tis a Kingdom that cannot be ſhaken, *Heb.* 12. 28. The Heirs of Heaven reign for ever and ever, *Rev.* 22. 5.

Queſt. *What is the Organical or Inſtrumental Cauſe of Adoption?*

Reſp. Faith intereſts us in the Priviledge of Adoption, Gal. 3. 26. *Ye are all the children of God by faith in Chriſt Jeſus.* Before Faith be wrought we are *Spiritually Illegitimate*, we have no relation to God as a Father: an Unbeliever may call God *Judge* but not *Father*; Faith is the *filiating Grace*, it confers upon us the Title of Sonſhip, and gives us right to inherit.

Queſt. *Why Faith is the Inſtrument of Adoption, more then any other Grace?*

Reſp. 1. Faith is a quickning Grace, it is the *Vital Artery* of the Soul, *Hab.* 2. 4. *The juſt ſhall live by faith.* Life makes us capable of Adoption, dead Children are never adopted.

2. Faith makes us CHRIST's Brethren, and ſo GOD comes to be our Father.

Uſe 1. *Branch* 1. See the amazing Love of God in making us his Sons. *Plato* gave God Thanks, that he had made him a Man, and not only a Man, but a Philoſopher: but it is infinitely more, that he ſhould inveſt us with the Prerogative of Sons. It is Love in God to feed us, but more to adopt us, 1 Joh. 3. 1. *Behold, what manner of love the Father hath beſtowed upon us, that we ſhould be called the ſons of God!* It is an *Ecce Admirantis*, a *Behold of Wonder.*

The

The Wonder of God's Love in adopting us, will appear the more, if we conſider theſe ſix things,

1. That God ſhould adopt us when he had a *Son of his own.* Men adopt becauſe they want Children, and deſire to have ſome to bear their Name; but that God ſhould adopt us when he had a Son of his own, the *Lord Jeſus*, here is the Wonder of Love. Chriſt is call'd God's *dear Son*, Col. 1. 13. *A Son more worthy then the angels.* Heb. 1. 4. *Being made ſo much better then the angels.* Now when God had a Son of his own, ſuch a Son, here is the Wonder of God's Love in adopting us. We needed a *Father*, but he did not need *Sons.*

2. Conſider *what we were* before God did adopt us: We were very deformed; a Man will ſcarce adopt him for his Heir that is crooked and ill-favoured, but that hath ſome Beauty. *Mordecai* adopted *Eſther* becauſe ſhe was fair. But we were in our Bloud, and then God adopted us: Ezek. 16. 6. *When I ſaw thee polluted in thy bloud, it was the time of love.* God did not adopt us when we were beſpangled with the Jewels of Holineſs, and had the Angels Glory upon us, but when we were black as *Æthiopians*, diſeaſed as Leapers, then it was the time of Love.

3. That God ſhould be at ſo great *Expence* in adopting us: When Men adopt they have only ſome Deed ſeal'd, and the thing is effected; but when God adopts, it puts him to a far greater Expence, it ſets his Wiſdom a work to find out a way to adopt us: It was no eaſie thing to make the Heirs of Wrath, Heirs of the Promiſe. And when God had found out a way to adopt, it was no eaſie way; our Adoption is purchaſed at a dear Rate: When God was about to make us Sons and Heirs, he could not Seal the Deed but by the Bloud of his own Son. Here is the Wonder of God's Love in adopting us, that he ſhould be at all this Expence to bring this work about.

4. That God ſhould adopt *his Enemies*: If a Man adopts another for his Heir, he will not adopt his mortal Enemy; but that God ſhould adopt us when we were not only *Strangers* but *Enemies.* Here is the Wonder of Love, for God to have *pardoned* his Enemies had been much, but to *adopt* them for his Heirs, this ſets the Angels in Heaven a wondring.

5. That God ſhould take great *Numbers* out of the *Devil's Family* and *adopt them* into the Family of Heaven. Chriſt is ſaid to bring *many ſons to glory*, Heb. 2. 10. Men adopt uſually but *one Heir*, but God is reſolved to encreaſe his Family, he brings many Sons to Glory. God's adopting Millions, is the Wonder of Love. Had but one been adopted, all of us might have deſpair'd, but he brings many Sons to Glory; this opens a Door of Hope to us.

6. That God ſhould confer *ſo great Honour* upon us in adopting us: *David* thought it no ſmall Honour, that he ſhould be a King's Son-in-law, 1 *Sam.* 18. 18. But what Honour to be the Sons of the High God? And the *more Honour* God hath put upon us in adopting us the *more* he hath magnified his *Love* towards us. What Honour that God hath made us ſo near in Alliance to him, Sons of God the Father, Members of God the Son, Temples of God the Holy Ghoſt, that he hath made us ἰσάγγελοι, *as the Angels*, Matth. 22. 30. Nay, in ſome ſence ſuperiour to the Angels, all proclaims the Wonder of God's Love in adopting us.

Branch 2. See the ſad Condition of ſuch as live and dye in Unbelief, they are not the Sons of God: *To as many as received him, he gave power to become the ſons of God, even to them that believe in his name. No Faith, no Sonſhip*; Unbelievers have no Sign of Sonſhip, they know not God; all God's Children know their Father, but the Wicked do not know him, Jer. 9. 3. *They proceed from evil to evil, and know not me, ſaith the Lord.* Unbelievers are *dead in Treſpaſſes*, Eph. 2. 1. God hath no dead Children; and not being Children, they have no Right to inherit.

2. *Uſe of Tryal*: Try whether we are adopted, all the World is divided into theſe two Ranks, either the Sons of God, or the Heirs of Hell, Joh. 1. 12. *To them he gave power to become the ſons of God.* Let us put ourſelves on a Tryal; it is no ſign we are adopted Sons, becauſe we are Sons of Godly Parents: The *Jews* boaſted that they were *Abraham's* Seed, *Joh.* 8. 33. they thought they muſt needs be good, becauſe they came of ſuch an Holy Line. But Adoption doth not come by Bloud: we ſee many godly Parents have wicked Sons: *Abraham* had an *Iſhmael*; *Iſaac* an *Eſau.* The Corn that is ſown pure yet brings forth Grain with an Husk. He who himſelf is Holy, yet the Child that ſprings from his Loins is Unholy. So that as *Hierom, Non naſcimur filii*; We are not God's Sons as we are born of godly Parents, but by Adoption and Grace. Well then, let us try if we are the adopted Sons and Daughters of God.

1. Sign

Firſt Sign of Adoption, Obedience; a Son obeys his Father, Jer. 35. 5. *I ſet before the ſons of the houſe of the Rechabites pots full of wine, and cups, and ſaid unto them, Drink ye Wine. But they ſaid, We will drink no wine: for Jonadab the ſon of Rechab our father commanded us, ſaying, Ye ſhall drink no wine.* So when God ſaith, Drink not in Sin's enchanted Cup, an adopted Child ſaith, My Heavenly Father hath commanded me, I dare not Drink. A gracious Soul doth not only believe God's Promiſe, but obey his Command. And true Child-like Obedience muſt be Regular, which implies three things:

1. It muſt be done by a right Rule: Obedience muſt have the Word for its Rule; *Lydius Lapis*: Iſa. 8. 20. *To the law, to the teſtimony.* If our Obedience be not according to the Word, it is offering up ſtrange Fire; it is ἐθελοθρησκεία, Will-worſhip; and God will ſay, Who hath required this at your hand? The Apoſtle condemns worſhipping of Angels, which had a ſhow of Humility, *Col.* 2. 18. The *Jews* might ſay, they were loath to be ſo bold as to go to God in their own Perſons, they would be more humble, and proſtrate themſelves before the Angels, deſiring them to be their Mediators to God. Here was a ſhow of Humility in their Angel-worſhip, but it was abominable, becauſe they had no Word of God to warrant it: it was not Obedience but Idolatry. Child-like Obedience is that which is conſonant to our Father's revealed Will.

2. It muſt be done from a right Principle; *i. e.* The noble Principle of Faith, Rom. 16. 26. *The obedience of faith.* —*Quicquid decorum eſt ex fide proficiſcitur*, Aug. A Crab-tree may bear Fruit fair to the Eye, but it is ſowr becauſe it doth not come from a good Root. A Moral Perſon may give God outward Obedience, and to the Eyes of others it ſeems glorious, but his Obedience is ſowr becauſe it comes not from that ſweet and pleaſant Root of Faith. A Child of God gives him the Obedience of Faith, and that meliorates and ſweetens his Services, and makes them come off with a better reliſh, *Heb.* 11. 4. *By faith Abel offered to God a better ſacrifice then Cain.*

3. It muſt be done to a right End: *Finis ſpecificat actionem*; The end of Obedience is glorifying God. That which hath ſpoil'd many glorious Services, is when the end hath been wrong: Matth. 6. 2. *When thou doſt thine alms do not ſound a trumpet as the hypocrites do, that they may have glory of men.* Good Works ſhould ſhine, but not blaze. *If I give my body to be burned, and have not charity, it profits me nothing*, 1 *Cor.* 13. 3. The ſame I may ſay of a *ſincere aim*; if I obey never ſo much, and have not a ſincere Aim, it profits me nothing. True Obedience looks at God in all, *Phil.* 1. 20. *That Chriſt may be magnified.* Though a Child of God ſhoots ſhort, yet he takes a right Aim.

2. True Child-like Obedience is Uniform: A Child of God makes Conſcience of one Command as well as another: *Quicquid propter Deum fit æqualiter fit.*—All God's Commands have the ſame Stamp of Divine Authority upon them; and if I obey one Precept becauſe my Heavenly Father commands me, then by the ſame Rule I muſt obey all: As the Bloud runs through all the Veins of the Body; and the Sun in the Firmament runs through all the Signs of the *Zodiack*; ſo true Child-like Obedience runs through the Firſt and Second Table, Pſal. 119. 6. *When I have reſpect to all thy commandments.* To obey God in ſome things of Religion, and not in others, ſhows an unſound Heart: Like *Eſau* who obeyed his Father in bringing him Veniſon, but not in a greater matter, *viz.* the Choice of his Wife. Child-like Obedience moves towards every Command of God; as the Needle points that way which the Load-ſtone draws. If God call to Duties which are croſs to Fleſh and Bloud, if we are Children we obey our Father.

Queſt. *But who can obey God in all things?*

Anſ. An adopted Heir of Heaven, though he cannot obey every Precept perfectly, yet he doth evangelically: 1. He approves of every Command, Rom. 7. 16. *I conſent to the law that it is good.* 2. A Child of God delights in every Command, Pſal. 119. 97. *O how I love thy precepts.* 3. His deſire is to obey every Command, Pſal. 119. 5. *O that my ways were directed to keep thy ſtatutes.* 4. Wherein he comes ſhort, he looks up to Chriſt's Bloud to make ſupply for his Defects. This is Evangelical Obedience, which though it be not to Satisfaction, it is to Acceptation.

3. True Child-like Obedience is conſtant, Pſal. 106. 3. *Bleſſed is he that doth righteouſneſs at all times.* Child-like Obedience is not like an high Cholor in a Fit, which is ſoon over, but like a right Sanguine Complexion it abides; it is like the Fire on the Altar, which was kept always burning, *Lev.* 6. 13.

Second Sign of Adoption, To love to be in our Father's Preſence; the Child who loves his Father, is never ſo well as when he is near his Father. Are we Children,

we love the Presence of God in his Ordinances? In Prayer we speak to God, in the preaching of his Word he speaks to us: And how doth every Child of God delight to hear his Father's Voice? Psal. 63. 1, 2. *My soul thirsteth for thee, to see thy glory so as I have seen thee in the sanctuary.* Such as disregard Ordinances are not God's Children, because they care not to be in God's Presence: Gen. 4. 17. *Cain went out from the presence of the Lord.* Not that he could go out of God's Sight, but the meaning is, *Cain* went from the Church and People of God, where the Lord gave visible Tokens of his Presence.

Third Sign of Adoption, To have the Conduct of God's Spirit, Rom. 8. 14. *As many as are led by the spirit of God, are the sons of God.* It is not enough that the Child have Life, but it must be led every step by the Nurse: so the adopted Child must not only be born of God, but have the Manuduction of the Spirit to lead him in a Course of Holiness: Hos. 11. 3. *I taught Ephraim also to go, taking them by their arms.* As *Israel* were led by the Pillar of Fire, so God's Children are led by the Conduct of his Spirit: the adopted Ones need God's Spirit to lead them, they are apt to go wrong. The fleshy Part inclines to sin, the Understanding and Conscience are to guide the Will, but the Will is imperious and rebels, therefore God's Children need the Spirit to check Corruption, and lead them in the right way; as the wicked Men are led by the Evil Spirit: The Spirit of Satan led *Herod* to Incest, *Ahab* to Murder, *Judas* to Treason; so the good Spirit leads God's Children into Vertuous Actions.

Object. But Enthusiasts pretend to be led by the Spirit, when it is an *Ignis Fatuus*, a Delusion?

Ans. The Spirit's Conduct is agreeable to the Word: Enthusiasts leave the Word, *The word is truth*, Joh. 17. 17. *And the spirit guides in all truth*, Joh. 16. 13. The Word's Teaching, and the Spirit's Leading agree together.

Fourth Sign, If we are adopted we have an intire love to all God's Children, 1 Pet. 2. 17. *Love the brother-hood.* We bear Affection to God's Children, though they have some Infirmities: There are the spots of God's Children, *Deut.* 32. 5. But we must love the beautiful Face of Holiness, though it hath a Scar in it. If we are adopted we love the Good we see in God's Children, we admire their Graces, we pass by their Imprudencies: if we cannot love them because they have some Failings, how do we think God can love us? can we plead Exemption? By these Signs we may know our Adoption.

Quest. *What are the benefits which accrue to God's Children?*

Ans. They have great Immunities: King's Children have great Priviledges and Freedoms; they do not pay Custom, *Mat.* 17. 6. God's Children are priviledged Persons; they are priviledged from the hurt of every thing, Luke 10. 19. *Nothing shall by any means hurt you.* Hit you it may, not hurt you: Psal. 91. 10. *There shall no evil befal thee.* God saith not, no Affliction shall befal his Children, but no Evil; the Hurt and Poison of it is taken away. Affliction to a wicked Man hath Evil in it, it makes him worse; it makes him curse and blaspheme, Rev. 16. 9. *Men were scorched with great heat, and blasphemed the name of God.* But no Evil befals a Child of God, he is better'd by Affliction, *Heb.* 12. 10. The Furnace makes Gold purer. Again, no Evil befals the Adopted, because no Condemnation, Rom. 8. 33. *It is God that justifieth, who is he that condemneth?* What a blessed Priviledge is this, to be freed from the Sting of Affliction, and the Curse of the Law; to be in such a Condition that nothing can hurt one. When the Dragon hath poison'd the Water, the Unicorn with his Horn doth extract and draw out the Poison; so Jesus Christ hath drawn out the Poison of every Affliction, that it cannot prejudice the Saints.

Second Benefit, If we are adopted, then we have an Interest in all the Promises: The Promises are Childrens Bread: *Believers are heirs of the Promise*, Heb. 6. 17. The Promises are sure; God's Truth which is the brightest Pearl in his Crown is laid to pawn in a Promise. The Promises are suitable; like a Physick-garden, there is no Disease but there is some Herb in the Physick-garden to cure it. In the Dark of Desertion God hath promised to be a Sun; in Temptation to tread down Satan, *Rom.* 16. 20. Doth Sin prevail? he hath promised to take away its Kingly Power, *Rom.* 6. 14. O the Heavenly Comforts which are distilled from the Limbeck of the Promises; But who hath a Right to these? Believers only are Heirs of the Promise. There is never a Promise in the Bible, but a Believer may say, *This is mine.*

Use ult. Extol and magnifie God's Mercy who hath adopted you into his Family, who of Slaves hath made you Sons, of Heirs of Hell, Heirs of the Promise. Adoption is a free Gift, *He gave them power*, or dignity, *to become the sons of God.* As a Thread of Silver runs through the whole Piece of Work, so Free-grace runs through this

this whole priviledge of Adoption: Adoption is a greater Mercy then *Adam* had in Paradise; he was a Son by Creation, but here is a further Sonship by Adoption, to make us thankful. Consider, in Civil Adoption there is some worth or excellency in the Person to be adopted, but there was no worth in us, neither Beauty, nor Parentage, nor Vertue, nothing in us to move God to bestow the Prerogative of Sonship upon us. We have enough in us to move God to correct us, but nothing to move him to adopt us; therefore exalt Free-grace, begin the work of Angels here: Bless him with your Praises, who hath blessed you in making you his Sons and Daughters.

SANTIFICATION.

1 THESS. 4. 3. *For this is the Will of God, even your Sanctification.*

THE Notion of the word *Sanctification*, signifies to consecrate and set apart to an holy use. Thus they are sanctified Persons who are separate from the World, and set apart for God's Service. Sanctification hath a privative and positive part.

1. A *privative part*, Mortification, which lies in the purging out of sin. Sin is compared to Leven, which sowrs, and to Leprosy, which defiles: Sanctification doth *purge out the old leven*, 1 Cor. 5. 7. Though it takes not away the *life*, yet the love of sin.

2. A *positive part*, Vivification, which is the *spiritual refining* of the Soul, which in Scripture is called a *renewing of our mind*, Rom. 12. 2. and a *partaking of the Divine Nature*, 2 Pet. 1. 4. The Priests in the Law not only were washed in the great Lavor, but adorned with glorious Apparel, *Exod.* 28. 2. so in Sanctification, not only washed from sin, but adorned with purity.

Quest. *What is Sanctification?*

Answ. It is a Principle of Grace savingly wrought, whereby the Heart becomes holy, and is made after God's own heart. A sanctified Person bears not only God's *Name*, but *Image*. For the opening the nature of Sanctification, I shall lay down these Seven Positions.

1. Sanctification is a *supernatural* thing; 'tis divinely infused; we are naturally polluted, and to cleanse God takes to be his Prerogative, *Lev.* 21. 8. *I am the Lord that sanctifieth you.* Weeds grow of themselves, Flowers are planted. Sanctification is a Flower of the Spirit's planting, therefore it is called, *The Sanctification of the Spirit*, 1 Pet. 1. 2.

2. Sanctification is an *intrinsical* thing; it lies chiefly in the *heart*. It is called *the adorning the hidden man of the heart*, 1 Pet. 3. 4. The Dew wets the Leaf, the Sap is hid in the Root; the Religion of some consists only *in externals*, but Sanctification is deeply rooted in the Soul, *Psal.* 51. 6. *In the hidden part thou shalt make me to know wisdom.*

3. Sanctification is an *extensive* thing; it spreads into the whole Man: 1 *Thess.* 5. 23. *The God of peace sanctifie you wholly.* As Original Corruption hath depraved all the Faculties, the *whole head is sick*, the *whole heart faint*, no Part sound, as if the whole mass of blood were corrupted; so Sanctification goes over the whole Soul. After the Fall there was Ignorance in the Mind, *now* in Sanctification we *are light in the Lord*, Eph. 5. 8. After the Fall the Will was depraved, there was not only *impotency* to Good, but *obstinacy*; *now* in Sanctification there is a blessed pliableness in the Will, it doth symbolize and comport with the Will of God. After the Fall the Affections were misplaced on wrong Objects, in Sanctification they are tun'd into a sweet order and harmony, the Grief placed on Sin, the Love on God, the Joy on Heaven. Thus Sanctification spreads it self as far as Original Corruption. It goes over the whole Soul: *The God of peace sanctifie you wholly.* He is not a consecrated Person who is good only *in some part*, but who is all over sanctified. Therefore in Scripture Grace is called a *New Man*, Col. 3. 10. not a *new Eye*, or a *new Tongue*, but a *new Man*. A good Christian, though he be sanctified but in *part*, yet in *every part*.

4. Sanctification is an *intense* ardent thing. *Qualitates sunt in subjecto intensivè*, Rom. 12. 11. ζέοντες πνεύματι, *fervent in spirit.* Sanctification is not a *dead Form*, but is inflamed into Zeal. We call Water *hot*, when it is so in the third or fourth *degree.*

He is holy whose Religion is heated to some *degree*, and his heart boils over in love to God.

5. Sanctification is a *beautiful* thing, it makes God and Angels fall in love with us, *Psal.* 110.3. *The beauties of holiness.* As the Sun is to the World, so is Sanctification to the Soul, beautifying and bespangling it in God's Eyes. Ἀνθρώπου δόξα ἡ ἀρετή, *Chrysost.* That which makes God glorious, must needs make us so. Holiness is the most sparkling Jewel in the God-head; *Exod.* 15. 11. *Glorious in holiness.* Sanctification is the First-fruit of the Spirit; it is Heaven begun in the Soul. Sanctification and Glory differ only in *degree*; Sanctification is Glory in the *Seed*, and Glory is Sanctification in the *Flower*. Happiness is the quintissence of Holiness.

6. Sanctification is an *abiding* thing. 1 *John* 3.9. *His seed remaineth in him.* He who is truly sanctified, cannot fall from that *state*. Indeed *seeming* Holiness may be lost, Colours may wash off, Sanctification may *suffer an Eclipse*, Rev. 2.4. *Thou hast left thy first love*; but true Sanctification is a *blossom* of *Eternity*, 1 John 2. 27. *The anointing which ye have received abideth in you.* He who is truly sanctified, can no more fall away then the Angels which are fixed in their heavenly Orb.

7. Sanctification is a *progressive* thing, 'tis growing; it is compared to *Seed* which grows. First the Blade springs up, then the Ear, then the ripe Corn in the Ear. Such as are already sanctified may be more sanctified, 2 *Cor.* 7.1. Justification doth not admit of degrees, a Believer cannot be more elected or justified then he is, but he may be more sanctified than he is. Sanctification is still *encreasing*, like the *Morning Sun* which grows brighter to the full Meridian. *Knowledge* is said to *encrease*, Col. 1.10. and *Faith* to encrease, 2 *Cor.* 10.15. a Christian is continually adding a Cubit to his spiritual Stature. It is not with us as it was with Christ, who received the Spirit *without measure*. Christ would not be more holy then he was. But we have the Spirit only *in measure*, and may be still augmenting our Grace; as *Appelles*, when he had drawn a Picture, he would be still mending it with his Pencil. The Image of *God* is drawn but imperfectly in us, therefore we must be still mending it, and drawing it in more lively Colours: Sanctification is progressive; if it doth not grow, it is because it doth not live. Thus you see the Nature of Sanctification.

Quest. *What are the Counterfeits of Sanctification?*

Resp. There is something looks like Sanctification, which is not.

1. The first Counterfeit of Sanctification is *Moral Vertue*. To be just, temperate, to be of a fair deportment, not having ones Scocheon blotted with ignominious scandal, this is *good*, but not *enough*: this is not Sanctification. A field flower differs from a garden flower. 1. Heathens have attain'd to Morality; *Cato*, *Socrates*, *Aristides*: Civility is but Nature refined; there's nothing of Christ there: the heart may be foul and impure, under these fair Leaves of Civility, the worm of Unbelief may be hid. 2. A Moral Person hath a secret antipathy against Grace: he hates *Vice*, and he hates *Grace* as much as Vice. The Snake hath a fine *colour*, but a *sting*. A Person adorned and cultivated with Moral Vertue, hath a secret spleen against Sanctity: Those Stoicks which were the chief of the moralized Heathens, were the bitterest Enemies St. *Paul* had, *Acts* 17.18.

2. The second Counterfeit of Sanctification is *superstitious Devotion*; this abounds in Popery: Adorations, Images, Altars, Vestments, Holy Water, which I look upon as a religious frenzy: This is far from Sanctification. 1. It doth not put any intrinsical goodness into a Man, it doth not make a Man better. If the legal Purifications and Washings, which were of God's own appointing, did not make them that used them more holy; the Priests, who wore holy Garments, and had holy Oil poured on them, were never the more holy without the anointing of the Spirit? then surely those superstitious Innovations in Religion which God never appointed, cannot contribute any holiness to Men. 2. A superstitious Holiness *costs no great labour*; there is nothing of the Heart in it: If to tell over a few Beads, or bow to an Image, to sprinkle themselves with Holy-water, if this were Sanctification, and were all that were required of them that should be saved, then Hell would be empty, none would come there.

3. The third Counterfeit of Sanctification is *Hypocrisie*; when men make a pretence of that Holiness which they have not. A Cemet may shine like a Star; such a Lustre shines from their Profession as dazleth the eyes of the beholders, 2 *Tim.* 3.5. *Having a form of godliness, but denying the power.* These are Lamps without Oil, whited Sepulchres, like the *Egyptian* Temples, which had fair Out-sides, but within Spiders and Apes. The Apostle speaks of *true holiness*, Eph. 4.24. implying, there is an Holiness which is spurious and feigned, *Rev.* 3.1. *Thou hast a name to live, but art dead*; like Pictures and Statutes which are destitute of a vital principle, *Jude* 12. *Clouds without water*

water. They pretend to be full of the Spirit, but empty Clouds. This shew of Sanctification (when it is nothing else) is Self-delusion. He who takes Copper instead of Gold wrongs himself most; the Counterfeit Saint deceives others while he lives, but deceives himself when he dies. To pretend Holiness when there is none, is a *vain thing*. What were the *foolish Virgins* better for their blazing Lamps, when they wanted Oil? What is the Lamp of Profession without the Oil of Saving Grace? what Comfort will a shew of Holiness yield at last? will painted Gold enrich? painted Wine refresh him that is thirsty? will painted Holiness be a Cordial at the hour of Death? *A pretence of Sanctification is not to be rested in.* Many Ships that have had the name of the *Hope*, the *Safe-guard*, the *Triumph*, yet have been cast away upon the Rocks; so many who have had the name of Saintship, have been cast into Hell.

4. The fourth Counterfeit of Sanctification is *restraining Grace*. When Men forbear Vice, though they do not hate it: This may be the sinners Motto, *Fain I would, but I dare not*. The Dog hath a mind to the Bone, but is afraid of the Cudgel. Men have a mind to Lust, but Conscience stands as the Angel with a flaming Sword and affrights. They have a mind to Revenge, but the fear of Hell is a Curb-bit to check them. Here is no change of heart; sin is *curbed*, but not *cured*; a Lion may be in Chains, but is a Lion still.

5. The fifth Counterfeit of Sanctification is *common Grace*, which is a slight transient work of the Spirit, but doth not amount to Conversion. There is some light in the Judgment, but it is not humbling; some Checks in the Conscience, but they are not awakening. This looks like Sanctification, but is not. Men have Convictions wrought in them, but they break loose from them again, like the Deer which being shot, shakes out the Arrow: After Conviction Men go into the House of Mirth, take the Harp to drive away the Spirit of Sadness, and so all dies and comes to nothing.

Quest. *Wherein appears the necessity of Sanctification?*

Resp. In six things. 1. God hath *called us* to it; 2 *Pet.* 1.4. *Who hath called us to glory and vertue*; to Vertue as well as Glory. *God hath not called us unto uncleanness, but unto holiness*, 1 Thess. 4.7. We have no call to sin; we may have a *temptation*, but no *call*; no call to be proud, or unclean, but we have a call to be holy.

2. The necessity appears in this, without Sanctification there is no evidencing our Justification; Justification and Sanctification go together, 1 *Cor.* 6. 11. *But ye are sanctified, but ye are justified. Mic.* 7.18. *Pardoning iniquity*, there is Justification; *ver.* 19. *He will subdue our iniquities*, there is Sanctification. *Out of Christ's sides came water and blood*, 1 Joh. 5.6. *Blood*, viz. Justification, *Water*, viz. Sanctification. Such as have not the Water out of Christ's sides to cleanse them, shall never have the Blood out of his sides to save them.

3. Without Sanctification we have *no title to the New Covenant*. The Covenant of Grace is our *Charter* for Heaven. The Tenure of the Covenant is, *that God will be our God*, (the crowning Blessing) But who are interessed in the Covenant, and may plead the benefit of it, only sanctified Persons; *Ezek.* 36.26. *A new heart will I give you, and I will put my spirit within you, and I will be your God.* If a Man make a Will, and settles his Estate upon such Persons as he names in the Will, none else but they can lay claim to the Will; so God makes a Will and Testament, but it is restrained and limited to such as are sanctified, and it is high presumption for any else to lay claim to the Will.

4. There is no going to Heaven without Sanctification; *Hebr.* 12. 14. *Without holiness no man shall see the Lord.* God is an holy God, and he will suffer no unholy Creature to come near him. A King will not suffer a Man with Plague-sores to approach into his Presence. Heaven is not like *Noah*'s Ark, where the *clean Beasts* and the *unclean* entred: no unclean Beast comes into the Heavenly Ark. Though God suffer the Wicked to live a while on the Earth, he will never suffer Heaven to be pestered with such Vermin. Are they fit to see God who wallow in wickedness? will God ever lay such Vipers in his bosom? *Without holiness no man shall see the Lord.* It must be a clear Eye that sees a bright Object; only an holy Heart can see God in his Glory. Sinners may see God as an Enemy, not as a Friend; may have an *affrighting* Vision of God, but not a *beatifical* Vision. They may see the flameing Sword, but not the Mercy Seat. O then what need is there of Sanctification.

5. Without Sanctification all our holy things are defiled, 1 Tit. 1. 15. *Unto them that are defiled is nothing pure.* Under the Law, if a Man who was Unclean by a dead Body, had carried a piece of holy Flesh in his Skirt, the holy Flesh had not cleansed him, but he had polluted that, *Hag.* 1. 12, 13. An Emblem of a Sinners polluting

his

his holy Offering. A foul Stomack turns the beſt Food into ill Humours: An unſanctified Heart pollutes Prayers, Alms, Sacraments; this evinceth the neceſſity of Sanctification. Sanctification makes our holy things accepted; an holy Heart is the Altar which ſanctifies the Offering; his Duties tho' they are not to *Satisfaction*, yet to *Acceptation*.

6. Without Sanctification we can ſhow no ſign of our Election, 2 *Theſ.* 2. 13. Election is the *cauſe* of our Salvation, Sanctification is our Evidence; Sanctification is the Ear-mark of Chriſt's Elect Sheep.

Queſt. *What are the Signs of Sanctification?*

Reſp. 1. Such as are ſanctified can remember a time when they were unſanctified, *Tit.* 3. 3. We were in our Blood, and then God waſh'd us with Water, and anointed us with Oyl, *Ezek.* 16. 9. Thoſe Trees of Righteouſneſs that bloſſom and bear Almonds, can remember when they were like *Aaron's* dry Rod, not one Bloſſom of Holineſs growing: A ſanctified Soul can remember when he was eſtranged from God thro' Ignorance and Vanity, and then Free-grace planted this Flower of Holineſs in him.

Second Sign of Sanctification, is the in-dwelling of the Spirit, 2 Tim. 1. 14. *The Holy Ghoſt which dwelleth in us.* As the *Unclean Spirit* dwells in the Wicked, and carries them to Pride, Luſt, Revenge; the Devil hath entred into theſe Swine, *Acts* 5. 3. So the Spirit of God dwells in the Elect as their Guide and Comforter. The Spirit poſſeſſeth the Saints; God's Spirit ſanctifies the Fancy, cauſing it to mint holy Thoughts; it ſanctifies the Will, putting a new Byaſs upon it, whereby it is inclin'd to Good. He who is ſanctified, hath the *Influence* of the Spirit, tho' not the *Eſſence*.

Third Sign of Sanctification is, an Antipathy againſt Sin, *Pſ.* 119. 104. An Hypocrite may leave Sin, yet love it; as a Serpent caſts its *Coat* but keeps its *Sting*: but a ſanctified Perſon can ſay, he not only leaves Sin, but loaths it. As there are Antipathies in Nature, between the Vine and Laurel, ſo in a ſanctified Soul there is an holy Antipathy againſt Sin; and Antipathies can never be reconciled. Becauſe he hath an Antipathy againſt Sin, he cannot but oppoſe it, and ſeek the Deſtruction of it.

Fourth Sign of Sanctification is, the *Spiritual Performance of Duties, viz.* with the *Heart*, and from a *Principle of Love*. The ſanctified Soul prays out of love to Prayer, he *calls the Sabbath a Delight*, Iſa. 58. 13. A Man may have Gifts to Admiration, he may ſpeak as an Angel drop'd out of Heaven, yet may be *carnal* in *ſpiritual things*, his *Services* do not come from a renewed *Principle*, nor is he carried upon the Wings of Delight in Duty. A ſanctified Soul worſhips God in the *Spirit*, 1 Pet. 2. 5. God doth not judge of our Duties by the length, but by the love.

Fifth Sign, A *well-order'd Life*, 1 Pet. 1. 15. *Be ye holy in all manner of converſation.* Where the Heart is ſanctified, the Life will be ſo too: the Temple had Gold *without* as well as *within*. As in a Piece of Coyn, there's not only the King's Image *within* the Ring, but his Superſcription too *without*. So where there is Sanctification there is not only God's Image in the Heart, but a Superſcription of Holineſs written in the Life. Some ſay they have *good Hearts*, but their Lives are Vitious, Prov. 30. 12. *There is a generation that are pure in their own eyes, yet is not waſhed from their filthineſs.* If the Water be foul in the Bucket, it cannot be clean in the Well: Pſal. 45. 13. *The king's daughter is all glorious within.* There is Holineſs of Heart, her Garments are wrought of wrought Gold, Holineſs of Life. Grace is moſt beautiful when its Light doth ſo ſhine that others may ſee it; this adorns Religion, and makes Proſelites to the Faith.

Sixth Sign, *Stedfaſt Reſolution*; he is reſolved never to part with his Holines: let others reproach it, he loves it the more; let Water be ſprinkled on the Fire, it burns the more. He ſaith as *David* when *Micol* reproach'd him for Dancing before the Ark, 2 Sam. 6. 22. *If this be to be vile, I will yet be more vile.* Let others perſecute him for his Holineſs, he ſaith as *Paul*, Acts 20. 24. *None of theſe things move me.* He prefers Sanctity before Safety, and had rather keep his Conſcience pure than his Skin whole. He ſaith as *Job*, *My integrity I will hold faſt, and not let it go*, Cap. 27. 6. He will rather part with his Life then his Conſcience.

Uſe 1. See what is the main thing a Chriſtian ſhould look after, *(viz.)* Sanctification; this is the *Unum neceſſarium*. Sanctification is our pureſt Complexion, it makes us as the Heaven beſpangled with Stars: it is our Nobility, by it we are born of God, and partake of the Divine Nature; it is our Riches, therefore compar'd to rows of Jewels, and Chains of Gold, *Cant.* 1. 10. It is our beſt Certificate for Heaven; what Evidence have we elſe to ſhow? have we Knowledge, ſo hath the Devil? Do we profeſs Religion? Satan oft appears in *Samuel's Mantle*, and transforms himſelf into an Angel of Light: But here is our Certificat to ſhow for Heaven, Sanctification. Sanctification is the firſt Fruits of the Spirit; the only Coyn will paſs currant in the other World. Sanctification is the Evidence of God's Love; we cannot gueſs at God's Love by giving us Health, Riches, Succeſs, but by drawing his Image of Sanctification on us by the Penſil of the Holy Ghoſt.

Branch 2. It ſhows the Miſery of ſuch as are deſtitute of a Principle of Sanctification; they are ſpiritually dead, *Eph.* 2. 1. *Though they breathe yet they do not live.* The greateſt part of the World remain Unſanctified, 1 *Joh.* 5. 19. The World lies in Wickedneſs, that is, the major Part of the World. Many call themſelves Chriſtians, yet blot out the word Saints; you may as well call him a Man, who wants Reaſon, as him a Chriſtian who wants Grace: Nay, which is worſe, ſome are boy'd up to ſuch an height of Wickedneſs, that they hate and deride Sanctification: 1. They hate it; 'tis bad to want it, it is worſe to hate it; they embrace the Form of Religion, but hate the Power. The Vulter hates ſweet ſmells, ſo do they the Perfume of Holineſs. 2. Deride it; theſe are your *Holy Ones*. To deride Sanctification argues an high Degree of Atheiſm, and is a black Brand of Reprobation: Scoffing *Iſhmael* was caſt out of *Abraham's* Family, *Gen.* 21. 9. Such as ſcoff at Holineſs ſhall be caſt out of Heaven.

2. *Uſe of Exhortation*: Above all things purſue after Sanctification; ſeek Grace more then Gold, Prov. 4. 13. *Keep her, for ſhe is thy life.*

Queſt. *What are the chief Inducements to Sanctification?*

Reſp. Firſt, it is the Will of God that we ſhould be Holy: In the Text, *This is the will of God, your ſanctification.* As God's *Word* muſt be the *Rule*, ſo his *Will* the *Reaſon* of our Actions; This is the Will of God, our Sanctification. Perhaps it is not the Will of God we ſhould be rich, but it is his Will that we ſhould be holy. God's *Will* is our *Warrant*.

2. Jeſus Chriſt hath *died for our Sanctification*. Chriſt ſhed his blood to waſh off our impurity. The Croſs was both an Altar and a Lavor. *Tit.* 2. 14. *Who gave himſelf for us, to redeem us from all iniquity.* If we could be ſaved without holineſs, Chriſt needed not have died. Chriſt died not only to ſave us from wrath, but from ſin.

3. Sanctification makes us *reſemble* God. It was *Adam's* ſin that he aſpired to be like God in Omniſciency, but we muſt endeavour to be like him in Sanctity. It is only a clear Glaſs in which you can ſee a face; it is only an holy Heart in which ſomething of God can be ſeen; there is nothing of God to be ſeen in an unſanctified Man, you may ſee Satan's Picture in him, Envy is the Devil's *Eye*, , Hypocriſie his *cloven Foot*, but nothing of God's Image can be ſeen in him. You can ſee no more of God in him, then you can ſee a Man's face in a Glaſs that is duſty and foul.

4. Sanctification is that God bears a great *love* to. Not any outward Ornaments, high blood, or worldly grandure, draws God's love, but an heart embelliſhed with holineſs. Chriſt never admired any thing, but the *beauty of holineſs*; he ſlighted the glorious buildings of the Temple, but admired the Womans Faith, *O woman, great is thy faith! Amor fundatur ſimilitudine.* A King delights to ſee his Image upon a piece of Coin: where God ſees his likeneſs, there he gives his love. The Lord hath two Heavens he dwells in, and the holy Heart is one of them.

5. Sanctification is the only thing doth *difference* us from the wicked; God's People have his *Seal* upon them, 2 *Tim.* 2. 19. *The foundation of God ſtandeth ſure, having this Seal, the Lord knoweth them that are his; and let every one that nameth the name of Chriſt depart from iniquity.* The Godly are ſealed with a double Seal; 1. a Seal of *Election*, *The Lord knoweth who are his*; 2. a Seal of *Sanctification*, *Let every one that nameth the name of Chriſt depart from iniquity.* This is the *name* by which God's People are known, *Iſa.* 63. 18. *Gnam Kodſheca, the people of thy holineſs.* As Chaſtity diſtinguiſheth a vertuous Woman from an Harlot, ſo Sanctification diſtinguiſheth God's People from others; 1 *Joh.* 2. 27. *Ye have received an unction from the holy one.*

6. It is a ſhame to have the Name of a Chriſtian, yet want Sanctity, as to have the Name of a Steward, yet want Fidelity; the Name of a Virgin, yet want Chaſtity. It expoſeth Religion to reproach to be baptized into the Name of Chriſt, yet unholy; to have Eyes full of Tears on a Sabbath, and on a Week-day Eyes full of Adultery, 2 *Pet.* 2. 14. To be ſo devout at the Lord's Table, as if Men were ſtepping into Heaven, and ſo prophane the Week after, as if they came out of Hell. To have the Name of *Chriſtians*, yet unholy, is a Scandal to Religion, and make *the ways of God evil ſpoken of.*

7. Sanctification fits for Heaven. 2 *Pet.* 1. 3. *Who hath called us to glory and vertue*, Glory is the *Throne*, and Sanctification is the *Step* by which we aſcend to it. Firſt you cleanſe the Veſſel, and then you pour in the Wine. Firſt God cleanſeth us by San-

Sanctification, and then pours in the Wine of Glory. *Solomon* was first anointed with Oil, and then he was King, 1 *Kings* 1. 39. First God anoints us with the holy Oil of his Spirit, and then he sets the Crown of Happiness upon our Head; Pureness of Heart, and seeing God are link'd together, *Matth.* 5. 8.

Quest. *How may Sanctification be attained to?*

Resp. 1. Be conversant in the Word of God. *John* 17.17. *Sanctifie them through thy truth.* The Word is both a *Glass* to shew us the Spots of our Soul, and a *Laver* to wash them away; the Word hath a *transforming vertue* in it, it irradiates the mind, and consecrates the heart.

2. Get Faith in Christ's Blood, *Acts* 15. 9. *Having purified their hearts by faith.* She in the Gospel that touched the hem of Christ's Garment, was healed; a touch of Faith purifies; nothing can have a greater force upon the heart to sanctifie it then Faith. If I believe Christ and his Merits are mine, how can I sin against him? Justifying Faith doth that in a Spiritual sense which miraculous Faith doth, it *removes Mountains*, the Mountain of Pride, Lust, Envy. Faith and the love of sin are inconsistent.

3. Breathe after the Spirit; it is called *the sanctification of the Spirit*, 2 Thess. 2. 13. The Spirit sanctifies the Heart, as Lightning purifies the Air, as Fire refines Metals. *Omne agens generat sibi simile:* The Spirit stamps the impress of its own Sanctity upon the Heart, as the Seal prints its Effigies and Likeness upon the Wax. The Spirit of God in a Man perfumes him with Holiness, and makes his Heart a Map of Heaven.

4. Associate with sanctified Persons. They may by their Counsel, Prayers, holy Example, be a means to make you holy: As *the communion of Saints* is in our *Creed*, so it should be in our *Company*, *Prov.* 13.20. *He that walketh with the wise shall be wise.* Association begets Assimilation.

5. Pray for Sanctification. *Job* propounds a Question, *Who can bring a clean thing out of an unclean?* Job 15. 14. God can do it. Out of an unholy Heart he can produce Grace. O! make *David*'s Prayer, *Psal.* 51.10. *Create in me a clean heart, O God.* Lay thy Heart before the Lord, and say, Lord, my unsanctified Heart pollutes all it toucheth. I am not fit to live with such an Heart, for I cannot honour thee; nor to die with such an Heart, for I cannot see thee. O create in me a clean heart; Lord consecrate my heart, and make it thy *Temple*, and thy Praises shall be sung there for ever.

Use 3. *of Thankfulness.* Hath God brought a clean thing out of an unclean? hath he sanctified you? wear this Jewel of Sanctification with thankfulness, *Col.* 1. 12. *Giving thanks to the Father, ἱκανώσαντι ὑμᾶς, who hath made us meet for the Inheritance*, &c. *Christian*, Thou could'st defile thy self, but not sanctifie thy self. But God hath done it; he hath not only chain'd up sin, but chang'd thy Nature, and made thee as a *King's Daughter, all glorious within.* He hath put upon thee the Breast-place of Holiness, which though it may be shot at, can never be shot thorow. Are there any here that are sanctified? God hath done more for you then *millions.* They may be illuminated, but not sanctified. He hath done more for you, then if he had made you the Sons of Princes, and caused you to ride upon the high places of the Earth. Are you sanctified? Heaven is begun in you; Happiness is nothing but the quintessence of Holiness. O how thankful should you be to God? Do as that blind Man in the Gospel, after he had received his sight, *He followed Christ glorifying God*, Luke 18.43. Make Heaven ring of God's Praises.

Of

Of ASSURANCE.

Quest. **What are the Benefits flow from Sanctification?**

Resp. *Assurance of God's Love, Peace of Conscience, Joy in the Holy Ghost, Encrease of Grace, and Perseverance therein to the end.*

1. Benefit flowing from Sanctification is assurance of God's Love.

2 *Pet.* 1. 10. *Give Diligence to make your Calling and Election sure.* Sanctification is the Seed, Assurance is the Flower which grows out of it: Assurance is a consequent of Sanctification, the Saints of old had it, 1 *John* 2.3. *We know that we know him.* 2 *Tim.* 1. 12. *I know whom I have believed*, here was *Sensus Fidei*, the reflex act of Faith; and *Gal.* 2. 20. *Christ hath loved me.* Here was Faith flourishing into Assurance. *Œcolampadias* when he was Sick, pointed to his Heart, *Hic sat Lucis*, Here I have Light enough, meaning Comfort and Assurance.

Quest. 1. *Have all Sanctified Persons Assurance?*

Resp. They have a right to it, and I do incline to believe that all have it in some degree before their last expiring; though their Comfort may be so strong, and their Vital Spirits so weak, that they cannot express what they feel. But I dare not positively affirm that all have Assurance in the first moment of their Sanctification: A Letter may be written when it is not Sealed; so Grace may be written in the heart, yet the Spirit may not set the Seal of Assurance to it. God is a free Agent, and may give or suspend Assurance *pro libito* as he please. Where there is the Sanctifying work of the Spirit, he may withhold the Sealing work, partly to keep the Soul Humble; partly to punish our careless walking: We neglect our Spiritual watch, grow remiss in duty, and then walk under a Cloud: We quench the Graces of the Spirit, and God withholds the Comforts, and partly to put a difference between Earth and Heaven. This I the rather speak, to bear up the Hearts of Gods People, who are dejected because they have not Assurance: You may have the Water of the Spirit poured on you in Sanctification, though not the Oyl of Gladness in Assurance; there may be Faith of Adherence and not of Evidence; there may be Life in the Root, when there is no Fruit in the Branches to be seen; so Faith in the Heart, when no Fruit of Assurance.

Quest 2. *What is Assurance?*

Resp. It is not Vocal, any audible Voice, or brought to us by the help of an Angel, or Revelation; Assurance consists of a *Practical Sylogism*, where the Word of God makes the *major*, Conscience the *minor*, the Spirit of God the Conclusion. The Word saith, *He that fears and loves God, is loved of God*; there is the *major* Proposition; then Conscience makes the *minor*; but I fear and love God; then the Spirit makes the Conclusion, therefore thou art loved of God: And this is that which the Apostle calls, *The Witnessing of the Spirit with our Spirits, that we are his Children*, Rom. 8. 16.

Quest. 3. *Whether hath a Sanctified Soul such an Assurance as excludes all doubting?*

Resp. He hath that which bears up his Heart from sinking; he hath such an *Earnest* of the Spirit that he would not part with for the Richest Prize; but his Assurance though it be infallible, it is not perfect. There will be sometimes a Trepidation or Trembling; he is safe, yet not without fears and doubts, as a Ship lies safe at Anchor, yet may be a little shaken by the Wind. If a Christian had no Doubtings, there should be no unbelief in him; had he no Doubtings, there would be no difference between Grace Militant and Triumphant. Had not *David* his Ebbings sometimes as well as his Flowings, like the Mariner, who sometimes cries out *Stellam Video*, I see a Star, sometimes the Star is out of Sight. Sometimes we hear *David* say, *Thy Loving Kindness is before mine Eyes*, Psal. 26. 3. But at another time he was at a loss, *Psal.* 89. 49. *Lord where are thy former Loving Kindnesses?* And there may fall out an Eclipse in a Christians Assurance, to put him upon longing after Heaven: Then there shall not be the least doubting; then the Banner of Gods Love shall be always display'd upon the Soul; then the light of God's Face shall be without Clouds, and have no Sun-setting; then the Saints shall have an uninterrupted Assurance, and be ever with the Lord.

Queſt. 4. *What are the differences between true Aſſurance and Preſumption?*

Reſp. 1. They differ in the method or manner of working: Divine Aſſurance flows from Humiliation for Sin; (I ſpeak not of the meaſure of Humiliation, but the Truth.) There are in *Palermo* Reeds growing in which there is a Sugred Juice: A Soul humbled for Sin is the *Bruiſed Reed* in which grows this ſweet Aſſurance. God's Spirit is a Spirit of Bondage, before it be a Spirit of Adoption; but Preſumption ariſeth without any humbling work of the Spirit. *How cameſt thou by thy Veniſon ſo ſoon?* The Plow goes before the Seed be ſown; the Heart muſt be plowed up by Humiliation and Repentance, before God ſows the Seed of Aſſurance.

2. He who hath a real Aſſurance, will take heed of that which will weaken and darken his Aſſurance; he is fearful of the *Forbidden Fruit*; he knows though he cannot ſin away his Soul, yet he may ſin away his Aſſurance: But he who hath the *Ignis Fatuus* of Preſumption, doth not fear *defiling his Garments*; he is bold in ſin, *Jer.* 3. 4, 5. *Wilt thou not cry unto me my Father, behold thou haſt done evil things as thou couldeſt. Balaam* ſaid, *My God*, yet a Sorcerer. A Sign he hath no Mony about him, who fears not to Travel all Hours in the Night; a ſign he hath not the Jewel of Aſſurance, who fears not the works of Darkneſs.

3. True Aſſurance is built upon a Scripture-baſis; the Word ſaith, *The effect of Righteouſneſs ſhall be Quietneſs and Aſſurance for ever*, Iſa. 32. 17. A Chriſtians Aſſurance is built upon this Scripture; God hath ſown the Seed of Righteouſneſs in his Soul, and this Seed hath brought forth the Harveſt of Aſſurance: But Preſumption is a ſpurious thing, it hath no Scripture to ſhew for its Warrant; it is like a Will without Seal and Witneſſes, which is null and void in Law; Preſumption wants both the Witneſs of the Word, and the Seal of the Spirit.

4. Aſſurance flowing from Sanctification always keeps the Heart in a lowly poſture: Lord, ſaith the Soul, what am I, that paſſing by ſo many, the Golden Beams of thy Love ſhould ſhine upon me? St. *Paul* had Aſſurance; is he proud of this Jewel? No. *Epheſ.* 3. 8. *To me who am leſs than the leaſt of all Saints.* The more love a Chriſtian receives from God, the more he ſees himſelf a Debtor to free Grace, and the ſenſe of his Debt, keeps his Heart Humble, but Preſumption is bred of Pride. He who Preſumes, Diſdains; he think himſelf better than others, *Luke* 18. 11. *God I thank thee, I am not as other Men are, nor as this Publican.* Feathers fly up, but Gold deſcends; he who hath this Golden Aſſurance, his Heart deſcends in Humility.

Queſt. 5. *What is it may excite us to look after Aſſurance?*

Reſp. To conſider how ſweet it is, and the noble and excellent effects it produceth.

Effect 1. How ſweet it is. This is the Manna in the Golden Pot; the white Stone; the Wine of Paradiſe which chears the Heart. How comfortable is God's Smile! The Sun is more refreſhing when it ſhineth out, than when it is hid in a Cloud; it is a prælibation and fore-taſt of Glory, it puts a Man in Heaven before his time; none can know how delicious and raviſhing it is, but ſuch as have felt it, as none can know how ſweet Hony is but they who have taſted it.

2. The noble and excellent Effects it produceth. 1. *Aſſurance* will make us love God and Praiſe him. (1.) *Love* him: *Love* is the Soul of Religion, the Fat of the Sacrifice; and who can love God ſo as he who hath *Aſſurance?* The Sun reflecting its Beams on a burning Glaſs, makes the Glaſs burn that that is near to it. So *Aſſurance* (which is the reflection of Gods love upon the Soul) makes it burn in love to God. St. *Paul* was aſſured of Chriſt's love to him, *Gal.* 2. 20. *who* hath *loved me*; and how was his Heart fired with love? he valued and admired nothing but Chriſt, *Phil.* 3. 8. as Chriſt was faſtned to the Croſs, ſo he was faſtned to *Paul's* Heart. (2.) *Praiſe* him. Praiſe is the Quit-rent we pay to the Crown of Heaven; who but he who hath *Aſſurance* of his Juſtification can Bleſs God, and give him the Glory of what he hath done for him? Can a Man in a Swoon or Apoplexy Praiſe God that he is alive? Can a Chriſtian ſtaggering with Fears about his Spiritual Condition, praiſe God that he is elected and juſtified? No, *The living, the living, he ſhall praiſe thee*, Iſa. 38. 19. Such as are enliven'd with Aſſurance, they are the fitteſt Perſons to ſound forth Gods Praiſe.

Effect

Effect 2. Aſſurance would drop Sweetneſs into all our Creature-Enjoyments; it would be as Sugar to Wine, an earneſt of more; it gives a Bleſſing with the Veniſon; As Guilt imbitters our Comforts, it is like drinking out of a Wormwood Cup; So Aſſurance would indulcorate and ſweeten all. Health, and the Aſſurance of Gods Love are ſweet Riches, with the Aſſurance of a Kingdom are delectable: Nay, a Dinner of Green Herbs, with the Aſſurance of Gods Love, is Princely Fare.

Effect 3. Aſſurance would make us Active and Lively in Gods Service; it would excite Prayer, quicken Obedience; as Diligence begets Aſſurance, ſo Aſſurance begets Diligence. Aſſurance will not (as the Papiſts ſay) breed *Security* in the Soul, but *Induſtry*. *Doubting* does *diſcourage* us in Gods Service, but the Aſſurance of his Favour breeds Joy, *And the Joy of the Lord is our ſtrength*, Nehem. 8. 10. Aſſurance makes us mount up to Heaven as Eagles in Holy Duties; it is like the Spirit in *Ezekiel's Wheels*, that moved them and lifted them up. Faith would make us *Walk*, but Aſſurance would make us *Run*: We ſhould never think we could do enough for God. Aſſurance would be as Wings to the Bird, as Weights to the Clock, to ſet all the Wheels of Obedience a running.

Effect 4. Aſſurance would be a Golden Shield to beat back Temptation: Aſſurance Triumphs over Temptation: There are two ſorts of Temptation Satan uſeth. 1. He tempts to *draw us to Sin*: Now the being aſſured of our Juſtification would make this Temptation vaniſh. What Satan, ſhall I Sin againſt him who hath loved me, and waſhed me in his Blood? Shall I return to Folly after God hath ſpoken Peace? Shall I weaken my Aſſurance, wound my Conſcience, grieve my Comforter? Avoid Satan, Tempt no more. 2. Satan would make us queſtion our Intereſt in God, he tells us we are Hypocrites, and God doth not love us. Now there is no ſuch Shield againſt this Temptation as Aſſurance: What Satan, have I a real Work of Grace in my Heart, and the Seal of the Spirit to witneſs it, and doſt thou tell me God doth not love me? Now I know thou art an Impoſtor, who goeſt about to diſprove what I ſenſibly feel. If Faith reſiſts the Devil, Aſſurance would put him to flight.

Effect 5. Aſſurance would make us contented, though we have but a little in the World: He who hath *Enough* is *Content*: He who hath Sun-light is Content, though he wants Torch-light. A Man that hath Aſſurance hath enough: *In uno ſalvatore omnes florent gemmæ ad ſalutem.* He hath the Riches of Chriſts Merit, of his Love, an Earneſt of his Glory, he is fill'd with the Fulneſs of God, here is *enough*; and having *enough* he is *Content*, *Pſal.* 16. 5. *The Lord is the portion of my Inheritance: The Lines are fallen unto me in a pleaſant place, and I have a goodly Heritage.* Aſſurance will rock the Heart quiet; the reaſon of Diſcontent, is either becauſe Men have no Intereſt in God, or do not know their Intereſt: St. *Paul, I know whom I have believed*, 2 Tim. 1. 12. There was the Aſſurance of his Intereſt; and 2 *Cor.* 6. 10. *As ſorrowful, yet always rejoycing*, &c. There was his *Contentment*: Get but Aſſurance, and you will be out of the weekly Bill of Murmurers, you will be diſcontented no more. What can come amiſs to him that hath Aſſurance God is his; Hath he loſt a Friend? His Father lives; Hath he loſt his only Child? God hath given him his only Son: Hath he Scarcity of Bread? God hath given him the fineſt of the Wheat, the Bread of Life. Are his Comforts gone? He hath the *Comforter*. Doth he meet with Storms on the Sea? He knows where to put in for Harbour. God is his Portion, and Heaven is his Haven. Thus Aſſurance gives ſweet Contentment in every Condition.

Effect 6. Aſſurance would *bear up the Heart* in *Sufferings*, it would make a Chriſtian endure Troubles with Patience and Chearfulneſs (with Patience) *Heb.* 10. 36. *Ye have need of Patience.* There are ſome Meats (we ſay) are hard of Digeſtion, and only a good Stomach will concoct them: Affliction is a Meat hard of Digeſtion, but Patience (like a good Stomach) will be able to digeſt it; and whence comes Patience but from Aſſurance? *Rom.* 5. 5. *Tribulation worketh Patience, becauſe the Love of God is ſhed abroad in our Hearts*, with chearfulneſs. Aſſurance is like the Mariners Lanthorn on the Deck, which gives light in a dark night. Aſſurance gives the light of Comfort in Affliction, *Heb.* 10. 34. ye *took joyfully the ſpoiling of your Goods, knowing in your ſelves*, &c. there was Aſſurance. He that hath Aſſurance can rejoyce in Tribulation, he can gather Grapes of Thorns, and Hony out of the Lyons Carcaſs. Latimer, *When I ſit alone, and can have a ſetled Aſſurance of the State of my Soul*,

and know that God is mine, I can Laugh at all Troubles, and nothing can daunt me.

Effect 7. Assurance would pacifie a troubled Conscience: He who hath a disturbed vexatious Conscience, carries an Hell about him, *Ebeu quis intus Scorpio!* but Assurance cures the Agony, and allays the Fury of Conscience: Conscience that before was turned into a Serpent, now is like a Bee that hath Hony in its Mouth, it speaks Peace; *Tranquillus Deus tranquillat omnia*, Tertull. When God is pacified towards us, then Conscience is pacified. If the Heavens are quiet, and there are no Winds stirring thence, the Sea is quiet and calm. So if there be no Anger in Gods Heart, if the Tempest of his Wrath doth not blow, Conscience is quiet and serene.

Effect. 8. Assurance would strengthen us against the Fear of Death; such as want it, cannot dye with Comfort, they are *in æquilibrio*, they hang in a doubtful Suspence, what shall become of them after Death: But he who hath Assurance, hath an εὐθανασία, an happy and joyful Passage out of the World; he knows he is passed from Death to Life; he is carried full sail to Heaven; though he cannot resist Death, yet he overcomes it.

Quest. 6. *What shall they do that want Assurance?*

Resp. 1. Such as want Assurance, let them labour to find Grace; when the Sun denies light to the Earth, it may give forth its Influence: When God denies the light of his Countenance, he may give the Influence of his Grace.

Quest. *How shall we know we have a real Work of Grace, and so have a right to Assurance?*

Resp. If we can resolve two Queries: 1. Have we high Appretiations of Jesus Christ? 1 *Pet.*2.7. *To you that believe he is precious*, Christ is ὅλος ἐπιθυμία, all made up of Beauties and Delights; our Praises fall short of his Worth, and is like spreading Canvass upon Cloth of Gold. How precious is his Blood and Incense? The one pacifies our Conscience, the other Perfumes our Prayers: Can we say we have endearing Thoughts of Christ? Do we esteem him our Pearl of Price? Our bright Morning Star? Do we count all earthly Enjoyments but as (σκύβαλον) Dung in comparison of Christ? *Phil.* 3. 8. do we prefer the worst things of Christ, before the best things of the World; the Reproaches of Christ, before the Worlds Embraces, *Heb.* 11. 26. *Quer.* 2. Have we the indwelling of the Spirit? 2 *Tim.* 1. 14. *The Holy Ghost, which dwelleth in us.*

Quest. *How may we know we have the indwelling presence of the Spirit?*

Resp. Not by having sometimes good Motions stir'd up in us by the Spirit; it may work in us, yet not dwell; but by the *Sanctifying Power* of the Spirit on our Heart, the Spirit infuseth *Divinam Indolem*, a *Divine Nature*; it stamps its own impress and Effigies on the Soul, making the Complexion of it Holy. The Spirit ennobles and raiseth the Heart above the World; when *Nebuchadnezzar* had his Understanding given him, he grazed no longer amongst the Beasts, but returned to his Throne, and minded the Affairs of his Kingdom; when the Spirit of God dwells in a Man, it carries his Heart above the visible Orbs; it makes him *Superna anhelare*, thirst after Christ and Glory; if we can find this, then we have Grace, and so have a right to Assurance.

2. If you want Assurance *wait for it*; if the Figures are graven on the Dial, it is but waiting a while and the Sun shines: When Grace is engraven in the Heart, it is but waiting a while and we shall have the Sun-shine of Assurance: *He that believes makes not haste*, Isa. 28. 16. He will stay Gods leisure; say not God hath forsaken you, he will never lift up the light of his Countenance, but rather say as the Church, *Isa.* 8. 17. *I will wait upon the Lord which hideth his face from the House of* Jacob. 1. Hath God waited for your Conversion, and will not you wait for his Consolation? How long did he come a woing to you by his Spirit? He waited till his Head was fill'd with Dew: He cry'd as *Jer.* 13. 27. *Wilt thou not be made clean, when shall it once be?* O Christian! did God wait for thy Love, and canst not thou wait for his? 2. Assurance is so sweet and precious, that it is worth waiting for, the price of it is above Rubies, it cannot be valued with the Gold of Ophir. Assurance of Gods Love is a Pledge of Election, 'tis the Angels Banquet; what other Joy have they? As *Micah* said, *Judges* 18. 24. *What have I more?* So when God assures the Soul of his eternal purposes of Love, what hath he more to give? Whom God kisseth he Crowns. Assurance is ἀρραβὼν ἐσχάτου, The first Fruits of Paradise, one Smile of Gods Face, one Glance of his Eye, one Crumb of the hidden Manna, is so sweet a Delicious, that it deserves our waiting. 3. God hath given a Promise,

Promise, that we shall not wait in vain, *Isa.* 49. 23. *They shall not be ashamed that wait for me.* Perhaps God reserves this Cordial of Assurance for a fainting time; He keeps sometimes his best Wine till last. Assurance shall be reserved as an Ingredient to sweeten the bitter Cup of Death.

Quest. 7. *How may deserted Souls be comforted, who are cast down for want of Assurance? They have the Day-star of Grace risen in their Souls; but as* Job *complains*, I went Mourning without the Sun, *Job* 30. 28. *They go mourning for want of the Sun-light of Gods Face: Their Joy is eclipsed, They walk in darkness and see no light*, Isa. 50. 10. *How shall we comfort such as lye Bleeding in Desertion, and are cast down for want of Assurance?*

Resp. 1. Want of Assurance shall not hinder the Success of the Saints Prayers. Sin lived in, doth *ponere obicem*, put a Bar to our Prayer; but want of Assurance doth not hinder Prayer; we may go to God still in an humble fiducial manner: A Christian perhaps may think, because he doth not see Gods smiling Face, therefore God will not hear him. This is a mistake, Psal. 31. 22. *I said in my haste, I am cut off from before thine eyes, nevertheless thou heardest the voice of my Supplication.* If we pour out Sighs to Heaven, God hears every Groan; though he doth not shew us his Face, he may lend us his Ear.

2. Faith may be strongest when Assurance is weakest; the Woman of *Canaan* had no Assurance, but a Glorious Faith, *O Woman, Great is thy Faith*, Mat. 15. 28. *Rachel* was more Fair, but *Leah* was more Fruitful. Assurance is more fair and lovely to look upon, but a fruitful Faith God sees is better for us, *John* 20. 28. *Blessed are they that Believe and feel not.*

3. When God is out of sight, yet he is not out of Covenant, *Psalm* 89. 28. *My Covenant shall stand fast.* Though a Wife doth not see her Husbands Face in many Years, yet the Marriage Relation holds, and he will come again to her after a long Voyage. God may be gone from the Soul in Desertion, but the Covenant stands fast, *Isa.* 54. 10. *The Covenant of my Peace shall not be removed.* *Quer.* But this Promise was made to the Jews, and doth not belong to us. Yes, Verse 17. *This is the Heritage of the Servants of the Lord.* This is made to all the Servants of God, them that are now living, as well as those who lived in the time of the Jews.

Quest. 8. *What should we do to get Assurance?*

Resp. 1. Keep a pure Conscience, let no Guilt lie upon the Conscience unrepented of; God Seals no Pardons before Repentance; God will not pour in the Wine of Assurance into a foul Vessel, *Heb.* 10. 22. *Let us draw near in full Assurance of Faith, having our Hearts sprinkled from an evil Conscience.* Guilt clips the Wings of Comfort; he who is conscious to himself of *Secret Sins*, cannot draw near to God in full Assurance; he cannot call God Father but Judge; keep Conscience as clear as your Eye, that no dust of sin fall into it.

2. If you would have Assurance, be much in the Actings of Grace, 1 *Tim.* 4 7. *Exercise thy self unto Godliness.* Men grow rich by Trading; by Trading in Grace we grow rich in Assurance, 2 *Pet.* 1. 10. *Make your Election sure.* How? *Add to your Faith Vertue*, and *to Vertue Knowledge.* Keep Grace upon the Wing, it is the lively Faith flourisheth into Assurance; no Man will set up a great Sail in a small Boat, but in a large Vessel: God sets up the Sail of Assurance in an Heart enlarged in Grace.

3. If you would have Assurance, cherish the Holy Spirit of God. When *David* would have Assurance, he Prays, *Take not away thy Spirit from me*, Psal. 51. 11. He knew it was the Spirit only that could make him hear the Voice of Joy: The Spirit is ὁ παράκλητος, the Comforter, he seals up Assurance, 2 *Cor.* 1. 22. therefore make much of the Spirit, do not grieve it: As *Noah* opened the Ark to receive the Dove, so should we open our Hearts to receive the Spirit. This is the Blessed Dove which brings an Olive-branch of Assurance in its Mouth.

4. Let us lye at the Pool of the Ordinances, frequent the Word and Sacrament, *Cant.* 2. He brought me to the Banqueting House, and his Banner over me was Love. The blessed Ordinances are the Banqueting House, where God displays the Banner of Assurance. The *Sacrament* is a *Sealing Ordinance*, Christ made himself known to his Disciples in the breaking of Bread: So in the Holy Supper in the breaking of Bread, God makes himself known to us to be our God and Portion.

Quest. 9. *How should they carry themselves who have Assurance?*

Resp. 1. If you have Assurance of your Justification, do not abuse Assurance. 1. 'Tis an abusing of Assurance, when we grow more remiss in Duty; as the

Musician

Muſician having Mony thrown him, leaves off playing. By Remiſſneſs or intermitting the Exerciſes of Religion, we grieve the Spirit, and that is the way to have an Imbargo laid upon our Spiritual Comforts. 2. We abuſe Aſſurance when we grow Preſumptuous and leſs fearful of ſin. What? becauſe a Father gives his Son an Aſſurance of his Love, and tells him he will entail his Land upon him, ſhall the Son therefore be Wanton and Diſſolute? This were the way to loſe his Fathers Affection, and make him cut off the Entail; it was an Aggravation of *Solomon*'s Sin, *His Heart was turned away from the Lord, after he had appeared to him twice*, 1 Kings 11. 9. 'Tis bad to ſin when one wants Aſſurance, but it is worſe to ſin when one hath it. Hath the Lord ſeal'd his Love with a Kiſs? Hath he left a Pawn of Heaven in your Hands, and do you thus requite the Lord? Will you ſin with Manna in your Mouth? Doth God give you the ſweet Cluſters of Aſſurance to feed on, and will you return him wild Grapes? It much pleaſeth Satan, either to ſee us want Aſſurance, or abuſe it. This is to abuſe Aſſurance, when the Pulſe of our Soul beats faſter in Sin and ſlower in Duty.

2. If you have Aſſurance, admire this ſtupendious Mercy. You deſerv'd that God ſhould give you Gaul and Vinegar to drink, and hath he made the Hony-Comb of his Love to drop upon you? O fall down and adore his Goodneſs, ſay, *Lord, How is it that thou ſhouldeſt manifeſt thy ſelf to me, and not to other Believers!* Thoſe whom thou loveſt as the Apple of thine Eye, yet thou holdeſt them in Suſpence, and giveſt them no Aſſurance of thy Love; though thou haſt given them the new Name, yet not the White ſtone; though they have the *Seed of Grace*, yet not the *Oyl of Gladneſs*; though they have the *Holy Ghoſt* the *Sanctifier*, yet not the *Holy Ghoſt* the *Comforter*. Lord, whence is it that thou ſhouldeſt manifeſt thy ſelf to me, and make thy Golden Beams of Aſſurance ſhine upon my Soul? O admire God! this will be the Work of Heaven.

3. Let your Hearts be endeared in Love to God; If God gives his People Correction, they muſt love him, much more when he gives them Aſſurance. Pſal. 31. 23. *O love the Lord ye his Saints.* Hath God brought you to the Borders of *Canaan*, given you a Bunch of Grapes, crown'd you with loving Kindneſs, confirm'd your Pardon under the Broad Seal of Heaven? How can you be frozen at ſuch a Fire? How can you chooſe but be turn'd into Seraphins Burning in Divine Love: Say as *St. Auſtin*, *Animam meam odio Haberem*, I would hate my own Soul, if I did not find it loving God. Give God the Cream and Quinteſſence of your Love, and ſhew your Love, by being willing to loſe all for his Sake.

4. If you have Aſſurance, improve it for Gods Glory, ſeveral ways; 1. By encouraging ſuch as are yet unconverted; Tell them how ſweet this hidden Manna is; Tell them what a good Maſter you ſerve, what Vails you have had; Tell them God hath carried you to the Hill of Myrrhe, to the Mountains of Spices; He hath given you not only a Proſpect of Heaven but an Earneſt: O perſwade Sinners, by all the Love and Mercy of God, that they would enroll their Names in his Family, and caſt themſelves upon him for Salvation. Tell them God hath met with you, and unlock'd the Secrets of Free Grace, and aſſured you of a Land flowing with thoſe infinite Delights which Eye hath not ſeen. Thus by telling others what God hath done for your Soul, you may make them in love with the ways of God, and cauſe them to turn Proſelytes to Religion. 2. Improve Aſſurance by comforting ſuch as want it; Be as the good *Samaritan*, pour Wine and Oyl into their Wounds. You who have Aſſurance, are gotten as it were to the Haven, you are ſure of your Happineſs; but do you not ſee others who are ſtruggling with the Waves of Temptation and Delertion, and are ready to ſink? O now Sympathize with them, and do what you can to comfort them when they are in this deep Ocean, 2 *Cor.* 1. 6. *Whether we be comforted it is for your Conſolation.* The comfortable experience of one Chriſtian being communicated to another, doth much revive and bear up his fainting Heart; *Our Comfort*, ſaith the Apoſtle, *is for your Conſolation.* 3. Improve Aſſurance by walking more Heavenly; you ſhould Scorn theſe things below; you who have an Earneſt of Heaven, ſhould not be too Earneſt for the Earth: You have Angels Food, and it becomes not you, with the Serpent, to lick the Duſt. The Wicked are all for Corn, Wine and Oyl, but you have that which is better; God hath lifted up the Light of his Countenance: Will you hanker after the World, when you have been feeding upon the Grapes and Pomegranates of the Holy Land? Do you now Luſt after the Garlick and Onions of *Egypt*, when you are

are Cloathed with the Sun, will you ſet the Moon and Stars above you? O let them ſcramble for the World, who have nothing elſe but Huſks to feed on. Have you aſſurance of Heaven, and is not that enough? Will not a Kingdom ſatisfie you? Such as are high in Aſſurance, ſhould be in the Altitudes, live above the World. 4. Improve Aſſurance by a Chearful Walking: It is for Condemn'd Perſons to go hanging down their Head; but haſt thou thy Abſolution? Doth thy God ſmile on thee? Chear up, 2 *Sam.* 13. 4. *Why art thou, being the King's Son, Lean?* Art thou the King's Son? hath God aſſured thee of thy Adoption, and art thou ſad? Aſſurance ſhould be an Antidote againſt all Trouble: What though the World hate thee, yet thou art aſſur'd that thou art one of Gods Favourites. What though there is but *little Oyl* in the Cruſe, and thou art low in the World, yet thou art high in Aſſurance; O then rejoyce. How Muſical is the Bird! How doth it chirp and ſing, that knows not where to pick up the next Crumb! And ſhall they be ſad and diſcontented, who have God's Bond to aſſure them of their daily Bread, and his Love to aſſure them of Heaven? But certainly, thoſe who have Aſſurance cannot but be of a Sanguine Complexion.

5. If you have an Aſſurance of Salvation, let this make you long after a Glorified State: He who hath an Earneſt in his Hand, deſires the whole Sum to be paid: That Soul who hath *taſted how ſweet the Lord is*, ſhould long for a fuller enjoyment of him in Heaven. Hath Chriſt put this Ring of Aſſurance on thy Hand, and ſo eſpouſed thee to himſelf, how ſhouldſt thou long for the Marriage Supper of the Lamb, *Rev.* 19. 9. O Chriſtian, think with thy ſelf, if a glimpſe of Heaven, a ſmile of God's Face be ſo ſweet, what will it be to be ever ſunning thy ſelf in the Light of God's Countenance! Certainly, you who have an Aſſurance of your Title to Heaven, cannot but deſire Poſſeſſion. Be content to Live, but willing to Dye.

6. If you have Aſſurance, be careful you do no not loſe it; keep it, *for it is your Life*, viz. * the comfort of your Life. Keep Aſſurance 1*ſt* by Prayer, *Pſal.* 36. 10. *O continue thy Loving Kindneſs*; Lord continue Aſſurance; do not take away this Privy Seal from me. 2*dly*, Keep Aſſurance by Humility: Pride eſtrangeth God from the Soul; when you are high in Aſſurance, be low in Humility. St. *Paul* had Aſſurance, and he Baptizeth himſelf with this Name, *Chief of Sinners*, 1 *Tim.* 1. 15. The Jewel of Aſſurance is beſt kept in the Cabinet of an Humble Heart.

* *Bene eſſe.*

Of PEACE.

1 *Pet.* 1. 2. *Grace unto you, and Peace be multiplied.*

HAving ſpoken of the firſt Fruit of Sanctification, Aſſurance, I proceed to the Second, *viz. Peace, Peace be Multiplied.*

Queſt. *What are the ſeveral ſpecies or kinds of Peace?*

Reſp. Peace in Scripture is compar'd to a River, *Iſa.* 66. 12. this River parts it ſelf into Two Silver Streams.

1. There is an External Peace, and that is either 1. *Æconomical*, Peace in a Family. 2. *Political*, Peace in the State. Peace is the Nurſe of Plenty, *Pſal.* 147. 14. *He maketh Peace in thy Borders, and filleth thee with the fineſt of the Wheat.* How pleaſant is it when the Waters of Blood begin to aſſwage, and we can ſee the Windows of our Ark open, and the Dove returning with an Olive-branch of Peace? 3. Eccleſiaſtical Peace, Peace in the Church. Its Unity in Trinity is the greateſt Myſtery in Heaven, and Unity in Verity the greateſt Mercy on Earth. Peace Eccleſiaſtical ſtands in oppoſition to Schiſm and Perſecution.

2. A Spiritual Peace, which is Two-fold, Peace above us, or Peace with God; and Peace within us, or Peace with Conſcience: This is Superlative; other Peace may be laſting, this is everlaſting.

Queſt. 2. *Whence comes this Peace?*

Reſp. This Peace hath the whole Trinity for its Author. 1. God the Father

is

is *the God of Peace*, 1 Thes. 5. 23. 2. God the Son is the *Prince of Peace*, Isa. 9. 6. 3. Peace is said to be the *fruit of the Spirit*, Gal. 5. 22.

1. God the Father is the *God of Peace*. As he is the God of Order, 1 *Cor.* 14. 33. so the God of Peace, *Phil.* 4. 9. This was the form of the Priests blessing the People, *Numb.* 6. 26. *The Lord give thee Peace.*

2. God the Son is the *Purchaser of Peace*. He hath made Peace by his Blood, *Col.* 1. 20. *Having made Peace by the Blood of his Cross.* The Attonement *Aaron* made for the People when he entred into the Holy of Holies with Blood, was a Type of Christ our High Priest, who hath by his Sacrifice pacified his angry Father, and made Attonement for us. Christ purchased our Peace upon hard terms, his Soul was in an *Agony*, while he was travailing to bring forth Peace to the World.

3. Peace is a *fruit* of the *Spirit*. He *seals up Peace to the Conscience*; the Spirit *clears up the work of Grace* in the Heart, from whence ariseth Peace. There was a Well of Water near *Hagar*, but she did not see it, therefore wept. A Christian hath Grace, but doth not see it, therefore Weeps. Now the Spirit discovers this *Well of Water*, it enables Conscience to witness to a Man that he hath the real work of Grace, and so Peace flows into the Soul. Thus you see whence this Peace comes; the Father decrees it, the Son purchaseth it, the Holy Ghost applies it.

Quest. 3. *Whether such as are destitute of Grace, may have Peace?*

Resp. No. Peace flows from *Sanctification*, but they being unregenerate, have nothing to do with Peace, *Isa.* 57. 21. *There is no Peace (saith my God) to the Wicked*: They may have a *Truce*, but no *Peace*. God may forbear the Wicked a while, and stop the Roaring of his Cannon; but though there be a *Truce*, yet no Peace. The Wicked may have something which looks like Peace, but is not. They may be fearless and stupid; but there is a great difference between a stupified Conscience, and a pacified Conscience, *Luke* 11. 21. *When a strong Man keeps his Palace, his Goods are in Peace.* This is the Devils Peace; he rocks Men in the Cradle of Security, he cries Peace, Peace, when Men are upon the Precipice of Hell. The seeming Peace a Sinner hath, is not from the knowledg of his Happiness, but the ignorance of his Danger.

Quest. 4. *What are the Signs of a false Peace?*

Resp. 1. A false Peace hath much Confidence in it, but this Confidence is Conceit. The Sinner doth not doubt of Gods Mercy, from which presumptuous Confidence ariseth some kind of quiet in the Mind. The same Word in the Hebrew, *Casal*, signifies both Confidence and Folly. Indeed a Sinners Confidence is Folly. How confident were the Foolish Virgins?

2. False Peace separates those things which God hath joyned together: God joyns Holiness and Peace, but he who hath a false Peace separates these Two. He lays claim to Peace, but banisheth Holiness, *Deut.* 29. 19. *I shall have Peace, though I walk in the imagination of my Heart, to add Drunkenness to Thirst.* The Wicked are loose and vain, and yet thank God they have Peace: A Delusion. You may as well suck Health out of Poison, as Peace out of Sin.

3. False Peace is not willing to be Tried; a sign they are bad Wares, which will not endure the Light; a sign a Man hath stolen Goods when he will not have his House Searched. A false Peace cannot endure to be tryed by the Word: The Word speaks of an humbling and refining work upon the Soul before Peace; false Peace cannot endure to hear of this: The least trouble will shake this Peace, it will end in despair. In a false Peace, Conscience is asleep, but when this Lion of Conscience shall be awaken'd at Death, then it will roar upon a Man, he will be a Terror to himself, and be ready to lay violent Hands upon himself.

Quest. 5. *How shall we know that ours is a true Peace?*

Resp. 1. True Peace flows from Union with Christ; *Communio fundatur in unione.* The Graft or Cien must first be inoculated into the Tree, before it can receive Sap and Nourishment from it: So we must first be ingrafted into Christ, before we can receive Peace from him. Have we Faith? By Holiness we are made like Christ; by believing we are made one with Christ, and being in Christ, we have Peace, *John* 16. 33.

2. True Peace flows from Subjection to Christ; where Christ gives Peace, there he sets up his Government in the Heart, *Isa.* 9. 7. *Of his Government and Peace there shall be no end.* Christ is called *a Priest upon his Throne*, Zach. 6. 13. Christ as a Priest makes Peace, but he will be a Priest upon his Throne; he brings

brings the Heart in subjection to him. If Christ be our Peace, he is our Prince; *Isa.* 9. 6. Whenever Christ pacifies the Conscience, he subdues the Lust.

3. True Peace is after Trouble. First, God lets loose a Spirit of Bondage, he convinceth and humbleth the Soul; then he speaks Peace. Many say they have Peace; but is this Peace before a Storm or after it? True Peace is after Trouble. First there was the *Earthquake*, and then the *Fire*, and then the *still small Voice*, 1 Kings 19. 11. Thou who never hadst any legal Bruisings, mayest suspect thy Peace; God pours the Golden Oyl of Peace into Broken Hearts.

Quest. 6. *Whether have all Sanctified Persons this Peace?*

Resp. They have a Title to it; they have the Ground of it; Grace is the Seed of Peace, and it will in time turn to Peace, as the Blossoms of a Tree to Fruit, Milk to Cream. They have a Promise of it, *Psal.* 29. 11. *The Lord will bless his People with Peace*: They may have Peace with God, though not Peace in their own Conscience; they have the initials and beginnings of Peace. There is a secret Peace the Heart hath in serving God, such Meltings and Enlargements in Duty, as do revive the Soul, and bear it up from sinking.

Quest. 7. *But why have not all Believers the full enjoyment and possession of Peace? Why is not this Flower of Peace fully ripe and blown?*

Resp. Some of the Godly may not have so full a degree of Peace. 1. Through the fury of Temptation; the Devil if he cannot destroy us, he will disturb us: Satan disputes against our Adoption; he would make us question the work of Grace in our Hearts, and so *troubles the Waters* of our Peace: Satan is like a subtil Cheater, who if he cannot make a Mans Title to his Land void, yet he will put him to many troublesom Suits in Law. If Satan cannot make us Ungodly, he will make us unquiet: Violent Winds make the Sea rough and stormy; the Winds of Temptation blowing, disturb Peace of Spirit, and put the Soul into a Commotion. 2. The Godly may not enjoy Peace, through mistake and misapprehension about Sin. They find so much Corruption, that sure if there were Grace, there would not be such strong Workings of Corruption: Whereas this should be so far from discouraging Christians, and hindering their Peace, that it is an Argument for them. Let me ask, whence is it that you feel Sin? no Man can feel Sin but by Grace. A wicked Man is insensible; lay an 100 weight upon a Dead Man, he doth not complain, but the being sensible of Corruption, argues a Gracious Principle, *Rom.* 7. 21. Again, whence is it that there is a Combat with Sin, but from the Life of Grace? *Gal.* 5. 17. Dead things cannot Combat. Whence is it that the Saints weep for Sin? what are these Tears, but Seeds of Faith? The not understanding of this, hinders a Christians Peace. 3. The Godly may not injoy Peace through remisness in Duty; they *leave* their first Love. When Christians abate their fervency, God abates their Peace; if you slacken the Strings of a Viol, the Musick is spoil'd; if Christians slacken in Duty, they spoil the sweet Musick of Peace in their Souls. As the Fire decays, so the Cold increaseth; as Fervency in Duty abates, so our Peace cools.

Use. Labour for this blessed Peace, Peace with God and Conscience; Peace with Neighbour Nations is sweet, *Pax una Triumphis innumeris melior*, the Hebrew Word שלום Peace comprehends all Blessings, it is the Glory of a Kingdom; a Princes Crown is more Beautiful when it is hung with the white Lilly of Peace, than when it is set with the Red Roses of a Bloody War: O then how sweet is Peace of Conscience! it is a Bulwark against the Enemy, *Phil.* 4. 7. φρουρησει it shall keep you as in a Garrison; you may throw out the Gantlet, and bid defiance to Enemies: It is the Golden Pot and the Manna, it is the first Fruits of Paradise. It is *still Musick*; for want of this a Christian is in continual fear; he doth not take that comfort in Ordinances. *Hannah* went up to the Feast at *Jerusalem*, but she wept and did not eat, 1 *Sam.* 1. 7. So a poor dejected Soul goes to an Ordinance, but doth not eat of the Feast; he weeps and doth not eat. He cannot take that comfort in Worldly Blessings, Health, Estate, Relations; he wants that inward Peace which should be as Sawce to sweeten his Comforts. O therefore labour for this blessed Peace, consider the noble and excellent effects of it. First, It gives boldness at the Throne of Grace; Guilt of Conscience clips the Wings of Prayer, it makes the Face Blush, and the Heart: But when a Christian hath some lively apprehensions of God's Love, and the Spirit whispering Peace, then he goes to God with boldness, as a Child to his Father, *Psal.* 25. 1. *Unto thee O Lord I lift up my Soul.* Time was when

David's Soul was bowed down, *Pſal.* 38. 6. *I am bowed down greatly.* But now the caſe is alter'd, he will lift up his Soul to God in a way of Triumph; whence was this? God had ſpoken Peace to his Soul, *Pſal.* 26. 3. *Thy loving Kindneſs is before mine Eyes.* 2. This Divine Peace fires the Heart with Love to Chriſt; Peace is the reſult of Pardon; he who hath a Pardon ſeal'd, cannot chooſe but love his Prince. How endeared is Chriſt to the Soul! now Chriſt is precious indeed. O ſaith the Soul, how ſweet is this *Roſe of* Sharon! Hath Chriſt waded through a Sea of Blood and Wrath to purchaſe my Peace, hath he not only made Peace, but ſpoke Peace to me; how ſhould my Heart aſcend in a fiery Chariot of Love, how willing ſhould I be to do and ſuffer for Chriſt! 3. This Peace quiets the heart in Trouble, *Mic.* 5. 5. This Man ſhall be the Peace when the Aſſyrian ſhall come into our Land, and tread in our Palaces. The Enemy may invade our Palaces, but not our Peace; this Man Chriſt ſhall be the Peace. When the Head akes, the Heart may be well; when Worldly troubles aſſault a Chriſtian, his Mind may be in Peace and Quiet, *Pſal.* 4. 8. *I will lay me down in Peace, and Sleep.* 'Twas now a ſad time with *David*, he was flying for his Life from *Abſalom*; it was no ſmall Affliction to think that his own Son ſhould ſeek to take away his Fathers Life and Crown: *David* wept and covered his Face, 2 *Sam.* 15. 30. Yet at this time ſaith he, *I will lay me down in Peace and Sleep.* He had trouble from his Son, but Peace from his Conſcience: *David* could ſleep upon the ſoft Pillow of a good Conſcience: This is a Peace worth getting.

Queſt. 8. *What ſhall we do to attain this bleſſed Peace?*

Reſp. 1. Let us ask it of God; he is the God of Peace, he beats back the roaring Lion, he ſtills the raging of Conſcience: If we could call all the Angels out of Heaven, they could not ſpeak Peace without God. The Stars cannot make Day without the Sun; none can make day in a dark Deſerted Soul, but the Sun of Righteouſneſs; as the Wilderneſs cannot water it ſelf, but remains dry and parched, till the Clouds drop their Moiſture, ſo our Hearts cannot have Peace till he infuſe and drop it upon us by his Spirit. Therefore pray, Lord, thou who art the God of Peace, create Peace, thou who art the Prince of Peace, command it. Give me that Peace which may ſweeten trouble, yea, the bitter Cup of Death.

2. If you would have Peace, make War with Sin. Sin is the *Achan* that troubles us; the *Trojan Horſe.* 2 Kings 9. 22. *When* Joram *ſaw* Jehu, *he ſaid, is it Peace* Jehu? *And he anſwered what Peace, ſo long as the Whoredoms of thy Mother* Jezabel *and her Witchcrafts are ſo many?* What Peace, as long as Sin remains unmortified? If you would have Peace with God, break the League with Sin. Give battel to Sin, it is a moſt juſt War, God hath proclaimed it. Nay, he hath promiſed us Victory; *Sin ſhall not have Dominion, Rom.* 6. No way to Peace but by maintaining a War with Sin, *Pax noſtra Bellum contra Dæmonem*, Tert. When *Sampſon had ſlain the Lion*, there came Hony out of the Lion: By Slaying Sin, we get this Hony of Peace.

3. Go to Chriſts Blood for Peace. Some go to fetch their Peace from their own Righteouſneſs, not Chriſts; they go for Peace to their Holy Life, not Chriſt's Death. If Conſcience be troubled, they ſtrive to quiet it with their Duties; this is not the right way to Peace: Duties muſt not be neglected, nor yet idolized. Look up to the Blood of Sprinkling, *Heb.* 12. 24. That Blood of Chriſt which pacified God, muſt pacifie Conſcience; Chriſt's blood being ſuck'd in by Faith gives Peace, *Rom.* 5. 1. *Being juſtified by Faith, we have Peace with God.* No Balm to cure a Wounded Conſcience, but the Blood of Chriſt.

4. Walk cloſely with God. Peace flows from Purity, *Gal.* 6. 16. *As many as walk according to this Rule, Peace be on them*: In the Text, Grace and Peace are put together. Grace is the Root and Peace is the Flower. As Balm-Water drops from the Limbeck, ſo Divine Peace comes out of the Limbeck of a Gracious Heart. Walk very Holily; God's Spirit is firſt a Refiner before a Comforter.

Bran. 2. You who have this Peace, Peace above, Peace within, labour to keep it; it is a precious Jewel, do not loſe it. 'Tis ſad to have the League of National Peace broken, but it is worſe to have the Peace of Conſcience broken: Oh preſerve this Peace. Firſt, Take heed of Relapſes; hath God ſpoken Peace, do not turn again to Folly, *Pſal.* 85. 8. Beſides the Ingratitude, there's folly in Relapſes; it was long ere God was reconciled, and the Breach made

made up, and will you again Eclipſe and Forfeit your Peace? Hath God heal'd the wound of Conſcience, and will you tear it open again? Will you break another Vein, will you cut a new Artery? This is returning indeed to folly. What Madneſs is it to meddle again with that Sin, which will breed the Worm of Conſcience! Secondly, Make up your Spiritual Accounts daily: See how Matters ſtand between God and your Souls, *Pſal.* 77. 6. *I commune with my own Heart*: Often Reckonings keep God and Conſcience Friends; do with your Hearts as you do with your Watches, wind them up every Morning by Prayer, and at Night examine whether your Hearts have gone true all the day, whether the Wheels of your Affections have moved ſwiftly towards Heaven: Oh call your ſelves often to account; keep your Reckonings even, and that is the way to keep your Peace.

Of JOY.

Gal. 5. 22. *The Fruit of the Spirit is Joy.*

THE third Fruit of Juſtification, Adoption and Sanctification, is, Joy in the *Holy Ghoſt*. Joy is the ſetting the Soul upon the Top of a Pinacle, 'tis the Cream of the ſincere Milk of the Word.

Queſt. 1. *What is this Joy?*

Reſp. Spiritual Joy is a ſweet and delightful Paſſion, ariſing from the Apprehenſion and Feeling of ſome Good, whereby the Soul is ſupported under preſent Troubles, and fenced againſt future Fear.

1. *It is a Delightful Paſſion.*] So it is contrary to Sorrow, which is a Perturbation of Mind, whereby the Heart is perplexed and caſt down. Joy is a ſweet and pleaſant Affection, which eaſeth the Mind, Exhilarates and Comforts the Spirits.

2. *It ariſeth from the Feeling of ſome Good.*] Joy is not a Fancy, or bred of Conceit, but is Rational, and ariſeth from the feeling of ſome Good (*viz.*) The Senſe of Gods Love and Favour. Joy is ſo Real a thing, that it makes a ſudden Change in a Perſon; it turns Mourning into Melody: As in Spring time, when the Sun comes to our Horizon, it makes a ſudden Alteration in the Face of the Univerſe; the Birds ſing, the Flowers appear, the Fig-tree puts forth her green Figs; every thing ſeems to rejoyce and put off its Mourning, as being revived with the ſweet Influence of the Sun: ſo when the Sun of Righteouſneſs ariſeth on the Soul, it makes a ſudden Alteration, and the Soul is infinitely rejoyced with the Golden Beams of Gods Love.

3. *By it the Soul is ſupported under preſent Troubles.*] Joy ſtupifies and ſwallows up Troubles; it carries the Heart above them, as the Oyl ſwims above the Water.

4. *The Heart is fenced againſt future Fear.*] Joy is both a Cordial and an Antidote; it is a Cordial which gives preſent Relief to the Spirits when they are Sad; and an Antidote, it fenceth off Fear of approaching Danger, *Pſal.* 23. 4. *I will fear no Evil, for thou art with me, thy Rod and thy Staff comfort me.*

Queſt. 2. *How is this Joy wrought?*

Reſp. 1. It ariſeth partly from the Promiſe: As the Bee lyes at the Breaſt of the Flower, and ſucks out the Sweetneſs of it, ſo Faith lyes at the Breaſt of a Promiſe and ſucks out the Quinteſſence of Joy, *Pſal.* 94. 19. *Thy Comforts delight my Soul*; that is, the Comforts which diſtill from the Limbeck of the Promiſes.

2. The Spirit of God (who is called ὁ Παράκλητος, *the Comforter*, John 14. 26.) doth ſometimes drop in this Golden Oyl of Joy into the Soul; the Spirit whiſpers to a Believer the Remiſſion of his Sin, and ſheds Gods Love abroad into the Heart, *Rom.* 5. 5. whence flows infinite Joy and Delight.

Queſt. 3. *What are the Seaſons when God doth uſually give his People theſe Divine Joys?*

Reſp. Five Seaſons: 1. Sometimes at the *Bleſſed Supper*; the Soul oft comes Weeping after Chriſt in the Sacrament, and God ſends it away Weeping for Joy. The *Jews* had a Cuſtom at their Feaſts, they pour'd Oyntment on their

Guests and kissed them. In the Eucharist God often pours the Oyl of Gladness on the Saints, and Kisseth them with the Kisses of his Lips. There are two grand Ends of the Sacrament, the strengthening of Faith, and the flourishing of Joy: Here in this Ordinance God displays the Banner of his Love: Here Believers taste not only Sacramental Bread, but hidden Manna. [Caution, Not that God always meets the Soul with Joy.] He may give Increase of Grace, when not Increase of Joy; but oftentimes he pours in the Oyl of Gladness, and gives the Soul a Privy Seal of his Love; as Christ made himself known in the breaking of Bread.

2 *Season.* Before God calls his People to Suffering, *Acts* 23. 11. *Be of good Cheer*, Paul. When God was about to give *Paul* a Cup of Blood to drink, he spiced it with Joy, 2 Cor. 1. 5. *As the Sufferings of Christ abound in us, so our Consolation also aboundeth.* This made the Martyrs Flames, Beds of Roses; when *Stephen* was Stoning, he saw Heaven open, and the Sun of Righteousness shined in his Face: God Candies our Wormwood with Sugar.

3 *Season.* After sore Conflicts with *Satan* *Satan* is the Red Dragon who troubleth the Waters; he puts the Soul into Frights, makes it believe that it hath no Grace, and that God doth not love it: Though Satan cannot blot out a Christians Evidence, yet he may cast such a Mist before his Eyes that he cannot read it. Now when the Soul hath been bruised with Temptation, God will Comfort this bruised Reed. He now gives Joy *Ad corroborandum Titulum*, to confirm a Christians Title to Heaven. After Satans Fiery Darts, comes the White Stone; no better Balm to heal a Tempted Soul than the Oyl of Gladness: As after Christ was Tempted, then came an Angel to Comfort him.

4 *Season.* After Desertion: Desertion is a poysoned Arrow shoots to the Heart, *Job* 6. 4. God is call'd a Fire and a Light, the deserted Soul feels the Fire, but doth not see the Light; it cries out as *Asaph*, Psal. 77. 8. *Is his Mercy clean gone?* Now when the Soul is in this case, and ready to faint away in Despair, God shines upon the Soul, and gives it some Apprehension of his Favour, and turns the shadow of Death into the light of the Morning. God keeps his Cordials for a time of Fainting. Joy after Desertion is like a Resurrection from the Dead.

5 *Season.* At the hour of Death, such as have had no Joy in their Life-time, God puts in this Sugar in the bottom of the Cup, to make their Death sweet. Now at the last hour, when all other Comforts are gone, God sends the Comforter; and when their Appetite to Meat fails, God feeds them with hidden Manna. Sure, as the Wicked, before they dye, have some Apprehensions of Hell and Wrath in their Conscience, so the Godly have some Fore-tasts of Gods Everlasting Favour; though sometimes their Disease may be such, and their Animal Spirits may be so oppressed, that they cannot express what they feel. *Jacob* laid himself to sleep on a stone, where he saw a Vision, a Ladder, and the Angels ascending and descending; so when the Saints lay themselves down, to sleep the sleep of Death, they have often a Vision; they see the Light of Gods Face, and have the Evidences of his Love sealed up to them for ever.

Quest. 4. *What are the Differences between Worldly Joys and Spiritual?*

Resp. The Gleanings of the one are better than the Vintage of the other.

1. Spiritual Joys help to make us better, Worldly Joys do often make us worse, *Jer.* 22. 21. *I spake to thee in thy Prosperity, and thou saidst, I will not hear.* Pride and Luxury are the two Worms bred of Worldly Pleasure, *Hos.* 4. 11. *Wine takes away the Heart.* 'Tis *fomentum libidinis*, Aug. The Inflamer of Lust. As Satan entred in the *Sop*, so often in the *Cup*. But Spiritual Joy makes one better; it is like Cordial Water, which (as Physicians say) doth not only cheer the Heart, but Purges out the noxious Humours; so Divine Joy is Cordial Water, which doth not only Comfort, but Cleanse; it makes a Christian more Holy; it causeth an Antipathy against Sin; it insuseth strength to do and suffer, *Neh.* 8. 10. *The Joy of the Lord is your strength.* As some Colours do not only delight the Eye, but strengthen the Sight; so the Joys of God do not only refresh the Soul, but strengthen it, *The Joy of the Lord is your strength.*

2. Spiritual Joys are inward, they are Heart-Joys, *John* 16. 22. *Your Heart shall rejoyce.* *Seneca* saith, True Joy *latet in profundo*, it is hidden within. Worldly Joy is *in Superficie*, it lyes in the out-side, like the Dew that wets the Leaf, 2 *Cor.* 5. 12. who *Rejoyce in appearance*, in the Greek *ἐν προσώπῳ*, in the Face. It goes no farther than the Face, 'tis not within; *In Laughter the Heart is sad.* Like a House which hath a gilded Frontispiece, but all the Rooms within are hung in Mourning. But Spiritual Joy lies most within, *Your Heart shall rejoyce.* Divine

Divine Joy is like a Spring of Water which runs under Ground; a Christian doth *ἐν ἑαυτῷ χαίρειν*, others can see his Sufferings, but they see not his Joy, *Prov.* 14. 10. *A Stranger intermeddleth not with his Joy.* This Joy is hidden Manna, hid from the Eye of the World; he hath still Musick which others hear not, the Marrow lyes within, the best Joy is within in the Heart.

3. Spiritual Joys are sweeter than others, better than Wine, *Cant.* 1. 2. They are a Christians Festival; They are the golden Pot and the Manna; They are so sweet that they make every thing else sweet; sweeten Health, Estate, as sweet Water poured on Flowers makes them more Fragrant and Aromatical. Divine Joys are so Delicious and Ravishing, that they do very much put our Mouth out of Taste to earthly Delights; as he who hath been drinking Spirits of Alkermes, tasts little-sweetness in Water. *St. Paul* had tasted these Divine Joys, and his Mouth was out of taste to Wordly things: The World was Crucified to him, *Gal.* 6. 14. it was like a dead thing, he could find no sweetness in it.

4. Spiritual Joys are more pure, they are not tempered with any bitter Ingredients; a Sinners Joy is mix'd dregs, is imbittered with Fear and Guilt; the Wolf feeds in the Breast of his Joy; he drinks Wormwood Wine: But Spiritual Joy is not muddied with Guilt, but like a Christal stream runs pure; it is all Spirits and Quintessence; it is Joy and nothing but Joy; 'tis a Rose without Prickles; it is Honey without the Wax.

5. These are satisfying and filling Joys, *John* 16. 24. *Ask that your Joy may be full.* Worldly Joys can no more fill the Heart, than a drop can fill a Cistern; they may please the Pallat or Fancy, (*Plato* calls them Pictures of Joy) not satisfie the Soul, *Eccles.* 1. 8. *The Eye is not satisfied with seeing, nor the Ear with hearing*; but the Joys of God satisfie. Psal. 94. 19. *Thy Comforts delight my Soul.* There is as much difference between Spiritual Joys and Earthly, as between a Banquet that is eaten, and one that is painted on the Wall.

6. These are stronger Joys than Worldly, *Heb.* 6. 18. *Strong Consolation.* They are strong indeed, that can bear up a Christians Heart in Trials and Afflictions, 1 Thess. 1. 6. *Having received the Word in much Affliction, μετὰ χαρᾶς*, with Joy. These are Roses that grow in Winter; these Joys can sweeten the Waters of *Marah*; he that hath these can gather Grapes of Thorns, and fetch Hony out of the Carcass of a Lyon, 2 *Cor.* 6. 10. *As Sorrowing, yet always rejoycing.* At the end of the Rod a Christian tasts Hony.

7. These are unwearied Joys; other Joys, when in Excess oft cause a Loathing, we are apt to Surfeit on them; too much Hony nauseates; one may be tired with Pleasure as well as Labour: *Xerxes* offered a Reward to him that could find out a new Pleasure: But the Joys of God, though they satisfie, yet they never Surfeit; a drop of Joy is sweet, but the more of this Wine the better; such as drink of the Joys of Heaven are never cloy'd; the Satiety is without Loathing, because they still desire the Joy wherewith they are satiated.

8. These are more abiding Joys, worldly Joys are soon gone; such as Crown themselves with Rose-buds, and bath in the perfum'd Waters of Pleasure, yet these Joys which seem to be Sweet are Swift; like Meteors, they give a bright and sudden Flash, and then disappear; but the Joy which Believers have, are abiding; they are a Blossom of Eternity, a Pledge and Earnest of those Rivers of Pleasure which run at Gods right Hand for ever more.

Quest. 5. *Why is this Joy to be labour'd for?*

Resp. 1. Because this Joy is Self-existent, it can subsist in the want of all other Carnal Joy. This Joy depends not upon outward things, as the Philosophers once said, when the Musicians came to them, *Philosophers can be merry without Musick.* He that hath this Joy, can be chearful in the Deficiency of Carnal Joys; he can rejoyce in God, and sure hope of Glory. Though the Fig-tree doth not Flourish, *Hab.* 3. 17. Spiritual Joy can go without Silver Crutches to support it: Spiritual Joy is higher built than upon Creatures, it is built on the Love of God, on the Promises, on the Blood of Christ.

2. Because Spiritual Joy carries the Soul through Duty chearfully; the Sabbath is a Delight, Religion is a Recreation. Fear and Sorrow hinder us in the Discharge of Duty: But a Christian serves God with Activity, when he serves him with Joy. The Oyl of Joy makes the Wheels of Obedience move faster. How fervently did they Pray, whom God made joyful in the House of Prayer, *Isa.* 56. 7.

3. Joy is the beginning of Heaven here; it is called the Kingdom of God, *Rom.* 14. 17. because it is a Taste of that which the Saints have in the Kingdom of God. What is the Heaven of the Angels, but the Smiles of Gods Face, the sensible

ſenſible Perception and Feeling of thoſe Joys which are infinitely raviſhing and full of Glory? And to encourage and quicken us in ſeeking after them, conſider, that Chriſt died to purchaſe this Joy for his Saints: He was a Man of Sorrows, that we may be full of Joy; he Prays that the Saints may have this Divine Joy, John 17. 13. *And now I come to thee, that they may have my Joy fulfilled in themſelves.* And this Prayer he now Prays over in Heaven; he knows we never love him ſo, as when we feel his Love; which may encourage us to ſeek after this Joy; we Pray for that which Chriſt himſelf is Praying for, that his Joy may be fulfilled in us.

Queſt. 6. *What ſhall we do to obtain this Spiritual Joy?*

Reſp. Walk accurately and heavenly; God gives it after a long and cloſe walking with him.

1. Obſerve your hours; ſet time every day apart for God.

2. Mourn for Sin: Mourning is the Seed (as *Baſil* ſaith) out of which the Flower of Spiritual Joy Grows, *Iſa.* 57. 18 *I'll reſtore Comfort to my Mourners.*

3. Keep the Book of Conſcience fair written; do not, by Preſumptuous Sins, blur your Evidences: A good Conſcience is the Ark where God puts the hidden Manna.

4. Be often upon your Knees, Pray with Life and Fervency: The ſame Spirit that fills the Heart with Sighs, fills it with Joys; the ſame Spirit that indites the Prayer, Seals it. When *Hannah* had pray'd, her Countenance was no more ſad, 1 *Sam.* 1. 18. Praying Chriſtians have much Intercourſe with God, and none are ſo like to have the Secrets of his Love imparted, as thoſe who hold Correſpondence with him: By a cloſe walking with God, we get theſe Bunches of Grapes by the way, which are an Earneſt of future Happineſs.

Queſt. 7. *How ſhall we Comfort them who want this Joy?*

Reſp. Such as walk in cloſe Communion with God, have more than others.

1. Initial Joy, Joy, *in Semine*, in the Seed, Pſal. 97. 11. *Light* (a Metaphor for Joy) *is ſown for the Righteous, Grace in the Heart is a Seed of Joy.* Though a Chriſtian wants the Sun, he hath a Day-ſtar in his Heart.

2. A Believer hath Real, though not Royal Comforts; he hath, as *Aquinas* ſaith, *Gaudium in Deo*, though not *de Deo*, Joy in God, though not from God: Joy in God, is the Delight and Complacency the Soul takes in God, *Pſal.* 104. 34. *My Soul ſhall be glad in the Lord.* He that is truly gracious, is ſo far joyful, as to take Comfort in God; though he cannot ſay, God rejoyceth in him; yet he can ſay, he rejoyceth in God.

3. He hath Supporting, though not Tranſporting Comforts; he hath ſo much that keeps him from ſinking, Pſal. 138. 3. *Thou ſtrengthenedſt me with ſtrength in my Soul.* If a Chriſtian hath not Gods Arm to embrace him, yet to uphold him. Thus a Chriſtian, who walks with God, hath ſomething that bears up his Heart from ſinking; and it is but waiting a while, and he is ſure of thoſe Joys which are unſpeakable and full of Glory.

Uſe 1. Then ſee that Religion is no Melancholy thing; it brings Joy, the Fruit of the Spirit is Joy, *Mutatur, non tollitur*; a poor Chriſtian that feeds on Bread and Water, may have purer Joy than the greateſt Monarch; though he fares hard he feeds high, he hath a Table ſpread from Heaven; Angels Food, hidden Manna; he hath ſometimes thoſe ſweet Raptures of Joy as cauſe a Jubilation of Spirit, 2 *Cor.* 12. 3. he hath that which is better felt than can be expreſſed.

Uſe 2. If God gives his People ſuch Joy in this Life, Oh! then what glorious Joy will he give them in Heaven, *Matt.* 25. 21. *Enter thou into the Joy of thy Lord*; here Joy begins to enter into us, there we ſhall enter into Joy; God keeps his beſt Wine till laſt. *Heliogabalus* bathed himſelf in ſweet perfum'd Waters. What Joy when the Soul ſhall for ever bath it ſelf in the pure and pleaſant Fountain of Gods Love; what joy to ſee the Orient Brightneſs of Chriſt's Face, and have the Kiſſes of thoſe Lips which drop ſweet ſmelling Myrrhe? *Lætabitur ſponſa in amplexibus Domini*, Aug. Oh! if a cluſter of Grapes here be ſo ſweet, what will the full Vintage be? How may this ſet us all a longing for that place, where Sorrow cannot Live, and where Joy cannot Dye!

Growth

Growth of GRACE.

2 Pet. 3. 18. *But grow in Grace.*

Fruit 4. *Growth of Grace.*] True Grace is progreſſive, of a ſpreading growing Nature; 'tis with Grace as with the Light, firſt there is the *Crepuſculum* or day-break; then it ſhines brighter to the full Meridian: A good Chriſtian is like the Crocodil, *Quam diu vivit, creſcit*, he hath never done growing. The Saints are not only compared to Stars for their light, but Trees for their growth, *Iſa.* 61. 3. *Hoſ.* 14. 5. A good Chriſtian is not like *Hezekiah*'s Sun that went backward, nor *Joſhua*'s Sun that ſtood ſtill, but is always advancing in Holineſs, and increaſing with the Increaſe of God, *Col.* 2. 19. Now to amplifie and illuſtrate this,

Queſt. 1. *How many ways may a Chriſtian be ſaid to grow in Grace?*

Reſp. 1. He grows *Vigore*, in the Exerciſe of Grace; his Lamps are burning and ſhining; therefore we read of a lively hope, 1 *Pet.* 1. 3. here is the Activity of Grace; the Church prays for the blowing of the Spirit, that her Spices might flow forth, *Cant.* 4. 16.

2. A Chriſtian grows *Gradu*, in the degree of Grace; he goes from ſtrength to ſtrength, *Pſal.* 84. 7. *viz.* from one degree of Grace to another. A Saint goes ἐκ πίστεως εἰς πίστιν, from Faith to Faith, *Rom.* 1. 17. and his Love abounds μᾶλλον καὶ μᾶλλον, *more and more*, *Phil.* 1. 9. here is growing in the degree.

Queſt. 2. *What is the right manner of a Chriſtians growth?*

Reſp. 1. The right manner of growth, is to grow leſs in ones own Eyes, *Pſal.* 22. 6. *I am a worm and no Man.* The ſight of Corruption and Ignorance makes a Chriſtian grow into a diſlike of himſelf, he doth vaniſh in his own Eyes: *Job* abhor'd himſelf in the Duſt, *cap.* 42. 6. This is good, to grow out of conceit of ones ſelf.

2. The right manner of growth is to grow proportionably, when a Chriſtian grows in one Grace as well as another, 2 *Pet.* 1. 5. to grow in Knowledge but not in Meekneſs, brotherly Love, good Works, this is not the right growth; a thing may ſwell and not grow; a Man may be ſwell'd with Knowledge, yet have no ſpiritual Growth; the right manner of growth is uniform, growing in one Grace as well as another. As the Beauty of the Body is when there is a Symmetry of Parts, not only the Head grows, but the Arm and Breaſt; ſo ſpiritual Growth is moſt Beautiful; when there is a Symmmetry and Proportion, every Grace thrives.

3. The right manner of growth is when a Chriſtian hath Grace ſuitable to his ſeveral Employments and Occaſions; when Corruptions are ſtrong, and he hath Grace able to give check to them, Burdens are heavy, and he hath Patience able to bear them; Temptations fierce, and he hath Faith able to reſiſt them; here is Grace growing in the right manner.

Queſt. 3. *Whence is it that true Grace cannot but grow?*

Reſp. 1. It is proper for Grace to grow, 'tis *ſemen manens*, the Seed of God, 1 *John* 3. 9. 'Tis the Nature of Seed to grow; Grace doth not lye in the Heart, as a ſtone in the Earth, but as Seed in the Earth, which will ſpring up, firſt the Blade and then the Ear, and then the full Corn in the Ear.

2. Grace cannot but grow from the Sweetneſs and Excellency of it; he that hath Grace is never weary of it, but ſtill would have more: The Delight he hath in it, cauſeth thirſt; Grace is the Image of God, and a Chriſtian thinks he can never be enough like God: Grace inſtills Peace; therefore a Chriſtian cannot but ſtrive to increaſe in Grace, becauſe as Grace grows ſo Peace grows.

3. Grace cannot but grow from a Believers ingrafting into Chriſt; he who is a *Gien* ingrafted into this noble generous Stock, cannot but grow. Chriſt is ſo full of Sap and vivifical Influence, that he makes all, inoculated into him, grow Fruitful, *Hoſ.* 14. 8. *From me is thy fruit found.*

Queſt. 4. *What motives or incentives are there to make us grow in Grace?*

Reſp. 1. Growth is the end of the Ordinances. Why doth a Man lay out coſt on Ground, Manure and Water it, but that it may grow? The ſincere Milk of the Word is that we may grow thereby, 1 *Pet.* 2. 2. The Table of the Lord is on purpoſe for our Spiritual Nouriſhment and encreaſe of Grace.

2. The

2. The growth of Grace is the best Evidence of the Truth of it; things that have no Life will not grow; a Picture will not grow, a Stake in the Hedge will not grow, but a Plant that hath a Vegetative life grows. The growing of Grace shews it to be alive in the Soul.

3. Growth in Grace is the beauty of a Christian. The more a Child grows, the more it comes to its Favour and Complexion, and looks more Ruddy; so the more a Christian grows in Grace, the more he comes to his Spiritual Complexion, he looks fairer. *Abraham*'s Faith was beautiful when in its Infancy, but at last it grew so Vigorous and Eminent, that God himself was in love with it, and crown'd *Abraham* with this Honour to be the *Father of the Faithful*.

4. The more we grow in Grace, the more Glory we bring to God. Gods Glory is more worth than the Salvation of all Mens Souls. This should be our design to raise the Trophies of Gods Glory, and how can we do it more than by growing in Grace, *John* 15. 8. *Hereby is my Father glorified, if you bring forth much Fruit.* Though the least Dram of Grace will bring Salvation to us, yet it will not bring so much Glory to God, *Phil.* 1. 11. *Fill'd with the Fruits of his Righteousness, which are to the Praise of his Glory.* It commends the skill of the Husbandman when his Plants grow and thrive; it is a praise and honour to God when we thrive in Grace.

5. The more we grow in Grace, the more will God love us. Is it not That we pray for? The more Growth, the more will God love us. The Husbandman loves his Thriving Plants; the thriving Christian is Gods *Hephsibah* or chief delight. Christ loves to see the Vine flourishing, and the Pomegranates budding, *Cant.* 6. 11. Christ accepts the truth of Grace, but commends the growth of Grace, *Mat.* 8. 10: *I have not found so great Faith, no not in* Israel. Would you be as the beloved Disciple that lay in Christ's Bosom? Would you have much love from Christ? Labour for much growth, let Faith flourish with good Works, and Love increase into Zeal.

6. What need we have to grow in Grace. There is still something lacking in our Faith; 1 *Thes.* 3. 10. Grace is but in its Infancy and Minority, and we must be still adding a Cubit to our Spiritual Stature; the Apostles said *Lord encrease our Faith*, Luke 17. 5. Grace is but weak, 2 *Sam.* 3. 39. *I am this Day weak tho anointed King.* So though we are anointed with Grace, yet we are but weak, and had need arrive at further degrees of Sanctity.

7. The growth of Grace will hinder the growth of Corruption: The more Health grows, the more the Distempers of Body abate: So it is in Spirituals; the more Humility grows, the more the Swelling of Pride is assuaged; the more Purity of Heart grows, the more the Fire of Lust is abated. The growth of Flowers in the Garden doth not hinder the growing of Weeds; but the growing of this Flower of Grace, hinders the sprouting of Corruption. As some Plants have an Antipathy, and will not thrive if they grow near together, as the Vine and the Bay-tree, so where Grace grows, Sin will not thrive so fast.

8. We cannot grow too much in Grace, there is no *Nimium*, no Excess there. The Body may grow too great, as in the Dropsie, but Faith cannot grow too great. 2 *Thes.* 1. 3. *Your Faith groweth exceedingly*; here was *Exceeding*, yet no *Excess*. As a Man cannot have too much Health, so not too much Grace; Grace is the Beauty of Holiness, *Psal.* 110. 3. We cannot have too much Spiritual Beauty; it will be the only Trouble at Death, that we have grown no more in Grace.

9. Such as do not grow in Grace, decay in Grace; *non progredi in via est regredi*, Bern. There is no standing at a stay in Religion, either we go forward or backward; if Faith doth not grow, Unbelief will. If Heavenly Mindedness doth not grow, Covetousness will. A Man that doth not encrease his Stock, diminisheth it. If you do not improve your Stock of Grace, your Stock will decay. The Angels on *Jacob*'s Ladder were either ascending or descending; if you do not ascend in Religion, you descend.

10. The more we grow in Grace, the more we shall flourish in Glory. Though every Vessel of Glory shall be full, yet some Vessels hold more; he whose Pound gained Ten, was made Ruler over Ten Cities, *Luke* 19. 17. Such as do not grow much, though they do not lose their Glory, yet they lessen their Glory. If any shall follow the Lamb in whiter and larger Robes of Glory than others, they shall be such as have shined most in Grace here.

Use. Lament we may the want of growth: Religion in many is grown only into a Form and Profession: This is to grow in Leaves, not in Fruit. Many Christians

stians are like a Body in an Atrophy, which doth not thrive; they are not nourished by the Sermons they hear; like the Angels who assumed Bodies, they did eat, but did not grow. It is very suspicious where there is no growth, there wants a Vital Principle. Some instead of growing better, grow worse; they grow more Earthly, more Profane, 2 *Tim.* 3. 13. Evil Men *proficient in Pejus*, shall wax worse and worse. Many grow Hell-ward, they grow past shame, *Eph.* 23. 5. they are like some Watred Stuffs which grow more rotten.

Quest. 5. *How shall we know whether we grow in Grace?*

Resp. For the deciding of this Question, I shall First shew the signs of our not not growing: Secondly, Of our growing.

1. The Signs of our not growing in Grace, but rather falling into a Spiritual Consumption.

Sign 1. When we have lost our Spiritual Appetite. A Consumptive Person hath not that Stomach to his Meat as formerly. Perhaps Christian, thou canst remember the time when thou didst Hunger and Thirst after Righteousness; thou didst come to Ordinances with such a Stomach as to a Feast, but now it is otherwise. Christ is not so prized, nor his Ordinances so loved; a sad presage, Grace is on the declining Hand; thou art in a deep Consumption. A sign *David* was near his Grave, when he covered him with Cloaths and he got no heat, 1 *Kings* 1. 1. So when a Person is plyed with hot Cloaths, I mean Ordinances, yet he hath no heat of Affection to Spiritual things; this is a sign he is declining in Grace.

Sign 2. When we grow more Wordly. Perhaps once we were mounted into higher Orbs, we did τὰ ἄνω φρονεῖν, set our Hearts on things above, and speak the Language of *Canaan*, but now our Minds are taken off of Heaven, we dig our Comfort out of these lower Mines, and with Satan compass the Earth: A sign we are going down the Hill apace, and our Grace is in a Consumption. It is observable when Nature decays, and People are near Dying, they grow more stooping; and truly when Mens Hearts go more stooping to the Earth, and they can hardly lift up themselves to an Heavenly Thought; if Grace be not Dead, yet it is ready to Dye, *Rev.* 3. 2.

Sign 3. When we are less troubled about Sin. Time was when the least Sin did grieve us, (as the least Hair makes the Eye weep,) but now we can digest Sin without remorse. Time was when a Christian was troubled if he neglected Closet-Prayer, now he can omit Family-Prayer. Time was, when vain Thoughts did trouble him, now he is not troubled for loose Practices. Here is a sad declension in Religion; and truly Grace is so far from growing, that we can hardly perceive its Pulse to beat.

2. The Signs of our growing in Grace.

1. The First Sign of our growth is when we are got beyond our former measures of Grace: A sign a Child thrives when he hath out-grown his Cloaths, his Cloaths are too little for him. That Knowledg which would serve us before, will not serve us now; we have a deeper Insight into Religion, our Light is clearer, our Spark of Love is encreased into a Flame; there is a sign of growth. That competency of Grace we once had, is now too scanty for us, we have out-grown our selves,

2. When we are more firmly rooted in Religion, *Col.* 2. 7. ἐῤῥιζωμένοι rooted in him, and established; the spreading of the Root shews the growth of the Tree. When we are so strongly fastned on Christ, that we cannot be blown down with the Breath of Hereticks, a blessed sign of growth. *Athanasius* call'd *Adamas Ecclesiæ*, an Adamant that could not be removed from the love of the truth.

3. The Third sign of growth, when we have a more Spiritual frame of Heart. First, We are more Spiritual in our Principles; we oppose Sin out of love to God; and as it strikes at his Holiness. Secondly, We are more Spiritual in our Affections; we grieve for the first risings of Corruption, for the bubling up of vain Thoughts; the Spring that runs under Ground. We mourn not only for the penalty of Sin, but the Pollution. It is not only a Coal that burns but blacks. Thirdly, we are Spiritual in the Performance of Duty; we are more serious, reverent, fervent, we have more Life in Prayer, we put Fire to the Sacrifice, *Rom.* 12. ζέοντες, *Fervent in Spirit*. We serve God with more Love, which Ripens and Mellows our Duty, and makes it come off with a better relish.

4. The Fourth sign of growth, when Grace gets ground by Opposition. The Fire by an Antiperistasis burns hottest in the Coldest Season. *Peter*'s Courage encreas'd

by the oppoſition of the High Prieſt and the Rulers, *Acts* 4.8,11. The Martyrs Zeal was encreaſed by Perſecution: Here was Grace of the firſt Magnitude.

Queſt. 6. *What ſhall we do to grow in Grace?*

Reſp. 1. Take heed of that which will hinder growth, the love of any Sin: The Body may as well thrive in a Fever, as Grace can where any Sin is cheriſhed.

2. Uſe all means for growth in Grace. Firſt, Exerciſe your ſelves to Godlineſs, 1 *Tim.* 4. 7. the Body grows ſtronger by Exerciſe. Trading of Mony makes Men grow Rich; the more we Trade our Faith in the Promiſes, the richer in Faith we grow. Secondly, If you would be growing Chriſtians, be humble Chriſtians. 'Tis obſerv'd in ſome Countries (as in *France*,) the beſt and largeſt Grapes which they make their Wine of, grow on the lower ſort of Vines; the Humble Saints grow moſt in Grace, 1 *Pet.* 5. 5. *God giveth Grace to the Humble.* Thirdly, Pray to God for Spiritual growth. Some pray that they may grow in Gifts. It is better to grow in Grace than Gifts; Gifts are for Ornament, Grace is for Nouriſhment, to edifie others, to ſave our ſelves. Some pray that they may grow rich; but a Fruitful Heart is better than a full Purſe. Pray that God will make you grow in Grace, though it be by Affliction, *Heb.* 12.10. the Vine grows by Pruning. God's Pruning Knife is to make us grow more in Grace.

Queſt. 7. *How may we comfort ſuch as complain they do not grow in Grace?*

Reſp. They may miſtake; they may grow when they think they do not; *Prov.* 13.7. *There is that maketh himſelf Poor, yet he is rich.* The ſight Chriſtians have of their Defects in Grace, and their Thirſt after greater meaſures of Grace, makes them think they do not grow when they do. He who covets a great Eſtate, becauſe he hath not ſo much as he deſires, therefore he thinks himſelf to be Poor. Indeed Chriſtians ſhould ſeek after the Grace they want, but they muſt not therefore overlook the Grace they have. Let Chriſtians be thankful for the leaſt growth; if you do not grow ſo much in Aſſurance, bleſs God if you grow in Sincerity. If you do not grow ſo much in Knowledg, bleſs God if you grow in Humility. If a Tree grows in the Root, it is a true growth; if you grow in the Root, Grace of Humility it is as needful for you as any other growth.

Of PERSEVERANCE.

1 *Pet.* 1. 5. *Who are kept by the Power of God through Faith unto Salvation.*

THE Fifth and Laſt Fruit of Sanctification, is Perſeverance in Grace. The Heavenly Inheritance is kept for the Saints, 1 *Pet.* 1. 4. and they are kept to the Inheritance in my Text, *Who are kept by the Power of God through Faith unto Salvation.* The Apoſtle aſſerts a Saints ſtability and permanency in Grace. The Saints Perſeverance is much oppugned by Papiſts and Arminians, but it is not the leſs true becauſe it is oppoſed. A Chriſtians main Comfort depends upon this Doctrin of Perſeverance; take away this, and you much prejudice Religion, and cut the Sinews of all chearful Endeavours. Before I come to the full handling and diſcuſſing this great point, let me firſt clear the Senſe of it, which I ſhall firſt do by way of Conceſſion or Grant. When I ſay Believers do perſevere, Firſt I grant that ſuch as are ſo only in Poſſeſſion, may fall away, 2 *Tim.* 4. 10. *Demas hath forſaken us.* Blazing Comets ſoon Evaporate. A Building on Sand will fall, *Mat.* 7. 26. *Seeming Grace may be loſt*; no wonder to ſee a Bough fall from the Tree that is only tied on. Hypocrites are only tied on to Chriſt by an External Profeſſion, they are not ingrafted. Who ever thought artificial motion would hold long? The Hypocrites motion is only Artificial not Vital. All Bloſſoms do not ripen into Fruit. Secondly, I grant, that if Believers were left to ſtand upon their own Legs, they might fall finally. Some of the Angels who were Stars full of Light and Glory, yet did actually loſe their Grace; and if thoſe pure Angels fell from Grace, much more would the Godly who have ſo

ſo much Sin to betray them, if they were not upheld by a Superior Power. 3. I grant, true Believers, though they do not fall away actually, and loſe all their Grace, yet their Grace may fail in the degree, and they may make a great Breach upon their Sanctification. Grace may be *moritura*, not *mortua*, *dying* but not *dead*, *Rev.* 3. 2. *Strengthen the things which are ready to dye.* Grace may be like Fire in the Embers, though not quenched, yet the Flame is gone out. This decay of Grace I ſhall ſhew in two particulars. 1. The lively actings of Grace may be ſuſpended, *Rev.* 2. 4. *Thou haſt left thy firſt love.* Grace may be like a ſleepy Habit; the Godly may act faintly in Religion, the pulſe of their Affections may beat low. The wiſe Virgins ſlumbred, *Matt.* 25. 5. The Exerciſe of Grace may be hindred; as when the courſe of Water is ſtop'd and doth not run. 2. Inſtead of Grace exerciſing in the Godly, Corruption may exerciſe; inſtead of Patience, Murmuring; inſtead of Heavenlineſs, Earthlineſs. How did Pride put forth it ſelf in the Diſciples, when they ſtrove who ſhould be greateſt? How did Luſt put forth in *David*? Thus lively and vigorous may Corruption be in the Regenerate; they may fall into Enormous Sins. But though all this be granted, yet they do not, *penitus excidere*, fall away finally from Grace. *David* did not quite loſe his Grace, for then why did he pray, *Take not away thy Holy Spirit from me?* He had not quite loſt the Spirit. As *Eutiches* when he fell from a Window, *Acts* 20. and all thought he was dead, *No*, ſaith *Paul*, *there is Life in him*: So *David* fell ſoully, but there was the Life of Grace in him: Though the Saints may come to that paſs they have but little Faith, yet not to have no Faith: Though their Grace may be drawn low, yet not drawn dry: Though Grace may be abated, not aboliſhed; though the wiſe Virgins ſlumbred, yet their Lamps were not quite gone out. Grace, when it is at the loweſt, ſhall revive and flouriſh, as when *Sampſon* had loſt his ſtrength, his Hair grew again, and he renewed his ſtrength. Having thus explained the Propoſition, I come now to the amplifying this great Doctrin of the Saints Perſeverance.

Queſt. 1. *By what means do Chriſtians come to perſevere?*

Reſp. 1. By the Manuduction and help of Ordinances, Prayer, Word, Sacraments. Chriſtians do not arrive at Perſeverance, when they ſit ſtill and do nothing. It is not with us as with Paſſengers in a Ship, who are carried to the end of their Voyage, and they ſit ſtill in the Ship; or as it is with Noble-men, who have their Rents brought in without their Toyl or Labour; but we arrive at Salvation in the uſe of Means; as a Man comes to the end of a Race by running, to a Victory by fighting, *Matt.* 26. 41. *Watch and Pray.* As *Paul* ſaid, *Acts* 27. 31. *Except ye abide in the Ship ye cannot be ſaved.* Believers ſhall come to ſhore at laſt, arrive at Heaven, but *Except they abide in the Ship*, viz. in the uſe of the Ordinances, *they cannot be ſaved.* The Ordinances cheriſh Grace; as they beget Grace, ſo they are the Breaſt-Milk by which it is nouriſhed and preſerved to Eternity.

2. *Auxilio Spiritus*, By the Sacred Influence and Concurrence of the Spirit. The Spirit of God is continually at work in the Heart of a Believer, to carry on Grace to Perſeverance; it drops on freſh Oyl to keep the Lamp of Grace burning. The Spirit excites, ſtrengthens, encreaſeth Grace, and makes a Chriſtian go from one ſtep of Faith to another, till he comes to the end of his Faith, *Salvation*, 1 *Pet.* 1. 9. It is a fine Expreſſion of the Apoſtle, 2 *Tim.* 1. 14. *The Holy Ghoſt which dwelleth in us.* He who dwells in an Houſe keeps the Houſe in repair; the Spirit dwelling in a Believer, keeps Grace in repair. Grace is compar'd to a River of the Water of Life, *John* 7. 38. This River can never be dried up, becauſe Gods Spirit is a Spring which continually feeds it.

3. Grace is carried on to Perſeverance by Chriſts daily Interceſſion. As the Spirit is at work in the Heart, ſo is Chriſt at work in Heaven. Chriſt is ever praying that the Saints Grace may hold out, *John* 17. 11. Conſerva illos, *Father keep thoſe whom thou haſt given me*; keep them as Stars in their Orb, keep them as Jewels, that they may not be loſt. *Father keep them.* That Prayer Chriſt made for *Peter*, was the Copy of his Prayer he now makes for Believers, *Luke* 22. 32. *I have prayed for thee that thy Faith fail not*, μὴ ἐκλίπῃ, that it be not totally eclipſed: How can the Children of ſuch Prayers periſh?

Queſt. 2. *By what Arguments may we prove the Saints Perſeverance?*

Reſp. 1. *A veritate Dei*, from the Truth of God. God hath both aſſerted it and promiſed it. 1. God hath aſſerted it, 1 *John* 3. 9. *His Seed remaineth in him*, 1 *John* 2. 27. *The anointing ye have received of him abideth in you.* 2. As God hath aſſerted it, ſo he hath promiſed it: The Truth of God, the moſt Orient Pearl of his Crown, is laid a Pawn in the Promiſe, *John* 10. 28. *I give unto them eternal*

Life, and they shall never perish. Jer. 32. 42. *I will make an everlasting Covenant with them, that I will not turn away from them to do them good, but I will put my Fear in their Hearts, that they shall not depart from me.* God will so love his People, that he will not forsake them; and they shall so fear him that they shall not forsake him. If a Believer should not persevere, God should break his Promise, *Hos.* 2. 19. *I will betroth thee unto me for ever, in righteousness and loving kindness.* God doth not Marry his People to himself, and then Divorce them; he hates putting away, *Mal.* 2. 16. Gods love tyes the Marriage Knot so fast, that neither Death nor Hell can break it asunder.

2. The second Argument is, *à potentia Dei*, from the Power of God. In the Text we are kept by the Power of God unto Salvation; every Person in the Trinity hath an hand in making a Believer persevere. God the Father establisheth, 2 *Cor.* 1. 21. God the Son confirms, 1 *Cor.* 1. 8. God the Holy Ghost Seals, *Eph.* 1. 13. so that it is the power of God keeps us. Alas, we are not kept by our own power. The *Pelagians* held, That Man by his own power might overcome Temptation and persevere. But St. *Austin* confutes them, *Man* (saith he) *prays unto God for Perseverance, which would be absurd if he had power of himself to persevere.* And saith St. *Austin*, *If all the power be inherent in a Mans self, then why should not one persevere as well as another? why not* Judas *as well as* Peter? So that it is not by any other than the power of God that we are kept: As the Lord preserved *Israel* from perishing in the Wilderness till he brought them to *Canaan*; the same care will he take, if not in a miraculous, yet a spiritual, invisible manner, in preserving his People in a state of Grace, till he brings them to the Celestial *Canaan*. As the Heathens feigned of *Atlas*, That he did bear up the Heavens from falling: The power of God is that *Atlas* which bears up the Saints from falling. It is disputed whether Grace of it self may not perish, (as *Adam*'s) yet sure I am, Grace kept by the power of God cannot perish.

3. The third Argument is taken *ab Electione*, from Gods electing Love; such as God hath from all Eternity elected to Glory, cannot fall away finally; but every true Believer is elected to Glory, *ergo*, he cannot fall away. Wat can frustrate Election, or make Gods Decree void? This Argument stands like Mount *Sion* which cannot be moved. Insomuch that some of the Papists hold, that such who have absolute Election cannot fall away, 2 *Tim.* 2. 19. *The Foundation of God stands sure, having this Seal, The Lord knows them that are his.* The Foundation of God is nothing else, but Gods Decree in Election; and this *stands sure*, God will not alter it, others cannot.

4. The fourth Argument is taken, *Ab Unione cum Christo*, from Believers Union with Christ. They are knit to Christ, as the Members to the Head by the Nerve and Ligament of Faith, so that they cannot be broken off, *Eph.* 5. 23. What was once said of Christ's Natural Body, is true of his Mystical, a Bone of it shall not be broken. As it is not possible to sever the Leaven and the Dough, when they are once mingled and kneaded together; so it is impossible, when Christ and Believers are once united, ever to be separated: Christ and his Members make one Christ. Now is it possible that any part of Christ should perish? How can Christ lose any Member of his Body Mystical and be perfect? In short, *Si unus excidat quare non & alter?* If one Believer may be broken off from Christ, then by the same Rule why not another? Why not all? And so Christ should be an Head without a Body.

5. The fifth Argument is taken, *ab Emptione*, from the Nature of a Purchase. A Man will not lay down his Mony for a Purchase which may be lost, and the Fee-simple alienated. Christ died that he might purchase us as a People to himself for ever, *Heb.* 9. 12. *Having obtained eternal Redemption for us.* Would Christ (think we) have shed his Blood, that we might believe in him for a while, and then fall away? Do we think Christ will lose his Purchase?

6. The sixth Argument is, *A Victoria supra mundum*, from a Believers Victory over the World. The Argument stands thus, He who overcomes the World doth persevere in Grace; but a Believer doth overcome the World, *ergo*, he perseveres in Grace, 1 *John* 5. 4. *This is the Victory over the World, even your Faith.* A Man may lose a single Battle in the Field, yet at last win the Victory. A Child of God may be foild in a single Battle against Temptation (as *Peter* was) but at last he is Victorious. Now if a Saint be crowned Victor, if the World be conquered by him, he must needs persevere. I come next to answer some Objections of the *Arminians*.

1. The first Objection of the *Arminians* is, If a Believer shall persevere in Grace, then to what purpose are all those Admonitions in Scripture, *Let him take heed lest he fall*, 1 Cor. 10 12. and *Heb.* 4. 1. *Let us fear lest any of you seem to come short.* These Admonitions seem to be Superfluous and Vain, if a Saint shall certainly persevere.

Answ. No, these Counsels and Admonitions are necessary to Caution Believers against Carelesness; they are as Goads and Spurs to quicken them to a greater Diligence in working out Salvation. These Admonitions do not imply the Saints can fall away, but they are Preservatives to keep them from falling away. Christ told some of his Disciples they should *abide in him*, yet he exhorts them to abide in him, *John* 15. His exhorting them was not in the least to question their abiding in him, but to awaken their Diligence, and make them pray the harder that they might abide in him.

2. The second Objection is, *Heb.* 6. 4. 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 felt the Powers of the World to come, if they shall fall away, to renew them again to Repentance.

Answ. This place of Scripture hath no Force in it; for the Apostle here speaks of Hypocrites, he shews how far they may go, yet fall way. 1. *They who were once enlightned.*] Men may have great Illuminations, yet fall away. Was not *Judas* enlightned? 2. *They have been made partakers of the Holy Ghost.*] The common Gifts of the Spirit, not the special Grace. 3. *They have tasted the good word of God.*] Tasting here is opposed to Eating; the Hypocrite may have a kind of Taste of the sweetness of Religion, but this taste doth not nourish. There is a great deal of difference between one that takes a Gargle, and a Cordial: The Gargle only watheth his Mouth, he tasts it, and puts it out again; but a Cordial is drank down, which nourisheth and cheers the Spirits. The Hypocrite, who hath only some smack or taste of Religion (as one tasts a Gargle) may fall away. 4. *And have felt the powers of the World to come.*] That is, they may have such Apprehensions of the Glory of Heaven, as to be affected with it, and seem to have some joy in the thoughts of it, yet fall away; as in the Parable of the stony ground, *Matt.* 13. 20. All this is spoken of the Hypocrite; but it doth not therefore prove, that the true Believer, who is effectually wrought upon, can fall away. Though Comets fall, it doth not therefore follow that true Stars fall: That this Scripture speaks not of sound Believers, is clear from Verse 9. But we are perswaded better things of you, and things that accompany Salvation.

Of PERSEVERANCE.

1 Pet. 1. 5. *Who are kept by the power of God through Faith unto Salvation.*

Use 1. SEE the Excellency of Grace, it perseveres: Other things are but πρόσκαιρα, for a Season; Health and Riches are sweet, but they are but for a Season, but Grace is a Blossom of Eternity. The Seed of God remains, 1 *John* 3. 9. Grace may suffer an Eclipse, not a Dissolution. It is called Substance for its Solidity, *Prov.* 8. 21. and durable Riches for its Permanency, *Prov.* 8. 18. It lasts as long as the Soul, as Heaven lasts. Grace is not like a Lease which soon expires, but it runs parallel with Eternity.

2. See here that which may provoke in the Saints everlasting Love and Gratitude to God. What can make us love God more than the fixedness of his love to us? he is not only the Author of Grace, but finisher; his love is perpetuated and carried on to our Salvation, *John* 10. 27. *My Sheep hear my voice, and I know them, and they follow me. And I give unto them eternal Life. My Sheep*, there is Election; *hear my voice*, there is Vocation; *and I know them*, there is Justification; *and I give unto them eternal Life*, there is glorification. How may this make us love God, and set up the Monuments and Trophies of his Praise? How much have we done, to cause God to withdraw his Spirit, and suffer us to fall Finally? yet that he should keep us, let his name be Blessed, and his Memorials eternized, who keepeth the Feet of his Saints, 1 *Sam.* 2. 9.

3. See

3. See whence it is that the Saints do perſevere in Holineſs, it is ſolely to be aſcribed to the power of God; we are kept by his power, φρουρούμενοι, kept as in a Gariſon: It is a Wonder any Chriſtian perſeveres, if you conſider, 1. *Corruption within.* The Tares are mingled with the Wheat; there is more Sin than Grace, yet Grace is habitually predominant. Grace is like a Spark in the Sea, a wonder it is not quenched; a wonder Sin doth not deſtroy Grace; that it doth not do as ſometimes the Nurſe to the Infant, overlay it and it dies: ſo that this Infant of Grace is not ſmothered by Corruption. 2. *Temptations without.* Satan envies us Happineſs, and he raiſeth his Militia, ſtirs up Perſecution; he ſhoots his fiery Darts of Temptation; they are called Darts for their Swiftneſs, Fiery for their Terribleneſs; we are every day beſet with Devils: As it was a wonder *Daniel* was kept alive in the midſt of the Roaring Lions, ſo that there are ſo many Roaring Devils about us, and yet we are not torn in pieces. Now whence is it we ſtand againſt theſe powerful Temptations? We are kept by power of God. 3. The Worlds Golden Snares, Riches and Pleaſure, *Luke* 18. 24. *How hardly ſhall they that have Riches enter into the Kingdom of God.* How many have been caſt away upon theſe golden Sands, 2 *Tim.* 4. 10. as *Demas*? What a wonder any Soul perſeveres in Religion, that the Earth doth not choak the Fire of all good Affections? Whence is this but from the power of God? We are kept by his power.

Uſe 2. *Conſolation.* This Doctrin of Perſeverance is as *Bezar* ſtone; 'tis a Sovereign Cordial to keep up the Spirits of the Godly from Fainting. There is nothing doth more trouble a Child of God than this, he fears he ſhall never hold out; theſe weak Legs of mine will never carry me to Heaven. But Perſeverance is an inſeparable Fruit of Sanctification, *Once in Chriſt and for ever in Chriſt.* A Believer may fall from ſome degrees of Grace, but not from the State of Grace. An *Iſraelite* could never wholly ſell or alienate his Land of Inheritance, *Lev.* 25. 23. A Type of our Heavenly Inheritance which cannot be wholly alienated from us. How deſpairing is the Arminian Doctrin of falling from Grace? To day a Saint, to morrow a Reprobate; to day a *Peter*, to morrow a *Judas*. This muſt needs cut the Sinews of a Chriſtians endeavour, and be as the boaring an hole in the Veſſel, to make all the Wine of his Joy run out. Were the *Arminian* Doctrin true, how could the Apoſtle ſay, The Seed of God remains in him, 1 *John* 3. 9. and the anointing of God abides, 1 *John* 2. 27. What comfort were it to have ones name written in the Book of Life, if it might be blotted out again? But be aſſured for your Comfort, Grace, if true, though never ſo weak, ſhall perſevere: Though a Chriſtian hath but little Grace to Trade with, yet he need not fear breaking, becauſe God doth not only give him a Stock of Grace, but will keep his Stock for him; *Gratia concutitur, non excutitur*, Aug. Grace may be ſhaken with Fears and Doubts, but it cannot be pluck'd up by the Roots. *Fear not falling away*; if any thing ſhould hinder the Saints Perſeverance, then it muſt be either Sin or Temptation; but neither of theſe: 1. Not the Sins of Believers: That which humbles them ſhall not Damn them, but their Sins are a means to humble them; they gather Grapes of Thorns; from the Thorn of Sin they gather the Grape of Humility. 2. Not Temptation: The Devil lays the Train of his Temptation to blow up the Fort of a Saints Grace; but this cannot do it. Temptation is a Medicine for Security, the more Satan tempts, the more the Saints Pray. When *Paul* had the Meſſenger of Satan to buffet him, 2 *Cor.* 12. 8. *For this beſought I the Lord thrice, that it might depart from me.* Thus nothing can break off a Believer from Chriſt, or hinder his Perſeverance; let this Wine be given to ſuch as are of an heavy Heart. This Perſeverance is Comfort: 1. *In the loſs of worldly Comforts.* When our Goods may be taken away, our Grace cannot, *Luke* 10. 42. Mary *hath choſen the better part, which cannot be taken from her.* 2. *In the Hour of Death.* When all things fail, Friends take their farewel of us, yet ſtill Grace remains. Death may ſeparate all things elſe from us but Grace. A Chriſtian may ſay on his Death-bed, as *Olevian* once, *Sight is gone, Speech and Hearing are departing, but the loving kindneſs of God will never depart.*

Queſt. 1. *What Motives and Incentives are there to make Chriſtians perſevere?*

Reſp. 1. It is the Crown and Glory of a Chriſtian to perſevere, *In Chriſtianis non initia ſed fines laudantur.* Prov. 16. 31. *The hoary head is a Crown of Glory, if found in the way of Righteouſneſs.* When gray Hairs ſhine with golden Virtues, this is a Crown of Glory. The Church of *Thyatira* was beſt at laſt, *Rev.* 2. 19. *I know thy patience and thy works, and the laſt to be more than the firſt.* The Excellency of a Building is not in having the firſt ſtone laid, but when it is finiſhed. The Glory and Excellency of a Chriſtian, is when he hath finiſhed the work of Faith.

2. You

2. You are within a few Days march of Heaven. Salvation is near to you; *Rom.* 13. 11. *Now is our Salvation nearer than when we believed.* Chriſtians, it is but a while and you ſhall have done Weeping and Praying, and be triumphing. You ſhall put off your Mourning, and put on white Robes; you ſhall put off your Armour, and put on a Victorious Crown. You who have made a good Progreſs in Religion, you are now almoſt ready to Commence and take your Degree of Glory; now is your Salvation nearer than when you began to believe. When a Man is almoſt at the end of a Race, will he now tire, or faint away? O labour to perſevere, your Salvation is now nearer; you have but a little way to go, and you will ſet your Foot in Heaven. Though the way be up-Hill and full of Thorns, *viz.* Sufferings, yet you have gone the greateſt part of your way, and ſhortly you ſhall reſt from your Labours.

3. How ſad it is not to perſevere in Holineſs; you expoſe your ſelves to the Reproaches of Men, and the Rebukes of God

Firſt, To the Reproaches of Men. They will divide both you and your Profeſſion, *Luke* 14. 28. *This Man began to Build, and was not able to finiſh.* Such is he who begins in Religion, and doth not perſevere. He is the *Ludibrium* and Deriſion of all.

Secondly, To the Rebukes of God. God is moſt ſevere againſt ſuch as fall off, becauſe they bring an Evil Report upon Religion. Apoſtacy breeds a bitter Worm in Conſcience. What a Worm did *Spira* feel! and it brings ſwift Damnation. It is a drawing back εἰς ἀπώλειαν to Perdition, *Heb.* 10. 38. God will make his Sword drunk with the Blood of Apoſtates.

4. The Promiſes of Mercy are annexed only to Perſeverance, *Rev.* 3. 5. *He that overcometh, ſhall be cloathed in white Raiment, and I will not blot out his Name out of the Book of Life.* Non pugnanti, ſed vincenti dabitur corona, *Aug.* The Promiſe is not to him that Fights, but that overcomes, *Luke* 22. 28. *Ye are they which have continued with me, and I appoint unto you a Kingdom.* The Promiſe of a Kingdom ſaith *Chryſoſtom*, is not made to them that heard Chriſt, or followed him, but that continued with him. Perſeverance carries away the Garland. No Man hath the Crown ſet upon his Head, but he who holds out to the end of the Race. O therefore by all this, be perſwaded to Perſevere. God makes no account of ſuch as do not perſevere. Who eſteems of Corn, that ſheds before Harveſt, or Fruit that falls from the Tree before it be Ripe?

Queſt. 2. *What expedients or means may be uſed for a Chriſtians Perſeverance?* *Remedia.*

Reſp. 1. Take heed of thoſe things which will make you deſiſt and fall away.

Firſt, Take heed of Preſumption: Do not preſume upon your own ſtrength. Exerciſe an Holy Fear and Jealouſie over your own Hearts, *Rom.* 11. 20. *Be not high minded but fear,* 1 Cor. 10. 12. *Let him that thinketh he ſtandeth, take heed leſt he fall.* It was *Peter*'s Sin, he lean'd more upon his Grace than upon Chriſt, and then he fell. A Chriſtian hath cauſe to fear leſt the Luſts and Deceits of his Heart betray him. Take heed of Preſuming: Fear begets Prayer, Prayer begets Strength, and Strength begers Stedfaſtneſs.

Secondly, Take heed of Hypocriſie. *Judas* was firſt a Sly Hypocrite, and then a Traitor, *Pſal.* 78. 37. *Their Heart was not right with God, neither were they ſtedfaſt in his Covenant.* If there be any Venom or Malignity in the Blood, it will break forth into a Plague-ſore. The Venom of Hypocriſie is in danger of breaking forth into the Plague-ſore of Scandal.

Thirdly, Beware of a Vile Heart of Unbelief. *Heb.* 3. 12. *Take heed leſt there be in any of you an evil Heart of Unbelief, departing from the Living God.* Whence is Apoſtacy but from Incredulity? Men do not believe the Truth, and then they fall from the Truth. Unbelieving and Unſtable go together, *Pſal.* 78. 22. *They believed not in God,* ver. 41. *They turned back.*

2. If you would be Pillars in the Temple of God, and perſevere in Sanctity,

Firſt, Look that you enter into Religion upon a right ground; be well grounded in the diſtinct knowledg of God; you muſt know the Love of the Father, the Merit of the Son, the Efficacy of the Holy Ghoſt. Such as know not God aright, will by degrees fall off. The Samaritans ſometimes ſided with the Jews when they were in favour, afterwards diſclaimed all Kindred with them, when *Antiochus* perſecuted the Jews: And no wonder the Samaritans were no more fixed in Religion, if you conſider what Chriſt ſaith of the Samaritans, *John* 4. 22. *Ye worſhip ye know not what*: They were ignorant of the True God; let your Knowledge of *Præmoveenda.*

God

God be clear, and serve him purely out of Choice, and then you will persevere. *Psal.* 119. 30. *I have chosen the way of Truth, I have stuck unto thy Testimonies.*

Secondly, Get a real work of Grace in your Heart, *Heb.* 13. 9. *It is a good thing that the Heart be established with Grace.* Nothing will hold out but Grace; 'tis only this Anointing abides; Paint will fall off. Get an Heart-changing-work. 1 *Cor.* 6. 11. *But ye are Washed, but ye are Sanctified.* Be not content with Baptism of Water, without Baptism of the Spirit. The reason Men persevere not in Religion, is for want of a Vital Principle. A Branch must needs wither that hath no root to grow upon.

Thirdly, If you would Persevere, be very Sincere. Perseverance grows only upon the Root of Sincerity, *Psal.* 25. 21. *Let Integrity and Uprightness preserve me.* The Breast-Plate of Sincerity can never be shot thorough. How many Storms was *Job* in? The Devil sets against him, his Wife tempted him to Curse God, his Friends accused him for an Hypocrite; here was enough one would think to have made him desist from Religion: Yet for all this he perseveres. What preserved him? it was his Sincerity, *Job* 27. 6. *My Righteousness I hold fast, and will not let it go; my Heart shall not Reproach me so long as I live.*

Fourthly, If Persevere, be Humble. St. *Chrysostom* calls it the Mother of all the Graces. God lets a poor Humble Christian stand, when others of Higher Parts, and who have higher Thoughts of themselves, fall off by Apostacy. They are likest to Persevere, who God will give most Grace to; *But he gives Grace to the Humble*, 1 Pet. 5. 5. They are likest to persevere, who have God dwelling in them; *But God dwells in the Humble Soul*, Isa. 57. 15. *Non requiescit Spiritus Sanctus nisi super Humilem*, Bern. The lower the Tree roots in the Earth, the firmer it is; the more the Soul is rooted in Humility, the more stablished it is, and in less danger of falling away.

Fifthly, If Persevere, cherish the Grace of Faith. Faith doth *stabilire Animum*, 2 Cor. 1. 24. *By Faith ye stand.* 1. Faith knits us to Christ, as the Members are knit to the Head by Nerves and Sinews. 2. Faith fills us with Love to God; *It works by Love*, *Gal.* 5. 6. And he who loves God will rather dye than desert him. The Soldier who loves his General, will die in his Service. 3. Faith gives us a Prospect of Heaven, it shews us an invisible Glory, and he who hath Christ in his Heart, and a Crown in his Eye, will not faint away. O cherish Faith; keep your Faith, and your Faith will keep you. While the Pilot keeps his Ship, his Ship keeps him.

Sixthly, If Persevere, let us engage the power of God to help us; we are *kept by the power of God.* The Child is safest when it is held in the Nurses Arms; so are we when we are held in the Arms of Free-Grace. It is not our holding God, but his holding us preserves us: When a Boat is tied to a Rock it is secure; so when we are fast tied to the Rock of *Ages*, then we are impregnable. O engage God's power to help us to Persevere; we engage his Power by Prayer. Let us pray to him to keep us, *Psal.* 17. 5. *Hold up my goings in thy Paths that my Footsteps slip not.* It was a good Prayer of *Beza*, *Domine quod cepisti perfice, ne in portu naufragium accidat.* Lord perfect what thou hast begun in me, that I may not suffer Shipwreck when I am almost at the Haven.

Seventhly, If Persevere, set often before your Eyes the noble Examples of those who have Persevered in Religion; *quot Martyres, quot Fideles in Cœlis jam Triumphant?* What a glorious Army of Saints and Martyrs have gone before us? How constant to the Death was St. *Paul*, *Acts* 21. 13. How Persevering in the Faith were *Ignatius*, *Policarp*, *Athanasius?* These were Stars in their Orb, Pillars in the Temple of God. Let us look on their Zeal and Courage, and be animated; *Heb.* 12. 1. *Seeing we are compassed about with so great a Cloud of Witnesses, let us run with Patience the Race that is set before us.* The Crown is set at the end of the Race, if we win the Race, we shall wear the Crown.

A Believers Privilege at Death.

Phil. 1. 21. *For to me to Live is Christ, and to Dye is Gain.*

SAint *Paul* was a great Admirer of Christ, he desired to know nothing but Christ and him Crucified, 1 *Cor.* 2. 2. No Julip to the Blood of Christ; and in the Text, *To me to live is Christ, and to dye is Gain.*

First. *To me to live is Christ*; ἐμοὶ τὸ ζῆν Χριστός. We must understand *Paul* of a Spiritual Life. *To me to live is Christ*, i.e. Christ is my Life; so *Greg. Nyssen.* Or thus, my Life is made up of Christ. As a Wicked Mans Life is made up of Sin; So *Paul's* Life was made up of Christ; he was full of Christ. But that I may give you the Sense of the Text more fully, take it in these Three particulars;

1. Christ is the principle of my Life.
2. Christ is the end of my Life.
3. Christ is the Joy of my Life.

1. *To me to live is Christ*, i. e. Christ is the Principle of my Life. I fetch my Spiritual Life from Christ, as the Branch fetcheth its Sap from the Root, *Gal.* 2. 20. *Christ liveth in me.* Jesus Christ is an Head of Influence, he sends forth Life and Spirits into me to quicken me to every Holy Action. Thus, *To me to live is Christ.* Christ is the principle of my Life, from his Fulness I live, as the Vine-branch lives from the Root.

2. *To me to live is Christ*, i. e. Christ is the end of my Life; I live not to my self, but to Christ. So *Grotius* and *Causabon*, *Christo Servio, To me to live is Christ*; all my Living is to do Service to Christ, *Rom.* 14. 8. *Whether we live we live unto the Lord.* When we lay out our selves wholly for Christ; as the Factor trades for the Merchant, so we Trade for Christs Interest, we propagate his Gospel; the design of our Life is to exalt Christ, and make the Crown upon his Head to flourish. Now it may be said, to us *to live is Christ*, our whole Life is a Living to Christ.

3. *To me to live is Christ*, i. e. Christ is the Joy of my Life, *Psal.* 42. 4. *God my exceeding Joy*, or the Cream of my Joy. A Christian rejoyceth in Christs Righteousness; he can rejoyce in Christ when Worldly Joys are gone. When the Tulip in a *Garden* withers, a Man rejoyceth in his Jewels. When Relations Dye, a Saint can rejoyce in Christ the Pearl of Price; in this Sense *to me to live is Christ*, he is the Joy of my Life. If Christ were gone, my Life would be a Death to me.

Use. It should exhort us all to labour to say as the Apostle, *to me to live is Christ.* Christ is the Principle of my Life, the End of my Life, the Joy of my Life, *to me to live is Christ*; and then we may comfortably conclude, that *to Dye*, shall be *Gain.*

Secondly. And that brings me to the Second part of the Text, καὶ τὸ ἀποθανεῖν κέρδος, *and to Dye is Gain.*

Doct. To a Believer Death is great *Gain.* A Saint can tell what his Losses for Christ are, but he cannot tell how great his *Gains* are at Death: *To me to dye is Gain.* Death to a Believer is *Crepusculum gloriæ*, the Day-break of Eternal Brightness. To shew fully what a Believers *Gains* are at Death, were a task too great for an Angel; all Hyperboles fall short; the Reward of Glory exceeds our very Faith. Only let me give you the σκιαγραφία some dark views and imperfect Lineaments of that infinite Glory the Saints shall gain at the Hour of Death: *To me to Dye is Gain.*

1. Believers at Death shall gain a Writ of Ease from all Sins and Troubles; they shall be in a state of Impeccability: Sin expires with their Life. I think sometimes what an happy state that will be, never to have a sinful Thought more. And they shall have a *quietus est* from their Troubles. Here *David* cried out, *My Life is spent with Griefs and my Years with Sighing*, Psal. 31. 10. *Quid est diu vivere nisi diu torqueri*, Aug. Life begins with a Cry, and ends with a Groan; but at Death all Troubles Dye.

2. Believers at Death shall gain the glorious Sight of God. They shall see him First, Intellectually with the Eyes of their Mind, which Divines call the Beatifical Vision: If there were not such an Intellectual sight of God, how do the *Spirits of Just Men made Perfect* see him? Secondly, They shall behold the Glorified Body of Jesus Christ; and if it be pleasant to behold the Sun, then how blessed a sight will it be to see Christ the Son of Righteousness cloathed with our Human Nature shining in Glory above the Angels? Through Christ's Flesh as through a Transparent Glass, some bright Rays and Beams of the God head shall display themselves to glorified Eyes: The sight of God through Christ will be very complacential and delightful: The terrour of God's Essence will be taken away: Gods Majesty will be mixed with Beauty, and sweetned with Clemency; it will be infinitely delightful to the Saints to see the amiable aspects and smiles of Gods Face: Which brings me to the third thing.

3. The Saints at Death shall not only have a Sight of God, but shall enjoy the Love of God; there shall be no more Veil on Gods Face, nor his Smiles checker'd with Frowns, but Gods love shall discover it self in all its Orient Beauty and fragrant Sweetness. Here the Saints pray for Gods Love, and they have a few drops, but there they shall have as much as their Vessel can receive. To know this love passeth Knowledge: This will cause a Jubilation of Spirits, and create such Holy Raptures of Joy in the Saints as are Superlative, and would soon overwhelm them if God did not make them able to bear.

4. Believers at Death shall gain a Celestial Palace, an House not made with Hands, 2 *Cor.* 5. 1. Here the Saints are straitned for Room, they have but mean Cottages to live in, but they shall have a Royal Palace to live in: Here is but their Sojourning House, there in Heaven is their Mansion-house: An House built high above all the Visible Orbs, an House bespangled with Light, *Col.* 1. 12. Enriched with Pearls and Precious Stones, *Rev.* 21. 19. And this is not their Landlord's House, but their Father's House, *John* 14. 2. And this House stands all upon Consecrated Ground; it is set out by Transparent Glass, to shew the Holiness of it, *Rev.* 21. 27.

5. Believers at Death shall gain the sweet Society of glorified Saints and Angels. This will add something to the felicity of Heaven, as every Star adds some lustre to the Firmament. First, The Society of the glorified Saints; we shall see them in their Souls as well as in their Bodies. Their Bodies will be so clear and bright, that we shall see their Souls shining through their Bodies, as the Wine through the Glass; and Believers at Death shall have Converse with the Saints glorified. And how delightful will that be, when they shall be freed from all their Sinful Corruptions, Pride, Envy, Passion, Censoriousness, which are Scars upon them here to disfigure them. In Heaven there shall be perfect Love among the Saints; they shall as the Olive and Myrtle sweetly embrace each other. The Saints shall know one another, (as *Luther* speaks,) If in the Transfiguration *Peter* knew *Moses* and *Elias*, which he never saw before, *Mat.* 17. 3. then much more in the glorified State, the Saints shall perfectly know one another, though they never saw them before. Secondly The Saints at Death shall behold the Angels with the glorified Eye of their Understanding. The Wings of the Cherubins (representing the Angels,) were made of Fine Gold, to denote both their Sanctity and Splendor. The Angels are compared to Lightning, *Mat.* 28. 3. because of those Sparkling Beams of Majesty which as Lightning shoot from them. And when Saints and Angels shall meet and sing together in Consort in the Heavenly Quire, what Divine Harmony, what Joyful Triumphs will it Create!

6. Believers at Death shall gain Perfection of Holiness. Here Grace was but *in Cunabulis*, in its Cradle, very Imperfect; we cannot write a Copy of Holiness without Blotting: Believers are said to receive but *Primitias Spiritus*, the first Fruits of the Spirit, *Rom.* 8. 23. But at Death the Saints shall arrive at Perfection, their Knowledge clear, their Sanctity perfect; their Sun shall be in its full Meridian Splendour. They need not then pray for *Encrease of Grace*; they shall Love God as much as they would Love him, and as much as he desires to have them Love him; they shall be then in respect of Holiness ὡς ἄγγελοι as the Angels of God.

7. At Death the Saints shall gain a Royal Magnificent Feast. I told you before what a glorious Palace they shall have; but a Man may starve in a House if there be no Chear. The Saints at Death shall have a Royal Banquet, shadowed out in Scripture by a Marriage Supper, *Rev.* 19. 9. *Bullinger* and *Gregory* the Great, understand by that Marriage-Supper of the Lamb, the stately Magnificent Festival the

the Saints shall have in Heaven; they shall feed on the *Tree of Life*, Rev. 22. They shall have the Heavenly Nectar and Ambrosia, *the Spiced Wine, and Juice of the Pomegranate*, Cant. 8. 2. This Royal Supper of the Lamb will not only satisfie Hunger, but prevent it, *Rev.* 7 16. *They shall hunger no more.* Nor can there be any Surfeit at this Feast, because a fresh Course will be continually served in: New and fresh Delights will spring from God; therefore the Tree of Life in Paradise is said to bear Twelve sorts of Fruit, *Rev.* 22. 2.

8. Believers at Death shall gain Honour and Dignity, they shall reign as Kings; therefore we read of the Ensigns of their Royalty, their White Robes, and Crowns Celestial, 2 *Tim.* 4. 7. We read that the Doors of the Holy of Holies were made of Palm-Trees and open Flowers covered with Gold, 1 *Kings* 6. 35. An Emblem of that Victory and Triumph, and that Golden Garland of Honour wherewith God hath invested the Saints glorified. When all Worldly Honour shall lye in the Dust, the Mace, the Star, the Robe of Ermin, the Imperial Diadem, then shall the Saints Honour remain; not one Jewel shall be pluck'd out of their Crown; they shall gain at Death a Blessed Eternity. If the Saints could have but the least Sulpicion or Fear of losing their Glory, it would much cool and imbitter their Joy; but their Crown fades not away, 1 *Pet.* 5. 4. As the Wicked have a Worm that never dies, so the Elect have a Crown that never fades. *Ever* is a short Word, but hath no ending; *in fine erit gaudium sine fine*, Bern. 2 *Cor.* 4. 18. *The things which are not seen are Eternal.* Psal. 16. 11. *At thy right Hand are Pleasures for evermore.* Who can span Eternity? Millions of Ages stand but for Ciphers in Eternity. This is the *Elah*, or highest strain of the Saints Glory; ever in Christ's Bosom.

Quest. *How come the Saints to have all this Gain?*

Resp. Believers have a right to all this Gain at Death, upon a diverse account: By vertue of the Fathers Donation, the Sons Purchase, the Holy Ghosts Earnest, and Faiths acceptance. Therefore the state of future glory is called the Saints proper inheritance, *Col.* 1. 12. They are Heirs of God, and have a right to inherit.

Use 1. See the great difference between the Death of the Godly and the Wicked, the Godly are great gainers at Death, the Wicked are great Losers at Death. They loose Four things,

1. They lose the World, and that is a great loss to the Wicked; they laid up their Treasure upon Earth; and to be turned out of all at once is a great loss.

2. They lose their Souls, *Mat.* 16. 26. The Soul was at first a noble piece of Coin, which God stamped his own Image upon; this Celestial spark is more precious than the whole Globe of the World: But the Sinners Soul is lost; not that the Souls of the Wicked are annihilated at Death, but damnified.

3. They lose Heaven. Heaven is *Sedes beatorum*, the Royal Seat of the Blessed; it is the region of Happiness, the Map of Perfection. There is that Manna which is Angels Food; there is the Garden of Spices, the Bed of Perfumes, the Rivers of Pleasure. Sinners at Death lose all this.

4. They lose their Hopes. For though they lived wickedly, yet they hoped God was Merciful, and they hoped they should go to Heaven. Their Hope was not an Anchor, but a Spiders Web. Now at Death they lose their Hopes, they see they did but flatter themselves into Hell, *Job* 8. 14. *Whose Hope shall be cut off.* That is sad to have a Mans Life and his Hope cut off together.

Use 2. If the Saints gain such glorious things at Death, then how may they desire Death? Doth not every one desire Preferment? *nemo ante funera Fœlix*— Faith gives a Title to Heaven, Death a Possession. Though we should be desirous of doing Service here, yet we should be ambitious to be with Christ, *Phil.* 1. 23. We should be content to live, but willing to Dye. Is it not a blessed thing to be freed from Sin, and to lie for ever in the Bosom of Divine Love? Is it not a blessed thing to meet our Godly Relations in Heaven, and to be singing Divine Anthems of Praise among the Angels? Doth not the Bride desire the Marriage Day, especially if she were to be matched unto the Crown? What is the Place we now live in, but a Place of Banishment from God? We are in a Wilderness, while the Angels live at Court. Here we are combating with Satan, and should not we desire to be out of the Bloody Field where the Bullets of Tentation fly so fast, and to receive a Victorious Crown? Think what it will be to have always a smiling Aspect from Christs Face; to be brought into the Banqueting House, and have the Banner of his Love displayed over you. O ye Saints desire Death, it is your Ascension-day to Heaven. *Egredere anima, egredere*, said *Hilarion* on his Death-bed,

Go forth my Soul, what feareſt thou? Another Holy Man ſaid, *Lord lead me to that Glory which I have ſeen as through a Glaſs; Haſt Lord and do not tarry.* Some Plants thrive beſt when they are tranſplanted: Believers when they are by Death tranſplanted, cannot chooſe but thrive, becauſe they have Chriſt's ſweet Sun-beams ſhine upon them: And what though the Paſſage through the Valley of the ſhadow of Death be troubleſome. Who would not be willing to paſs a tempeſtuous Sea, if he were ſure to be crown'd as ſoon as he came at ſhore?

Uſe 3. Comfort in the loſs of our dear and pious Relations. They, when they dye, are not only taken away from the Evil to come, but they are great gainers by Death: They leave a Wilderneſs and go to Paradiſe: They change their Complaints into Thankſgivings: They leave their Sorrows behind, and enter into the Joy of their Lord: Why ſhould we weep for their Preferment? Believers have not their Portion paid till the day of their Death: Gods Promiſe is his Bond to make over Heaven in Reverſion to them: But though they have his Bond, they do not receive their Portion till the day of Death. Oh! Rejoyce to think of their Happineſs who dye in the Lord; to them *to dye is gain*: They are as Rich as Heaven can make them.

A Believers Privilege at Death.

Phil. 1. 21. *For to me to live is Chriſt, and to dye is gain.*

HOPE is a Chriſtan's Anchor, which he caſts within the vail, *Rom.* 12. 12. *Rejoycing in Hope.* A Chriſtians Hope is not in this Life, but he *hath Hope in his Death*, Prov. 14. 32. The beſt of a Saints Comfort begins when his Life ends. The Wicked have all their Heaven here, *Luke* 6. 28. *Woe unto you Rich, you have received your Conſolation.* You may make your Acquittance and write, *Received in full Payment.* Luke 16. 25. *Son, remember that thou in thy life-time receivedſt thy good things.* But a Saints Happineſs is in Reverſion; *The righteous hath Hope in his death.* God keeps the beſt Wine till laſt. If *Cato* the Heathen ſaid, *To me to dye is gain*; *He ſaw Mortality to be a Mercy*: Then what may a Believer ſay, *Eccleſ.* 7. 1. *The day of Death is better than the day of ones Birth. Nemo ante Funera Felix*, Solon. A Queen of this Land ſaid ſhe prefer'd her Coffin before her Cradle.

Queſt. 1. *What Benefits do Believers receive at Death?*

Reſp. 1. They have great Immunities. 2. They paſs immediately into a State of Glory. 3. Their Bodies are united to Chriſt in the Grave till the Reſurrection.

1. The Saints at Death have great Immunities and Freedoms: A Prentice when out of his time is made Free: When the Saints are out of their time of living, then they are made Free; not made Free till Death. 1. At Death they are freed from a Body of Sin. There are in the beſt *reliquiæ peccati*, ſome Remainders and Reliques of Corruption, *Rom.* 7. 24. *O wretched Man that I am, who ſhall deliver me from this Body of Death!* By the *Body of Death* is meant the *Congeries*, the Maſs and lump of Sin. It may well be called a Body for its weightineſs, and a Body of Death for its noiſomneſs. (1.) It weighs us down; ſin hinders us from doing good. A Chriſtian is like a Bird that would be flying up, but hath a ſtring tyed to its Legs to hinder it; ſo he would be flying up to Heaven with the Wings of deſire, but ſin hinders him, *Rom.* 7. 15. *The good that I would, I do not.* A Chriſtian is like a Ship that is under Sail and at Anchor. Grace would ſail forward, but Sin is the Anchor that holds it back. (2.) Sin is oft more active in its Sphere than Grace. How ſtirring was Luſt in *David*, when his Grace lay dormant? (3.) Sin ſometimes gets the Maſtery, and leads a Saint Captive, *Rom.* 7. 19. *The evil I would not, that do I.* *Paul* was like a Man carried down the ſtream, and could not bear up againſt it. How oft is a Child of God over-power'd with Pride and Paſſion? Therefore *Paul* calls ſin, νόμον, a Law in his Members, *Rom.* 7. 24. it binds as a Law, it hath a kind of Juriſdiction over the Soul, as *Ceſar* had over the Senate. (4.) Sin defiles the Soul, it is like a ſtain to Beauty, it turns the Souls Azure Brightneſs into Sables. (5.) Sin debilitates us, it diſarms us of our ſtrength, 2 *Sam.* 3. 39. *I am this day weak, though anointed King.* So though a Saint is crown'd

crown'd with Grace, yet he is weak, though anointed a Spiritual King. (6.) Sin is ever Reſtleſs, *Gal.* 5. 17. *The fleſh luſts againſt the Spirit.* It is an Inmate that is always quarrelling: Like *Marcellus* that Roman Captain, of whom *Hannibal* ſaid, Whether he did beat or was beaten, he would never be quiet. (7.) Sin adheres to us, we cannot get rid of it. It may be compar'd to a wild Fig-tree growing on a Wall; though the Roots are pull'd up, yet there are ſome *Fibers*, ſome ſtings of it in the joynts of the ſtone-work which cannot be gotten out. (8.) Sin mingles with our Duties and Graces; we cannot write a Copy of Holineſs without blotting. This makes a Child of God weary of his Life, and makes him water his Couch with his Tears, to think ſin ſo ſtrong a Party, and he ſhould offend that God whom he loves. This made *Paul* cry out, *Miſer ego Homo*, O wretched Man that I am! Hence *Paul* did not cry out of his Affliction, of his Priſon-chain, but of the body of ſin. Now a Believer at Death ſhall be freed from ſin; he is not taken away *in* but *from* his ſins; he ſhall never have a vain proud thought more; he ſhall never grieve the Spirit of God any more. Sin brought Death into the World, and Death ſhall carry ſin out of the World. The *Perſians* had a certain day in the Year, in which they kill'd all Serpents and venomous Creatures: Such a day will the day of Death be to a Believer; it will deſtroy all his ſins, which like ſo many Serpents have ſtung him. Death ſmites a Believer, as the Angel did *Peter*, it made his Chains fall off. So Death makes all the Chains of Sin fall off, *Acts* 12. 7. Believers at Death are made perfect in Holineſs, *Heb.* 12. 23. *The Spirits of juſt Men made perfect.* At Death the Souls of Believers recover their Virgin-purity. O what a Bleſſed Privilege is this, to be *ſine macula & ruga*, without ſpot and wrinckle, *Eph.* 5. 27. to be purer than the Sun-beams, to be as free from ſin as the Angels. This makes a Believer ſo deſirous to have his Paſs to be gone: He would fain live in that pure Air, where no black Vapors of ſin ariſe.

2. At Death the Saints ſhall be freed from all the Troubles and Incumbrances to which this Life is ſubject. Sin is the Seed ſown, and Trouble is the Harveſt reaped: ἐκ δὲ τοῦ βίου ἄνθρωπος, *Eurip.* Life and Trouble are married together: There is more in Life to wean us than to tempt us. Parents divide a Portion of Sorrow to their Children, and yet they leave enough for themſelves, *Job* 5. 7. *Man is born to trouble.* He is Heir to it; it is his Birth-right. You may as well ſeparate weight from Lead, as Trouble from the Life of Man: *Quid eſt diu vivere niſi diu Torqueri?* Aug. King *Henry*'s Emblem, a Crown hung in a Buſh of Thorns. There is a far greater Proportion of Bitterneſs than Pleaſure in this Life, *Prov.* 7. 17. *I have perfumed my Bed with Myrrhe, Aloes and Cynamon.* For one ſweet Ingredient there were two bitter; for the Cynamon there was Myrrhe and Aloes. A Mans Grace will not exempt him from Troubles, *Gen.* 47. 9. *Few and evil have the days of the years of my Life been.* Though he was a Godly Patriarch, though he had met with God, *Gen.* 32. 30. He named *the name of the place* Peniel: *For I have ſeen God face to face*: Yet he had his Troubles few and evil, *&c.* There are many things to imbitter Life and cauſe trouble, and Death frees us from all. 1. *Care*: The Mind is full of perplexed thoughts, how to bring about ſuch a Deſign; how to prevent ſuch an Evil. The word for *Care*, μέριμνα, comes from a Primitive in the Greek, that ſignifies *To cut the Heart in pieces.* Care doth diſcruciate the Mind, waſt the Spirits: No ſuch bitter Bread as the Bread of Carefulneſs, *Ezek.* 12. 19. Care is a Spiritual Canker which eats out the Comfort of Life. Death is the Cure of Care. 2. *Fear*: Fear is the Ague of the Soul, which ſets it a ſhaking, 1 *John* 4. 14. There is Torment in Fear: Fear is like *Prometheus* his Vulture, it gnaws upon the Heart. There is a diſtruſtful Fear, a Fear of Want; and a diſtracting Fear, Fear of Danger; and a diſcouraging Fear, a Fear God doth not love us. Theſe Fears leave ſad Impreſſions upon the Mind: Now at Death a Believer is freed from theſe torturing Fears: He now knows he is paſſed from Death to Life: He is as far from Fear, as the Damned are from Hope: The Grave buries a Chriſtians Fears. 3. *Labour.* Eccleſ. 1. 8. *All things are full of labour.* Some labour in the Mine, others among the Muſes: God hath made a Law, *In the ſweat of thy Brows thou ſhalt eat Bread*: But Death gives a Believer a *Quietus eſt*; it takes him off from his Day-labour, *Rev.* 14. 13. *Bleſſed are the dead that dye in the Lord, they reſt from their labours.* What needs working when they have their Reward? What needs fighting, when the Crown is ſet on their Head? they reſt from their Labours. 4. *Suffering*: Believers are as a Lilly among Thorns; as the Dove among the Birds of Prey. The Wicked have an Antipathy againſt the Righteous, and ſecret Hatred will break forth into open Violence, *Gal.* 4. 29. *He that was born after the Fleſh, perſecuted him that was born after*

after the Spirit. The Dragon is described with seven Heads and ten Horns, *Rev.* 12. 3. he plotteth with the one, and pusheth with the other. But at Death the Godly shall be freed from the Molestations of the Wicked; they shall never be pestered with these Vermin more, *Job* 3. 17. *There* (*viz.* in the Grave) *the wicked cease from troubling.* Death doth to a Believer, as *Joseph* of *Arimathea* did to Christ; it takes him down from the Cross, and gives him a Writ of Ease: The Eagle that flies high cannot be stung with the Serpent: Death gives the Soul the Wing of the Eagle, that it flies above all these venomous Serpents here below. 5. *Temptation:* Though Satan be a conquered Enemy, yet he is a restless Enemy, 1 *Pet.* 5. 8. He walketh about; the Devil is always going his Diocess: He hath his Snares and his Darts: One he tempts with Riches, another with Beauty; it is no small trouble to be continually followed with Temptation: As for a Virgin to have her Chastity daily assaulted: But Death will free a Child of God from Temptation; he shall never be vexed more with the old Serpent. After Death hath shot its Dart at us, the Devil shall have done shooting his: Though Grace puts a Believer out of the Devils Possession, only Death frees him from the Devils Temptation. 6. *Sorrow*: A Cloud of Sorrow gathers in the Heart, and drops into Tears, *Psal.* 31. 10. *My life is spent with Grief, and my years with sighing.* It was a Curse, *Gen.* 3. 16. *In sorrow thou shalt bring forth.* Many things occasion Sorrow; Sickness, Law-suits, Treachery of Friends, disappointment of Hopes, loss of Estate. *Ruth* 1. 20. *Call me not* Naomi, *call me* Mara: *I went out full, and the Lord hath brought me home again empty.* Sorrow is the evil Spirit that haunts us; the World is a *Bochim: Rachel* wept for her Children; some grieve that they have no Children, and others grieve that their Children are undutiful. Thus we spend our years with sighing; 'tis a Valley of Tears: But Death is the Funeral of all our Sorrows, *Rev.* 7. 17. *And God shall wipe away all Tears.* Then Christs Spouse puts off her Mourning. How can the Children of the Bride Chamber Mourn, when the Bride-Groom shall be with them? *Matt.* 9. 15. Thus Death gives a Believer his *Quietus est*; it frees him from Sin and Trouble. Though the Apostle calls Death the last Enemy, 1 *Cor.* 15. yet it is the best Friend: *To me to dye is gain.*

Use 1. See here that which may make a true Saint willing to die: Death will set him out of Gun-shot; free him from Sin and Trouble. There is no cause of weeping, to leave a Valley of Tears. The World is the Stage on which Sin and Misery are Acted. Believers are here in a strange Country, why then should they not be willing to go out of it? Death beats off their Fetters of Sin, and sets them free who go weeping out of a Goal: Besides our own Sins the Sins of others. The World is a place where Satan's Seat is; a place where we see God daily dishonoured. *Lot* (who was a bright Star in a dark Night) his righteous Soul was vexed with the unclean Conversation of the Wicked, 2 *Pet.* 3. 8. To see Gods Sabbaths broken, his Truths adulterated, his Glory eclipsed, is that which wounds a Godly Heart. This made *David* cry out, *Psal.* 120. 5. *Woe is me that I dwell in* Mesech, *that I sojourn in the Tents of* Kedar. *Kedar* was *Arabia*, where were *Ishmaels* Posterity. This was a cut to *David*'s Heart to dwell there. O then be willing to depart out of the Tents of *Kedar.*

2. The Bodies of Believers are united to Christ in the Grave, and shall rest there till the Resurrection. They are said to sleep in Jesus, 1 *Thess.* 4. 14. The dust of Believers is part of Christs Body Mystical. The Grave is a Dormitory or place of rest to the Saints, where their Bodies quietly sleep in Christ, till they are awakened out of their sleep by the Trumpet of the Arch-angel.

Quest. 2. *But how shall we know that we shall gain all this at Death, to be freed from Sin and Trouble, and to have our Bodies united to Christ in the Grave?*

Resp. If we are Believers, then we gain all this at Death. *To me* (saith *Paul*) *to dye is gain.* To me, *quatenus*, a Believer. Are we such? Have we this blessed Faith? Faith, where-ever it is, is Operative. Lapidaries say, there is no precious Stone but hath *Virtutem insitam*, some hidden Virtue in it: So I may say of Faith: It hath some secret Virtue in it: It Anchors the Soul on Christ: It hath both a justifying and sanctifying Virtue in it: It fetcheth Blood out of Christs sides to Pardon, and Water out of his sides to Purge: It works by love: It constrains to Duty: It makes the Head study for Christ, the Tongue confess him, the Hands work for him. I have read of a Father who had three Sons, and being to dye, left in his Will all his Estate to that Son who could find his Ring with the Jewel which had an healing Vertue. The Case was brought before the Judges, the two elder Sons counterfeited a Ring, but the younger Son brought the true

true Ring; which was proved by the Vertue of it; whereupon his Fathers Estate went to him. To this Ring I may compare Faith; there is a counterfeit Faith in the World; but if we can find this Ring of Faith which hath the Healing Vertue in it, to purifie the Heart, this is the true Faith, which gives us an Interest in Christ, and entitles us to all these Privileges at Death, to be freed from Sin and Sorrow, and to have our Bodies united to Christ, while they are in the Grave.

3. I should now come to the third Privilege at Death, the Souls of Believers pass immediately into Glory. Where I shall lead you to the top of Mount *Pisgah*, and give you a short view of the Glory of Heaven.

A Believers Privilege after Death.

Phil. 1. 21. *And to dye is Gain.*

3. AT Death the Souls of Believers pass into Glory: Death brings *Malorum omnium ademptionem: Omnium ademptionem*; Death's the day-break of Eternal Brightness. And here I shall lead you to the top of Mount *Pisgah*, and give you a glimpse of the Holy Land.

Quest. 1. *What is comprehended in Glory?*

Resp. Glory is *Status omnium Bonorum aggregatione perfectus*, Boetius. It is a perfect State of Bliss, which consists in the Accumulation and heaping together all those good things which immortal Souls are capable of. And truly here I am at a loss; * all that I can say falls short of the Celestial Glory: *Appelles* Pencil cannot delineate it; Angels Tongues cannot express it: We shall never understand Glory fully, till we are in Heaven: Only let me give you the σκιαγραφία, or some dark views and some imperfect Lineaments of that State of Glory the Saints shall arrive at after Death.

* *Vox faucibus hæret*

1. The first and most sublime part of the Glory of Heaven is the full and sweet Fruition of God: *Ipse Deus sufficit ad præmium*, Aug. We are apt to think the Happiness of Heaven is in being free from Pain and Misery, but the very Essence and Quintessence of Happiness, is the Enjoyment and Fruition of God; this is the Diamond Ring of Glory God is an infinite inexhaustible Fountain of Joy; and to have him is to have all. Now the enjoying of God implies three things.

1. It implies our seeing of God.
2. Our loving of God.
3. Gods loving of us.

1. The enjoying of God implies our seeing of God, 1 *John* 3. 2. We shall see him as he is: Here we see him as he is not; not mutable, mortal; there as he is.

Quest. 2. *How shall we see God?*

Resp. 1. We shall see him intellectually, with the Eyes of our mind. This Divines call the Beatifical Vision. We shall have a full knowledge of God, though not know him fully. If there were not such an intellectual sight of God, then how do the Spirits of just Men made perfect see him? This sight of God will be very glorious: As when a King on his Coronation-day, shews himself in all his Royalty and Magnificence.

2. We shall corporeally behold the glorified Body of Jesus Christ: And if it be a pleasant thing to behold the Sun, *Eccles.* 11. 7. then how blessed a sight will it be to behold the Sun of Righteousness; to see Christ clothed in our humane Nature, sitting in Glory above the Angels! *Solomon* saith, *The eye is not satisfied with seeing, Eccles.* 1. 8. But sure the Eyes of the Saints will be satisfied with seeing that Orient Brightness which shall shine from the beautiful Body of Christ. It must needs be satisfying, because, through Christs Flesh some Rays and Beams of the God-head shall gloriously display themselves. Gods excellent Majesty would overwhelm us, but through the Vail of Christs Flesh, we shall behold the Divine Glory.

3. Our

3. Our seeing of God will be transforming. We shall so see him as to be in some measure assimilated and changed into his image, 1 *John* 3. 2. *We shall be like him.* If when *Moses* was with God on the Mount, and had but some imperfect sight of his Glory, *Moses face shined*, Exod. 34. 33. How shall the Saints glorified shine, being always in God's Presence, and having some beams of his Glory put upon them! *We shall be like him.* One that is deformed may look on Beauty, and not be made Beautiful. But the Saints that so see God, as that sight shall transform them into his Likeness, *Psal.* 17. 15. *When I awake I shall be satisfied with thy likeness.* Not that the Saints shall partake of God's Essence; for as the Iron in the Fire is made Fiery, yet remains Iron still; so the Saints by beholding God's Majesty shall be made Glorious Creatures, but yet Creatures still.

4. Our seeing of God in Heaven will be unweariable. Let a Man see the rarest Sight that is, he will be soon cloyed; when he comes into a Garden, and sees delicious Walks, fair Arbours, Pleasant Flowers, within a little while he grows weary. But it is not so in Heaven; there is no Surfeit, *Ibi nec Fames nec Fastidium*, Bern. The Saints will never be weary of their Prospect, *viz.* of seeing God; for God being infinite, there shall be every Moment new and fresh Delights springing from God into the Souls of the Glorified.

II. The Second thing implied in our enjoying God, is our *Loving of God*, ἐκ τῆς θεᾶς τὸ ἐρᾶν; it is a Saints grief that his Heart is like the Frozen Ocean, that he can melt no more in Love to God; but in Heaven the Saints shall be like Seraphims burning in Divine Love. Love is a pleasing Affection. *Fear hath Torment in it*, 1 *John* 4. 18. Love hath Joy in it. To love Beauty is delightful: God's amazing Beauty will attract the Saints Love, and it will be their Heaven to Love him.

III. The Third thing implyed in enjoying God, is *Gods Loving us.* Were there Glory in God, yet if there were not Love, it would much eclipse the Joys of Heaven; but *God is Love*, 1 *John* 4. 16. The Saints glorified, cannot love so much as they are loved. What is their Love to God's? What is their Star to this Sun? God doth love his People on Earth, when they are black as well as comely; they have their σφάλματα Imperfections. O how intirely will he Love them, when they are without *Spot or Wrinkle*, Eph. 5. 27.

1. This is the Felicity of Heaven, to be in the sweet Embraces of God's Love. To be the *Hephsibah*, the delight of the King of Glory. To be Sunning our selves in the Light of Gods Countenance. Then the Saints shall know that Love of Christ which passeth Knowledge, *Eph.* 3. 19. From this glorious manifestation of God's Love, will flow infinite Joy into the Souls of the Blessed. Therefore Heaven is call'd *entring into the joy of our Lord*, Mat. 25. 21. The Seeing of God, the Loving of God, and being Beloved of God, will cause a Jubilation of Spirit, and create such Holy Raptures of Joy in the Saints, as is unspeakable and full of Glory, 1 *Pet.* 1. 8. *In Deo quadam dulcedine delectatur anima, imo rapitur*, Aug. Now the Saints spend their Years with Sighing, they weep over their Sins and Afflictions; then their Water shall be turned into Wine; then the Vessels of Mercy shall be fill'd and run over with Joy; they shall have their Palm-Branches and Harps in their Hand, *Rev.* 14. 2. in token of their Triumphs and Rejoycing.

2. The Second thing comprehended in Glory, is the good Society there. There are the Angels; every Star adds to the Light. Those Blessed Cherubims will welcome us into Paradise. If the Angels rejoyced so at the Conversion of the Elect, First, How will they rejoyce at their Coronation! Secondly, There is the Company of the Saints, *Heb.* 12. 23. *The Spirits of Just Men made Perfect.*

Quest. *Whether shall the Saints in Glory know each other?*

Resp. Certainly they shall; for our Knowledge in Heaven shall not be diminished, but increased. We shall not only know our Friends and Godly Relations, but those glorified Saints which we never saw before. It must be so; for Society without Acquaintance is not comfortable. And of this Opinion were St. *Austin*, *Anselm*, *Luther*. And indeed the Scripture seems to hint so much to us. For, if *Peter* in the Transfiguration knew *Moses* and *Elias*, whom he never saw before, *Mat.* 17. 4. then surely in Heaven, the Saints shall know one another, and be infinitely delighted in each others Company.

3. The Third thing comprehended in Glory, is Perfection in Holiness. Holiness is the Beauty of God and Angels, it makes Heaven. What is Happiness but the quintessence of Holiness? Here a Christians Grace is imperfect, he cannot write a Copy of Holiness without blotting. He is said to receive but *Primitias Spiritus*, the

the first Fruits of the Spirit, Grace in *Fieri*, Rom. 8. 23. But at Death Believers shall arrive at Perfection of Grace. Then this Sun shall be in its Meridian Splendour; then they shall not need to pray for Encrease of Grace, for they shall be as the Angels, ἀσώματοι their Light shall be clear, as well as their Joy full.

4. The Fourth thing in Glory is Dignity and Honour, they shall reign as Kings. Therefore the Saints glorified are said to have their *insignia Regalia*, their Ensigns of Royalty, their white Robes and their Crown, 2 *Tim.* 4. 7. *Cæsar* after his Victories, in token of Honour had a Chair of Ivory set for him in the Senate, and a Throne in the Theatre; the Saints having obtained their Victories over Sin and Satan, shall be inthroned with Christ in the Empirean Heaven. To sit with Christ, denotes Safety, to set on the Throne, Dignity, *Rev.* 3. 21. This Honour have all the Saints.

5. The Fifth thing in Glory is the Harmony and Union among the Heavenly Inhabitants. The Devil cannot get his Cloven Foot into Heaven: He cannot conjure up any Storms of Contention there; there shall be perfect Union. There *Calvin* and *Luther* are agreed; there's no jarring String in the Heavenly Musick; there is nothing to make any difference, no Pride or Envy there. Though one Star may differ from another, one may have a greater degree of Glory, yet every Vessel shall be full. There shall the Saints and Angels sit as Olive-Plants round about their Fathers Table in Love and Unity. Then shall they joyn together in consort, then shall the loud Anthems of Praise be sung in the Heavenly Quire.

6. The Sixth thing in Glory is a blessed Rest, *Heb.* 4. 9. *There remains a Rest, Felix transitus à labore ad requiem*, here we can have no rest, tossed and turn'd as a Ball on Racket, 2 *Cor.* 4. 8. *We are* ἐν παντὶ θλιβόμενοι *troubled on every side.* How can a Ship rest in a Storm? But after Death the Saints get into their Haven. Every thing is quiet in the Center. God is *centrum quietativum animæ*, as the Schoolmen, *The Center where the Soul doth sweetly acquiesce.* A Christian after his weary Marches and Battels shall put off his Bloody Armour, and rest himself upon the Bosom of Jesus, that Bed of Perfume. When Death hath given the Saints *the Wings of a Dove*, then they shall fly away to Paradise and be at rest.

7. The Seventh thing in Glory is Eternity, 2 *Cor.* 4. 17. *An Eternal weight of Glory.* First, Glory is a Weight; The Hebrew Word for Glory, *(quod significat Pondus,)* is a Weight: God must make us able to bear it. Secondly, *An Eternal Weight.* ἐκ ἔχει τέλος. Glory is such a Manna as doth not breed Worms. If the Saints glory in Heaven were but for a time, and they were in fear of losing it, it would eclipse and imbitter the Joys of Heaven, but Eternity is written upon their Joys. The Garland made of Flowers of Paradise fades not, 1 *Pet.* 5. 4. I have read of a River which they call the Day-River, in which time it runs with a full Torrent, but at Night it is dried up; such are all Earthly Comforts, they run with a full Stream all the Day-time of Life, but at the Night of Death they are dried up; but the Saints glorified shall drink of the Rivers of Pleasure for evermore, *Psal.* 16. 11. Eternity is the Heaven of Heavens; *in fine Gaudium erit sine fine*, Bern. The Joys of Heaven as overflowing, so ever-flowing.

Quest. 2. *When do Believers enter upon Possession of Glory?*

Resp. They pass immediately after Death into Glory. Some hold with the *Platonists* and *Lucianists* that the Soul dies. But many of the Sober Heathens believed the Souls immortality. The Romans when their Great Men died, caus'd an Eagle to be let loose, and fly about in the Air, signifying hereby that the Soul was immortal, and did not dye with the Body. Christ tells us the Soul is not capable of Killing, *Luke* 12. 4. Therefore not of Dying. And as the Soul doth not Dye, so neither doth it Sleep in the Body for a time. If the Soul be at Death absent from the Body, 2 *Cor.* 5. 8. then it cannot Sleep in the Body. There is an immediate passage from Death to Glory: It is but winking and we shall see God, *Luke* 23. 43. *This Day shalt thou be with me in Paradise*; by Paradise is meant Heaven, the Third Heaven into which *Paul* was wrap'd, (which all hold to be the Heaven of the blessed) was called Paradise, 2 Cor 12. 4. Now saith Christ to the Thief on the Cross, σήμερον *This Day shalt thou be with me in Paradise*, his Body could not be there, for it was laid in the Grave: But it was spoke of his Soul, that it should be immediately after Death in Heaven. Let none be so vain as to talk of *Purgatory*. A Soul purg'd by Christs Blood, needs no fire of Purgatory, but goes immediately from a Death-bed into a glorified State.

Use 1. See what little cause Believers have to fear Death, when it brings such glorious Benefits, *To me to Dye is Gain.* Why should the Saints fear their Preter-

ment? Is it not a bleſſed thing to ſee God, to love God, and to lye for ever in the Boſom of Divine Love? Is it not a bleſſed thing to meet our Godly Relations in Heaven? Why ſhould the Saints be afraid of their Bleſſings? Is a Virgin afraid to be matched into the Crown? Now is but the Contract, at Death is the Marriage-Supper of the Lamb, *Rev.* 19. 9. What hurt doth Death but take us from among Fiery Serpents, and place us among Angels? What hurt doth it do, but to cloath us with a Robe of Immortality? Hath he any wrong done, that hath his Sack-Cloath pull'd off, and hath Cloath of Gold put upon him? Fear not Dying, who cannot live but by Dying.

Uſe 2. You who are Real Saints, whoſe Hearts are purified by Faith, ſpend much time in muſing upon theſe glorious Benefits which you ſhall have by Chriſt at Death. Thus might you by a Contemplative Life, begin the Life of Angels here, and be in Heaven before your time. *Eudoxus* was ſo affected with the Glory of the Sun, that he thought he was born only to behold it. What ſhould we contemplate but Cæleſtial Glory, when we ſhall ſee God Face to Face? *David* was got above the ordinary ſort of Men, he was in the Altitudes, *Pſal.* 139. 18. *I am ever with thee.* A true Saint every Day takes a turn in Heaven, his Thoughts and Deſires are like Cherubims flying up to Paradiſe. Can Men of the World ſo delight in looking upon their Bags of Gold, and Fields of Corn, and ſhall not the Heirs of Heaven take more delight in Contemplating their Glory in Reverſion? Could we ſend forth Faith as a Spy, and every Day view the Glory of the *Jeruſalem* above, how would it rejoyce us, as it doth the Heir, to think of the Inheritance which is to come into his Hand ſhortly?

Uſe 3. Conſolation. This is that which may comfort the Saints in Two Caſes.

1. Under their Wants; they abound only in Wants. The Meal is almoſt ſpent in the Barrel, but be patient till Death, and you ſhall have a Supply of all your Wants. You ſhall have a Kingdom, and be as Rich as Heaven can make you. He who hath the promiſe of an Eſtate, after the expiring of a few Years, though at preſent he hath nothing to help himſelf, yet comforts himſelf with this, that ſhortly he ſhall have an Eſtate come into his Hands, 1 *John* 2. 3. *It doth not yet appear what we ſhall be*; we ſhall be enamel'd with Glory, and be as rich as the Angels under their Sufferings.

2. A true Saint is (as *Luther*,) *Hares Crucis*; but this may make us go chearfully through our Sufferings; there are great things laid up in ſtore, there is Glory coming which *Eye hath not ſeen*; we ſhall drink of the Fruit of the Vine in the Kingdom of *Heaven*; though now we drink in a Wormwood Cup, yet here is Sugar to ſweeten it; we ſhall taſte of thoſe Joys of Paradiſe which exceed our Faith, and may be better felt than they can be expreſſed.

Of the RESURRECTION.

John 5. 28. *Marvel not at this, for the Hour is coming in which all that are in the Graves ſhall hear his Voice, and ſhall come forth; they that have done Good unto the Reſurrection of Life, and they that have done Evil unto the Reſurrection of Damnation.*

Queſt. **What Benefits ſhall Believers receive from Chriſt at the Reſurrection?**

Reſp. 1. Their Bodies ſhall be raiſed up to Glory.

2. They ſhall be openly acquitted at the Day of Judgment.

3. They ſhall be made perfectly bleſſed in the full enjoyment of God for ever.

1. The Bodies of Believers ſhall be raiſed up to Glory. The Doctrin of the Reſurrection is a Fundamental Article of our Faith; the Apoſtle puts it among the Principles of the Doctrin of Chriſt, *Heb.* 6.2. The Body ſhall riſe again; we are not ſo ſure to riſe out of our Beds, as we are to riſe out of our Graves. The ſaved Body ſhall ariſe again. Some hold that the Soul ſhall be cloathed with a new Body; but then it were improper to call it a Reſurrection, it ſhould be rather a Creation, *Job* 19. 26. *Though worms deſtroy this body, yet in my fleſh ſhall I ſee God.* Not in another fleſh, but my fleſh. 1 *Cor.* 15. 53. *This corruptible ſhall put on incorruption.*

Queſt. 2. *By what Arguments may the Reſurrection be proved?*

Reſp. Argument 1. By Scripture, *John* 6.44 *I will raiſe him up at the laſt day.* Iſa. 25.8. *He will ſwallow up Death in Victory.* That is, by delivering our Bodies from the Captivity of the Grave, wherein Death for a time had power over them, 1 *Theſſ.* 4. 14. *Them which ſleep in Jeſus will God bring with him.*

Argument 2. *Chriſt is riſen*: Therefore the Bodies of the Saints muſt riſe. Chriſt did not riſe from the Dead as a private Perſon, but as the publick Head of the Church; and the Head being raiſed, the reſt of the Body ſhall not always lye in the Grave. Chriſts riſing is a Pledge of our Reſurrection, 2 *Cor.* 4. 14. *Knowing that he which raiſed up the Lord Jeſus, ſhall raiſe up us alſo by Jeſus.* Chriſt is called the firſt Fruits of them that ſlept, 1 *Cor.* 15. 20. As the firſt Fruits is a ſure Evidence that the Harveſt is coming on; ſo the Reſurrection of Chriſt is a ſure Evidence of the riſing of our Bodies out of the Grave. Chriſt cannot be perfect as he is Chriſt Myſtical, unleſs his Members be raiſed with him.

Argument 3. In reſpect of Gods Juſtice. If God be a juſt God, then he will reward the Bodies of the Saints as well as the Souls. It cannot be imagined that the Souls of Believers ſhould be glorified, and not their Bodies: They have ſerved God with their Bodies: Their Bodies have been Members of Holineſs: Their Eyes have drop'd Tears for Sin: Their Hands have relieved the Poor: Their Tongues have ſet forth Gods Praiſe; therefore Juſtice and Equity require that their Bodies ſhould be crown'd as well as their Souls: And how can that be, unleſs they are raiſed from the Dead?

Argument 4. If the Body did not riſe again, then a Believer ſhould not be compleatly happy; for though the Soul can ſubſiſt without the Body, yet it hath *Appetitum Unionis*, a deſire of re-union with the Body; and it is not fully happy till it be clothed with the Body: Therefore undoubtedly the Body ſhall riſe again: If the Soul ſhould go to Heaven, and not the Body, then a Believer ſhould be only half ſaved.

Object. 1. But ſome may ſay, as the Virgin *Mary* to the Angel, *How can this be?* So how can it be, that the Body which is conſum'd to Aſhes, ſhould ariſe again?

Reſp. It doth not oppoſe Reaſon, but tranſcend it. There are ſome Reſemblances of the Reſurrection in Nature. The Corn which is ſown in the ground dies before it ſprings up, 1 *Cor.* 15. 36. *That which thou ſoweſt is not quickned except it dye.* In Winter the Fruits of the Earth dye, in Spring there is a Reſurrection of them. *Noah*'s Olive-tree ſpringing after the Flood, was a lively Emblem of the Reſurrection. After the Paſſion of our Lord, many of the Saints which ſlept in the Grave, aroſe, *Matt.* 27. 52. God can more eaſily raiſe the Body out of the Grave, than we can wake a Man out of ſleep.

Object. 2. But when the Duſt of many are mingled together, How is it poſſible that a Separation ſhould be made, and the ſame numerical Body ariſe?

Reſp. If we believe God can Create, then he can diſtinguiſh the duſt of one Body from another. Do we not ſee the Chymiſt can, out of ſeveral Metals mingled together, as Gold, Silver, Alchimy, extract the one from the other, the Silver from the Gold, the Alchimy from the Silver, and can reduce every Metal to its own kind? And ſhall we not much more believe, that when our Bodies are mingled and confounded with other Subſtances, the wiſe God is able to make an Extraction, and re-inveſt every Soul with its own Body?

Queſt. 3. *Shall none but the Bodies of the Righteous be raiſed?*

Reſp. Yes, all that are in the Graves ſhall hear Chriſts Voice, and ſhall come forth, *Acts* 24. 15. There ſhall be a Reſurrection of the Dead, both of the juſt and unjuſt, *Rev.* 20. 12. *I ſaw the dead, ſmall and great, ſtand before God.* But though all ſhall be raiſed out of their Graves, yet all ſhall not be raiſed alike.

1. The Bodies of the Wicked ſhall be raiſed with Ignominy; thoſe Bodies which on the Earth did tempt and allure others with their Beauty, ſhall be at the Reſurrection loathſom to behold; they ſhall be ghaſtly Spectacles, as the Phraſe is, *Iſa.* 66. 24. *They ſhall be an abhorring unto all fleſh.* But the Bodies of the Saints ſhall be raiſed with Honour, 1 *Cor.* 15. 43. *It is ſown in diſhonour, it is raiſed in Glory.* The Saints Bodies then ſhall ſhine as ſparkling Diamonds, *Matt.* 13. 43. *Then ſhall the righteous ſhine forth as the Sun.*

2. The Bodies of the Saints shall arise out of their Graves with Triumph: The Bodies of the Wicked shall come out of the Grave with Trembling, as being to receive their fatal Doom: But the Godly, when they awake out of the Dust, shall sing for Joy, *Isa.* 26. 19. *Awake and sing ye that dwell in the dust.* When the Arch-angels Trumpet sounds, then the Saints shall sing: The Bodies of Believers shall come out of the Grave to be made happy: As the chief Butler came out of Prison, and was restored to all his Dignity at the Court: But the Bodies of the Wicked shall come out of the Grave, as the chief Baker out of Prison to be executed, *Gen.* 40. 22.

Use 1. Believe this Doctrin of the Resurrection; and that the same Body that dies, shall arise again, and with the Soul be crown'd. Without the belief of this, *tota corruit Religio*, all Religion falls to the ground, 1 *Cor.* 15. 4. If the Dead rise not, then Christ is not risen, and then our Faith is vain.

Use 2. *Comfort.* The Body shall rise again. This was *Job*'s Comfort, *Job* 19. 26. *Though Worms destroy this Body, yet in my flesh shall I see God.* The Body is sensible of Joy as well as the Soul: And indeed we shall not be in all our Glory, till our Bodies are re-united to our Souls. O consider what Joy there will be at the re-uniting of the Body and Soul at the Resurrection: Look what sweet Imbraces of Joy were between Old *Jacob* and *Joseph*, when they first saw one another, *Gen.* 46. 29. Such, and infinitely more, will there be when the Body and Soul of a Saint shall meet together at the Resurrection. How will the Body and Soul greet one another? What a welcome will the Soul give to the Body? O blessed Body! When I prayed thou didst attend my Prayers with hands lifted up, and Knees bowed down: Thou wert willing to suffer with me, and now thou shalt reign with me: Thou wert *sown in dishonour*, but now art *raised in Glory*. O my dear Body! I will enter into thee again, and be eternally married to thee.

Use 3. The Resurrection of the Body is a Cordial when a Christian lyes a dying. Thy Body, though it drop into the Sepulchre, it shall revive and flourish as an Herb in the Resurrection: The Grave is a Bed of dust, where the Bodies of the Saints sleep; but they shall be awakened by the Trump of the Arch-angel. The Grave is your long home, but not your last home: Though Death strip you of your beauty, yet at the Resurrection you shall have it restored again. As *David* when he found *Saul* asleep, took away his Spear and Cruse of Water, but when he awoke he restored them again, 1 *Sam.* 26. 22. So though at death all our strength and beauty be taken away, yet at the Resurrection God will restore all again in a more glorious manner.

Quest. 4. *But how shall we know that our Bodies shall be raised to a glorious Resurrection?*

Resp. If we have a part in the first Resurrection, *Rev.* 20. 6. *Blessed is he that hath a part in the first Resurrection.* Quest. *What is meant by this? Answ.* It is a rising by Repentance out of the Grave of Sin: He who lies buried in sin, can have little hope of a joyful Resurrection: His Body shall be raised, but not in Glory. O then ask Conscience, Have you a part in the first Resurrection? Hath the Spirit entred into you, and lifted you up? Hath it raised you out of your Unbelief? Hath it raised your Hearts above the Earth? This is the first Resurrection; and if your Souls are thus Spiritually raised, then your Bodies shall be gloriously raised; and shall shine as Stars in the Kingdom of Heaven. Regeneration makes way for a glorious Resurrection.

Use Seeing you expect your Bodies should arise to Glory, keep your Bodies unspotted from sin. Shall a drunken Body rise to Glory? Shall an unclean Body rise to Glory? Shall a thievish Body steal into Heaven? O keep your Bodies pure: Keep your Eyes from unchast Glances; your Hands from Bribes; your Tongues from Slander: Defile not your Bodies which you hope shall rise one day to Glory. Your Bodies are the Members of Christ; and hear what the Apostle saith, 1 *Cor.* 6. 15. *Shall I take the members of Christ, and make them the members of an Harlot? God forbid.* O keep your Bodies unspotted, let them be Instruments of Righteousness, 1 *Cor.* 6. 20. *Glorifie God in your Body.* If your Bodies glorifie God, God will glorifie your Bodies.

Quest. 5. *But seeing our Bodies must be laid in the Grave, and they may lye many years rotting there before the Resurrection; What may support and comfort us in this case?*

Resp. 1. That God will not leave his People in the Grave. Our Friends bring us to the Grave and leave us there, but God will not: God will go to the Grave with us, and watch over our dead Bodies; and take care of our Ashes. *Rizpah* watched over the dead Bodies of the Sons of *Saul*, and guarded them against the ravenous Fouls of the Air, 2 *Sam.* 21. 10. Thus the Lord watcheth over the dead Bodies of the Saints, and looks to it, that none of their dust be missing. Christian, thou hast a God to watch over thy Body when thou art dead.

2. The Bodies of the Saints in the Grave, though separated from their Souls, are united to Christ. The dust of a Believer is part of Christs Mystical Body.

3. When the Bodies of the Saints are in the Sepulchre, their Souls are in Paradise: The Soul doth not sleep in the Body, but returns to God that gave it, *Eccles.* 12. 7. The Soul immediately partakes of those Joys the blessed Angels do: When the Body returns to dust, the Soul returns to rest: When the Body is sleeping, the Soul is triumphing: When the Body is buried, the Soul is crowned: As the Spies were sent before to taste of the Fruits of the Land, *Numb.* 13. so at Death the Soul is sent before into Heaven, to taste of the Fruit of the Holy Land.

4. When Gods time is come, the Graves shall deliver up their Dead, *Rev.* 20. 13. When the Judge sends, the Goaler must deliver up his Prisoners. As God said to *Jacob*, Gen. 46. 4. *I will go down with thee into* Egypt, *and I will surely bring thee up again.* So the Lord will go down with us into the Grave, and will surely bring us up again.

5. Though the Bodies of the Saints shall rot and be loathsom in the Grave, yet afterwards they shall be made Illustrious and Glorious. Concerning this consider,

1. The Bodies of the Saints, when they arise, shall be comely and beautiful. The Body of a Saint in this Life may be deformed: Those whose minds are adorned with Virtue, yet may have mis-shapen Bodies; as the finest Cloth may have the coarsest Lift: But this deformed Body shall be amiable and beautiful. This beauty consists in two things. 1. Perfection of parts: There shall be a full Proportion of all the Members: In this Life there is oft a defect of Members: The Eye is lost, the Arm is cut off; but in the Resurrection all parts of the Body shall be restored again: Therefore the Resurrection is called the time of restoring of all things, *Acts* 3. 19. *Malcha*'s Ear cut, *restituit.* 2. Clarity and Splendor: The Bodies of the Saints shall have a graceful Majesty in them; they shall be like *Stephen*, whose Face shined as if it had been the Face of an Angel, *Acts* 6. 15. Nay they shall be made like Christs glorious Body, *Phil.* 3. 21.

2. The Bodies of the Saints, when they arise, shall be free from the Necessities of Nature, as Hunger and Thirst, *Rev.* 7. 16. *They shall hunger no more. Moses* on the Mount was so fill'd with the Glory of God, that he needed not the Recruits of Nature: Much more in Heaven shall the Bodies of the Saints, so fill'd with Gods Glory, be upheld without Food.

3. The Bodies of Saints, when they arise, shall be swift and nimble; our Bodies on Earth are dull and heavy in their Motion; then they shall be swift and made fit to ascend, as the Body of *Elias* in the Air. Now the Body is a Clog; in Heaven it shall be a Wing: We shall be as the Angels, *Matt.* 22. 30. And how nimble are they? The Angel *Gabriel* in a short time came from Heaven to the Earth, *Dan.* 9. 21. As the Helm turns the Ship instantly whether the Steersman will; so the Body in an instant will move which way the Soul will.

4. The Bodies of the Saints, at the Resurrection, shall be very firm and strong, 1 *Cor.* 15. 43. *It is raised in power.* Through frequent Labour and Sickness, the strongest Body begins to Languish: But at the Resurrection we shall be of a strong Constitution: Then there will be no Weariness in the Body, nor Faintness in the Spirits. This may comfort you who now conflict with many bodily Weaknesses. This weak Body shall be raised in Power: The Body which is now a weak Reed, shall be like a Rock.

5. The Bodies of the Saints at the Resurrection shall be Immortal, 1 *Cor.* 15. 53. This Mortal shall put on Immortality, our Bodies shall run parallel with Eternity, *Luke* 20. 36. *Neither can they dye any more.* Heaven is an healthful Climate, there is no Bill of Mortality there. If a Physician could give you a Receipt to keep you from Dying, what Sums of Mony would you give? At the Resurrection Christ will give the Saints such a Receipt, *Rev.* 21. 4. *There shall be no more death.*

2. The second Privilege Believers shall have at the Resurrection, is, They shall be openly acquitted at the day of Judgment.

Of

Of the Day of Judgment.

Quest. WHat Benefits do Believers receive from Christ at the Resurrection?

Resp. 1. Their Bodies shall be raised up to Glory, and shall be openly acquitted at the day of Judgment, and crown'd with the full and perfect Enjoyment of God to all Eternity.

2. *They shall be openly acquitted at the day of Judgment.*] This is to be laid down for a Position, that there shall be a Day of Judgment, 2 *Cor.* 5. 10. *For we must all appear before the Judgment-Seat of Christ.* This is the Grand Assizes; the greatest Appearance that ever was: Now *Adam* shall see all his Posterity at once: We must all appear; the greatness of Mens Persons doth not exempt them from Christ's Tribunal; Kings and Captains are brought in trembling before the Lambs Throne, *Rev.* 6. 15. We must all appear, and appear in our own Persons, not by a Proxy.

Quest. 1. *How doth it appear that there shall be a Day a Judgment?*

Resp. Two ways. 1. By the Suffrage of Scripture, *Eccles.* 11. 9. 12. 14 For God shall bring every work into Judgment, with every secret thing, *Psal.* 96. 13. *For he cometh, for he cometh to judge the Earth.* The Reduplication denotes the certainty, *Dan.* 7. 9. *I beheld till the Thrones were cast down, and the ancient of days did sit, whose garment was white as snow.* The Judgment was set, and the Books were opened.

2. It appears from the petty Sessions kept in a Mans own Conscience; when a Man doth Virtuously, Conscience doth excuse him, when evil Conscience doth arraign and condemn him. Now, what is this private Session kept in the Court of Conscience, but a certain fore-runner of that General Day of Judgment, when all the World shall be summoned to Gods Tribunal?

Quest. 2. *Why must there be a Day of Judgment?*

Resp. That there may be a Day of Retribution, when God may render to every one according to his work. Things seem to be carried very unequally in the World: The Wicked do so prosper, as if they were rewarded for being Evil: And the Godly do so suffer, as if they were punished for being good. Therefore for the vindicating Gods Justice, there must be a day, wherein there shall be a righteous Distribution of Punishments and Rewards to Men, according to their Actions.

Quest. 3. *Who shall be Judge?*

Resp. The Lord Jesus Christ, *John* 5. 22. *The Father hath committed all Judgment to the Son.* It is an Article in our Creed, That *Christ shall come to judge the Quick and the Dead.* It is a great Honour put upon Christ: He who was himself judged, shall now be Judge: He who once hung upon the Cross, shall sit upon the Bench. Christ is fit to be Judge, as he partakes both of the Manhood and Godhead.

1. Of the Manhood: Being cloathed with the Humane Nature, he may be visibly seen of all: It is requisite the Judge should be seen, *Rev.* 1. 7. *Behold he cometh with Clouds, and every Eye shall see him.*

2. As he partakes of the Godhead: He is of infinite Prudence to understand all Causes brought before him: And of infinite Power to execute Offenders. He is described with seven Eyes, *Zach.* 3. 9. to denote his Prudence; and a Rod of Iron, *Psal.* 2. 9. to denote his Power. He is so Wise that he cannot be deluded; and so Strong that he cannot be resisted.

Quest. 4. *When will the Court sit, when will the time of Judgment be?*

Resp. For the *Quando*, or the time of the General Judgment, it is a Secret kept from the Angels, *Matt.* 24. 36. *Of that day and hour knows no Man, no not the Angels of Heaven.* But this is sure, it cannot be far off: One great sign of the approach of the Day of Judgment, is, *That Iniquity shall abound*, Matt. 24. Sure then this day is near at hand, for Iniquity did never more abound than in this Age: Lust grows hot and Love grows cold. This is certain, when the Elect are all converted, then Christ will come to Judgment: As he that owes a Ferry-boat, stays till all the Passengers are taken into his Boat, and then he rows away. So Christ stays till all the Elect are gathered in, and then he will hasten away to Judgment.

Quest.

Quest. 5. *What shall be the modus or manner of Trial?*

Resp. 1. The Citing of Men to the Court. The Dead are cited as well as the Living. Men when they Dye, avoid the Censure of our Law-Courts, but at the last Day, the Dead are cited to God's Tribunal, *Rev.* 20. 12. *I saw the Dead Small and Great stand before God.* This citing of Men will be by the Sound of a Trumpet, 1 *Thes.* 4. 16. and this Trumpet will sound so loud, that it will raise Men out of their Graves, *Mat.* 24. 31. Such as will not hear the Trumpet of the Gospel sound in their Ears, *Repent and Believe*, shall hear the Trumpet of the Arch-Angel sounding, *Arise and be Judged.*

2. The approach of the Judge to the Bench.

First, This will be terrible to the Wicked. How can a guilty Prisoner endure the sight of the Judge? If *Felix* trembled when *Paul* Preached of Judgment, *Acts* 24. 25. How will Sinners Tremble when they shall see Christ come to Judgment? Christ is described (sitting in Judgment) with a Fiery Stream issuing from him, *Dan.* 7. 10. Now the Lamb of God will be turned into a Lion. The sight of Christ will strike Terrour into Sinners. As when *Joseph* said to his Brethren, *I am Joseph whom ye sold into* Egypt; *they were troubled at his Presence*, Gen. 45. 6. Now, how did their Hearts smite them for their Sin! So when Christ shall come to judge Men, and say, I am Jesus whom ye sinned against, I am Jesus whose Laws ye have broken, whose Blood ye despised, I am now come to Judge you. O what horror and amazement will take hold of Sinners! they will be troubled at the Presence of their Judge.

Secondly, The approach of Christ to the Bench of Judicature, will be Comfortable to the Righteous.

1. Christ will come in Splendor and Great Glory. His first coming in the Flesh was obscure, *Isa.* 53. 2. He was like a Prince in Disguise; but his Second coming will be illustrious, he shall *come in the Glory of his Father, with the Holy Angels*, Mark 8. 38. O what a bright Day will that be, when such a number of Angels, those Morning Stars shall appear in the Air, and Christ the Sun of Righteousness shall shine in Splendour above the brightest Cherub!

2. Christ will come as a Friend. Indeed if the Saints Judge were their Enemy, they might fear Condemning: But he who Loves them, and Pray'd for them is their Judge; he who is their Husband is their Judge, therefore they need not fear but all things shall go well on their side.

Thirdly, The Trial it self, which hath a Dark and a Light Side.

1. A Dark Side. It will fall heavy on the Wicked: The Judge being set, the Books are opened, *Rev.* 20. 12. The Book of Conscience, and the Book of God's Remembrance; and now the Sinners Charge being Read, and all their Sins laid open, their Murder Drunkenness, Uncleanness, Christ will say, Sinner, what can you plead for your selves, that the Sentence of Death should not pass? The Wicked being Convicted will be Speechless. Then follows that Dismal Sentence, *Mat.* 25. 41. *Ite Maledicti, Depart from me ye Cursed into Everlasting Fire, prepared for the Devil and his Angels.* He that said to God *Depart from me*, Job 21. 14. and to Religion *Depart from me*, must now hear that Word pronounced from his Judge, *Depart from me*; a dreadful Sentence, but Righteous, *Psal.* 51. 4. The Sinner himself shall cry Guilty. Though the Wicked have a Sea of Wrath, yet not one Drop of Injustice. And when once the Sentence is past, it is irreversible, there is no appealing to an Higher Court.

2. The Trial hath a Light side. It will be for the encreasing the Joy and Happiness of the Righteous: The Day of Judgment will be a Day of *Jubile* to them.

I. At that Day Christ their Judge will own them by Name. Those whom the World scorn'd and look'd upon as Precisians and Fools, Christ will take by the Hand, and openly acknowledge them to be his Favourites. What is Christ's *Confessing of Men*, *Luke* 12. 8. but his open acknowledging them to be precious in his Eyes?

II. Christ as Judge will plead for them. It is not usual to be both Judge and Advocate, to sit on the Bench and to Plead; but it shall be so at the Day of Judgment.

First, Christ will plead his own Blood for the Saints. These Persons I have paid a Price for, they are the Travail of my Soul; they have sinned, but my Soul was made an Offering for their Sin.

Secondly, Christ will vindicate them from all unjust Censures. Here they were strangely mis-represented to the World as Proud, Hypocritical, Factious.

Paul

Paul was called a Seditious Man, the Head of a Faction, *Acts* 24. 5. But at the Day of Judgment Christ will clear the Saints Innocency; then he will *bring forth their Righteousness as the Light*, Psal. 37. 6. As he will wipe off Tears from their Eyes, so Dust from their Name. *Moses* when he was charg'd with Ambition, that *he took too much upon him*, comforted himself with this, *To Morrow will the Lord shew who are his*, Numb. 16. 5. So may the Saints when reproached, comfort themselves with the Day of Judgment; *then will Christ say who are his*. Then the Saints shall come forth as the Wings of a Dove, covered with Silver.

Thirdly, Christ as Judge will Absolve them before Men and Angels. As *Pilate* said of Christ, *I find no Fault in this Man*, John 18. 38. So will Christ say of the Elect, *I find no Fault in them*, I pronounce them Righteous. Then follows, *Come ye Blessed of my Father, Inherit the Kingdom*, Mat. 25. 34. As if Christ should say, O ye happy ones, the delight of my Soul, the Fruit of my Sufferings, stand no longer at the Bar, ye are Heirs apparent of the Crown of Heaven, enter and take possession. At the Hearing of this Sentence, with what ravishing Joy will the Saints be fill'd? This Word, *Come ye Blessed*, will be Musick to their Ear, and a Cordial to their Heart.

Fourthly, Christ will mention before Men and Angels all the Good Deeds the Saints have done, *Mat.* 25. 35. *I was an Hungred and ye gave me Meat, I was Thirsty and you gave me Drink*; you that have wept in Secret for Sin, that have shewn any Love to Christ's Name, that have been rich in Good Works, Christ will take notice of it at the last Day, and say, *Well done Good and Faithful Servants*. He himself will be the Herauld to proclaim your Praises. Thus shall it be done to the Man whom Christ delights to Honour.

Fifthly, Christ will call his Saints from the Bar, to sit upon the Bench with him to Judge the World. *Jude* 14. *Behold the Lord cometh with Ten Thousands of his Saints to execute Judgment upon all.* 1 Cor. 6. 2. *Know ye not that the Saints shall Judge the World?* The Saints shall sit with Christ in Judicature, as Justices of Peace with the Judge; they shall applaud Christs Righteous Sentence on the Wicked, and as it were Vote with Christ. This as it is a great Honour to the Saints, so it must needs add to the Sorrows of the Wicked, to see those whom they once hated and derided, to sit as Judges upon them.

Sixthly, The Saints shall be fully Crowned with the Enjoyment of God for ever. They shall be in his sweet Presence, *in whose Presence is fullness of Joy*, Psal. 16. 11. And this shall be for ever. The Banner of God's Love shall be eternally Display'd; the Joys of Heaven are without intermission and expiration, 1 *Thes.* 4. 17. *And so shall we be ever with the Lord.*

Use. As it is sad News to the Wicked, they shall *not stand in Judgment*, Psal. 1. 5. They shall come to Judgment, but they shall not stand in Judgment, *viz.* they shall not stand acquitted, they shall not stand with Boldness, but sneak and hang down their Head, and not be able to look their Judge in the Face; so it is great Consolation to the Godly. When the Apostle had said, *The Lord shall descend from Heaven with a Shout, with the Voice of the Arch-Angel, and the Trump of God*; he presently adds, *Wherefore comfort one another with these Words*, 1 Thes. 4. 16. 18.

1. The Day of Judgment is comfort, in respect of *Weakness of Grace*. A Christian is ready to be troubled, to see his Grace so minute and imperfect, but at the last Day if Christ find but a Dram of True Grace, it shall be accepted. If thine be true Gold, though it be many Grains too light, Christ will put his Merits into the Scales, and make it pass current.

2. It is a comfort to such of the Saints, who have met with *Unrighteous Judgment* in the World, who have been wrong'd of their Estates in Law-Suits, or had their Lives taken away by an Unrighteous Sentence, Christ will judge over things again, and will give a Righteous Sentence; if your Estates have been taken away wrongfully, you shall be restored a Thousand fold at the Day of Judgment. If you have lost your Lives for Christ, yet you shall not lose your Crown. You shall wear a Garland made of the Flowers of Paradise which fadeth not away.

Bran. 1. Meditate much upon the Day of Judgment. Feathers swim upon the Water, but Gold sinks into it. Light Feathery Christians flote in Vanity, they mind not the Day of Judgment, but Serious Spirits sink deep into the Thoughts of it.

1. The Meditation of this Last Day would make us very sincere. We would then labour to approve our Hearts to God the great Judge and Umpire of the World. 'Tis easie to carry it fair before Men, but there is no Dissembling or

Prevaricating with God, he sees what the Heart is, and will accordingly pass his Verdict.

2. The Meditation of Christ's coming to judge us, would keep us from *Judging our Brethern*. We are apt to judge others as to their Final State, which is for Men to step into Christ's Place, and take his Work out of his Hand, *Jam.* 4. 12. *Who art thou that judgest another?* Thou that passest a rash Sentence upon another, thou must come thy self shortly to be judged, and then perhaps he may be Acquitted, and thou Condemned.

Bran. So demean and carry your selves, that at the Day of Judgment, you may be sure to be acquitted, and have those glorious Privileges the Saints shall be Crowned with.

Quest. *How is that?*

Resp. 1. If you would stand acquitted at the Day of Judgment, then First, labour to get into Christ, *Phil.* 3. 9. *That I may be found in him.* Faith implants us into Christ, it ingarrisons us in him; and then *there's no Condemnation*, Rom. 8. 1. There's no standing before Christ but by being in Christ. Secondly, Labour for Humility. 'Tis a kind of Self-Annihilation, 2 *Cor.* 12. 11. εἰ οὐδὲν εἰμι. *Though I be nothing.* Christian, hast thou Parts and Abilities, and dost thou cover them with the Vail of Humility? As *Moses* when his Face shined, put a Vail over it. If thou art Humble, thou shalt be acquitted at the Day of Judgment, *Job* 22. 29. *He shall save the Humble Person.* An Humble Man judgeth himself for his Sins, and Christ will acquit them who judge themselves.

2. If you would stand acquitted at the last Day, then keep a clear Conscience. Do not load your selves with Guilt, and furnish your Judge with matter against you. *The Lord* (saith *Paul*,) *hath appointed a Day in which he would judge the World*, Acts 17. 21. And how would *Paul* fit himself for that Day, *Acts* 24. 16. *Herein I exercise my Self, to have always a Conscience void of Offence, towards God and towards Man.* Be careful of the First and Second Table; be Holy and Just. Have Hearts without false Aims, and Hands without false Weights; keep Conscience as clear as your Eye, that no Dust of Sin fall into it. They that sin against Conscience, will be shy of their Judge. Such as take in Prohibited Goods, cannot endure to see the Searchers that are appointed to open their Packs. Christian, thy Pack will be opened at the last Day, I mean thy Conscience, and Christ is Searcher to see what Sins, what Prohibited Goods thou hast taken in; and then he proceeds to Judgment. Oh be sure to keep a good Conscience; this is the best way to stand with boldness at the Day of Judgment. The Voice of Conscience is the Voice of God; if Conscience doth upon just Grounds acquit us, God will acquit us, 1 *John* 3. 21. *If our heart condemn us not, then have we confidence towards God.*

3. If you would stand acquitted at the last Day, then trade your Talents for God's Glory. Lay out your selves for God; Honour him with your Substance; Relieve Christ's Members: This is the way to be acquitted. He that had Five Talents Traded them, and made them Five Talents more. *His Lord said unto him, Well done Good and Faithful Servant*, Matt. 25. 21.

4. If you would stand acquitted at the Day of Judgment, get an intire Love to the Saints; 1 *John* 3. 14. *We know we are passed from Death to Life*, &c. Love is the truest Touch-stone of Sincerity. To love Grace for Grace, shews the Spirit of God to be in a Man. Doth Conscience witness for you? Are you perfum'd with this sweet Spice of Love? Do you delight most in those whom the Image of God shines? Do you reverence their Graces? Do you bear with their Infirmities? A Blessed Evidence that you shall be acquitted in the Day of Judgment. *We know that we have passed from Death to Life*, because we love the Brethren.

Of Obedience to God's Revealed Will.

Deut. 27. 9, 10. *Take heed and hearken O* Iſrael, *This Day thou art become the People of the Lord thy God; thou ſhalt therefore obey the Voice of the Lord thy God, and do his Commandments.*

Queſt. **What is the Duty that God requireth of Man?**

Reſp. Obedience to his Revealed Will. It is not enough to Hear God's Voice, but we muſt Obey. Obedience is a part of that Honour we owe to God, *Mal.* 1. 6. *If I am a Father, where is my Honour?* Obedience carries in it the Life-Blood of Religion. *Obey the Voice of the Lord thy God, and do his Commandments.* Obedience without Knowledge is Blind, and Knowledge without Obedience is Lame. *Rachel* was fair to look upon, but being barren ſaid, *Give me Children or I die.* So if Knowledge doth not bring forth the Child of Obedience, it will Dye, 1 *Sam.* 15. 22. *To obey is better than Sacrifice.* Saul thought 'twas enough for him to offer Sacrifice, though he diſobeyed God's Command. No, *to obey is better than Sacrifice.* God diſclaims Sacrifice, if Obedience be wanting, *Jer.* 7. 22. *I ſpake not to your Fathers concerning Burnt-Offerings, but this thing commanded* I *them, ſaying, Obey my Voice.* Not but that God did enjoyn thoſe Religious Rights of Worſhip; but the meaning is, God looked chiefly at Obedience, without which Sacrifice was but Devout Folly. The end why God hath given us his Law, is Obedience, *Levit.* 18. 4. *Ye ſhall do my Judgments, and keep my Ordinances.* Why doth a King publiſh an Edict, but that it may be obſerved?

Queſt. 1. *What is the Rule of Obedience?*

Reſp. The Written Word. That is proper Ocedience which the Word requires; our Obedience muſt correſpond with the Word, as the Copy with the Original. To ſeem to be zealous, if it be not according to the Word, is not Obedience but Will-worſhip. Popiſh Traditions which have no Footing in the Word are abominable, and God will ſay, *quis queſivit hæc?* Who hath required this at your Hand? *Iſa.* 1. 12. The Apoſtle condemns the Worſhipping of Angels, which had a ſhew of Humility, *Col.* 2. 18. The Jews might ſay, they were loath to be ſo bold as to go to God in their own Perſons; they would be more Humble, and proſtrate themſelves before the Angels, and deſire them to preſent their Petitions to God. This ſhew of Humility was hateful to God, becauſe there was no Word to warrant it.

Queſt. 2. *What are the Right Ingredients into our Obedience to make it acceptable? Or how muſt it be qualified?*

Reſp. 1. Obedience muſt be *cum animi prolubio*, Free and Chearful, elſe it is Pennance, not Sacrifice, *Iſa.* 1. 19. If ye be Willing and Obedient, though we ſerve God with Weakneſs, let it be with Willingneſs. You love to ſee your Servants go chearfully about your Work. Under the Law God would have a *Free-Will-Offering*, *Deut.* 16. 10. Hypocrites obey God grudgingly and againſt their Will; they do *facere bonum*, but not *velle*. *Cain* brought his Sacrifice but not his Heart. 'Tis a true Rule, *quicquid Cor non facit non fit*, What the Heart doth not do, is not done. Willingneſs is the Soul of Obedience; God ſometimes accepts of Willingneſs without the Work, but never of the Work without Willingneſs. Chearfulneſs ſhews that there is Love in the Duty; and Love doth to our Services, as the Sun doth to the Fruit, Mellow and Ripen them, and make them come off with a better Reliſh.

2. Obedience muſt be Devout and Fervent, *Rom.* 12. 11. ζέοντες, *Fervent in Spirit, &c. Quæ ebullit præ ardore*, It alludes to Water that boils over. So the Heart muſt boil over with Hot Affections in the Service of God. The Glorious Angels who for their burning in Fervour and Devotion, are called Seraphims; theſe God chooſeth to ſerve him in Heaven. The Snail under the Law was unclean, becauſe a dull Sloathful Creature. Obedience without Fervency, is like a Sacrifice without Fire. Why ſhould not our Obedience be lively and Fervent? God deſerves the Flower and Strength of our Affections. *Domitian* would not have his Statue carved in Wood or Iron, but in Gold. Lively Affections make Golden

Golden Services. It is Fervency makes Obedience acceptable: *Eliah* was fervent in Spirit, and his Prayers opened and ſhut Heaven: And again he pray'd, and fire fell on his Enemies, 2 *Kings* 1. 10. *Eliah's* Prayer fetch'd Fire from Heaven, becauſe being fervent it carried Fire up to Heaven: *Quicquid decorum ex Fide proficiſcitur*, Aug.

3. Obedience muſt be extenſive, it muſt reach to all Gods Commands, *Pſal.* 119. 6. *Then ſhall I not be aſhamed* (or as it is in the Hebrew *lo Eboſh*, bluſh) *when I have reſpect to all thy Commandements. Quicquid propter Deum fit æqualiter fit.* There is a Stamp of Divine Authority upon all Gods Commands; and if I obey one Precept, becauſe God Commands, I muſt obey all: True Obedience runs through all the Duties of Religion, as the Blood through all the Veins; or the Sun through all the Signs of the Zodiack. A good Chriſtian makes Goſpel Piety and Moral Equity kiſs each other: Herein ſome diſcover their Hypocriſie, they will obey God in ſome things which are more facile, and may raiſe their Repute; but other things they leave undone, *Mark* 10. 21. *One thing is lacking, Unum deeſt. Herod* would hear *John Baptiſt*, but not leave his Inceſt: Some will Pray, but not give Alms; others will give Alms but not Pray, *Matt.* 23. 23. *Ye pay Tithe of Mint and Aniſe, and have neglected the weightier things of the Law, Judgment, Mercy and Faith.* The Badger hath one foot ſhorter than the other: So theſe are ſhorter in ſome Duties than in other. God likes not ſuch partial Servants that will do ſome part of the work he ſets them about, and leave the other undone.

4. Obedience muſt be ſincere, *viz.* We muſt aim at the Glory of God in it. *Finis ſpecificat actionem*: In Religion the end is all. The end of our Obedience muſt not be to ſtop the Mouth of Conſcience, or to gain Applauſe and Preferment; but that we may grow more like God, and bring more Glory to God, 1 *Cor.* 10. 31. *Do all to the Glory of God.* That which hath ſpoiled many glorious Actions, and made them loſe their Reward, is, when Mens aims have been wrong: The Phariſees gave Alms, but blowed a Trumpet, that they might have Glory of Men, *Matt.* 6: 2. Alms ſhould ſhine, but not blaze. *Jehu* did well in deſtroying the Baal-worſhippers, and God commended him for it; but becauſe his Aims were not good (he aim'd at ſetling himſelf in the Kingdom) therefore God look'd upon it no better than Murder, *Hoſ.* 1. 4. *I will avenge the blood of* Jezreel *upon the Houſe of* Jehu. O let us look to our Ends in Obedience; it is poſſible the Action may be right and not the Heart, 2 *Chron.* 25. 2. Amaziah *did that which was right in the ſight of the Lord, but not with a perfect Heart.* Two things are chiefly to be eyed in Obedience, the *Principle* and the *End*: A Child of God, though he ſhoots ſhort in his Obedience, yet he takes a right Aim.

5. Obedience muſt be in and thorough Chriſt, *Eph.* 1. 6. *He hath accepted us in the Beloved.* Not our Obedience, but Chriſts Merits, procure acceptance; we muſt in every part of Worſhip, tender up Chriſt to God in the Arms of our Faith. Unleſs we ſerve God thus, in Hope and Confidence of Chriſts Merits, we do rather provoke God than pleaſe him: As when King *Uzziah* would offer Incenſe without a Prieſt, God was angry with him, and ſtruck him with Leproſie, 2 *Chron.* 26. 16. So when we do not come to God in and thorough Chriſt, we offer up Incenſe to God without a Prieſt, and what can we expect but ſevere Rebukes?

6. Obedience muſt be Conſtant, *Pſal.* 106. 3. *Bleſſed is he who doth righteouſneſs,* Be Col Gnet, *at all times.* True Obedience is not like an high Colour in a Fit, but it is a right Sanguine: It is like the Fire on the Altar, which was always kept Burning, *Lev.* 6. 13. Hypocrites Obedience is but, πρὸς ὥραν, for a Seaſon: It is like plaiſtering Work, which is ſoon waſhed off; but true Obedience is conſtant: Though we meet with Affliction, we muſt go on in our Obedience, *Job* 17. 9. *The Righteous ſhall hold on his way.* We have vowed Conſtancy: We have vowed to renounce the Pomp and Vanities of the World, and to fight under Chriſt's Banner to the Death. When a Servant hath entred into Covenant with his Maſter, and the Indentures are ſealed, then he cannot go back, he muſt ſerve out his time. There are Indentures drawn in Baptiſm, and in the Lords Supper: The Indentures are renewed and ſealed on our part, that we will be Faithful and Conſtant in our Obedience: Therefore we muſt imitate Chriſt, who became obedient to the Death, *Phil.* 2. 8. The Crown is ſet upon the Head of Perſeverance, *Rev.* 2. 26. *He that keeps my works unto the end, to him will I give the morning Star.*

Use 1. This indicts such who live in a Contradiction to this Text; they have cast off the Yoke of Obedience, *Jer.* 44. 16. *As for the word which thou hast spoken to us in the Name of the Lord, we will not hearken unto thee.* God bids Men pray in their Family, they live in the total Neglect of it: He bids them Sanctifie the Sabbath, they follow their Pleasures on that day. God bids them abstain from the Appearance of Sin; they do not abstain from the Act: They live in the act of Revenge; in the Act of Uncleanness. This is an high Contempt of God; 'tis Rebellion, and Rebellion is as the Sin of Witchcraft.

Quest. *Whence is it Men do not obey God? They know their Duty yet do it not?*

Resp. 1. The not obeying of God is for want of Faith, *Isa.* 53. 1. *Quis credidit? Who hath believed our Report?* Did Men believe Sin were so bitter, that Hell followed at the Heels of it, Would they go on in Sin? Did they believe there were such a Reward for the Righteous, that Godliness were Gain? Would they not pursue it? But they are Atheists, not fully captivated into the Belief of these things. Hence it is they obey not. This is Satan's Master-piece; His Draw-net by which he drags Millions to Hell by keeping them in Infidelity, He knows if he can but keep them from believing the Truth, he is sure to keep them from obeying it.

2. The not obeying God is for want of Self-denial: God commands one thing and Mens Lusts command another; and they will rather dye than deny their Lusts. Now if Lust cannot be denied, God cannot be obeyed.

Use 2. Obey Gods Voice, τῆς ψυχῆς καλλος καὶ σωτηρίου γένεσις. This is the Beauty of a Christian.

Quest. *What are the great Arguments or Incentives to Obedience?*

Resp. 1. Obedience makes us precious to God; we shall be his Favourites. *Exod.* 19. 15. If ye will obey my Voice, ye shall be a peculiar Treasure to me above all People; you shall be my Portion, my Jewels, the Apple of mine Eye, *I will give Kingdoms for your Ransom,* Isa. 43. 3.

2. There is nothing lost by Obedience. To obey Gods Will is the way to have our Will. 1. Would we have a Blessing in our Estates? Let us obey, *Deut.* 28. 1, 3. *If thou shalt hearken to the Voice of the Lord, to do all his Commandments, Blessed shalt thou be in the field; Blessed shall be thy Basket and thy store.* To obey is the best way to thrive in our Estates. 2. Would we have a Blessing in our Souls, let us obey, *Jer.* 7. 23. *Obey and I will be your God.* My Spirit shall be your Guide, Sanctifier and Comforter, *Heb.* 5. 9. *Christ became the Author of eternal Salvation to all them that obey him.* While we please God we pleasure our selves: While we give him the Duty, he gives us the Dowry: We are apt to say as *Amaziah,* 2 *Chron.* 25. 9. *What shall we do for the hundred Talents?* You see you lose nothing by obeying: The obedient Son hath the Inheritance setled on him: Obey and you shall have a Kingdom, *Luke* 12. 32. *It is your Fathers good pleasure to give you a Kingdom.*

3. What a Sin Disobedience is: 1. It is an irrational Sin. 2. We are not able to stand it out in Defiance against God; 1 *Cor.* 10. 22. *Are we stronger than he?* Will the Sinner go to measure Arms with God? He is the Father Almighty, who can command Legions: If we have not strength to resist him, it is irrational to disobey him. 2. It is irrational, as it is against all Law and Equity: We have our daily Subsistence from God; in him we live and move: Is it not equal, that as we live *by* him, we should live *to* him? That as God gives us our Allowance, so we should give him our Allegiance?

2. It is a destructive Sin, 1 *Thess.* 7. 8. The Lord Jesus shall be revealed from Heaven with his mighty Angels in flaming Fire, taking Vengeance on them who obey not the Gospel. He who refuseth to obey Gods Will in commanding, shall be sure to obey his Will in punishing: The Sinner, while he thinks to slip the knot of Obedience, twists the Cord of his own Damnation: He perisheth without excuse; he hath no Plea or Apology to make for himself, *Luke* 12. 47. *The Servant which knew his Lords will, but did it not, shall be beaten with many stripes.* God will say, why did ye not obey? You knew to do good, but did it not, therefore your Blood is upon your own Head.

Quest. *What means shall we use that we may obey?*

Resp. 1. Serious Consideration: Consider Gods Commands are not grievous: He commands nothing unreasonable, 1 *John* 5. 3. It is easier to obey the commands of God than Sin: The Commands of Sin are Burdensome: Let a Man be under the power of any Lust, How doth he tire himself? What Hazards doth he run, even

even to the endangering his Health and Soul, that he may satisfie his Lust? What tedious Journeys did *Antiochus Epiphanes* take in persecuting the Jews? *Jer.* 9. 5. They *weary themselves to commit Iniquity*; and are not Gods commands more easie to obey? *Chrysost.* saith, Δυσκολώτερον ἡ κακία τῆς ἀρετῆς. Virtue is easier than Vice; Temperance is less Burdensome than Drunkenness: Some have gone with less pains to Heaven, than others have to Hell.

Consideration 2. God commands nothing but what is Beneficial, *Deut.* 10. 12, 13. O Israel *what doth the Lord require of thee, but to fear the Lord thy God, and to keep his Statutes, which I command thee this day for thy good?* To obey God, is not so much our Duty as our Privilege: His commands carry Meat in the Mouth of them: He bids us repent; and why? That our Sins may be blotted out, *Acts* 3. 19. He commands us to believe: And why? That we may *be saved, Acts* 16. 31. There is love in every command. As if a King should bid one of his Subjects dig in a Gold Mine, and then take the Gold to himself.

2. *Earnest Supplication*: Implore the help of the Spirit to carry us on in Obedience: Gods Spirit makes Obedience easie and delightful: If the Loadstone draw the Iron; now it is not hard for the Iron to move: If Gods Spirit quicken and draw the Heart; now it is not hard to obey. When a Gale of the Spirit blows; now we go full Sail in Obedience: Turn that Promise into a Prayer, *Ezek.* 36. 27. *I will put my Spirit within you, and cause you to walk in my Statutes.* The Promise encourageth us, the Spirit inables us to Obedience.

Of LOVE.

THE Rule of Obedience being the Moral Law comprehended in the Ten Commandements; the next Question is,

Quest. **What is the Sum of the Ten Commandements?**

Resp. The Summ of the Ten Commandements, is to love the Lord our God, with all our Heart, with all our Soul, with all our Strength, and with all our Mind, and our Neighbour as our selves, *Deut.* 6. 5. *Thou shalt love the Lord thy God, with all thy Heart, and with all thy Soul, and with all thy might.* The Duty call'd for is Love, yea the strength of Love, *with all thy Heart*: God will lose none of our Love. Love is the Soul of Religion, and that which goes to the right constituting a Christian: Love is the Queen of the Graces; it shines and sparkles in Gods Eye, as the precious Stones did on the Breast-plate of *Aaron.*

Quest. 1. *What is Love?*

Resp. It is an Holy Fire kindled in the Affections, whereby a Christian is carried out strongly after God as the Supreme Good.

Quest. 2. *What is the antecedent of Love to God?*

Resp. The Antecedent of Love is Knowledge: The Spirit shines upon the Understanding, and discovers those Orient Beauties in God, his Wisdom, Holiness, Mercy, and these are the *Lenocinium*, the Load-stone to entice and draw the Love to God: *Ignoti nulla Cupido:* Such as know not God cannot love him: If the Sun be set in the Understanding, there must needs be night in the Affections.

Quest. 3. *Wherein doth the formal Nature of Love consist?*

Resp. The Nature of Love is in delighting in the Object: *Complacentia amantis in amato,* Aquin. This is our loving God, our taking delight in him, *Psal.* 37. 4. *Delight thy self in the Lord*: As a Bride delights in her Jewels. Grace changeth a Christians Aims and Delights.

Quest. 4. *How must our Love to God be qualified?*

Resp. 1. If it be a sincere Love, we must love God *with all our Heart*: In the Text, *Thou shalt love the Lord thy God,* Becol Leuauca, *with all thy Heart.* God will have the whole Heart; we must not divide our Love between God and Sin: The true Mother would not have the Child divided: Nor will God have the Heart divided; it must be the whole Heart.

2. We must love God *propter se*, for himself, for his own intrinsick Excellencies: We must love him for his Loveliness; *Meretricius est amor plus annulum quam sponsum amare.* It is an Harlots Love to love the Portion more than the Person. Hypocrites love God because he gives them Corn and Wine: We must love God for

for himself; for those shining Perfections which are in him. Gold is loved for it self.

3. We must love God with all our *might*. In the Hebrew Text our Vehemency. We must love God *quoad posse*, as much as we are able: Christians should be like Seraphins burning in Holy Love: We can never love God so much as he deserves: The Angels in Heaven cannot love God so much as he deserves.

4. Love to God must be Active in its Sphere: Love is an Industrious Affection; it sets the Head a studying for God, Hands a working, Feet a running in the ways of his Commandements; it is called the *Labour of Love*, 1 *Thess.* 1. 3. *Mary Magdalen* loved Christ, and poured her Ointments on him. We think we can never do enough for the Person whom we love.

5. Love to God must be Superlative: God is the Quintessence of Beauty, a whole Paradise of Delight; and he must have a Priority in our Love: Our Love to God must be above all things besides; as the Oyl swims above the Water: We must love God above Estate, Relations; great is the Love to Relations. There is a Story in the French Academy, of a Daughter, who when her Father was condemned to dye by Famine, gave him suck with her own Breasts. But our Love to God must be above Father and Mother, *Matt.* 10. 37. We may give the Creature the Milk of our Love, God must have the Cream: The Spouse keeps the Juice of her Pomgranate for Christ, *Cant.* 8. 2.

6. Our Love to God must be constant, like the Fire the vestal Virgins kept in *Rome*, which did not go out. Love must be like the motion of the Pulse, it beats as long as there is Life, *Cant.* 8. 7. Many Waters cannot quench Love, not the Waters of Persecution, *Eph.* 3. 17. ἐν ἀγάπῃ ἐῤῥιζωμένοι, *rooted in love*. A Branch withers that doth not grow on a Root: That Love may not dye, it must be well rooted.

Quest. 5. *What are the visible Signs of our Love to God?*

Resp. 1. If we love God, then our Desire is after him, *Isa.* 26. 8. *The desire of our Soul is to thy Name.* He who loves God breaths after Communion with him, *Psal.* 42. 2. *My Soul thirsts for the living God.* Persons in Love desire to be oft conferring together: He who loves God desires to be much in his Presence: He loves the Ordinances, they are the Glass where the Glory of God is resplendent: In the Ordinances we meet with him whom our Soul loves: We have Gods Smiles and Whispers, and some Fore-tasts of Heaven: Such as have no desire after Ordinances, have no love to God.

2. The second Visible Sign: He who loves God cannot take Contentment in any thing without him: An Hypocrite who pretends to love God, give him but Corn and Wine, and he can be content without God: But a Soul fired with love to God cannot be without him. Lovers faint away if they have not a sight of the Object loved. A gracious Soul can want Health, but not want God who is the Health of his Countenance, *Psal.* 43. 5. If God should say to a Soul that intirely loves him, Take thy Ease, swim in Pleasure, solace thy self in the Delights of the World, but thou shalt not enjoy my Presence; this would not content the Soul. Nay, if God should say, I will let thee be taken up to Heaven, but I will retire into a withdrawing Room, and thou shalt not see my Face: This would not content the Soul; it is an Hell to want God. The Philosopher saith, There can be no Gold without the Influence of the Sun: There can be no golden Joy in the Soul, without Gods sweet Presence and Influence.

3. The third visible Sign: He who loves God, hates that which would separate between him and God, and that is Sin: Sin makes God hide his Face; it is like an Incendiary which parts chief Friends. Therefore the Keneness of a Christians Hatred is set against Sin, *Psal.* 119. 128. *I hate every false way.* Antipathies can never be reconciled; one cannot love Health but he must hate Poyson: So we cannot love God, but we must hate Sin, which would destroy our Communion with him.

4. The fourth visible Sign is Sympathy: Friends that love do grieve for the Evils which befall each other. *Homer* describing *Agamemnon*'s Grief, when he was forced to Sacrifice his Daughter, brings in all his Friends weeping with him, and accompanying him to the Sacrifice in Mourning: Lovers grieve together: If we have true Love in our Heart to God, we cannot but grieve for those things which grieve him: We shall lay to Heart his Dishonours: The Luxury, Drunkenness, Contempt of God and Religion, *Psal.* 119. 136. *Rivers of Tears run down mine eyes*, &c. Some speak of the Sins of others, and make a laughing at them; sure they have no love to God, who can laugh at that which grieves his Spirit. Doth he love his Father, who can laugh to hear him Reproached?

5. The

5. The Fifth Visible Sign. He who loves God, labours to render him Lovely to others; he not only admires God, but speaks in his Praises, that he may allure and draw others to be in love with God. She that is in Love, will commend her Lover. The Love-sick Spouse extols Christ, she makes a Panegyrical Oration of his worth, that she might perswade others to be in love with him, *Cant.* 5. 11. *His Head is as the most Fine Gold.* True love to God cannot be silent, it will be elegant in setting forth God's Renown; no better sign of loving God, than by making him appear Lovely, and so drawing Proselytes to him.

6. The Sixth Visible Sign. He who loves God, weeps bitterly for his Absence. *Mary* comes weeping, *they have taken away my Lord*, John 20. 2. One cries, my Health is gone, another my Estate is gon; but he who is a Lover of God, cries out, my God is gone, I cannot enjoy him whom I love. What can all Worldly Comfors do, when once God is absent? It is like a Funeral Banquet, where there is much Meat, but no Chear, *Job* 30. 28. *I went Mourning without the Sun.* If *Rachel* Mourned so for the loss of her Children, what Vail or Pensil can shadow out the Sorrow of that Christian, who hath lost God's sweet Presence? Such a Soul pours forth Floods of Tears, and while it is lamenting, seems to say thus to God, Lord, thou art in Heaven hearing the Melodious Songs and Triumphs of Angels; but I sit here in the Vally of Tears, weeping because thou art gone. O when wilt thou come to me and revive me with the Light of thy Countenance? Or, Lord if thou wilt not come to me, let me come to thee, where I shall have a perpetual Smile of thy Face in Heaven, and shall never more Complain, *My Beloved hath withdrawn himself.*

7. The Seventh Visible Sign. He who loves God, is willing to do and Suffer for him. He subscribes to God's Commands; he submits to his Will. First, He subscribes to Gods Commands. If God bids him Mortifie Sin, Love his Enemies, be Crucified to the World, he obeys: 'Tis a vain thing for a Man to say he loves God, and slights his Commands. Secondly, He submits to God's Will. If God will have him suffer for him, he doth not Dispute but Obey, 1 *Cor.* 13. 7. *Love endureth all things.* Love made Christ suffer for us, and Love will make us suffer for him. It is true every Christian is not a Martyr, but he hath a Spirit of Martyrdom in him. He hath a Disposition of Mind to suffer, if God call him to it, 2 *Tim.* 4. 6. σπένδομαι, *I am ready to be Offered up*: Not only the Sufferings were ready for *Paul*, but he was ready for the Sufferings. *Origen* chose rather to live despised in *Alexandria*, than with *Plotinus* to deny the Faith, and be great in the Princes Favour, *Rev.* 12. 11. Many say they love God, but will not suffer the loss of any thing for him. If Christ should have said to us, I love you well, you are dear to me, but I cannot suffer for you, I cannot lay down my Life for you, we should have questioned his Love very much. And may not the Lord question ours, when we pretend Love to him, but will endure nothing for his sake?

Use 1. What shall we say to them who have not a Dram of Love in their Hearts to God? They have their Life from him, yet do not Love him. God spreads their Table every Day, yet they do not Love him. Sinners dread God as a Judge, but do not love him as a Father. All the strength in the Angels cannot make the Heart love God: Judgments will not do it. Only Omnipotent Grace can make a Stony Heart melt in Love. How sad is it to be void of Love to God. When the Body is cold, and hath no heat in it, 'tis a sign of Death: He is Spiritually Dead, who hath no heat of Love in his Heart to God. Shall ever such live with God, that do not love him? Will God lay an Enemy in his Bosom? Such as will not be drawn with Cords of Love, shall be bound in Chains of Darkness.

Use 2. Let us be perswaded to love God with all our Heart and Might; O let us take our Love off from other things, and place it upon God. Love is the Heart of Religion, the Fat of the Offering. 'Tis the Grace which Christ enquires most after, *John* 21. 15. Peter, *lovest thou me*? Love makes all our Services Acceptable, it is the Musk that perfumes them. 'Tis not so much Duty, as Love to Duty God delights in; therefore Serving and Loving God are put together, *Isa.* 56. 6. 'Tis better to Love him than to Serve him. Obedience without Love, is like Wine without the Spirits. O then be perswaded to love God with all your Heart and Might. To perswade to this Virgin Affection of Love,

1. 'Tis nothing but your Love God desires. The Lord might have demanded your Children to be offered in Sacrifice; he might have bid you Cut and Launce

your

your Selves, or lain in Hell a while; but he only desires your Love; he would only have this Flower. Is this an hard Requeſt to Love God? Was ever any Debt eaſier paid than this? Is it any labour to the Wife to Love her Husband? Love is delightful. *Non poteſt Amor eſſe, & dulcis non eſſe*, Bern. What is there in our Love that God ſhould deſire it? Why ſhould a King deſire the Love of a Woman that is in Debt, and Diſeaſed? God doth not want our Love. There are Angels enough in Heaven to Adore and Love him. What is God the better for our Love? It adds not the leaſt Cubit to his Eſſential Bleſſedneſs. God doth not need our Love, yet ſeeks it. Why doth God deſire us to give him our Heart? *Prov.* 23. 26. Not that he needs our Heart, but that he may make it better.

2. Great will be our Advantage if we love God. God doth not court our Love that we ſhould loſe it, 1 *Cor.* 2. 9 *Eye hath not ſeen, nor Ear heard the things which God hath prepared for them that love him.* If you will Love God, you ſhall have ſuch a Reward as exceeds your Faith. God will betroth you to himſelf in the deareſt Love, *Hoſ.* 2. 19 *I will betroth thee unto me for ever in Loving-Kindneſs and Mercies.* Zeph. 3. 17. *The Lord thy God will rejoyce over thee with Joy, he will reſt in his Love.* If you love God, he will intereſt you in all his Riches and Dignities he will give you Heaven and Earth for your Dowry, he will ſet a Crown on your Head. *Veſpaſian* the Emperor gave a great Reward to a Woman who came to him, and profeſſed ſhe Loved him. God gives a Crown of Life to them that Love him, *James* 1. 12.

3. Love is the only Grace that ſhall live with us in Heaven. In Heaven we ſhall need no Repentance, becauſe we have no Sin; no Faith, becauſe we ſhall ſee God Face to Face. But Love to God ſhall abide for ever. *Love* ἐκπίπτει οὐδέποτε *never faileth*, 1 *Cor.* 13. 8. How ſhould we nouriſh this Grace which ſhall outlive all the Graces, and run parallel with Eternity!

4. Our Love to God is a ſign of his Love to us, 1 *John* 4. 19. *We love him, becauſe he firſt loved us.* By Nature we are ἀστοργοι, we have no Love to God, we have Hearts of Srone, *Ezek.* 36. 1. And how can any love be in Hearts of Stone! Our Loving God is from his Loving us. If the Glaſs burn, it is becauſe the Sun hath ſhined on it, elſe it could not burn: If our Hearts burn in Love, 'tis a ſign the Sun of Righteouſneſs hath ſhined upon us.

Queſt. *How ſhall we do to Love God aright?*

Reſp. 1. Wait on the Preaching of the Word. As Faith comes by Hearing, ſo doth Love: The Word ſets forth God in his incomparable Excellencies; it doth decipher and pencil him out in all his Glory, and a ſight of his Beauty inflames Love.

2. Beg of God that he will give you an Heart to Love him. When King *Solomon* asked Wiſdom of God, the Speech pleaſed the Lord, 1 *Kings* 3. 10. So when thou cryeſt to God, Lord give me an Heart to love thee, 'tis my Grief I can Love thee no more. Sure this Prayer pleaſeth the Lord, and he will pour of his Spirit upon thee, whoſe Golden Oyl will make the Lamp of thy Love burn bright.

3. You who have Love to God, keep it Flaming upon the Altar of your Heart. Love, as Fire, will be ready to go out, *Rev.* 2. 4. *Thou haſt left thy firſt Love.* Through neglect of Duty, or too much love of the World, our love to God will cool. O preſerve your love to God: As you would be careful to preſerve the Natural Heat in your Body; ſo be careful to preſerve the Heat of Love to God. Love is like Oyl to the Wheels, it quickens us in God's Service. When you find your Love abate and cool, uſe all means for quickening; when the Fire is going out, you throw on Fuel. When the Flame of Love is going out, make uſe of all Ordinances as Sacred Fuel to keep the Fire of your Love burning.

Of

Of the Commandments.

Exod. 20. 1, 2. *And God ſpake all theſe Words ſaying, I am the Lord thy God,* &c.

Queſt. **What is the Preface to the Ten Commandments?**

Reſp. The Preface to the Ten Commandments, is *I am the Lord thy God.* Where obſerve Firſt the Preface to the Preface, *God ſpake all theſe Words, ſaying.* 2. The Preface it ſelf to the Commandments, *I am the Lord thy God.*

1. I begin with the Firſt, the Preface to the Preface, *vaiedabbar elohim, God ſpake all theſe Words, ſaying,* &c. This is like the Sounding of a Trumpet before a Solemn Proclamation, [*God ſpake*;] other parts of the Bible are ſaid to be uttered by the Mouth of the Holy Prophets, *Luke* 1. 70. but here God ſpake in his own Perſon.

Queſt. *How may we underſtand this,* [God ſpake,] *he hath no Bodily Parts or Organs of Speech?*

Reſp. God made ſome intelligible ſound, or formed a Voice in the Air, which was to the Jews as God's very ſpeaking to them. In the Text, 1. The Law-giver, God, [*God ſpake.*] 2. The Law it ſelf, [*all theſe Words.*]

1. The Law-giver, [*God ſpake:*] There are Two things requiſite in a Law-giver. Firſt, Wiſdom. Laws are Founded upon Reaſon; and he muſt be Wiſe that makes Laws. God in this reſpect is moſt fit to be a Lawgiver; he is *Wiſe in Heart,* Job 9. 4. He hath a Monopoly of Wiſdom, 1 *Tim.* 1. 17. *The only Wiſe God.* Therefore he is the fitteſt to Enact and Conſtitute Laws. 2. The Second thing requiſite in a Law-giver is Authority. If a Subject make Laws, though never ſo wiſe, yet they want the ſtamp of Authority. God hath the Supream Power in his Hand; he derives a being to all; and he who gives Men their Lives, hath moſt right to give them their Laws.

2. The Law it ſelf, [*all theſe Words;*] that is, all the Words of the Moral Law, which is uſually ſtiled the Decalogue, or Ten Commandments. It is call'd the Moral Law, becauſe it is the Rule of Life and Manners. St. *Chryſoſtom* compares the Scripture to a Garden; the Moral Law is a chief Flower in it; the Scripture is a Banquet, the Moral Law the chief Diſh in it.

Firſt, The Moral Law is perfect, *Pſal.* 19. 7. *The Law of the Lord is Perfect.* It is an exact Model and Platform of Religion; it is the Standard of Truth, the Judge of Controverſies, the Pole-Star to direct us to Heaven, *Prov.* 6. 23. *The Commandment is a Lamp.* Though the Moral Law be not a Chriſt to Juſtifie us, yet it is a Rule to inſtruct us.

Secondly, The Moral Law is unalterable; it remains ſtill in force. Though the Ceremonial and Judicial Laws are abrogated, yet the Moral Law delivered by God's own Mouth is to be of perpetual uſe in the Church. Therefore the Law was written in Tables of Stone, to ſhew the perpetuity of it.

Thirdly, The Moral Law is very illuſtrious and full of Glory. God did put Glory upon it in the manner of the Promulgation of it. 1. The People before the Moral Law was delivered, were to waſh their Cloaths, *Exod.* 19. 10. Whereby as by a Type God required the Sanctifying of their Ears and Hearts to receive the Law. 2. There were Bounds ſet that none might touch the Mount, *Exod.* 19. 12. which was to breed in the People reverence to the Law. 3. God wrote the Law with his own Finger, *Exod.* 31. 18. Which was ſuch an Honour put upon the Moral Law, as we read of no other Writing. God did by ſome mighty Operation make the Law legible in Letters, as if it had been written with his own Finger. 4. God's putting the Law in the Ark to be kept, was another ſignal Mark of Honour put upon it. The Ark was the Cabinet in which God put the Ten Commandments, as Ten Jewels. 5. At the delivery of the Moral Law there was the attendance of many Angels, *Deut.* 32. Here was a Parliament of Angels called, and God himſelf was the Speaker.

Use 1. Here we may take notice of God's Goodneſs, who hath not left us without a Law. Therefore the Lord doth often ſet it down as a Demonſtration of his Love, in giving his Commandments, *Pſal.* 147. 20. *He hath not dealt ſo with any Nation, and as for his Judgments they have not known them.* Nehem. 9. 13. *Thou gaveſt them true Laws, Good Statutes and Commandments.* What a ſtrange Creature would Man be, if he had no Law to direct him? There would be no living in the World; we ſhould have none born but *Iſhmaels*, every Man's Hand would be againſt his Neighbour. Man would grow wild if he had not Affliction to tame him, and the Moral Law to guide him. The Law of God is an Hedge to keep us within the bounds of Sobriety and Piety.

Use 2. If God ſpake all theſe Words of the Moral Law, then it condemns, Firſt, The *Marcionites* and *Manichees*, who ſpake ſlightly, yea, blaſphemouſly of the Moral Law; they ſay it is below a Chriſtian, it is Carnal; which the Apoſtle confutes, when he ſaith, *The Law is Spiritual, but I am Carnal*, Rom. 7. 14. Secondly, The *Antinomians*, who will not admit the Moral Law to be a Rule to a Believer. We ſay not he is under the Curſe of the Law, but the Commands; we ſay not the Moral Law is a Chriſt, but it is a Star to lead one to Chriſt; we ſay not it doth Save, but it doth Sanctifie. They who caſt God's Law behind their Backs, God will caſt their Prayers behind his Back. They who will not have the Law to Rule them, ſhall have the Law to Judge them. Thirdly, The Papiſts; who (as if Gods Law were imperfect, and when he ſpake all theſe Words, he did not ſpeak enough,) add their Canons and Traditions to the Moral Law. This is to tax Gods Wiſdom, as if he knew not how to make his own Law. And ſurely 'tis an high provoking Sin, *Rev.* 22. 18. *If any Man ſhall add to theſe Words, God ſhall add unto him the Plagues written in this Book.* As it is a great evil to add any thing to a Man's ſealed Will, ſo much more to add any thing to that Law God himſelf ſpake, and wrote with his own Fingers.

Use 3. If God ſpake all theſe Words, *viz.* of the Moral Law, then this preſſeth upon us ſeveral Duties.

1. If God ſpake all theſe Words, then we muſt hear all theſe Words; the Words which God ſpeaks are too precious to be loſt. As we would have God hear all our Words when we Pray, ſo we muſt hear all his Words when he ſpeaks. We muſt not be as the deaf Adder which ſtoppeth her Ears. He that ſtops his Ears when God cries, ſhall cry himſelf and not be heard.

2. If God ſpake all theſe Words, then we muſt attend to them with Reverence. Every Word of the Moral Law is an Oracle from Heaven, God himſelf is the Preacher; this calls for Reverence. If a Judge gives a Charge upon the Bench, all attend with Reverence. In the Moral Law God himſelf gives a Charge, *God ſpake all theſe Words*; therefore with what Veneration ſhould we attend? *Moſes* was to put off his Shoes from his Feet (in token of Reverence,) when God was about to ſpeak to him, *Exod.* 3. 5, 6.

3. If God ſpake all theſe Words of the Moral Law, then we muſt remember them. Sure all God ſpeaks is worth remembring; thoſe Words are weighty which concern Salvation, *Deut.* 32. 47. *It is not a vain thing for you, becauſe it is your Life.* Our Memory ſhould be like the Cheſt in the Ark where the Law was kept: Gods Oracles are Ornaments, and ſhall we forget them, *Jer.* 2. 32. *Can a Maid forget her Ornaments?*

4. If God ſpake all theſe Words, then believe them. See the Name of God written upon every Commandment. The Heathens that they might gain Credit to their Laws, reported that they were inſpired by the Gods at *Rome*. The Moral Law fetcheth its Pedigree from Heaven, *ipſe dixit*, God ſpake all theſe Words. Shall we not give credit to the God of Heaven? How would the Angel confirm the Women in the Reſurrection of Chriſt, *Mat.* 28. 7. *Lo* (ſaith he,) *I have told you*; I ſpeak in the Word of an Angel. Much more ſhould the Moral Law be believed, when it comes to us in the Word of a God. *God ſpake all theſe Words.* Unbelief enervates the Virtue of God's Word, and makes it prove Abortive, *Heb.* 4. 2. *The Word did not profit, not being mixed with Faith. Eve* gave more credit to the Devil when he ſpake, than ſhe did to God.

5. If God ſpake all theſe words, then love the Commandments, *Pſal.* 119. 97. *O how love I thy Law? It is my Meditation all the day. Conſider how I love thy Precepts*, Pſal. 119. 159. The Moral Law is the Copy of Gods Will; our Spiritual Directory; it ſhews what Sins to avoid, what Duties to purſue: The Ten Commandments are a Chain of Pearl to adorn us: They are our Treaſury to enrich us: They are more precious than Lands of Spices or Rocks of Diamonds, *Pſal.* 119. 72. *The Law of thy mouth is better unto me than thouſands of Gold and Silver.* The Law of God hath Truth and Goodneſs in it, *Nehem.* 9. 13. Truth, for God ſpake it; and Goodneſs, for there is nothing the Commandment enjoyns but is for our good: O then let this command our Love.

6. If God ſpake all theſe words, *Then teach your Children the Law of God*, *Deut.* 6. 7. Theſe words which I command thee this day ſhall be in thy Heart, and thou ſhalt teach them diligently to thy Children: He who is Godly is both a Diamond and a Load ſtone; a Diamond for the ſparkling of his Grace; and a Load-ſtone for his attractive Virtue in drawing others to the Love of Gods Precepts: *Vir bonus magis aliis prodeſt quam ſibi*: You that are Parents diſcharge your Duty: Though you cannot impart Grace to your Children, yet you may impart Knowledge: Let your Children know the Commandments of God, *Deut.* 11. 19. *Ye ſhall teach them your Children*: You are careful to leave your Children a Portion: Leave the Oracles of Heaven with them; inſtruct them in the Law of God: If God ſpake all theſe words, you may well ſpeak them over again to your Children.

7. If God ſpake all theſe words, then the Moral Law muſt be obeyed: If a King ſpeaks, his words command Allegiance: Much more when God ſpeaks, all his words muſt be ſubſcribed to: Some will obey partially, obey ſome Commandments, not others: like a Plow, which when it comes to a ſtiff piece of Earth makes a Baulk. But God that ſpake all the words of the Moral Law, will have all obeyed. God will not diſpenſe with the Breach of one Law: Indeed Princes for ſpecial Reaſons, diſpenſe ſometimes with Penal Statutes, and will not take the Severity of the Law. But God who ſpake all theſe words, binds Men with a *Subpœna* to yield Obedience to every Law. This condemns the Church of *Rome*, who inſtead of obeying the whole Moral Law, blot out one Commandment, and diſpenſe with others.

1. They leave out the ſecond Commandment out of their Catechiſes, becauſe it makes againſt Images; and to fill up the number of Ten, they divide the Tenth Commandment into two. Thus they run themſelves into that dreadful Premunire, *Rev.* 22. 19. If any Man ſhall take away from the words of this Book, God ſhall take away his part out of the Book of Life.

2. As they blot out one Commandment, and cut that knot which they cannot untye, ſo they diſpenſe with other Commandments: They diſpenſe with the ſixth Commandment, making Murther Meritorious in caſe of propagating the Catholick Cauſe: They diſpenſe with the ſeventh Commandment, wherein God forbids Adultery: The Pope diſpenſeth with the Sin of Uncleanneſs, yea Inceſt, only paying ſuch Fines and Summs of Mony into his Coffer. No wonder the Pope takes Men off from their Loyalty to Kings and Princes, when he teacheth them Diſloyalty to God. Some of the Papiſts ſay expreſly in their Writings, That the Pope hath Power to diſpenſe with the Laws of God, and can give Men a Licenſe to break the Commandments of the Old and New Teſtament: That ſuch a Religion ever get foot in *England*, the Lord in Mercy prevent. If God ſpake all the Commandments, then we muſt obey all: He who breaks this Hedge of the Commandments a Serpent ſhall bite him.

Object. But what Man alive can obey all Gods Commandments?

Reſp. To obey the Law in a legal Senſe, *viz.* To do all the Law requires, no Man alive can: Sin hath cut the Lock of original Righteouſneſs, where our ſtrength lay: But in a true Goſpel Senſe, we may ſo obey the Moral Law, as to find Acceptance. Which Goſpel-Obedience conſiſts in a Real Endeavour to obſerve the whole Moral Law, *Pſal.* 119. 166. *I have done thy Commandments.* Not I have done all I ſhould do, but I have done all I am able to do; and wherein our Obedience comes ſhort, we look up to the perfect Righteouſneſs and Obedience of Chriſt, and hope for Pardon through his Blood. This is Evangelically to obey the Moral Law; which though it be not to Satisfaction, yet it is to Acceptation. Thus I have done with the firſt, The Preface to the Preface, *God ſpake all theſe words*: I ſhould now come to the ſecond, the Preface it ſelf to the Commandments, *I am the Lord thy God*, &c.

Of the Commandments.

Exod. 20. 2. *I am the Lord thy God*, &c.

2. THE Preface it ſelf, which conſiſts of three parts: 1. *I am the Lord thy God*: 2. *Which have brought thee out of the Land of* Egypt: 3. *Out of the Houſe of Bondage.*

1. *I am the Lord thy God.*] Where we have a Deſcription of God: 1. By his Eſſential Greatneſs, *I am the Lord*: 2. By his relative Goodneſs, *Thy God.* 1. By his eſſential greatneſs, *I am the Lord*; or as in the Hebrew, *Jehovah.* This name of God ſets forth his Majeſty: *Sanctius habitum fuit*, ſaith *Buxtorf*, the name *Johavah* was had in more Reverence among the Jews, than any other name of God; it ſignifies Gods Self-ſufficiency, Eternity, Independency, Immutability, *Mal.* 3. 6.

Uſe 1. If God be *Jehovah*, the Fountain of being, who can do what he will, let us fear this great Lord, *Deut.* 28. 58. *That thou maiſt fear* Haſhem, Hanicbad Jehovah, *this glorious and fearful name* Jehovah.

Uſe 2. If God be *Jehovah*, the ſupream Lord, then it condemns the Blaſphemous Papiſts who ſpeak after this manner, *Our Lord God the Pope*: Is it a Wonder the Pope lifts his Tripple Crown above the Heads of Kings and Emperors, when he Uſurps Gods Title, *Shewing himſelf that he is God*, 2 Theſſ. 2. 4. The Pope goes to make himſelf Lord of Heaven, for he will Canonize Saints there: Lord of Earth; for with his Keys he doth bind and looſe whom he pleaſeth: Lord of Hell, for he can free Men out of Purgatory: But God will pull down theſe Plumes of Pride, He will *conſume this Man of ſin with the breath of his mouth, and the brightneſs of his coming*, 2 Theſſ. 2. 8.

Uſe 3. God is deſcribed by his relative goodneſs, *Eloeka, Thy God*: Had God only called himſelf *Jehovah*, it might have terrified us and made us fly from him; but when he ſaith, *Thy God*, this may allure and draw us to him: This, though a Preface to Law, is pure Goſpel. This word *Eloeka, Thy God*, is ſo ſweet, that we can never ſuck out all the Hony in it. *I am thy God*, not only by Creation, but by Election. This word *Thy God*, though it was ſpoken to *Iſrael*, yet it is a Charter belongs to all the Saints: For the further Explication, here are three Queſtions.

Queſt. 1. *How God comes to be our God?*

Reſp. Through Jeſus Chriſt: Chriſt is a middle Perſon in the Trinity: He is *Emanuel, God with us*: He brings two differing Parties together: He makes our Nature lovely to God, and Gods Nature lovely to us: He by his Death cauſeth Friendſhip, yea, Union: He brings us within the Verge of the Covenant, and ſo God becomes our God.

Queſt. 2. *What doth this imply, God being our God?*

Reſp. It is comprehenſive of all good things: God is our ſtrong Tower; our Fountain of living Water; our Salvation: More particularly, God being our God, implies the ſweeteſt Relation.

1. The Relation of a Father, 2 *Cor.* 6. 18. *I will be a Father unto you*: A Father is full of tender care for his Child: Who doth he ſettle the Inheritance upon but his Child? God being our God will be a Father to us; a *Father of Mercy*, 2 Cor. 1. 3. the everlaſting Father, *Pſal.* 9. 7. If God be our God, we have a Father in Heaven that never dies.

2. It imports the Relation of an Husband, *Iſa.* 54. 5. *Thy Maker is thy Husband.* If God be our Husband, he eſteems us precious to him as the Apple of his Eye, *Zech.* 2. 8. He imparts his Secrets to us, *Pſal.* 25. 14. He beſtows a Kingdom upon us for our Dowry, *Luke* 12. 32.

Queſt. 3. *How may we come to know this Covenant-Union, That God is our God?*

Reſp. 1. By having his Graces planted in us: Kings Children are known by their coſtly Jewels: It is not having common Gifts which ſhews we belong to God; many have the Gifts of God without God; but it is Grace gives us a true genuine Title to God. In particular, Faith is *Vinculum Unionis*, the Grace of Union: By this we may ſpell out our Intereſt in God. Faith doth not as the Mariner, caſt its Anchor downwards, but upwards; it truſts in the Mercy and Blood of God, and

and truſting in God, engageth him to be our God: Other Graces make us like God, Faith makes us one with him.

2. We may know God is our God, by having the Earneſt of his Spirit in our Hearts, 2 *Cor.* 1. 22. God often gives the Purſe to the Wicked, but the Spirit only to ſuch as he intends to make his Heirs. 1. Have we had the Conſecration of the Spirit? If we have not had the Sealing work of the Spirit, have we had the Healing work, 1 *John* 2. 20. *Ye have an Unction from the Holy One.* The Spirit where it is, ſtamps the Impreſs of its own Holineſs upon the Heart: It embroiders and beſpangles the Soul, and makes it all glorious within. 2. Have we had the Attraction of the Spirit? *Cant.* 1. 4. *Draw me, we will run after thee.* Hath the Spirit, by its magnetick Vertue, drawn our Hearts to God? Can we ſay, as *Cant.* 1. 7. *O thou whom my Soul loveth.* Is God our Paradiſe of Delight? Our *Segullah*, or chief Treaſure? Are our Hearts ſo chained to God, that no other Object can inchant us or draw us away from him? 3. Have we had the Elevation of the Spirit? Hath it raiſed our Hearts above the World? *Ezek.* 3. 14. *The Spirit lifted me up.* Hath the Spirit made us *ſuperna anhelare*, ſeek the things above, where Chriſt is? Though our Fleſh is on Earth, is our Heart in Heaven? Though live here, trade above? Hath the Spirit thus lifted us up? By this we may come to know, that God is our God: Where God gives his Spirit for an Earneſt, there he gives himſelf for a Portion.

3. We may know God is our God, if he hath given us the Hearts of Children. Have we obediential Hearts? *Pſal.* 27. 8. Do we ſubſcribe to Gods Commands, when his Commands croſs our Will? A true Saint is like the Flower of the Sun, it opens and ſhuts with the Sun: He opens to God and ſhuts to Sin. If we have the Hearts of Children, then God is our Father.

4. We may know God is ours, and we have an Intereſt in him by our ſtanding up for his Intereſt. We will appear in his Cauſe, and vindicate his Truth, wherein his Glory is ſo much concerned. *Athanaſius* was ἡσβολον τῆς ἀληθείας, the Bulwark of Truth, he ſtood up for it when moſt of the World were Arrians. In former times the Nobles of *Polonia*, when the Goſpel was read, did lay their Hands upon their Swords, ſignifying that they were ready to defend the Faith, and hazard their Lives for the Goſpel. No better ſign of our having an Intereſt in God, than by our ſtanding up for his Intereſt.

5. We may know God is ours, and we have an Intereſt in him, by his having an Intereſt in us, *Cant.* 2. 16. *My beloved is mine, and I am his.* When God ſaith to the Soul, *Thou art mine*; the Soul anſwers, *Lord I am thine*: All I have is at thy Service: My Head ſhall be thine to ſtudy for thee: My Tongue ſhall be thine to praiſe thee. If God be our God by way of Donation, we are his by way of Dedication: We live to him, and are more his than we are our own. And thus we may come to know that God is our God.

Uſe 1. Above all things let us get this great Charter confirmed, that God is our God: Deity is not comfortable without Propriety: *Tolle meum & tolle Deum.* Arg. O let us labour to get ſound Evidences, that God is our God: We cannot call Health, Liberty, Eſtate ours: O let us be able to call God ours, and ſay as the Church, *Pſal.* 67. 6. *God, even our own God ſhall bleſs us.* Let every Soul here labour to pronounce this *Shibboleth, My God.* And that we may endeavour after this to have God for our God: Conſider 1. The Miſery of ſuch as have not God for their God; in how ſad a Condition are they, when an hour of diſtreſs comes? This was *Saul*'s Caſe, 1 *Sam.* 28. 15. *I am ſore diſtreſſed; for the Philiſtins make war againſt me, and the Lord is departed from me.* A wicked Man in time of Trouble, is like a Veſſel toſs'd on the Sea without an Anchor, it falls on Rocks or Sands: A Sinner not having God to be his God, though he makes a ſhift while Health and Eſtate laſt; yet when theſe Crutches are broken he leaned upon, his Heart ſinks. It is with a wicked Man, as it was with the Old World when the Flood came; the Waters at firſt came to the Vallies, but then the People would get to the Hills and Mountains: But then the Waters came to the Mountains: Then there might be ſome Trees on the high Hills, and they would climb up to them: But then the Waters did riſe up to the tops of the Trees: Now all hopes of being ſaved were gone, their Hearts failed them. So it is with a Man that hath not God to be his God: If one Comfort be taken away, he hath another: If he loſe a Child, he hath an Eſtate: But then the Waters riſe higher, Death comes and takes away all; now he hath nothing to help himſelf with, *no God to go to*, he muſt needs dye deſpairing. 2. How great a Privilege it is to have God for our God, *Pſal.* 144. 15. *Happy are the People whoſe God is the Lord.*

Beatitudo

Beatitudo hominis eſt Deus, Aug. That you may ſee the Privilege of this Charter,

1. If God be our God, then though we may feel the ſtroke of Evil, yet not the ſting. He muſt needs be happy, who is ἀξιακῶς, in ſuch a Condition, that nothing can hurt him: If he loſe his Name it is written in the Book of Life: If he loſe his Liberty, his Conſcience is free: If he loſe his Eſtate, he is poſſeſſed of the Pearl of Price: If he meets with Storms, he knows where to put in for Harbour. God is his God, and Heaven is his Haven.

2. If God be our God, then our Soul is ſafe: The Soul is the Jewel, it is a Bloſſom of Eternity, *Dan.* 7. 15. *I was grieved in the midſt of my Body.* In the *Chaldee* it is, In the midſt of my *Sheath.* The Body is but the Sheath; the Soul is the Princely part of Man, which ſways the Scepter of Reaſon: It is a Celeſtial Spark, as *Damaſcen* calls it: If God be our God, the Soul is ſafe as in a Gariſon. Death can do no more hurt to a vertuous Heaven-born Soul, than *David* did to *Saul*, when he cut off the lap of his Garment: The Soul is ſafe, being hid in the Promiſes; hid in the Wounds of Chriſt; hid in Gods Decree: The Soul is the Pearl, and Heaven is the Cabiner where God will lock it up ſafe.

3. If God be our God, then all that is in God is ours: The Lord ſaith to a Saint in Covenant, as the King of *Iſrael* to the King of *Syria*, 1 *Kings* 20. 4. *I am thine and all that I have.* So ſaith God, *I am thine*: How happy is he who not only inherits the Gifts of God, but inherits God himſelf? All that I have ſhall be thine, my Wiſdom ſhall be thine to teach thee, my Power ſhall be thine to ſupport thee, my Mercy ſhall be thine to ſave thee. God is an infinite Ocean of Bleſſedneſs, and there is enough in him to fill us: If a thouſand Veſſels be thrown into the Sea, there is enough in the Sea to fill them.

4. If God be our God, he will intirely love us: Propriety is the ground of Love: God may give Men Kingdoms, and not love them; but he cannot be our God and not love us: He calls his Covenanted Saints *Jediduth Naphſhi*, *The dearly beloved of his Soul*, Jer. 12. 7. He rejoyceth over them with Joy, and reſts in his Love, *Zeph.* 3. 17. They are his Refined Silver, *Zech.* 13. 9. His Jewels, *Mal.* 3. 17. His Royal Diadem, *Iſa.* 62. 3. He gives them the Cream and Flower of his love: He not only opens his hand and fills them, *Pſal.* 145. 16. but opens his Heart and fills them.

5. If God be our God, he will do more for us than all the World beſides can. What is that? 1. He will give us Peace in Trouble: When a Storm without, he will make Muſick within: The World can create Trouble in Peace, but God can create Peace in Trouble: He will ſend the Comforter, who as a Dove brings an Olive Branch of Peace in his Mouth, *John* 14. 16. 2. God will give us a Crown of Immortality: The World can give a Crown of Gold; but that Crown hath Thorns in it, and Death in it; but God will give a Crown of Glory which fadeth not away, 1 *Pet.* 5. 4. The Garland made of the Flowers of Paradiſe never withers.

6. If God be our God, he will bear with many Infirmities: God may reſpit Sinners a while, but long Forbearance is no Acquittance; he will throw them to Hell for their Sins. But if God be our God, he will not for every failing deſtroy us: He bears with his Spouſe, as with the weaker Veſſel: God may Chaſtiſe, *Pſal.* 89. 32. He may uſe the Rod and the pruning Knife, but not the Bloody Axe, *Numb.* 23. 21. *He hath not ſeen Iniquity in* Jacob: He will not ſee Sin in his People, ſo as to deſtroy them: He ſees their Sins ſo as to pity them; he ſees them as a Phyſician ſees a Diſeaſe in his Patient to heal him, *Iſa.* 57. 18. *I have ſeen his Iniquities and I will heal him*: Every failing doth not break the Marriage Bond aſunder: The Diſciples had great Failings, they all forſook Chriſt and fled; but this did not break off their Intereſt in God: Therefore ſaith Chriſt at his Aſcenſion, *Tell my Diſciples I go to my God and to their God.*

7. If God be once our God, he is ſo for ever, *Pſal.* 48. 14. *This God is our God*, Gnolam Vaged, *for ever and ever.* Whatever worldly Comforts we have, are but πρόσκαιρον, for a Seaſon, *Heb.* 11. 25. We muſt part with all, as *Paul*'s Friends did accompany him to the Ship and there left him, *Acts* 20. 28. So all our earthly Comforts will but go with us to the Grave and there leave us. You cannot ſay you have Health, and ſhall have it for ever: You have a Child and ſhall have it for ever: But if God be your God you ſhall have him for ever: *This God is our God for ever and ever.* If God be our God, he will be a God to us as long as he is a God: *You have taken away my God*, ſaith *Micah*, *Judges* 18. 24. But it cannot be ſaid ſo to a Believer, that his God is taken away; he may loſe all things elſe, but

but cannot loſe his God. God is ours from everlaſting in Election, and to Everlaſting in Glory.

8. If God be our God, we ſhall enjoy all our Godly Relations with him in Heaven. The great Felicity on Earth is to enjoy Relations; a Father ſees his own Picture in his Child; a Wife ſees a piece of her ſelf in her Husband. We plant the Flower of Love among our Relations, and the loſs of them is like the pulling a Limb from the Body. But if God be ours, with enjoying God, we ſhall enjoy all our pious Relations in Glory. The gracious Child ſhall ſee his Godly Father; the Virtuous Wife ſhall ſee her Religious Husband in Chriſts Arms; and then there will be a dearer Love to Relations than ever was before; though in a far different manner; then Relations ſhall meet and never part; and ſo ſhall we be ever with the Lord.

Of the Commandments.

Exod. 20. 1. *I am the Lord thy God*, &c.

3. TO all ſuch as can make out this Covenant-Union, it exhorts to ſeveral things:

I. If God be our God, let us improve our Intereſt in him, caſt all our Burdens upon him; the Burden of our Fears, Wants, Sins, *Pſal.* 55. 22. *Caſt thy Burden upon the Lord.* Wicked Men who are a Burden to God, have no right to caſt their Burden upon him; but ſuch as have God for their God, are called upon to caſt their Burden on him. Where ſhould the Child eaſe all its cares, but in the Boſom of its Parent? *Judg.* 19. 20. *Let all thy Wants lye upon me.* So God ſeems to ſay to his Children, let all your Wants lye upon me. Chriſtian, what doth trouble thee? Thou haſt a God to pardon thy Sins, to ſupply thy Wants: Therefore roul your Burden on the Lord, 1 *Pet.* 5. 7. *Caſting all your Care on him.* Whence are Chriſtians ſo diſquieted in their Minds? they are taking care, when they ſhould be caſting care.

II. If God be our God, let us learn to be contented, though we have the leſs of other things. Contentment is a rare Jewel, it is the Cure of Care. If we have God to be our God, well may we be contented, *I know whom I have believed*, 2 Tim. 1. 12. There was *Paul*'s Intereſt in God, 2 *Cor.* 6. 10. *As having nothing, yet poſſeſſing all*: There was his Content. That ſuch who have Covenant-Union with God may be fill'd with Contentation of Spirit, conſider what a rich Bleſſing God is to the Soul.

1. God is *Bonum Sufficiens*, a ſufficient Good. He who hath God hath enough: If a Man be thirſty, bring him to the Ocean, and he is ſatisfied; in God there is enough to fill the Heaven-born Soul: *He gives Grace and Glory*, Pſal. 84. 11. There is in God not only a ſufficiency, but a redundancy: He is not only full as a Veſſel, but as a Spring. Other things can no more fill the Soul, than a Mariners Breath can fill the Sails of a Ship. But in God is a *Cornu-Copiæ*, an infinite fulneſs. He hath enough to fill the Angels, therefore enough to fill us. The Heart is a Triangle, which only the Trinity can fill.

2. God is *bonum Sanctificans*, a Sanctifying Good. Firſt, He ſanctifies all our Comforts, and turns them into Bleſſings. Health is bleſſed, Eſtate is bleſſed, he gives with the Veniſon a Bleſſing, *Pſal.* 132. 15. *I will abundantly bleſs her Proviſion.* He gives us that Life we have, *tanquam arrabo*, as an Earneſt of more. He gives the little Meal in the Barrel, as an Earneſt of the Royal Feaſt in Paradiſe. Secondly, He ſanctifies all our Croſſes. They ſhall not be deſtructive Puniſhments but Medicines; they ſhall corrode and eat out the Venom of Sin, they ſhall Poliſh and Refine our Grace. The more the Diamond is cut, it ſparkles the more; Gods ſtretching the Strings of his Viol, is to make the Muſick better.

3. God is *bonum ſolidum*, Choice Good; all things *ſub ſole*, are but *bona ſubtelli*, as *Auſtin*, the Bleſſings of the Footſtool; but to have God himſelf to be ours, is the Bleſſing of the Throne. *Abraham* gave gifts to the Sons of the Concubines, but he left the Inheritance upon *Iſaac*, *Gen.* 25. 5. Abraham *gave all that he had*

to

to Isaac. God may send away the Men of the World with Gifts, a little Gold and Silver, but in giving us himself, he gives us the very quintessence, his Grace, his Love, his Kingdom. Here is the Crowning Blessing.

4. God is *Bonum summum*, the chief Good. In the chief Good, there must be First Delectability, it must have something that is delicious and sweet: And where can we suck those pure quintessential Comforts which ravish us with Delight, but in God? *In Deo quadam dulcedine delectatur anima, imo rapitur; At Gods Right Hand are Pleasures*, Psal. 16. 11. Secondly, In the chief Good there must be Transcendency, it must have a surpassing Excellency. Thus God is infinitely better than all other things; 'tis below the Deity to compare other things with it. Who would go to weigh a Feather with a Mountain of Gold? God is *Fons & Origo*, the Spring of all Entities, and the Cause is more noble than the Effect. It is God that bespangles the Creation, that puts Light into the Sun, that fills the Veins of the Earth with Silver; other Creatures do but maintain Life, God gives Life. God infinitely out-shines all Sublunary Glory: he is better than the Soul, than Angels, than Heaven. Thirdly, In the chief Good, there must be not only Fulness but Variety; where Variety is wanting, we are apt to nauseate; to feed only on Hony, would breed Loathing; but in God is πᾶν τὸ πλήρωμα all Variety of Fulness, *Col.* 1. 19. He is an Universal Good, Commensurate to all our Wants; He is *Bonum in quo omnia Bona*, a Sun, a Portion, an Horn of Salvation: He is called the God of all Comfort, 2 *Cor.* 1. 3. There is a Complication of all Beauties and Delights in him; Health hath not the comfort of Beauty, nor Beauty of Riches, nor Riches of Wisdom, but God is the God of all Comfort. Fourthly, In the chief Good there must be Eternity. God is ἀτελεύτητος ὑπεραίωνος: He is a Treasure that can neither be drawn low, nor drawn dry. Though the Angels are still spending on him, he can never be spent; he abides for ever. Eternity is a Flower of his Crown. Now if God be our God, here is enough to let in full Contentment into our Souls. What though we want Torch-light, if we have the Sun? What if God deny us the Flower, if he hath given us the Jewel? How should this rock a Christians Heart quiet? If we say God is our God, and we are not content, we have cause to question our Interest in him.

III. If we can clear up this Covenant-Union, that God is our God, let this chear and revive us in all Conditions. To be content with God, is not enough, but to be chearful; what greater Cordial can you have, than Union with Deity? When Jesus Christ was ready to Ascend, he could not leave a richer consolation with his Disciples than this, *Tell them, I go to my God and their God*, John 20. 17. Who should rejoyce, if not they, who have an Infinite, Alsufficient Eternal God to be their Portion, who are as Rich as Heaven can make them? What though I want Health, I have God, who is the *Health of my Countenance* and my God, *Psal.* 42. 11. What though I am low in the World, if I have not the Earth, I have him that made it. The Philosopher comforted himself with this, though he had no Musick or Vine-Trees, yet ἔνεστι γὰρ οἰκοι θεοὶ ἔνδον here are the Houshold Gods with me. So though we have not the Vine or Fig-Tree, yet we have God with us. I cannot be Poor (saith St. *Bernard*,) as long as God is Rich; for his Riches are mine. O Let the Saints rejoyce in this Covenant-Union. To say God is ours, is more than to say Heaven is ours. Heaven would not be Heaven without God. All the Stars cannot make Day without the Sun. All the Angels those Morning Stars, cannot make Heaven without Christ the Sun of Righteousness. And as to have God for our God, is matter of rejoycing in Life; so especially it will be at our Death. Let a Christian think thus, I am going to my God. A Child is glad when he is going home to his Father. This was Christs comfort when he was leaving the World, *John* 20. 17. *I go to my God.* And this is a Believers Death-bed Cordial, I am going to my God; I shall change my Place, but not my Kindred, I go to my God and my Father.

IV. If God be our God, then let us break forth into Doxology and Praise, *Psal.* 118. 28. *Thou art my God, and I will praise thee.* O infinite Astonishing Mercy, that God should take Dust and Ashes into so near a Bond of Love, as to be our God: As *Micah* said, *Judg.* 18. 24. *What have I more?* So what hath God more? What richer Jewel hath he to bestow upon us than himself? What hath he more? That God should put off most of the World with Riches and Honours, and that he should pass over himself to us by a Deed of Gift, to be our God, and by virtue of this, settle a Kingdom upon us. O let us praise him with the best Instrument, our Heart, and let this Instrument be screwed up to the highest Peg: Let us praise him with our whole Heart. See how *David* riseth by degrees, *Psal.* 32. 11. *Be glad*

glad in the Lord, and rejoyce, and shout for Joy. Be glad, there is Thankfulness, *rejoyce*, there is Chearfulness, *shout*, there is Triumph. Praise is called Incense, because it is so sweet a Sacrifice. Let the Saints be Quiristers in Gods Praises; the deepest Springs yield the sweetest Water. The more deeply sensible we are of Gods Covenant-Love to us, the sweeter Praises we should yield. We should begin here to eternize Gods Name, and do that Work on Earth, which we shall be always doing in Heaven, *Psal.* 146. 2. *While I live will I praise the Lord.*

5. Let us carry our selves as those who have God to be our God; that is, when we walk so that others may see there is something of God in us. Live Holily. What have we to do with Sin? Is it not this, that if it doth not break, yet will weaken the Interest, *Hos.* 14. 8. *What have I to do any more with Idols?* So should a Christian say, God is my God, what have I to do any more with Sin, with Lust, Pride, Malice? Bid me commit Sin, as well bid me Drink Poison. Shall I forfeit my Interest in God? Let me rather Dye than willingly offend him, who is the Crown of my Joy, the God of my Salvation.

Of the Ten Commandments.

Exod. 20. 2. *The Land of* Egypt, &c.

THE Second part of Preface. *Who have brought thee out of the Land of* Egypt, *out of the House of Bondage. Egypt* and the House of Bondage are the same, only they are represented to us under a different Expression or Notion, I begin with the First Expression, *Who have brought thee out of the Land of* Egypt.

Quest. *Why doth the Lord mention this Deliverance of* Israel *out of the Land of* Egypt?

Resp. 1. Because of the strangeness of the Deliverance. God delivered his People *Israel* by strange Signs and Wonders, by sending Plague after Plague upon *Pharaoh*, blasting the Fruits of the Earth, killing all the First-born in *Egypt*, Exod. 12. 29. And when *Israel* march'd out of *Egypt*, God made the Waters of the Sea to part, and become a Wall to his People, while they went on Dry Ground; and as he made the Sea a Causey to *Israel*, so a Grave to *Pharaoh* and his Chariots. Well might the Lord mention his bringing them out of the Land of *Egypt*, because of the strangeness of the Deliverance; God wrought Miracle upon Miracle, for their Deliverance.

2. God mentions *Israel*'s Deliverance out of *Egypt*, because of the greatness of the Deliverance. God delivered *Israel* from the Pollutions of *Egypt*; *Egypt* was a bad Air to live in, it was infected with Idolatry. The Egyptians were grosse Idolaters, they were guilty of that which the Apostle speaks of, *Rom.* 1. 23. *They 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.* The Egyptians Worshipped instead of the true God, First, A Corruptible Man, they Deified their King *Apis*, forbidding all under pain of Death to say that he was a Man. Secondly, They were Worshippers of Birds; they worshipped the Hawk. Thirdly, They were Worshippers of Beasts; they worshipped an Ox: Thus they made the Image of a Beast to be their God. Fourthly, They were Worshippers of Creeping Things, they worshipped the Crocodile, and the Indian Mouse. Therefore God mentions this as a memorable and signal favour to *Israel*, that he brought them out of such an Idolatrous Country; *I brought you out of the Land of* Egypt.

The thing I would note is this, *That it is no small Blessing to be delivered from Places of Idolatry.* God speaks of it no less than Ten times in the Old Testament, *I brought you out of the Land of* Egypt; an Idolatrous Place. Had there been no Iron Furnace in *Egypt*, yet there being so many Altars there, and False Gods, it was a great Privilege to *Israel* to be delivered out of *Egypt*. *Joshua* reckons it among the chief and most memorable Mercies of God to *Abraham*, that he brought him out of *Ur* of the *Chaldeans*, where *Abraham's* Ancestors served strange Gods, *Josh.* 24. 2, 3. *'Tis well for the Plant that is set in a bad Soil, to be transplanted into a*

better, where it may grow and flouriſh. So when any are planted among Idolaters, 'Tis a Mercy when they are removed and tranſplanted into *Sihon*, where are the Silver Drops of Gods Word to make them grow in Holineſs.

Queſt. *Wherein doth it appear that it is ſuch a great Bleſſing to be delivered from Places of Idolatry?*

Reſp. It is a great Mercy, becauſe our Nature is ſo prone to Idolatry: *Iſrael* began to be defiled with the Idols of *Egypt*, *Ezek.* 23. 3. Dry Wood is not more prone to take Fire, than our Nature is to Idolatry. The Jews made Cakes to the Queen of Heaven, that is the Moon, *Jer.* 7. 18.

Queſt. *Whence is it that we are ſo prone to Idolatry?*

Reſp. 1. Becauſe we are led much by Viſible Objects, and love to have our Senſes pleas'd. Men naturally fancy a God that they may ſee, though it be ſuch a God as cannot ſee them, yet they would ſee it. The true God is inviſible; this makes the Idolater worſhip ſomething that he may ſee.

2. 'Tis a Mercy to be delivered from Idolatrous Places, becauſe of the greatneſs of the Sin of Idolatry. It is giving that Glory to an Image, which is due to God. All λατρεία or Divine Worſhip God appropriates to himſelf; 'tis a Flower of his Crown; the Fat of the Sacrifice God laid claim to, *Levit.* 3. 3. Divine Worſhip is the Fat of the Sacrifice which God reſerves for himſelf. The Idolater devotes this Worſhip to his Idol, which the Lord will by no means endure, *Iſa.* 42. 8. *My Glory will I not give to another, neither my Praiſe to Graven Images.* Idolatry is Spiritual Adultery, *Ezek.* 23. 37. *With their Idols have they committed Adultery.* To worſhip any other than God, is to break Wedlock. This makes the Lord diſclaim his intereſt in a People, *Hoſ.* 2. 2. *Plead with your Mother, plead, for ſhe is not my Wife.* And *Exod* 32. 7. *Thy People have corrupted themſelves*; no more my People, but thy People. God calls Idolatry Blaſphemy, *Ezek.* 20. 27, 31. *Thus your Fathers have blaſphemed me.* Idolatry is Devil-worſhip, *Deut.* 32. 17. *They Sacrificed to Devils, not unto God; to new Gods.* Theſe New Gods were Old Devils, *Lev.* 17. 7. *And they ſhall no more offer their Sacrifices unto Devils*; the Hebrew Word *Laſhegnirim*, is the Hairy Ones, becauſe the Devils were Hairy, and appeared in the Forms of Satyrs and Goats. How dreadful a Sin is Idolatry; and what a ſignal Mercy is it to be ſnatch'd out of an Idolatrous Place, as *Lot* was ſnatch'd by the Angel out of *Sodom*?

3. It is a Mercy to be delivered from Idolatrous Places, becauſe Idolatry is ſuch a ſilly irrational Religion; I may ſay as *Jer.* 8. 9. *What Wiſdom is in them?* Is it not Folly to refuſe the beſt, and chooſe the worſt? The Trees of the Field in *Jotham*'s Parable, deſpiſed the Vine-Tree which chears both God and Man, and the Olive which is full of Fatneſs, and the Fig-Tree which is full of Sweetneſs, and chooſe the Bramble to reign over them; this was a Fooliſh Choice, *Judge* 9. So for us to refuſe the Living God, who hath power to ſave us, and to make choice of an Idol, that hath Eyes and ſees not, Feet but walks not, *Pſal.* 115. 6. What a Prodigy of Madneſs is this? therefore to be delivered from committing ſuch folly is a Mercy.

4. It is a Mercy to be delivered from Idolatrous Places, becauſe of the ſad Judgments inflicted upon Idolaters. This is a Sin enrageth God, and makes the Fury come up in his Face, *Ezek.* 38. 18. Search through the whole Book of God, and you ſhall find no Sin God hath followed with more Plagues, than Idolatry, *Pſal.* 16. 4. *Their Sorrows ſhall be Multiplied, that haſten after another God.* Pſal. 78. 58, 59. *They moved him to Jealouſie with their Graven Images. When God heard this, he was wroth, and greatly abhorred Iſrael*, ver. 60. *So that he forſook the Tabernacle of* Shiloh. *Shiloh* was a City belonging to the Tribe of *Ephraim*: There God ſet his Name, *Jer.* 7. 12. But for their Idolatry God forſook that Place; gave his People up to the Sword, caus'd his Prieſts to be Slain; his Ark to be carried away Captive, and it never returned to *Shiloh* any more. How ſevere was God againſt *Iſrael* for Worſhipping the Golden Calf, *Exod.* 32. 27. The Jews ſay, that in every Miſery that befals them, there is *Uncia Aurei Vituli*, an Ounce of the Golden Calf in it, *Rev.* 18. 4. *Come out of her my People, that ye be not partakers of her Sins, and that ye receive not of her Plagues.* Idolatry liv'd in, cuts Men off from Heaven, 1 *Cor.* 6. 9. So then it is no ſmall Mercy to be delivered out of Idolatrous Places.

Uſe 1. See the goodneſs of God to our Nation, who hath brought us out of myſtical *Egypt*, delivering us from Popery, which is Romiſh Idolatry, and hath cauſed the light of his Truth to break forth gloriouſly among us. In former times, and more lately in the *Marian* days, *England* was over-ſpread with Idolatry; we worſhipped God after a falſe manner: That is Idolatry, not only to worſhip a falſe God, but the true God in a falſe manner. This was our caſe formerly, we had Purgatory, Indulgences, the Idolatrous Maſs, the Scriptures lock'd up in an unknown Tongue, Invocation of Saints and Angels, Image-worſhip: Images are Teachers of Lyes, *Hab.* 2. 18. Wherein do they teach Lyes? Becauſe they repreſent God in a Bodily ſhape, whereas he cannot be ſeen, *Deut.* 4. 12. Ye *ſaw no ſimilitude, only ye heard a voice. Quod inviſibile eſt, pingi non poteſt*, Ambr. God cannot be pictur'd out by any Figure: You cannot Picture the Soul, being a Spirit, much leſs God, *Iſa.* 40. 18. To whom then will ye liken God? The Papiſts ſay, they worſhip God by the Image; which hath a great Abſurdity in it; for if it be abſurd to bow down to the Picture of the King, when the King himſelf is preſent, then much more to bow down to the Image of God, when God himſelf is preſent, *Jer.* 23. 24. What is the Popiſh Religion, but a bundle of ridiculous Ceremonies? Their Wax, Flowers, *Pixes*, *Agnus Dei*, Cream and Oyl, Beads, Crucifixes: What are theſe but Satans Policy, to dreſs up a carnal Worſhip fitted to carnal Minds? Oh what cauſe have we to bleſs God for delivering us from Popery! It was a Mercy to be delivered from the Spaniſh Invaſion, and the Powder Treaſon, but a far greater to be delivered from the Popiſh Religion, which would have made God give us a Bill of Divorce.

2. If it be a great Bleſſing to be delivered from *Egypt*, Popiſh Idolatry, then it ſhews their Sin and Folly, who being brought out of *Egypt*, are willing to return into *Egypt* again: Having put off the Yoke of *Rome*, would fain put it on again: The Apoſtle ſaith, *Fly from Idolatry*, 1 *Cor.* 10. 14. But theſe rather fly to Idolatry: Herein we are like the People of *Iſrael*, who notwithſtanding all the Idolatry and Tyranny of *Egypt*, yet longed to go back to *Egypt*, Numb. 14. 4. *Let us make a Captain and return into* Egypt. But how ſhall they go back into *Egypt*? How ſhall they have Food in the Wilderneſs? Will God rain down Manna any more upon ſuch Rebels? How will they get over the Red Sea? Will God divide the Water again by Miracle, for ſuch as leave his Service, and go into Idolatrous *Egypt*? Yet ſay they, *Let us make a Captain.* And are there not ſuch Spirits amongſt us, who ſay, *Let us make a Captain*, and go back to the Romiſh *Egypt* again? And if we do, what ſhall we get by it? I am afraid the Leeks and Onions of *Egypt* will make us Sick. Do we ever think, if we drink in the Cup of Fornication, we ſhall drink in the Cup of Salvation? O that any ſhould ſo Forfeit their Reaſon, as to enſlave themſelves to the See of *Rome!* That they ſhould be willing to hold a Candle to a Maſs-Prieſt, and bow down to a ſtrange God. Let us not ſay, we will *make a Captain*; but rather ſay as *Ephraim*, *Hoſ.* 14. 8. What have I to do any more with Idols?

3. If it be a Mercy to be brought out of *Egypt*, then it is not deſirable or ſafe to plant ones ſelf in an Idolatrous place, where it may be a capital Crime to be ſeen with a Bible in ones hand. Some for ſecular Gain thruſt themſelves among Idolaters, and think there is no danger to live where Satan's Seat is: But do you pray God would not lead you into Temptation, and do you lead your ſelves? You are in great danger of being polluted: It is hard to be as the Fiſh which keep freſh in Salt Waters: A Man cannot dwell among the Black-a-moors, but he will be diſcoloured: You will ſooner be corrupted by Idolaters, than they will be converted by you: *Joſeph* got no good by living in an Idolatrous Court; he did not teach *Pharoah* to Pray, but *Pharoah* taught him to Swear, *Pſal.* 106. 35. They *were mingled among the Heathen, and ſerved their Idols.* I fear this hath been the undoing of many; they have ſeated themſelves amongſt Idolaters, for the advancing their Trade, and at laſt have not only traded with them in their Commodities, but in their Religion.

Uſe 2. Is it a Mercy to be brought out of *Egypt*, places which are defiled, and where Sin reigns, then it reproaches ſuch Parents as ſhew little love to the Souls of their Children, whether it be in putting them out to Service, or in matching of them. 1. In putting them out to Service; Their Care is chiefly for their Bodies that they may be provided for, but care not what becomes of their Souls: Their Souls are in *Egypt*, in Houſes where there is Drinking, Swearing, Sabbath-breaking, and where Gods name is every day diſhonoured. 2. In matching their Children, they look only at Mony, 2 *Cor.* 6. 14. *Be ye not unequally yoaked*: If their Children be equally yoaked for Eſtate, they care not whether they be unequally yoaked for Religion. Now to ſuch Parents, 1. Think how precious the Soul of your Child is, it is Immortal, it is capable of Communion with God and Angels, and will you let this Soul be loſt, by placing it in a bad Family? If you had an Horſe you loved, you would not put him into a Stable with other Horſes

that were Sick and Diſeaſed: And do you not love your Child better than your Horſe? 2. God hath intruſted you with the Souls of your Children, you have a Charge of Souls. God ſaith, as 1 *Kings* 20. 39. *Keep this Man, if he be miſſing thy Life ſhall go for his Life.* So ſaith God, If the Soul of thy Child miſcarry by thy Negligence, his Blood will I require at thy hand: Think of this all ye Parents, take heed of placing your Children in *Egypt* in a wicked Family: Do not put them in the Devils Mouth; find out a Sober Religious Family, ſuch a Family as *Joſhua*'s, *Cap.* 24. 15. *I and my Houſe will ſerve the Lord.* Such a Family as *Cranmer*'s, which was *Palæſtra pietatis*, a Nurſery of Piety: Such a Family as is a *Bethel*, of which it may be ſaid, as *Col.* 4. 15. *The Church which is in his Houſe.*

Uſe 3. Let us Pray that God will keep our Engliſh Nation from the Defilements of *Egypt*; that it may not be again overſpread with Superſtition and Idolatry O ſad Religion! not only to have our Eſtates, our Bodies enſlaved, but our Conſciences: Pray that the true Proteſtant Religion may ſtill flouriſh among us: That the Sun of the Goſpel may ſtill ſhine in our Horiſon. The Goſpel lifts a People up to Heaven; it is *Columna & Corona Regni*: The Crown and Glory of the Kingdom: If this be removed, then, *Ichabod*, the Glory is departed: The top of the Beach Tree being cut off, the whole Body of the Tree withers apace: The Goſpel is the top of all our Bleſſings, if this top be cut, the whole Body Politick will ſoon wither. O pray that the Lord will continue the viſible Tokens of his preſence among us, his Ordinances, that *England* may be called, *Jehovah Shammah, The Lord is there*, Ezek. 48. 35. Pray that Righteouſneſs and Peace may kiſs each other, that ſo Glory may dwell in our Land.

Of the Commandments.

Exod. 20. 2. *Out of the Houſe of Bondage.*

Egypt and the Houſe of Bondage are the ſame, only they are expreſſed under a different Notion. By *Egypt* is meant a place of Idolatry and Superſtition, by the Houſe of Bondage is meant a place of Affliction. *Iſrael* while they were in *Egypt* were under great Tyranny, they had cruel Task-maſters ſet over them, who put them to hard labour, and ſet them to make Brick, yet allowed them no Straw; therefore *Egypt* is called the Iron Furnace, *Deut.* 4. 20. and here the Houſe of Bondage: From this Expreſſion, *I brought thee out of the Houſe of Bondage*, two things are to be noted. 1. Gods Children may ſometimes be under ſore Afflictions, *in the Houſe of Bondage.* 2. That God will in his due time bring them out of their afflicted State, *I brought thee out of the Houſe of Bondage.*

1. Gods Children may ſometimes be under ſore Afflictions, *In domo ſervitutis*, in the Houſe of Bondage: Gods People have no Writ of Eaſe granted them, no Charter of Exemption from Trouble in this Life: While the Wicked are kept in Sugar, the Godly are oft kept in Brine: And indeed, how could Gods power be ſeen in bringing them out of trouble, if he did not ſometimes bring them in? Or how ſhould God wipe away the Tears from their Eyes in Heaven, if on Earth they ſhed none? Doubtleſs God ſees there is need that his Children ſhould be ſometimes in the Houſe of Bondage, 1 *Pet.* 1. 6. εἰ δέον ἐστί, *If need be, ye are in heavineſs*: The Body ſometimes doth more need a bitter Potion than a Julip.

Queſt. 1. *Why God lets his People be in the Houſe of Bondage, in an afflicted State?*

Reſp. He doth it: 1. For Probation for Trial, *Deut.* 8. 16. *Who led thee through that terrible Wilderneſs that he might humble thee and prove thee.* Affliction is the Touch-ſtone of Sincerity, *Pſal.* 66. 10, 11. *Thou, O God, haſt proved us: Thou haſt tried us as Silver: Thou laideſt Affliction upon our Loyns.* Hypocrites may imbrace the true Religion in Proſperity, and court this Queen while ſhe hath a Jewel hung at her Ear: But he is the good Chriſtian, who will keep cloſe to God in a time of Suffering. *Pſal.* 44. 17. *All this is come upon us; yet have we not forgotten thee:* To love God in Heaven is no wonder, but to love God when he chaſtiſeth us, this diſcovers Sincerity.

2. For

2. For Purgation: To purge out Corruption, *Ardet palea, purgatur aurum*, Iſa. 27. 9. *And this is all the Fruit to take away his ſin.* The Eye though it be a tender part, yet when it is ſore we put ſharp Powders and Waters into it, to eat out the Pearl: Though the People of God are Dear to him, yet when Corruption begins to grow in them, he will apply the ſharp Powder of Affliction to eat out the Pearl in the Eye. Affliction is Gods Flail to threſh off our Huſks: It is a means God uſeth to purge out Sloath, Luxury, Pride and Love of the World: *Gods Furnace is in* Zion, *Iſa.* 31. 9. This is not to conſume, but refine: What if we have more Affliction, if by this means we have leſs Sin?

3. For Augmentation: To increaſe the Graces of the Spirit: Grace thrives moſt in the Iron Furnace: Sharp Froſts nouriſh the Corn; ſo do ſharp Afflictions Grace: Grace in the Saints is often as Fire hid in the Embers, Affliction is the Bellows to blow it up into a Flame: The Lord makes the Houſe of Bondage a Friend to our Grace: Now Faith and Patience act their part: The darkneſs of the Night cannot hinder the Brightneſs of a Star: So the more the Diamond is cut the more it ſparkles: And the more God afflicts us, the more our Graces caſt a ſparkling Luſtre.

4. For Preparation: To fit and prepare the Saints for Glory, 2 *Cor.* 4. 17. Thoſe ſtones which are cut out for a Building are firſt hewen and ſquared: The Godly are called, λίθοι ζῶντες, living ſtones, 1 *Pet.* 2. 5. And God doth firſt hew and poliſh them by Affliction, that they may be fit for the heavenly Building: The Houſe of Bondage prepares for the Houſe not made with Hands, 2 *Cor.* 5. 1: The Veſſels of Mercy are ſeaſoned with Affliction, and then the Wine of Glory is poured in.

Queſt. 2. *How the Afflictions of the Godly differ from the Afflictions of the Wicked?*

Reſp. 1. Theſe are but, παιδεῖαι, Caſtigations, thoſe on the Wicked are, τιμωρίαι, Puniſhments; theſe come from a Father, thoſe from a Judge.

2. Afflictions on the Godly are Fruits of Covenant-Mercy, 2 *Sam.* 7. 14. But Afflictions on the Wicked are Effects of Gods Wrath, *Eccleſ.* 5. 17. *He hath much wrath with his Sickneſs.* Afflictions on the Wicked are the Pledge and Earneſt of Hell: They are like the pinnioning of a Malefactor, which doth preſage his Execution.

3. Afflictions on the Godly make them better, but Afflictions on the Wicked make them worſe: The Godly pray more, *Pſal.* 130. 1. The Wicked Blaſpheme more, *Rev.* 16. 9. *Men were ſcorched with great heat, and blaſphemed the Name of God.* Afflictions on the Wicked make them more Impenitent: Every Plague upon *Egypt* increaſed the Plague of Hardneſs in *Pharoah*'s Heart: To what a prodigy of Wickedneſs do ſome Perſons come after great Sickneſs? Affliction on the Godly is like bruiſing of Spices which are more ſweet and fragrant: Affliction on the Wicked is like ſtamping of Weeds with a Peſtle, which makes them more Unſavory.

Uſe 1. It ſhews us that we are not to wonder to ſee *Iſrael* in the Houſe of Bondage, 1 *Pet.* 4. 12. The Holineſs of the Saints will not excuſe them from Sufferings: Chriſt was the Holy one of God, yet he was in the Iron Furnace: Chriſts Spouſe is a Lilly among Thorns, *Cant.* 2. 2. His Sheep, though they have the Ear-mark of Election upon them, yet may have their Wool fleeced off: The Godly have ſome Good in them, therefore the Devil afflicts them, and ſome evil in them, therefore God afflicts them. While there are two Seeds in the World, expect to be under the Black Rod. The Goſpel tells us of reigning, but firſt of Suffering, 2 *Tim.* 2. 12.

2. It informs us that Affliction is not always the Sign of Gods Anger: *Iſrael* the Apple of Gods Eye, a peculiar Treaſure to him above all People, *Exod.* 19. 5. Yet theſe were in the Houſe of Bondage: We are apt to judge and cenſure them who are in an afflicted State. When the Barbarians ſaw the Viper on *Paul*'s hand, they ſaid, *No doubt this Man is a Murderer*, Acts 28. 4. So when we ſee the Viper of Affliction faſten upon the Godly, we are apt to cenſure them, and ſay, Theſe are greater Sinners than others, and God hates them: This raſh cenſuring is for want of Wiſdom. Were not *Iſrael* in the Houſe of Bondage? *Jeremy* in the Dungeon? *Paul* a night and a day in the Deep? Gods Afflicting is ſo far from evidencing Hatred, that his not afflicting is, *Hoſ.* 4. 14. *I will not puniſh your Daughters when they commit Whoredom. Deus maxime tranſcitur cum non tranſcitur*, Ber. God puniſheth moſt when he doth not puniſh; his Hand is heavieſt when it ſeems to be lighteſt: The Judge will not burn him in the Hand, whom he intends to execute.

3. If

3. If Gods own *Israel* may be in the House of Bondage, then Afflictions do not of themselves demonstrate a Man Miserable. Indeed Sin unrepented of, makes one miserable, but the Cross doth not. If God hath a design in afflicting his Children, to make them happy, then they are not miserable; but Gods afflicting them is to make them happy: Therefore they are not Miserable, *Job* 5. 17. *Happy is the Man whom God correcteth.* The World counts them happy, who can keep out of Affliction; but the Scripture calls them happy, who are afflicted.

Quest. *How are they happy?*

Resp. 1. Because they are more Holy, *Heb.* 12. 10. 2. Because they are more in Gods Favour, *Prov* 3. 12. The Goldsmith loves his Gold, when in the Furnace. 3. Because they have more of Gods sweet Presence, *Psal.* 91. 15. And they cannot be unhappy, that have Gods powerful Presence in supporting, his gracious Presence in Sanctifying their Affliction. 4. Because the more affliction they have, the more degrees of Glory they shall have. The lower they have been in the Iron Furnace, they shall sit upon the higher Throne of Glory. The heavier their Cross, the heavier shall be their Crown. So then if Affliction make a Christian happy, they cannot denominate him miserable.

4. See the Merciful Providence of God to his Children, though they may be in the House of Bondage, and smart by Affliction, yet they shall not be hurt by Affliction. What hurt doth the Fan to the Corn? only separates the Chaff from it. Or the Launce to the Body, only let out the Impostume. The House of Bondage doth that which sometimes Ordinances will not do, it doth Humble and Reform, *Job* 36. 8, 11. *If they be held in Cords of Affliction, he openeth their Ear to Discipline, and commandeth that they return from Iniquity.* O what a merciful Providence is this, though God bruise his People, yet while he is bruising them, he is doing them good. As if one should throw a Bag of Mony at another, and a little bruise him, yet it doth enrich him. Affliction enricheth the Soul, and yields the sweet Fruits of Righteousness, *Heb.* 12. 11.

5. If *Israel* be in the House of Bondage, if the Lord deals so with his own Children, then how severely will he deal with the Wicked? If God be so severe with them he loves, how severe will he be with them he hates? If it be done in the Green Tree, what shall be done in the Dry? If they that Pray and Mourn for Sin be so severely dealt with, what will become of them that Swear and break the Sabbath, and are unclean? If *Israel* be in the Iron Furnace, the Wicked shall lye in the Fiery Furnace of Hell. It should be the saddest News to wicked Men, to hear that the People of God are afflicted; let them think how dreadful will the case of Sinners be, 1 *Pet.* 4. 17. *Judgment must begin at the House of God, and if it first begin at us, what shall the end be of them that obey not the Gospel?* If God threshes his Wheat, he will burn the Chaff. If the Godly suffer Castigation, the Wicked shall suffer Condemnation. If he mingle his Peoples Cup with Wormwood, he will mingle the Wickeds Cup with Fire and Brimstone.

2 *Use.* 1. If *Israel* be in the House of Bondage, then do not entertain too hard Thoughts of Affliction. Christians are apt to look upon the Cross and the Iron Furnace, as Frightful things, and do what they can to shun them. Nay, sometimes to avoid Affliction, they run themselves into Sin. But do not think too hardly of Affliction, do not look upon it through the Multiplying Glass of Fear; the House of Bondage is not Hell. Consider First, Whence doth Affliction come? even from a Wise God, who prescribes whatever befalls us. Persecutions are but like Apothecaries, they give us that Physick which God prescribes. Secondly, Affliction hath its Light side as well as its Dark. God can sweeten our Afflictions, candy our Wormwood, 2 *Cor.* 1. 5. As our Sufferings abound, so doth also our Consolation. *Argerius* dated his Letters from the pleasant Garden of the *Leonine* Prison. God doth sometimes so revive his Children in Trouble, that they had rather bear their Afflictions, than want their Comforts. Why then should Christians entertain such hard thoughts of Affliction? Do not look at its grim Face, but at the Message it brings, which is to enrich us both with Grace and Comfort.

2. If *Israel* be sometimes in the House of Bondage, in an Afflicted State, then think beforehand of Affliction; say not as *Job* 29. 18. *I shall dye in my Nest.* In the House of Mirth, think of the House of Bondage; you that are now *Naomi*, may be *Marah*, Ruth 1. 20. How quickly may the Scene turn, and the Hyperbole of Joy end in a Catastrophe; all outward things are upon the Tropicks, given to change. The fore-thoughts of Affliction, would make us Sober and Moderate in the use of Lawful Delights, it would cure a Surfeit. Christ at a Feast mentions his Burial, a good Antidote against a Surfeit. The forethoughts of Affliction would make us prepare for it; it would take us off the World, it would put us upon a Search of our Evidences, she would see what Oyl we have in our Lamp, what Grace we can find, that we may be able to stand in the Evil Day. That Soldier was imprudent, who had his Sword to whet, when he was just going to Fight. He who forecasts Sufferings, will have the Shield of Faith, and the Sword of the Spirit ready, that he may not be surprized.

3. If Afflictions do come, let us labour to deport our selves wisely as Christians, that we may adorn our Sufferings: That is, let us endure with Patience, *James* 5. 10. *Take my Brethren the Prophets for an Example of enduring Affliction and Patience.* Satan labours to take advantage of us in Affliction, by making us either Faint or Murmure. He blows the Coals of Passion and Discontent, and then warms himself at the Fire. Patience adorns Sufferings. A Christian should say, as Jesus Christ, *Lord, not my Will, but thy Will be done.* And indeed, 'tis a sign the Affliction is sanctified, when the Heart is brought to a sweet submissive frame, and then God will remove the Affliction: He will take us out of the Iron Furnace. And that brings me to the Second thing, Gods Deliverance of his People *Israel, I brought you out of the House of Bondage.*

Of the Commandments.

Exod. 20. 2. *Who brought thee out of the House of Bondage.*

WE may consider these Words, *Who brought thee out of the House of Bondage*, either 1. Literally, or 2. Spiritually and mystically. 1. In the Letter, *I brought thee out of the House of Bondage*; that is, I delivered you out of the Misery and Servitude you sustain'd in *Egypt* when you were in the Iron Furnace. 2. Spiritually and Mystically, *I brought thee out of the House of Bondage.* So it is a Type of our Deliverance by Christ from Sin and Hell.

1. Literally, in the Letter, *I brought thee out of the House of Bondage*; viz. Out of great Misery and Slavery in the Iron Furnace. The thing I note hence is, though God bring his People sometimes into trouble, yet he will bring them out again. *Israel* was in the House of Bondage, but at last I brought you out of Bondage. First, *de*, That God doth deliver out of Trouble. Secondly, In what manner. Thirdly, When are the Seasons. Fourthly, Why God delivers. Fifthly, How the deliverances of the Godly and Wicked out of Trouble differ?

First *de*. That God doth deliver his Children out of Troubles, *Psal.* 22. 4. *Our Fathers trusted in thee, they trusted, and thou didst deliver them.* 2 Tim. 4. 17. *And I was delivered out of the Mouth of the Lion*, viz. *from* Nero. *Psal.* 66. 11, 12. *Thou laidst Affliction upon our Loins, but thou broughtest us out into a Wealthy Place.* Psal. 30. 5. *Heaviness may endure for a Night, but Joy cometh in the Morning.* God brought *Daniel* out of the Lions Den, *Sihon* out of *Babylon*. God in his due time gives an issue out of trouble, *Psal.* 68. 20. The Tree which in Winter seems dead, in the Spring revives: *Post nubila Phœbus*: Affliction may leap on us as the Viper did on *Paul*, but at last this Viper shall be shaked off. 'Tis called a Cup of Affliction, *Isa.* 51. 17. The Wicked drink a Sea of Wrath, the Godly drink only a Cup of Affliction, and God will say shortly, *Let this Cup pass away.* God will give his People a Goal Delivery.

Secondly. Quest. *In what manner doth God deliver his People out of Trouble?*

Resp. He doth it like a God, in Wisdom. 1. He doth it sometimes suddenly, as the Angel was caused to fly swiftly, *Dan.* 9. 21. So God sometimes makes a Deliverance fly swiftly upon the Wing, and on a Suddain he turns the shadow of Death into the Light of the Morning. As God gives us Mercies above what we can think, *Ephes.* 3. 20. so sometimes before we can think of them, *Psal.* 126. 1. *When the Lord turned the Captivity of* Sion, *we were like them that Dreamed*; we were in

in a Dream, we never thought of it. *Joseph* could not have thought of such a sudden Alteration, to be the same Day freed out of Prison, and made the chief Ruler in the Kingdom. Mercy sometimes doth not stick long in the Birth, but it is brought forth on a sudden. 2. God sometimes delivers his People strangely. That the Whale which swallow'd up *Jonah*, should be a means to bring him safe to Land. God sometimes delivers his People in that very way they think he will destroy. In Bringing *Israel* out of *Egypt*, God stirred up the Hearts of the Egyptians to hate them, *Psal.* 105. 22. And that was the means of their Deliverance. He brought *Paul* to Shoar by a contrary Wind, and upon the broken Pieces of the Ship, *Acts* 27. 44.

Thirdly. Quest. *When are the times and Seasons that God usually delivers his People out of the Bondage of Affliction?*

Resp. 1. When they are in the greatest Extremity. When *Jonah* was in the Belly of Hell, then *Chap.* 2. 5. *Thou hast brought up my Life from Corruption.* When there is but an Hairs breadth between the Godly and Death, then God ushers in Deliverance. When the Ship in the Gospel was almost covered with Waves, then Christ awoke, and rebuked the Wind. When *Isaac* was upon the Altar, and the Knife going to be put to his Throat, then comes the Angel, *Lay not thy Hand upon the Child.* When *Peter* began to sink, then Christ took him by the Hand. *Cum duplicantur lateres venit Moses*: When the Tale of Brick was doubled, then comes *Moses* the Temporal Saviour. When the People of God are in the greatest danger, then appears the Morning Star of Deliverance. When the Patient is ready to faint, now the Cordial is given.

2. The Second Season is, when Affliction hath done its Work upon them: When it hath effected that God hath sent it for. As First, When it hath humbled them, *Lam.* 3. 19. *Remembring my Affliction, the Wormwood and Gall, my Soul is humbled in me.* When Gods Corrosive hath eat out the Proud Flesh. Secondly, When it hath tamed their Impatience. Before they were proud and impatient, like froward Children, that would struggle with their Parents, but when their curst Hearts are tamed, and they say as *Micah* 7. 9. *I will bear the Indignation of the Lord, because I have sin'd against him*; and as *Eli, It is the Lord, let him do what seems him good*; Let him hedge me with Thorns, if he will plant me with Grace.

3 When they are more Partakers of God's Holiness, *Heb.* 12. 10. they are more full of Heavenly-Mindedness. When the sharp Frost of Affliction hath brought forth the Spring Flowers of Grace, now the Cross is sanctified, and God will bring them out of the House of Bondage. *Luctus in lætitiam vertetur, cineres in Corollas.* When the Metal is refined, then it is taken out of the Furnace. When Affliction hath heal'd us, now God takes off the smarting Plaister.

Fourthly. Quest. *Why doth God bring his People out of the House of Bondage?*

Resp. Hereby he makes way for his own Glory. Gods Glory is dearer to him than any thing besides; it is a Crown-Jewel. God by raising his People, raiseth the Trophies of his own Honour: He glorifies his Attributes: His Power, Goodness, Truth, do all Ride in Triumph.

1. His Power. If God did not sometimes bring his People into Trouble, how would his Power be seen in bringing them out? He brought *Israel* out of the House of Bondage, with Miracle upon Miracle, he saved them with an outstretched-Arm; *Psal.* 114. 5. *What ailed thee O thou Sea, that thou fleddest*, &c. It is spoken of *Israel*'s March out of *Egypt*, when the Sea fled, and the Waters were parted each from other. Here was the power of God set forth, *Jer.* 32. 27. *Is any thing too hard for me?* God loves to help, when things seem past hope; he creates Deliverance, *Psal.* 124. 8. He brought *Isaac* out of a Dead Womb, and the Messiah out of a Virgins Womb. O how doth his Power shine forth, when he overcomes seeming Impossibilities, and works a Cure, when things look desperate!

2. His Truth. God hath made Promises to his People, when they are under great pressures to deliver them, and his Truth is engaged in his Promise, *Psal.* 50. 15. *Call upon me in the Day of Trouble, I will deliver thee.* Job 5. 19. *He shall deliver thee in Six Troubles*, and in Seven. How is the Scripture bespangled with these Promises, as the Firmament is with Stars; either God will deliver them from Death, or by Death; *ποιήσει την ἔκβασιν*, he will make a way to escape, 1 *Cor.* 10. 13. When Promises are verified, God's Truth is magnified.

3. His Goodness. God is full of Compassion to such as are in Misery. The Hebrew Word *Racham*, for Mercy, signifies Bowels. God hath *Soundings of Bowels*, *Isa.*

Isa. 63. 15. And this Sympathy stirs up God to deliver, *Isa.* 63. 9. *In his Love and in his Pity he Redeemed them.* This makes way for the Triumph of Gods Goodness. First. He is Tender-hearted, he will not over-afflict; he cuts asunder the Bars of Iron, he breaks the Yoaks of the Oppressor. Thus all his Attributes ride in Triumph, in the saving his People out of Trouble.

Fifthly. Quest. *How the Deliverances of the Godly and Wicked out of Trouble differ?*

Resp. 1. The deliverances of the Godly are Preservations; of the Wicked are Reservations, 2 *Pet.* 2. 9. *The Lord knows how to deliver the Godly, and to reserve the Unjust to be Punished.* A Sinner may be delivered from dangerous Sickness, and out of Prison; but all this is but a Reservation to some greater Evil.

2. God delivers the Wicked (or rather spares them,) in Anger. Deliverances to the Wicked are not given as Pledges of Gods Love, but Symptoms of his Displeasure; as Quails were given to *Israel* in Anger. But Deliverances of the Godly are in Love, 2 *Sam.* 22. 20. *He delivered me, because he delighted in me.* Isa. 38. 17. *Thou hast in love to my Soul delivered me from the Pit of Corruption*; or as in Hebrew, *Chashiacta Naphshi, Thou hast loved me from the Pit of Corruption.* A Wicked Man may say, Lord thou hast loved me out of the Pit of Corruption. But a Godly Man may say, *Lord thou hast loved me out of the Pit of Corruption.* It is one thing to have Gods Power deliver us, and another thing to have his Love deliver us. O saith *Hezekiah*, *Thou hast in Love to my Soul delivered me from the Pit of Corruption.*

Quest. *How may it be known that a Deliverance comes in Love?*

Resp. 1. When a Deliverance makes our Heart boil over in love to God, *Psal.* 116. 1. *I love the Lord because he hath heard my Voice.* It is one thing to love our Mercies, another thing to love the Lord: Then a Deliverance is in Love, when it causeth Love.

2. Then a Deliverance is in Love, when we have Hearts to improve it for Gods Glory: The Wicked, instead of improving their Deliverances for Gods Glory, improve their Corruptions; they grow worse after, as the Metal when it is taken out of the Fire grows harder: But then our Deliverance is in Love, when we improve it for Gods Glory: God raiseth us out of a low Condition, and we lift him up in our Praises, and honour him with our Substance, *Prov.* 3. 9. He recovers us from Sickness, and we spend our selves in his Service. Mercy is not as the Sun to the Fire, to dull it and put it out; but as Oyl to the Wheel to make it move faster.

3. Then a Deliverance comes in Love, when it makes us more Exemplary in Holiness: Our Lives are walking Bibles. A Thousand Praises and Doxologies do not honour God, so much as the Mortifying one Lust, *Obadiah* 17. *On Mount Zion there shall be Deliverance and Holiness.* When these two go together, Deliverance and Holiness; when being made Monuments of Mercy, we are Patterns of Piety: Now a Deliverance comes in Love, and we may say as *Hezekiah*, *Thou hast loved me out of the Pit of Corruption.*

1. If God brings his People out of Bondage, then let none despond in trouble; say not, *I shall sink under this burden*; as *David*, *I shall one day perish by the hand of* Saul. God can make this Text good, *Personally* and *Nationally*, to bring his People out of the House of Bondage: When he sees a fit Season he will put forth his Arm and save them; and he can do it with ease, 2 *Chron.* 14. 11. *It is nothing for thee Lord to help.* He that turns the Tides can turn the Times: He that raised *Lazarus* when he was Dead, can raise thee when thou art Sick, *Isa.* 63. 5. *I looked, and there was none to help; therefore my own arm brought Salvation.* Do not despond; believe in Gods Power; Faith sets God on work to deliver us.

2. Labour (if you are in trouble) to be fitted for Deliverance: Many would have Deliverance, but are not fitted for it.

Quest. *When are we fitted for Deliverance?*

Resp. When we are by our Afflictions conformed to Christ: Namely, When we have learned Obedience, *Heb.* 5. 8. *He learned Obedience by the things which he suffered*: That is, he learned sweet Submission to his Fathers Will, *Luke* 22. 42. *Not my will, but thy will be done.* When we have thus learned Obedience by our Suffering, we are willing to do what God will have us do, and be what God will have us be. Now we are conformed to Christ, and are fitted for Deliverance.

3. If God have brought you at any time out of the House of Bondage, out of great and eminent Troubles, be much in Doxology and Praise; Deliverance calls for Praise, *Psal.* 30. 11, 12. *Thou hast put off my Sackcloth, and girded me with gladness: To the end that my Glory may sing praise to thee. My Glory*, (that is, my

Tongue which is the Inſtrument of glorifying thee.) The Saints are Temples of the Holy Ghoſt, 1 *Cor.* 3. 16. Where ſhould Gods Praiſes be ſounded but in his Temples? *Beneficium poſtulat officium*: The deepeſt Springs yield the ſweeteſt Water: And Hearts deeply ſenſible of Gods Deliverances yield the ſweeteſt Praiſes. *Moſes* tells *Pharaoh*, when he was going out of *Egypt*, *We will go with our Sheep and our Cattle*, Exod. 10. 9. Why ſo? Becauſe he might have Sacrifices of Thankſgiving ready to offer to God for their Deliverance. To have a thankful Heart for a Deliverance, is a greater Bleſſing than the Deliverance it ſelf, *Luke* 17. 15. One of the Lepers, *when he ſaw he was healed, turned back, and with a loud voice glorified God.* The Lepers thankful Heart was a greater Bleſſing than to be healed of his Leproſie: Have any of you here been *brought out of the Houſe of Bondage*, out of Priſon, Sickneſs, or any Death-threatning Danger? Do not forget to be thankful; be not Graves, but Temples: And that you may be the more Thankful, obſerve every Emphaſis and Circumſtance in your Deliverance; as to be brought out of trouble when you were *In articulo mortis*, there was but an Hairs breadth between you and Death; or to be brought out of Affliction, without Sin, you did not purchaſe your Deliverance, by the inſnaring of your Conſciences; or, to be brought out of trouble upon the Wings of Prayer; or, that thoſe who were the Occaſions of bringing you into trouble, ſhould be the Inſtruments of bringing you out: Theſe Circumſtances being well weighed, do highten a Deliverance, and ſhould highten our Thankfulneſs: The cutting of a Stone may be of more Value than the Stone it ſelf: And the Circumſtancing of a Deliverance may be greater than the Deliverance it ſelf.

Queſt. *But how ſhall we praiſe God in a right manner for Deliverances?*

Reſp. 1. Be Holy Perſons: In the Sacrifices of Thankſgiving, whoſoever did eat thereof, with their Uncleanneſs upon them, were to be cut off, *Lev.* 7. 20. to typifie how unpleaſing their Praiſes and Thank-offerings are who live in Sin.

2. Praiſe God with humble Hearts, acknowledge how unworthy you were of Deliverance: Gods Mercies are not Debts but Legacies, and that you ſhould have a Legacy given you, be humble, *Rev.* 11. 16. *The Elders fell upon their Faces* (an Expreſſion of Humility) *and worſhipped and praiſed God.*

3. Praiſe God for Deliverances cordially, *Pſal.* 111. 1. *I will praiſe the Lord*, Becol Levau, *with my whole Heart.* In Religion there is no Muſick but in Conſort, when Heart and Tongue joyn.

4. Praiſe God for Deliverance conſtantly, *Pſal.* 146. 2. *While I live will I bleſs the Lord:* Some will be thankful while the Memory of a Deliverance is freſh, and then they leave off. Like the *Carthaginians*, who uſed at firſt to ſend the Tenth of their yearly Revenue to *Hercules*; but by degrees they grew weary, and left off ſending. But we muſt be conſtant in our Euchariſtical Sacrifice or Thank-offering: The Motion of our Praiſe muſt be like the Motion of our Pulſe, which beats as long as Life laſts, *Pſal.* 146. 1. *I will ſing praiſes to my God while I have any Being.*

Of the Commandments.

Exod. 20. 2. *Out of the Houſe of Bondage.*

THeſe words are to be underſtood Myſtically and Spiritually. By *Iſraels* Deliverance from the Houſe of Bondage, is typified their Spiritual Deliverance from Sin, Satan and Hell.

I. *From Sin.*] *The Houſe of Bondage was a Type of* Iſraels *Deliverance from Sin.* Sin is the true Bondage, it inſlaves the Soul: *Nihil durius Servitute*, Cicero. *Of all Conditions Servitude is the worſt. I was held before Converſion* (ſaith *Auſtin*) *not with an iron Chain, but with the Obſtinacy of my own Will.* Sin is the inſlaver; Sin is called, νόμος, a Law, *Rom.* 7. 23. becauſe it hath ſuch a binding power over a Man: And it is ſaid, βασιλεύειν, to reign, *Rom.* 6. 12. becauſe it exerciſeth a Tyrannical Power: And Men are ſaid to be the Servants of Sin, *Rom.* 6. 17. becauſe they are ſo inſlaved by it. Thus Sin is the *Houſe of Bondage*; *Iſrael* was not ſo inſlaved in the Iron Furnace, as the Sinner is by Sin. Thoſe are worſe Slaves and

and Vaſſals who are under the power of Sin, than thoſe are who are under the power of Earthly Tyrants.

1. Other Slaves have the Tyrants only rule over their Bodies; but the Sinner hath his Soul Tyranniz'd over: The Soul, that Princely thing, which ſways the Scepter of Reaſon, and was once crown'd with perfect Knowledge and Holineſs, now this Prince goes on foot, it is inſlaved and made a Lackey to every baſe Luſt.

2. Other Slaves have ſome pity ſhewn them, the Tyrant gives them Meat, and lets them have hours for their Reſt: But Sin is a mercileſs Tyrant, it will let Men have no Reſt. *Judas* had no reſt till he had betrayed Chriſt; and after that he had leſs reſt in his Conſcience. How doth a Man Hackney himſelf out in the Service of Sin, waſt his Body, break his Sleep, diſtract his Mind? A wicked Man is every day doing Sins drudgery-work.

3. Other Slaves, though they are ſet about ſervile work, yet about lawful; it is lawful to work in the Gally, tug at the Oar; but all the Laws and Commands of Sin are unlawful: Sin ſaith to one Man Defraud, to another be Unchaſt, to another take Revenge; to another, take a falſe Oath. Thus all Sins commands are unlawful, we cannot obey Sins Law but by breaking Gods Law.

4. Other Slaves are forced againſt their will: *Iſrael* groaned under Slavery, *Exod.* 2. 23. But Sinners are content to be under the command of Sin, they are willing to be Slaves, they love their Chains, they will not take their Freedom: They *Glory in their ſhame*, Phil. 3. 19. They wear their Sins, not as their Fetters, but their Ornaments: They rejoyce in Iniquity, *Jer.* 11. 15.

5. Other Slaves are brought to Correction, but Sins Slaves are without Repentance brought to Condemnation: Other Slaves lye in the Iron Furnace, Sins Slaves lye in the Fiery Furnace. What freedom of Will hath a Sinner to his own Converſion, when he can do nothing but what Sin will have him? He is enſlaved. Thus Sinners are in the Houſe of Bondage, but God takes his Elect out of this Houſe of Bondage: He beats off the Chains and Fetters of Sin: He reſcues them from their Slavery: He makes them free, by bringing them into the glorious Liberty of the Children of God, *Rom.* 8. The Law of Love now commands not the Law of Sin: Though the Life of Sin be prolonged, yet not the Dominion: As thoſe Beaſts in *Daniel* had their Lives prolonged for a Seaſon, but their Dominion was taken away, *Dan.* 7. 12. The Saints are made Spiritual Kings, to rule and conquer their Corruptions, to *bind theſe Kings in Chains*: This is matter of the higheſt Praiſe and Thankſgiving, to be thus taken out of the Houſe of Bondage, to be freed from enſlaving Luſts, and made Kings to reign in Glory for ever.

II. The bringing *Iſrael* out of the Houſe of Bondage, was a Type of their Deliverance from Satan. Thus Men naturally are in the Houſe of Bondage, they are inſlaved to Satan: Satan is called the Prince of this World, *John* 14. 30. and the God of this World, 2 *Cor.* 4. 4. becauſe he hath ſuch power to command and inſlave them: Though Satan ſhall one day be a cloſe Priſoner in Chains, yet now he doth Inſult and Tyrannize over the Souls of Men: Sinners are under the Rule of Satan, he exerciſeth over them ſuch a Juriſdiction as *Ceſar* did over the Senate. The Devil fills Mens Heads with Error, and their Hearts with Malice, *Acts* 5. 3. *Why hath Satan filled thine Heart?* A Sinners Heart is the Devils Manſion-Houſe, *Matt.* 12. 44. *I will return into my Houſe.* And ſure that muſt needs be an Houſe of Bondage which is the Devils Manſion-Houſe. Satan is a perfect Tyrant, 1. He rules Mens Minds, he blinds them with Ignorance, 2 *Cor.* 4. 4. *The God of this World hath blinded the minds of them that believe not.* 2. He rules their Memories; they ſhall remember that which is Evil, and forget that which is good: Their Memories are like a Siercer or Strainer that lets go all the pure Liquor, and retains only the Dregs. 3. He rules their Wills: Though the Devil cannot force the Will, yet he draws it, *John* 8. 44. *The Luſts of your Father you will do.* He hath got your Hearts, and him you will obey: His ſtrong Temptations do more draw Men to Evil, than all the Promiſes of God can draw them to Good. This is the State of every Man by Nature, he is in the Houſe of Bondage, the Devil hath him in his power: A Sinner grinds in the Devils Mill; he is at the Command of Satan, as the Aſs is at the command of the Driver: No wonder to ſee Men, oppreſs and perſecute; theſe Slaves muſt do what the God of this World will have them: How could thoſe Swine but run, when the Devils entred into them *Matt.* 8. 32. When the Devil tempted *Ananias* to tell a Lye, he could not but ſpeak what Satan had put in his Heart, *Acts* 5. 3. When the Devil entred into *Judas*, and bid him betray Chriſt, *Judas* would do it though he hanged himſelf.

Caſus.

Non miſerum.

Tristis. This case is sad and dismal to be thus in the House of Bondage under the power and Tyranny of Satan: When *David* would curse the Enemies of God, how did he pray against them, that Satan might be at their right hand, *Psal.* 109. 6. He knew he could lead them into any Snare: If Satan be at the Sinners right hand, let the Sinner take heed he be not set on Gods left hand: Is not this a case to be bewailed, to see Men taken Captive by Satan at his will, 2 *Tim.* 2. 26. He leads Sinners as Slaves before him in Triumph: He possesseth them; If People should see but their Beasts bewitched and possessed of the Devil, they would be much troubled: Yet their Souls are possessed by Satan, but they are not sensible. [What can be worse than to be in the House of Bondage, to have the Devil hurry Men on in their Lusts to Perdition?] Sinners are willingly inslav'd to Satan, they love their Goaler; are content to sit quietly under Satans Jurisdiction; they choose this Bramble to rule them, though within a while Fire will come out of this Bramble to devour them, *Judges* 9. Now what an infinite Mercy of God is it, when he brings poor Souls out of this House of Bondage, when he gives them a Goal-delivery from the Prince of Darkness! *Jesus Christ* Redeems Captives: He Ransoms Sinners by Price, and Rescues them by Force: As *David* took a Lamb out of the Lyons Mouth, 1 *Sam.* 17. 34. So Christ rescues Souls out of the Mouth of this Roaring Lyon. O what a Mercy is it, to be brought out of the House of Bondage, to be taken from being made Captives to the Prince of the Air, and to be made Subjects of the Prince of Peace! And this is done by the preaching of the Word, *Acts* 26. 18. *To turn them from the power of Satan unto God.*

III. The bringing of *Israel* out of the House of Bondage, was a Type of their being delivered from Hell. Hell is *Domus Servitutis*, An House of Bondage; an House built on purpose for Sinners to lye in.

1. That there is such an House of Bondage where the Damned lye, *Psal.* 9. 17. *The wicked shall be turned into Hell*, Matt. 23. 33. *How can ye escape the damnation of Hell.* If any one shall ask where this House of Bondage is, where is the place of Hell? I wish you may never know feelingly, μὴ ζητήσῃς πῦ ἐστιν, Chrys. *Let us not so much*, saith *Chrysostom*, *labour to know where Hell is, as how to escape it.* Yet to satisfie Curiosity, Hell is *Locus subterraneus*, Some place beneath, *Prov.* 5. 24. *Hell beneath. Hesiod* saith, *Hell is as far under the Earth, as Heaven is above it*, *Luke* 8. 31. The Devils besought Christ, *That he would not command them to go into the deep.* Hell is in the Deep.

2. Q. Why there must be this House of Bondage, why an Hell? *Resp.* Because there must be a place for the Execution of Divine Justice: Earthly Monarchs have their Prison for Malefactors, and shall not God have his? Sinners are Criminal Persons, they have offended God, and it would not consist with Gods Holiness and Justice, to have his Laws infring'd, and not appoint Penalties for the Transgressors.

3. The Dreadfulness of this place: Could you but for one hour hear the Groans and Shreaks of the Damned, it would confirm you in this Truth, that Hell is an House of Bondage: Hell is the Emphasis of Misery: Besides the *Pœna damni*, the Punishment of Loss, which is the Exclusion of the Soul from the glorified sight of God, which Divines think the worst part of Hell. I say besides this, there will be *Pœna Sensus*, the Punishment of Sense. If when Gods Wrath is kindled but a little, and a spark of it flies into a Mans Conscience in this Life, it is so terrible (as in the case of *Spira*) then what will Hell it self be? That I may describe this House of Bondage.

1. In Hell there will be a Plurality of Torments. 1. *Bonds and Chains*, 2 *Pet.* 2. 4. 2. The Worm, *Mark* 9. 44. This is the Worm of Conscience, and the Lake of Fire, *Rev.* 20. 15. other Fire is but painted to this.

2. This House of Hell is haunted with Devils, *Matt.* 25. 41. *Anselm* hath a saying, *I had rather endure all Torments, than see the Devil with bodily Eyes.* Such as go to Hell must not only be forced to behold the Devil, but must be shut up in the Den with this Lyon: They must keep the Devil company: The Devil is full of spight against Mankind: This red Dragon will spet Fire in Mens Faces.

3. The Torment of Hell abides for ever, *Rev.* 14. 11. *The smoak of their Torment ascendeth up for ever and ever*, Mark 9. 44. Time cannot finish it, Tears cannot quench it: The Wicked are Salamanders who live always in the Fire of Hell, and are not consum'd: After Sinners have lain Millions of Years in Hell, their Punishment is as far from ending, as it was at the beginning: If all the Earth and Sea were Sand, and every thousand Year a Bird should come and take away one grain

grain of this Sand, it would be a long time e'er that vast heap of Sand were emptied. Yet if after all that time the Damned might come out of Hell, there were some hope, but this word EVER breaks the Heart.

Quest. *But how doth this seem to stand with Gods Justice, for a Sin committed in a moment, to punish it with eternal Torment?*

Resp. 1. Because there is an Eternity of Sin in Mans Nature. 2. Because Sin is *Crimen læsæ Majestatis*, it is committed against an infinite Majesty, therefore the Sin is Infinite, and proportionably the Punishment must be Infinite. Now, because a finite Creature cannot bear infinite Wrath, therefore he must be eternally satisfying what he cannot satisfie at once. Now then, if Hell be such an House of Bondage, what infinite cause have they to bless God, who are delivered from it? 1 *Thess.* 1. 10. *Jesus delivered us from the Wrath to come.* Jesus Christ suffered the Torments of Hell in his Soul, that Believers should not suffer them. If we are thankful when we are ransomed out of Prison, or delivered from Fire, Oh how should we bless God to be preserved *from Wrath to come!* And that which may cause the more Thankfulness, is because the most go into this House of Bondage, the most go to Hell: Therefore to be of the number of those few that are delivered from it, is matter of infinite Thankfulness. I say, most go to this House of Bondage when they dye; most go to Hell, *Matt.* 7. 13. *Broad is the way which leadeth to destruction, and many there be that go in thereat.* The greatest part of the World lies in Wickedness, 1 *John* 5. 19. Divide the World, saith *Brerewood*, into 31 parts, nineteen parts of it are possessed by Jews and Turks, seven parts by Heathens; so that there are but five parts of Christians; and among these Christians so many seduced Papists on one hand, and so many formal Protestants on the other, that we may conclude the major part of the World goes to Hell. 1. The Scripture compares the Wicked to Briars, *Isa.* 10. 17. There are but few Lillies in your Fields, but in every Hedge Thorns and Briars. 2. To *the mire in the streets*, Isa. 10. 6. Few Jewels or precious Stones in the Street, but you cannot go a step but you meet with Mire. The Wicked are as common as the Dirt in the Street: Look into the Generality of People; How many Drunkards for one that is Sober? How many Adulterers for one that is Chast? How many Hypocrites for one that is Sincere? The Devil hath the Harvest, and God only a few Gleanings. Oh then such as are delivered from the House of Bondage, Hell, have infinite cause to admire and bless God. How should the Vessels of Mercy run over with Thankfulness? When most are carried Prisoners to Hell, they are delivered from Wrath to come.

Quest. *How shall I know I am delivered from Hell?*

Resp. 1. Those whom Christ saves from Hell, he saves from Sin, *Matt.* 1. 21. *He shall save his People from their sins.* Hath God delivered you from the power of Corruption, from Pride, Malice, Lust? If he hath delivered you from the Hell of Sin, then he hath delivered you from the Hell of Torment.

2. If you have got an Interest in Christ, prizing, confiding, loving him, then you are delivered from Hell and Damnation, *Rom.* 8. 1. *No Condemnation to them which are in Christ Jesus.* If you are in Christ, then he hath put the Garment of his Righteousness over you, and Hell Fire can never singe this Garment. *Pliny* observes, nothing will so soon quench Fire as Salt and Blood: The Salt tears off Repentance, and the Blood of Christ will quench the Fire of Hell, that it shall never kindle upon you.

Of the Commandments.

Exod. 20. 3. *Thou shalt have no other Gods before me*, &c.

BEfore I come to the Commandment, I shall premise some things about the Moral Law: Answer Questions, Rules.

Quest. 1. *What is the difference between the Moral Law and the Gospel?*

Resp. 1. The Law requires that we worship God as our Creator: The Gospel requires that we worship God in and through Christ. God in Christ is propitious,

out

out of Christ we may see Gods Power, Justice, Holiness; in Christ we see his Mercy display'd.

2. The Moral Law requires Obedience, but gives no strength (as *Pharaoh* required Brick but gave no Straw) but the Gospel gives strength: The Gospel bestows Faith upon the Elect: The Gospel sweetens the Law; it makes us serve God with delight.

Quest. 2. *What use is there of the Moral Law to us?*

Resp. The Law is a Glass to shew us our Sins, that so seeing our Pollution and Misery, we may be forced to fly to Christ to satisfie for former guilt, and save from future Wrath, *Gal.* 3. 24. *The Law was our School-master to bring us to Christ.*

Quest. 3. *But is the Moral Law still in force to Believers, is it not abolished to them?*

Resp. In some sense it is abolished to Believers. 1. In respect of Justification; they are not justified by their Obedience to the Moral Law. Believers are to make great use of the Moral Law (as I shall shew) but they must trust only to Christs Righteousness for Justification; as *Noah*'s Dove made use of her Wings to fly, but trusted to the Ark for Safety: If the Moral Law could justifie, what need were there of Christs Dying? 2. The Moral Law is abolished to Believers, in respect of the Malediction of it: They are freed from the Curse and damnatory power of it, *Gal.* 3. 13. *Christ hath redeemed us from the Curse of the Law, being made a Curse for us.*

Quest. 4. *How was Christ made a Curse for us?*

Resp. Christ may be considered, 1. As the Son of God, and so he was not made a Curse. 2. As our Pledge and Surety, *Heb.* 7. 22. And so he was made a Curse for us: This Curse was not upon his God-head, but upon his Manhood. This Curse was the Wrath of God lying upon him. And thus Christ hath taken away from Believers the Curse of the Law, by being made a Curse for them. But though the Moral Law is thus far abolished, yet it remains as a perpetual Rule to Believers: Though the Law Moral be not their Saviour, yet it is their Guide: Though it be not *Fœdus*, a Covenant of Life, yet it is *Norma*, a Rule of Living: Every Christian is bound to conform to the Moral Law, and write as exactly as he can, after this Copy, *Rom.* 3. 31. *Do we then make void the Law through Faith? God forbid.* Though a Christian is not under the condemning power of the Law, yet he is under the commanding power. To love God, to reverence and obey him, this is a Law always binds, and will bind in Heaven. This I urge against the *Antinomians*, who say the Moral Law is abrogated to Believers; which as it contradicts Scripture, so it is a Key to open the Door to all Licentiousness. They who will not have the Law to rule them, shall never have the Gospel to save them. Having answered these Questions, I shall in the next place, law down some general Rules for the right understanding of the Decalogue or Ten Commandments: These Rules may serve to give us some light into the Sense and Meaning of the Commandments.

Rule 1. The Commands and Prohibitions of the Moral Law reach the Heart.

1. The Commands of the Moral Law reach the Heart: The Commandments require not only outward Actions, but inward Affections: They require not only the outward Act of Obedience, but the inward Affection of Love, *Deut.* 6. 5. *Thou shalt love the Lord thy God, with all thy Heart.*

2. The Threats and Prohibitions of the Moral Law reach the Heart: The Law of God forbids not only the Act of Sin, but the Desire and Inclination: Not only doth it forbid Adultery, but Lusting, *Matt.* 5. 28. Not only Stealing but Coveting, *Rom.* 7. 7. *Lex humana ligat manum, lex Divina comprimit animam.* Mans Law binds only the Hands, Gods Law binds the Heart.

Rule 2. In the Commandments there is a *Synecdoche*, more is intended than is spoken. 1. Where any Duty is commanded, there the contrary Sin is forbidden, *&c.* When we are commanded to keep the Sabbath day Holy, there we are forbidden to break the Sabbath: When we are commanded to live in a calling, *Six days shalt thou labour*, there we are forbidden to live idly and out of a Calling. 2. Where any Sin is forbidden, there the contrary Duty is commanded: When we are forbidden to take Gods Name in vain, the contrary Duty is commanded, that we should reverence his Name, *Deut.* 28. 58. *That thou mayest fear this glorious and fearful Name, the Lord thy God.* Where we are forbidden to wrong our Neighbour; there is the contrary Duty included, that we should do him all the good we can, by vindicating his Name, and supplying his Wants.

Rule 3.

Rule 3. Where any Sin is forbidden in the Commandment, there the occasion of it is also forbidden. Where Murder is forbidden, there Envy and rash Anger are forbidden which may occasion it. Where Adultery is forbidden in the Commandment, there is forbidden all that may lead to it, as wanton glances of the Eye, or coming into the Company of an Harlot, *Prov.* 5. 8. *Come not nigh the Door of her House.* He who would be free from the Plague, must not come near the Infected House. Under the Law the *Nazarite* was forbid to drink Wine, nor might he eat Grapes of which the Wine was made.

Rule 4. *In relato subintelligitur correlatum.* Where one Relation is named in the Commandment, there another Relation is included. Where the Child is named, there the Father is included. Where there is the Duty of Children to Parents mentioned, there is included also the Duty of Parents to Children. Where the Child is commanded to honour the Parent, there is implyed, that the Parent is also commanded to instruct, to love, to provide for the Child.

Rule 5. Where greater Sins are forbidden, there lesser Sins are also forbidden. Though no Sin in its own Nature is little, yet comparatively one may be less than another. Where Idolatry is forbidden, there is forbidden Superstition, or bringing any Innovation into God's Worship which he hath not appointed. As the Sons of *Aaron* were forbid to worship an Idol, so to Sacrifice to God with strange Fire, *Lev.* 10. 1. Mixture in Sacred things, is like a dash in the Wine, which though it gives it a colour, yet doth but debase and adulterate it. 'Tis highly provoking to God to bring any Superstitious Ceremony into his Worship which he hath not prescribed; it is to tax God's Wisdom, as if he were not Wise enough to appoint the manner how he will be served.

Rule 6. The Law of God is Copulative, *Lex est Copulativa*: The First and Second Table are knit together; Piety to God, and Equity to our Neighbour. These Two Tables which God hath joined together, must not be put asunder. Try a Moral Man by the Duties of the First Table, Piety to God, and there you will find him Negligent. Try an Hypocrite by Duties of the Second Table, Equity to his Neighbour, and there you find him Tardy. He who is strict in the Second Table, but neglects the First, or he who is zealous in the First Table, but neglects the Second, his Heart is not right with God. The Pharisees were the Highest Pretenders to the First Table, Zeal and Holiness; but Christ detects their Hypocrisie, *Mat.* 23. 23. Ye have omitted Judgment, Mercy and Faith. They were bad in the Second Table, they omitted Judgment, that was, being Just in their Dealings, Mercy in Relieving the Poor, and Faith, that is Faithfulness in their Promises and Contracts with Men. God wrote both the Tables, and our Obedience must set Seal to both.

Rule 7. God's Law forbids not only the Acting of Sin in our own Persons, but being accessary to, or having any Hand in the Sins of others.

Quest. *How and in what Sense may we be said to partake and have an Hand in the Sins of others?*

Resp. 1. By Decreeing Unrighteous Decrees, and imposing on others that which is unlawful: *Jeroboam* made the People of *Israel* to Sin; he was accessary to their Idolatry by setting up golden Calves: So *David*, though he did not in his own Person kill *Uriah*; yet because he wrote a Letter to *Joab*, to set *Uriah* in the Fore-front of the Battle, and it was done by his command, therefore he was accessary to *Uriah*'s Death, and the Murther of him was laid to *David*'s Charge by the Prophet, 2 *Sam.* 12. 9. *Thou hast kill'd* Uriah *the Hittite with the Sword.*

2. We become accessary to the Sins of others, by not hindering them when it is in our power: *Qui non prohibet cum potest, jubet.* If a Master of a Family sees his Servant break the Sabbath, or hears him Swear, and lets him alone, doth not use the power he hath to suppress him, he becomes accessary to his sin. *Eli*, for not punishing his Sons, when they made the Offering of the Lord to be abhorred, made himself guilty, 1 *Sam.* 3. 14. He that suffers an Offender to escape unpunished, makes himself an Offender.

3. By counselling, abetting, or provoking others to sin. *Achitophel* made himself guilty of the Fact, by giving Counsel to *Absalom* to go in and defile his Fathers Concubines, 2 *Sam.* 16. 21. He who shall tempt and solicit another to be Drunk, though he himself be sober, yet being the occasion of anothers sin, he is accessary to it, *Hab.* 2. 15. *Woe unto him that giveth his neighbour drink, that puttest thy Bottle to him.*

4. By

4. By consenting to anothers sin: *Saul* did not cast one stone at *Stephen*, yet the Scripture saith, *Saul* was consenting to his Death, *Acts* 8. 1. Thus he had an hand in it; if several did combine to Murther a Man, and they should tell another of their intent, and he should give his consent to it, he were guilty, though his hand were not in the Murther, yet his Heart was in it: Though he did not act it, yet he did approve it; so it became his sin.

5. By Example, *Vivitur Exemplis*, Examples are powerful and cogent; setting a bad Example occasions another to sin; and so a Person becomes accessary. If the Father Swears, and the Child by his Example learns to Swear, the Father is accessary to the Childs sin, he taught him by his Example: As there are Diseases Hereditary, so Sins.

Rule 8. The last Rule about the Commandments, is this, that though we cannot by our own strength fulfil all these Commandments, yet doing, *quoad posse*, what we are able, the Lord hath provided Encouragement for us. There is a three-fold Encouragement.

1. That though we have not Ability to obey any one Command, yet God hath in the New Covenant promised to work that in us, which he requires, *Ezek.* 36. 27. *I will cause you to walk in my Statutes.* God commands us to love him: Alas, how weak is our Love? It is like the Herb that is hot only in the first Degree: But God hath promised to Circumcise our Hearts, that we shall love him, *Deut.* 30. 6. He that doth command us will inable us: God commands us to turn from sin, but alas we have not power to turn; therefore God hath promised to turn us; to put his Spirit within us, and turn the Heart of stone into flesh, *Ezek.* 36. 26. There is nothing in the Command, but the same is in the Promise. Therefore Christian be not discouraged; though thou hast no strength of thy own, yet God will give thee this strength. The Iron hath no power to move, but when the Load-stone draws it it can move, *Isa.* 26. 12. *Thou hast wrought all our works in us.*

2. Though we cannot exactly fulfil the Moral Law, yet God will for Christ's sake mitigate the Rigour of the Law, and accept of something less than he requires. God in the Law requires exact Obedience, yet he will accept of sincere Obedience. He will abate something of the Degree, if there be Truth in the inward parts: God will see the Faith, and pass by the Failing: The Gospel remits something of the Severity of the Moral Law.

3. Wherein our personal Obedience comes short, God will be pleased to accept us in our Surety, *Eph.* 1. 6. *He hath accepted us, ἐν τῷ ἠγαπημένῳ, in his beloved.* Though our Obedience be imperfect, yet through Christ our Surety, God looks upon it as perfect. And that very Service which Gods Law might condemn, Gods Mercy is pleased to crown, by vertue of the Blood of our Mediator. Having given you these Rules about the Commandments, I should come next to the direct handling of them.

Of the Commandments.

Exod. 20. 3. *Thou shalt have no other Gods before me*, &c.

Quest. *Why doth the Commandment run in the second Person singular*, Thou? *why doth not God say*, You *shall have no other Gods, but* Thou? *Resp.* Because the Commandment concerns *every one*, and God would have you take it as spoken to you by Name: Though we are forward to take Privileges to our selves, yet we are apt to shift off Duty from our selves to others: Therefore the Commandment runs in the second Person, *Thou* and *Thou*, that every one may know that the Commandment is spoken to him, as it were by name. And so I come to the Commandment, *Thou shalt have no other Gods before me.* This Commandment may well lead the Van, and be set in the Front of all the Commandments, because it is the Foundation of all true Religion. The summ of this Commandment is, that we should sanctifie God in our Hearts, and give him a Precedency above all created Beings. There are two Branches of this Commandment. 1. That we must have *One* God. 2. That we must have *but* one. Or thus: 1. That we must have God for our God: 2. That we must have no other. 1. That we must *have God for our God*: It is manifest we must have a God, and *who is God save the Lord?* 2 *Sam.* 22. 32. The Lord *Jehovah* (one God in three Persons) is the true, living, eternal God, and him must we have for our God.

Quest. 1. *What is it to make God to be a God to us?*

Resp. 1. To make God to be a God to us, is to acknowledge him for a God: The Gods of the Heathen are Idols, *Psalm* 96. 5. and we know that an Idol *is* nothing, 1 *Cor.* 8. 4. that is, it hath nothing of Deity in it: If we cry, *Help O Idol*, an Idol cannot help; the Idols were themselves carried into Captivity, *Isa.* 46. 2. So that an Idol is nothing, *Vanity* is ascribed to it, *Jer.* 14. 22. we do not acknowledge it to be a God. But this is to make God to be a God to us, when we do, *ex animo*, acknowledge him to be God, 1 *Kings* 18. 39. All the People fell on their Faces, and said, *The Lord he is the God! The Lord he is the God!* Yea, we acknowledge God to be the only God, 2 *Kings* 19. 15. *O Lord God of* Israel, *which dwellest between the Cherubims, thou art the God, even thou alone.* Deity is a Jewel belongs only to his Crown: Yet further, we acknowledge that there is no God like him, 1 *Kings* 8. 23. And *Solomon* stood before the Altar of the Lord, *And he said, Lord God of* Israel, *there is no God like thee*, Psalm 89. 6. *For who in the Heaven can be compared unto the Lord; who among the Sons of the Mighty, can be likened unto the Lord?* In the *Chaldee* it is, *Who among the Angels?* None can do as God, he brought the World out of nothing; *And he hangs the Earth upon nothing, Job* 26. 7. This is to make God to be a God to us, when we are perswaded in our Hearts, and confess with our Tongue, and subscribe with our Hand, that God is the only true God, and that there is none comparable to him.

2. To make God to be a God to us, is to choose him, *Joshua* 24. 15. *Choose ye this day whom you will serve; but as for me and my House, we will serve the Lord.* That is, we will choose the Lord to be our God: It is one thing for the Judgment to approve of God, and another thing for the Will to choose him. Religion is not a matter of Chance, but Choice. Quest. *What is antecedent to, or goes before this Choice? Resp.* 1. Before this choosing God for our God, there must be *Knowledge*: We must know God before we can choose him; before one choose the Person he will Marry, he must first have some Knowledge and Cognisance of the Person: So we must know God before we can choose him for our God, 2 Chron. 28. 9. *Know thou the God of thy Fathers.* We must know God in his Attributes, Glorious in Holiness, Rich in Mercy, Faithful in Promises: We must know God in his Son: As in a Glass a Face is represented, so in Christ as in a Transparent Glass, we see Gods Beauty and Love shine forth. This Knowledge must go before our choosing of God. *Lactantius* said, All the Learning of the Philosophers was without an Head, because it wanted the Knowledge of God. 2. Wherein our choosing of God consists: It is an Act of Mature Deliberation; a Christian having viewed the Superlative Excellencies in God, and being stricken into an Holy Admiration of his Perfections, he singles out God from all other Objects to set his Heart upon: He saith as *Jacob*, *Gen.* 28. 21. *The Lord shall be my God.* 3. The Effect of choosing God: The Soul that chooseth God, devotes himself to God, *Psalm* 119. 38. *Thy Servant, who is devoted to thy fear.* As the Vessels of the Sanctuary were consecrated and set apart from common to Holy Uses: So the Soul who hath chosen God to be his God, hath dedicated and set himself apart for God, and will be no more for Profane Uses.

3. To make God to be a God to us, is to enter into a *Solemn Covenant* with him, that he shall be our God: After Choice follows the Marriage Covenant: As God makes a Covenant with us, *Isa.* 55. 3. *I will make an everlasting Covenant with you, even the sure Mercies of* David: So we make a Covenant with him, 2 *Chron.* 15. 12. *They entred into Covenant to seek the Lord God of their Fathers.* And *Isa.* 44. 5. *One shall say, I am the Lords: And another shall subscribe with his hand unto the Lord.* Like Soldiers that subscribe their Names in the Muster-Roll. This Covenant, *that God shall be our God*, we have oft renewed in the *Lords-Supper*: And it is like a Seal to a Bond, to bind us fast to God, and to keep us that we do not depart from him.

4. To make God to be a God to us, is to give him *Adoration*: Which consists 1. in reverencing of him, *Psal.* 89. 7. God is to be had in reverence of all them that are about him. The Seraphims who stood about Gods Throne, covered their

Faces, *Isa.* 6. And *Eliah* wrapped himself in a Mantle when the Lord passed by' in token of reverence. This Reverence shews the high Esteem we have of Gods Sacred Majesty. 2. *Adoration* is in *bowing to him or worshipping him*, Psalm 29. 2. *Worship the Lord in the beauty of Holiness.* Nehem. 8. 6. *They bowed their heads and worshipped the Lord with their faces to the ground.* This λατρεία, or *Divine Worship*, is the peculiar Honour belongs to the Godhead. This God is jealous of, and will have no Creature share in, *Isa.* 42. 8. *My Glory will I not give to another.* Magistrates may have a civil Respect or Veneration, God only a Religious Adoration.

5. To make God to be a God to us, is to fear him, *Deut.* 28. 58. *That thou maist Fear this glorious and fearful Name, the Lord thy God.* This fearing of God is, 1. To have God always in our eye, *Psal.* 16. 8. *I have set the Lord always before me.* And *Psal* 25. 15. *Mine eyes are ever towards the Lord.* He who fears God, imagines that whatever he is doing, God looks on, and as a Judge, weighs all his Actions. 2. To fear God, is when we have such an Holy awe of God upon our Hearts that we dare not sin, *Psal.* 4. 4. *Stand in awe and sin not.* The Wicked sin and fear not; the Godly fear and sin not, *Gen.* 39. 9. *How shall I do this great wickedness and sin against God?* Bid me sin, bid me drink Poyson. It is a Saying of *Anselm*, *If Hell were on one side, and sin on the other, I would rather leap into Hell, than willingly sin against my God.* 1. This glorious and fearful Name: He who fears God will not sin, though it be never so secret, *Levit.* 19. 14. *Thou shalt not curse the Deaf, nor put a stumbling block before the Blind, but shalt fear thy God.* Suppose you should curse a Deaf Man, he cannot hear you curse him: Or if you lay a Block in a Blind Mans way, and make him fall, he cannot see you lay it. Ay, but the fear of God will make you avoid those sins which can neither be heard nor seen by Men. 2. Where the fear of God is, it destroys the fear of Man: The three Children feared God, therefore they feared not the Kings Wrath, *Dan.* 3. 16. The greater noise drowns the less; the noise of Thunder drowns the noise of a River: So when the fear of God is superintendent in the Soul, it drowns all other carnal Fear. This is to make God to be a God to us, when we have an Holy Filial fear of him; that thou maist fear.

6. To make God to be a God to us, is to trust in him, *Psal.* 141. 8. *Mine eyes are unto thee, O God, the Lord, in thee will I trust,* 2 Sam. 22. 3. *The God of my Rock, in him will I trust.* There is nothing we can trust in but God: All the Creatures are a Refuge of Lyes: They are like the *Egyptian* Reed, too weak to support us, but strong enough to wound us: *Omnis motus fit super immobili.* God only is a sufficient Foundation to build our Trust upon. And then when we *Trust*, we make him a God to us; else we make him an Idol if we do not trust in him. Trusting in God, is when we rely on his Power as a Creator, and on his Love as a Father. Trusting in God, is when we commit our chief Treasure to him: Our Soul is our chief Treasure, we commit our Soul to him, *Psal.* 31. 5. *Into thy hands I commit my Spirit.* As the Orphant trusts his Estate with his Guardian, so we trust our Souls with God: This is to make him a God to us. Quest. *How shall we know that we trust in God aright?* *Resp.* If we trust in God aright, then we will trust in God at one time as well as another, *Psal.* 62. 8. *Trust in him*, Becol gnet, *at all times.* Can we trust God 1. in our streights? When the Fig-tree doth not flourish; When our earthly Crutches are broken; Can we now lean upon Gods Promise? When the Pipes are cut off that use to bring us Comfort, can we live upon God, in whom are all our fresh Springs? When we have no Bread to eat but the Bread of Carefulness, *Ezek.* 19 8. When we have no Waters to drink unless *Tears*, *Psal.* 80. 5. *Thou givest them tears to drink in great measure*; Can we now trust in Gods Providence, to make supply for us? A good Christian believes, that if God feed the Ravens, he will feed his Children: He lives upon Gods All-sufficiency, not only for *Grace*, but *Food*: He believes if God will give him Heaven, he will daily Bread: He trusts Gods Bond, *Psal.* 37. 3. *Verily thou shalt be fed.* 2. Can we trust God in our Fears? Fear is the Ague of the Soul: When Adversaries begin to grow high, can we now display the Banner of Faith? *Psal.* 56. 3. *What time I am afraid I will trust in thee.* Faith cures the Trembling at the Heart: Faith gets above Fear, as the Oyl swims above the Water. This is to trust in God, and it is to make him to be a God to us.

7. To make God to be a God to us, is to love him; in the Godly, Fear and Love Kiss each other.

8. To make him a God to us, is to obey him: But I forbear to speak of these, because I shall be large upon them in the Second Commandment; *Shewing Mercy unto Thousands of them that love me and keep my Commandments.*

Quest. 2.

Quest. 2. *Why we must cleave to the Lord as our God?*

Resp. 1. From the Equity of it: It is but equal we should cleave to him, as our God, from whom we receive our Being: Who can have a better Right to us, than he that gives us our Breath, *Psal.* 100. 3. for *it is he that hath made us, and not we our selves.* It is unequal, yea ungrateful, to give away our Love or Worship to any but God.

2. From the *Utility*: If we cleave to the Lord as our God, then 1. he will Bless us, *Psal.* 67. 6. *God even our own God will bless us.* He will bless us first in our Estate, *Deut.* 28. 4, 5. *Blessed shall be the fruit of thy ground, Blessed shall be thy Basket and thy Store*: We shall not only have our Sack full of Corn, but it shall be Blessed: Here is Mony in the mouth of the Sack. 2. He will bless us with Peace, *Psal.* 29. 11. *The Lord will bless his people with Peace*: Outward Peace, which is the Nurse of Plenty, *Psal.* 147. 14. *He maketh peace in thy borders*: Inward Peace, a smiling Conscience: This is sweeter than the dropping Hony. 2. God will turn all Evils to our Good, *Rom.* 8. 28. He will make a Treakle of Poyson. *Joseph's* Imprisonment was a means for his Advancement, *Gen.* 50. 20. Out of the bittrest Drug, God will distill his Glory and our Salvation. In short, God will be our guide to Death, our Comfort in Death, our Reward after Death. So then the Utility of it may make us cleave to the Lord as our God, *Psal.* 144. 15. *Happy is that People who have the Lord for their God.*

3. From the *Necessity*: 1. If God be not our God, he will Curse our Blessings, *Mal.* 2. 2. And Gods Curse Blasts where-ever it comes. 2. If God be not our God, we have none to help us in Misery: Will God help his Enemies? Will he assist them who disclaim him? 3. If we do not make God to be our God, he will make himself to be our Judge: And if he Condemns, there is no appealing to a Higher Court. So that there is a Necessity of having God for our God, unless we intend to be eternally espoused to Misery.

Use 1. If we must have one God, and the Lord *Jehovah* for our God, it condemns the Atheist who hath no God, *Psal.* 14. 1. *The Fool hath said in his Heart there is no God.* There is no God he believes in or worships: Such Atheists were *Diagoras* and *Theodorus*: When *Seneca* did reprove *Nero* for his Impieties; Saith *Nero, Dost thou think I believe there is any God, when I do such things?* The Duke of *Silecia* was so infatuated, that he affirmed, *Neque inferos, neque superos esse.* That there was neither God nor Devil. We may see God in the works of his Fingers: The Creation is a great Volume, in which we may read a God-head; and he must needs put out his own Eyes, that denies a God. *Aristotle*, though an Heathen, did not only acknowledge God, when he cried out, *Thou Being of Beings, have Mercy on me*; But he thought he that did not confess a Deity, was not worthy to live. They who will not believe a God, shall feel him, *Heb.* 10. 31. It is a fearful thing to fall into the hands of the living God.

Use 2. It condemns Christians who profess to own God for their God, yet they do not live as if he were their God. 1. They do not believe in him as a God When they look upon their Sins, they are apt to say, Can God Pardon? When they look upon their Wants, Can God provide? Can he prepare a Table in the Wilderness? 2. They do not love him as a God: They do not give him the Cream of their Love, but are apt to love other things more than God: They say they love God, but will part with nothing for him. 3. They do not worship him as a God: They do not give him that *Reverence*, nor pray with that *Devotion*, as if they were praying to a God. How dead are their Hearts? If not dead in Sin, yet dead in Duty: 'Tis as if praying to a God that hath Eyes and sees not; Ears and hears not: In hearing the Word, how much Distraction, what regardless Hearts have many? they are thinking of their Shop and Drugs. Would a King take it well at our hands, if when he is speaking to us, we should be playing with a Feather? When God is speaking to us in his Word, and our Hearts are taken up with Thoughts about the World, is not this playing with a Feather? O how may this humble most of us, we do not make God to be a God to us: We do not believe in him, love him, worship him as a God. Many Heathens have worshipped their False Gods with more Seriousness and Devotion, than some Christians do the true God. O let us chide our selves: Did I say Chide? let us Abhor our selves for our Deadness and Formality in Religion, how we have professed God, yet we have not worshipped him as a God. So much for the first, *We must have God for our God.* I should come to the Second, *We must have no other God.*

Of the Commandments.

Exod. 20. 3. *Thou ſhalt have no other Gods before me.*

2. THat we muſt have *no other God*: *Thou ſhalt have no other God before me.*
Queſt. *What is meant by this word*, Before me?
Reſp. That is, before my Face, *In conſpectu meo*, in my ſight, *Deut.* 27. 15. *Curſed be he that makes a Graven Image, and puts it in a ſecret place.* Some would not bow to the Idol that others might ſee, but they would ſecretly bow to it: But though this was out of Mans ſight, it was not out of Gods ſight: *Curſed* therefore (ſaith God) *be he who puts the Image in a ſecret place. Thou ſhalt have no other Gods.* 1. There is really no other God. 2. We muſt have no other.

1. *There is really no other God.* The *Valentinians* held there were two Gods; the *Polythites* that there were many. The *Perſians* worſhipped the Sun, the *Egyptians* the Ox and Elephant, the *Grecians Jupiter*: But there is no other than the True God, *Deut.* 4. 39. *Know therefore this day, and conſider it in thy heart, that the Lord is God in Heaven above, and upon the Earth beneath; there is no other.* For there is but one firſt Cauſe, that hath its Being of it ſelf, and on which all other Beings depend: As in the Heavens the *primum mobile* moves all the other Orbs. So God is the *Great Mover*, he gives Life and Motion to every thing exiſtent.

2. *There is but one Omnipotent Power.* If there be two Omnipotents, then we muſt always ſuppoſe a Conteſt between theſe two; that which one would do, the other Power being equal would oppoſe, and ſo all things would be brought into a Confuſion. If a Ship ſhould have two Pilots of equal Power, one would be ever Croſſing the other; when one would Sail, the other would caſt Anchor: Here were a Confuſion, and the Ship muſt needs periſh. The Order and Harmony in the World, the conſtant and uniform Government of all things, is a clear Argument, that there is but *one Omnipotent*, one God that rules all, *Iſa.* 44. 6. *I am the firſt, and I am the laſt, and beſides me there is no God.*

2. *We muſt have no other God. Thou ſhalt have no other Gods before me*: This Commandment forbids, 1. Serving a Falſe God, and not the True, *Jer.* 2. 27. *Saying to a ſtock, Thou art my Father; and to a ſtone, Thou haſt brought me forth*: Or 2. Joyning a Falſe God with a True, 2 *Kings* 17. 33. *They feared the Lord, and ſerved their own Gods.* Both theſe are forbidden in the Commandment; we muſt adhere to the true God, and no other: *God is a jealous God*, and he will endure no corrival: A Wife cannot lawfully have two Husbands at once; nor may we have two Gods, *Exod.* 34. 14. *Thou ſhalt worſhip no other God, for the Lord is a jealous God*, Pſal. 16. 4. *Their Sorrows ſhall be multiplied that haſten after another God.* The Lord interprets it *a forſaking of him* to eſpouſe any other God, *Judges* 2. 12. *They forſook the Lord and followed other Gods.* God would not have his People ſo much as make mention of Idol Gods, *Exod.* 23. 13. *Make no mention of the Names of other Gods, neither let it be heard out of thy mouth.* God looks upon it as a breaking of the Marriage Covenant, to go after other Gods. Therefore when *Iſrael* committed Idolatry with the golden Calf, God diſclaims his Intereſt in them, *Exod.* 32. 7. *Thy People have corrupted themſelves.* Before, God called *Iſrael* his People; but when they went after other Gods, *Now*, ſaith the Lord to *Moſes, they are no more my People but thy People*, Hoſea 2. 2. *Plead with her Mother, Plead, for ſhe is not my Wife*; ſhe doth not keep Faith with me; ſhe hath ſtain'd her ſelf with Idols, therefore I will divorce her, *ſhe is not my Wife.* To go after other Gods, is that God cannot bear, it makes the Fury riſe up in his Face, *Deut.* 13 6, 8, 9. *If thy Brother, or thy Son, or the Wife of thy Boſom, or thy Friend, which is as thy own Soul, entice thee ſecretly, ſaying, Let us go and ſerve other Gods. Thou ſhalt not conſent unto him, neither ſhall thy eye pity him. But thou ſhalt ſurely kill him; thy hand ſhall be firſt upon him to put him to death, and afterwards the hand of all the People.*
Queſt. *But what is it to have other Gods beſides the True God? I fear upon ſearch we have more Idolaters among us than we are aware of.*

Reſp. To truſt in any thing more than God, is to make it a God. 1. If we truſt in our Riches, then we make Riches our God: We may take Comfort, not put Confidence in them: It is a fooliſh thing to truſt in them. 1. They are deceitful Riches,

Riches, *Matt.* 13. 22. and it is fooliſh to truſt to that which will deceive us. ἀλλ' ὥσπερ ὄνειρον ἡ πλοῦτος. *Chryſ.* 1. They have no ſolid Conſiſtency, they are like Lauskips or golden Dreams, which leave the Soul empty when it awakes and comes to it ſelf. 2. They are not what they promiſe; they promiſe to ſatisfie our Deſires, and they increaſe them: They promiſe to ſtay with us, and they take Wings. 2. They are hurtful, *Eccleſ.* 5. 13. *Riches kept for the Owners thereof to their hurt.* It is Fooliſh to truſt to that which will hurt one: Who would take hold of the edge of a Razor to help him? They are oft Fuel for Pride and Luſt, *Ezek.* 28. 5. *Jer.* 5. 7. So that it is Folly to truſt in our Riches; but ſome do, and ſo make Mony their God, *Prov.* 10. 15. *The rich Mans Wealth is his ſtrong Tower.* He makes the Wedge of Gold his Hope, *Job* 31. 24. God made Man of the Duſt of the Earth, and Man makes a God of the Duſt of the Earth. Mony is his Creator, Redeemer, Comforter. His *Creator*: If he hath Mony, now he thinks he is made. His *Redemer*: If he be in danger he truſts to his Mony to redeem him. His *Comforter*: If he be Sad, Mony is the golden Harp to drive away the evil Spirit. Thus by truſting in Mony we make it a God.

2. If we truſt in the Arm of Fleſh, we make it a God, *Jer.* 17. 5. *Curſed be Man that truſteth in Man, and maketh fleſh his arm.* The *Syrians* truſted in their Army, which was ſo Numerous, that it filled the Country, 1 *Kings* 20. 27. but this arm of Fleſh withered, *ver.* 29. What we make our Truſt, God makes our Shame: The Sheep run to the Hedges for ſhelter, and they loſe their Wool: We have run to ſecond Cauſes to help us, and we have loſt much of our golden Fleece: They have not only been Reeds to fail us, but Thorns to prick us: We have broken our Parliament-Crutches by leaning too hard upon them.

3. If we truſt in our Wiſdom, we make it a *God*, *Jer.* 9. 23. *Let not the wiſe man glory in his wiſdom.* Glorying is the highth of Confidence; many a Man doth make an Idol of his Wit and Parts: He Deifies himſelf: But how oft doth *God* take the Wiſe in their own Craftineſs, *Job* 5. 13. *Achitophel* had a great Wit, his Council was as the Oracle of *God*, but his Wit brought him to the Halter, 2 *Sam.* 17. 23.

4. If we truſt in our Civility, we make it a *God*: Many truſt to this, none can charge them with groſs Sin. Civility is but Nature refined and cultivated; a Man may be waſhed and not changed: His Life may be civil, yet there may be ſome reigning Sin in his Heart: The Phariſee could ſay, *I am no Adulterer*, *Luke* 18. 11. but he could not ſay, *I am not proud*: To truſt to Civility, is to truſt to a Spiders Web.

5. If we truſt to our Duties to ſave us, we make them a *God*, Iſa. 64. 6. *Our Righteouſneſſes are as filthy rags*: They are Fly-blown with Sin: Put Gold in the Fire and there comes out much Droſs: Our moſt golden Duties are mixed with Infirmity: We are apt either to neglect Duty or idolize it. Uſe Duty, but do not truſt to it, for then you make it a *God*. Truſt not to your Praying, and Hearing; theſe are the means of Salvation, but they are not Saviours. If you make Duties Bladders to truſt to, you may ſink to Hell with theſe Bladders.

6. If we truſt in our Grace, we make a *God* of it. Grace is but a Creature; if we truſt in it, we make it an Idol. Grace is imperfect, we cannot truſt to that to ſave us which is imperfect, *Pſal* 26. 1. *I have walked in my Integrity: I have truſted alſo in the Lord. David* did walk in his Integrity, but did not truſt in his Integrity. *I have truſted in the Lord.* If we truſt in our Graces, we make a Chriſt of them. They are good Graces but bad Chriſts. To love any thing more than *God*, is to make it a *God*.

1. If we love our Eſtate more than *God*, then we make it a *God*. The young Man in the Goſpel loved his Gold better than his Saviour; the World lay nearer his Heart than Chriſt, *Matt.* 19. 22. *Fulgens hoc aurum præſtringit oculos*, Var. Hence it is the covetous Man is called an Idolater, *Eph.* 5. 5. Why ſo? Becauſe he loves his Eſtate more than God, and ſo he makes it his God: Though he doth not bow down to an Idol, yet he worſhips the Graven Image in his Coins; he is an Idolater: That which hath moſt of the Heart, that we make a God.

2. If we love our Pleaſures more than God, we make a God of Pleaſure, 2 *Tim.* 3. 4. φιλήδονοι μᾶλλον ἢ φιλόθεοι. *Lovers of Pleaſure more than Lovers of God.* Many let looſe the Reins, and give themſelves up to all manner of ſenſual Delights, they idolize Pleaſure, *Job* 21. 12, 13. *They take the Timbrel and the Harp, and rejoyce at the ſound of the Organ. They ſpend their days in mirth.* I have read of a place in *Africa*, where the People ſpend all their time in Dancing, and making Merry: And have not we many, who make a God of Pleaſure; who ſpend their time in going to Plays, and viſiting Stews, as if God had made them like the

Leviathan to play in the Water, *Pſal.* 104. 26. In the Country of *Sardinia* there is an Herb like Balm, that if one eat too much of it, he will die laughing. Such an Herb is Pleaſure; if one feeds immoderately on it, he will go laughing to Hell. Such as make a God of Pleaſure, let them read but two Scriptures, *Eccl.* 7. 4. *The Heart of Fools is in the Houſe of Mirth.* And *Rev.* 18. 7. *How much ſhe hath lived Deliciouſly, ſo much Torment give her.* Sugar laid in a damp place turns to Water: So all the ſugared Joys and Pleaſures of Sinners, will turn to the Water of Tears at laſt.

3. If we love our Belly more than God, we make a God of it, *Phil.* 3. 19. *Whoſe God is their Belly.* *Clemens Alexandrinus* writes of a Fiſh that hath its Heart in its Belly: An Emblem of Epicures, their Heart is in their Belly, they do *Sacrificare lari*, their Belly is their God, and to this God they pour Drink-Offerings: The Lord allows what is fitting for the Recruit of Nature, *Deut.* 11. 15. *I will ſend graſs, that thou maiſt eat and be full.* But to mind nothing but the indulging the Appetite is Idolatry, *Whoſe God is their Belly.* What pity is it, that the Soul, that Princely part, which ſways the Scepter of Reaſon, and is akin to Angels, ſhould be enſlaved to the Brutiſh part!

4. If we love a Child more than God, we make a God of it. How many are guilty in this kind! They think more of their Children, and delight more in them, than in God: They grieve more for the loſs of their *Firſt-born*, than for the loſs of their *firſt Love.* This is to make an Idol of a Child, and to ſet it in Gods room. Thus God is oft provoked to take away our Children: If we love the Jewel more than him that gave it, God will take away the Jewel, that our love may return to him again.

Uſe 1. It Reproaches ſuch as have other Gods, and ſo renounce the true God. 1. Such as ſet up Idols, *Jer.* 2. 28. *According to the number of thy Cities, are thy Gods, O* Iſrael. *Hoſ.* 12. 11. *Their Altars are as heaps in the Furrows of the Field.* 2. Such as ſeek to Familiar Spirits. This is a Sin condemned by the Law of God, *Deut.* 18. 11. *There ſhall not be found among you, any that conſult with Familiar Spirits.* It is ordinary if People have loſt any of their Goods, they ſend to Wizards and Soothſayers, to know how they may come by their Goods again. What is this but for People to make a God of the Devil, by conſulting with him, and putting their Truſt in him? What! becauſe you have loſt your Goods, will you loſe your Souls too? 2 *Kings* 1. 6. So is it not becauſe you think there is not a God in Heaven, that you ask Council of the Devil? If any be guilty, be humbled.

Uſe 2. It ſounds a Retreat in our Ears; let it call us off from the Idolizing any Creature, and renouncing other *Gods*: Let us cleave to the true God, and his Service: If we go away from God, we know not where to mend our ſelves.

1. It is honourable ſerving of the true God: *Servire Deo eſt regnare:* It is more Honour to ſerve God, than to have Kings ſerve us. 2. Serving the true God is Delightful, *Iſa.* 56. 7. *I will make them joyful in my Houſe of Prayer.* God oft diſplays the Banner of his Love in an Ordinance, and pours in the Oyl of Gladneſs into the Heart. All Gods Ways are Pleaſantneſs, his Paths are ſtrowed with Roſes, *Prov.* 3. 17. 3. Serving the true God is beneficial; they have great Vails here, the hidden Manna, inward Peace, and a great Reward to come. They that ſerve God, ſhall have a Kingdom when they dye, *Luke* 12. 32. and ſhall wear a Crown made of the Flowers of Paradiſe, 1 *Pet.* 5. 4. To ſerve the true God is our true Intereſt. God hath twiſted his Glory and our Salvation together. He bids us believe; and why? That we may be ſaved. Therefore renouncing all others, let us cleave to the true God.

2. You have covenanted to ſerve the true *Jehovah*, renouncing all others. When one hath entred into Covenant with his Maſter, and the Indentures are drawn and ſealed, then he cannot go back, but muſt ſerve out his time. We have covenanted in Baptiſm to take the Lord for our God, renouncing all others; And renewed this Covenant in the Lords-Supper, and ſhall we not keep our Solemn Vow and Covenant? We cannot go away from God without the higheſt Perjury, *Heb.* 10. 38. ὑποστείληται. *If any Man draw back,* as a Soldier that ſteals away from his Colours, *my Soul ſhall have no pleaſure. I will pour Viols of wrath on him, make my Arrows drunk with blood.* *Miſis.*

3. None ever had cauſe to repent of cleaving to God and his Service: Some have repented that they have made a God of the World. Cardinal *Woolſey* ſaid, *Had I ſerved God as Faithfully as I have ſerved my King, he would not have left me thus.* None ever complained of ſerving God, it was both their Comfort and Crown on Death-Bed.

Of

Of the Commandments.

Exod. 20. 4. *Thou ſhalt not make unto thee any Graven Image,* &c.

IN the Firſt Commandment is forbidden the worſhipping a Falſe God, in this, the worſhipping the true God in a falſe manner.

1. *Thou ſhalt not make unto thee any Graven Image*; this forbids not the making an Image for Civil uſe, *Mat.* 22. 20. *Whoſe is this Image and Superſcription? they ſay unto him* Cæſars. But the Commandment forbids ſetting up an Image for Religious Uſe or Worſhip.

2. *Nor the likeneſs of any thing,* &c. All Ideas, Pourtraitures, Shapes, Images of God, whether by Effigies or Pictures, are here forbidden. *Deut.* 4. 15. *Take heed leſt ye corrupt your Selves, and make the Similitude of any Figure.* God is to be adored in the heart, not painted to the Eye.

3. *Thou ſhalt not bow down to them.* The intent of making Images and Pictures, is to worſhip them. No ſooner was *Nebuchadnezzars* Golden Image ſet up, but all the People fell down and worſhipped it, *Dan.* 3. 7. Therefore God forbids the proſtrating our ſelves before an Idol: So then the thing prohibited in this Commandment is Image-worſhip. To ſet up an Image to repreſent God, is a debaſing of the Deity, 'tis below God. If one ſhould make the Images of Snakes or Spiders, ſaying, he did it to repreſent his Prince, would not the Prince take this in high diſdain? What greater diſparagement to God, than to repreſent the infinite God by that which is finite; the Living God, by that which is without Life, and the Maker of all, by a thing which is made?

I. To make a true Image of God is impoſſible. God is a Spiritual Eſſence, *John* 4. 24. And being a Spirit he is inviſible, *Deut.* 4. 15. *Ye ſaw no Similitude on the Day the Lord ſpake with you out of the midſt of the Fire.* How can any paint the Deity? Can they make an Image of that which they never ſaw? *Quod inviſibile eſt, pingi non poteſt,* Ambr. *Ye ſaw no Similitude.* It is impoſſible to make a Picture of the Soul, or to paint the Angels, becauſe they are of a Spiritual Nature; much leſs then can we paint God by an Image, who is an Infinite, Increate Spirit.

2. To worſhip God by an Image, is both abſurd and unlawful.

I. It is abſurd and irrational; for Firſt, The Workman is better than the Work, *Heb.* 3. 3. *He who buildeth the Houſe, hath more Honour than the Houſe*; if the Workman be better than the Work, and none bows to the Workman, how abſurd then is it to bow to the work of his Hands? Secondly, Is it not an abſurd thing to bow down to the Kings Picture, when the King himſelf is preſent? So to bow down to an image of God, when God himſelf is every where preſent.

II. It is unlawful to worſhip God by an Image; for Firſt, It is againſt the Homily of the Church; it runs thus, *The Images of God, our Saviour, the Virgin* Mary, *are of all others moſt dangerous, therefore the greateſt care ought to be had that they ſtand not in Temples and Churches.* So that Image-Worſhip is contrary to our own Homilies, and doth affront the authority of the Church of *England.* Secondly, Image-worſhip is expreſly againſt the Letter of Scripture, *Lev.* 26. 1. *Ye ſhall make no Graven Image, neither ſhall ye ſet up any Image of Stone to bow down to it.* Deut. 16. 22. *Neither ſhalt thou ſet up any Image which the Lord thy God hateth.* Pſal. 97. 7. *Confounded be all they that ſerve Graven Images.* Do we think to pleaſe God by doing that which is contrary to his Mind, and which he hath expreſly forbidden? Thirdly, Image-worſhip is againſt the practice of the Saints of old. *Joſiah* that Renowned King, deſtroyed the Groves and Images, 2 *Kin.* 23. 24. *Conſtantine* abrogated the Images ſet up in Temples. The Chriſtians deſtroy'd Images at *Baſil, Zurick, Bohemia*; when the Roman Emperors would have thruſt Images upon them, they choſe rather to dye than deflour their Virgin Profeſſion by Idolatry. They refuſed to admit any Painter or Carver into their Society, becauſe they would not have any Carved Statue, or Image of God: When *Seraphion* bowed to an Idol, the Chriſtians excommunicated him, and delivered him up to *Satan.*

Uſe 1.

Use 1. It reproves and condemns the Church of *Rome*, who from the *Alpha* of their Religion, to the *Omega*, are wholly Idolatrous; they make Images of God the Father, painting him in their Church-Windows as an Old Man, and an Image of Christ in the Crucifix. And because it is against the Letter of this Commandment, therefore they sacrilegiously blot out the Second Commandment out of their Catechises, dividing the Tenth Commandment into Two. Now this Image-worship must needs be very Impious and Blasphemous, because it is a giving that λατρεία, or Religious Worship to the Creature, which is only due to God. It is vain for Papists to say they give God the worship of the Heart, and the Image only the worship of the Body; for the worship of the Body is due to *God*, as well as the worship of the Heart, and to give an outward Veneration to an Image, is to give that Adoration to a Creature, which only belongs to *God*. *Isa.* 42. 8. *My Glory will I not give to another.*

Obj. 1. But the Papists say, they do not worship the Image, only make use of it as a Medium, they worship God by it; *Ne imagini quidem Christi in quantum est Lignum sculptum, ulla debetur reverentia*, Aquinas.

Resp. 1. Where hath *God* bid them worship him by an Effigies or Spirit? *Isa.* 1. 12. *Who hath required this at your Hands?* The Papists can't say so much as the Devil, *Scriptum est*, it is written.

2. The Heathens may bring the same Argument for their gross Idolatry, as the Papists do for their Image-worship; who of the Heathens were so simple, as to think Gold and Silver, or the Figure of an Ox or Elephant, were *God*? They were only Emblems and Hieroglyphicks to represent him; they did worship the invisible *God*, by such visible things. To worship *God* by an Image, *God* takes as done to the Image itself.

Obj. 2. But say the Papists, Images are Lay-mens Books, and they are good to put us in mind of *God*. One of the Popish Councils affirmed that we might learn more by an Image, than by long study of the Scriptures.

Resp. Hab. 2. 18. *What profiteth the Graven Image, the Molten Image, and a Teacher of Lies?* Is an Image a Lay-mans Book? See then what Lessons this Book teacheth, it teacheth Lyes, it represents *God* in a visible shape, who is invisible. For the Papists to say they make use of an Image, to put them in mind of *God*, is as if a Woman should say she keeps company with another Man, to put her in mind of her Husband.

Obj. 3. But did not *Moses* make the Image of a Brazen Serpent, why then may not Images be set up?

Resp. That was done by *Gods* special command, *Num.* 21. 8. *Make thee a Brazen Serpent*; and there was a special use of it, both Literal and Spiritual; but what, doth the setting up this Image of the Brazen Serpent justifie the setting up of Images in Churches? What, because *Moses* did make an Image by *Gods* appointment, may we therefore set up an Image of our own Devising? Because *Moses* made an Image to heal them that were stung, is it lawful therefore to set up Images in Churches, to sting them that are whole? This doth not at all follow. Nay, that very brazen Serpent which *God* himself commanded to be set up, when *Israel* did look upon it with too much Reverence, and began to burn Incense to it, *Hezekiah* defaced that Image, and called it *Nehushtan*, and *God* commended him for doing so, 2 *Kings* 18. 4.

Obj. 4. But is not *God* represented as having Hands and Eyes and Ears? Why then may we not make an Image to represent him by, and help our Devotion?

Resp. Though *God* is pleas'd to stoop to our weak Capacities, and set himself out in Scripture by Eyes, to signifie his Omniscience, and Hands, to signifie his Power, yet it is very absurd from Metaphors and Figurative Expressions, to bring an Argument for Images and Pictures; for by that Rule *God* may be pictured by the Sun and the Element of Fire, and by a Rock, for *God* is set forth by these Metaphors in Scripture; and sure the Papists themselves would not like to have such Images made of God.

Quest. 1. *If it be not lawful to make the Image of God the Father, yet may we not make an Image of Christ, who took upon him the nature of Man?*

Resp. No. *Epiphanius* seeing an Image of Christ hanging in a Church, brake it in Pieces; 'tis Christ's Godhead, united to his Manhood, that makes him to be Christ; therefore to Picture his Manhood, when we cannot Picture his Godhead, is a Sin, because we make him to be but half Christ; we separate what God hath joyned, we leave out that which is the chief thing, which makes him to be Christ.

Quest.

Quest. 2. *But how then shall we conceive of God aright, if we may make no Image or Resemblance of him?*

Resp. We must conceive of *God* Spiritually, *viz.* 1. In his Attributes, his Holiness, Justice, Goodness, which are the Beams by which his Divine Nature shines forth. 2. We must conceive of him as he is in Christ. Christ is the *Image of the Invisible God*, Col. 1. 15. As in the Wax we see the print of the Seal. Set the Eyes of your Faith on Christ-God-Man, *John* 14. 9. *He that hath seen me, hath seen the Father.*

Use 2. Take heed of Idolatry, *viz.* Image-worship; our Nature is prone to this Sin, as dry Wood to take Fire; and indeed what needs so many Words in the Commandment, *Thou shalt not make any Graven Image, or the likeness of any thing, in Heaven, Earth, Water*, Sun, Moon, Stars, Male, Female, Fish; *Thou shalt not bow down to them*; I say, what needed so many Words, but to shew how subject we are to this sin of false Worship? It concerns us therefore to resist this sin. Where the Tide is apt to run with greater force, there we had need make the Banks higher and stronger; the Plague of Idolatry is very infectious, Psal. 106. 35, 36. *They were mingled among the Heathens, and served their Idols.* It is my Advice to you, to avoid all occasions of this Sin.

1. Come not into the Company of Idolatrous Papists; dare not to live under the same Roof with them: You run into the Devils Mouth. *John* the Divine would not be in the Bath where *Cerinthus* the Heretick was.

2. Go not into their Chappels to see their Crucifixes or hear Mass: As the looking on an Harlot draws to Adultery, so the looking on the Popish guilded Picture, may draw to Idolatry. Some care not though they go and see their Idol-worship; indeed a Vagrant that hath nothing to lose, cares not though he goes among Thieves. Such as have no goodness in them, care not into what Idolatrous Places they come, or what Temprations they cast themselves upon; but you who have a Treasure about you, good Principles, take heed the Popish Priests do not rob you of your Principles, and defile you with their Images.

3. Dare not to joyn in Marriage with Image-worshippers. *Solomon* though a Man of Wisdom, yet his Idolatrous Wives drew away his Heart from *God*; the People of *Israel* entred into an Oath and Curse, that they would not give their Daughters in Marriage to the Idolaters, *Nehem.* 10. 30. For a Protestant and Papist to Marry, is to be unequally yoaked, 2 *Cor.* 6. 14. and there is more danger the Papist will corrupt the Protestant, than hope the Protestant will convert the Papist. Mingle Wine and Vinegar, the Vinegar will sooner sour the Wine, than the Wine will sweeten the Vinegar.

4. Avoid Superstition, which is a Bridge leads over to *Rome*. Superstition is the bringing in any Ceremony, Fancy or Innovation into *Gods* worship which he never appointed. This is very provoking to *God*, because it reflects much upon his Honour, as if he were not wise enough to appoint the manner of his own Worship. *God* hates all strange Fire to be offered in his Temple, *Lev.* 10. 1. A Ceremony may in time bring to a Crucifix. They who contend for the Cross in Baptism, why may they not as well have the Oyl, Salt and Cream, the one being as antient as the other? Such as are for Altar-worship, they who will bow to the East, may in time bow to the Host. Take heed of all occasions of Idolatry. Idolatry is Devil-worship, *Psal.* 106. 37. And if you search through the whole Bible, there is no one Sin that God hath more followed with Plagues than Idolatry; the Jews have a Saying, that in every Evil which befals them, there is *uncia aurei vituli*, an Ounce of the Golden Calf in it. Hell is a Place for Idolaters, *Rev.* 22. 15. For without are Idolaters. *Synesius* calls the Devil ἰδωλοχάρης, a Rejoycer at Idols, because Image-worshippers help to fill Hell. That you may be preserved from Idolatry and Image-worship,

1. Get good Principles, that you may be able to oppose the Gain-sayer. Whence doth the Popish Religion get ground? not from the goodness of their cause, but from the ignorance of the People.

2. Get love to God. The Wife that loves her Husband is safe from the Adulterer; and the Soul that loves Christ is safe from the Idolater.

3. Pray that God will keep you. Though it is true, there is nothing in an Image to tempt; for if we pray to an Image, it cannot hear, and if we pray to God by an Image, he will not hear; I say there is nothing to tempt; yet we know not our own Hearts, or how soon we may be drawn to Vanity, if God leave us; therefore pray that you be not enticed to false Worship, or receive

the Mark of the Beast in your right hand or Forehead: Pray, *Psal.* 119. 117. *Hold thou me up, and I shall be safe.* Lord, let me neither mistake my way for want of Light, or leave the true way for want of Courage.

2. Let us Bless God who hath given us the Knowledge of his Truth: That we have tasted the Hony of his Word, and our Eyes are enlightned. Bless him that he hath shewn us the Pattern of his House; the right Mode of Worship: That he hath discovered to us the Forgery and Blasphemy of the Romish Religion. Let us pray, that God will preserve pure Ordinances and powerful Preaching among us. Idolatry came in at first by the want of good Preaching. Then the People began to have golden Images when they had wooden Priests.

Of the Ten Commandments.

Exod. 20. 5. *For I the Lord thy God, am a jealous God, visiting the Iniquity of the Fathers upon the Children unto the third and fourth Generation, of them that hate me.*

1. *I The Lord thy God, am a jealous God.*] The first reason why *Israel* must not worship graven Images, is because the Lord is a jealous *God*, Exod. 34. 14 *The Lord whose name is* Jehovah *is a jealous God.* Jealousie is taken in a good sense, and so *God* is jealous *for* his People. 2. In a bad Sense, and so *God* is jealous *of* his People.

1. In a good Sense, and so *God* is jealous *for* his People, *Zech.* 1. 14. *Thus saith the Lord, I am jealous for* Jerusalem, *and for* Zion, *with a great jealousie.* God hath a dear Affection to his People, they are his *Hephsibah* or Delight, *Isa.* 62. 4. The Apple of his Eye, *Zech.* 2. 8. To express how dear they are to him, and how tender he is of them, *Nihil charius pupilla oculi*, Drusius. They are his Spouse, adorn'd with the Jewels of Grace: They lye near to his Heart. He is jealous for his Spouse, therefore will be avenged on them who go to wrong her, *Isa.* 42. 13. *The Lord shall stir up jealousie like a man of war; he shall roar, he shall prevail against his enemies.* What is done to the Saints, God takes as done to himself, 2 *Kings* 19. 22. and the Lord will undo all them that afflict *Sion Zeph.* 3. 19. *I will undo all that afflict thee.* 2. Jealousie is taken in a bad Sense, and so *God* is jealous *of* his People: And so it is taken in this Commandment. *I the Lord thy God am a jealous God.* I am jealous lest you should go after false Gods, or worship the true God in a false manner; lest you defile your Virgin Profession by Images. God will have his Spouse keep close to him, and not go after other Lovers, *Hos.* 3. 3. *Thou shalt not be for another man.* God cannot bear a Corrival. Our conjugal Love, *viz.* a Love joyn'd with Adoration, and Worship, must be given only to God.

Use 1. Let us give God no just cause to be jealous. A good Wife will be so Discreet and Chast, as to give her Husband no just occasion of Jealousie. Let us avoid all Sin, especially this Sin of Idolatry or Image-worship: It is heinous, after we have entred into a Marriage-Covenant with God, now to prostitute our selves to an Image. Idolatry is Spiritual Adultery, and God is a jealous God, he will avenge it: Image-worship makes God abhor a People, *Psal.* 78. 58. *They moved him to jealousie with their graven Images.* When God heard this, he was Wroth, and greatly abhorred *Israel.* Image-worship enrageth God, *Prov.* 6. 34. *Jealousie is the Rage of a man:* It makes God divorce a People, *Exod.* 32. 7. Thy People, *lo-ammi*, *Hos.* 2. 2. *Plead with your Mother, plead, for she is not my Wife*, Cant. 8. 6. *Jealousie is cruel as the grave.* As the Grave devours Mens Bodies, so God will devour Image-worshippers.

Use 2. If God be a jealous God, let it be a word to such whose Friends are Popish Idolaters, and they are hated by their Friends, because they are of a different Religion, and perhaps they cut off their Maintenance from them. O remember God is a jealous God, better move your Parents to hatred, than move God to jealousie: Their Anger cannot do you so much hurt as Gods: If they will not provide for you, God will, *Psal.* 27. 10. *When my Father and Mother forsake me, then the Lord will take me up.*

2. The second Reason against Image-worship, *Visiting the Iniquity of the Fathers upon the Children, unto the third and fourth Generation.*] There is a Two-fold Visiting. 1. There is Gods visiting in Mercy, *Gen.* 50. 25. *God will surely visit*

you. That is, he will bring you into the Land of *Canaan*, the Type of Heaven. Thus God hath visited us with the Sun-beams of his Favour: He hath made us swim in a Sea of Mercy: This is an happy Visitation. 2. There is Gods visiting in Anger, *Jer.* 5. 9. *Shall I not visit for these things?* That is, Gods visiting with the Rod, and *Isa.* 10. 3. *What will ye do in the day of Visitation?* That is, in the day when God shall visit with his Judgments. Thus Gods visiting is taken here, in this Commandment, *visiting Iniquity*, that is, punishing Iniquity. Observe here three things.

Observ. 1. That Sin makes God visit: Visiting Iniquity. Sin is the cause why God visits with Sickness, Poverty, *Psal.* 89. 31, 32. *If they break my Commandments: Then will I visit their transgression with the rod.* Sin twists the Cords which pinch us: Sin creates all our Troubles: It is the Gaul in our Cup, and the Gravel in our Bread: *Flagitium & flagellum sunt sicut acus & filum.* Sin is the *Trojan* Horse: The *Phaeton* that sets all on Fire: It is the Womb of our Sorrows, and Grave of our Comforts. God visits for Sin.

Observ. 2. One special sin *God* visits for, is Idolatry and Image-worship. *Visiting the iniquity of the Fathers.* Most of *Gods* invenomed Arrows have been shot among Idolaters, *Jer.* 7. 12. *Go now unto my place which was in* Shiloh, *where I set my name at the first, and see what I did to it. God* for *Israels* Idolatry, suffered their Army to be routed, their Priests slain, the Ark taken Captive, and we never read that the Ark returned to *Shiloh* any more. *Hierusalem* was the most Famous Metropolis of the World: There was the Temple, *Psal.* 122. 4. *Whither the Tribes go up, the Tribes of the Lord.* Yet for their high places and Images, their City was besieged and taken by the *Chaldean* Forces, 2 *Kings* 25. 4. When Images were set up in *Constantinople*, the chief Seat of the Eastern Empire, this City which was in the eye of the World impregnable, was taken by the Turks, and many cruelly Massacred. Then the Turks, in their Triumphs, reproached the Idolatrous Christians, causing an Image or Crucifix to be carried through the Streets in Contempt, and throwing Dirt upon it, cried, *This is the God of the Christians:* Here was *Gods* Visitation for their Idolatry. *God* hath set special marks of his Wrath upon Idolaters. At a place called *Epoletium* there perished by an Earth-quake 350 Persons, while they were offering Sacrifice to Idols. Idolatry hath brought Misery upon the Eastern Churches, it removed the golden Candlesticks of *Asia*. This Iniquity *God* visits for.

Observ. 3. Idolatrous Persons are Enemies not only to their own Souls, but to their Children: *Visiting the Iniquity of the Fathers upon their Children.* As an Idolatrous Father intails his Land of Inheritance, so he intails *Gods* Anger and Curse upon them. A jealous Husband finding his Wife hath stained her Integrity, may justly cast off her and her Children too, because they are none of his. If the Father be a Traytor to his Prince, no wonder if all the Children suffer. *God* may visit the Iniquity of Image-worshippers upon their Children.

Quest. *But is it not said*, Every one shall dye for his own Sin? The Son shall not bear the Iniquity of the Father? *How then doth God say, he* will visit the Iniquity of the Fathers upon the Children?

Resp. Though the Son be not Damned for his Fathers Sin, yet he may be severely punished, *Job* 21. 19. *God lays up his iniquity for his Children.* That is, God lays up the Punishment of his Iniquity for his Children; the Child smarts for the Fathers Sin. *Jeroboam* thought to have established the Kingdom by Idolatrous Worship, but it brought Ruin upon him and all his Posterity, 1 *Kings* 14. 10. *Ahab's* Idolatry wronged his Posterity, they lost the Kingdom and were all Beheaded, 2 *Kings* 10. 7. *They took the Kings Sons, and slew seventy Persons.* There God visited the Iniquity of the Father upon the Children. As a Son catcheth an Hereditary Disease from his Father, the Stone or Gout; so he catcheth Misery from him, his Fathers Sin ruins him.

Use 1. If so, then how sad is it to be the Child of an Idolater? It had been sad to have been one of *Gehazi's* Children, who had Leprosie intail'd upon them, 2 *Kings* 5. 27. *The Leprosie of* Naaman *shall cleave to thee, and to thy Seed for ever.* So it is sad to be a Child of an Idolater, or Image-worshipper. His Seed are exposed to Gods heavy Judgments in this Life: *God visits the Iniquity of the Fathers upon their Children.* Methinks I hear God speak, as *Isa.* 14. 21. *Prepare slaughter for his Children for the Iniquity of their Fathers.*

Use 2. See what a Privilege it is to be the Children of good Parents: The Parents are in Covenant with God, and God lays up Mercy for their Posterity, *Prov.* 20. 7. *The just man walks in his integrity, his Seed are blessed after him.* A Religious Parent

 doth

doth not procure Wrath, but helps to keep off Wrath from his Child: He ſeaſons his Child with Religious Principles; he prays down a Bleſſing on his Child: He is a Load-ſtone, drawing his Child to Chriſt by good Council and Example. O what a Privilege is it to be born of Godly Religious Parents! St. *Auſtin* ſaith, That his Mother *Monica* travelled with greater Care and Pains for his new Birth, than for his Natural. Wicked Idolaters entail Miſery on their Poſterity. God *viſits the Iniquity of the Fathers upon their Children:* But Religious Parents procure a Bleſſing upon their Children. God reſerves Mercy for their Poſterity.

3. The third Reaſon againſt Image-worſhip, *Of them that hate me.*] This is a Reaſon againſt Image-worſhip, 'tis hating God: The Papiſts who worſhip God by an Image, hate God. Image-worſhip is a pretended Love to God, but God interprets it an hating of him: *Quæ diligit alienum odit ſponſum*: She that loves another Man, hates her own Husband. An Image-lover is a God-hater. Idolaters are ſaid to go a Whoring from God, *Ezek.* 34. 15. How can they love God? I ſhall ſhew that Image-worſhippers hate God, whatever love they pretend.

1. They who go contrary to Gods expreſs Will, hate him. God ſaith, You ſhall not ſet up any Statue, Image, Picture, to repreſent me: Theſe things I hate, *Deut.* 16. 22. *Neither ſhalt thou ſet up any Image which the Lord thy God hateth.* Yet the Idolater will ſet up Images and worſhip them. This God looks upon as an hating of him. How doth that Child love his Father, who doth all he can to croſs him?

2. They who ſhut the Truth out of Doors, hate God. *Jephtha* proves, that his Brethren did hate him, becauſe they laboured to ſhut him out of his Fathers Houſe, *Judges* 11. 7. The Idolater ſhuts the Truth out of doors: He blots out the Second Commandment: He makes a ſhape of the inviſible God: He brings a Lye into Gods Worſhip, which is a clear proof he hates God.

3. Idolaters, though they love the falſe Image of God in a Picture, yet they hate the true Image of God in a Believer. They pretend to Honour Chriſt in a Crucifix, yet perſecute Chriſt in his Members: Theſe hate God.

Uſe 1. This may confute thoſe who plead for Image-worſhippers, they are very devout People, they adore Images, they ſet up the Crucifix, kiſs it, light Candles to it: They love God. Nay, but who ſhall be judge of their Love? God ſaith, they hate him: They give Religious Adoration to a Creature: Theſe hate God, and God hates them: And they ſhall never live with God, whom he hates: He will never lay ſuch Vipers in his Boſom: Heaven is kept as Paradiſe, with a Flaming Sword that they ſhall not enter: And *Deut.* 7. 10. *He repayeth them that hate him, to their face.* God will ſhoot all his murdering pieces among Idolaters: All the Plagues and Curſes in the Book of God ſhall befall the Idolater: The Lord repays him that hates him to his Face.

Uſe 2. Let it exhort us all to fly from Romiſh Idolatry; let us not be among God-haters, 1 *John* 5. 21. *Little Children keep your ſelves from Idols.* As you would keep your Bodies from Adultery, ſo keep your Souls from Idolatry. Take heed of Images, they are Images of Jealouſie to provoke God to Anger: They are Damnable: You may as well periſh by falſe Devotion, as by real Scandal: By Image-worſhip, as Drunkenneſs and Whoredom. A Man may as well dye by Poyſon as Piſtol: We may as well go to Hell by drinking Poyſon in the Romiſh Cup of Fornication, as by being Piſtoll'd with groſs ſcandalous Sins. To conclude, *God is a jealous God*, no Corrival; *he will viſit the Iniquity of the Fathers upon their Children:* He will entail a Plague upon the Poſterity of Idolaters. He interprets Idolaters to be ſuch as hate him. He that is an *Image-lover*, is a *God-hater:* Therefore keep your ſelves pure from Romiſh Idolatry: If you love your Souls, keep your ſelves from Idols.

Of the Commandments.

Exod. 20. 6. *Shewing Mercy unto Thouſands*, &c.

THis is another Argument againſt Image-worſhip, becauſe ſuch as do not provoke God with their Images, he is merciful to them, and will entail Mercy upon their Poſterity, *Shewing Mercy to Thouſands.*

1. Here is the golden Scepter of Gods Mercy diſplay'd. 2. The Perſons intereſted in Gods Mercy, ſuch as love him and keep his Commandments.

1. The

1. The Golden Scepter of Gods Mercy diſplay'd, *ſhewing Mercy to Thouſands.* The Heathens thought they praiſed *Jupiter* enough, when they called him ἐυε κ μέγαν, *Good* and *Great.* Both theſe Excellencies meet in God, *Majeſty* and *Mercy.* Mercy is that innate propenſneſs in God to do good to Diſtreſſed Sinners. God ſhewing Mercy, makes his Godhead appear full of Glory. When *Moſes* ſaid to God, *I beſeech thee ſhew me thy Glory, I will* (ſaith God) *ſhew Mercy*, Exod. 33. 19 His Mercy is his Glory. Mercy is the Name by which God will be known, *Exod.* 34. 6. *The Lord paſſed by, and proclaimed, the Lord, the Lord God, Merciful and Gracious.* Mercy proceeds primarily and originally from God; he is called the *Father of Mercies*, 2 Cor. 1. 3. becauſe he begets all thoſe Mercies and Bowels which are in the Creature. Our Mercies compared with Gods, are ſcarce ſo much as the Drop to the Ocean.

Queſt. *What are the Qualifications?*

Reſp. 1. The Spring of Mercy which God ſhews, is free and ſpontaneous: To ſet up Merit, is to deſtroy Mercy; nothing can deſerve Mercy, or force it, we cannot deſerve Mercy, becauſe of our Enmity, nor force it; we may force God to puniſh us, not to love us, *Hoſ.* 14. 4. *I will love them freely.* Every link in the golden Chain of Salvation is wrought and interwoven with Free-grace. Election is free, *Eph.* 1. 4. *He hath choſen us in him,* κ τὴν εὐδοκίαν, *according to the good pleaſure of his Will.* Juſtification is free, *Rom.* 3. 24. *Being juſtified freely by his Grace.* Say, not then, I am unworthy, for Mercy is free. If God ſhould ſhew Mercy only to ſuch as deſerve it, he muſt ſhew Mercy to none at all.

2. The Mercy God ſhews is Powerful. How Powerful is that Mercy which ſoftens an Heart of Stone? Mercy changed *Mary Magdalens* Heart, out of whom Seven Devils were caſt. She who was an Inflexible Adamant, Mercy made her a weeping Penitent. Gods Mercy works ſweetly, yet irreſiſtibly; it allures, yet conquers. The Law may terrifie, Mercy doth mollifie. Of what Sovereign Power and Efficacy is that Mercy which ſubdues the Pride and Enmity of the Heart, and bears off thoſe Chains of Sin in which the Soul is held!

3. The Mercy which God ſhews is ſuperabundant, *Exod.* 34. 6. *Abundant in Goodneſs, ſhewing Mercy to Thouſands.* God viſits Iniquity only *to the Third and Fourth Generation*, Exod. 20. 5. But he ſhews Mercy to a Thouſand Generations. The Lord hath Treaſures of Mercy lying by, therefore he is ſaid to be *Plenteous* in Mercy, *Pſal.* 86. 5. And *Rich* in Mercy, *Epheſ.* 2. 4. The Viol of God's Wrath doth but drop, but the Fountain of his Mercy runs. The Sun is not ſo full of Light, as God is of Love.

God hath Mercy, Firſt, Of all Dimenſions; he hath Depth of Mercy, it reacheth as low as Sinners; and Heighth of Mercy, it reacheth above the Clouds.

Secondly, God hath Mercies of all Seaſons; Mercies for the Night, he gives Sleep, nay ſometimes he gives a Song in the Night, *Pſal.* 42. 8. And he hath Mercies for the Morning, *Lam.* 3. 23. *His Compaſſions are freſh every Morning.*

Thirdly, God hath Mercies for all ſorts. Mercies for the Poor, 1 *Sam.* 2. 8. *He raiſeth the Poor out of the Duſt.* Mercies for the Priſoner, *Pſal.* 69. 33. *He deſpiſeth not his Priſoners.* Mercies for the Dejected, *Iſa.* 54. 8. *In a little Wrath I hid my Face from thee, but with great Mercies will I gather thee.* God hath old Mercies, *Pſal.* 25. 6. *Thy Mercies have been ever of old.* And new Mercies, *Pſal.* 40. 3. *He hath put a new Song in my Mouth.* Every time we draw our Breath, we ſuck in Mercy; God hath Mercies under Heaven, and thoſe we taſte of, and Mercies in Heaven, and thoſe we hope for: Thus Gods Mercy is ſuperabundant.

4. The Mercy God ſhews is abiding, *Pſal.* 103. 16. *The Mercy of the Lord is from Everlaſting to Everlaſting.* Gods anger to his Children laſts but a while, *Pſal.* 103. 9. but his Mercy laſts for ever. Gods Mercy is not like the Widows Oyl, which ran a while and then ceaſed, 2 *Kings* 4. 6. Over-flowing, Ever-flowing. Gods Mercy as it is without Bounds, ſo without Bottom, *Pſal.* 136. *His Mercy endures for ever.* God never cuts off the Intail of Mercy from the Elect.

Queſt. 2. *How many ways is God ſaid to ſhew Mercy?*

Reſp. 1. We are all Living Monuments of Gods Mercy. God ſhews Mercy to us in dayly ſupplying us. Firſt, He ſupplies us with Health. Health is the Sawce which makes our Life reliſh Sweeter. How would they prize this Mercy, who are Chain'd to a Sick-bed? Secondly, God ſupplies us with Proviſion, *Gen.* 48. 15. *The God who hath fed me all my Days.* Mercy ſpreads our Table, it carves us every bit of Bread we eat, we never drink but in the Golden Cup of Mercy.

2. God

2. God shews Mercy in lengthening out our Gospel-Liberties, *1 Cor. 16. 9.* ἐνεργὴς πολλοὶ ; there are many Adversaries; many would stop the Waters of the Sanctuary that they should not run: We enjoy the sweet Seasons of Grace, we hear joyful Sounds, we see the goings of God in his Sanctuary, we enjoy Sabbath after Sabbath; the Manna of the Word yet falls about our Tents, when in divers parts of the Land they have no Manna. Here is God shewing Mercy to us; he spins out our forfeited Liberties.

3. God shews Mercy to us in preventing many Evils from invading us, *Psal. 3. 3. Thou O Lord art a Shield for me.* God hath restrained the Wrath of Men, and been a Screen between us and Danger. When the Destroying Angel hath been abroad, and shot his deadly Arrow of Pestilence, God hath kept off the Arrow that it hath not come near us.

4. God shews Mercy in delivering us, *2 Tim. 4. 17. And I was delivered out of the Mouth of the Lion*, viz. *Nero*. God hath restored us from the Grave. May we not write the Writing of *Hezekiah*, Isa. 38 9. when he had been sick, and was recovered of his Sickness? When we thought the Sun of our Life had been setting, God hath made it return to its former Brightness.

5. God shews Mercy in restraining of us from Sin: Lusts within, are worse than Lions without. The greatest sign of Gods Anger, is to give Men up to their Sins, *Psal. 81. 12. So I gave them up to their own Hearts Lusts*; let them Sin themselves to Hell. But God hath laid the Bridle of restraining Grace upon us: As God said to *Abimelech*, Gen. 20. *6. I withheld thee from sinning against me.* So God withheld us from those Exorbitancies which might have made us a Prey to Satan, and a Terrour to our Selves.

6. God shews Mercy in guiding and directing us. Is it not a Mercy for one that is out of the way, to have a Guide? First, There is a Providential guiding, God guides our Affairs for us, Chaulks out a way he would have us to walk in; he resolves our Doubts, unties our Knots, appoints the bounds of our Habitation, *Acts 17. 26.* Secondly, A Spiritual guiding, *Psal. 73. 24. Thou shalt guide me with thy Counsel.* As *Israel* had a Pillar of Fire to go before them, so God guides us with the Oracles of his Word, and the Conduct of his Spirit. He guides our Head, keeps us from error, and he guides our Feet, keeps us from Scandal. O what Mercy is it to have God to be our Guide and Pilot, *Psal. 31. 3. For thy Name's sake lead me and guide me.*

7. God shews Mercy in Correcting us. God is Angry in Love, he smites that he may save. Gods Rod is not a Rod of Iron to break us, but a Fatherly Rod to Humble us, *Heb. 12. 10. He for our profit, that we may be partakers of his Holiness.* Either God will mortifie some corruption, or exercise some grace. Is there not Mercy in this? Every Cross to a Child of God, is like *Paul*'s Cross Wind, which though it broak the Ship, it brought *Paul* to Shoar upon the broken Pieces, *Acts 27. 44.*

8. God shews Mercy in Pardoning us, *Mic. 7. 18. Who is a God like thee, that pardoneth Iniquity?* 'Tis Mercy to Feed us, Rich Mercy to Pardon us. This Mercy is spun out of the Bowels of Free Grace; this is enough to make a Sick Man well, *Isa. 33. 24. The Inhabitant shall not say I am Sick, the People that dwell therein, shall be forgiven their Iniquity.* Pardon of Sin is a Mercy of the first Magnitude, God seals the Sinners Pardon with a Kiss. This made *David* put on his best Cloaths, and anoint himself; his Child newly Dead, and God had told him the Sword should not depart from his House, yet now he falls Anointing himself; the reason was, God had sent him his Pardon by the Prophet *Nathan*, *2 Sam. 12. 13. The Lord hath put away thy Sin.* Pardon is the only fit Remedy for a troubled Conscience. What can give ease to a Wounded Spirit, but pardoning Mercy? Offer him the Honours and Pleasures of the World, 'tis as if you bring Flowers and Musick to one that is condemned.

Quest. *How may I know my Sins are pardoned?*

Resp. Where God removes the guilt, he breaks the power of Sin, *Mic. 7. 19. He will have Compassion, he will subdue our Iniquities.* With Pardoning Love God gives Subduing Grace.

9. God shews his Mercy in Sanctifying us, *Lev. 20. 8. I am the Lord that sanctifie you.* This is the partaking of the Divine Nature, *2 Pet. 1. 4.* Gods Spirit is a Spirit of Consecration; though it Sanctifies us but in part, yet in every part, *1 Thes. 5. 23.* This is such a Mercy, that God cannot give in Anger, if we are Sanctified, then we are Elected, *2 Thes. 2. 13. God hath chosen you to Salvation through Sanctification.* This doth *disponere ad Cælum*, it prepares for Happiness, as the Seed prepares for Harvest. When the Virgins had been Anointed and Perfumed, then they were to stand before the King, *Esther 2. 12.* So when we have had the Anointing of God, then we shall stand before the King of Heaven.

10. God shews Mercy in hearing our Prayers, *Psal. 4 1. Have Mercy upon me, and hear my Prayer.* Is it not a Favour when a Man puts up a Petition to the King, and hath it granted? When we pray for Pardon, Adoption, the Sense of Gods Love, to have God give a gracious Answer, what a signal Mercy is this? God may sometimes delay an Answer, when he will not deny. You do not presently throw a Musician Mony, because you love to hear his Musick. God loves the Musick of Prayer, therefore doth not presently let us hear from him; but in due Season he will give an Answer of Peace. *Psal. 66. 20. Blessed be God who hath not turned away my Prayer nor his Mercy from me.* If God doth not turn away our Prayer, then he doth not turn away his Mercy.

11. God shews Mercy in Saving us, *Tit. 3. 5. According to his Mercy he saved us.* This is the ἄνω, the Top Stone of Mercy, and it is laid in Heaven. Now Mercy displays it self in all its Orient Colours; now Mercy is Mercy indeed, when God shall perfectly refine us from all the Lees and Dregs of Corruption. Our Bodies shall be made like Christs Glorious Body, and our Souls like the Angels. Saving Mercy is Crowning Mercy. 'Tis not only to be freed from Hell, but inthroned in a Kingdom. In this Life we do rather desire God than enjoy him: But what rich Mercy will it be, to be fully possessed of God, to see his smiling Face, and to have God lay us in his Bosom? This will fill us with Joy unspeakable, and full of Glory, *Psal. 17. 15. I shall be satisfied, when I awake with thy Likeness.*

Use 1. As an Argument against Despair, see what a great Encouragement here is to serve God; he shews Mercy to Thousands. Who would not be willing to serve a Prince that is given to Mercy and Clemency? God is represented with a Rain-bow round about him, *Rev. 4. 3.* An Emblem of his Mercy. Acts of Severity are rather forced from God; Justice is his strange Work, *Isa. 28. 21.* Therefore the Disciples who are not said to wonder at other Miracles of Christ, yet did wonder when the Fig-tree was Curfed and Withered, because it was not Christ's manner to put forth acts of Severity. God is said to delight in Mercy, *Mic. 7. 18.* Justice is Gods Left Hand, Mercy is his Right Hand: God useth his Right Hand most, he is more used to Mercy than Justice, *promior est Deus ad parcendum quam ad puniendum.* God is said to be slow to Anger, *Psal. 103. 8.* But ready to Forgive, *Psalm 86. 5.* This may encourage us to serve God. What Argument will prevail, if Mercy will not? Were God all Justice, it might Fright us from him, but his Mercy may be a Loadstone to draw us to him.

Use 2. *Bran.* 1. Hope in Gods Mercies, *Psal. 147. 11. The Lord takes Pleasure in them that fear him, and hope in his Mercy.* God counts it his Glory to be scattering Pardons among Men.

Obj. But I have been a great Sinner, and sure there is no Mercy for me?

Resp. No, not if thou goest on in Sin, and art so resolved; but if thou wilt break off thy Sins, the Golden Scepter of Mercy shall be held forth to thee, *Isa. 55. 7. Let the Wicked forsake his way, and let him return unto the Lord, and he will have Mercy upon him.* And Christs Blood is a Fountain set open for Sin and Uncleanness, *Zach. 13. 1.* Mercy doth more overflow in God, than Sin in us; Gods Mercy can drown great Sins, as the Sea covers great Rocks. Some of those *Jews* who had their Hands embrued in Christs Blood, were saved by that Blood: God loves to magnifie his Goodness, to display the Trophies of Free Grace, and to set up his Mercy above you, in spight of Sin: Therefore hope in Gods Mercy.

Bran. 2. If God shew Mercy to Thousands, labour to know that this Mercy is for you, *Psal. 59. 17. He is the God of my Mercy.* A Man that was ready to Drown, saw a Rain-bow, saith he, What am I the better, though God will not Drown the World, if I Drown? so what are we the better God is Merciful, if we perish? Let us labour to know Gods special Mercy is for us.

Quest. *How shall we know it belongs to us?*

Resp. 1. If we put an high value and estimate upon God's Mercy: God will not throw away his Mercy on them that slight it; we prize Health, but we prize Adopting Mercy above it. This is the Diamond in the Ring, it out-shines all other Comforts.

2. If

2. If we are Fearers of God, we have a reverend awe upon us; we tremble at Sin, and fly from it as *Moses* did from his Rod turned into a Serpent, *Luke* 1. 50. *His Mercy is on them that Fear him.*

3. If we take Sanctuary in Gods Mercy, we truſt in it, *Pſal.* 52. 8. As a Man is ſaved by catching hold of a Cable. Gods Mercy is a great Cable, let down from Heaven to us; now taking faſt hold on this Cable by Faith, we are ſaved, *Pſal.* 52. 8. *I truſt in the Mercy of God for ever.* As a Man truſteth his Life and Goods in a Garriſon, ſo we truſt our Souls in Gods Mercy.

Queſt. *What ſhall we do to get a ſhare in Gods ſpecial Mercy?*

Reſp. 1. If we would have Mercy, it muſt be through Chriſt; out of Chriſt no Mercy is to be had. We read in the old Law, Firſt, None might come into the Holy of Holies where the Mercy-Seat ſtood, but the High Prieſt; ſignifying, we have nothing to do with Mercy, but through Chriſt our High Prieſt. Secondly, The High Prieſt might not come near the Mercy-Seat without Blood, *Lev.* 16. 14. to ſhew that we have no right to Mercy, but through the expiatory Sacrifice of Chriſt's Blood. Thirdly, The High Prieſt might not upon pain of Death come near the Mercy-Seat without Incenſe, *Lev.* 16. 13. No Mercy from God without the Incenſe of Chriſts Interceſſion. So that if we would have Mercy, we muſt get a part in Chriſt. Mercy ſwims to us through Chriſts Blood.

2. If we would have Mercy, we muſt Pray for it, *Pſal.* 85. 7. *Shew us thy Mercy O Lord, and grant us thy Salvation. Pſal.* 25. 16. *Turn thee unto me, and have Mercy upon me.* Lord put me not off with common Mercy; give me not only Mercy to Feed and Cloath me, but Mercy to Pardon me; not only ſparing Mercy, but ſaving Mercy. Lord give me the Cream of thy Mercies; let me have Mercy and Loving Kindneſs, *Pſal.* 103. 4. *Who crowneth thee with Loving Kindneſs and Tender Mercy.* Be earneſt Suitors for Mercy; let your Wants quicken your Importunity: Then we pray moſt fervently, when we pray moſt feelingly.

Of the Commandments.

Exod. 20. 6. *Of them that Love me*, &c.

1. GODS Mercy is for them that Love him. Love is a Grace ſhines and ſparkles in Gods Eye, as the precious Stones did upon *Aarons* Breaſt-Plate. Love is an holy expanſion or enlargement of Soul, whereby it is carried with delight after God, as the chief Good: So *Aquinas* defines Love, *Complacentia amantis in amato*; Love is a complacential delighting in God as in our Treaſure: Love is the Soul of Religion, 'tis a Grace highly momentous. If we had Knowledge as the Angels, or Faith of Miracles, yet without Love it would profit nothing, 1 *Cor.* 13. 2. *Love is the Firſt and Great Commandment*, Mat. 22. 38. It is ſo, becauſe if this be wanting, there can be no Religion in the Heart, there can be no Faith, for Faith works by Love, *Gal.* 5. 6. All is but Pageantry, or a Devout Complement.

2. Becauſe Love doth meliorate and ſweeten all the Duties of Religion; it makes them Savoury Meat, elſe God cares not to taſte of them.

3. It is the Firſt and Great Commandment, in reſpect of the Excellency of this Grace. Love is the Queen of the Graces, it out-ſhines all the other, as the Sun the Leſſer Planets. In ſome reſpect it is more excellent than Faith, though in one ſenſe Faith be more excellent, *Virtute unionis*, as it unites us to Chriſt. Faith puts upon us the Embroidered Robe of Chriſts Righteouſneſs, which is a brighter Robe than any of the Angels wear. Yet in another ſenſe, Love is more excellent, *reſpectu durationis*, in reſpect of the continuance of it; it is the moſt durable Grace: Faith and Hope will ſhortly ceaſe, but Love will remain. When all the other Graces, like *Rachel*, ſhall dye in Travel, Love ſhall revive. The other Graces are in the nature of a Leaſe, only for term of Life: Love is as a Free-hold, it continues for ever. Thus Love carries away the Garland from all the other Graces, it is the moſt long liv'd Grace, it is a Bud of Eternity; this Grace alone ſhall accompany us in Heaven.

Queſt.

Queſt 1. *How muſt our Love to God be qualified?*

Reſp. 1. Love to God muſt be pure and genuine, he muſt be loved chiefly for himſelf, this the School-men call *Amor amicitiæ*. We muſt love God not only for his Benefits, but thoſe intrinſick Excellencies wherewith he is Crowned. We muſt love God not only for the good which flows from him but the good which is in him. True love is not Mercenary; a Soul that is deeply in love with God, needs nor be hired with Rewards; he cannot but love God for the Beauty of his Holineſs; not but that it is lawful to look at Gods Benefits. *Moſes* had an Eye to the recompence of Reward, *Heb.* 11. 26. But we muſt not love God only for his Benefits, for then it is not love of God, but Self-Love.

2. Love to God muſt be ἐξ ὅλης καρδίας, with all the Heart, *Mark* 12. 30. *Thou ſhalt love the Lord thy God with all thy Heart.* We muſt not love God a little, give him a Drop or two of our Love; but the main Stream of our Love muſt run after him; the Mind muſt think of God, the Will chooſe him, the Affections pant after him. The true Mother would not have the Child divided, nor God will not have the Heart divided; we muſt love him with our whole Heart. Though we may love the Creature, yet it muſt be a ſubordinate Love. Love to God muſt be higheſt, as the Oyl ſwims above the Water.

3. Love to God muſt be Flaming; to love coldly, is all one as not to love. The Spouſe is ſaid to be *amore perculſa*, *Sick of Love*, Cant. 2. 5. The Seraphims are ſo called from their Burning. Love turns Saints into Seraphims, it makes them burn in Holy Love to God; and *many Waters cannot quench this Love.*

Queſt. 2. *How may we know whether we love God?*

Reſp. 1. He that loves God, deſires his ſweet Preſence: Lovers cannot be long aſunder; they have their ἀποπομπάς, Fainting Fits, they want a ſight of the Object of their Love. A Soul deeply in Love with God, deſires the enjoyment of him in his Ordinances, in Word, Prayer, Sacrament. *David* was ready to faint away and Dye, when he had not a ſight of God, *Pſal.* 84. 2. *My Soul fainteth for God*; ſuch as care not for Ordinances, but ſay, when will the Sabbath be over? plainly diſcover want of Love to God.

2. He who loves God, doth not love Sin, *Pſal.* 97. 10. *Ye that love the Lord, hate evil.* The love of God, and love of Sin, can no more mix together, than Iron and Clay: Every Sin loved, ſtrikes at the Being of God; but he who loves God hath an Antipathy againſt Sin. He who would part between Two Lovers, is an Hateful Perſon; God and the Believing Soul, are Two Lovers; Sin comes to part between them, therefore the Soul is implacably ſet againſt Sin. By this try your Love to God. How could *Dalilah* ſay ſhe loved *Sampſon*, when ſhe entertained correſpondence with the *Philiſtines* who were his Mortal Enemies? How can he ſay he loves God, who loves Sin, which is God's Enemy?

3. He who loves God, is not much in love with any thing elſe; his love is very cool to worldly things; his love to God moves as the Sun in the Firmament ſwiftly, his love to the World moves as the Sun on the Dial, very ſlow: The love of the World eats out the Heart of Religion: It choaks good Affections, as the Earth puts out the Fire. The World was a dead thing to *Paul*, Gal. 6. 14. *I am Crucified to the World, and the World is Crucified to me.* In *Paul*, we might ſee both the Picture and Pattern of a Mortified Man. He that loves God, uſeth the World, but chooſeth God; the World is his Penſion, but God is his Portion, *Pſal.* 119. 57 The World doth buſie him, but God doth delight and ſatisfie him. He ſaith as *David*, *Pſal.* 43. 4. *God my exceeding joy*, the Gladneſs or Cream of my Joy.

4. He who loves God, cannot live without him. Things we love, we know not how to be without. A Man can want Muſick or Flowers, but not Food. A Soul deeply in love with God, looks upon himſelf as undone without him, *Pſal.* 143. 7 *Hide not thy Face from me, leſt I be like them that go down into the Pit.* He ſaith as *Job*, Chap. 30. 28. *I went Mourning without the Sun.* I have Star-light, I want the Sun of Righteouſneſs; I enjoy not the ſweet Preſence of my God. Is God our chief Good, that we cannot live without? Alas, how do they demonſtrate they have no love to God, who can make a ſhift well enough to be without him? Let them but have Corn and Oyl, and you ſhall never hear them complain of the want of God.

5. He who loves God, will be at any pains to get him. What pains doth the Merchant take? what hazards doth he run to have a rich Return from the *Indies*? *Extremos currit Mercator ad Indos.* *Jacob* loved *Rachel*, and he would endure the Heat by Day, and the Froſt by Night that he might enjoy her. A Soul that loves God will take any pains for the Fruition of him, *Pſal.* 63. 8. *My Soul follows*

hard after God. Love is *Pondus animæ*, Aug. It is as the weight which sets the Clock a going. The Soul is much in Prayer, Weeping, Fasting; he strives as in an Agony, that he may obtain him whom his Soul loves. *Plutarch* reports of the *Gauls*, an ancient People of *France*, after they had tasted the sweet Wine of *Italy*, they never rested till they had arrived at that Country. He who is in love with God, never rests till he hath gotten a part in him, *Cant.* 3. 2. *I sought him whom my Soul loved.* How can they say they love God, who are not industrious in the use of means to obtain him, *Prov.* 19. 24. *A sloathful man hides his hands in his Bosom.* These not in Agony, but Lethargy: If Christ and Salvation would drop as a ripe Fig into his mouth, he could be content to have them; but he is loath to put himself to too much trouble. Doth he love his Friend, that will not make a Journey to him?

6. He that loves God, prefers him before Estate and Life. 1. Before Estate, *Phil.* 3. 8. *For whom I have suffered the loss of all things.* Who that loves a rich Jewel, would not part with a Flower for it? *Galeanus* Marquess of *Vico*, parted with a fair Estate to enjoy God in his pure Ordinances: When a Jesuit perswaded him to return to his Popish Religion in *Italy*, promising him an huge Summ of Mony: Saith he, *Let their Mony perish with them, who esteem all the Gold in the World worth one days Communion with Jesus Christ and his Holy Spirit.* 2. Before Life, *Rev.* 12. 11. *They loved not their lives to the death.* Love to God carries the Soul above the love of Life, and the fear of Death.

7. He who loves God loves his Favourites, *viz.* the Saints, 1 *John* 5. 1. *Idem est motus animi in imaginem & rem.* To love a Man for his Grace, and the more we see of God in him, the more we love him, is the infallible sign of love to God. The Wicked pretend to love God, but hate and persecute his Image. Doth he love his Prince, who abuseth his Statue, tears his Picture? Indeed they seem to shew great Reverence to the Saints departed; they have a great Reverence for St. *Paul*, and St. *Stephen*, and St. *Luke*: They Canonize dead Saints, but persecute living Saints: And do these love God? Can it be imagined he should love God, who hates his Children because they are like him? If Christ were alive again, he would not escape a second Persecution.

8. If we love God, as we cannot but be fearful of dishonouring him (the more a Child loves his Father, the more he is afraid to displease him) so we weep and mourn when we have offended him. Peter *went out and wept bitterly*, Matt. 26. 75. When *Peter* thought how dearly Christ loved him, he took him up to the Mount, where he was Transfigured: Christ shewed him the Glory of Heaven in a Vision. Now that he should deny Christ, after he had received such signal Tokens of Christs Love, this broke his Heart with grief, *He wept bitterly.* Are our Eyes Limbicks, dropping Tears of grief for Sin against God? A blessed Evidence of our love to God; and such shall find Mercy. *He shews Mercy to Thousands of them that love him.*

Use. Let us be Lovers of God; we love our Food, and shall not we love him that gives it? All the Joy we hope for in Heaven is in God, and shall not he who shall be our Joy be our Love? It is a Saying of St. *Austin*, *Annon pœna satis magna est, non amare te?* Is it not Punishment enough, Lord, not to love thee? And again, *Animam meam odio haberem.* I would hate my own Soul, if I did not find it loving of God.

Quest. *What are the Incentives to provoke and inflame our Love to God?*

Resp. 1. Gods Benefits bestowed on us. A Prince who bestows continual Favours on a Subject, if that Subject have any Ingenuity, he cannot but love his Prince. God is continually heaping Benefits upon us: He *fills our hearts with food and gladness*, Acts 14. 17. As the Rock followed *Israel*, whither ever they went streams of Water out of the Rock followed them. So Gods Blessings follow us every day: We swim in a Sea of Mercy. That Heart is hard that is not prevailed with by all Gods Blessings, to love him; *Magnes amoris amor.* Kindness works on a Bruit. The Ox knows his Owner.

2. Love to God would make Duties of Religion Facile and Pleasant. I confess to him that hath no love to God, Religion must needs be a Burden. And I wonder not to hear him say, *What a weariness is it to serve the Lord?* It is like rowing against Tyde. But Love oyls the Wheels, it makes Duty a Pleasure. Why are the Angels so swift and winged in Gods Service, but because they love him? *Jacob* thought seven years, but little for the love he did bear to *Rachel*: Love is never weary: He who loves Mony is not weary of telling it: And he who loves God, is not weary of serving him.

3. It

3. It is Advantagious. There is nothing lost by our Love to God. *Eye hath not seen*, &c. *the things which God hath prepared for them that love him.* Such glorious Rewards are laid up for such as love God: *That* (as *Austin* saith) *they do not only transcend our Reason, but Faith it self is not able to comprehend them.* A Crown is the highest Ensign of Worldly Glory; and God hath promised a Crown of Life to them that love him, *James* 1. 12. And it is a never-fading Crown, 1 *Pet.* 5. 4.

4. By our loving God we may know that he loves us, 1 *John* 4. 19. *We love him because he first loved us.* If the Ice melts, it is because the Sun hath shined on it: If the frosen Heart melts in Love, it is because the Sun of Righteousness hath shined upon it.

Quest. *What means may be used to excite our love to God?*

Resp. 1. Labour to know God aright. The School-men say true, *Bonum non amatur quod non cognoscitur*: We cannot love that which we do not know: God is the most Eligible good. All the Excellencies which lye scattered in the Creature, are united in God: He is *Optimus maximus.* Wisdom, Beauty, Riches, Love, do all concenter in God. How fair were that Tulip which had the Colours of all Tulips in it? All Perfections and Sweetnesses are eminently in God. Did we know God more, and by the Eye of Faith, see his orient Beauty, our Hearts would be fired with love to him.

2. Make the Scriptures familiar to you. St. *Austin* saith, Before his Conversion he took no pleasure in Scripture; but after Conversion it was his chast delight. The Book of God discovers God to us in his Holiness, Wisdom, Veracity and Truth: It represents God rich in Mercy, incircled with Promises. St. *Austin* calls the Scripture a golden Epistle, or Love-letter sent from God to us. By reading this Love-letter, we shall be the more inamoured with love to God: As by reading Lascivious Books, Comedies, Romances, Lust is provoked.

3. Mediate much of God, and this will be a means to love him, *Psal.* 39. 3. *While I was musing, the fire burned.* Meditation is the Bellows of the Affections. Meditate on Gods love in giving us Christ, *John* 3. 16. *God so loved the world, that he gave his only begotten Son*, &c. That God should give Christ to us, and not to the Angels that fell; that the Sun of Righteousness should shine in our Horison; that he is revealed to us and not to others; what wonderful love is this, *Prov.* 6. 28. *Who can go upon hot coals and his feet not be burned?* Who can meditate on Gods love, who can tread on these hot Coals, and his Heart not burn in love to God! Beg an Heart to love God: The Affection of Love is natural, but not the Grace of Love, *Gal.* 5. 22. This fire of love is kindled from Heaven; beg that it may burn upon the Altar of your Heart. Sure this request is pleasing to God, and he will not deny such a Prayer, *Lord give me an heart to love thee.*

Of the Commandments.

Exod. 20. 6. *And keep my Commandments.*

LOve and Obedience, like two Sisters, must go hand in hand: Indeed this is a good Evidence of our loving *God*, *John* 14. 21. If ye love me, *keep my Commandments. Probatio dilectionis est exhibitio operis.* The Son that loves his Father, will obey him; Obedience pleaseth *God*, 1 *Sam.* 15. 22. *To obey is better than Sacrifice.* In Sacrifice only a dead Beast is offered, in Obedience a living Soul. In Sacrifice only a part of the Fruit is offered; in Obedience Fruit and Tree and all. A Man offers up himself to God. *Keep my Commandments.*] It is not said, God shews Mercy to Thousands of them that know his Commandments, but that keep them. The knowing Gods Commandments, without keeping them, doth not intitle any to Mercy. The Commandment is not only a Rule of Knowledge, but Duty. *God* gives us his Commandments, not only as a Lanskip to look upon, but as his Will and Testament, which we are to perform. A good Christian is like the Sun, which doth not only send forth light, but goes its Circuit round the World. So he hath not only the light of Knowledge, but goes his Circuit too, and moves in the Sphere of Obedience.

Queſt. *In what manner muſt we keep Gods Commandments?*

Reſp. 1. Our keeping the Commandments muſt be Fiducial. Our Obedience to *Gods* Commands, muſt *Proſluere à Fide*, ſpring from Faith, therefore it is called the Obedience of Faith, *Rom.* 16. 26. *Abel* by Faith offered up πλείονα θυσίαν, a better Sacrifice than *Cain*, Heb. 11. 4 Faith is a vital Principle, without it all our Services are *Opera Mortua*, dead Works, *Heb.* 6. 1. Faith doth meliorate and ſweeten our Obedience, and make it come off with a better Reliſh. Queſt. *But why muſt Faith be mix'd with Obedience to the Commandment?* Reſp. Becauſe Faith eyes Chriſt in every Duty, and ſo both the Perſon and Offering are accepted. The High Prieſt under the Law laid his Hand upon the Head of the Beaſt ſlain, which did point to the *Meſſiah*, Exod. 29. 10. So Faith in every Duty, lays its hand upon the Head of Chriſt. His Blood doth expiate the guilt, and the ſweet Odours of his Interceſſion perfume our works of Obedience, *Eph.* 1. 6. He hath made us accepted in the Beloved.

2. Our keeping the Commandments muſt be uniform. We muſt make Conſcience of one Commandment as well as another, *Pſal.* 119. 6. *Then ſhall I not be aſhamed, when I have reſpect to all thy Commandments.* Every Commandment hath a *Jus divinum*, the ſame ſtamp of Divine Authority upon it: And if I obey one Precept, becauſe *God* commands, by the ſame Reaſon I muſt obey all. Some obey the Commands of the firſt Table, but are careleſs in the Duties of the ſecond: And ſo, *è contra*. Phyſicians have a Rule, when the Body ſweats in one part, but is cold in another, it is a ſign of a Diſtemper. So when Men ſeem Zealous in ſome Duties of Religion, but are Cold and Frozen in another, it is a ſign of Hypocriſie. We muſt have reſpect to all *Gods* Commandments. Queſt. *But who can keep all Commandments? Reſp.* There is a fulfilling of Gods Commands, and a keeping them: Though we cannot fulfill all, yet we may be ſaid to keep them in an Evangelical Senſe. We may *facere*, though not *perficere*: We keep the Commandments Evangelically. 1. Where we make Conſcience of every Command: Though we come ſhort in every Duty, yet we dare not neglect any Duty. 2. Our deſire is to keep every Commandment, *Pſal.* 119. 5. *O that my ways were directed to keep thy Statutes.* What we want in Strength, we make up in Will. 3. We grieve that we can do no better. When we fail, we weep: We prefer Bills of Complaint againſt our ſelves, and judge our ſelves for our Failings, *Rom.* 7. 24. 4. We do *elicere conatum*, we endeavour to obey every Commandment, *Phil.* 3. 14 *I preſs toward the mark.* We ſtrive as in an Agony, and if it lay in our power we would fully comport with every Commandment. 5. When we fall ſhort, and are unable to come up to the full Latitude of the Law, we look to Chriſts Blood to ſprinkle our imperfect Obedience; and with the grains of his Merits caſt into the Scales to make it paſs current. This is in an Evangelical Senſe to keep all the Commandments; and though it be not to Satisfaction, yet it is to Acceptation.

3. Our keeping *Gods* Commandments muſt be willing, *Iſa.* 1. 19. *If ye be willing and obedient.* *God* was for a Free will-offering, *Deut.* 16. 10. *David* will run the way of *Gods* Commandments, *Pſal.* 119. 32. that is, Freely and Chearfully. The Lawyers have a Canon, Adverbs are better than Adjectives; it is not the *Bonum* but the *Bene*; not the doing *much*, but the doing *well*. A Muſician is not commended for playing long, but for playing well: It is obeying *God* willingly is accepted: *Virtus nolentium nullum eſt.* The Lord hates that which is forced, it is rather a paying a Tax than an Offering. *Cain* ſerved God grudgingly, he brought his Sacrifice, not his Heart. To obey Gods Commandments unwillingly, is like the Devils who came out of the Men poſſeſs'd at Chriſts command, but with Reluctancy and againſt their Will, *Matt.* 8. 29. *Obedientia præeſt, ſed à eſt non timore pœnæ, ſed amore Dei.* Good Duties muſt not be preſſed or beaten out of us, as the Waters came out of the Rock, when *Moſes* ſmote it with his Rod, but muſt freely drop from us as Myrrhe from the Tree, or Hony from the Comb. If a willing mind be wanting, there wants that flower which ſhould perfume our Obedience, and make it a ſweet ſmelling Savour to God. That we may keep Gods Commandments willingly, let theſe things be well weighed.

1. Our Willingneſs is more eſteem'd than our Service. Therefore *David* Counſels *Solomon*, not only to ſerve God, but with a willing Mind, 1 *Chron.* 28. 9. The Will makes Sin to be worſe, and it makes Duty to be better. To obey willingly, ſhews we do it with love: And this Crowns all our Services.

2. There is that in the Law-giver, as may make us willing to obey the Commandments, *viz.* Gods Indulgence to us.

1. God

1. God doth not require the *Summum jus*, as abſolutely neceſſary to Salvation. He expects not perfect Obedience, only requires Sincerity. Do but act from a Principle of Love, and aim at Honouring God in your Obedience, and it is accepted.

2. In the times of the Goſpel a Surety is admitted. The Law would not favour us ſo far, but now God doth ſo indulge us, that what we cannot do of our ſelves, we may do by Proxy. *Jeſus Chriſt* is a *Surety of a better Teſtament*, Heb. 7. 22. We fall ſhort in every thing, but God looks upon us in our Surety, and Chriſt having fulfilled all Righteouſneſs, it is as if we had fulfilled the Law in our own Perſons.

3. God gives ſtrength to do what he requires. The Law called for Obedience, but though it required Brick it gave no Straw. But in the Goſpel, *God* with his Commands gives power, *Ezek.* 18. 31. *Make ye a new Heart.* Alas it is above our ſtrength, we may as well make a new World, *Ezek.* 36. 26. *I will give you a new Heart.* God commands us to cleanſe our ſelves, *Iſa.* 1. 16. *Waſh ye, make you clean. But who can bring a clean thing out of an unclean?* Job 14. 4. Therefore the Precept is turn'd into a Promiſe, *Ezek.* 36. 25. *From all your filthineſs will I cleanſe you.* When the Child cannot go, the Nurſe takes it by the Hand, Hoſ. 11. 3. *I taught* Ephraim *alſo to go, taking them by their arms.*

3. There is that in *Gods* Commandments which may make us willing, they are not burdenſome.

1. For firſt a Chriſtian (ſo far as he is regenerate) conſents to *Gods* Commands, *Rom.* 7. 16. σύμφημι. *I conſent to the Law, that it is good.* What is done with conſent is no burden. If a Virgin gives her conſent, the Match goes on chearfully. If a Subject conſent to his Princes Laws (as ſeeing the Equity and Rationality in them) then they are not irkſome. A regenerate Perſon in his Judgment approves, and in his Will conſents to Gods Commandments, therefore they are not burdenſome.

2. Gods Commandments are ſweetned with Joy and Peace. *Cicero* queſtions whether that can properly be called a Burden, which one carries with Delight and Pleaſure. *Utrum onus appellatur quod lætitia fertur.* If a Man carries a Bag of Mony given him, it is heavy, but the Delight takes off the Burden. When God gives inward Joy, that makes the Commandment delightful, *Iſa.* 56. 7. *I will make them joyful in my Houſe of Prayer.* Joy is like Oyl to the Wheels, which makes a Chriſtian run in the way of Gods Commandments; ſo that it is not burdenſome.

3. Gods Commandments are Advantagious. 1. The Commandments are preventive of Evil; a Curb-bit to check us from Sin. What Miſchiefs ſhould not we run into, if we had not Affliction to humble us, and the Commandment to reſtrain us? Gods Commandments are to keep us within Bounds. The Yoke keeps the Beaſt from ſtragling. We are to be thankful to God for Precepts; had not he ſet his Commandments as an Hedge or Bar in our way, we might have run to Hell and never ſtop'd.

2. There is nothing in the Commandment but what is for our good, *Deut.* 10. 13. *To keep the Commandments of the Lord and his Statues, which I command thee for thy good.* 1. God commands us to read his word, and what hurt is in this? God beſpangles the Word with Promiſes: As if a Father ſhould bid his Son read his Laſt Will and Teſtament, wherein he makes over a fair Eſtate to him. God bids us Pray: And he tells us, If we ask, it ſhall be given, *Matt.* 7. 7. Ask power againſt Sin, ask Salvation and it ſhall be given. If you had a Friend ſhould ſay, *Come when you will to me, I will ſupply you with Mony*: Would you think it a trouble to viſit that Friend often? God commands us to fear him, *Lev.* 25. 43. *But fear thy God.* And there is Hony in the mouth of this Command, *Luke* 1. 50. *His mercy is upon them that fear him.* God commands us to believe, and why ſo? *Believe and ye ſhall be ſaved*, Acts 16. 31. Salvation is the Crown ſet upon the Head of Faith. Good reaſon then we obey Gods Commands willingly, they are for our good, they are not ſo much our Duty as our Privilege.

3. Gods Commandments are Ornamental; *Omnia quæ præſtari jubet Deus, non onerant nos ſed ornant*, Salvian. Gods Commandments do not burden us but adorn us. It is an Honour to be imployed in a Kings Service: And ſo to be imployed in *Gods, by whom Kings reign.* To walk in *Gods* Commandments proclaims us to be wiſe, *Deut.* 4. 5, 6. *Behold I have taught you Statutes: Keep, therefore, and do them, for this is your wiſdom.* And to be wiſe is an Honour: I may ſay of every Commandment of *God*, as *Prov.* 4. 9. *It ſhall give to thy head an ornament of Grace.*

4. The

4. The Commands of God are infinitely better than the Commands of Sin; these are intolerable. Let a Man be under the command of any Lust, how doth he tire himself! what Hazards doth he run to the endangering his Health and Soul that he may satisfie his Lust, *Jer.* 9. 5. *They weary themselves to commit Iniquity.* And are not Gods Commandments more equal, facile, pleasant, than the Commands of Sin? *Chrysostom* saith true, δυσκολώτερον ἡ κακία τῆς ἀρετῆς. To act Virtue, is easier than to act Vice: Temperance is less troublesom than Drunkenness: Meekness is less troublesom than Passion and Envy. There is more difficulty in the Contrivement and Pursuit of a wicked Design, than in Obeying the Commandments of God. Hence a Sinner is said to travel with Iniquity, *Psal.* 7. 14. A Woman while she is in Travel, is in pain, to shew what pain and trouble a Wicked Man hath, in bringing forth Sin. Many have gone with more pains to Hell, than others have to Heaven. This may make us obey the Commandments willingly.

5. Willingness in Obedience makes us resemble the Angels. The Cherubims Types representing the Angels, are described with Wings display'd, to shew how ready the Angels are to serve God. God no sooner speaks the Word, but they are ambitious to obey. How are they ravished with Joy, while they are praising God! In Heaven we shall be ἰσάγγελοι, as the Angels; by our willingness to obey Gods Commandments, we shall be like them here. This is that we pray for, that Gods *Will* may be done by us on *Earth*, as it is in *Heaven:* Is it not done willingly there? We must keep Gods Commandments constantly, *Psalm* 106. 3. *Blessed is he who doth Righteousness at all times.* Our Obedience to the Command must be as the Fire of the Altar which never went out, *Lev.* 13. 6. It must be as the motion of the Pulse, always beating. The Wind blows off the Fruit; our Fruits of Obedience must not be blown off by the Wind of Persecution, *John* 15. 16. *I have chosen you that you should go and bring forth Fruit, and that your Fruit should remain.*

Use. It reproves them who live in a wilful breach of Gods Commandments, in Malice, Uncleanness, Intemperance; they walk Antipodes to the Commandment. To live in a wilful breach of the Commandment, is

First, Against Reason. Are we able to stand it out against God, 1 *Cor.* 10. 22. *Do we provoke the Lord, are we stronger than he?* Can we measure Arms with God? Can Impotency stand against Omnipotency? A Sinner in acting Sin, acts against Reason.

Secondly, It is against Equity. We have our Being from God, and is it not equal we should obey him who gives us our Being? We have all our Subsistence from God, and is it not fitting that as God gives us our Allowance, we should give him our Allegiance? If a General gives his Soldier Pay, he is to march at his Command, so that to live in the breach of his Commands, is against Equity.

Thirdly, It is against Nature. Every Creature in its kind, obeys Gods Laws: 1. Animate Creatures obey him, God spake to the Fish, and it set *Jonah* ashoar, *Jonah* 2. 10. 2. Inanimate Creatures, the Wind and the Sea obey him; *Mark* 4. 41. The very Stones, if God give them a Commission, will cry out against the Sins of Men, *Hab.* 2. 11. *The Stone shall cry out of the Wall, and the Beam out of the Timber shall answer it*: None disobeys God but Man and the Devil, and can we find none to joyn with else?

Fourthly, It is against Kindness. How many Mercies have we to allure us to obey! Miracles of Mercy; therefore the Apostle joyns these Two together, Disobedient and Unthankful, 2 *Tim.* 3. 2. And this dyes a Sin of a Crimson colour. And as the Sin is great, for it is a contempt of God, a hanging out of the Flag of Defiance against God, (and Rebellion is as the Sin of Witchcraft,) so the Punishment will be proportionable: Such cut themselves off from Mercy. Gods Mercy is for them that keep his Commandments, but no Mercy to them that live in a wilful breach of them. All God's Judgments set themselves in Battel Array against the Disobedient. 1. Temporal Judgments, *Lev.* 26. 15, 16. 2. Eternal. Christ comes in Flames of Fire to take Vengeance on them that obey not, 2 *Thes.* 1. 8. Such as break the Golden Chains of Gods Commands, God hath Iron Chains to hold them, Chains of Darkness, in which the Devils are held, *Jude* 6. As long as there is Eternity, God hath time enough to reckon with all the wilful Breakers of his Commandments.

Quest.

Quest. *How shall we do to keep Gods Commandments?*

Resp. Beg the Spirit of God. We cannot do it in our own Strength; the Spirit must work in us both the τὸ θέλειν and ποιεῖν, to *will and to do*, Phil. 2. 13. When the Loadstone draws, the Iron moves; when Gods Spirit draws, then we run in the way of Gods Commandments.

Of the Commandments.

Exod. 20. 7. *Thou shalt not take the Name of the Lord thy God in vain, for the Lord will not hold him guiltless,* &c.

THis Commandment has Two Parts; First, A Negative expressed, that we must not take Gods Name in vain, *viz.* Cast any Reflection or Dishonour upon Gods Name. Secondly, An Affirmative imply'd, That we should have a care to Reverence and Honour his Name; but that I shall speak to more fully, when I come to the First Petition in the Lord's Prayer, *Hallowed be thy Name.* I shall now speak of the Negative expressed in this Commandment, or the Prohibition, *Thou shalt not take the Name of the Lord thy God in Vain.* The Tongue is an unruly Member; all the Parts and Organs of the Body are defiled with Sin, as every Branch of Wormwood is bitter, but the Tongue is *full of deadly Poison, Jam.* 3. 8. There is no one Member of the Body doth more break forth into Gods Dishonour, than the Tongue; therefore this Commandment is a Bridle for the Tongue, it is to bind the Tongue to its good Behaviour; *Thou shalt not take the Name of the Lord thy God in vain*: And this Prohibition is back'd with a strong Reason, *For the Lord will not hold him guiltless*, that is, he will not hold him Innocent. Men of Place and Eminency take it hainously to have their Names abused, and will inflict heavy Penalties on the Offenders. *The Lord will not hold him guiltless that taketh his Name in vain*; God looks upon him as a Criminal Person, and he will severely punish him. Well then, the thing to be insisted on, is, that great care must be had, that the Holy and Reverend Name of God, be not prophaned by us, or taken in vain.

Quest. *How many ways may we be said to take Gods Name in vain?*

Resp. I. We take Gods Name in vain, when we speak slightly and irreverently of his Name, *Deut.* 28. 58. *That thou mayst fear this Glorious and Fearful Name, the Lord thy God.* David speaks of God with Reverence, *Psal.* 50. 1. *The Lord, even the most mighty God.* Psal. 83. 18. *That Men may know, that thou whose Name alone is* Jehovah, *art the most high over all the Earth.* And the Disciples speaking of Jesus, did hallow his Name, *Luke* 24. 19. *Jesus of* Nazareth, *which was a Prophet mighty in Deed and Word before God and all the People.* When we mention the Names of Kings, we give them some Title of Honour, as *Excellent Majesty.* So should we speak of God with such Sacred Reverence as is due to the infinite Majesty of Heaven. When we speak slightly of God or his Works, God interprets it to be a Contempt, and it is a taking his Name in vain.

II. When we profess Gods Name, but do not live answerable to it, it is a taking his Name in vain; *Titus* 1. 16. *In Works they profess him, but in Works they deny him.* When Mens Tongues and Lives cross one another; when under a Mask of Profession Men will Lye and Couzen, and be Unclean, these make use of Gods Name to abuse him, they take his Name in vain; *Simulata Sanctitas duplex iniquitas*, Rom. 2. 24. *The Name of God is blasphemed among the Gentiles through you.* When the Heathens saw the *Jews*, who professed to be Gods People, to be Scandalous, this made them speak Evil of God, and hate the true Religion for their sakes.

III. We take Gods Name in vain, when we use Gods Name in Idle Discourse. God is not to be spoken of, but with an Holy Awe upon our Hearts; and to bring Gods Name in at every turn, when we never think of God, to say, *O God*, or *O Ghost*, or *As God shall save my Soul*, this is taking Gods Name in vain; and how many are guilty in this kind? Though they have God in

their

their Mouths, they have the Devil in their Hearts. 'Tis a wonder that Fire doth not come out from the Lord and consume them, as it did *Nadab* and *Abihu*, Lev. 10. 2.

IV. We take Gods Name in vain, when we worship him with our Lips, but not our Hearts; this is to abuse God. 'Tis the Heart which God calls for, *Prov.* 23. 26. *My Son give me thy Heart*; the Heart is the chief thing in Religion, it draws the Will and Affections after it, as the *Primum Mobile* the other Orbs along with it. The Heart is the Incense that perfumes our Holy things; it is the Altar that sanctifies the Offering. Now when we seem to worship God, but withdraw our Heart from him, we take his Name in vain *Isa.* 29. 13 *This People draw near me with their Mouth, and with their Lips do honour me, but they have removed their Heart from me.*

First, Hypocrites take Gods Name in vain, their Religion is a Lye; they seem to Honour God, but they do not Love him, their Hearts go after their Lusts, *Hos.* 4. 8. *They set their Hearts on their Iniquity.* Their Eyes are lifted up to Heaven, but their Hearts are rooted in the Earth, *Ezek.* 33. 31. These are Devils in *Samuel*'s Mantle, they take Gods Name in vain.

Secondly, Superstitious Persons take Gods Name in vain. They bring God a few Ceremonies which he never appointed; they bow at Christs Name, and cringe to the Altar, but hate and persecute Gods Image: These take his Name in vain.

V. We take Gods Name in vain, when we pray to him, but do not believe in him. Faith is the great Grace that Honours God, *Rom.* 4. 20. *Abraham* being strong in Faith, gave Glory to God; but when we pray to God, but do not mix Faith with our Prayer, we take his Name in vain. I may Pray, (saith a Christian,) but I shall be never the better, I question whether God doth hear, or whether he will grant. This is to dishonour God, and take his Name in vain; this is to make God either an Idol, that he hath Ears and hears not, or a Liar, who promiseth Mercy to the Penitent, but will not make good his Word, *John* 5. 10. *He that believeth not, hath made God a Liar.* When the Apostle saith, *How shall they call on him whom they have not believed?* Rom. 10. 14. The meaning is, how shall they call on God aright, and not believe in him? But how many do call on God, who do not believe in him? they ask for Pardon, but Unbelief whispers, their Sins are greater than can be forgiven. Thus to Pray and not Believe, is to take Gods Name in Vain, and is an high dishonouring of God, as if he were not such a God as the Word represents him; *Plenteous in Mercy to all that call upon him*, Psal. 86. 5.

VI. We take Gods Name in vain, when we in any kind abuse and prophane his Word. Now the Word of God is prophaned, First, In General, when Prophane Men meddle with it. It is unseemly and unbecoming a Wicked Man, to talk of Sacred things, of Gods Providence, and the Decrees of God and Heaven; it was very distastful to Christ, to hear the Devil quote Scripture, *It is written.* To hear a Wicked Man that wallows in Sin, talk of God and Religion, is offensive, it is the taking Gods Name in vain. When the Word of God is in a Drunkards Mouth, it is like a Pearl hung upon a Swine. Under the Law, the Lips of the Leper were to be covered, *Lev.* 13. 45. The Lips of a Prophane Drunken Minister ought to be covered; he is unfit to speak of Gods Word, because he takes Gods Name in vain. But Secondly, More particularly, they prophane Gods Word, and take his Name in vain,

1. That speak Scornfully of Gods Word, 2 *Pet.* 3. 4. *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.* As if they had said, here is much adoe the Preachers make about the Day of Judgment, when all must be called to account for their Works; but where is the appearing of that Day? We see things keep their Course, and continue as they were since the Creation; thus they speak scornfully of Scripture, and did take God's Name in vain. If Sentence be not speedily executed, Men scorn and deride, but *Prov.* 19. 29. *Judgments are prepared for Scorners.*

2. That speak Jestingly. Such are they who sport and play with Scripture; 'tis playing with Fire. Some cannot be merry unless they make bold with God; they make the Scripture an Harp to drive away the Spirit of Sadness. *Eusebius* relates of one who took a piece of Scripture to jest with, God struck him with Phrensie. To play with Scripture, shews a very prophane Heart. Some will rather lose their Souls than lose their Jest: These are guilty of taking God's Name in

in vain. Tremble at it: Such as mock at Scripture, God will mock at their Calamity, *Prov.* 1. 26

3. They abuse Gods Word, and take his Name in vain, that bring Scripture to countenance any Sin. The Word which was written for the suppressing of Sin, some bring it for the defending of Sin. For instance, First, If we tell a Covetous Man of his Sin, that Covetousness is Idolatry, he will bring Scripture to maintain his Sin: Hath not God bid me live in a Calling? *Six Days shalt thou Labour.* Hath not God said, that *He who provides not for his Family, is worse than an Infidel?* Thus he goes to support his Covetousness with Scripture. *Resp.* It is true, God hath bid thee take pains in a Calling, but not hurt thy Neighbour; he hath bid thee provide for thy Family, but not by oppression, *Lev.* 25. 14. *Ye shall not Oppress one another.* He hath bid thee look after a Livelihood, but not with the neglect of thy Soul: He hath bid thee lay up thy Treasure in Heaven, *Mat.* 6. 20. He hath commanded thee to lay out, as well as lay up; to sow Seeds of Charity on the Backs and Bellies of the Poor, which perhaps thou neglectest. So that to bring Scripture to uphold thee in thy Sin, is an high prophaning of Scripture, and a taking of Gods Name in vain. Second Instance, if we tell a Man of his inordinate Passions, that he may be Drunk as well with rash Anger as Wine; he will bring Scripture to justifie it: Doth not the Word say, *Be Angry and Sin not, Ephes.* 4. 26. 'Tis true, that Anger is good, which is mixed with Zeal; then Anger is without Sin, when it is against Sin. But thou dost Sin in thy Anger, thou speakest unadvisedly with thy Lips, thy Tongue is set on Fire of Hell, and to bring Scripture to defend thy Sin, is to prophane Scripture, and to take Gods Name in vain.

4. They abuse the Word, and take Gods Name in vain, who adulterate the Word, and wrest it in a wrong Sense. Such are Hereticks, who put their own gloss upon Scripture, and make it speak that which the Holy Ghost never meant. For instance, First, When we expound those Texts Literally, which are meant Figuratively. Thus the Pharisees were guilty, when God said in the Law, *Thou shalt bind the Commandments for a sign upon thy Hand, and they shall be as Frontlets between thine Eyes*, Deut. 6. 8. The Pharisees took it in the Literal Sense, they got Two Scrolls of Parchment, wherein they wrote the Two Tables, putting one on their Left Arms, and binding the other to their Eye-brows: Thus they wrested the Scripture, and took Gods Name in vain. That Scripture was to be understood Spiritually, and by a Figure; God meant by binding his Law upon their Hands, that they should meditate in his Law, and put it in practice. And so the Papists expound that Scripture, *This is my Body*, Literally, of the very Body of Christ; then when Christ gave the Bread, he should have had Two Bodies, one in the Bread, and the other out of the Bread; whereas Christ meant it Figuratively, It is a sign of my Body. Thus they by wresting the Scripture to a wrong Sense, prophane it, and take Gods Name in vain. Secondly, When we expound those Scriptures Figuratively and Allegorically, which the Holy Ghost means Literally. For example, Christ said to *Peter*, *launch out into the Deep, and make a Draught*, Luke 5. 4. This Text is spoken in a plain Literal Sense, of Launching out the Ship; but the Papists take it in a Mystical and Allegorical. This Text proves say they, That the Pope which is *Peter*'s Successor, shall launch forth and catch the Ecclesiastical and Political power over the West Parts of the World; this say they, was meant when Christ bad *Peter* launch out into the Deep. But I think the Papists have launched out too far beyond the meaning of the Text. When Men strain their Wits, to wrest the Word to such a Sense as pleaseth them, they do profane Gods Word, and highly take his Name in vain.

VII. We take Gods Name in vain, when we swear by his Name. Many seldom name God's Name but in Oaths; for this Sin the Land Mourns, *Mat.* 5. 34. *Swear not at all*; that is, Rashly and Sinfully, so as to take Gods Name in vain; not but that in some cases it is lawful to take an Oath before a Magistrate, *Deut.* 6. 13. *Thou shalt fear the Lord thy God, and serve him, and Swear by his Name*, Heb. 6. 16. An Oath for Confirmation, is an end of all strife. But when Christ saith, *Swear not at all*; he forbids such a Swearing as takes Gods Name in vain. There is a Three-fold Swearing forbidden.

1. Vain Swearing, when Men in their ordinary Discourse let fly Oaths. Some will go to excuse their Swearing. It is a course Wool that will take no Dye, and a bad Sin indeed that hath no Excuse.

Excuſe 1. I ſwear little trifling Oaths, as *Faith*, or *by the Maſs*. *Reſp.* The Devil hath Two falſe Glaſſes which he ſets before Mens Eyes, the one is a little Glaſs, in which the Sin appears ſo ſmall, that it can hardly be ſeen; this Glaſs the Devil ſets before Mens Eyes when they are going to commit Sin; the other is a great Multiplying Glaſs, wherein Sin appears ſo big that it cannot be forgiven: The Devil ſets this before Mens Eyes when they have ſinned. Thou that ſayeſt, Sin is ſmall, when God ſhall open the Eye of thy Conſcience, then thou wilt ſee it great, and be ready to deſpair. But to anſwer this Plea, thou ſayeſt, they are but ſmall Oaths; but Chriſt forbids Vain Oaths, *Swear not at all*: If God will reckon with us for Idle Words, ſhall not Idle Oaths be put in the Account Book?

Excuſe 2. But I ſwear to the Truth. See how this Harlot-Sin would paint it ſelf with an Excuſe. *Reſp.* 1. Though it be true, yet if it be a Rath Oath, 'tis Sinful. Beſides 2. He that ſwears commonly, it cannot be avoided but ſometimes he may ſwear more than is true; as where much Water runs, ſome Gravel or Mud will paſs along with the Water; ſo where there is much Swearing, ſome Lies will run along with the Oaths.

Excuſe 3. But I ſhall not be believed, unleſs I ſeal up my Word with an Oath. *Reſp.* 1. A Man that is Honeſt, will be believed without an Oath, his bare Word carries Authority with it, and is as good as Letters Teſtimonial. 2. I anſwer, He who ſwears, the more he ſwears, the leſs others will believe him: *Juras credit minus*, Thou art a Swearer. Another thinks an Oath weighs very light with thee, thou careſt not what thou ſweareſt; and the more thou ſweareſt, the leſs he believes thee: He will truſt thy Bond, but not thy Oath.

Excuſe 4. But it is a Cuſtom of Swearing I have gotten, and I hope God will forgive me. *Reſp.* Though among Men, cuſtom Carries it, and is pleadable in Law, yet it is not ſo in the caſe of Sin; Cuſtom here is no Plea. Thou haſt got an habit of Swearing, and canſt not leave it, is this an Excuſe? Is a thing well done, becauſe it is commonly done? This is ſo far from being an Excuſe, that it is an Aggravation of Sin. As if one that had been accuſed for Killing a Man, ſhould plead with the Judge to ſpare him, becauſe it was his Cuſtom to Murder; this is an Aggravation of the Offence, ſo it is here: Therefore all Excuſes for this Sin of Vain-Swearing are taken away. Dare not to live in this Sin, it is a taking Gods Name in vain.

2. Vile Swearing, Horrid prodigious Oaths not to be named. Swearers like Mad Dogs, fly in the Face of Heaven, and when they are angred, ſpue out their blaſphemous Venom on Gods Sacred Majeſty. Some in Gaming, when things go croſs, and the Dice run againſt them, their Tongues run as faſt againſt God in Oaths and Curſes: And tell them of their Sin, go to bring home theſe Aſſes from going aſtray, and it is but pouring Oyl on the Flame, they will ſwear the more. St. *Auſtin* ſaith, *They do no leſs Sin who blaſpheme Chriſt now in Heaven, than the* Jews *did, who Crucified him upon Earth.* Swearers prophane Chriſts Blood, and tear his Name. An Harlot told her Husband, that of her Three Sons, there was but one of them his; the Father dying, deſired the Executors to find out which was the true natural Son, and all his Eſtate he bequeathed to him. The Father being dead, the Executors ſet up his Corps againſt a Tree, and delivered to every one of theſe Three Sons a Bow and Arrows, telling them, that he who could ſhoot neareſt the Fathers Heart ſhould have all the Eſtate; the Two Baſtard Sons ſhot as near as they could to his Heart, but the Third did feel nature ſo work in him, that he refuſed to ſhoot at his Fathers Heart: Whereupon the Executors judged him to be the true Son, and gave all the Eſtate to him. Such as are the true Children of God, fear to ſhoot at him; but ſuch as are Baſtards and not Sons, care not, though they ſhoot at him in Heaven with their Oaths and Curſes. And which makes Swearing yet more heinous is, when Men have reſolved upon any wicked Action, they bind themſelves with an Oath to do it; ſuch were they, *Acts* 23. 12. who bound themſelves with an Oath and Curſe to kill *Paul*. To commit Sin is bad enough, but to ſwear we will commit Sin, is an high Prophaning Gods Name, and is as it were to call God to approve our Sin.

3. *Forſwearing*: This is an Heaven-daring Sin, *Lev.* 19. 12. *Ye ſhall not ſwear by my name falſly, neither ſhall ye profane my name.* Perjury is a calling God to witneſs to a Lye. It is ſaid of *Philip* of *Macedon*, he would Swear and Unſwear, as might ſtand beſt with his Intereſt, *Jer.* 4. 2. *Thou ſhalt ſwear the Lord liveth in Truth,*

Truth, in Judgment, and in Righteouſneſs. In *Righteouſneſs*, therefore it muſt not be an unlawful Oath: In *Judgment*, therefore it muſt not be a rath Oath: In *Truth*, therefore it muſt not be a falſe Oath. Among the *Scythians*, if a Man did Forſwear himſelf, he was to have his Head ſtricken off: Becauſe if Perjury were allowed, there would be no living in a Common-wealth, it would take away all Faith and Truth among Men. The Perjurer is in as bad a caſe as the Witch, for by a falſe Oath he binds his Soul faſt to the Devil. In *Forbearing*, or taking a *falſe Oath* in a Court, there are many Sins link'd together; *Plurima peccata in uno.* For beſides the taking Gods name in vain, the Perjurer is a Thief, by his falſe Oath he robs the Innocent of his Right: He is a Perverter of Juſtice: He doth not only ſin himſelf, but occaſions the Jury to give a falſe Verdict, and the Judge to paſs an unrighteous Sentence. And ſure Gods Judgments will find him out. When Gods flying Roll or Curſe goes over the face of the Earth, into whoſe Houſe doth it enter? *Into the houſe of him that ſwears falſly: And it ſhall conſume the timber and ſtones of his houſe*, Zech. 5. 4. *Beza* relates of a Perjurer, That he had no ſooner taken a falſe Oath, but he was immediately ſtruck with an Apoplexy, and never ſpake more, but died. O tremble at ſuch horrid Impiety.

VIII. We highly take Gods Name in vain, when we prefix Gods name to any wicked Action. I ſay, the mentioning of God in a wicked Deſign, is taking his name in vain, 2 *Sam.* 15. 7. *I pray* (ſaith *Abſalom*) *let me pay my vow which I vowed to the Lord, in* Hebron. This pretence of paying his Vow made to God, was only to colour over his Treaſon, *ver.* 10. *When ye hear the ſound of the Trumpet, ye ſhall ſay*, Abſalom *reigns.* When any wicked Action is baptiſed with the name of Religion, this is taking Gods Name in vain. Herein the Pope is guilty highly when he ſends out his Bulls of Excommunication or Curſes againſt the Chriſtians, he begins with *In nomine Domini: In the name of God.* What a provoking Sin is this! It is to do the Devils work, and put Gods name to it.

IX. We take God Name in vain, when we uſe our Tongues any way to the Diſhonour of Gods Name, as when we uſe Railing, or Curſe in our Paſſions: Eſpecially when we wiſh a Curſe upon our ſelves, if a thing be not ſo, when we know it to be *falſe*. I have read of one who wiſhed his Body might rot if that which he ſaid was not true; and ſoon after his Body rotted, and he became a loathſom Spectacle.

X. We take Gods Name in vain, by *Raſh and Unlawful Vows.* There is a good Vow, when a Man binds himſelf by Vow to do that which the Word binds him to; as if he be Sick, he Vows if God reſtore him, he will live a more ſtrict holy Life, *Pſal.* 66. 13. *I will pay thee my vows, which my lips have uttered when I was in trouble.* But *Voveri non debet quod Deo diſplicet*: Such a Vow ſhould not be made, as is diſpleaſing to God: As to vow voluntary Poverty, as your Friers; or to vow to live in Nunneries. *Jephtha*'s Vow was raſh and unlawful; he vowed to the Lord to Sacrifice that to him which he met with next, and it was his Daughter, *Judges* 11. 31. He did ill to make the Vow, and worſe to keep it: He became *guilty of* the Breach of the Third and Sixth Commandment.

XI. When we ſpeak evil of God, now we take his name in vain, *Numb.* 21. 5. They ſpake againſt God. Queſt. *How do we ſpeak againſt God?* *Reſp.* When we murmur at his Providences, as if he had dealt hardly with us. Murmuring is the accuſing of Gods Juſtice, *Gen.* 18. 25. *Shall not the Judge of all the earth do right?* Murmuring ſprings from a bitter Root, it comes from Pride and Diſcontent: It is a Reproaching of God, and an high taking his name in vain. It is ſuch a Sin as God cannot bear, *Numb.* 14. 27. *How long ſhall I bear with this people that murmur againſt me?*

XII. And laſtly, We take Gods name in vain when we falſifie our Promiſe. To ſay, if God ſpare us life we will do this, and never intend it. Our Promiſe ſhould be Sacred and Inviolable; but if we make no reckoning to make a Promiſe, and mention Gods name in it, yet never intend to keep it, it is a double Sin, it is telling a Lye, and taking Gods name in vain. I ſhould come now to the Affirmative implied. But hereafter--

Uſe. Take heed of taking Gods name in vain any of theſe ways. Remember this Commination or Threatning in the Text, *The Lord will not hold him guiltleſs.* Here is a *Meioſis*, leſs is ſaid and more intended: He *will not hold him guiltleſs*, that is, he will be ſeverely avenged on ſuch an one. *The Lord will not hold him guiltleſs.* Here the Lord ſpeaks after the manner of a Judge who holds the Court of Aſſize. The Judge here is God himſelf, the Accuſers Satan and a Mans own Conſcience: The Matter of Fact is, *Taking Gods name in vain*; and the Malefactor

factor accuſed is found guilty and Condemned, *The Lord will not hold him guiltleſs.* Methinks theſe words, *The Lord will not hold him guiltleſs*, may ſet a Lock upon our Lips, and make us afraid of ſpeaking any thing that may redound Diſhonour upon God, or may be a taking his Name in vain. *The Lord will not hold him guiltleſs*: It may be Men may hold ſuch Guiltleſs, when they Curſe, Swear, ſpeak Irreverently of God: Men may hold them Guiltleſs, let them alone, not puniſh them. If one takes away anothers good Name, he ſhall be ſure to be puniſhed; but if he takes away Gods good Name, where is he that doth puniſh him? He that Robs anothers Goods, ſhall be put to Death; but he that Robs God of his Glory, by Oaths and Curſes, he is ſpared; but God himſelf will take the Matter into his own hand, and he will puniſh him who takes his Name in vain.

1. Sometimes God puniſheth Swearing and Blaſphemy in this Life. 1. *Swearing.* In the Country of *Samurtia*, there aroſe a Tempeſt of Thunder and Lightning: A Soldier burſt forth into Swearing, but the Tempeſt tearing up a great Tree by the Roots, it fell upon him and cruſhed him to pieces. The *German* Hiſtory relates of a Youth who was given to Swearing, and did uſe to invent new Oaths; the Lord ſent a Canker into his Mouth, which did eat out his Tongue, whereupon he died. 2. *Blaſphemy.* He who did Blaſpheme God, the Lord cauſed him to be ſtoned to death, *Lev.* 24. 11, 23. *The Iſraelitiſh womans Son blaſphemed the name of the Lord and curſed. And* Moſes *ſpake to the People of* Iſrael, *that they ſhould bring forth him that had curſed, and ſtone him with ſtones.* *Olympius* an Arian Biſhop, Reproached and Blaſphemed the Sacred Trinity; whereupon he was ſuddenly ſtricken with three Flaſhes of Lightning which burned him to Death. *Felix*, an Officer of *Julian*, ſeeing the Holy Veſſels which were uſed in the Sacrament, ſaid in Scorn of Chriſt, *See what precious Veſſels the Son of* Mary *is ſerved withall.* Soon after he was taken with a Vomiting of Blood out of his Blaſphemous Mouth, whereof he died.

2. Or if God ſhould not execute Judgment on the Profaners of his Name in this Life, yet their Doom is to come; God will not remit their Guilt, but deliver them to Satan the Goaler, to torment them for ever. If God juſtifie a Man, who ſhall condemn him? but if God condemn him, who ſhall juſtifie him? If God lay a Man in Priſon, where ſhall he get Bail or Main-prize? God will take his full blow at the Sinner in Hell, *Heb.* 10. 31. *It is a fearful thing to fall into the hands of the living God.*

Of

EXOD. XX. 8.

Remember the Sabbath-Day to keep it Holy. Six Days ſhalt thou labour, and do all thy Work. But the Seventh Day is the Sabbath of the Lord thy God: in it thou ſhalt not do any Work, thou, nor thy Son, nor thy Daughter, thy Man-Servant, nor thy Maid-ſervant, nor thy Cattel, nor thy Stranger that is within thy Gates. For in Six Days the Lord made Heaven and Earth, the Sea, and all that in them is, and reſted the Seventh Day: Wherefore the Lord bleſſed the Sabbath-Day, and hallowed it.

This Commandment was engraven in Stone by God's own Finger, and it will be our Comfort to have it engraven in our Hearts.

The Sabbath-Day is ſet apart for God's Solemn Worſhip, it is God's Encloſure, and it muſt not be alienated to common Uſes. The Lord hath ſet a Preface before this Commandment, he hath put a *Memento* to it, *Remember*, to keep the *Sabbath-Day* holy. This Word *Remember*, ſhows, that we are apt to forget Sabbath-Holineſs, therefore we need a *Memorandum* to put us in mind of ſanctifying this Day.

I ſhall explain the Words.

I. Here is a Solemn Command, *Remember the Sabbath-Day to keep it holy.*
II. Many Cogent Arguments to induce us to obſerve the Command.

I. In the Command, 1. The *Matter* of it, *viz.* The ſanctifying of the Sabbath, which Sabbath-Sanctification conſiſts in two things.
Firſt, In reſting from our own Works.
Secondly, In a Conſcientious Diſcharge of our Religious Duties.
2. The *Perſons* to whom the Command of ſanctifying the Sabbath is given, (1.) Either *Superiours*, and they are 1*ſt*. More *Private*, as Parents and Maſters. Or, 2*ly*. More *Publique*, as *Magiſtrates*. Or, (2.) *Inferiours*. Firſt, *Natives*, as Children and Servants, *Thy Son and thy Daughter, thy Man-Servant and thy Maid Servant.* Secondly, *Foreigners*, *The Stranger that is within thy Gates.*

II. The Cogent Arguments to obey this Command of keeping Holy the Sabbath, 1. From the *Rationality* of it —— *Six Days ſhalt thou labour, and do all thy Work*: As if God had ſaid, I am not an hard Maſter, I do not grutch thee time to look after thy Calling, and to get an Eſtate. I have given thee Six Days, Six to do all thy Work in, and have taken but one Day for my ſelf: I might have reſerved Six Days for my ſelf, and allowed thee but one; but I have given thee Six Days for the Works of thy Calling, and have taken but One Day for my own Service; therefore it is equal and rational, that thou ſhouldſt ſet this Day in a ſpecial manner apart for my Worſhip.

2. The Second Argument is taken from, 2*ly*. The *Juſtice* of it. *The Seventh Day is the Sabbath of the Lord thy God*: As if God had ſaid, The Sabbath-Day is my Due, I challenge a ſpecial Right in it, and none hath any thing to do to lay claim to it. He who robs me of THIS DAY, and puts it to common Uſes, is a Sacrilegious Perſon, he ſteals from the Crown of Heaven, and I will in no wiſe hold him guiltleſs.

3. The Third Argument for ſanctifying the Sabbath, is taken from God's own Pattern, he *reſted the Seventh Day.* As if the Lord ſhould ſay, Will not you follow my Pattern? Having finiſhed all my Works of Creation, I reſted the Seventh Day. So you having done all your *Secular Work* on the Six Days, you ſhould now ceaſe from the Labour of your Calling, and Dedicate the Seventh Day to the Lord as a Day of Holy Reſt.

4. The Fourth Argument for Sabbath-Sanctification, is taken *ab Utili*, from the *Benefit* which redounds from a Religious Obſervation of the Sabbath. *The Lord bleſſed the Seventh-Day and hallowed it*: It is not only a Day of God's Benediction, God did not only appoint the Seventh-Day, but he *bleſſed* the Seventh Day. The Sabbath-Day is not only a Day of *Honour* to God, but a Day of *Bleſſing* to us; it is not only a Day wherein we give God Worſhip, but a Day wherein he gives us Grace; on this Day a Bleſſing drops down from Heaven. This is a great Ar-

gument for the keeping the Sabbath-Day Holy: God is not benefited by it, we cannot add one Cubit to his Eſſential Glory; but we our ſelves are advantaged: The Sabbath-Day religiouſly obſerved, entails a Bleſſing upon our Souls, our Eſtate, our Poſterity. As the not keeping this Day Holy brings a Curſe, *Jer.* 17. 27. God curſeth a Man's Bleſſings, *Mal.* 2. 2. The Bread which he eats is poyſoned with a Curſe: So the Conſcientious Obſervation of the Sabbath, brings all manner of Bleſſings with it. Theſe are the Arguments to induce Sabbath-Sanctification. And ſo I have divided the Commandment into its ſeveral Parts, and explained the Sence of it.

The thing I would have you obſerve is, That this Commandment about keeping the Sabbath, was not abrogated with the Ceremonial Law, but it is purely *Moral*, and the Obſervation of the Sabbath is to be continued to the end of the World. Where can we ſhow that God hath given us a Diſcharge from keeping one Day in ſeven? So that I ſay, this fourth Commandment is *Moral*, and obligeth Chriſtians to the perpetual Commemoration and Sanctification of the Sabbath.

Queſt. Why God hath appointed a Sabbath?

Anſ. 1. In reſpect of *Himſelf*; it is requiſite that God ſhould reſerve one Day in Seven for his own immediate Service, that hereby he might be acknowledged to be the great Plenipotentiary or Sovereign Lord, who hath Power over us both to command Worſhip, and appoint the Time when he will be worſhipped.

2. In reſpect *of Us*. The Sabbath-day makes for our *Intereſt*, it promotes *Holineſs* in us. The buſineſs on the Week-Day makes us too forgetful of God and our Souls; the Sabbath brings God into our Remembrance. When the Duſt of the World falling hath clogg'd the Wheels of our Affections, that they would ſcarce move towards God, the Sabbath comes and oyls the Wheels of our Affections, and now they move ſwiftly in Religion: Therefore God hath appointed a Sabbath to ripen our Holineſs. On this Day the Thoughts contemplate Heaven, the Tongue ſpeaks of God, and is as the *Pen of a ready Writer*; now the Eyes drop Tears, now the Soul burns in Love. When the Heart was all the Week frozen, now on the Sabbath it is melted with the Word. The Sabbath is a Friend to Religion, it files off the Ruſt of our Graces, it is a Spiritual Jubilee wherein the Soul is ſet to converſe with its Maker.

I ſhould in the next place ſhow you the *Modus*, or Manner how we ſhould keep the Sabbath-Day Holy. But before I come to that, I ſhall propound a great Queſtion, *viz.*

Qu. *How comes it to paſs that we do not keep the Seventh Day Sabbath, as it was in the Primitive Inſtitution, but have changed it to another Day?*

Anſ. The old Seventh-day Sabbath (which was the Jewiſh Sabbath) is abrogated, and in the room of it, the firſt Day of the Week, which is the *Chriſtian Sabbath*, ſucceeds. The *Morality* or *Subſtance* of the Fourth Commandment, doth not lie in keeping the *Seventh* Day *preciſely*, but in keeping one Day in Seven, which *God* hath appointed.

Qu. *But how comes the Firſt Day in the Week to be ſubſtituted in the room of the Seventh Day?*

Anſ. Not by Eccleſiaſtical Authority. The Church (ſaith Mr. *Perkins*) hath no power to Ordain a Sabbath. But,

1. The Change of the Sabbath from the Laſt Day of the Week to the Firſt, was by Chriſt's own *Appointment*. Chriſt is *Lord of the Sabbath*, *Mark* 2. 28. And who ſhall appoint a Day, but he who is Lord of it? He made this Day, *Pſalm* 118. 24. *This is the Day which the Lord hath made*. *Arnobius* and the Current of Expoſitors underſtand it of our Chriſtian Sabbath, and it is called κυριακὴ ἡμέρα, the *Lords Day*, *Rev.* 1. 10. As it is called the *Lord's Supper*, becauſe of the Lords inſtituting the Bread and Wine, and ſetting it apart from a common Uſe to a more ſpecial and Sacred Uſe: So it is called the Lords Day, becauſe of the Lord's Inſtituting it, and ſetting it apart from common Days to his ſpecial Worſhip and Service. Chriſt aroſe on the Firſt Day of the Week out of the Grave, and appeared twice on this Day to his Diſciples, *John* 20. 19, 26. which was to intimate to the Diſciples (ſaith *Auſtin* and *Athanaſius*) that he transferred the Jewiſh Sabbath to the Lord's Day.

2. The keeping of the Firſt Day, (which is the Lord's Day) was the Practice of the Apoſtles, 1 *Cor.* 16. 2. *Acts* 20. 7. *On the firſt Day of the Week, when the Diſciples came together to break Bread, Paul Preached to them.* Here was both Preaching and Breaking of Bread on this Day. *Auſtin*, and *Innocentius*, and *Iſidore*, make the keeping of our Goſpel-Sabbath to be an Apoſtolical *Sanction*, and affirm that by Vertue of the Apoſtles Practice, *this* Lord's Day is to be ſequeſtred and ſet apart

apart for Divine Worſhip. What the Apoſtles did, they did it by Divine Authority, for they were inſpired by the Holy Ghoſt.

3. Beſides, the Primitive Church had the Lord's Day, which we now Celebrate in High Eſtimation. It was a great Badge of their Religion to obſerve this Day. *Ignatius* the moſt ancient Father, who lived in the time of St. *John* the Apoſtle, hath theſe Words, *Let every one that loveth Chriſt, keep holy the Firſt Day of the Week, the Lord's Day.* This Day hath been obſerved by the Church of Chriſt above Sixteen Hundred Years, as Learned *Bucer* notes. Thus you ſee how the Seventh-day Sabbath comes to be changed to the Firſt-day Sabbath.

Now there is a *Grand Reaſon* for changing of the Jewiſh Sabbath to the Lord's Day, becauſe this puts us in Mind of the *Myſtery of our Redemption by Chriſt*. The Reaſon why God did inſtitute the Old Sabbath, was, Becauſe God would have it kept as a Memorial of the Creation: But the Lord hath now brought the Firſt Day of the Week in the room of it, in memory of a more Glorious Work than *Creation*, and that is *Redemption*.

Great was the Work of *Creation*, but greater was the Work of *Redemption*. As it was ſaid, *Hag.* 2. 9. *The Glory of the Second Temple was greater than the Glory of the Firſt Temple*: So the Glory of the Redemption was greater than the Glory of the Creation. Great Wiſdom was ſeen in the curious making us, but more miraculous Wiſdom in ſaving us. Great Power was ſeen in bringing us out of nothing, but greater Power in helping us when we were worſe than nothing. It *coſt more* to redeem us than to create us. In the Creation there was but *ſpeaking a Word*, *Pſal.* 148. 5. In the Redeeming us there was *ſhedding of Blood*, 1 Pet. 1. 18, 19. *The Creation was the Work of God's Fingers*, Pſal. 8. 3. *Redemption was the Work of his Arm*, Luke 1. 5. In the Creation God gave us *our ſelves*, in the Redemption he gave us *Himſelf*: By Creation we have a Life in *Adam*, by Redemption we have a Life in *Chriſt*, *Col.* 3. 3. By Creation we had a right to an Earthly Paradiſe, by Redemption we have a Title to an Heavenly Kingdom. So that well might Chriſt change the Seventh Day of the Week into the Firſt, becauſe this Day puts us in mind of our *Redemption*, which is a more glorious Work than the *Creation*.

Uſe. The Uſe I ſhall make is, That we ſhould have this Chriſtian Sabbath we now Celebrate in high Veneration. The Jews call'd the Sabbath, *Deſiderium Dierum*, *The Deſire of Days*, and the *Queen* of Days. It is a Day of ſweet Reſt. This Day we muſt call a *Delight*, *the Holy of the Lord*, *Honourable*, Iſa. 58. 13. Mettal that hath the King's Stamp upon it is Honourable, and of great value. God hath ſet his Royal Stamp upon the Sabbath: *It is the Sabbath of the Lord*, this makes it Honourable. This Day we ſhould look upon as the beſt Day in the Week. What the *Phœnix* is among the Birds, what the Sun is among the Planets, that the Lord's Day is among other Days. This *is the Day* which the Lord *hath made*, *Pſal.* 118. 24. God hath made *all the Days*, but he hath *bleſſed this*. As *Jacob* got the Bleſſing from his Brother, ſo the Sabbath hath got the Bleſſing from all the other Days in the Week. The Sabbath is a Day in which we converſe in a ſpecial manner with God. The Jews call'd the Sabbath, *Dies Lucis*, *A Day of Light*; on this Day the Sun of Righteouſneſs ſhines upon the Soul. The Sabbath is the Market-day of the Soul, the Cream of Time; this is the Day of Chriſt's riſing out of the Grave, and the Holy Ghoſts deſcending upon the Earth. This Day is perfum'd with the ſweet Odour of Prayer, which goes up to Heaven as Incenſe. This Day the Manna falls, that Angels Food; this is the Soul's Feſtival Day; on this Day all the Graces act their Part: The other Days of the Week are moſt employed about *Earth*, this Day about *Heaven*: Then you gather Straw, now Pearl. Now Chriſt takes the Soul up into the Mount, and gives it transfiguring Sights of Glory. Now Chriſt leads his Spouſe into the Wine-Cellar, and diſplays the Banner of his Love; now he gives her his *Spiced Wine*, and the *Juice* of the *Pomegranate*, Cant. 8. 2. The Lord doth uſually reveal himſelf more to the Soul on this Day. The Apoſtle *John* was in the Spirit on the Lord's Day, *Revel.* 1. 10. He was carried up in Divine Raptures towards Heaven. This Day a Chriſtian is in the Altitudes, he walks with God, and takes as it were a turn with him in Heaven, 1 *Joh.* 1. 3. On *this Day* holy Affections are quickened: The Stock of Grace is improved, Corruptions are weakened. On this Day Satan falls like Lightning before the Majeſty of the Word. Chriſt wrought moſt of his Miracles upon the Sabbath: So he doth now. The dead Soul is raiſed; the Heart of Stone is made Fleſh. How ſhould this Day be highly eſteemed, and had in Reverence! This Day is more precious than *Rubies*, God hath anoynted this Day with the Oyl of Gladneſs above its Fellows. On the

Sabbath we are doing Angels Work, our Tongues are tuned to God's Praiſes. This Sabbath on Earth is a Shadow and Type of that Glorious Reſt and Eternal Sabbath we hope for in Heaven, when God ſhall be the Temple, and the Lamb ſhall be the Light of it, *Rev.* 21. 22, 23.

EXOD. XX. 9, 10.

Six Days ſhalt thou labour and do all thy Work, but the Seventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of Work, &c.

Six Days ſhalt thou labour——God would not have any live out of a Calling; Religion ſeals no Warrant for Idleneſs. 'Tis as well a Duty to labour *Six Days*, as to keep *Holy Reſt* on the Seventh Day; *Six Days ſhalt thou labour.* 2 *Theſſ.* 3. 11. *We hear there are ſome among you walking Diſorderly, ἀτάκτως, working not at all.* Now *them that are ſuch we command and exhort by our Lord Jeſus, that with Quieteneſs they work and eat their own Bread.* A Chriſtian muſt not only mind *Heaven*, but his *Calling*. While the Pilot hath his Eye to the Star, he hath his Hand to the Stern. Without labour the Pillars of a Common-wealth will diſſolve, and the Earth will be like the Sluggards Field, over-run with Briars, *Prov.* 24. 31. *Adam* in *Innocency*, tho he was the Monarch of the World, yet God would not have him idle, but he muſt dreſs and till the Ground, *Gen.* 2. 15. Piety doth not exclude Induſtry. *Six Days ſhalt thou labour.* Standing Water putrifies. The Inanimate Creatures are in Motion: The Sun goes its Circuit, the Fountain runs, the Fire ſparkles: And Animate Creatures; *Solomon* ſends us to the Ant and Piſmire to learn Labour, *Prov.* 6. 6. *Chap.* 30. 25. The Bee is the Emblem of Induſtry; ſome of the Bees trim the Honey, others work the Wax, others frame the Comb, others lie Sentinel at the Door of the Hive to keep out the Drone. And ſhall not Man much more inure himſelf to labour? That Law in Paradiſe was never yet repealed, *In the Sweat of thy Brows ſhalt thou eat Bread*, Gen. 3. 19. Such Profeſſors are to be diſliked, who talk of living by *Faith*, but live out of a Calling. They are like the Lillies which *toil not, neither do they ſpin*, Mat. 6. 28. 'Tis a Speech of Holy and Learned Mr. *Perkins*, *Let a Man be endued with excellent Gifts, and hear the Word with Reverence, and receive the Sacrament, yet if he practiſe not the Duties of his Calling, all is but Hypocriſie.* What is an idle Perſon good for? What benefit is there of a Ship that lies always on the ſhore? Or of Armour that hangs up and ruſts? To live out of a Calling, expoſeth a Perſon to *Temptation*. *Melanction* calls Idleneſs *Balneum Diaboli*, the *Devil's Bath*, becauſe he bathes himſelf with delight in an idle Soul. We do not uſe to ſow Seed in ground when it lies fallow; but Satan ſows moſt of his Seed of Temptation in ſuch Perſons as lie fallow, and are out of a Calling. Idleneſs is the Nurſe of Vice. *Seneca* an Heathen could ſay, *Nullus mihi per Otium Dies exit: No Day paſſeth me without ſome Labour.* An idle Perſon ſtands for a Cypher in the World, and God writes down no Cyphers in the Book of Life. We read in Scripture of eating the *Bread of Idleneſs*, Prov. 31. 27. and drinking the *Wine of Violence*, Prov. 4. 17. It is as well a ſin to *eat the Bread of Idleneſs*, as to *drink the Wine of Violence.* An idle Perſon can give no account of his Time. Time is a Talent to trade with, both in our Particular and General Calling. The ſlothful Perſon *hides his Talent in the Earth*, he doth no good, his Time is not *lived* but *loſt*. An idle Perſon lives *unprofitably*, he *cumbers the ground*: God calls the *ſlothful* Servant *wicked*, *Mat.* 25. 26. *Thou wicked and ſlothful Servant.* *Draco*, whoſe Laws were written in Blood, deprived them of their Life, who would not work for their Living. In *Hetruria* they cauſed ſuch Perſons to be baniſhed. Idle Perſons live in the Breach of this Commandment, *Six Days ſhalt thou labour*: Let them take heed they be not baniſhed Heaven. A Man may as well go to Hell for not working in his Calling, as for not Believing. So I paſs to the next.

But *The Seventh Day is the Sabbath of the Lord thy God, in it thou ſhalt do no manner of work.*

Having ſpoken already of the Reaſons of ſanctifying the Sabbath, I come now to that Queſtion:

Queſt. *In what manner we are to ſanctifie the Sabbath?*

Reſp. 1. *Negatively*, we muſt do no Work in it; that is expreſſed in the Commandment, *In it thou ſhalt do no manner of Work.* God hath incloſed this Day for himſelf, therefore we are not to lay it common by doing any Civil Work. As *Abraham* when he went to ſacrifice, left his Servant and the Aſs at the bottom of the Hill, *Gen.* 22. 5. So when we are to Worſhip God this Day, we muſt leave all worldly buſineſs behind, leave the Aſs at the Bottom of the Hill. And as *Joſeph* when he would ſpeak with his Brethren, thruſt out the *Egyptians*; ſo when we would converſe with God this Day, we muſt thruſt out all earthly Employments. The Lord's Day is a Day of *Holy Reſt*, all ſecular Works muſt be forborn and ſuſpended, it is a profaning the Day. *Nehem.* 13. 15. *In theſe days ſaw I in Judah ſome treading Wine-preſſes on the Sabbath, and bringing in Sheaves, as alſo Wine-Grapes and Figs, and all manner of Burdens which they brought into Jeruſalem on the Sabbath-day, and I teſtified againſt them. Then I contended with the Nobles of Judah, and ſaid to them, What evil thing is this that ye do, and* prophane *the Sabbath-Day.* It is Sacriledge to rob that Time for Civil Work, which God hath Dedicated and ſet apart for his Worſhip. He that converts any time of the Sabbath to worldly buſineſs, is a worſe Thief than he who robs on the High-way; for ſuch a Thief does but rob Man, but this Thief robs God, he robs him of his Day. The Lord forbad Manna to be gathered on the Sabbath, *Exod.* 16. One would think that might have been diſpens'd with; for Manna was the *Staff of their Life*; and the time when Manna fell was *early*, between Five and Six in the morning; ſo that they might have gathered it betimes, and all the reſt of the Sabbath they might have employed in God's Worſhip: And beſides, they needed not to have taken any great Journey for Manna, for it was but ſtepping out of their Doors, and it fell about their Tents; yet they might not gather Manna on the Sabbath; and but for purpoſing to gather it, God was very angry, *Exod.* 16. 27, 28. *There went out ſome of the People on the Seventh Day to gather, and they found none, and the Lord ſaid, How long refuſe ye to keep my Commandments and my Laws?* Surely the anoynting Chriſt when he was dead was a commendable Work; but *Mary Magdalen*, and *Mary* the Mother of *James*, tho' they had prepared ſweet Oyntments to anoint the dead Body of Chriſt, yet they came not to the Sepulchre to embalm him till the Sabbath was paſt, *Luke* 23. 56. *They reſted on the Sabbath-day, according to the Commandment.* The Hand cannot be buſied on the Lord's Day, but the Heart will be defiled. The very Heathens by the Light of Nature would not do any *Sicular Work*, in that time which they had ſet apart for the Worſhip of their Falſe Gods. *Clem. Alexandrinus* reports of one of the Emperors of *Rome*, that on the Day of ſet Worſhip for his Gods, he did forbear Warlike Affairs, and did ſpend that time in his Devotion. To do ſervile Work on the Sabbath, ſhows an irreligious Heart, and highly affronts God. To work ſervile Work this Day, is to follow the Devils Plough; it is to debaſe the Soul. God hath made this Day on purpoſe to raiſe the Heart up to Heaven, to converſe with God, to do Angels Work; and to be employed in earthly Work, is to degrade the Soul of it's Honour. God will not have his Day intrenched upon, or defiled in the leaſt thing. The Man that gathered ſticks on the Sabbath, God would have him ſtoned, *Numb.* 15. One would think that a ſmall thing, to pick a few ſticks to make a Fire; but God would not have his Day violated in the ſmalleſt matters. Nay, that Work which had a reference to a religious Uſe, might not be done on the Sabbath, as the hewing of ſtones for the building of the Sanctuary: *Bezaleel*, who was to cut the ſtones, and carve the Timber out for the Sanctuary, yet he muſt forbear it on the Sabbath, *Exod.* 31. 15. A Temple is the place of God's Worſhip, but it were a ſin to build a Temple upon the Lord's Day. This is keeping the Sabbath-day holy Negatively, in doing no ſervile Work. Yet *Cautson*: Not but that Works of Neceſſity and Charity may be done on this day. God in theſe caſes will have *Mercy* and not *Sacrifice.*

1. 'Tis lawful to take the neceſſary Recruits of Nature: Food is to the Body as Oyl to the Lamp.

2. 'Tis lawful to do Works of Mercy, as helping our Neighbour when either Life or Eſtate are in Danger. Herein the Jews were too nice and preciſe, they would not ſuffer Works of Charity to be done on the Sabbath. If a Man were ſick, they thought on this day they might not uſe means for his Recovery. Chriſt chargeth them with this, that they were angry that he had wrought a Cure on the Sabbath, *John* 7. 23. If an Houſe were on Fire, the Jews thought they might not bring Water to quench it. If a Veſſel did run, they thought that on this day they might not ſtop it. Theſe were *righteous overmuch.* Here was ſeeming Zeal, but it wanted Diſcretion to guide it. But unleſs in theſe two Caſes of Neceſſity and Charity, all ſecular Work is to be ſuſpended and laid aſide on the Lord's Day: *In it thou ſhalt do no manner of work*; which juſtly doth arraign and condemn many among us, who do too much foul their Fingers with Work on this Day. Some in dreſſing great Feaſts, others in opening their Shop-doors and ſelling Meat on the Sabbath, which I have ſeen. The Mariner will not ſet to Sea but on the Sabbath,

bath, and ſo runs full Sail into the Breach of this Commandment. Others work on this Day, tho *privately*. They put up their Shop-windows, but follow their Trade within doors: But tho they think to hide their ſin under a Canopy, God ſees it. *Pſal.* 139. 7. *Whither ſhall I go from thy Preſence?* ver. 12. *The Darkneſs hideth not from thee.* Theſe Perſons do profane this Day, and God will have an Action of Treſpaſs againſt them.

2. *Poſitively.* We keep the Sabbath-day holy by *Conſecrating and Dedicating* this Day to the *Service of the High God.* 'Tis good to reſt on the Sabbath-day from the works of our Calling: But if we reſt from Labour, and do no more, the Ox and the Aſs keep the Sabbath as well as we, for they reſt from Labour. We muſt dedicate the Day to God, we muſt not only *keep* a Sabbath, but *ſanctifie* a Sabbath. This Sabbath-ſanctification conſiſts in two things.

I. The ſolemn Preparation for it.
II. The ſacred Obſervation of it.

1. The ſolemn *Preparation* for it. If a Prince were to come to your Houſe, what Preparation would you make for his Entertainment? Sweep the Houſe, waſh the Floor, adorn the Room with the richeſt Tapeſtry and Hangings, that there might be ſomething ſuitable to the ſtate and dignity of ſo great a Perſon. On the bleſſed Sabbath God intends to have ſweet Communion with you; he ſeems to ſay to you as Chriſt to *Zaccheus*, Luke 19. 5. *Make haſt and come down, for this day I muſt dine with you.* Now what Preparation ſhould you make for the entertaining this King of Glory! Now this Preparation for the Sabbath is, Firſt, When the Evening of the Sabbath approacheth, ſound a Retreat, call your Minds off from the World, and ſummon your Thoughts together to think of the great Work of the Day approaching. Secondly, Purge out all unclean Affections, which may indiſpoſe you for the Work of the Sabbath. Evening-Preparation will be like the tuning of the Inſtrument, it will fit the Heart the better for the Duties of the Sabbath enſuing.

2. The ſacred Obſervation of it, touching which theſe things are to be practiſed.

(1.) Rejoyce at the approach of this Day, as being a Day wherein we have a Prize for our Souls, and enjoy much of God's Preſence, *Joh.* 8. 56. *Abraham ſaw my day and rejoyced.* So when we ſee the Light of a Sabbath ſhine we ſhould rejoyce. *Iſa.* 58. 13. *Thou ſhalt call the Sabbath a delight*: This is the Queen of Days, which God hath Crowned with a Bleſſing. As there was one Day in the Week on which God did rain Manna twice as much as upon any other Day, ſo God rains down the Manna of Heavenly Bleſſings twice as much on the Sabbath, as on any other. This is the Day wherein Chriſt carries the Soul into the Houſe of Wine, and diſplays the Banners of Love over it. Now the Dew of the *Spirit* falls on the *Soul*, whereby it is revived and comforted. How many may write the Lord's day the day of their New Birth! This day of Reſt is a Pledge and Earneſt of that Eternal Reſt in Heaven; and ſhall not we rejoyce at the approach of it? That day on which the Sun of Righteouſneſs ſhines, ſhould be a day of Gladneſs.

(2.) Get up betimes on the Sabbath-morning. Chriſt roſe early on this day before the *Sun* was up, *John* 20. 1. Did Chriſt riſe early to ſave us, and ſhall not we riſe early to worſhip and glorifie him? *Pſal.* 63. 1. *Early will I ſeek thee.* Can we be up betimes on other days? The Husbandman is early at his Plough, the Traveller riſeth early to go his Journey, and ſhall not we, when we are on this day travelling to Heaven? Certainly did we love God as we ſhould, we would riſe on this day betimes, that we may meet with him whom *our Soul loveth.* Such as ſit up late at work on the Night before, will be ſo buried in ſleep, that they will hardly be up betimes on a Sabbath-morning.

(3.) Having dreſſed our Bodies, we muſt *dreſs our Souls* for the hearing of the Word. As the People of *Iſrael* were to waſh themſelves before the Law was delivered to them, *Exod.* 19. 10. ſo we muſt waſh and cleanſe our Souls, and that is by Reading, Meditation and Prayer.

I. By *Reading the Word.* The Word is a great means to ſanctifie the Heart, and bring it into a Sabbath-frame, *John* 17. 17. *Sanctifie them through thy truth*, &c. And read the Word not carelefly, but with ſeriouſneſs and affection; it is the Oracle of Heaven, the Well of Salvation, the Book of Life. *David* for the preciouſneſs of God's Word eſteemed it above Gold, and for the ſweetneſs above Honey, *Pſal.* 19. 10. By reading the Word aright, our Hearts when they are dull are quickened, when they are hard are mollified, when cold and frozen are enflamed

enflam'd, and we can ſay as the Diſciples, *Did not our Hearts burn within us?* Some ſtep out of their Bed to hearing. The Reaſon why many get no more good on a Sabbath by the Word Preached, is becauſe they did not break Faſt with God in the Morning by the Reading of his Word.

II. *Meditation.* Get upon the Mount of Meditation, and ſo converſe with God. Meditation is the Soul's retiring of its ſelf, that by a ſerious and ſolemn thinking upon God the Heart may be raiſed up to Divine Affections.

Meditation is a *Work fit* for the Morning of a Sabbath. Meditate on Four things.

(1.) On the Works of *Creation.* That is expreſs'd here in the Commandment, *The Lord made Heaven and Earth, the Sea,* &c. The Creation is a Looking-glaſs, in which we ſee the Wiſdom and Power of God gloriouſly repreſented. God produced this fair Structure of the World without any pre-exiſtent Matter, and with a *Word.* Pſal. 33. 6. *By the Word of the Lord were the Heavens made.* The Diſciples wondred that Chriſt could with a Word *calm the Sea*, Matth. 8. 26. but it was far more with a Word to *make the Sea.* Let us on a Sabbath meditate on the *Infiniteneſs* of our Creator, look up to the Firmament, there we may ſee God's Glory blazing in the *Sun*, twinkling in the *Stars*; look into the Sea, there we may ſee *God's Wonders in the Deep*, Pſal. 107. 24. Look into the Earth, there we may behold the Nature of Minerals, the Power of the Load-ſtone, the Vertue of Herbs, and Beauty of Flowers: By meditating on theſe Works of Creation ſo curiouſly embroidered, we come to *admire* God, and *praiſe* him, *Pſal.* 104. 24. *O Lord, how manifold are thy Works! in Wiſdom haſt thou made them all.* By meditating on the Works of Creation we come to *confide* in God. He who can *Create*, can *Provide*; he that could make us when we were nothing, he can raiſe us when we are low. *Pſal.* 124. 8. *Our Help ſtands in the Name of the Lord, who made Heaven and Earth.*

(2.) Meditate on God's *Holineſs.* Pſal. 111. 9. *Holy and reverend is his Name.* Hab. 1. 13. *Thou art of purer Eyes than to behold Iniquity.* God is Eſſentially, Originally and Efficiently Holy: All the Holineſs in Men and Angels is but a Chryſtal Stream that runs from this Glorious Ocean. God loves Holineſs becauſe it is his own *Image.* A King cannot but love to ſee his own Effigies ſtamp'd on Coyn. God counts Holineſs his *Glory*, and the moſt ſparkling Jewel of his Crown. *Exod.* 15. 11. *Glorious in Holineſs.* Here is a Meditation fit for our firſt entrance into a Sabbath, God's *Holineſs*: The Contemplation of this would work in us ſuch a *Frame of Heart* as is ſuitable to an *Holy God*: It would make us then Reverence his Name, Hallow his Day: While we are muſing of the Holineſs of God's Nature, we begin to be transformed into his Likeneſs.

(3.) Meditate on *Chriſt's Love in redeeming us*, Rev. 1. 5. Redemption exceeds Creation; the one is a Monument of God's *Power*, the other of his *Love.* Here is fit Work for a Sabbath. O the infinite ſtupendious Love of Chriſt in raiſing poor lapſed Creatures from a ſtate of Guilt and Damnation!

1. That Chriſt who *was God* ſhould die; That this Glorious Sun of Righteouſneſs ſhould be in an Eclipſe, we can never enough admire this Love; no, not in Heaven.

2. That Chriſt ſhould die for *Sinners.* Not ſinful Angels, but ſinful Mankind. That ſuch Clods of Earth and Sin ſhould be made bright Stars of Glory. O the amazing Love of Chriſt! This was * *Illuſtre amoris Chriſti mnemoſynum.* *Brugenſis.

3. That Chriſt ſhould not only die *for* Sinners, but die *as* a Sinner. 2 *Cor.* 5. 21. *He was made ſin for us.* He who was among the Glorious Perſons of the Trinity, was *numbred among Tranſgreſſors*, Iſa. 53. 12. Not that he had Sin, but he was like a Sinner, having our Sins *imputed to him.* Sin did not *live* in him, but it was *laid* upon him. Here was an Hyperbole of Love, enough to ſtrike us into Aſtoniſhment.

4. That Chriſt ſhould redeem us, when he could not look to gain any thing, or be *at all advantaged* by us. Men will not lay out their Mony upon a Purchaſe, unleſs it will turn to their Profit. But what Benefit could Chriſt expect in purchaſing and redeeming us? We were in ſuch a Condition, that we could neither deſerve nor recompenſe Chriſt's Love.

Firſt, We could not *deſerve* it, for we were in our *Blood*, Ezek. 16. 6. We had no Spiritual Beauty to tempt Chriſt. Nay, we were not only in our *Blood*, but we were up *in Arms*, Rom. 5. 8. When we were *Enemies*, *Chriſt died for us*: When he was ſhedding his Blood, we were ſpitting our Poyſon.

Secondly,

Secondly, As we could not deſerve, ſo neither could we *recompenſe* Chriſt's Love. For,

1. After he had dy'd for us, we could not ſo much as love him, till he made us love him.

2. We could give Chriſt nothing in lieu of his Love. *Rom.* 11. 35. *Who hath firſt given to him?* We were fallen to *Poverty*; if we have any Beauty, it is from Chriſt. *Ezek.* 16. 14. *Thou wert comely through my comelineſs which I put upon thee.* If we bring forth any good Fruit, it is not of our *own Growth*, it comes from Chriſt the True Vine, *Hoſ.* 14. 8. *From me is thy Fruit found.* So that it was nothing but pure Love for Chriſt to lay out his Blood to redeem ſuch as he could not expect to be really bettered by.

5. That Chriſt ſhould die ſo willingly, *John* 10.17. *I lay down my Life.* The Jews could not have taken it away, if he had not laid it down; he could have called to his Father for a Legion of Angels to be his Life-guard; but what needed that, when his Godhead could have defended him from all Aſſaults? But he *laid down his Life*: The Jews did not ſo much thirſt for Chriſt's Death, as he thirſted for our Redemption; *Luke* 12. 50. *I have a Baptiſm to be baptized with, and how am I ſtraitned till it be accompliſhed.* Chriſt call'd his Sufferings a Baptiſm: He was to be baptiz'd and ſprinkled with his own Blood, and Chriſt thought the time long before he ſuffered. Πῶς συνέχομαι, *How am* I ſtraitned *till it be accompliſhed.* Therefore to ſhow Chriſt's willingneſs to die, his *Sufferings* is called an *Offering*, *Heb.* 10. 10. *By the offering of the Body of Jeſus*: His Death was a Free-will Offering.

6. That Chriſt ſhould not grutch or think much of all his Sufferings, his being ſcourged and crucified, (we grutch him a light Service) but that he ſhould be well contented with what he hath done; and if it were to do again, he would do it. *Iſa.* 53. 11. *He ſhall ſee of the Travel of his Soul, and be ſatisfied.* As the Mother, tho ſhe hath had hard Labour, yet when ſhe ſees a Child brought forth, ſhe doth not repent of her Pangs, but is well contented. So Chriſt, though he had *Hard Travel* upon the *Croſs*, which put him into an Agony, yet he doth not think much, he is not troubled, but thinks his Sweat and Blood well beſtowed, becauſe he ſees the Man-child of Redemption brought forth into the World. *He ſhall ſee of the Travel of his Soul and ſhall be ſatisfied.*

7. That Chriſt ſhould make Redemption *effectual to ſome*, and not to others. Here is the *Quinteſſence* of Love. Tho there is a *Sufficiency* in Chriſt's Merit to ſave all, yet only ſome partake of its *ſaving Vertue*; all do not believe. *John* 6. 64. *There are ſome of you that believe not.* Chriſt doth not pray for all. *John* 17. 9. Some *refuſe* Chriſt, Pſal. 118.22. *This is the Stone which the Builders refuſed.* Others *deride* him, Luke 16.14. Others throw off his Yoak. Luke 19.14. *We will not have this Man reign over us.* So that all have not the benefit of Salvation by him. Herein appears the diſtinguiſhing Love of Chriſt, that the Vertue of his Death ſhould reach ſome and not others. 1 *Cor.* 1.26. *Not many wiſe Men after the Fleſh, not many mighty, not many noble are called.* That Chriſt ſhould paſs by many of Birth and Parts, and that the Lot of Free-Grace ſhould fall upon thee; that he ſhould ſprinkle his Blood upon thee: ὦ βάθος, the *Depth of the Love of Chriſt.*

8. That Chriſt ſhould love us with ſuch an *entire tranſcendent* Love. The Apoſtle calls it *a Love which paſſeth knowledge*, Eph. 3. 19. That he ſhould love us more than the Angels: He loves them as his *Friends*, Believers as his *Spouſe*. He loves them with ſuch a kind of Love as God the Father bears to him, *John* 15. 9. *As the Father hath loved me*, ſo have I loved *you*. O what an Hyperbole of Love doth Chriſt ſhow in redeeming us!

9. That Chriſt's Love in our Redemption ſhould be everlaſting, *John* 13. 1. *Having loved his own, he loved them*, εἰς τέλος, *to the end.* As Chriſt's Love is matchleſs, ſo endleſs: The Flower of Chriſt's Love is ſweet, and that which makes it ſweeter, it never dies. Chriſt's Love is Eterniz'd, *Jer.* 31. 3. He will never divorce his Elect Spouſe: The *Failings* of his People cannot quite take off his Love: They may eclipſe his Love, not wholly remove it; their Failings may make Chriſt angry with them, but not hate them. Every Failing doth not break the Marriage-knot. Chriſt's Love is not like the *Saints* Love; ſometimes they have ſtrong Affections towards Chriſt, at other times the hot Fit is off, and they can find little or no Love ſtirring in them. But it is not ſo with Chriſt's Love to the Saints, it is a *Love of Eternity.* When the Sun-ſhine of Chriſt's Electing Love hath once riſen upon the Soul, it never ſets finally. Death may take away our Life from us, but not Chriſt's Love. Behold here a rare Subject on a Sabbath-morning to meditate upon. The Meditation of Chriſt's wonderful Love in Redeeming us, would work in us a Sabbath-

First, It

Frame of Heart.

First, It would *melt us into Tears* for our *Spiritual Unkindneſſes.* That we ſhould ſin againſt ſo ſweet a Saviour, that we ſhould be no more affected with his Love, but requite Evil for Good. Like the *Athenians*, who notwithſtanding all the good Service *Ariſtides* had done them, baniſhed him out of their City. That we ſhould grieve Chriſt with our Pride, raſh Anger, our Unfruitfulneſs, Animoſities, ſtrange Factions: Have we none to abuſe but our Friend? Have we nothing to kick againſt but the Bowels of a Saviour? Did not Chriſt ſuffer enough upon the Croſs, but muſt we needs make him ſuffer more? Do we give him more *Gall and Vinegar* to drink? O, if any thing can diſſolve the Heart in Sorrow, and broach the Eyes with Tears, 'tis diſ-ingenuity and unkindneſs offered to Chriſt. When *Peter* thought of Chriſt's Love to him, how he had made him an Apoſtle, and reveal'd his Boſom-Secrets to him, and taken him to the Mount of Transfiguration, and that he ſhould deny Chriſt, it broke his Heart with Sorrow, *he went out and wept bitterly*, *Mat.* 26. 75. What a bleſſed thing is it to have the Eyes dropping Tears on a Sabbath! And nothing would ſooner fetch Tears, than to meditate of Chriſt's Love to us, and our unkind Requitals.

Secondly, The Meditating on a Lord's Day Morning of Chriſt's Love, would *kindle Love* in our Hearts to Chriſt. How can we look on Chriſt bleeding and dying for us, and our Hearts not be warmed with Love to him? Love is the Soul of Religion, the pureſt Affection; it is not *Rivers of Oyl*, but *Sparks of Love*, that Chriſt values. And ſure, as *David* ſaid, *While I was muſing, the Fire burned*, Pſal. 39. 3. So while we are muſing of Chriſt's Love in redeeming us, the Fire of our Love would burn towards Chriſt; and then is a Chriſtian in a Bleſſed Sabbath-Frame, when he is like a Seraphim burning in Love to Chriſt.

(4.) On a Sabbath-morning meditate on the *Glory of Heaven*. Heaven is the Extract and Quinteſſence of Happineſs. It is called a *Kingdom*, *Mat.* 25.34. A Kingdom for it's Riches and Magnificence: It is ſet out by Precious Stones, Gates of Pearl, *Rev.* 21. There is all that is truly Glorious, tranſparent Light, perfect Love, unſtained Honour, unmixed Joy; and that which crowns the Joy of the Celeſtial Paradiſe, is *Eternity.* Suppoſe Earthly Kingdoms were more glorious than they are, their Foundations of Gold, their Walls of Pearl, their Windows of Saphire, yet they are *corruptible*: But the Kingdom of Heaven is Eternal, thoſe Rivers of Pleaſure *run for evermore*, Pſalm 16. 11. And that wherein the Eſſence of Glory conſiſts, and makes Heaven to be Heaven, is the immediate Sight and Fruition of the Bleſſed God. *Pſal.* 17. 15. *When I awake I ſhall be ſatisfied with thy likeneſs.* O think of this *Jeruſalem* above! This is proper for a Sabbath.

1. The meditation of Heaven would *raiſe our Hearts above* the World. O how would theſe things diſappear and ſhrink into nothing, if our Minds were mounted above the Viſible Orbs, and we had a Proſpect of Glory!

2. How would the Meditation of Heaven make us Heavenly in our Sabbath-Exercifes? It would quicken Affection, it would add Wings to Devotion, it would make us to be in the *Spirit* on the *Lord's Day*, Rev. 1. 10. How vigorouſly doth he ſerve God, who hath a *Crown of Glory* always in his Eye!

III. We *dreſs our Souls* on a Sabbath-Morning, by *Prayer.* Mat. 6. 6. *When thou Prayeſt, enter into thy Cloſet, &c.* Prayer ſanctifies a Sabbath.

(1.) The things we ſhould pray for on the Morning of a Sabbath.

1. Beg a Bleſſing upon the Word which is to be Preached, that it may be a *Savour of Life* to us, that by it our Minds may be more Illuminated, our Corruptions more weakned, our Stock of Grace more encreaſed. Pray that God's ſpecial Preſence may be with us, that our Hearts may burn within us while God ſpeaks. Pray that we may receive the Word into *meek humble Hearts*, James 1. 22. That we may *ſubmit* to it, and bring forth the Fruits of it. Nor ſhould we only Pray for *our ſelves*, but for *others.*

First, For him who diſpenſeth the Word; that his Tongue *may be touched with a Coal from God's Altar*; That God would warm his Heart, who is to help to warm others. Your Prayers may be a means to quicken the Miniſter. Some complain, they find not that Benefit by the Word Preached. Perhaps they did not Pray for their Miniſter as they ſhould. Prayer is like the whetting and ſharpening of an Inſtrument, which makes it cut the better.

Secondly, Pray *with* and *for* your Family: Yea, Pray for all the Congregations that meet this Day in the Fear of the Lord, that the Dew of the Spirit may fall with the Manna of the Word, that ſome Souls may be converted, and others ſtrengthened, and that Goſpel-Ordinances may be continued, and have no Reſtraint

put upon them. Theſe are the things we ſhould pray for. The Tree of Mercy will not drop its Fruit, unleſs it be ſhaken by the Hand of Prayer.

(2.) The *Manner* of our Prayer. It is not enough to ſay a Prayer, to pray in a dull cold manner, which teacheth God to deny; but we muſt Pray with Reverence, Humility, Hope in God's Mercy, Fervency, *Luke* 22. 44. Chriſt Pray'd ἐκτενέστερον, *more earneſtly*. And that we may pray with more Fervency, we muſt Pray with a Senſe of our Wants. He who is pinched with Want, will be earneſt in craving an Alms. He Prays moſt Fervently, who Prays moſt Feelingly. This is to ſanctifie the Morning of a Sabbath, and it is a good Preparatory for the Word Preached. When the Ground is broken up by the Plough, now it is fit to receive the Seed. When the Heart hath been broken by Prayer, now it is fit to receive the Seed of the Word Preached. Thus you ſee how to dreſs your Souls on a Sabbath-morning. There are other Duties remaining.

EXOD. XX. 10.

IV. Having thus *dreſſed* your Souls in a Morning, for the further Sanctification of the Sabbath, *addreſs* your ſelves to the Hearing of the Word Preached.

(1.) And when you are ſet down in your Seat,

1. Liſt up your Eyes to Heaven for a Bleſſing upon the Word to be diſpenſed. For, you muſt know the Word Preach'd doth not work as *Phyſick*, by its own inherent Vertue, but by a Vertue from Heaven, and the Co-operation of the Holy Ghoſt. Therefore put up a ſhort Ejaculatory Prayer for a Bleſſing upon the Word, that it may be made effectual to you.

(2.) The Word being begun to be Preach'd, ſet your ſelves in a right manner:

1. With Reverence and Holy Attention. *Acts* 16. 14. *A certain Woman named Lydia attended unto the things that were ſpoken of Paul. Conſtantine* the Emperor was noted for his Reverend Attention to the Word. *Luke* 19. 48. *Chriſt taught daily in the Temple: And all the People were* attentive *to hear him*, ἐξεκρέματο, in the Greek, *They hung upon his Lip*. Could we tell Men of a Rich Purchaſe, they would diligently attend: And ſhall they not much more, when the Goſpel of Grace is Preaching to them? Now that we may ſanctifie and hallow the Sabbath by *attentive Hearing*, take heed of two things:

I. *Diſtraction* } in Hearing.
II. *Drowſineſs* }

I. *Diſtraction*. 1 *Cor.* 7. 35. *That ye may* attend *upon the Lord* without Diſtraction. It is ſaid of St. *Bernard*, That when he came to the Church-Door, he would ſay, *Stay here all my Earthly Thoughts*. So ſhould we ſay to our ſelves, when we are at the Door of God's Houſe, Stay here all my *worldly Cares*, and wandring Cogitations, I am now going to *hearken* what the Lord will ſay to me. Diſtraction hinders Devotion. Diſtraction in Hearing is, when the Mind is toſſed with vain Thoughts, and diverted from the Buſineſs in hand. 'Tis hard to make the Quick-ſilver Heart fix. St. *Hierom* complained of himſelf, *Some times* (ſaith he) *when I am about God's Service*, per Porticus deambulo, *I am walking in the Galleries, and ſometimes caſting up Accounts*. So oft in hearing of the Word the Thoughts dance up and down; and when our Eye is upon the Miniſter, our Mind is upon other things. Diſtracted Hearing is far from ſanctifying the Sabbath. It muſt needs be very *hainous* to give way to vain Thoughts at this time, becauſe when we are hearing the Word, we are now in God's *Special Preſence*. To do any Treaſonable Action in the King's Preſence, is high Impudence. *Jer.* 23. 11. *Yea, in* my Houſe *have I found their Wickedneſs*. So may the Lord ſay, In my Houſe, while they are hearing of my Word, I have found Wickedneſs; they have wanton Eyes, and their Soul is ſet on Vanity. This inhanceth and aggravates the ſin.

Qu. *Whence do theſe roving diſtracted Thoughts in hearing come?*

Anſw. 1. Partly from *Satan*. The Devil is no *Recuſant*, he will be ſure to be preſent in our *Aſſemblies*: If he cannot hinder us *from* hearing, he will hinder us *in* hearing. *Job* 1. 6. *When the Sons of God came to* preſent themſelves *before the Lord*, Satan *came alſo among them*. The Devil ſets vain Objects before the *Fancy* to cauſe a Diverſion. Satan's great Deſign is to render the Word we hear fruitleſs: As when one is writing, another jogs him that he cannot write even: So when we are hearing, the Devil will be jogging us with a Temptation, that we ſhould not attend to the Word Preached. *Zach.* 3. 1. *He ſhowed me Joſhua the High Prieſt ſtanding before the Angel of the Lord, and Satan ſtanding at his Right Hand to reſiſt him.*

2. Theſe wandring Thoughts in Hearing come partly from *our ſelves*. We muſt not lay all the blame upon Satan.

(1.) They come from the *Eye*. A wandring Eye cauſeth wandring Thoughts. A Thief may be let into the Houſe at a Window: So vain Thoughts are let *in* at the Eye. So that as we are bid to *keep our Feet* when we enter into the Houſe of God, *Eccleſ.* 5. 1. ſo we had need make a *Covenant with our Eyes* when we are in the Houſe of God, *Job* 31. 1. that we be not diſtracted by beholding other Objects.

2. Wandring Thoughts in hearing ariſe out of the *Heart*. Theſe Sparks come out of our own Furnace. Vain Thoughts are the Mud which the Heart (as a troubled Sea) caſts up. Mark 7. 21. *For from within, out of the Heart of men, proceed evil Thoughts*. It is the Foulneſs of the Stomach ſends up Fumes into the Head; and the Corruption of the Heart ſends up Evil Thoughts into the Mind.

3. Diſtracted Thoughts in hearing proceed from *an Evil Cuſtom*. We inure our ſelves to vain Thoughts at other times, therefore we cannot forbear them on a Sabbath. *Cuſtom is a Second Nature. Jer.* 13. 23. *Can the Ethiopian* change his Skin, *or the Leopard his Spots, then may ye alſo do good that are accuſtomed to do evil?* He that is uſed to bad Company, knows not how to leave it. Such as have vain Thoughts keeping them Company all the Week, they know not how to get rid of them on the Sabbath. Let me ſhow you how evil theſe vain diſtracting Thoughts in hearing are.

Firſt, To have the Heart diſtracted in Hearing, is a Diſreſpect to God's *Omniſciency*. God is an *all-ſeeing Spirit*, and *Thoughts* ſpeak louder in his Ears than *Words* do in ours. *Amos* 4. 13. *He declareth unto Man what is his Thought*. Therefore to make no Conſcience of Wandring Thoughts in Hearing, is the affronting of God's Omniſciency, as if he knew not our Heart, or did not hear the Language of our Thoughts.

Secondly, To give way to wandring Thoughts in Hearing, is *Hypocriſie*. We pretend to hear what God ſaith, and our Mind is quite upon another thing. We preſent God with our Bodies, but do not give him our Hearts, *Hoſ.* 7. 11. This Hypocriſie God complains of, *Iſa.* 29. 13. *This People draw near me with their Mouth, and with their Lips do honour me, but have removed their Heart far from me*. This is to prevaricate, and deal falſly with God.

Thirdly, Vain Thoughts in Hearing diſcover much want of *Love* to God. Did we love God, we ſhould liſten to his Words as Oracles, *and bind them upon the Table of our Heart*, Prov. 3. 3. When a Friend whom we love ſpeaks to us, and gives us Advice, we mind it with Serioufneſs, and ſuck in every Word. The giving our Thoughts leave to *ramble* in Holy Duties, ſhows the Defect of our Love to God.

Fourthly, Vain impertinent Thoughts in Hearing *defile* an Ordinance: They are as *dead Flies* in the Box of Oyntment. When a String in the Lute is out of Tune, it ſpoils the Muſick. Diſtraction of Thoughts puts our Mind out of Tune, and makes our Services ſound harſh and unpleaſant. Wandring Thoughts *poyſon* a Duty, and turn it into ſin. *Pſal.* 109. 7. *Let his* Prayer *become ſin*. What can be worſe, than to have a Man's Praying and Hearing of the Word become ſin? Were it not ſad when the Meat we eat ſhould encreaſe bad Humours? So when the Hearing of the Word, which is the Food of the Soul, ſhould be turned into Sin?

Fifthly, Vain Thoughts in Hearing *anger God*. If the King were ſpeaking to one of his Subjects, and he ſhould not give heed to what the King ſaith, but be thinking on another buſineſs, or playing with a Feather, would not this provoke the King? So when we are in God's Preſence, and God is ſpeaking to us in his Word, and we mind not much what he ſaith, but our Hearts go *after Covetouſneſs*, Ezek. 33. 31. will not this anger God to be thus ſlighted? God hath pronounced a Curſe upon ſuch; *Mal.* 1. 14. *Curſed be the Deceiver which hath in his Flock a* Male, *and Sacrificeth to the Lord a* corrupt *thing*. To have ſtrong lively Affections to the World, here is a Male in the Flock; but to hear the Word with Diſtraction, to give God Duties fly-blown with Vain Thoughts, this is to offer to the Lord a *corrupt thing*; this brings a Curſe, *Curſed be the Deceiver*.

Sixthly, Vain Thoughts in Hearing (when *allowed* and *not reſiſted*) make way for hardning the Heart. A Stone in the *Heart*, is worſe than in the *Kidneys*. Diſtracted Thoughts in hearing do not *Better* the Heart, but *Harden it*. Vain Thoughts take away the holy Awe of God which ſhould be upon the Heart, they make Conſcience leſs Tender, and hinder the Efficacy the Word ſhould have upon the Heart.

Seventhly, Vain diſtracting Thoughts rob us of the Comfort of an Ordinance. A gracious Soul oft meets with God in the Sanctuary, and can ſay as *Cant.* 3. 4. *I found him whom my Soul loveth.* He is like *Jonathan*, who having taſted the Hony on the Rod, his *Eyes were enlightned.* But Vain Thoughts hinder the Comfort of an Ordinance, as a black Cloud hides the warm comfortable Beams of the Sun from us. Will God ſpeak Peace to us when our Minds are wandring, and our Thoughts *are travelling to the Ends of the Earth*, Prov. 17. 24? If ever you would hear the Word with Attention, do as *Abraham*, he drove away the *Fowls from the Sacrifice*, Gen. 15. 11. So when we find theſe Excurſions and ſinful Wanderings in hearing, labour to drive away the Fowls; get rid of theſe vain Thoughts; they are Vagrants, and we muſt not give them Entertainment.

Qu. *But how ſhall we get help againſt theſe Vagabond Thoughts?*

Reſp. 1. Pray and watch againſt them.

2. Let the Sence of God's Omniſcient Eye over-awe our Hearts. The Servant will not ſport in his Maſters Preſence.

3. Labour for an *Holy Frame* of Heart. Were the Heart more Spiritual, the Mind would be leſs Feathery.

4. Bring *more Love* to the Word. That which we *love* we *fix* our Minds upon. He that loves his Pleaſures and Recreations, his Mind is fixed on them, and he can follow them without Diſtraction. Were our Love more ſet upon the Word Preached, our Minds would be more fixed upon it. And ſurely, there is enough to make us love the Word Preached, for it is the *Word of Life*—— the Inlet to Knowledge, the Antidote againſt Sin, the Quickner of Holy Affections: It is the True Manna, which hath all ſorts of ſweet Taſts in it. It is the Pool of *Bethesda*, in which the Rivers of Life ſpring forth to *heal the broken in Heart.* It is a Soveraign Elixir or Cordial to revive the ſorrowful Spirit. Get Love to the Word Preached, and you will not be ſo diſtracted in hearing. What the Heart delights in, the Thoughts dwell upon.

II. If you would ſanctifie the Sabbath by deligent attentive hearing, take heed of *Drowſineſs* in Hearing. Drowſineſs ſhows much Irreverence. How lively are many when they are about the World, but in the Worſhip of God how drowſie, as if the Devil had given them ſome *Opium* to make them ſleep! A Drowſie Temper is (*now*) very abſurd and ſinful. Are not you in Prayer asking Pardon of ſin? Will the Priſoner fall aſleep when he is begging his Pardon? In the Preaching of the Word is not the Bread of Life breaking to you, and will a Man fall aſleep at his Food? Which is worſe, to ſtay from a *Sermon*, or ſleep at a *Sermon?* While you ſleep, perhaps that Truth was delivered, which might have converted your Souls. Beſides, ſleeping is very *offenſive* in theſe Holy Aſſemblies: It is not only a grieving the Spirit of God, but a making the *Hearts of the Righteous ſad*, Ezek. 13. 22. It troubles them to ſee any ſhow ſuch a Contempt of God and his Worſhip; to ſee Men buſie in the Shop, but drowſie in the Temple. Therefore as Chriſt ſaid, *Mat.* 26. 40. *Could ye not watch one Hour?* So can ye not *wake* one Hour? I deny not but a Child of God may ſometimes through Weakneſs and Indiſpoſition of Body drop aſleep at a Sermon, but it is not voluntary or ordinary. The Sun may be in an Eclipſe, but not often. If ſleeping be cuſtomary, and allowed, it is a very bad ſign, and is a profaning of the Ordinance. A good Remedy againſt Drowſineſs is to uſe a *Spare Diet* upon this Day. Such as indulge their Appetite too much on a Sabbath, are fitter to ſleep on a Couch than pray in the Temple. Now, that you may throw off Diſtracting Thoughts and Drowſineſs on the Lord's Day, and may hear the Word with reverend Attention, conſider,

1. It is *God* that ſpeaks to us in his Word; therefore the Preaching of the Word is called the *Breath of his Lips*, *Iſa.* 11. 4. And Chriſt is ſaid *now* to ſpeak to us *from Heaven*, Heb. 12. 25. as a King ſpeaks in his Ambaſſador. Miniſters are but as the Pipes and Organs, it is the Spirit of the Living God breathes in them: When we come to the Word, we ſhould think thus with our ſelves, God ſpeaks in this Preacher. The *Theſſalonians* heard the Word *Paul* Preached, as if *God himſelf* had ſpoken to them, 1 *Theſſ.* 2. 13. *When ye* received *the Word of God*, which ye heard *of us, ye receiv'd it not as the Word of Men, but* (as it is in truth) *the Word of God.* When *Samuel* knew it *was the Lord that ſpake to him*, he lent his Ear, 1 *Sam.* 3. 10. If we do not regard God when he ſpeaks to us, he will not regard us when we pray to him.

2. Conſider

2. Conſider how ſerious and weighty the matters delivered to us are. As *Moſes* ſaid, *Deut.* 30. 19. *I call Heaven and Earth to record this day, that I have ſet before you Life and Death.* Can Men be *regardleſs* of the Word, or *drowſie* when the weighty matters of Eternity are ſet before them? We Preach of Faith, and Holineſs of Life, and the Day of Judgment, and the Eternal Recompences; here is *Life* and *Death* ſet before you; and doth not all this call for ſerious Attention? If a Letter were read to one of ſpecial buſineſs, wherein his Life and Eſtate were concern'd, would not he be very ſerious in liſtning to that Letter? In the Preaching of the Word, your Salvation is concerned, and if ever you will attend, it ſhould be now, *Deut.* 32. 47. *It is not a vain thing for you, becauſe it is your Life.*

3. To give way to *Vain Thoughts* and *Dromſineſs* in hearing, doth much gratifie Satan. He knows, that not to *mind* a Duty, is all one as not to *do* a Duty. *Quicquid cor non facit, non fit*; in Religion, *What the Heart doth not do, is not done.* Therefore Chriſt ſaith of ſome, *Hearing they hear not*, Mat. 13. 13. How could that be? Becauſe tho' the Word ſounded in their Ear, yet they minded not what was ſaid to them; their Thoughts were upon other things; therefore it was all one as if they did not hear. *Hearing they hear not.* And doth not this pleaſe Satan, to ſee Men come to the Word, and as good ſtay away? They are haunted with vain Thoughts, they are taken off the Duty while they are in it; their Body is in the Aſſembly, their Heart in their Shop; *Hearing they hear not.*

4. It may be the laſt Sabbath that ever we ſhall keep. We may go from the place of Hearing to the place of Judging, and ſhall not we give Reverend Attention to the Word? Did we think thus when we come into God's Houſe, Perhaps this will be the laſt time that ever God will counſel us about our Souls; before another Sermon Death's Alarum will ſound in our Ears: With what Attention and Devotion ſhould we come hither, and our Affections would be all on Fire in hearing!

5. You muſt give an Account for every Sermon you hear, *Luke* 16. 2. *Redde rationem: Give an account of thy Stewardſhip.* So will God ſay, Give an Account of thy Hearing. Haſt thou been affected with the Word? Haſt thou profited by it? And how can we give an Account, if we have been diſtracted in hearing, and have not taken notice what hath been ſaid to us? The Judge to whom we muſt give an Account is *God.* Were one to give an Account to Man, he might *falſifie* his Accounts, but we muſt give an Account to God. * *Nec donis corrumpitur, nec blanditiis fallitur.* He is ſo *Juſt* a God, that he cannot be bribed; and ſo *Wiſe*, that he cannot be deceived. Therefore being to give an Account to ſuch an impartial Judge, how ſhould we obſerve every Word Preached, remembring the *Account!* Let all this make us ſhake off Diſtraction and Drowſineſs in Hearing, and have our Ears chain'd to the Word.

* *Bern.*

EXOD. XX. 8.

Remember the Sabbath-day to keep it holy, &c.

II. If you would hear the Word aright, lay aſide thoſe things which may render the Word Preached ineffectual. As,

1. *Curioſity.* Some come to the Word Preached, not ſo much to get Grace, as to enrich themſelves with Notions. *Itching Ears*, 2 Tim. 4. 3. *Auſtin* confeſſeth that before his Converſion, he went to hear St. *Ambroſe* rather for his Eloquence, than the Spirituality of the matter. *Ezek.* 33. 32. *Thou art unto them as a very lovely* Song *of one that hath a* pleaſant Voice, *and can play well on an Inſtrument.* Many come to the Word only to feaſt their Ears; they like the Melody of the Voice, the Melliſluous Sweetneſs of the Expreſſion, the Newneſs of the Notion, *Acts* 17. 21. This is to love the Garniſhing of the Diſh more than the Food. This is to deſire to be *pleaſed*, rather than *edifyed.* Like a Woman that paints her Face, but neglects her Health. So they paint and adorn themſelves with curious Speculations, but neglect their Souls Health. This hearing doth neither ſanctifie the Heart nor the Sabbath.

2. Lay aſide *Prejudice.*

(1.) Prejudice againſt the *Truths Preached.* The Sadduces were *prejudiced* againſt the Doctrin of the Reſurrection, *Luke* 20. 27.

(2.) Prejudice againſt the *Perſon* preaching, 1 *King.* 22. 8. There is *one Micaiah, by whom we may enquire of the Lord, but* I hate *him.* This hinders the Vertue of the

the Word. If a Patient hath an ill Opinion of his Phyſician, he will not take any of his Receipts tho never ſo good. Prejudice in the Mind is like an Obſtruction in the Stomach, which hinders the Nutritive Vertue of the Meat. Prejudice poyſons the Word, and makes it to loſe its Efficacy.

3. Lay aſide *Covetouſneſs*. Covetouſneſs is in not only getting the World *unjuſtly*, but loving it *inordinately*. This is a Great Hindrance to the Word Preached. The *Seed* which fell among *Thorns* was choked, *Mat.* 13. 22. An Emblem of the Word being Preached to a Covetous Hearer. The Covetous Man is thinking of the World when he is hearing; his Heart is in his Shop. *Ezek.* 33. 31. *They ſit before thee as my People, and they hear thy Words, but their Heart goeth* after their *Covetouſneſs*. A Covetous Hearer derides the Word, *Luke* 16. 14. *The Phariſees who were covetous heard all, and they* derided *him*.

4. Lay aſide *Partiality*. Partiality in hearing is, when we *like* to hear *ſome Truths* Preached, but not *all*. We love to hear of Heaven, but not of Self-denial; of reigning with Chriſt, but not of ſuffering; of the more Facil Duties of Religion, but not them which are more knotty and difficult, as Mortification, laying the Ax to the Root, and hewing down their Beloved Sin, *Iſa.* 30. 10. *Proyheſie ſmooth things*, ſuch as may not grate upon our Conſcience. Many like to hear of the Love of Chriſt, but not of loving their Enemies: They like the Comforts of the Word, not the Reproofs. *Herod* heard *John Baptiſt* gladly; he liked many Truths, but not when he ſpake againſt his *Inceſt*. Lay aſide Partiality.

5. Lay aſide *Cenſoriouſneſs*. Some inſtead of judging themſelves for Sin, ſit as Judges upon the *Preacher*: Either his Sermon had too much Gall in it, or it was too long: Theſe will ſooner cenſure a Sermon than practiſe it. God will judge the Judger. *Mat.* 7. 1.

6. Lay aſide *Diſobedience*, Rom. 10. 21. *All the* day long *have I ſtretched forth my* hands unto a diſobedient *People*. 'Tis ſpoken of the Jews, God ſtretched out his Hands in the Preaching of the Word, but they rejected Chriſt. Let there be none among you that wilfully refuſe the Counſels of the Word: 'Tis ſad to have an Adders Ear, an Adamant Heart. *Zac.* 7. 11, 12. If when God ſpeaks to us in his Word we are deaf, when we ſpeak to him in Prayer he will be dumb.

III. If you would hear the Word aright, have *God Ends* in hearing. Come to the Word to be made *better*. Some have no other end in hearing, but becauſe it is in Faſhion, or to gain Repute, or ſtop the Mouth of Conſcience. But come to the Word to be made more Holy. There's a great deal of difference between one that goes to a Garden for Flowers to wear in her Boſom, and another that goes for Flowers to make Syrups and Medicines of. We ſhould go to the Word for a Medicine to cure us; as *Naaman* the Syrian went to *Jordan* to be healed of his Leproſie. 1 *Pet.* 2. 2. *Deſire the ſincere Milk of the Word, that ye may* grow thereby. Come to the Word to be changed into the Similitude of it. As the Seal leaves its Print upon the Wax, ſo labour that the Word Preached may leave the Print of its own Holineſs upon your Heart. Labour that the Word may have ſuch a Vertue upon you as the Water of Jealouſie, to *kill* and *make fruitful*, Numb. 5. 27. That it may kill your Sins, and make your Souls fruitful in Grace.

IV. If you would hear the Word aright, come to it with Delight. The Word Preached is a *Feaſt of fat things*. With what Delight do Men come to a Feaſt? The Word Preached anoynts the blind Eye, mollifies the Rocky Heart; it beats off our Fetters, and turns us from the *Power of Satan* to *God*, Acts 26. 18. The Word is the Seed of Regeneration, *Jam.* 1. 18. the Engine of Salvation. Hear the Word with Delight and Complacency. *Jer.* 15. 16. *Thy Words were found and I did eat them, they were the joy and rejoycing of my Heart*. Pſal. 119. 103. *How ſweet are thy words unto my taſte, yea, ſweeter than Honey unto my mouth*. Yea, love that Word which comes *moſt home* to the *Conſcience*. Bleſs God when your Corruptions have been met with; when the Sword of the Spirit hath divided between you and your Sins. Who cares for that Phyſick which will not work?

V. If you would hear the Word aright, mix it with *Faith*. Believe the *Verity* of the Word Preached, that it is that Word by which you muſt be judged; and not only *give Credence* to the Word Preached, but learn to *apply* it to your own Souls. *Faith concocts the Word*, and turns it into Spiritual Nouriſhment. Many hear the Word, but it may be ſaid of them as *Pſal.* 106. 24. *They believed not his Word*. As *Melanthon* once ſaid to ſome of the *Italians*, *Ye* Italians *Worſhip God in the Bread, when ye do not believe him to be in Heaven* So many hear God's Word, but do not believe that God is; they queſtion the Truth of his Oracles. If we do not mix Faith with the Word, it is like leaving out the Chief Ingredient in a Medicine, which makes it

it ineffectual. Unbelief hardens Mens Hearts againſt the Word. *Acts* 19. 9. *Divers were hardened and believed not*. Men hear many Truths delivered concerning the Preciouſneſs of Chriſt, the Beauty of Holineſs, the Felicity of a Glorified Eſtate; but if through Unbelief and Atheiſm they queſtion theſe Truths, we may as well ſpeak to the Stones and Pillars of the Church as to them. That Word which is not *Believed* can never be *Practiſed*. * *Ubi male creditur, ibi nec benè vivitur*. Unbelief makes the Word Preached of no effect. *Heb.* 9. 2. *The Word preached did not profit, not being mixed with Faith in them that heard it*. The Word to an Unbeliever is like *Dioſcordium* put into a Dead Man's Mouth, which loſeth all its Vertue. If there be any Unbelievers in our Congregations, what ſhall Miniſters ſay to God at the laſt Day? Lord, we have preached to the People thou ſenteſt us to; we ſhowed them our Commiſſion, we declared unto them the whole Counſel of God, but they believed never a Word we ſpake: We told them what would be the Fruit of Sin, but they would drink their Sugared Draught, tho there was Death in the Cup: Lord, we are free from their Blood. God forbid that ever Miniſters ſhould make this Report to God of their People: But this they muſt be forc'd to do, if People live and die in Unbelief. Would you ſanctifie a Sabbath in hearing the Word aright? Hear the Word with Faith. The Apoſtle puts theſe two together, *Belief* and *Salvation*. *Heb.* 10. 39. *We are of them that believe to the Saving of the Soul*.

* *Hieron.*

VI. If you would hear the Word aright, hear it with *meek Spirits*, *Jam.* 1. 21. Receive the Word *in manſuetudine*, *with meekneſs*. Meekneſs is a ſubmiſſive Frame of Heart to the Word. Contrary to this Meekneſs is *Fierceneſs of Spirit*, when Men riſe up in a Rage againſt the Word. As if the Patient ſhould be angry with the Phyſician when he gives him a Receipt to purge out his bad Humours. *Acts* 7. 54. *When they heard this they were cut to the Heart, and gnaſhed on Stephen with their Teeth.* 2 Chron. 16. 10. *Aſa was wroth with the Seer, and put him in a Priſon-Houſe*. Pride and Guilt make Men fret at the Word. What made *Aſa* ſtorm ſo but Pride? He was a King, and thought he was too good to be told of his Sin. What made *Cain* ſo angry, when God ſaid to him, *Where is Abel thy Brother?* Saith he, *Am I my Brothers Keeper?* What made him ſo touchy, but Guilt? He had embrued his Hands in his Brothers Blood. If you would hear the Word aright, lay down your Paſſions, *Receive the Word with Meekneſs*; get humble Hearts to ſubmit to the Truths delivered. God takes the meek Perſon to be his Scholar. *Pſal.* 25. 9. *The Meek will he teach his way*. Meekneſs makes the Word Preached to be λόγος ἔμφυτος, *an engrafted Word*, *Jam.* 1. 21. A good Cion grafted into a Bad Stock, changeth the Nature of it, and makes it bear ſweet and generous Fruit. So when the Word Preached is grafted into Man's Heart, it ſanctifies them, and makes them bring forth the ſweet Fruits of Righteouſneſs. By Meekneſs it becomes an engrafted Word.

VII. If you would hear the Word aright, be not only *attentive*, but *retentive*: Lay the Word up in your *Memories* and *Hearts*, Luke 8. 15. *The Seed on the good Ground are they, who having heard the Word* keep it. The Greek Word κατέχειν, *to keep*, ſignifies to hold the Word faſt that it doth not run from us. If the Seed be not kept in the Ground, but is preſently waſhed away, it is ſown to little purpoſe: So if the Word Preached be not kept in your Memories and Hearts, it is Preached in vain. Many People have Memories like leaking Veſſels, the Word goes out as faſt as it comes in. How can it profit? If a Treaſure be put in a Cheſt, and the Cheſt be not lock'd, it may eaſily be taken out. A bad Memory is like a Cheſt without a Lock, the Devil can eaſily take out all the Treaſure. *Luke* 8. 12. *Then comes the Devil and takes away the Word out of their Hearts*. Labour to keep in Memory the Truths you hear. The things we *eſteem* we are not ſo apt to forget. *Will a Bride forget her Jewels?* *Jer.* 2. 32. Can a Maid forget her Ornaments? Did we prize the Word more, we ſhould not ſo ſoon forget it. If the Meat doth not ſtay in the Stomach, but comes up as faſt as we eat it, it cannot nouriſh: So if the Word ſtays not in the Memory, but is preſently gone, it can do the Soul but little good.

VIII. If you would hear aright, practiſe what you hear; Practice is the Life of all. *Rev.* 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life*. Bare Hearing will be no Plea at the Day of Judgment. Lord, I have heard ſo many Sermons. But God will ſay, What Fruits of Obedience have ye brought forth? The Word we Preach is not only to *inform* you, but to *reform* you; not only to mend your Sight, but to mend your Pace in the way to Heaven. A good Hearer is like the *Heliotropium*, &c. it opens and ſhuts with the Sun, to God,

God, againſt *Sin*. Now that you may ſanctifie a Sabbath by Hearing:

1. If you do not hear the Word aright, you *loſe* all your Labour. How many a weary Step have you taken? Your Body hath been crowded, your Spirit faint; if you are not *bettered* by hearing, if you are as proud, as vain, as earthly as ever, all your hearing is loſt. You would be loth to Trade in vain; and why not as well to hear Sermons in vain? *Job* 9.29. *Why then labour I in vain?* Put this Queſtion to thy own Soul, *Why labour I in vain?* Why do I take all this Pains to hear, yet have not the Grace to practiſe? I am as bad as ever, why then labour I in vain?

2. If you hear the Word, and are not bettered by it, you are like the *Salamander* in the Fire, not hotter; your hearing will *encreaſe* your *Condemnation*. *Luke* 12.47. *That Servant which knew his Lord's Will and did it not, ſhall be beaten with many Stripes.* We pity ſuch as know not where to hear; it will be worſe with ſuch as care not how they hear. To graceleſs diſobedient Hearers every Sermon will be a Faggot to heat Hell. It's ſad to go loaden to Hell with Ordinances. O beg the Spirit to make the Word Preached effectual. Miniſters can but ſpeak to the Ear, the Spirit ſpeaks to the Heart. *Acts* 10. 44. *While Peter ſpake, the Holy Ghoſt fell upon all them that heard the Word.*

V. Having heard the Word in an Holy and Spiritual manner, for the further Sanctification of the Sabbath, *confer* of the Word. We are forbid on this Day to ſpeak our *own Words*, Iſa. 58. 14. but we muſt ſpeak of *God's Word*. Speak of the Sermon as you ſit together; This is one part of ſanctifying the Sabbath. Good Diſcourſe brings holy Truths into our Memories, and faſtens them upon our Hearts. Mal. 3. 17. *Then they that feared the Lord ſpake often one to another.* There is a great Power and Efficacy in good Diſcourſe. *Job* 6. 25. *How forcible are right words!* By holy Conference on a Sabbath, one Chriſtian helps to warm another when he is frozen, to ſtrengthen another when he is weak. *Latimer* confeſſed he was much furthered in Religion, by having Conference with Mr. *Bilny* the Martyr. *Pſal.* 119. 172. *My Tongue ſhall ſpeak of thy Word.* One reaſon why Preaching the Word on a Sabbath doth no more good, is, becauſe there is ſo little good Conference. Few ſpeak of the Word they have heard, as if Sermons were ſuch *Secrets*, that they muſt not be ſpoken of again: Or, as if it were a ſhame to ſpeak of that which will ſave us.

VI. Shut up the Sabbath-Evening with *Repetition*, *Singing of Pſalms* and *Prayer*: Beg that God would bleſs the Word you have heard; but I hope your *Practice* herein will prevent my farther ſpeaking. Could we but thus ſpend a Sabbath, we might be *in the Spirit on the Lord's Day*, Rev. 1. 10. our Souls might be nouriſhed and comforted: And this Sabbath which we now keep, would be an earneſt of that everlaſting Sabbath which we ſhall Celebrate in Heaven.

EXOD. XX. 8.

Remember to keep the Sabbath-day Holy.

Uſe I. See here a Chriſtians Duty, *To keep the Sabbath-Day Holy.*

1. The *whole Sabbath* is to be Dedicated to God. It is not ſaid, Keep a part of the Sabbath holy, but the whole day muſt be religiouſly obſerved. If God hath given us *Six* Days, and taken but *One* to himſelf, ſhall we grudge him any part of that Day? It were Sacriledge. The Jews kept a whole Day to the Lord, and we are not to abridge or curtail the Sabbath, (ſaith St. *Auſtin*) more than the Jews did. The very Heathens by the Light of Nature did ſet apart a whole Day in the Ho-
Macrobius nour of their Falſe Gods: *And *Scævola* their High Prieſt did affirm, That the wilful Tranſgreſſion of that Day could have no Expiation or Pardon. Whoever do rob any part of the Sabbath for ſervile Work or Recreation, *Scævola* the High Prieſt of the Heatheniſh Gods ſhall riſe up in Judgment againſt ſuch Chriſtians and condemn them. And they who ſay, that to keep a whole Sabbath is too *Judaical*, let them ſhow where God hath made any Abatement of the Time of Worſhip, where he hath
* *Die Dominico nihil aliud vacandum niſi ad pietatis munia.* ſaid, You ſhall keep but a *Part* of the Sabbath. And if they cannot ſhow that, it argues much Boldneſs to go to rob God of his Due. That a whole Day be deſign'd and ſet apart for God's ſpecial Worſhip, is a perpetual Statute while the Church remains upon the Earth, ſaith *Pet. Martyr.* Of this Opinion alſo were * *Theodoret*, *Auſtin*, *Irenæus*, and the Chief of the Fathers.

2. As

2. As the whole Sabbath is to be Dedicated to God, ſo it muſt be *kept Holy*. You ſee the manner of ſanctifying the Lord's Day, by Reading, Meditation, Prayer, hearing of the Word, and by Singing of Pſalms, to make Melody to the Lord. Now, beſides what I have ſaid for the keeping this Day holy, let me make a ſhort Comment or Paraphraſe on that Scripture, *Iſa.* 58. 13. *If thou turn away thy foot from the Sabbath, from doing thy pleaſure on my holy day, and call the Sabbath a delight, the holy of the Lord, honourable, and ſhalt honour him, not doing thy own ways, nor finding thy own pleaſure, nor ſpeaking thy own words.* Here is a Deſcription of the *right ſanctifying* a Sabbath.

(1.) *If thou turn away thy foot from the Sabbath.*] That may be underſtood either Literally or Principally.

Firſt, Literally. If *thou turn away thy foot from the Sabbath*, that is, If thou withdraweſt thy Foot from taking long Walks or Journeys on the Sabbath-day. So the Jewiſh Doctors expound it. Or,

Secondly. Spiritually. If *thou turn away thy foot from the Sabbath*, that is, If thou turn away thy *Affections* (the Feet of thy Soul) from enclining to any worldly Buſineſs.

(2.) From *doing thy Pleaſure on my holy Day.*] That is, Thou muſt not do that which may pleaſe the *Carnal* Part, as Sports and Paſtimes. This is to do the Devil's Work on God's Day.

(3.) And call *the Sabbath a Delight.*] *Call* it a Delight, that is, *eſteem* it ſo. Tho the Sabbath be not a Day for *Carnal Pleaſure*, yet holy Pleaſure is not forbidden. The Soul muſt take pleaſure in the Duties of a Sabbath. The Saints of old counted the *Sabbath a Delight*. The Jews called the Sabbath, *Dies Lucis, A Day of Light.* The Lord's Day, on which the Sun of Righteouſneſs ſhines, is both a Day of *Light* and *Delight*. This is the Day of *ſweet Intercourſe* between God and the Soul. On this Day a Chriſtian makes his Sallies out to Heaven, his Soul is lifted above the Earth; and can this be without Delight? The higher the Bird flies, the ſweeter it ſings. On a Sabbath the Soul acts its Love to God; and where the Love is, there is the Delight. On this Day a Believers Heart is melted, *q. d.* quickned, enlarged in Holy Duties; and how can all this be, and not a ſecret Delight go along with it? On a Sabbath a gracious Soul can ſay as *Cant.* 2. 3. *I ſat under his ſhadow with great delight, and his Fruit was ſweet to my taſte.* How can a Spiritual Heart chuſe but call the *Sabbath a Delight?* Is it not delightful to a Queen to be putting on her Wedding Robes in which ſhe ſhall meet the King her Bridegroom? When we are about Sabbath-Exerciſes, we are dreſſing our ſelves, and putting on our Wedding-Robes in which we are to meet our Heavenly Bridegroom the Lord Jeſus? And is not this delightful? On the Sabbath God makes a *Feaſt of fat things*, he Feaſts the *Ear* with his *Word*, and the Heart with his Grace. Well then may we call the Sabbath a Delight; and to find this holy Delight, is to *be in the Spirit on the Lord's Day.*

(4.) *The Holy of the Lord, honourable.*] In the Hebrew it is מְכֻבָּד, *Glorious.* To call the Sabbath *Honourable*, is not to be underſtood ſo much of an *outward Honour* given to it by wearing richer Apparel, or having better Diet on this Day, as the Jewiſh Doctors corruptly gloſs. This is the chief Honour ſome give to this Day. But thou ſhalt call the Sabbath *Honourable*, that is meant, of the *Honour of the Heart* that we give to this Day, reverencing it, and eſteeming it the *Queen of Days.* We are to count the Sabbath Honourable, becauſe God hath honoured it. *All the Perſons in the Trinity* have honoured it, God the Father bleſſed it, God the Son roſe upon it, God the Holy Ghoſt deſcended on this Day, *Acts* 2. 1. And indeed this Day is to be honoured of all good Chriſtians, and had in high Veneration. It is a Day of Renown: On this Day a Golden Scepter of Mercy is held forth. The Chriſtian Sabbath is the very *Crepuſculum* and Dawning of the Heavenly Sabbath. It is honourable, becauſe this Day *God comes down to us*, and viſits us. To have the King of Heaven *preſent* in a ſpecial manner in our Aſſemblies, makes the Sabbath-day honourable. Beſides, the *Work* that is done on this Day makes it honourable. The Six Days are fill'd up with ſervile Work, which makes them loſe much of their Glory, but on this Day Sacred Work is done. The Soul is employed wholly about the Worſhip of God; it is Praying, Hearing, Meditating; it is doing Angels Work, Praiſing and Bleſſing of God. Again, The Day is Honourable by vertue of a *Divine Inſtitution.* Silver is of it ſelf valuable; but when the Royal Stamp is put upon it, it is honourable. So God hath put a Sacred Stamp upon this Day, the ſtamp of Divine Authority, and the ſtamp of Divine Benediction. This makes it honourable. This is a ſanctifying the Sabbath, to call it a *Delight*, and *Honourable.*

(5.) *Not doing thy own ways.*] That is, Thou ſhalt not defile the Day by doing any *Servile* Work.

(6.) Nor *Finding thy own pleaſure.*] That is, not gratifying the Fleſhly Part by *Walks*, *Viſits* or *Paſtimes*.

(7.) Nor *Speaking thy own Words.*] That is, Words Heterogeneous and unſuitable for a Sabbath, vain impertinent Words, Diſcourſes of Worldly Affairs. Here is the ſanctifying of a Sabbath deſcribed.

Uſe II. If the Sabbath-day be to be kept holy, it reproves them, who inſtead of *ſanctifying* the Sabbath, *profane* it. They take that Time which ſhould be Dedicated wholly to God, and ſpend it in the Service of the Devil and their Luſts. The Lord hath encloſed this Day for his own Worſhip, and they lay God's Day common: God hath ſet an Hedge about this Commandment, *Remember*, and they break this Hedge. But he who breaks an *Hedge*, *a Serpent ſhall bite him*, Eccleſ.10.8. The Sabbath-day in *England* lies bleeding: And Oh! that our Parliament would pour in ſome Balm into the Wounds which the Sabbath hath received. How is this Day profaned, by ſitting idle at home, by ſelling Meat, by vain Diſcourſe, by ſinful Viſits, by walking in the Fields, by uſing Sports. The People of *Iſrael* might not gather Manna on the Sabbath, and may we uſe Sports and Dancings on this Day? Truly it ſhould be matter of Grief to us to ſee ſo much Sabbath-profanation. When one of *Darius*'s Eunuchs ſaw *Alexander* ſetting his Feet on a rich Table of *Darius*'s, he fell a weeping. *Alexander* ask'd him why he wept? He ſaid, It was to ſee the Table which his Maſter ſo highly eſteemed, to be now made a Footſtool. So we may weep to ſee the Sabbath-day, which God ſo highly eſteems, and hath ſo honoured and bleſſed, to be made a Footſtool, and to be trampled upon by the Feet of Sinners. To profane the Sabbath is a *Sin* of an *High Nature*; it is a *wilful Contempt* of God: It is not only a Caſting God's Law behind our back, but a trampling it under foot. God ſaith, *Keep the Sabbath holy*, but Men will pollute it: This is to deſpiſe God, to hang out the Flag of Defiance, to throw down the Gantlet, and challenge God himſelf. Now how can God endure to be thus ſaucily confronted by proud Duſt? God will not ſuffer this high Impudence to go unpuniſhed. This will draw God's Curſes upon the Sabbath-breaker, and God's Curſe blaſts where it comes. No ſooner did Chriſt curſe the Fig-tree, but it withered. Tho the Law of the Land lets Sabbath-breakers alone; to rob a Man of his Purſe ſhall be puniſhed with Death, but to rob God of his Day ſhall not be puniſhed with Death. But God will take the matter into his own hand; he will ſee after the puniſhing of Sabbath-violation: And how doth he puniſh it?

1. With *Spiritual Plagues*. He gives up Sabbath-profaners to hardneſs of Heart, and a ſeared Conſcience. Spiritual Judgments are foreſt. *Pſal.*81. 12. *So I gave them up to their own Hearts Luſts.* A Sear in the Conſcience is a Brand-mark of Reprobation.

2. God puniſheth this Sin of Sabbath-breaking, by giving them up to commit other Sins. God to revenge the breaking of his Sabbath, ſuffers Men to break open Houſes, and ſo come to be puniſhed by the Magiſtrate. How many ſuch Confeſſions have we heard from Thieves going to be executed! They never regarded the Sabbath, and ſo God ſuffered them to commit thoſe hainous Sins, for which now they are to die.

3. God puniſheth Sabbath-breaking by ſudden viſible Judgments on Men for this Sin. God puniſheth them in their *Eſtates*, and in their *Perſons*. One carrying Corn into his Barn on the Lord's Day, both Houſe and Corn conſumed with Fire from Heaven. In *Wiltſhire* there was a Dancing Match appointed upon the Lord's Day, and one of the Company as he was dancing fell down dead ſuddenly, and ſo was made a Spectacle of God's Juſtice. The *Theatre of God's Judgments* relates of one, who uſed every Lord's Day to hunt in Sermon-time, and he had a Child by his Wife with an Head like a Dog, and it cried like an Hound. His Sin was monſtrous, and it was puniſh'd with a monſtrous Birth. The Lord threatned the Jews, That if they would not hallow the Sabbath-day, he would kindle a *Fire in their Gates*, Jer. 17. 27. The dreadful Fire which brake out in *London* began on the Sabbath-day; as if God would tell us from Heaven, he was then puniſhing us for our Sabbath-profanation. Nor doth God puniſh it only in this Life with Death, but with Damnation. Such as break God's Sabbath, let them ſee if they can break thoſe Chains of Darkneſs in which they and the Devils ſhall be held.

Uſe III. It exhorts us to Sabbath-holineſs.

1. Make

1. Make Conſcience of keeping this Day Holy. The other Commandments have only an Affirmative in them, or a Negative: This Fourth Commandment hath both an Affirmative in it, and a Negative: *Thou ſhalt keep the Sabbath-day holy:* And, *Thou ſhalt not do any manner of Work in it*: To ſhow how carefully God would have us obſerve this Day. Nor only muſt you keep this Day *your Selves*, but have a care that all under your Charge keep it. *Thou, and thy Son, and thy Daughter, and thy Man-Servant, and thy Maid-Servant.* That is, Thou who art a *Superiour*, a Parent or a Maſter, thou muſt have a Care that not only thy ſelf ſanctifie the Day, but thoſe who are under thy Truſt and Tuition. To blame are thoſe Maſters of Families, who are careful that their Servants ſerve them, but have no care that they ſerve God. They care not though their Servants ſhould ſerve the Devil, ſo long as their Bodies do them Service. That which St. *Paul* ſaith to *Timothy*, 1 *Tim.* 6. 20. *Serva Depoſitum, Keep that which is committed to thy Truſt*, is of a large Extenſion. Not only have a Care of thy own Soul, but have a Care of the Souls thou art entruſted with. See that they who are under thy Charge ſanctifie the Sabbath. God's Law provided, That if a Man met an Ox or an Aſs going aſtray, he ſhould bring him back again: Much more when thou ſeeſt the Soul of thy *Child* or *Servant* going aſtray from God, and breaking his Sabbath, thou ſhouldeſt bring him back again to a Religious Obſervation of this Day. Now that I may preſs you to Sabbath-Sanctification, conſider,

(1.) God hath promiſed great Bleſſings to the ſtrict Obſervers of this Day. If this Day be a Delight, *Iſa.* 58. 14. *Then ſhalt thou delight thy ſelf in the Lord.* Delighting in *God* is both a *Duty*, and a *Reward*. In this Text it is a *Reward*, *Then ſhalt thou delight thy ſelf in the Lord*: As if God had ſaid, If thou keep the Sabbath Conſcientiouſly, I will give thee that which ſhall fill thee with Delight. If thou keepeſt the Sabbath willingly, I will make thee keep it joyfully: I will give thee thoſe Enlargements in Duty, and that inward Comfort as ſhall abundantly ſatisfie thee; thy Soul ſhall overflow with ſuch a ſtream of Joy, that thou ſhalt ſay, Lord, in keeping thy Sabbath there is great Reward. And, *I will cauſe thee to ride upon the High Places of the Earth*: That is, I will advance thee to Honour, *aſcendere faciam*; ſo *Munſter* interprets it. Some by the *High Places of the Earth* underſtand *Judæa*: So *Grotius*. I will bring thee into the Land of *Judæa*, which is higher ſituated than the other Countries adjacent. *And I will feed thee with the Heritage of Jacob.* That is, I will feed thee with all the delicious things of *Canaan*, and afterwards I'll tranſlate thee to Heaven, whereof *Canaan* was but a Type—— And another Promiſe, *Iſa.* 56. 2. *Bleſſed is the Man that doth this, that keepeth the Sabbath from polluting it. Bleſſed is the Man*; in the Hebrew it is, [in the Plural, *Aſhre*,] *Bleſſednes*. To him that keeps the Sabbath holy, here is Bleſſedneſs upon Bleſſedneſs belongs to him: he ſhall be bleſſed with the *Upper and Nether Springs*; he ſhall be bleſſed in his *Name*, *Eſtate*, *Soul*, *Progeny*. Who would not keep the Sabbath from polluting it, that ſhall have ſo many Bleſſings entail'd upon him and his Poſterity after him?

1. A Promiſe of Joy. Pſal. 37. 4.

2. Of Honour.

3. Of Earth and Heaven.

(2.) A Conſcientious keeping the Sabbath ſeaſons the Heart for God's Service all the Week after. Chriſtian, the more holy thou art on a Sabbath, the more holy thou wilt be on the Week following.

EXOD. XX. 12.

Honour thy Father and thy Mother, that thy Days may be long upon the Land which the Lord thy God giveth thee.

Having done with the *Firſt* Table, I am next to ſpeak of the Duties of the *Second Table*. The Commandments may be likened to *Jacob*'s Ladder: The Firſt Table, as the Top of the Ladder, reacheth to Heaven, it reſpects God. The Second Table, as the Foot of the Ladder, reſts on the Earth; it reſpects Superiors and Inferiors. By the Firſt Table we walk Religiouſly towards God, by the Second we walk Righteouſly towards Man. He cannot be good in the *Firſt* Table, that is bad in the *Second*. *Honour thy Father and thy Mother.*

In this, 1. A Command, *Honour thy Father and thy Mother.*

2. A Reaſon annexed to it; *That thy Days may be long in the Land.*

(1.) The Command, *Honour thy Father.*

Queſt. *Who is meant here by Father?*

Anſ. Father (Verbum πολύσημον) is taken ſeveral ways; the Political, Ancient, Spiritual, Oeconomical, Natural.

Firſt, The *Political* Father, the *Magiſtrate*. He is the *Father* of his Countrey, he is to be an Encourager of Vertue, a Puniſher of Vice, a Father to the Widdow and Orphan. Such a Father was *Job*, *Chap.* 29. 16. *I was a Father to the Poor, and the Cauſe which I knew not I ſearched out.* And as Magiſtrates are Fathers, ſo eſpecially the *King*, who is the Head of Magiſtrates, is a *Political* Father. He is placed as the Sun among the leſſer Stars. The Scripture calls Kings *Fathers*. Iſa. 49. 23. *Kings ſhall be thy Nurſing Fathers*: They are to nurſe up their Subjects in Piety, by their good Edicts and Examples; and to nurſe them up in Peace and Plenty. Such nouriſhing Fathers were *David*, *Hezekiah*, *Joſiah*, *Conſtantine*, *Theodoſius*. It is happy for a People who have ſuch nurſing Fathers, whoſe Breaſts milk Comfort to their Children. Theſe Fathers are to be Honour'd. For,

(1.) Their Place deſerves Honour. God hath ſet theſe Political Fathers to preſerve Order and Harmony in a Nation, and to prevent thoſe State-Convulſions which otherwiſe might enſue. *Judg.* 17. 6. *When there was no King in Iſrael, every man did that which was* right in his own Eyes. A Wonder. *Prov.* 30. 27.

(2.) God hath promoted Kings, that they may promote *Juſtice*. As they have a *Sword* in their Hand to ſignifie their Power, ſo a *Scepter*, an Emblem of Juſtice. It is ſaid of *Marcus Aurelius* Emperor, That he allotted one Hour of the Day to hear the Complaints of ſuch as were oppreſſed. Kings place Judges, as Cherubims about the Throne, for diſtribution of Juſtice. Theſe Political Fathers are to be honoured, *Honour the King*, 1 Pet. 2. 17. And this Honour is to be ſhown by a Civil Reſpect to their Perſons, and a chearful Submiſſion to their Laws, ſo far as they agree and run parallel with God's Law. Kings are to be *Pray'd* for, which is a part of that Honour we give them. 1 *Tim.* 2. 1. *I exhort that Supplications, Prayers, Interceſſions be* made for Kings, *that we may lead a quiet, peaceable Life under them in all Godlineſs and Honeſty.* We are to pray for Kings, that God would honour them to be Bleſſings, that under them we may enjoy the Goſpel of Peace, and the Peace of the Goſpel. How happy was the Reign of *Numa Pompilius*, when the Swords were beaten into Plough-ſhares, and the Bees made their Hives of the Soldiers Helmets!

Secondly, There is the *grave*, *ancient* Father, who is Venerable for old Age; whoſe Grey Hairs are reſembled to the White Flowers of the Almond-tree, *Eccleſ.* 12. 5. Theſe are Fathers for *Seniority*, on whoſe wrinkled Brows, and in the Furrows of whoſe Cheeks is pictur'd the Map of Old Age. Theſe Fathers are to be honoured. *Levit.* 19. 32. *Thou ſhalt riſe up before the hoary Head, and honour the Face of the Old Man.* Eſpecially thoſe are to honoured who are Fathers, not only for their Seniority, but their *Piety*, whoſe Souls are flouriſhing when their Bodies are a decaying. 'Tis a bleſſed ſight to ſee the Spring of Grace in the Autumn of Old Age: To ſee Men ſtooping towards the Grave, yet going up the Hill of God. To ſee them loſe their Colour, yet keep their Savour. Such whoſe ſilver Hairs are crowned with Righteouſneſs, are worthy of double Honour: They are to be honoured, not only as Pieces of Antiquity, but as Patterns of Vertue. If you ſee an Old Man fearing God, whoſe Grace ſhines brighteſt when the Sun of his Life is ſetting, O honour him as a Father by reverencing and imitating him.

Eccleſ. 12. 5.

Thirdly, There are *Spiritual* Fathers, as *Paſtors* and *Miniſters*. Theſe are the Inſtruments of the *New-Birth*, 1 *Cor.* 4. 15. *Tho you have Ten Thouſand Inſtructors, yet have ye not many Fathers, for in Chriſt Jeſus I have begotten you through the Goſpel.* The Spiritual Fathers are to be honoured,

1. In reſpect of their *Office*. What-ever their Perſons are, their Office is honourable. They are the *Meſſengers of the Lord of Hoſts*, Mal. 2. 7. They repreſent no leſs than God himſelf, 2 *Cor.* 5. 20. *Now then we are Ambaſſadors for Chriſt.* Jeſus Chriſt was of this Calling; he had his Miſſion and Sanction from Heaven, *Joh.* 8. 18. And this Crowns the Miniſterial Calling with Honour.

2. *Miniſters*, theſe Spiritual Fathers are to be honoured for their *Work ſake*; they come like the Dove with an Olive-branch in their Mouth; they *preach glad Tidings of Peace*. Their Work is to *ſave Souls*. Other Callings have only to do with Mens Bodies or Eſtates, but the Miniſters Calling is employed about the Souls of Men. Their Work is to redeem Spiritual Captives, and turn Men from the Power of Satan to God, *Acts* 26. 18. Their Work is to enlighten them *who ſit in the Region of Darkneſs*, and make them ſhine as Stars in the *Kingdom of Heaven*. Theſe Spiritual Fathers are to be honoured for their Work ſake, and this Honour is to be ſhown three ways.

1. By

1. By giving them Reſpect, 1 *Theſſ.* 5. 12. *Know them which labour among you, and are over you in the Lord, and* eſteem *them very highly in love for their work ſake.* I confeſs the ſcandalous Lives of ſome Miniſters hath been a great Reproach, and hath made the *Offering* of the *Lord to be abhorred* in ſome places of the Land. The Leper in the Law was to have his Lip covered. Such as are Angels by Office, but Lepers in their Lives, ought to have their Lips covered, and to be ſilenced. But tho ſome deſerve no Honour, yet ſuch as are faithful, and make it their Work to bring Souls to Chriſt, are to be reverenced as Spiritual Fathers. *Obadiah* honoured the Prophet *Elijah*, 1 *King.* 18. 17. Why did God reckon the Tribe of *Levi* for the Firſt-born? *Numb.* 3. 12. Why did he appoint that the Prince ſhould ask Counſel of God by the Prieſt? *Numb.* 27. 21. Why did the Lord ſhow by that Miracle of *Aaron*'s Rod flouriſhing, that he had choſen the Tribe of *Levi* to Miniſter before him? *Numb.* 17. Why doth Chriſt call his Apoſtles *the Lights of the World?* Why doth he ſay to all his Miniſters, *Lo, I am with you to the end of the World?* But becauſe he would have theſe Spiritual Fathers reverenced? In ancient times the *Egyptians* choſe their Kings out of their Prieſts. They are far from ſhowing this Reſpect and Honour to their Spiritual Fathers, who have *ſlight* Thoughts of ſuch as have the Charge of the Sanctuary, and do miniſter before the Lord — *Know them*, ſaith the Apoſtle, *which labour among you*— Many can be content to know their Miniſters in their *Infirmities*, and are glad when they have any thing againſt them; but not to know them in the Apoſtles Sence, ſo as to give them *double Honour*. Surely, were it not for the Miniſtry, you would not be a *Vineyard*, but a *Deſart*. Were it not for the Miniſtry, you would be deſtitute of the two Seals of the Covenant, Baptiſm and the Lord's Supper; you would be Infidels; *For Faith comes by hearing; and how ſhall they hear without a Preacher?* Rom. 10. 14.

2. Honour the Miniſters, theſe Spiritual Fathers, by becoming *Advocates* for them, and wiping off thoſe Slanders and Calumnies which are unjuſtly caſt upon them, 1 *Tim.* 5. 19. *Conſtantine* was a great Honourer of the Miniſtry, he vindicated them, he would not read the envious Accuſations brought in againſt them, but did burn them. Do the Miniſters open their Mouths to God for you in Prayer, and will not you open your Mouths in their Behalf? Surely, if they labour to preſerve you from Hell, you ſhould preſerve them from Slander. If they labour to ſave your Souls, you ought to ſave their Credit.

3. Honour them, by conforming to their Doctrine. This is the greateſt Honour you can put upon your Spiritual Fathers, by believing and obeying their Doctrine. He is an Honourer of the Miniſtry, who is not only an *Hearer*, but a *Follower* of the Word. As Diſobedience reproacheth the Miniſtry, ſo Obedience honoureth it. The Apoſtle calls his *Theſſalonians*, his *Crown*, 1 *Theſſ.* 2. 19. *What is our Crown of rejoycing, are not ye?* A thriving People are a Miniſters Crown. When there is a Metamorphoſis, a Change wrought; People came to the Word proud, but they go away humble; they came Earthly, but go away Heavenly: They came as *Naaman* to *Jordan*, Lepers, but they go away healed. This is an Honour to the Miniſtry. 2 *Cor.* 3. 1. *Need we as ſome others, Epiſtles of Commendation?* Tho other Miniſters might need Letters of Commendation, yet *Paul* needed none: For when Men ſhould hear of the Obedience of theſe *Corinthians*, which was wrought in them by *Paul*'s Preaching; this was a ſufficient *Certificate* for him, that God had bleſſed his Labours. The *Corinthians* were a ſufficient Honour to him, they were his Letters Teſtimonial. You cannot honour your Spiritual Fathers more, than by thriving under their Miniſtry, and living thoſe Sermons which they preach.

Fourthly, There is the *Oeconomical Father*; that is, the *Maſter*. He is *Pater Familias*, the *Father of the Family*. Therefore *Naaman*'s Servants called their Maſter *Father*, 2 *Kings* 5. 13. And the *Centurion* calls his Servant *Son* *, *Matth.* 8. 6. The Servant is to honour his *Maſter* as the Father of the Family. Tho the Maſter be not ſo exactly qualify'd as he ſhould, yet the Servant muſt not neglect his Duty, but ſhow ſome kind of Honour to him.

* Huïs ſignifies Son as well as Servant.

(1.) In *obeying* his Maſter *in licitis & honeſtis*, in things that are lawful and honeſt. 1 Pet. 2. 18. *Servants be ſubject to your Maſters; not only to the Good and Gentle, but alſo to the Froward.* God hath no where given you a Charter of Exemption to free you from your Duty. You cannot diſobey your Earthly Maſter, but you diſobey your Maſter in Heaven. Think not that Birth, or High Parts, no nor yet your Grace, will exempt you from Obedience to your Maſter. To obey him, is an Ordinance of God; and the Apoſtle ſaith, *Whoſoever reſiſteth the Ordinance, ſhall receive to themſelves Damnation*, Rom. 13. 2.

(2.) The

(2.) The Servants honouring of his Maſter (his Oeconomical Father) is ſeen in being *diligent* in his Service. *Apelles* painted a Servant with his Hands full of Tools, an Emblem of Diligence. The loytering Servant is a kind of Thief, tho he doth not ſteal from his Maſter Goods, yet he ſteals that Time which he ſhould have employed in his Maſters Service. The ſlothful Servant is called a *Wicked Servant*, *Matth.* 25. 26.

(3.) The Servant is to Honour his Maſter, who is his Family-Father, by being *Faithful*. *Matth.* 24. 45. *Who then is a faithful and wiſe Servant.* Faithfulneſs is the chief thing in a Servant. This Faithfulneſs in a Servant is ſeen in Six things.

Firſt, In *Tenaciouſneſs*, in concealing the Secrets your Maſter hath entruſted you with: If thoſe Secrets are not Sins, you ought to promiſe Privacy. What is whiſpered in your Ear, you are not to publiſh on the Houſe-top. Such Servants are Spies. Who would keep a Glaſs that is crack'd? Who would keep a Servant that hath a Crack in his Brain, and cannot keep a Secret?

Secondly, Faithfulneſs in a Servant is ſeen in *deſigning* the Maſters Advantage. A Faithful Servant eſteems his Maſters Good as his own. Such a good Servant had *Abraham*. When his Maſter ſent him to tranſact buſineſs for him, he was as careful about it, as if it had been his own. *Gen.* 24. 12. *O Lord God of my Maſter Abraham, I pray thee ſend me good ſpeed this day, and ſhew kindneſs unto my Maſter Abraham.* Doubtleſs *Abraham*'s Servant was as glad he had got a Wife for his Maſters Son, as if he had got a Wife for himſelf.

Thirdly, Faithfulneſs in a Servant is ſeen in *ſtanding up for the Honour* of his Maſter. When he hears him ſpoken againſt, he muſt vindicate him. As the Maſter is careful of the *Servant's Body*, ſo the Servant ſhould be careful of the *Maſter's Name*. When the Maſter is unjuſtly reproached, the Servant cannot be excuſed if he be poſſeſſed with a dumb Devil.

Fourthly, Faithfulneſs is, when a Servant is true to his Word. He dares not tell a Lie, but will ſpeak the Truth, tho it be againſt himſelf. A Lie doubles the ſin. *Pſal.* 101. 7. *He that telleth Lies, ſhall not tarry in my ſight.* A Liar is of near a-kin to the Devil, *Joh.* 8. 44. And who would let any of the Devil's Kindred live with him? The Lie that *Gehazi* told his Maſter *Eliſha*, entailed a Leproſie on *Gehazi* and his Seed for ever, 2 *Kings* 5. 22. A Faithful Servant, his Tongue is the true Index of his Heart.

Fifthly, Faithfulneſs is, when a Servant is againſt *Impropriation*. He dares not
* *Bern.* convert his Maſters Goods to his own Uſe. *Tit.* 2. 10. *Not purloyning.* * *Ne aliquid hæreat in digitis.* What a Servant filcheth from his Maſter, is damnable Gain. The Servant who enricheth himſelf by ſtealing from his Maſter, ſtuffs his Pillow with Thorns, and his Head will lie very uneaſie when he comes to die.

Sixthly, Faithfulneſs is in *preſerving* the Maſters Perſon, if unjuſtly in Danger. *Baniſter* who betrayed his Maſter the Duke of *Buckingham* in King *Richard* the Third's Reign, it is remarkable how the Judgments of God befell that Traiterous Servant: His eldeſt Son ran mad, his Daughter of a ſingular Beauty was ſuddenly ſtruck with Leproſie, his younger Son was drowned, and he himſelf arraigned, and had been executed, had he not been ſaved by his Clergy. That Servant who is not true to his Maſter, will never be true to God or his own Soul.

(4.) The Servant is to honour his Maſter, by ſerving him as with *Love*, (for Willingneſs is more than the Work) ſo with *Silence*: That is, without repining, and without replying. *Titus* 2. 9. *Exhort Servants to be obedient to their Maſters, not anſwering again.* Greek, μὴ ἀντιλέγοντας, *Not giving croſs Anſwers.* Some Servants are quick of Speech, tho ſlow at *Work*; and inſtead of being ſorry for a Fault, they provoke by unbeſeeming Language. Were the Heart more humble, the Tongue would be more ſilent. They are the Apoſtles Words, *not anſwering again.* And to thoſe Servants who do thus honour their Maſters, or Family-Fathers, by Submiſſion, Diligence, Faithfulneſs, Love, and humble Silence, for their encouragement let them take that, *Col.* 3. 24. *Servants obey in all things your Maſters according to the Fleſh, not with eye-ſervice, knowing that of the Lord ye ſhall receive the Reward of the Inheritance, for ye ſerve the Lord Chriſt.* In ſerving your Maſters ye ſerve Chriſt, and he will not let you loſe your Labour, ye ſhall receive the *Reward of the Inheritance.* From ſerving on Earth, you ſhall be taken up to Reign in Heaven, and ſhall ſit with Chriſt upon his Throne, *Rev.* 3. 21.

EXOD.

EXOD. XX. 12.

Honour thy Father and thy Mother, &c.

If we are not juſt we cannot be holy. Having ſhown you how Servants are to honour their Maſters, the Fathers of Families, I ſhall next ſhow how Maſters are to carry it towards their Servants, that they may gain Honour from them.

1. In *General.* Maſters muſt remember that they have a *Maſter* in Heaven, who will call them to Account. *Eph.* 6. 9. *Knowing, that your Maſter is alſo in Heaven.*

2. More *Particularly.*

(1.) Maſters muſt have a care to *provide* for their Servants: As they cut them out Work, ſo they muſt give them their *Meat in due ſeaſon*, Luke 17. 7. And the Food ſhould be wholſom and ſufficing. It is an *unworthy* thing in ſome Governors of Families, to lay out ſo much upon their own Backs, as to pinch their Servants Bellies.

(2.) Maſters ſhould encourage their Servants in their Work, by *commending* them when they do well: Tho a Maſter is to tell a Servant of his Faults, yet he is not always to beat upon one ſtring, but ſometimes take notice of that which is praiſe-worthy. This makes a Servant more chearful in his Work, and gains the Maſter Love from his Servant.

(3.) Maſters muſt not over-burden their Servants, but proportion their Work to their Strength. If you lay too much load on a Servant, he will faint under it. Chriſtianity teacheth Compaſſion.

(4.) Maſters muſt endeavour the *Spiritual Good* of their Servants; they muſt be *Seraphims* to kindle their Love to Religion: They muſt be Monitors to put them in mind of their Souls: They muſt bring them to the Pool of the Sanctuary, waiting till the Angel ſtir the *Waters*, *John* 5. 4. They muſt ſeek God for them, that their Servants may be his Servants: They muſt allow them Time convenient for ſecret Devotion. Some Maſters are cruel to the Souls of their Servants; they look that they do the Work about the Houſe, but abridge them of Time they ſhould employ in working out Salvation.

(5.) Maſters ſhould uſe *mild gentle* Behaviour towards Servants, *Eph.* 6. 9. *Forbearing Threatning.* *Lev.* 25. 43. *Thou ſhalt not rule over him with rigour, but fear thy God.* It requires Wiſdom in a Maſter to know how to keep up his Authority, yet lay down his Auſterity. We have a good Copy to write after. Our Maſter in Heaven is *ſlow to Anger*, and of *great Mercy*, Pſal. 145. 8. Some Maſters are ſo harſh and implacable, that they are enough to ſpoil a good Servant.

(6.) Be very exact and punctual in the Compacts and Agreements you make with your Servants: Do not prevaricate; keep not back any of their Wages, nor deal deceitfully with them, as *Laban* did with *Jacob*, *changing his Wages*, Gen. 31. 7. Falſeneſs in Promiſe is as as bad as Falſe Weights.

(7.) Be careful of your Servants, not only in Health but in Sickneſs. They have got their Sickneſs in your Service; uſe what means you can for their Recovery. Be not like the *Amalekite*, who forſook his Servant when he was ſick, 1 *Sam.* 30. 13. but be as the good Centurion, who kept his ſick Servant, and ſought to Chriſt for a Cure, *Mat.* 8. 6. If you have a Beaſt that falls ſick, you will not turn it off, but have it look'd to, and pay for its Cure. Will you be kinder to your Horſes than your Servants? Thus ſhould Maſters (the Fathers of the Family) carry themſelves prudently and pioully, that they may gain Honour from their Servants, and may give up their Accounts to God with Joy.

Fifthly, The *Natural* Father. The *Father of the Fleſh*, Heb. 12. 9. *Honour thy Natural Father.* This is ſo neceſſary a Duty, that *Philo* the Jew placed the Fifth Commandment in the *Firſt Table*, as tho' we had not perform'd our whole Duty to God, till we had paid this Debt of Honour to our Natural Parents. Children are the Vineyard of the Parents planting, and Honour done to the Parent, is ſome of the 1 Cor. 9. 7.
Fruit of the Vineyard.

Queſt. Wherein are Children to ſhow their Honour to their Parents?

Reſp. 1. In a *Reverential Eſteem of their Perſons.* They muſt * τιμὴν ἐν τιμαῖς ἔχειν, * *Ariſt.*
Give them a Civil Veneration. Therefore when the Apoſtle ſpeaks of Fathers of our Bodies, he ſpeaks alſo of *giving them Reverence*, Heb. 12. 9. This Veneration or Reverence muſt be ſhown,

1. *Inwardly*

1. *Inwardly*, by Fear mixed with Love. *Lev.* 19.3. *Ye shall fear every Man his Mother and his Father.* In the Commandment the *Father* is named First, here the *Mother* is named First. (1.) Partly, to put the Honour upon her the Mother, because by reason of many Weaknesses incident to her Sex, she is apt to be more slighted by Children. And (2.) Partly, because the Mother endures more for the Child; therefore here God gives the Mother the Priority, names her first, *Ye shall fear every one his* Mother *and his Father.*

2. Reverence must be shown to Parents *Outwardly*, viz. In *Word* and *Gesture*.

(1.) In *Word*; and that either in speaking *to* Parents, or speaking *of them*.

First, Reverence in speaking *to* Parents. Children must speak to Parents respectively, and in decent Language. 1 *Kings* 2. 20. *Ask on my Mother*, said King *Solomon*, to his Mother *Bathsheba*.

Secondly, Reverence in speaking *of* Parents. Children must speak of their Parents honourably; they ought to speak well of them if they deserve well. *Prov.* 31. 28. *Her Children rise up and call her Blessed.* And in case a Parent *betrays Weakness* and Indiscretion, the Child should make the best of it, and by his wise Apologies for his Father, cover his Fathers Nakedness.

(2.) In *Gesture*. Children are to show their Reverence to their Parents by *Submissive Behaviour*, by uncovering the Head, bending the Knee. *Joseph*, tho he were a Great Prince, and his Father grown poor, yet he bow'd to him, and behaved himself as humbly as if his Father had been the *Prince*, and he the *poor Man*, *Gen.* 48. 46. And King *Solomon*, when his Mother came to him, *rose off his Throne, and bowed himself to her*, 1 Kings 2. 19. Among the *Lacedemonians*, if a Child had carried himself arrogantly and sawcily to his Father, it was lawful for the Father to appoint whom he would to be his Heir. O how many Children are far from this giving Reverence to their Parents! They *despise* their Parents; they carry themselves with that Pride and Malapertness towards them, that they are a shame to Religion, and bring their Parents Grey Hairs with Sorrow to the Grave. *Deut.* 27. 16. *Cursed be he that setteth light by his Father or Mother.* If all that set light by their Parents are Cursed, how many Children in our Age are under a Curse! If such as are disrespectful to their Parents live to have Children, they will be Thorns in their sides, and God will make them read their Sin in their Punishment.

II. The Second way of showing Honour to Parents, is in *careful Obedience*. Col. 3.20. *Children obey your Parents in all things.* Our Lord Christ herein set a Pattern to Children. *Luke* 2. 51. *He was subject to his Parents.* He to whom Angels were subject, yet was subject to his Parents. This Obedience to Parents is shown three ways.

(1.) *In hearkning to their Counsel.* Prov. 1. 8. *Hear the Instruction of thy Father, and forsake not the Law of thy Mother.* Parents are as it were in the *room of God*; if they would teach you the *Fear of the Lord*, you must listen to their Words as Oracles, and not be as the *deaf Adder* to stop your Ears. *Ely*'s Sons hearkned not *to the Voice of their Father*, 1 Sam. 2. 25. but they were called *Sons of Belial*, ver. 12.—And Children must hearken to the Counsel of their Parents, as in *Spiritual* Matters, so in *other Affairs* which relate to this Life, as in the Choice of a Calling, and in case of entring into *Marriage*. *Jacob* would not dispose of himself in Marriage, (tho he were Forty Years old) without the Advice and Consent of his Parents, *Gen.* 28. 1, 2. Children are as it were the Parents proper Goods and Possession, and it is high Injustice in a Child to give away her self without the Parents leave. If Parents should indeed counsel a Child to match with one that is Irreligious or Popish, I think the case is plain; and many of the Learned are of Opinion, that here the Child may have a Negative Voice, and is not obliged to be ruled by the Parent. Children are to *marry in the Lord*, 1 *Cor.* 7. 39. Therefore not with Persons Irreligious, for that is not to *marry in the Lord*.

(2.) Obedience to Parents is shown in *subscribing to their Commands*. A Child should be the Parents *Eccho*: When the Father speaks, the Child should Eccho back Obedience. The *Rechabites* were forbidden by their Father to drink Wine, and they did obey him, and were commended for it, *Jer.* 35. 6. And Children must obey their Parents *in omni, in all things*, Col. 3.20. Things that are more against the Grain, and which they have some Reluctancy to, yet they must obey their Parents. *Esau* would obey his Father, when he commanded him to fetch him Venison, because it is probable he took pleasure in hunting; but refused to obey him in a matter of greater Concernment, namely, in the Choice of a Wife. But tho Children must obey their Parents *in all things*, yet * *restringitur ad licita & honesta*, it is with this Limitation, *Things just and honest*. *Obey in the Lord*, Ephes. 6. 1. That is, so far

*Davinant

far as the Commands of Parents agree with, and are consonant to Gods Commands. If they command against God, here they lose their Right of being obeyed, and in this Case we must unchild our selves.

(3.) Honour is to be shown to Parents in *relieving their Wants*. *Joseph* cherished his Father in his Old Age, *Gen.* 47. 12. It is but the *paying a just Debt*. Parents have brought up Children when they were young, and Children ought to nourish their Parents when they are old. The young Storks by the Instinct of Nature bring Meat to the Old Storks, when by reason of Age ther are not able to fly, *Pliny. Lex Pelargica*—— The Memory of *Æneas* was honoured, for carrying his Aged Father out of *Troy* when it was on Fire. I have read of a Daughter, whose Father being condemned to be starv'd to Death, she did in Prison give him Suck with her own Breasts, which being known to the Governours, procured his Freedom out of Prison. To blame are such, shall I say Children or Monsters, who are ashamed of their Parents when they are old, and fallen to decay. When Parents Tears and lean Cheeks may plead Pity, yet Children have no Compassion: *When they ask for Bread they give them a Stone.* When Houses are shut up, we say the Plague is there. When Childrens Hearts are shut up against their Parents, the Plague is in those Hearts. Our blessed Saviour took great Care for his Mother: When he was on the Cross, he charg'd his Disciple *John* to take her home to him as his Mother, and see that she wanted nothing, *John* 19. 26, 27. The Reasons why Children should honour their Parents, are:

1. It is a Solemn Command of God, *Honour thy Father, &c.* As God's Word is the Rule, so his Will must be the Reason of our Obedience. Reasons.

2. They deserve Honour, in respect of that great Love and Affection which they bear to their Children, and that Love is evidenced both by their Care and Cost. (1.) Their Care in bringing up their Children. A Sign their Hearts are full of Love, because their Heads are so full of Care. Parents oft take more Care for their Children than for themselves. They take Care of them when they are *tender*, least like Wall-Fruit they should be nip'd in the Bud. And as Children grow older, so the Care of Parents grows greater. They are afraid of their Childrens falling when young, and of worse Faults when they are older. (2.) Their Love is evidenced by their *Cost*. 1 *Cor.* 12. 14. They *lay up*, and *lay out* for their Children. They are not like the *Raven* or *Ostrich*, Job. 39. 14. which are cruel to their Young. Parents sometimes do impoverish themselves to enrich their Children. All this calls for Honour from the Children. Children can never parallel or equal Parents Love. Parents are the Instruments of Life to their Children, Children cannot be so to their Parents.

3. To honour Parents is εὐάρεστον κυρίῳ, *well-pleasing to the Lord*, *Col.* 3. 20. As it is *joyful* to the Parents, so it is *pleasing* to the Lord. Children, is it not your Desire to please God? In honouring and obeying your Parents, you please God as well as when you Repent and Believe. And that you may see how well it pleaseth God, he bestows a *Reward* upon it, *That thy Days may be long in the Land which the Lord thy God giveth thee.* *Jacob* would not let the Angel go till he had blessed him; nor God would not part with this Commandment till he had blessed it. Here is the Blessing, *That thy Days may be long in the Land*, &c. St. *Paul* calls this the First Commandment with *Promise*, Eph. 6. 2. The Second Commandment hath a *General* Promise of Mercy. But this is the First Commandment that hath a *Particular* Promise made to it, *That thy Days may be long in the Land which the Lord thy God giveth thee.* *Long Life* is mentioned as a *Blessing*, Psal. 128. 6. *Thou shalt see thy Childrens Children.* It was a great Favour of God to *Moses*, that tho' he was an Hundred and Twenty Years old he needed no Spectacles, his Eye was not *dim*, nor his Natural Strength *abated*, *Deut.* 34. 7. God threatned it as a Curse to *Eli*, That there should not be an *Old Man in his Family*, 1 *Sam.* 2. 31. Since the Flood Life is much abbreviated and cut short: Some the Womb is their Tomb; others exchange their Cradle for their Grave; others die in the Flower of their Age; Death *serves it's Warrant* every Day upon one or other. Now when Death *lies in Ambush* continually for us, if God *satisfie* us with *Long Life*: Psal. 91. 16. *With long Life will I satisfie him*: This is to be esteemed a Blessing. It is a Blessing that God gives a long time to repent, and a long time to do Service, and a long time to enjoy the Comfort of Relations; and who is this Blessing of *Long Life* entail'd upon, but Obedient Children? Honour thy Father, that thy *Days may be long*. Nothing sooner shortens Life than Disobedience to Parents. *Absalom* was a disobedient Son, who sought to deprive his Father of his Life and Crown, and he did not live out *half his Days*. The Mule he rode upon, as being weary of such a Burden,

left him hanging in the Oak betwixt Heaven and Earth, as not fit to tread upon the one, or enter into the other. Obedience to Parents spins out thy Life, —*That thy Days may be long*. Nor doth Obedience to Parents only *lengthen* Life, but *sweeten* it: Therefore it follows, *That thy Days may be long in the Land which the Lord thy God giveth thee*. To live long, and not have a Foot of Land, is a Misery; but Obedience to Parents settles Land of Inheritance upon the Child. *Hast thou but one Blessing, O my Father?* said *Esau*. Behold, God hath more Blessings for an Obedient Child than one; not only shall he have a *Long Life*, but a *Fruitful Land*: And not only shall he have Land, but Land given in Love. *The Land which the Lord thy God giveth thee*. Thou shalt have thy Land not only with God's Leave, but with his Love. All which are cogent Arguments to make Children Honour and Obey their Parents.

EXOD. XX. 12.

Honour thy Father——

Use I. If we are to Honour our Fathers on Earth, then much more our Father in Heaven. *Mal.* 1. 6. *If then I am a Father, where is my Honour?* A Father is but the Instrument of conveying Life, but God is the Original Cause of our Being. *Psal.* 100. 3. *For it is he that hath made us, and not we our selves.* Honour and Adoration is a Pearl belongs only to the Crown of Heaven. And,

1. We show Honour to our Heavenly Father by *obeying* him. Thus Christ honoured his Father. *John* 6. 38. *I came down from Heaven, not to do my own Will, but the* Will of him *that sent me*. This he calls honouring of God. *John* 8. 29. *I do always those things which please him.* Ver. 49. *I honour my Father.* The Wise Men did not only bow the Knee to Christ, but presented him with *Gold and Myrrh*, Mat. 2. 8. So we must not only *bow the Knee*, give God Adoration, but *bring Presents*, give him Golden Obedience.

2. We show Honour to our Heavenly Father, by appearing as *Advocates* in his Cause, and standing up for his Truth in an Adulterous Generation. That Son honours his Father, who stands up in his Defence, and vindicates him when he is calumniated and reproached. Do they honour God who are ashamed of him? *John* 12. 42. *Many believed on him, but* durst not *confess him*. They are Bastard Sons, who are ashamed to own their Heavenly Father. Such as are born of God, are steeled with Courage for his Truth: They are like the Rock which no Waves can break; like the Adamant, which no Sword can cut. *Basil* was a Champion for Truth in the Time of the Emperor *Valens*; and *Athanasius*, when the World was *Arrian*, appeared for God.

3. We show Honour to our Heavenly Father, by *ascribing the Honour* of all we do to him. 1 *Cor.* 15. 10. *I laboured more* abundantly *than they all*, yet not I, *but the Grace of God which was in me*. If a Christian hath any Assistance in Duty, any strength against Corruption, he rears up a Pillar, and writes upon it, *Hitherto the Lord hath helped me*. As *Joab* when he had fought against *Rabbah*, and had *like* to have taken it, sent for King *David*, that he might carry away the *Honour of the Victory*, 2 *Sam.* 12. 27. So when a Child of God hath any Conquest over Satan, he gives all the Honour to God. Hypocrites (whose Lamp is fed with the Oyl of Vain-Glory) while they do any eminent Service for God, seek themselves; and so their very serving of him is a dishonouring him.

4. We show Honour to our Heavenly Father by *Celebrating his Praise*. *Psal.* 71. 8. *Let my mouth be filled with thy praise, and with thy honour all the Day.* Rev. 5. 13. *Blessing, Honour, Glory and Power be unto him that sits upon the Throne.* Blessing God is honouring of God. It lifts him up in the Eyes of others; it spreads his Fame and Renown in the World. In this manner the Angels, the Quiristers of Heaven, are now honouring God, they Trumpet forth his Praise. In Prayer we act like Saints, in Praise like Angels.

5. We show Honour to our Heavenly Father by suffering *Dishonour*, yea, *Death* for his sake. St. *Paul* did bear in his Body the *Marks of the Lord Jesus*, Gal. 6. 17. As they were *Marks of Honour* to him, so *Trophies of Honour* to the Gospel. The Honour which comes to God, is not by bringing that Outward Pomp and Glory to him as we do to Kings, but it comes in another way, by the *Sufferings* of his People. They let the World see what a good God they serve, and how they love him, and will fight under his Banner to the Death. Thus you see how you are to honour

Honour your Heavenly Father. God is *worthy of Honour*. *Psal.* 104. 1. *Thou art Cloathed with Honour and Majesty*. What are all his Attributes, but Glorious Beams shining from this Sun. He deserves more Honour than Men or Angels can give him. 2 *Sam.* 22. *I will call upon the Lord, who is worthy to be praised.* God is worthy of Honour. Often times we confer Honour upon them that do not deserve it. Many Noble Persons we give Titles of Honour to, who are sordid and vicious; they do no deserve *Honour*, but God is worthy of Honour. *Neh.* 9. 5. *Blessed be thy Glorious Name, which is exalted above all Blessings and Praise.* He is above all the Acclamations and Triumphs of the Arch-angels. O then let every true Child of God honour his Heavenly Father! Tho the wicked dishonour him by their Flagitious Lives, yet let not his own Children dishonour him. Sins in you are worse than in others: A Fault in a Stranger is not so much taken notice of as a Fault in a Child. A Spot in a black Cloth is not so much observed, but a Spot in Scarlet every ones Eye is upon it. A Sin in the Wicked is not so much wondred at, it is a Spot in black: But a Sin in a Child of God, here is a Spot in Scarlet; this is more visible, and brings an Odium and Dishonour upon the Gospel. The Sins of God's own Children go nearer to his Heart. *Deut.* 32. 19. *When the Lord saw it, he abhorred them, because of the provoking of his Sons and Daughters.* O *forbear* doing any thing may reflect Dishonour upon God. Will you disgrace your Heavenly Father? Let not God complain of the Provocations of his Sons and Daughters; let him not cry out as *Isa.* 1. 2. *I have brought up Children, and they have rebelled against me.* So much for the First: If our Earthly Father be to be honoured, then much more our Heavenly.

Use II. *Exhort.* *First Branch.* Doth God Command, *Honour thy Father and thy Mother?* Then let it exhort Children to put this great Duty in Practice, be living Commentaries upon this Commandment. Honour and Reverence your Parents; not only obey their Commands, but submit to their Rebukes. You cannot honour your Father in Heaven, unless you honour your Earthly Parents. To deny Obedience to Parents entails God's Judgments upon Children. *Prov.* 30. 17. *The Eye that mocketh at his Father, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out* *, *and the young Eagle shall eat it.* *Eli*'s Two Disobedient Sons were slain, 1 *Sam.* 4. 11. God made a Law that the *Rebellious Son* should be *stoned*; the same Death the Blasphemer had, *Lev.* 24. 14. *Deut.* 21. 18. *If a Man have a stubborn and rebellious Son, which will not obey the voice of his Father or the voice of his Mother, then shall his Father and his Mother lay hold on him, and bring him out unto the Elders of the City, and all the Men of his City shall stone him with Stones that he die.* A Father once complaining, *Never had Father a worse Son than I have. Yes,* saith the Son, *my Grandfather had*: A Prodigy of Impudence that can hardly be parallel'd. *Manlius*, when he was grown old and poor, and had a Son very rich, the old Father desired some Food of him, but the Son denied him Relief; yea, disclaimed him from being his Father, and sent him away with reproachful Language. The poor old Father let Tears fall, (as Witnesses of his Grief.) But God to revenge this Disobedience, struck this unnatural Son with Madness, of which he could never be cured. Disobedient Children stand in the place where all God's Arrows fly.

* The Eye is the first part Ravens pick out.

Second Branch. Let Parents so carry it, as they may gain Honour from their Children.

Quest. *How may Parents so carry it towards their Children, that their Children may willingly pay the Debt of Honour and Reverence to their Parents?*

Resp. 1. If you would have your Children honour you,

1. Be careful to bring them up in the Fear and Nurture of the Lord, *Ephes.* 6. 4. Bring them up in the Admonition of the Lord. You conveyed the Plague of Sin to them, *Ergo*, Endeavour to get them healed and sanctified. *Austin* faith, his Mother *Monica* travelled more for his Spiritual Birth, than his Natural. *Timothy*'s Mother instructed him from a Child, 2 *Tim.* 3. 15. She did not only give him her Breast-milk, but *the sincere Milk of the Word*. Season your Children with good Principles betimes, that they may with *Obadiah*, *fear the Lord from their Youth*, 1 King. 18. 12. When Parents instruct not their Children, they seldom prove *Blessings*. God oft punisheth the carelesness of Parents with Undutifulness in their Children. It is not enough that in Baptism your Child is Dedicated to God, but it must be Educated for God. Children are young Plants which you must be continually watering with good Instruction. *Prov.* 22. 6. *Train up a Child in the way he should go, and he will not depart from it when he is old.* The more your Children fear God, the more they will honour you.

2. If you would have your Children honour you, keep up your Parental Authority over your Children; be kind, but do not cocker them: If you let them get too much Head, they will *Contemn* you inſtead of *Honouring* you. The Rod of Diſcipline muſt not be with-held. *Prov.* 23. 14. *Thou ſhalt beat him with the Rod, and deliver his Soul from Hell.* A Child indulg'd and humour'd in Wickedneſs, will be a Thorn in the Parents Eye. *David* cockered *Adonijah*, 1 Kings 1. 6. *His Father had not diſpleaſed him at any time, in ſaying, Why haſt thou done ſo?* And he afterward was a Grief of Heart to his Father, and was falſe to the *Crown*, *ver.* 7, 9. Keep up your Authority, and you keep up your Honour.

3. *Provide for* your Children what is *fitting* both in their *Minority*, and when they come to *Maturity*. 2 *Cor.* 12. 14. *The Children ought not to lay up for the Parents, but the Parents for the Children.* They are your *own Fleſh*; and as the Apoſtle ſaith, *No Man yet ever hated his own Fleſh*, Eph. 5. 29. The Parents Bountifulneſs will cauſe Dutifulneſs in the Child. If you pour Water into a Pump, the Pump will ſend Water out again freely. So if Parents pour in ſomething of their Eſtate to their Children, Children (if ingenuous) will pour out Obedience again to their Parents.

4. When your Children are grown up, put them to ſome *Lawful Calling*, wherein they may ſerve their Generation. And it is good to conſult the Natural Genius and Inclination of a Child. *Forc'd Callings* do as ill ſometimes as *Forc'd Matches*. To let a Child be out of a Calling, is to expoſe it to Temptation. *Melanction. Otium Balneum Diaboli.* A Child out of a Calling is like Fallow Ground, and what can you expect ſhould grow up but Weeds of Diſobedience.

5. Carry it *Lovingly* to your Children. In all your Counſels and Commands, let them read Love. Love will command Honour: And how can the Parent but love the Child who is his living Picture, nay, part of himſelf. The Child is the Father in the Second Edition.

6. Carry it *prudently* towards your Children. A great Point of Prudence is, when a Parent doth not provoke his Children to Wrath. *Col.* 3. 21. *Fathers provoke not your Children to Anger, leſt they be diſcouraged.*

Queſt. *How many ways may a Parent provoke his Children to Wrath?*

Reſp. 1. By giving them *Opprobrious Tearms*. 1 Sam. 20. 30. *Thou Son of the perverſe rebellious Woman*, ſaid *Saul* to his Son *Jonathan*. Some Parents uſe Imprecations and Curſes to their Children. This is to provoke them to Wrath. Would you have God bleſs your Children, and do you curſe?

(2.) Parents provoke Children to Wrath, when they ſtrike their Children *without a Cauſe*; or when the Correction exceeds the *Fault*. This is rather to be a Tyrant than a Father. *Saul* caſt a Javelin at his Son to ſmite him, 1 Sam. 20. 33. and *his Son was provoked to Anger*. Ver. 34. *So Jonathan aroſe from the Table in fierce Anger. In Filium pater obtinet non tyrannicum imperium ſed Baſilicum.* Davenant.

(3.) When Parents deny their Children *Conveniences*; they will not let them have that which may cheriſh or cover Nature. Some have thus provoked their Children; they have ſtinted them, and kept them ſo ſhort, that they have forc'd their Children upon indirect Courſes, and made them *put forth their Hands to Iniquity*.

(4.) When Parents carry it *unequally* towards their Children, ſhowing more kindneſs to one than another; this ſometimes breeds bad Blood. Tho a Parent hath a greater Love to one Child, yet Diſcretion ſhould guide Affection, that he ſhould not ſhow more Love to one than to another. *Jacob* ſhow'd more love to *Joſeph* than all his Children, and what did it procure but Envy of his Brethren? *Gen.* 37. 3. *Now Iſrael loved Joſeph more than all his Children, and when his Brethren ſaw that, they* hated *him, and could not ſpeak peaceably to him.*

(5.) When a Parent doth any thing which is ſordid and unworthy, that which caſts Diſgrace upon himſelf, and his Family; as to coſen, or take a falſe Oath; this is to provoke the Child to Wrath. As the Child ſhould honour his Father, ſo the Father ſhould not diſhonour the Child.

(6.) When Parents lay ſuch Commands upon their Children, as their Children cannot perform without wronging their Conſcience. *Saul* commanded his Son *Jonathan* to bring *David* to him. 1 *Sam.* 20. 3. *Fetch him to me, for he ſhall ſurely die. Jonathan* could not do this with a good Conſcience, but was provoked to Anger. Ver. 34. *Jonathan roſe from the Table in fierce Anger.* Now the Reaſon why Parents ſhould ſhow their Prudence in not provoking their Children to Wrath, is ſet down, *Col.* 3. 21. *Leſt they be diſcouraged.* This Word ἀθυμῶσιν, *Diſcouraged*, implies

plies three things. 1. *Grief.* The Parents provoking the Child, the Child ſo takes it to Heart, that it cauſeth immature Death. 2. *Deſpondency.* The Parents Auſterity diſpirits the Child, and makes it unfit for Service: Like Members of the Body ſtupifyed, which are unfit for Work. 3. *Contumacy and Refractorineſs.* The Child being provoked by the cruel and unnatural carriage of the Parent, grows deſperate, and oft ſtudies to irritate and vex his Parent: Which tho it be evil in the Child, yet the Parent is acceſſary to it, as being the occaſion of it.

(7.) If you would have Honour from your Children, *pray much for them*: Not only lay up a *Portion* for them, but lay up a Stock of *Prayer* for them. *Monica* prayed much for her Son *Auſtin*; and it was ſaid, It was impoſſible a Son of ſo many Prayers and Tears ſhould periſh. Pray that your Children may be preſerved from the Contagion of the Times: Pray that as your Children bear your Image in their Faces, they may bear God's Image in their Hearts. Pray they may be Inſtruments and Veſſels of Glory. This may be one Fruit of Prayer, that the Child ſhall honour a Praying Parent.

(8.) Encourage that which you ſee good and commendable in your Children: *Virtus laudata creſcit.* Commending that which is good in your Children, makes them more in love with Vertuous Actions; and is like watering of Plants, which makes them grow more. Some Parents diſcourage the good they ſee in their Children, and ſo nip Vertue in the Bud, and help to damn their Childrens Souls. They have their Childrens Curſes.

(9.) If you would have Honour from your Children, ſet them a good Example: It makes Children *deſpiſe* their Parents, when the Parents live in a contradiction to their own Precepts: When they bid their Children be ſober, yet they themſelves will be drunk: They bid their Children fear God, yet are themſelves looſe in their Lives. * Oh! If you would have your Children honour you, teach them by an † *Holy Example.* A Father is a Looking-glaſs which the Child oft dreſſeth himſelf by; let the Glaſs be *Clear* and not *Spotted*. Parents ſhould obſerve a Good *Decorum* in their whole Carriage, leſt they give occaſion to their Children to ſay to them as *Plato*'s Servant, "My Maſter hath made a Book againſt raſh Anger, but "he himſelf is paſſionate. Or as a Son once ſaid to his Father, *If I have done Evil, I have learned it of you.*

* *Plutarch.*
† *Validiora ſunt Exempla quam verba.*

Queſt. *Which is the Sixth Commandment?*

Reſp. EXOD. XX. 13.

Thou ſhalt not Kill.

In this Commandment, (1.) Is a Sin forbidden, *viz. Murder. Thou ſhalt not kill.* (2.) A Duty implied, *To preſerve our own Life, and the Life of others.*

1. The Sin forbidden, *Murder. Thou ſhalt not kill.* Where two things are to be underſtood. (1.) The not injuring another. (2.) Our ſelves.

I. In this, *Thou ſhalt not kill*, is meant the not injuring another. 1. We muſt not injure him in his Name. 2. In his Body. 3. In his Soul.

(1.) We muſt not injure another in his *Name*. A good Name is a precious Balſom; it is a great Cruelty to murder a Man in his Name. We injure others in their Name. When we calumniate and ſlander them. 'Twas *David*'s Complaint, *Pſal.* 35. 11. *They laid to my Charge things which I knew not.* The Primitive Chriſtians were traduced for Inceſt and killing their Children, as *Tertul. Dicimur infanticidii, inceſtus rei.* This is to behead others in their good Name; this is an irreparable Injury: No Phyſician can heal the Wounds of the Tongue.

(2.) We muſt not injure another in his *Body*. The Life is the moſt precious thing, and God hath ſet this Commandment as a Fence about it to preſerve it, *Thou ſhalt not kill.* God made a Statute which was never to this Day repealed. *Gen.* 9. 6. *Who ſo ſheddeth Man's Blood, by Man ſhall his Blood be ſhed.* In the Old Law had a Man killed another *unawares*, he might take Sanctuary; but if he had killed him *willingly*, tho he did fly to the Sanctuary, the Holineſs of the Place was not to defend him. *Exod.* 21. 14. *If a Man come preſumptuouſly upon his Neighbour to ſlay him with Guile, thou ſhalt take him from my Altar that he may die.* Now in this Commandment, *Thou ſhalt do no Murder*, all thoſe Sins are forbidden which lead to it, and are the occaſions of it. As,

1. *Un-*

1. *Unadviſed Anger.* Anger boyls up the Blood in the Veins, and oft produceth Murder. *Gen.* 49. 6. *In their Anger they ſlew a Man.*

2. *Envy.* Satan envy'd our firſt Parents the Robe of Innocence, and the Glory of Paradiſe, therefore never left till he had procured their Death. *Joſeph's* Brethren envied him, becauſe his Father loved him, and gave him a *Coat of divers Colours*, therefore *take Counſel to ſlay him*, Gen. 37. 20. φθόνος and φθόνος, *Envy* and *Murder* are near a-kin, therefore the Apoſtle puts them together. *Gal.* 5. 21. *Envyings, Murders.* Envy is a Sin breaks *both* the *Tables at once.* It begins in Diſcontent againſt God, and ends in Injury againſt Man, as we ſee in *Cain*, *Gen.*4.6,8. Envious *Cain*, firſt diſcontented with God, there he broke the Firſt Table; and then he fell out with his Brother and ſlew him, there he broke the Second Table. Anger is ſometimes *ſoon over*, like Fire kindled in Straw, which is quickly out; but Envy is a *radicated* thing, and will not quench its Thirſt without Blood. *Prov.* 27.4. *Who is able to ſtand before Envy?*

3. *Hatred.* The Phariſees hated Chriſt becauſe he excelled them in Gifts, and had more Honour among the People than they, therefore they never left till they had nailed him to the Croſs, and taken away his Life. Hatred is a Vermin lives upon Blood. *Ezek.* 35. 5. *Becauſe thou haſt had a perpetual Hatred, and haſt ſhed the Blood of the Children of Iſrael. Haman* hated *Mordecai* becauſe he did not bow to him, and he preſently fought Revenge. He got a Bloody Warrant ſealed for the Deſtruction of the whole Race and Seed of the Jews, *Eſther* 3. 9. Hatred is ever cruel. All theſe Sins are forbidden in this Commandment which lead the Van, and are oft the occaſions of this Sin of Murder.

Queſt. *How many ways is Murder committed?*

Reſp. We may be ſaid to *Murder* another, Twelve ways.

(1.) With the *Hand.* As *Joab* kill'd *Abner* and *Amaſa*, 2 Sam. 20. 10. *He ſmote him in the Fifth Rib, and ſhed out his Bowels.*

(2.) Murder is committed with the *Mind.* Malice is Mental Murder, 1 *John* 3. 15. *Whoſo hateth his Brother is a Murderer.* To malign another, and wiſh Evil againſt him in the Heart, is a murdering him.

(3.) Murder is committed with the *Tongue.* By *ſpeaking* to the Prejudice of another, and *cauſing* him to be put to Death. Thus the Jews kill'd the Lord of Life, when they inveighed againſt him, and accuſed him falſly to *Pilate*, *John* 18. 30.

(4.) Murder is committed with the *Pen.* So *David* killed *Uriah*, in writing to *Joab* to ſet *Uriah* in the *Fore-front of the Battle*, 2 *Sam.* 11. 15. Tho the *Ammonites* Sword cut off *Uriah*, yet *David's* Pen was the Cauſe of his Death. Therefore the Lord tells *David* by the Prophet *Nathan*, 2 *Sam.* 12. 9. *Thou haſt killed Uriah.*

(5.) Murder is committed by *Plotting* anothers Death. Thus *Jezabel*, tho ſhe did not lay Hands her ſelf upon *Naboth*, yet becauſe ſhe contrived his Death, and cauſed Two falſe Witneſſes to ſwear againſt him, and bring him within the Compaſs of Treaſon, ſhe was a Murderer, 1 *Kings* 21. 10.

(6.) Murder is committed by inſtilling Poyſon into Potions. Thus the Wife of *Commodus* the Emperor killed her Husband, by poyſoning the Wine which he drank. So many kill the Children they go with, by taking ſuch Medicines or ſtrong Purges as prove the Death of the Child.

(7.) By *Witchcraft and Sorcery*, a thing forbidden under the Law, *Deut.* 18. 10. *There ſhall not be found among you an Enchanter or a Witch, or a Conſulter with Familiar Spirits.*

(8.) By having an *Intention* to kill another; as *Herod* would, under a Pretence of Worſhipping Chriſt, have killed him. *Mat.* 2. 8, 13. So *Saul*, when he made *David* go as Captain againſt the *Philiſtins*, deſigning thereby that the *Philiſtins* ſhould have killed him. 1 *Sam.* 18. 17. *Saul ſaid, Let not my Hand be upon him, but let the Hand of the Philiſtins be upon him.* Here was intentional Murder, and it was in God's Account as bad as actual.

(9.) By *conſenting* to anothers Death. So *Saul* to the Death of *Stephen. Acts* 22. 20. *I alſo was ſtanding by and conſenting to his Death.* He that gives Conſent is acceſſary to the Murder.

(10.) By *not hindring the Death* of another when in our Power. *Pilate* knew Chriſt was innocent, *I find no Fault in him*; but he did not hinder his Death; therefore he was guilty. It was not waſhing his Hands in Water could waſh away the Guilt of Chriſt's Blood.

(11.) By *Unmercifulneſs.* 1. By taking away that which is neceſſary for the Suſtentation of Life: As, to take away thoſe Tools or Utenſils whereby a Man gets his Living. *Deut.* 24. 6. *No man ſhall take away the* nether *or the* upper Mill-ſtone *to pledge, for he takes a mans Life.* 2. By *not helping* him when he is ready to periſh. You may be the Death of another as well by not relieving him, as by offering him Violence. *Si non paveris, occidiſti.* Ambroſe. If thou doſt not feed him that is ſtarving, thou killeſt him. And then how many are guilty of the Breach of this Commandment?

(12.) By not Executing the Law upon Capital Offenders. A Felon having committed Six Murders, the Judge may be ſaid to be guilty of Five of them, becauſe he did not execute the Felon for his firſt Offence. The next thing I ſhall ſpeak to, is to ſhow the Aggravations of this Sin of *Murder.* As, Iſa. 1. 21

1. To ſhed the Blood of another *Cauſleſs*; as to kill another in an Humour or Frolick. A Bee will not ſting unleſs provok'd. But many when they are not provoked will take away the Life of another. This makes the Sin of Blood more bloody. The leſs Provocation to a Sin, the greater the Sin.

2. To ſhed the Blood of another *contrary to Promiſe.* Thus after the Princes of *Iſrael* had ſworn to the *Gibeonites* that they ſhould live, *Joſh.* 9. 15. *Saul* ſlew them, 2 *Sam.*21. 1. Here were two Sins twiſted together, Breach of Oath and Murder.

3. To take away the Life of any *Publick Perſon* inhanceth the Murder, and makes it greater. As 1. To Kill a Judge upon the Bench, becauſe he repreſents the King's Perſon. 2. To murder a Perſon, whoſe Office is Sacred, and comes on the King of Heaven's Ambaſſage: The murdering of him may be the murdering of many. *Herod* added this Sin above all, that he ſhut up *John Baptiſt* in Priſon, *Luke* 3. 20. Then much more to behead *John* in Priſon. 3. To ſtain ones Hands with Royal Blood. *David's* Heart ſmote him, becauſe he did but cut off the *Lap* of King *Saul's* Garment, 1 *Sam.* 24. 5. How would *David's* Heart have ſmote him, if he had cut off *Sauls* Head?

4. To ſhed the Blood of a *near Relation* aggravates the Murder, and dies it of a *deeper Crimſon.* For a Son to kill his Father is horrid. Parricides are Monſters in Nature. *Qui occidit patrem plurima committit peccata in uno.* Cicero. He who takes away his Fathers Life, committeth many Sins in one. He is not only guilty of Murder, but of Diſobedience, Ingratitude, Oſtraciſm, and Diabolical Cruelty. *Exod.* 21. 15. *He who ſtriketh his Father or Mother, ſhall be ſurely put to Death.* Then how many Deaths is he worthy of, that deſtroyes his Father or Mother. Such a Monſter was *Nero*, who cauſed his Mother *Agrippina* to be ſlain.

5. To ſhed the Blood of any *Righteous Perſon* aggravates the Sin. Firſt, Hereby Juſtice is perverted. Such a Perſon being innocent, is unworthy of Death. Secondly, A Saint being ἀκακον ἀγαθον, a Publick Bleſſing; he lies in the Breach to turn away Wrath: So that to deſtroy him, is to go to pull down the Pillars of a Nation. Thirdly, He is *precious to God*, Iſa. 15. 43, 44. He is a Member of Chriſt's Body; therefore what Injury is offered to him, is done to God himſelf, *Acts* 9. 4.

Caution I. Tho this Commandment forbids *Private Perſons*, *Thou ſhalt not kill*, to ſhed the Blood of another, (unleſs in their own Defence,) yet ſuch as are in *Office* muſt puniſh *Publick Offenders*; yea, with Death, elſe they ſin. To kill an Offender is not Murder but Juſtice. A Private Perſon ſins if he draws the Sword, a Publick Perſon ſins if he put up the Sword. A Magiſtrate ought not to let the Sword of Juſtice ruſt in the Scabbard. As the Magiſtrate ſhould not let the Sword be too ſharp by Severity, ſo neither ſhould the Edge of it be blunted by too much Lenity.

Caution II. Neither doth this Commandment, *Thou ſhalt not kill*, prohibit a *Juſt War.* When Mens Sins grow ripe, and long Plenty hath bred Surfeit. Then God ſaith, *Sword, go through the Land, Ezek.*14. 17. God did abet the War between the Tribes of *Iſrael* and *Benjamin.* When the Iniquity of the *Amorites* was full, then God ſent *Iſrael* to commence a War againſt them, *Judg.* 11. 21.

Uſe I. *Lamentation*, That this Land is ſo defiled with Blood: *Numb.* 35. 33. How common is this Sin in this Hectoring Age! *England's* Sins are written in Letters of Blood. Some make no more of killing *Men*, than *Sheep. Jer.* 2. 34. *In thy Skirts is found the Blood of the poor Innocents. Junius* reads it *in Alis*; and ſo in Hebrew, *In Thy Wings* is found the Blood of Innocents. It alludes to the Birds of Prey, which ſtain their Wings with the Blood of other Birds. May not the Lord juſtly take up a Controverſie with the Inhabitants of the Land, becauſe *Blood toucheth Blood, Hoſ.* 4. 2. There is a Concatenation, a Plurality of Murders. And that which may encreaſe our Lamentation, is, that not only *Man's* Blood is ſhed among

us,

us, but Chriſt's Blood. Such as are profane flagitious Sinners are ſaid to *Crucify the Son of God afreſh, Heb.* 6. 6. (1.) They Swear by his Blood, and ſo do as it
Acts 9. 4. were make his Wounds bleed afreſh. (2.) Crucifie Chriſt in his Members. *Why perſecuteſt thou me?* The Foot being trodden on, the Head cried out. (3.) If it lay in their Power, were Chriſt alive on Earth, they would nail him again to the Croſs. Thus Men Crucifie Chriſt afreſh. And if Man's Blood doth ſo cry, how loud will Chriſt's Blood cry againſt Sinners?

Uſe II. Beware of having your Hands imbrued in the Blood of others.

Obj. *But ſuch a one hath wronged me by Defamation, or other ways; and if I ſpill his Blood, I do but revenge my own Quarrel.*

Reſp. If he hath done you wrong, the *Law is open*; but take heed of ſhedding Blood. What, becauſe he hath wronged you, will you therefore wrong God? Is it not a Wrong to God, to take his Work out of his Hand? He hath ſaid, *Vengeance is mine, and I will repay*, Rom. 12. 19. But you will take upon you to revenge your ſelf: You will be both Plantiff, and Judge, and Executioner your ſelf. This is an high Wrong done to God, and he will not hold you guiltleſs. Now to deterr all from having their Hands defiled with Blood, conſider what a *Sin* Murder is.

1. A God-affronting Sin. It is a Breach of Commandment, trampling upon God's Royal Edict: It is a Wrong offered to God's *Image*. *Gen.* 9. 6. *In the Image of God made he Man.* It is a tearing God's Picture, and breaking in Pieces the King of Heavens Broad-Seal. Man is the *Temple* of God. 1 *Cor.* 6. 19. *Know ye not that your Body is the Temple of the Holy Ghoſt?* So that the Man-ſlayer deſtroys God's Temple: And will God endure to be thus confronted by proud Duſt?

2. It is a crying Sin. *Clamitat in Cœlum vox Sanguinis*—— There are three Sins in Scripture ſaid to cry. (1.) *Oppreſſion*, Pſal. 12. 5. (2.) *Sodomy*, Gen. 18. 21. (3.) *Blood-ſhed.* This comes ſo loud, that it drowns all the other Cries. *Gen.* 4. 10. *The Voice of thy Brothers Blood cries unto me from the Ground.* *Abel*'s Blood had as many Tongues as Drops to cry aloud for Vengeance. This Sin of Blood lay heavy on *David*'s Conſcience. Tho he had ſinned by Adultery, yet that he cried out of moſt was, this Crimſon Sin of Blood. *Pſal.* 51. 14. *Deliver me from Blood-guiltineſs, O God.* Tho the Lord viſits for every Sin, yet he will in a ſpecial manner *make Inquiſition for Blood*, Pſal. 9. 12. If a Beaſt did kill a Man, the Beaſt was to be ſton'd, and *his Fleſh muſt not be eaten*, Exod. 21. 8. If God would have a Beaſt ſtoned that killed a Man, who had not the Uſe of Reaſon to reſtrain him, then much more will he be incenſed againſt thoſe, who go both againſt Reaſon and Conſcience in ſpoiling the Life of a Man.

3. Murder is a *Diabolical Sin*: It makes a Man *Primogenitum Diaboli*, The Devil's Firſt-born: He was a Murderer from the beginning, *John* 8. 44. By ſaying to our Firſt Parents, *Ye ſhall not die*, he brought in Death to the World.

4. It is a *Curſed* Sin. If there be a Curſe for him that *ſmites* his Neighbour ſecretly, *Deut.* 27. 4. then he is double curſed that kills him. The firſt Man that was born was a Murderer. *Gen.* 4. 11. *And now art thou curſed from the Earth.* He was an excommunicate Perſon, baniſh'd from the place of God's Publick Worſhip. God ſet a Mark upon bloody *Cain*, *Gen.* 24: 15. Some think it was *Horror of Mind*, which (above all Sins) doth accompany the Sin of Blood. Others think this *Mark* was a continual Shaking and trembling in his Fleſh, which was a Mark of Infamy God ſet upon him. He carried a Curſe along with him.

5. It is a *Wrath-procuring* Sin, 2 *Kings* 24. 4.

(1.) It procures *Temporal* Judgments. *Phocas*, to get the Empire, put to Death all the Sons of *Mauritius* the Emperor, and then ſlew him. But this *Phocas* was purſued by his Son-in-law *Priſcus*, who cut off his Ears and Feet, and then kill'd him. *Charles* the 9th, who cauſed the Maſſacre of ſo many Chriſtians at *Paris*, Blood iſſued out at ſeveral parts of his Body, of which he died. *Albonia* kill'd a Man, and then made a Cup of his Skull to drink in: afterwards his own Wife cauſed him to be murdered in his Bed. Vengeance as a Blood-hound purſues the Murderer. *Bloody Men ſhall not live out half their Days*, Pſal. 55. 23.

(2.) It brings *Eternal* Judgments. It binds Men over to Hell. The *Papiſts* make nothing of Maſſacres; theirs is a *Bloody Religion*: They diſpenſe with Men for Murder, ſo it be to propagate the Catholick Cauſe. If a Cardinal put his Red Hat upon the Head of a Murderer going to Execution, he is ſaved from Death. But let all impenitent Murderers read their Doom, *Rev.* 21. 8. *Murderers* ſhall have their part in the *Lake which burns with Fire and Brimſtone*: This *is the Second Death.* We read of *Fire* mingled with *Blood*, Rev. 8. 7. Such as have their *Hands full of Blood*,

Blood, muſt undergo the Wrath of God. *Here* is Fire mingled with *Blood*, and this Fire is inextinguiſhable, *Mark* 9. 44. *Time* will not *finiſh* it, *Tears* will not *quench* it.

EXOD. XX. 12. Thou ſhalt not Kill.

(3.) We muſt not injure anothers *Soul*. This is the greateſt Murder of all, becauſe there is more of God's Image in the Soul than in the Body. The Soul, tho it cannot be annihilated, is ſaid to be murdered, becauſe it miſſeth of Happineſs, and is for ever in Torment. Now how many are Soul-murderers?

1. Such as corrupt others by bad *Example*. *Vivitur Exemplis*— *The World is led by Example*; eſpecially the Examples of Great ones are very *pernicious*. —*Magnates, Magnetes*——We are apt to do as we ſee others *before* us, eſpecially *above* us. Such as are placed in High Power are like the *Pillar of Cloud*, when *that went Iſrael went.* When Great Ones move in their Sphere, others will follow them, tho it be to Hell. Evil Magiſtrates, like the Tail of the Dragon, draw the *third part of the Stars after them.*

2. Such as *entice* others to Sin. The *Harlot* by curling her Hair, rolling her Eyes, laying open her Breaſts, doth what in her lies, to be both a Tempter and a Murderer. Such an one was *Meſſalina*, Wife to *Claudius* the Emperor. *Prov.* 7. 7, 10. *I diſcerned a young Man, and there met him a Woman with the Attire of an Harlot, ſo ſhe caught him and kiſſed him.* Better are the Reproofs of a Friend, than the Kiſſes of an Harlot.

3. *Miniſters* are Murderers, who either *ſtarve*, or *poyſon*, or *infect* Souls.

(1.) That *ſtarve* Souls. 1 *Pet.* 5. 2. *Feed the Flock of God which is among you.* Theſe Feed themſelves, and ſtarve the Flock: Either through Non-reſiding they do not Preach, or through Inſufficiency they cannot. There are many in the Miniſtry (a ſhame to ſpeak it) ſo ignorant, that they had need to be taught the *Firſt Principles* of the *Oracles of God*, *Heb.* 5. 12. Was not he fit to be a Preacher in *Iſrael*, (think ye) who being asked ſomething concerning the Decalogue, anſwered, He never ſaw any ſuch Book?

(2.) That *Poyſon* Souls. Such are *Heterodox* Miniſters, who poyſon People with Error. The Baſilisk poyſons Herbs and Flowers by breathing on them. The Breath of Heretical Miniſters, like the Baſilisks Breath, poyſons Souls. The *Socinian*, that would rob Chriſt of his Godhead; the *Arminian*, that by advancing the Power of the Will, would take off the Crown from the Head of Free-Grace; the *Antinomian*, who denies the Uſe of the Moral Law to a Believer, as if it were antiquated and out of date; theſe Poyſon Mens Souls. Error is as damnable as Vice. 1 *Pet.* 2. 1. *There ſhall be falſe Teachers among you, who privily ſhall bring in* damnable *Hereſies, denying the Lord, that bought them.*

(3.) That *Infect* Souls, *viz.* By their *Scandalous Lives*. Exod. 19. 22. *Let the Prieſts which come near to the Lord ſanctifie themſelves.* Miniſters who by their Places are *nearer* to God, ſhould be holier than others. The Elements, the higher they are, the purer. The Air is purer than the Water; the Fire is purer than the Air. The higher Men are by Office, the holier they ſhould be. *John Baptiſt* was a ſhining *Lamp*. But there are many who infect their People with their Bad Life: They preach one thing, and live another.

Qui curios ſimulant & Bacchanalia vivunt.

They, like *Eli*'s Sons, are in White Linen, but they have Scarlet Sins. Some ſay that *Preſter John*, the Lord of *Africa*, cauſeth to be carried before him a Golden Cup full of Dirt: A fit Emblem of ſuch Miniſters as have a Golden Office, but are dirty and polluted in their Lives. They are Murderers, and the *Blood of Souls will cry againſt them* at the laſt Day.

4. Such as deſtroy others by getting them into *bad Company*, and ſo making them Proſelytes to the Devil. *Vitia in proximum quemq; tranſiliunt.* Sen. A Man cannot live in the *Æthiopian* Climate, but he will be diſcoloured with the Sun; nor he cannot be in bad Company, but he will partake of their Evil. One Drunkard makes another; as the Prophet ſpeaks in another Sence, *Jer.* 35. 5. *I ſet before them pots full of Wine and Cups, and ſaid unto them, Drink ye Wine.* So the Wicked ſet Pots of Wine before others, and make them drink till Reaſon be ſtupified, and Luſt enflamed. Theſe are guilty of the Breach of this Commandment, they are Murderers of Souls. How ſad will it be with theſe, who have not only their *own*

Sins, but the *Blood of others* to answer for. So much for the First thing forbidden in the *Commandment*, the Injuring of others.

II. The Second thing forbidden in it is, the injuring *ones self*. *Thou shalt not kill*: Thou shalt do no hurt to thy self.

(1.) Thou shalt not hurt thy *own Body*. One may be guilty of Self-murder, either 1. Indirectly and Occasionally. 2. Directly and Absolutely.

1. *Indirectly* and *Occasionally*. As,

First, When a Man *thrusts himself* into Danger which he might prevent. As if a Company of Archers were shooting, and one should go and stand in the place where the Arrows fly, if the Arrow did kill him, he is accessary to his own Death. In the Law God would have the Leper shut up to keep others from being infected, *Lev.* 13. 4. Now if any would be so presumptuous as to go into the Leper and get the Plague of Leprosie, he might thank himself, he occasioned his own Death.

Secondly, A Person may be in some Sence guilty of his own Death, by neglecting the Use of Means: if sick, and use no Physick. If he hath received a Wound, and will not apply Balsom, he hastens his own Death. God appointed *Hezekiah* to lay a *Lump of Figs to the Boil*, *Isa.* 38. 21. If he had not used the Lump of Figs, he had been the cause of his own Death.

Thirdly, By *Immoderate Grief*, 2 *Cor.* 7. 10. *The Sorrow of the World worketh Death.* When God takes away a dear Relation, and one is swallowed up with Sorrow. How many weep themselves into their Graves! Queen *Mary* grieved so excessively for the loss of *Calice*, that it broke her Heart.

Fourthly, By *Intemperance*, *Excess in Diet*. Surfeiting shortens Life. *Plures periere crapula quam gladio*: Many dig their Grave with their Teeth. Too much Oyl choaks the Lamp: The Cup kills more than the Canon. Excessive drinking causeth untimely Death.

2. One may be guilty of Self-murder *Directly* and *Absolutely*.

(1.) By *Envy*. Envy is *Tristitia de bonis alienis*, a secret repining at the Welfare of another.

Invidus alterius rebus macrescit opimis.

An envious Man is more sorry at anothers Prosperity, than at his own Adversity. He never laughs but when another Weeps. Envy is a Self-murder, a *Fretting Canker*. *Cyprian* calls it *Vulnus occultum*, a Secret Wound; it hurts a Man's self most. Envy corrodes the Heart, dries up the Blood, rots the Bones. *Prov.* 14. 30. *Envy is the rottenness of the Bones.* It is to the Body as the Moth to the Cloth, it eats it, and makes its Beauty consume. Envy drinks its own Venom. The Viper which leap'd on *Paul*'s Hand, thought to have hurt *Paul*, but fell her self into the Fire, *Acts* 28. 3. So while the envious Man thinks to hurt another, he destroys himself.

(2.) By laying *Violent Hands* upon himself, and thus he is *Felo de se*; as *Saul* fell upon his own Sword and kill'd himself. Because I see so many in the Bills of Mortality who make away themselves, let me a little expatiate. It is the most unnatural and barbarous kind of Murder for a Man to butcher himself, and imbrue his Hands in his own Blood. A Man's self is most near to him, therefore this Sin of Self-murder breaks both the *Law of God* and the *Bonds of Nature*. The Lord hath placed the Soul in the Body as in a Prison; now it is a great Sin to break Prison, till God by Death open the Door. Self-murders are worse than the Brute-Creatures, they will tear and gore one another, but no Beast will go to destroy its self. Self-murder is occasion'd usually from *Discontent*. Discontent is joyned with a sullen Melancholy. The Bird that beats her self in the Cage, and is ready to kill her self, is the true Emblem of a discontented Spirit. And this Discontent ariseth,

1. From *Pride*. A Man that is swell'd with an High Opinion of himself, thinks he deserves better than others; and if any Cross befall him, he is discontented, and now in a suddain Passion will make away himself. *Achitophel* had high Thoughts of himself, his Words were esteemed Oracles; and to have his Wise Counsel rejected, he was not able to bear it. 2 *Sam.* 17. 23. *He put his House in order, and* hanged *himself.*

2. Discontent is occasioned from *Poverty*. Poverty is a sore Temptation: *Vir malus paupertatem portat*, *Menand. Prov.* 30. 29. *Give me not Poverty.* Many by their Sin have brought themselves to Poverty; and when a great Estate is boil'd away to nothing, then they are discontented, and think better to die quickly, than languish in Misery. Hereupon the Devil helps them to dispatch themselves.

3. Dis-

3. Discontent is occasion'd from *Covetousness*. Avarice is a dry Drunkenness, an Horseleech that is never satisfied. The Covetous Man is like *Behemoth*, *Job* 40. 23. *Behold he drinketh up a River, and yet his Thirst is not allayed.* The covetous Miser hoards up Corn; and if he hears the Price of Corn begins to fall, then he is troubled, and there's no Cure for his Discontent but an Halter.

4. From *Horror of Mind*. A Man hath sinn'd a great Sin, he hath swallowed down some Pills of Temptation the Devil hath given him; and these Pills begin to work in his Conscience, and the Horror is so great, that he chooseth *Strangling*. *Judas* having betray'd Innocent Blood, he was in that Agony, that he hanged himself to quiet his Conscience. As if one should, to avoid the stinging of a Gnat, endure the biting of a Serpent. This Self-murder, αὐτοφονία, is an *High Breach* of this Commandment, it is an *execrable Sin*. I can see no ground of hope for such as make away themselves; for they die in the very Act of Sin, and cannot have time to repent.

(2.) Here is forbidden hurting ones own *Soul*. *Thou shalt not Kill.* Many who are free from other Murder, yet are guilty here; they go about to murder their own Souls; they are wilfully set to damn themselves, and throw themselves into Hell.

Quest. *Who are they that go about desperately to murder their own Souls?*

Resp. 1. Such wilfully go about to murder their Souls, who have no Sence of God, or the other World. They are *past feeling*, *Eph.* 4. 19. Tell them of God's Holiness and Justice, they are not at all affected. *Zech.* 7. 12. *They made their Hearts like an Adamant.* The Adamant, saith *Pliny*, is insuperable, the Hammer cannot conquer it: Sinners have Adamantine Hearts. The Altar of Stone, when the Prophet spake to it, *rent asunder*, 1 *Kings* 13. 2. But Sinners Hearts are so hardened in Sin, that nothing will work upon them, neither Ordinances nor Judgments; they do not believe a Deity, they laugh at Hell: These go about to murder their Souls, they are throwing themselves as fast as they can into Hell.

2. Such as are set wilfully to murder their Souls, are they who are *resolved* upon their Lusts, let what will come of it; the Soul may cry out, I am killing, I am murdering. *Eph.* 4. 19. *They have given themselves over to work all Uncleanness with Greediness.* Let Ministers speak to them about their Sins, let Conscience speak, let Affliction speak, yet they will have their Lusts, tho they go to Hell for them. Are not these resolved to murder their Souls? As *Agrippina*, Mother to *Nero*, said, *Occidat modò imperet*, Let my Son kill me, so he may Reign. So many say in their Hearts, Let our Sins damn us, so they may but please us. *Herod* will have his incestuous Lust, tho it cost him his Soul. Men will for a drop of Pleasure drink a Sea of Wrath. Are not these about to massacre and damn their own Souls?

3. They murder their Souls, who avoid all means of saving their Souls. They will go to Plays, to drunken Meetings, but will not set their Foot within God's House, or come near the Sound of the Gospel-Trumpet. As if one that is Diseased should shun the *Bath*, for fear of being healed. These do wilfully damn their Souls, and are as great Murderers of themselves, as he, who having means of Cure offered him, chooseth Death rather than Physick.

4. They do voluntarily murder their Souls, who suck in false Prejudices against Religion; as if Religion were too strict and severe; they that espouse Holiness must live a melancholly Life, like Hermits and Anchorites, and drown all their Joy in Tears. This is a Slander which the Devil hath cast upon Religion: For there's no true Joy but in *believing*, *Rom.* 15. 13. No Hony so sweet as that which drops from a Promise. Some Men have foolishly taken up a Prejudice against Religion; they are resolved rather never to go to Heaven, than go thither through the *Strait Gate*. I may say of Prejudice as *Paul* to *Elimas*, Acts 13. 10. *O Prejudice, thou Child of the Devil, thou Enemy of all Righteousness*, how many Souls hast thou damned!

5. They are wilfully set to murder their own Souls, who will neither be good to themselves, nor suffer others to be so. *Matth.* 23. 13. *Ye neither* go into *the Kingdom of Heaven your selves, neither* suffer *ye them that are* entring, *to go in.* Such are those that persecute others for their Religion. Drunken Meetings shall escape Punishment: But if Men meet to serve God, then let all Severity be used. These are resolved to Shipwrack others, tho they themselves are cast away in the Storm. Oh! Take heed of this, of murdering your own Souls: No Creature but Man doth willingly kill its self. So I have done with the First, the *Sin Forbidden* in this *Commandment*, *Thou shalt not kill.*

EXOD. XX. 13. Thou ſhalt not Kill.

II. The Second Duty implyed, is, That we ſhould do *all the Good we can to our ſelves and others.*

1. In reference to *Others.* We ſhould endeavour to preſerve the Lives and Souls of others. 2. In reference to *our ſelves.* To preſerve our own Life and Soul.

[1.] In reference to *Others.*

(1.) To preſerve the *Life of others.* Comfort them in their Sorrows, relieve them in their Wants: Be as the *good Samaritan*, pour Wine and Oyl into their Wounds. *Job* 29. 16. *I was a Father to the poor.* —13. *The bleſſing of him that was ready to periſh came upon me.* This is a great means of preſerving the Life of another, by relieving him when he is ready to periſh. *Pompey*, when there was a great Dearth in *Rome*, provided Corn for their Relief; and when the Mariners were backward to ſail thither in a Tempeſt, ſaith he, πλεῖν ἀναγκαῖον, "it is not neceſſary that we "ſhould live, but it is neceſſary that *Rome* be *relieved.* Grace makes the Heart *tender*, it cauſeth Sympathy and Charity: As it melts the Heart in Contrition towards God, ſo in Compaſſion towards others. *Pſal.* 112. 9. *He hath diſperſed, he hath given to the poor.* This the Commandment *implies*, That we ſhould be ſo far from ruining others, that we ſhould do all we can to preſerve the Lives of others. When we ſee the Picture of Death drawn in their Faces, adminiſter to their Neceſſities. Be Temporal Saviours to them; draw them out of the Waters of Affliction with a Silver Cord of Charity. That I may perſwade you to this, let me lay before you Arguments.

Firſt, Works of Charity evidence Grace.

1. *Faith.* *Jam.* 2. 18. *I will ſhew thee my Faith by my Works.* Works are Faith's Letters of Credence to ſhow. We judge of the Health of the Body by the Pulſe, where the Blood ſtirs and operates. Chriſtian, judge of the Health of thy Faith by the Pulſe of Charity: The Word of God is the *Rule* of Faith, and good Works are the *Witneſſes* of Faith.

2. *Love.* Love loves Mercy: It is a Noble bountiful Grace. *Mary* loved Chriſt, and how liberal was her Love! She beſtows on Chriſt her Tears, Kiſſes, coſtly Oyntments. Love is like a full Veſſel, will have Vent; it vents it ſelf in Acts of Liberality.

Secondly, To communicate to the Neceſſities of others, is not *Arbitrary*, (it's not left to our Choice whether we will or no) but it is a Duty incumbent. 1 *Tim.* 6. 17. *Charge them that are Rich in this World, that they do good,* —*that they be rich in good Works.* This is not only a *Counſel*, but a *Charge.* If God ſhould lay a *Charge* upon the Inanimate Creatures, they would obey. If he ſhould charge the Rocks, they would ſend forth Water: If he ſhould charge the Clouds, they would melt into Showers: If he ſhould charge the Stones, they would become Bread. And ſhall we be harder than the Stones, not to obey God, when he chargeth us to *be rich in Good Works?*

Thirdly, God ſupplies our Wants, and ſhall not we ſupply the Wants of others? *We could not live without Mercy.* God makes every Creature helpful to us. The Sun doth enrich us with it's Golden Beams: The Earth yields us its Encreaſe, Veins of Gold, Crops of Corn, ſtore of Flowers. God opens the Treaſury of his Mercy, he feeds us every Day out of the Alms-basket of his Providence. *Thou openeſt thy hand, and ſatisfieſt the deſire of every living thing*, Pſal. 145. 16. Now, doth God ſupply our Wants, and ſhall not we miniſter to the Wants of others? Shall we be only as a Spunge to ſuck in Mercy, and not as a Breaſt to milk it out to others?

Fourthly, Herein we *reſemble God*, to be doing Good to others. 'Tis our Excellency to be like God. *Godlineſs is God-likeneſs.* And wherein are we more like him than in Acts of Bounty and Munificence? *Pſal.* 119. 68. *Thou art good, and doſt good. Thou art good*, there is God's *Eſſential* Goodneſs; *and doſt good*, there is his *Communicative* Goodneſs. The more helpful we are to others, the more like we are to God. We cannot be like God in Omniſciency, or in working Miracles, but we may be like him in doing Works of Mercy.

Fifthly, God remembers all our Deeds of Charity, and takes them kindly at our Hands. *Heb.* 6. 10. *God is not unrighteous to forget your labour of Love which ye have ſhewed towards his Name, in that ye have miniſtred to the Saints.* The Chief Butler may forget *Joſeph*'s Kindneſs, but the Lord will not forget any kindneſs we ſhow

ſhow to his People. *Mat.* 25. 35. *I was an hungred and ye gave me Meat, Thirſty and ye gave me Drink.* Chriſt takes the kindneſs done to his Saints as done to himſelf. God that hath a Bottle for your Tears, hath a Book to write down your Alms. *Mal.* 3. 16. *A Book of Remembrance was written before him. Tamerlane* had a Regiſter to write down all the *Names*, and good Service of his Soldiers: So God hath a Book of Remembrance to write down all your Charitable Works, and at the Day of Judgment there ſhall be an open and honourable mention made of them in the Preſence of the Angels.

Sixthly, Hard-heartedneſs to them in Miſery *reproacheth* the Goſpel. When Men's Hearts are like pieces of Rocks, or as *the Scales of the Leviathan, ſhut up as with a cloſe Seal*, Job 41. 15. You may as well extract Oyl out of a Flint, as the Golden Oyl of Charity out of their Hearts. Theſe *Unchriſtian themſelves.* Unmercifulneſs is the *Sin of the Heathen*, Rom. 1. 31. ἀνελεήμονας, *without Mercy.* It eclipſeth the Glory of the Goſpel. Doth the Goſpel teach Uncharitableneſs? Doth it not bid us *draw out our Soul to the Hungry*, Iſa. 58. 10. *Tit.* 3. 8. *Theſe things I will that you affirm, that they which have believed in God might be careful to maintain good Works.* While you relieve not ſuch as are in Want, you walk Antipodes to the Goſpel; you cauſe it to be evil ſpoken of, and lay it open to the Laſh and Cenſure of others.

Seventhly, There is nothing loſt by relieving the Neceſſitous. The *Shunamite* Woman was kind to the Prophet, ſhe welcomed him to her Houſe, and ſhe received Kindneſs from him another way. He reſtored her Dead Child to Life. 2 *Kings* 4. 35. Such as are helpful to others, ſhall *find Mercy to help in time of need.* Such as pour out the Golden Oyl of Compaſſion to others, God will pour out the Golden Oyl of Salvation to them. For a *Cup of cold Water* they ſhall have *Rivers of Pleaſure.* Nay, God will make it up ſome way or other in *this Life.* Prov. 11. 25. *The Liberal Soul ſhall be made fat:* As the Loaves in *breaking* multiplied, or as the Widows Oyl encreaſed by *pouring out*, 1 *Kings* 17. 16. An Eſtate may be *impaired*, yet not *impaired.*

Eighthly, To do good to others in Neceſſity, *keeps up the Credit of Religion.* Works of Mercy *adorn* the Goſpel as the Fruit Adorns the Tree. When our *Light ſo ſhines* that others ſee our Good Works, this glorifies God, Crowns Religion, ſilenceth the Lips of Gain-ſayers. *Baſil* ſaith, Nothing rendred the True Religion more famous in the Primitive Times, and made more Proſelytes to it, than the Bounty and Charity of the Chriſtians.

Ninthly and Laſtly, The Evil that doth accrue by not preſerving the Lives of others, and helping them in their Neceſſities. God ſends oft a ſecret *Moth* into their Eſtate. *Prov.* 11. 24. *There is that with-holdeth more than is meet, but it tendeth to Poverty. Prov.* 21. 13. *Whoſo ſtoppeth his Ears at the cry of the poor, he alſo ſhall cry himſelf, but ſhall not be heard.* Jam. 2. 13. *He ſhall have Judgment without Mercy, that ſhowed no Mercy. Dives* denied *Lazarus* a Crumb of Bread, and *Dives* was denied a Drop of Water. *Mat.* 25. 41. *Depart from me ye curſed, for I was an hungred and ye gave me no meat.* Chriſt ſaith not, Ye took away my Meat: But, Ye gave me no Meat; ye did not feed my Members, therefore *depart from me.* By all this, be ready to diſtribute to the Neceſſities of others. This is included in the Commandment, *Thou ſhalt not kill.* Not only, Thou ſhalt not deſtroy his Life, but thou ſhalt preſerve it by giving to his Neceſſities.

(2.) It is imply'd, that we ſhould endeavour to preſerve the *Souls of others*; counſel them about their Souls, *ſet Life and Death before them*, help them to Heaven. In the Law, if one met his Neighbours Ox or Aſs going aſtray, he muſt bring him back, *Exod.* 33. 4. Much more if we ſee our Neighbours Soul going aſtray, we ſhould uſe all means to bring him back to God by Repentance.

[2.] In reference to *our ſelves.* The Commandment, *Thou ſhalt not kill*, requires that we ſhould preſerve our own Life and Soul. 'Tis engraven upon every Creature, that we ſhould preſerve our own Natural Life. We muſt be ſo far from Self-murder, that we muſt do all we can to preſerve our Natural Life. We muſt *uſe all means* of Diet, Exerciſe, and lawful Recreation, which is like Oyl to preſerve the Lamp of Life from going out. Some have been under *Temptation*; Satan hath ſuggeſted, they are ſuch Sinners as do not deſerve a bit of Bread, and ſo they have been ready to ſtarve themſelves. This is contrary to this Sixth Commandment, *Thou ſhalt do no Murder*; it is *imply'd*, we are to uſe all means for the preſerving our own Life, 1 *Tim.* 5. 23. *Drink no longer Water, but uſe a little Wine for thy Stomach's ſake. Timothy* was not by drinking too much Water to over-cool his Stomach, and weaken Nature; but he muſt uſe means for Self-preſervation, *Drink a little Wine*, &c.

Secondly,

Secondly, This Commandment requires, that we should endeavour (as to preserve our own Life, so especially) to preserve our own *Souls*.

Omnia si perdas animam servare memento.

It is engraven upon every Creature, as with the Point of a Diamond, that it should look to its own Preservation. If the Life of the Body must be preserved, then much more the Life of the Soul. If he who doth not provide for his *own House is worse than an Infidel*, 1 *Tim.* 5. 8. then much more he who doth not provide for his *own Soul*. This is a main thing implied in the Commandment, a special *Care* for the preserving our *Souls*. The Soul is the *Jewel*, τίμιον τὸ σκεῦος ἡ ψυχὴ, *Macar*. The Soul is a Diamond set in a Ring of Clay. Christ puts the Soul in ballance with the World, and it outweighs, *Matth.* 16. 26. The Soul is a Glass, in which some Rays of Divine Glory shine: It hath in it some Faint Idea and Resemblance of a Deity: It is a Celestial Spark lighted by the Breath of God. The Body was made out of the *Dust*, but the Soul is of a more noble Extract and Original. *Gen.* 2. 7. *God breathed into Man a living Soul.*

1. Excellency of the Soul.

1. The Soul is Excellent in its *Nature*. It is a *Spiritual* Being, 'tis a kind of Angelical thing: The Mind sparkles with *Knowledge*, the Will is crown'd with *Liberty*, and all the Affections are as Stars shining in their Orb. The Soul being *Spiritual*, (1.) Is of quick *Operation*. How quick is the Motion of a Spark! How swift is the Wing of a Cherubim! So quick and agil is the Motion of the Soul! What is quicker than a Thought? How many Miles can the Soul travel in an Instant! (2.) The Soul being *Spiritual*, moves *upward*, it contemplates God and Glory. *Psal.* 73. 25. *Whom have I in Heaven but thee?* The Motion of the Soul is upward; only Sin hath put a wrong *Byass* upon the Soul, and made it move too much down-ward. (3.) The Soul being Spiritual, is αὐτοκίνητον, it hath a self-moving Power, it can subsist and move when the Body is dead, as the Mariner can subsist when the Ship is broken. (4.) The Soul being Spiritual, is *Immortal*. *Scaliger*. *Æternitatis Gemma*, a Bud of Eternity.

2. Excellency.

2. As the Soul is excellent in its *Nature*, so in its *Capacities*: It is capable of *Grace*, it is fit to be an Associate and Companion of Angels. It is capable of *Communion with God*, of being *Christ's Spouse*, 2 Cor. 11. 2. *That I might espouse you* Virgin-Souls *to Christ*. It is capable of being *Crown'd with Glory for ever*. O then, carrying such precious Souls about you, *created* with the Breath of God, *redeemed* with the Blood of God, what Endeavours should you use for the Saving of these Souls! Let not the Devil have your Souls. *Heliogabalus* fed his Lions with Pheasant. The Devil is call'd a *Roaring Lion*, feed him not with your Souls. Besides, the Excellency of the Soul, which may make you labour to get it saved, consider, how sad it will be not to have the Soul saved. It is such a Loss, as there is none like it: Because in losing the Soul, you lose a *great many things with it*. A Merchant in losing his Ship, loseth many things with it: He loseth Money, Jewels, Spices. So he that loseth his Soul, loseth Christ, the company of Angels, Heaven: It is an infinite Loss, and it is an irreparable Loss; it can never be made up again. Two Eyes, but one Soul. *Chrys.* O what Care should be taken about the Immortal Soul. I would request but this of you, that you would but take as much Care for the saving your Souls, as you do for the getting an *Estate*: Nay, I will say this, Do but take as much Care for the saving your Souls, as the Devil doth for destroying them. O how industrious is Satan to damn Souls! How doth he play the Serpent in his subtile laying of Snares to catch Souls! How doth he shoot Fiery Darts! The Devil is never idle: The Devil is a busie Bishop in his Diocess, he *walks up and down seeking whom he may devour*, 1 Pet. 5. 8. Now is not this a *Reasonable Request*, to take but as much Care for the saving of your Souls, as the Devil doth for the destroying them?

Quest. *How shall we do to get our Souls saved?*

Resp. By having them *sanctified*. Only the *pure in Heart shall see God*. Get your Souls in-laid and enamel'd with Holiness. 1 *Pet.* 1. 16. It is not enough that we *cease to do Evil*, (which is all the Evidence some have to show,) this is to lose Heaven by short shooting; but we must be *inwardly sanctify'd*: Not only the *unclean Spirit* must go out, but we must be filled with the *Holy Ghost*, *Eph.* 5. 18. This Holiness must needs be, if you consider God is to dwell with you here, and you are to dwell with him hereafter.

First, God is to *dwell with you here*. God takes up the Soul for his own Lodgings. *Eph.* 3. 17. *That Christ may dwell in your Heart*. Therefore the Soul must be Consecrated. A *King's Palace must be kept clean*, especially his Presence-Chamber. The

The Body is the Temple of the Holy Ghost, 1 *Cor.* 6. 19. then the Soul is the *Sanctum Sanctorum*, how Holy ought that to be?

Secondly, You *are to dwell with God*. Heaven is an Holy Place. 1 *Pet.* 1. 4. *An Inheritance undefiled*. And how can you dwell with God till you are sanctified? We do not put Wine into a musty Vessel: God will not put the New Wine of Glory into a sinful Heart. O then, as you love your Souls, and would have them sav'd Eternally, endeavour after Holiness; by this means you will have an Idoneity and Fitness for the Kingdom of Heaven, and your Souls will be saved in the Day of the Lord Jesus.

EXOD. XX. 14.

Thou shalt not commit Adultery.

God is ἀγὼ νῦς, a pure holy Spirit, and hath an infinite Antipathy against all Uncleanness. In this Commandment he hath entred his Caution against it. *Non machaberis*, *Thou shalt not commit Adultery*. The Sum of this Commandment, is, *The Preservation of Corporal Purity*. We must take heed of running on the Rock of Uncleanness, and so making Shipwrack of our Chastity. In this Commandment there is something tacitly implyed, and something tacitly forbidden.

1. Something tacitly *Implyed*, (*viz.*) That the Ordinance of Marriage should be observed.

2. Something expresly *Forbidden*, (*viz.*) The infecting *our selves* with Bodily Pollution, *Thou shalt not commit Adultery*.

(1.) Something *Implyed*, That the *Ordinance of Marriage should be observed*. 1 *Cor.* 7. 2. *Let every Man have his own Wife, and every Woman have her own Husband*. *Marriage is honourable, and the Bed undefiled*, *Heb.* 13. 4. God did institute Marriage in Paradise; he *brought the Woman to the Man*, Gen. 2. 22. He did as it were give them in Marriage. And Jesus Christ did honour Marriage with his Presence, *John* 2. 2. The first Miracle he wrought was at a Marriage, when he turned the *Water into Wine*. Marriage is a Type and Resemblance of the Mystical Union between Christ and his Church, *Eph.* 5. 32. Concerning Marriage,

[1.] There are *General* Duties. 1. The *General* Duty of the *Husband* is to *Rule*. *Eph.* 5. 23. *The Husband is the Head of the Wife*. The Head is the Seat of Rule and Government: but he must rule with Discretion. He is *Head*, therefore must not rule without *Reason*. 2. The *General* Duty on the Wife's part, is, *Submission*. *Eph.* 5. 22. *Wives submit your selves unto your own Husbands as unto the Lord*. It is observable the Holy Ghost passeth by *Sarah*'s Failings; he doth not mention her Unbelief; but he takes notice of that which was good in her, her Reverence and Obedience to her Husband. 1 *Pet.* 3. 6. *Sarah obey'd Abraham, calling him Lord*.

[2.] *Special* Duties belonging to *Marriage*, are *Love* and *Fidelity*. 1. *Love*. *Eph.* 5. 25. *Love is the Marriage of the Affections*. There is as it were but one Heart in two Bodies: Love lines the Yoak, and makes it easie: Love perfumes the Marriage-Relation, without which it is not *Conjugium*, but *Conjurgium*; it is like two Poysons in one Stomach, one is ever sick of the other. 2. *Fidelity*. In Marriage there is a mutual Promise of living together Faithfully according to God's Holy Ordinance. Among the *Romans*, on the Day of Marriage the Woman presented to her Husband *Fire* and *Water*: Fire refines Metal, Water cleanseth: Hereby signifying, that she would live with her Husband in Chastity and Sincerity. This is the First thing in the Commandment implied, that the Ordinance of Marriage should be purely observed.

(2.) The thing *Forbidden* in the Commandment, *i.e.* Infecting our selves with Bodily Pollution and Uncleanness, *Thou shalt not commit Adultery*. The Fountain of this Sin is Lust. Since the Fall, Holy Love is degenerated into Lust. Lust is the Fever of the Soul. There is a two-fold Adultery. 1. *Mental*. *Matth.* 5. 28. *Whosoever looketh on a Woman to lust after her, hath committed Adultery already with her in his Heart*. As a Man may die of an inward Bleeding, so he may be damn'd for the inward boylings of Lust, if they be not mortify'd. 2. *Corporal Adultery*; when Sin hath conceiv'd and brought forth in the Act. This is expresly forbidden, under a *Sub pœna*, *Thou shalt not commit Adultery*. This Commandment is set as an Hedge to keep out Uncleanness, and they that break this Hedge, *a Serpent shall bite them*. Job calls *Adultery* an *heinous Crime*, Job 31. 11. Every Failing is not a Crime, and every

every Crime is not an heinous Crime, but *Adultery* is *Flagitium*, an *Heinous Crime*. The Lord calls it *Villany*. Jer. 29. 23. *They have committed Villany in Iſrael, and have committed Adultery with their Neighbours Wives.*

Queſt. *Wherein appears the Heinouſneſs of this Sin of Adultery?*

Reſp. 1. In that Adultery is the *Breach of the Marriage-Oath*. When Perſons come together in a Matrimonial way, they bind themſelves by Covenant each to other, in the Preſence of God, to be true and faithful in the Conjugal Relation. Unchaſtity is a falſifying this Solemn Oath. And herein Adultery is worſe than Fornication, becauſe 'tis a Breach of the Conjugal Bond.

2. The Heinouſneſs of Adultery lies in this, that it is ſuch an *high Diſhonour* done to God. God ſaith, *Thou ſhalt not commit Adultery*. The Adulterer ſets his Will above God's Law, tramples upon God's Command, affronts him to his Face; as if a Subject ſhould tear his Princes Proclamation. The Adulterer is highly injurious to all the Perſons in the Trinity. (1.) To God the *Father*. Sinner, God hath given thee thy Life, and thou doſt waſte the Lamp of thy Life, the Flower of thy Age in Lewdneſs. He hath beſtowed on thee many Mercies, Health and Eſtate, and thou ſpendeſt all on Harlots. Did God give thee Wages to ſerve the Devil? (2.) Injurious to God the *Son*, two ways. Firſt, As he hath *purchaſed* thee with his Blood. 1 *Cor.* 6. 20. *Ye are bought with a price*. Now, he who is bought, *is not his own*; it is a Sin for him to go to another without conſent from Chriſt, who hath *bought him with a price*. Secondly, By vertue of *Baptiſm* thou art a *Chriſtian*, and profeſſeſt that Chriſt is thy Head, and thou art a Member of Chriſt; therefore what an Injury is it to Chriſt, to *take the Members of Chriſt* and make them the *Members of an Harlot!* 1 *Cor.* 6. 15. (3.) It is injurious to God the *Holy Ghoſt*, for the Body is *his Temple*. 1 *Cor.* 6. 19. *Know ye not that your Body is the Temple of the Holy Ghoſt which is in you?* And what a Sin is it to defile his Temple.

3. The Heinouſneſs of Adultery lies in this, That it is committed with *mature Deliberation*. Firſt, There is the contriving the Sin in the Mind, then Conſent in the Will, and then the Sin is put forth into Act. To ſin againſt the *Light of Nature*, and to ſin *deliberately*, is like the Die to the Wooll, it gives Sin a Tincture, and dies it of a Crimſon Colour.

4. That which makes Adultery ſo Heinous is, that it is a Sin after *Remedy*. God hath provided a Remedy to prevent this Sin. 1 *Cor.* 7. 2. *To avoid* Fornication *let every Man have his own Wife*. Therefore, after this Remedy preſcribed, to be guilty of Fornication or Adultery, is inexcuſable; it is like a rich Thief, that ſteals when he hath no need. This doth enhance and accent the Sin, and make it heinous.

Uſe I. It condemns the Church of *Rome*, who allow the Sin of Fornication and Adultery. They ſuffer not their Prieſts to marry, but they may have their Curtizans. The worſt kind of Uncleanneſs, *Inceſt* with the neareſt of Kin, is diſpens'd with for Money. It was once ſaid of *Rome*, —*Urbs eſt jam tota Lupanar*,— "*Rome* was become a *Common Stews*. And no wonder, when the Pope could, for a Sum of Money, give them a Licenſe and Patent to commit Uncleanneſs; and if the Patent were not enough, he would give them a Pardon. Many of the Papiſts judge Fornication *Venial*. God condemns the very *Luſting*, *Mat.* 5. 28. If God condemns the *Thought*, how dare they allow the Fact of Fornication? You ſee what a Cage of Unclean Birds the Church of *Rome* is. They call themſelves the *Holy Catholick Church*. But how can they be Holy, who are ſo ſteep'd and parboil'd in Fornication, Inceſt, Sodomy, and all manner of Uncleanneſs.

Uſe II. It is matter of *Lamentation* to ſee this Commandment ſo ſlighted and violated among us. Adultery is the reigning Sin of the Times. *Hoſ.* 7. 4. *They are all Adulterers, as an Oven heated by the Baker*. The time of King *Henry* the 8th was called the *Golden Age*, but this may be called the *Unclean Age*, wherein Whore-hunting is common. *Ezek.* 24. 13. *In your Filthineſs is Lewdneſs*. *Luther* tells of one who ſaid, "If he might but ſatisfie his Luſt, and be carried from one Whore-"houſe to another, he would deſire no other Heaven. Afterwards he breathed out his Soul betwixt two notorious Strumpets. This is to be the right Seed of *Adam*, to love the *Forbidden Fruit*, to love to drink of *Stollen Waters*. *Ezek.* 8. 8, 9. *Son of Man, dig in the Wall; and when I had digged, behold a Door; and he ſaid, Go in and behold the wicked Abominations that they do here*. Could we, as the Prophet, dig in the Walls of many Houſes, what vile Abominations ſhould we ſee there! In ſome Chambers we might ſee Fornication, dig further and ſee Adultery,

Adultery, dig further and we might ſee Inceſt, &c. And may not the Lord go from his *Sanctuary?* As *Ezek.* 8. 6. *Seeſt thou the great Abominations that the Houſe of Iſrael committeth, that I ſhould go far off from my Sanctuary*. God might remove his *Goſpel*, and then we might write *Ichabod* on the Nation, *The Glory is departed*. Let us mourn for what we cannot reform.

Uſe III. It exhorts us to keep our ſelves from this Sin of Adultery. *Let every Man have his own Wife*, ſaith *Paul*, 1 *Cor.* 7. 2. Not his Concubine, not his Curtezan. Now that I may deterr you from Adultery, let me ſhow you the great Evil of it.

Firſt, It is a *thieviſh Sin*. Adultery is the higheſt ſort of Theft. The Adulterer ſteals from his Neighbour that which is more than his Goods and Eſtate, he ſteals away his *Wife* from him, *who is Fleſh of his Fleſh*.

Secondly, Adultery debaſeth a Perſon, it makes him reſemble the Beaſts. Therefore the Adulterer is deſcribed like an *Horſe neighing*. *Jer.* 5. 8. *Every one* neighed *after his Neighbours Wife*. Nay, this is worſe than bruitiſh; for ſome Creatures that are void of *Reaſon*, yet by the Inſtinct of Nature obſerve a kind of *Decorum*, or Chaſtity. The Turtle-Dove is a chaſte Creature, and keeps to it's Mate. The Stork, where-ever he flies, comes in no Neſt but his own. Naturaliſts write, if a Stork leaving his *own Mate* joyneth with any other, all the reſt of the Storks fall upon him, and pull his Feathers from him. Adultery is worſe than Bruitiſh, it degrades a Perſon of his Honour.

Thirdly, Adultery doth *pollute* and *befilthy* a Perſon. The Devil is call'd an *Unclean Spirit*, *Luke* 11. 24. The Adulterer is the Devils Firſt-born; he is unclean; he is a moving Quagmire; he is all over ulcerated with Sin: His Eyes ſparkle with Luſt, his Mouth fomes out Filth, his Heart burns like Mount *Ætna* in unclean Deſires: He is ſo Filthy, that if he die in this Sin, all the Flames of Hell will never purge away his Uncleanneſs. And as for the Adultereſs, who can paint her black enough? The Scripture calls her a *deep Ditch*, *Prov.* 23. 27. She is a *Common-ſhore*. Whereas a Believer, his Body is a Living Temple, and his Soul a little Heaven, beſpangled with the Graces as ſo many little Stars. The Body of an Harlot is a walking Dunghil, and her Soul a leſſer Hell.

Fourthly, Adultery is *deſtructive to the Body*. *Prov.* 5. 11. *And thou mourn at laſt, when thy Fleſh and thy Body is conſumed*. It brings into a Conſumption. Uncleanneſs turns the Body into an *Hoſpital*; it waſtes the Radical Moiſture, rots the Skull, eats the Beauty of the Face. As the Flame waſtes the Candle, ſo the Fire of Luſt conſumes the Bones. The Adulterer haſtens his own Death. *Prov.* 7. 23. *Till a Dart ſtrike through his Liver*. The *Romans* had their Funerals at the Gate of *Venus* *Plutarch.* Temple, to ſignify that Luſt brings Death. *Venus* is Luſt.

Fifthly, Adultery is a Purgatory to the Purſe, as it waſtes the Body ſo the Eſtate. *Prov.* 6. 26. *By the means of a Whoriſh Woman a Man is brought to a piece of Bread*. Whores are the Devil's Horſeleeches, Spunges that will ſoon ſuck in all ones Money. The Prodigal had ſoon ſpent his *Portion* when once he *fell among Harlots*, *Luke* 15. 30. King *Edward* the Third's Concubine, when he lay a dying, got all ſhe could from him, and pluck'd the Rings off his Fingers, and ſo left him. He that lives in Luxury dies in Beggery.

Sixthly, Adultery *blots and eclipſeth the Name*. *Prov.* 6. 33. *Whoſo committeth Adultery with a Woman, a wound and diſhonour ſhall he get, and his Reproach ſhall not be wiped away*. Some while they get Wounds get Honour. The Soldiers Wounds are full of Honour. The Martyrs Wounds for Chriſt are full of Honour: Theſe get Honour while they get Wounds: But the Adulterer gets Wounds in his Name, but no Honour. *His Reproach ſhall not be wiped away*. The Wounds of the Name no Phyſician can heal. The Adulterer, when he is dead, his Shame lives. When his Body rots under ground, his Name rots above ground. His baſe-born Children will be the Living Monuments of his Shame.

Seventhly, This Sin doth much *eclipſe the Light of Reaſon*; it ſteals away the Underſtanding, it ſtupifies the Heart. *Hoſ.* 4. 11. *Whoredom takes away the Heart*: It eats out all Heart for good. *Solomon* beſotted himſelf with Women, and they enticed him to Idolatry.

Eighthly, This Sin of Adultery uſhers in *Temporal Judgments*. The Moſaical Law made Adultery Death, *Lev.* 20. 10. *The Adulterer and the Adultereſs ſhall ſurely be put to Death*: And the uſual Death was Stoning, *Deut.* 22. 24. The *Saxons* commanded the Perſons taken in this Sin to be burnt. The *Romans* cauſed their Heads to be ſtricken off. This Sin, like a Scorpion, carries a Sting in the Tail of it. The

Adultery of *Paris* and *Helena* a beautiful Strumpet, ended in the Ruin of *Troy*, and was the Death both of *Paris* and *Helena*. *Jealouſie is the rage of a Man*; and the Adulterer is oft killed in the Act of his Sin. *Adultery* coſt *Otho* the Emperor and Pope *Sixtus* the Fourth their Lives.

Læta venire Venus triſtis abire ſolet.

I have read of two Citizens in *London*, 1583. who defiling themſelves with Adultery on the Lord's Day, were immediately ſtruck dead with a Fire from Heaven. If all that were now guilty of this Sin ſhould be puniſhed in this manner, it would rain Fire again, as on *Sodom*.

Ninthly, Adultery, (without Repentance) *damns the Soul*. 1 *Cor.* 6. 9. *Neither Fornicators, nor Adulterers, nor Effeminate, ſhall enter into the Kingdom of God.* The Fire of Luſt brings to the Fire of Hell. *Heb.* 13. 4. *Whoremongers and Adulterers God will judge.* Tho Men may neglect to judge them, yet God will judge them.—— But, will not God judge all other Sinners? Yes. Why then doth the Apoſtle ſay, *Whoremongers and Adulterers God will judge*? The meaning is, (1.) He will judge them *aſſuredly*; they ſhall not eſcape the Hand of Juſtice. (2.) He will puniſh them *ſeverely*, 2 Pet. 2. 10. *The Lord knoweth how to reſerve the Unjuſt to the Day of Judgment to be puniſh'd, but chiefly them that walk in the Luſt of Uncleanneſs.* The Harlot's Breaſt keeps from *Abraham*'s Boſom. *Momentaneum eſt quod delectat Æternum*, q. d. *Cruciat.* Who would for a Cup of Pleaſure drink a Sea of Wrath? *Prov.* 9. 18. *Her Gueſts are in the depths of Hell.* A wiſe Traveller when he comes to his Inn, tho many pleaſant Diſhes are ſet before him, yet he forbears to taſte, becauſe of the Reckoning which will be brought in. We are here all Travellers to *Jeruſalem* above; and tho many Baits of Temptation are ſet before us, yet we ſhould forbear, and think of the reckoning which will be brought in at Death. With what Stomach could *Dioniſius* eat his *Dainties*, when he imagined there was a naked Sword hung over his Head as he ſat at Meat. While the Adulterer feeds on ſtrange Fleſh, the Sword of God's Juſtice hangs over his Head. *Cauſinus* ſpeaks of a Tree that grows in *Spain*, that is of a ſweet Smell, and pleaſant to the Taſte, but the Juyice of it is poyſonous. The Emblem of an Harlot; ſhe is perfum'd with Powders, and fair to look on, but poyſonous and damnable to the Soul. *Prov.* 7. 26. *She hath caſt down many wounded, yea, many ſtrong Men have been ſlain by her.*

Tenthly, The Adulterer doth not only wrong his own Soul, but doth what in him lies to *deſtroy the Soul of another*, and ſo kill two at once. And thus the Adulterer is worſe than the Thief. For ſuppoſe a Thief *Rob* a Man, yea, take away his Life, yet that Man's Soul may be happy, he may go to Heaven, as well as if he had died in his Bed. But he who commits Adultery endangers the Soul of another, and deprives her of Salvation ſo far as in him lies. Now, what a fearful thing is it to be an Inſtrument to draw another to Hell.

Eleventhly, The *Adulterer* is *abhorr'd* of God. *Prov.* 22. 14. *The mouth of a ſtrange Woman is a deep Pit: he who is abhorred of the Lord ſhall fall therein.* What can be worſe than to be abhorr'd of God? God may be angry with his own Children; but for God to *Abhor* a Man, it is the higheſt Degree of Hatred.

Queſt. *But how doth the Lord ſhow his abhorring of the Adulterer?*

Anſw. In giving him up to a *Reprobate Mind* and a *Seared Conſcience*, *Rom.* 1. 26. And now he is in ſuch a condition that he cannot repent. This is to be abhorred of God: Such a Perſon ſtands upon the Threſhold of Hell, and when Death gives him a Jog he tumbles in. All which may ſound a Retreat in our Ears, and call us off from the purſuit of ſo damnable a Sin as Uncleanneſs. I will conclude with two Scriptures, *Prov.* 5. 8. *Come not nigh the Door of her Houſe.* Prov. 7. 27. *Her Houſe is the way to Hell.*

Twelfthly, Adultery is a *Sower of Diſcord*: It deſtroyes Peace and Love, the two beſt Flowers which grow in a Family. Adultery ſets Husband againſt Wife, and Wife againſt Husband, and ſo it cauſeth the *Joynts of the ſame Body to ſmite one againſt another.* And this Diviſion in a Family works Confuſion: For *an Houſe divided againſt it ſelf cannot ſtand*, Luke 11. 17. *Omne diviſibile eſt corruptibile.*

Queſt. *How may we abſtain from this Sin of Adultery?*

Reſp. I ſhall lay down ſome Directions, by way of Antidote, to keep you from being infected with this Sin.

(1.) Come not into the *Company of a Whoriſh Woman*, avoid her Houſe as a Seaman doth a Rock. *Prov.* 5. 8. *Come not near the Door of her Houſe.* He who would not

not have the Plague, muſt not come near Houſes infected. Every Whorehouſe hath the Plague in it. Beware of the *occaſion* of Sin: To venture upon the occaſion of Sin, and then pray, *Lead us not into Temptation*, is, as if one ſhould put his Finger in the Candle, and then pray that it may not be burnt.

(2.) Look to your *Eyes*. Much Sin comes in by the Eye. 2 *Pet.* 2. 14. *Having Eyes full of Adultery.* The Eye tempts the Fancy, and the Fancy works upon the Heart. A wanton amorous Eye may uſher in Sin. *Eve* firſt *ſaw the Tree of Knowledge*, and then *ſhe took*, *Gen.* 3. 6. Firſt ſhe *looked*, and then ſhe *loved*; ἰδοῦσα τὸ ἐρᾶν τὸ ἔρασθαι. The Eye oft ſets the Heart on Fire: Therefore *Job* laid a Law upon his Eyes. *Job* 31. 1. *I made a Covenant with my Eyes, why then ſhould I think upon a Maid? Democritus* the Philoſopher pluck'd out his Eyes, becauſe he would not be tempted with vain Objects: The Scripture doth not bid us do ſo, but ſet a Watch before our Eyes.

(3.) Look to your *Lips*. Take heed of any unſeemly Word that may enkindle unclean Thoughts in your ſelves or others. 1 *Cor.* 15. 33. *Evil Communications corrupt good Manners.* Impure Diſcourſe is the Bellows to blow up the Fire of Luſt. Much Evil is conveyed to the Heart by the Tongue. *Pſal.* 141. 3. *Set a watch, O Lord, before my mouth.*

(4.) Look in a ſpecial manner to your Heart. *Prov.* 4. 23. *Keep thy Heart with all keeping.* Every one hath a Tempter in his own Boſom. *Matth.* 15. 19. *Out of the Heart come Evil Thoughts.* And thinking of Sin makes way for the *Act* of Sin. Suppreſs the firſt Riſings of Sin in your Heart. As the Serpent, when Danger is near, keeps his Head: So keep your Heart, which is the Spring from whence all luſtful Motions do proceed.

(5.) Look to your *Attire*. We read of the *Attire of an Harlot*, Prov. 7. 10. A wanton Dreſs is a Provocation to Luſt. Curlings and Towrings of the Hair, a Painted Face, naked Breaſts, are Allurements to Vanity. Where the Buſh is hung out, People will go in and taſte of the Liquor. *Hierom* ſaith, Such as by their laſcivious Attires endeavour to draw others to Luſt, tho no Evil follow; yet theſe Tempters ſhall be puniſhed, becauſe they offered Poyſon to others, tho they would not drink.

(6.) Take heed of *Evil Company*. *Serpunt vitia & in proximum quemq; tranſiliunt.* Sen. Sin is a Diſeate very catching: One Man tempts another to ſin, and hardens him in Sin. There are three Cords to draw Men to *Adultery*: The Inclination of the Heart, the Perſwaſion of Evil Company, and the Embraces of the Harlot; and this Three-fold Cord is not eaſily broken. *Pſal.* 106. 18. *A Fire was kindled in their Company.* I may allude to it, the Fire of Luſt is kindled in bad Company.

(7.) Beware of going to *Plays*. A Play-houſe is oft a Preface to a Whorehouſe. *Ludi præbent femina nequitiæ.* We are forbid to *avoid all appearance of Evil*: Are not Plays the *appearance of Evil?* Such Sights are there as are not fit to be beheld with chaſte Eyes. Both Fathers and Councils have ſhown their Diſlike of going to Plays. A Learned Divine obſerves, That many have on their Death-beds confeſſed with Tears, that the Pollution of their Bodies hath been occaſioned by going to Plays.

(8.) Take heed of *mix'd Dancing*. *Inſtrumenta luxuriæ tripudia.* From Dancing People come to Dalliance one with another, and from Dalliance to Uncleanneſs. There is, ſaith *Calvin*, for the moſt part ſome unchaſte Behaviour in Dancing. Dances draw the Heart to Folly by wanton Geſtures, by Unchaſte Touches, by Luſtful Looks. St. *Chryſoſtom* did inveigh againſt mix'd Dancing in his Time. "We "read, ſaith he, of a Marriage-Feaſt, and of Virgins going before with *Lamps*, "*Matth.* 25. 7. but of Dancing there, we read not. Many have been inſnared by Dancing; as the Duke of *Normandy*, and others. *Saltatio ad adulteras non ad pudicas pertinet.* Ambroſ. *Chryſoſtom* ſaith, Where Dancing is, there the Devil is: I ſpeak chiefly of mix'd Dancing. And whereas we read of Dances in Scripture, *Exod.* 15. thoſe were ſober and modeſt. They were not mix'd Dances, but Pious and Religious, being uſually accompanied with ſinging Praiſes to God.

(9.) Take heed of Laſcivious Books, and thoſe Pictures that provoke to Luſt. 1. *Books*. As the reading of Scripture doth ſtir up Love to God, ſo reading of bad Books doth ſtir up the Mind to Wickedneſs. I could name one who publiſh'd a Book to the World full of effeminate, amorous and wanton Expreſſions; before he died he was much troubled for it, and did burn that Book which did make ſo many burn in Luſt. 2. And to Laſcivious *Books*, I may add Laſcivious *Pictures*, which bewitch the Eye, and are the Incendiaries of Luſt. They ſecretly convey Poyſon to the Heart. *Qui aſpicit innocens aſpectu fit nocens.* Popiſh Pictures are

not more prone to ſtir up to Adultery, than unclean Pictures are to ſtir up to Concupiſcence.

(10.) Take heed of *Exceſs in Diet.* When Gluttony and Drunkenneſs lead the Van, Chambering and Wantonneſs bring up the Rear. *Vinum fomentum libidinis*; any *Wine* inflames Luſt: And *Fulneſs of Bread* is made the Cauſe of *Sodom's* Uncleanneſs, *Ezek.* 16. 49. The rankeſt Weeds grow out of the fatteſt Soil. Uncleanneſs proceeds from Exceſs. *Jer.* 5. 8. *When they were fed to the full, every one neighed after his Neighbours Wife.* Get the *Golden Bridle of Temperance.* God allows Recruits of Nature, and what may fit us the better for his Service; but beware of Surfeit. Exceſs in the Creature clouds the Mind, choaks good Affections, provokes Luſt! St. *Paul* did ὑπωπιάζειν, *keep under his Body,* 1 *Cor.* 9. 27. The Fleſh pampered is apt to rebell. *Corpus impinguatum recalcitrat.*

(11.) Take heed of *Idleneſs.* When a Man is out of a Calling, now he is fit to receive any Temptation. We do not uſe to ſow Seed in Fallow Ground: But the Devil ſows moſt Seed of Temptation in ſuch as lie fallow. Idleneſs is the Cauſe of *Sodomy* and Uncleanneſs, *Ezek.* 16. 49. When *David* was idle on the Top of his Leads, then he eſpied *Bathſheba*, and took her to him, 2 *Sam.* 11. 4. *Hierom* gave his Friend this Counſel, to be always well employed in God's Vineyard, that when the Devil came he might have no leiſure to liſten to a Temptation.

(12.) To avoid *Fornication and Adultery*, let every Man have a chaſte entire Love to his *own Wife. Ezekiel's* Wife was the *Deſire of his Eyes, chap.* 24. 16. When *Solomon* had diſſwaded from ſtrange Women, he preſcribes a Remedy againſt it: *Prov.* 5. 18. *Rejoyce with the Wife of thy Youth.* It is not the having a Wife, but the loving a Wife, makes a Man live Chaſtly. He who loves his Wife, whom *Solomon* calls his Fountain, will not go abroad to drink of muddy poyſoned Waters. Pure Conjugal Love is a Gift of God, and comes from Heaven. This, like the Veſtal Fire, muſt be cheriſhed, that it do not go out. He who loves not his Wife, is the likelyeſt Perſon to embrace the Boſom of a Stranger.

(13.) Labour to get the *Fear of God* into your Hearts. *Prov.* 16. 6. *By the Fear of the Lord Men depart from Evil.* As the Banks keep out the Water, ſo the Fear of the Lord keeps out Uncleanneſs. Such as want the Fear of God, want the Bridle that ſhould check them from Sin. How did *Joſeph* keep from his Miſtreſſes Temptation? The Fear of God pull'd him back. *Gen.* 39. 9. *How ſhould I do this great Wickedneſs and ſin againſt God?* St. *Bernard* calls Holy Fear *Janitor Animæ*, The Door-keeper of the Soul. As a Noble-man's Porter ſtands at the Door, and keeps out Vagrants, ſo the Fear of God ſtands and keeps out all ſinful Temptations from entring.

(14.) Get a *Delight* in the Word of God. *Pſal.* 119. 123. *How ſweet is thy Word to my taſte!* St. *Chryſoſtom* compares God's Word to a *Garden:* If we walk in this Garden, and ſuck Sweetneſs from the Flowers of the Promiſes, we ſhall never care to pluck the *Forbidden Fruit. Sint caſtæ deliciæ meæ Scripturæ.* Aug. The Reaſon why Perſons ſeek after unchaſte ſinful Pleaſures, is, becauſe they have no better. *Cæſar* riding through a City, and ſeeing the Women play with Dogs and Parrots, ſaid, *Sure they have no Children.* So they that ſport with Harlots, it is becauſe they have no better Pleaſures. He that hath once taſted Chriſt in a Promiſe, is raviſh'd with Delight, and how would he ſcorn a Motion to ſin! *Job* ſaid, the Word was his *appointed Food*, *Job* 23. 12. No Wonder then he made a *Covenant with his Eyes.*

(15.) If you would abſtain from Adultery, uſe *Serious Conſideration.* Conſider,

1. God *ſees thee* in the Act of Sin. He ſees all thy Curtain-wickedneſs. He is *Totus Oculus*, All Eye. *Aug.* The Clouds are no Canopy, the Night is no Curtain to hide thee from God's Eye. Thou canſt not ſin, but thy Judge looks on. *Jer.* 13. 27. *I have ſeen thy Adulteries and thy Neighings.* Jer. 29. 33. *They have committed Adultery with their Neighbours Wives, even I know, and am a Witneſs, ſaith the Lord.*

2. Few that are intangled in the Sin of Adultery recover out of the Snare. *Prov.* 2. 19. *None that go to her return again.* That made ſome of the Ancients conclude that Adultery was an unpardonable Sin. But not ſo: *David* repented, and *Mary Magdalen* was a Weeping Penitent. Her Amorous Eyes that had ſparkled with Luſt, ſhe ſeeks to be revenged of them, ſhe waſhed Chriſt's Feet with her Tears. So that ſome have recovered out of the Snare. But *None* that go to her *return*, that is, *very few.* It is rare to hear of any who are inchanted and bewitched with this Sin of Adultery, that recover out of it. *Eccleſ.* 7. 26. *Her Heart is Snares and Nets, and her Hands as Bands. Her Heart is Snares*, that is, ſhe is ſubtile to deceive thoſe

thoſe who come to her. And, *Her Hands are Bands.* That is, Her Embraces are powerful to hold and intangle her Lovers. *Plutarch* ſaid of the *Perſian* Kings, *They were Captives to their Concubines.* They were ſo inflamed, that they had no Power to leave their Company. This Conſideration may make all fearful of this Sin; *None that go to her return again.* Soft Pleaſures harden the Heart.

3. Conſider what the Scripture ſaith, and it may *ponere obicem*, Lay a Bar in the way to this Sin. *Mal.* 3. 5. *I will be a ſwift Witneſs againſt the Adulterers.* It is good when God is a Witneſs *for us*: When he witneſſeth for our Sincerity, as he did for *Job*: But it is ſad to have God a Witneſs *againſt us. I* (ſaith God) *will be a Witneſs againſt the Adulterer.* And who ſhall diſprove his Witneſs? And he is both *Witneſs* and *Judge. Heb.* 13. 4. *Whoremongers and Adulterers God will judge.*

4. Conſider the *Sad Farewell* this Sin of *Adultery* leaves; it leaves an Hell in the Conſcience. *Prov.* 5. 4. *The Lips of a ſtrange Woman drop as an Honey-comb, her End is bitter as Wormwood.* The Goddeſs *Diana* was ſo artificially drawn, that ſhe ſeemed to ſmile upon thoſe that came into her Temple, but frown on thoſe that went out. So the Harlot ſmiles on her Lovers as they come to her, but at laſt comes the Frown and Sting, *A Dart ſtrikes through their Liver*, Prov. 7. 23. *Her End is bitter.* When a Man hath been vertuous, the Labour is gone, but the Comfort remains. But when he hath been vicious and uncleanſ, the Pleaſure is gone, but the Sting remains. *Delectat in momentum, cruciat in æternum.* Jerom. When the Senſes have been feaſted with unchaſte Pleaſures, the Soul is left to pay the Reckoning. Stollen Waters are ſweet. But as Poyſon, tho' it be ſweet in the Mouth, it torments the Bowels. Sin alwas ends in a Tragedy. Memorable is that which *Fincelius* reports of a Prieſt in *Flanders*, who enticed a Maid to Uncleanneſs. She objected how vile a Sin it was. He told her, By Authority from the Pope he could commit any Sin. So at laſt he drew her to his wicked purpoſe. But when they had been together a while, in came the Devil and took away the Harlot from the Prieſt's ſide; and notwithſtanding all her crying out, carried her away. If all that are guilty of Bodily Uncleanneſs in this Nation, ſhould have the Devil come and carry them away, I fear more would be carried away than would be left behind.

(16.) Pray againſt this Sin. *Luther* gave a Lady this Advice, That when any Luſt began to riſe in her Heart, ſhe ſnould go to Prayer. Prayer is the beſt Armour of Proof. Prayer quencheth the Wild-fire of Luſt. If Prayer will *caſt out the Devil*, why may it not caſt out thoſe Luſts which come from the Devil?

Uſe ult. If the Body muſt be kept pure from Defilement, much more the *Soul of a Chriſtian muſt be kept pure.* This is the meaning of the Commandment, Not only that we ſhould not ſtain our Bodies with Adultery, but that we ſhould keep our Souls pure. To have a chaſte Body, but an unclean Soul, is like a fair Face with bad Lungs; or a guilt Chimney-piece, that is all Soot within. 1 *Pet.* 1. 16. *Be ye holy, for I am holy.* The Soul cannot be lovely to God, till it hath Chriſt's Image ſtamp'd upon it, which Image conſiſts in Righteouſneſs and *true Holineſs*, *Eph.* 4. 14. The Soul muſt *eſpecially* be kept pure, becauſe it is the *chief place of God's Reſidence*, *Eph.* 3. 17. A King's Palace muſt be kept clean, eſpecially his Preſence-Chamber. If the Body of the *Temple*, the Soul, is the *Holy of Holies*, this muſt be conſecrated. We muſt not only keep our Bodies from Carnal Pollution, but our Souls from Envy and Malice.

Queſt. *How ſhall we know our Souls are pure?*

Reſp. 1. If our Souls are pure, then we fly from the *appearance of evil*, 1 *Theſſ.* 5. 22. We will not do that which looks like ſin. When *Joſeph's* Miſtreſs did court and tempt him, he *left his Garment in her hand, and fled*, Gen. 39. 12. 'Twas ſuſpicious to be near her. *Polycarp* would not be ſeen in Company with *Marcion* the Heretick, becauſe it would not be of good Report.

2. If our Souls are pure, this Light of Purity will ſhine forth. *Aaron* had *Holineſs to the Lord* written upon his *Golden Plate.* Where there is Sanctity in the Soul, there *Holineſs to the Lord* is engraven upon our Life; we are adorn'd with Patience, Humility, good Works, and ſhine as *Lights in the World*, Phil. 2. 15. carry Chriſt's Picture in our Converſations. 1 *John* 2. 6. O let us labour for this Soul-Purity, without it there's *no ſeeing of God. Heb.* 12. 14. *What Communion hath Light with Darkneſs?* And that we may keep our Souls pure, (1.) Have Recourſe to the Blood of Chriſt: This is the Fountain ſet open for *Sin and Uncleanneſs*, Zech. 13. 1. A Soul ſteep'd in the Briniſh Tears of Repentance, and bathed in the Blood of Chriſt, is made pure. (2.) *Pray* much for Pureneſs of Soul.

Soul. *Pſal.* 51. 10. *Create in me a clean Heart, O God.* Some pray for Children, others for Riches, but pray for Soul-purity. Say, Lord, tho my Body is kept pure, yet, Lord, my Soul is defiled, I pollute all I touch. *O purge me with Hyſſop*: Let Chriſt's Blood ſprinkle me, let the Holy Ghoſt come upon me and anoynt me. O make me Evangelically pure, that I may be tranſlated to Heaven, and placed among the Cherubims, where I ſhall be as holy as thou wouldſt have me to be, and as happy as I can deſire to be.

EXOD. XX. 15.

Thou ſhalt not Steal.

As the Holineſs of God ſets him againſt *Uncleanneſs, Thou ſhalt not commit Adultery*, ſo the Juſtice of God ſets him againſt *Rapine* and *Robbery, Thou ſhalt not ſteal.* The thing forbidden in the Commandment, is, medling with another Man's Propriety, *Thou ſhalt not ſteal.* The Civil Lawyers define *Furtum, Stealth* or *Theft*, to be, *the laying Hands unjuſtly on that which is anothers*: The invading anothers Right.

Queſt. 1. *Whence doth Theft ariſe?*

Reſp. 1. The Internal Cauſes are, (1.) *Unbelief.* A Man hath an high Diſtruſt of God's Providence. *Can God prepare a Table in the Wilderneſs?* Pſalm 78. 19. So ſaith the Unbeliever, Can God ſpread a Table for me? No, he cannot. Therefore he is reſolved he will ſpread a Table for himſelf, but it ſhall be of other Mens Coſt, and both firſt and ſecond Courſe ſhall be ſerved in with ſtollen Goods. (2.) *Covetouſneſs.* The Greek Word for *Covetouſneſs*, πλεονεξία, ſignifies an *immoderate Deſire of Getting.* This is the *Root* of Theft. A Man covets more than his own, and this Itch of Covetouſneſs makes him ſcratch what he can from another. *Achan*'s covetous Humour made him ſteal the Wedge of Gold, which Wedge did cleave aſunder his Soul from God, *Joſh.* 7. 21.

2. The External Cauſe of Theft, is, *Satan's Sollicitation*: *Judas* was a *Thief, John* 12. 6. How came he to be a Thief? *Satan entred into him*, John 13. 27. The Devil is the great Maſter-Thief, he robbed us of our Coat of Innocency, and he perſwades Men to take up his Trade: He tells Men how bravely they ſhall live by Thieving, and how they may catch an Eſtate. And as *Eve* liſtned to the Serpents Voice, ſo do they; and as Birds of Prey, live upon Spoil and Rapine.

Queſt. 2. *How many ſorts of Theft are there?*

Reſ. 1. There is a ſtealing from *God*; and ſo they are Thieves who rob any part of God's *Day* from him. —*Remember to keep holy the Sabbath-day*— Not a part of the Day only, but the Whole Day muſt be dedicated to God. And leſt any ſhould forget this, the Lord hath prefixed a *Memento, Remember.* Therefore to cut God ſhort, and after Morning Sacrifice, to ſpend the other part of the Sabbath in Vanity and Pleaſure; this is *Spiritual Thievery*, 'tis to rob God of his *Due*; and the very Heathens will riſe up in Judgment againſt ſuch Chriſtians. For the Heathens (as *Macrobius* notes) did obſerve a whole Day to their Falſe Gods.

II. There is a ſtealing from *Others.* (1.) A ſtealing away their *Souls*; and ſo Hereticks are Thieves: By robbing Men of the Truth, they rob them of their Souls. (2.) A ſtealing away their *Money and Goods* from them. And under this Head of ſtealing away others Money, there may be ſeveral arraigned for *Thieves.*

(1.) The *High-way Thief*, who takes a Purſe contrary to the Letter of this Commandment, *Lev.* 19. 13. *Thou ſhalt not rob thy Neighbour. Mark* 10. 19. μὴ κλέψῃς, *Do not ſteal.* This is not the Violence which takes the *Kingdom of Heaven*, Matth. 11. 12.

(2.) The *Houſe-Thief*, who purloyns and filcheth out of his Maſters Caſh, or ſteals his Wares and Drugs. The Apoſtle ſaith, *Some have entertained Angels into their Houſes unawares*, Heb. 13. 2. But many Maſters have entertained Thieves into their Houſes unawares. The Houſe-Thief is an Hypocrite as well as a Thief; he hath *demure* Looks, and pretends he is helping his Maſter, when he only helps to rob him.

(3.) The *Thief* that ſhrowds himſelf *under Law*, as the unjuſt Attorney or Lawyer, who prevaricates and deals falſly with his Client. This is to ſteal from the Client. By Deceit and Prevarication the Lawyer robs the Client of his Land, and may be the means to ruine his Family. He is no better than a *Thief* in God's Account.

(4.) The

(4.) The Church-Thief, or *Pluraliſt*, who holds ſeveral Benifices, but ſeldom or never preacheth to the People: He gets the Golden Fleece, but lets his Flock ſtarve. *Ezek.* 34. 2. *Wo be to the Shepherds of Iſrael.* Ver. 8. *They feed themſelves, and feed not my Flock.* Theſe Miniſters will be indicted for Thieves at God's Bar.

(5.) The Shop-Thief, he ſteals in ſelling. (1.) Who uſeth Falſe Weights and Meaſures, and ſo *ſteals from others what is their due.* Amos 5. 8. *Who make the Ephah ſmall.* The Ephah was a Meaſure the Jews uſed in Selling; they made the Ephah ſmall, *gave ſcant meaſure*, which was plain ſtealing. *Hoſ.* 12. 7. *The Ballances of Deceit are in his Hand.* Men by making their Weights lighter, make their Accounts heavier. (2.) He ſteals in ſelling, who puts exceſſive Prices on his Commodities. He takes thrice as much for a Commodity as it coſt him, or as it is worth. To over-reach others in ſelling, is to ſteal Mens Money from them. *Lev.* 19. 13. *Thou ſhalt not defraud thy Neighbour, neither rob him.* To defraud him is to rob him. This over-reaching others in ſelling, (which is a cunning way of ſtealing) is both againſt Law and Goſpel. 1. It is againſt the Law of God. *Levit.* 25. 14. *If thou ſell ought to thy Neighbour, ye ſhall not oppreſs one another.* And, 2. Againſt Goſpel. 1 *Theſſ.* 4. 6. *Let no Man go beyond, or defraud his Brother.* It is ſtealing.

(6.) The *Uſurer*, who takes of others even to *Extortion*: He ſeems to help another by letting him have Mony in his Neceſſity, but gets him into Bonds, and ſucks out his very Blood and Marrow. I read of a Woman whom *Satan* had *Bound, Luke* 13. 16. And truly, he is almoſt in as bad a Condition whom the Uſurer hath bound. The oppreſſing Uſurer is a Robber. An Uſurer once asked a Prodigal, When he would leave ſpending? Saith the Prodigal, Then I will leave ſpending what is my own, when thou leaveſt off ſtealing from others. *Zacheus* was an Extortioner, and after his Converſion, he made Reſtitution, *Luke* 19. 8. He thought all he got by Extortion was Theft.

(7.) The *Feoffee in Truſt*, who hath the Orphans Eſtate committed to him: He is deputed to be his Guardian, and manage his Eſtate for him; and he curtails the Eſtate, and gets a Fleece out of it for himſelf, and wrongs the Orphan. This is a Thief. This is worſe than taking a Purſe, becauſe he betrays his Truſt, which is the higheſt piece of Treachery and Injuſtice.

(8.) The *Borrower*, who borrows Mony from others with an Intention never to pay them again. *Pſal.* 37. 21. *The wicked borroweth and payeth not again.* What is it but Thievery to take Money and Goods from others, and not reſtore them again? The Prophet *Eliſha* bad the Widow ſell her Oyl, *and pay her Debts*, and then live upon the reſt, 2 *Kings* 4. 7.

(9.) *& Ult.* The laſt ſort of Thief is, the *Receiver of ſtollen Goods.* The Receiver, if he be not the *Principal*, yet he is *Acceſſary* to the Theft, and the Law makes him guilty. The Thief ſteals the Mony, and the Receiver holds the Sack to put it in. The Root would die if it were not watered; and Thievery would ceaſe, if it were not encouraged by the Receiver. I am apt to think he who doth not ſcruple to take Stollen Goods into his Houſe, would as little ſcruple to take a Purſe.

Queſt. *What are the Aggravations of this Sin of Stealing?*

Reſp. 1. To ſteal when one hath no need. To be a *Rich* Thief.

2. To ſteal *Sacrilegiouſly.* To devour things ſet apart to holy Uſes. *Prov.* 20. 25. *It is a Snare to the Man who devoureth that which is holy.* Such an one was *Dionyſius*, who rob'd the Temple, and took away the Silver Veſſels.

3. To commit the Sin of Theft againſt Checks of Conſcience, and Examples of God's Juſtice; this is like the Dye to the Wooll, it doth dye the Sin of a Crimſon Colour.

4. To rob the Widow and Orphan, *Exod.* 22. 22. *Ye ſhall not afflict the Widow or Fatherleſs*: Peccatum clamans: *If they cry unto me I will ſurely hear them.*

5. To Rob the *Poor.* How did *David* diſdain that the Rich Man ſhould take away the poor Man's Lamb! *As the Lord lives he ſhall ſurely die*, 2 *Sam.* 12. 5. What is the Incloſing of Commons, but robbing of the Poor?

III. There is a ſtealing from a *Man's Self.* A Man may be a Thief to himſelf.

Queſt. *How ſo?*

Reſp. 1. By *Niggardlineſs.* The Niggard is a Thief, he ſteals from himſelf, in that he doth not allow himſelf what is fitting. He thinks that loſt which is beſtowed upon himſelf. He robs himſelf of Neceſſaries. *Eccleſ.* 6. 2. *A Man to whom God hath given Riches, yet God gives him not power to eat thereof.* He gluts his Cheſt and ſtarves his Belly. He is like the Aſs that is loaded with Gold, but feeds upon Thiſtles. He robs himſelf of that which God allows him. This is indeed

to

to be puniſh'd with Riches; to have an Eſtate, and want an Heart to take the Comfort of it, this Man is a Thief to himſelf.

2. A Man may be a Thief to himſelf, and rob himſelf by Prodigality, *viz.* Waſting his *Eſtate*. The Prodigal *laviſheth Gold out of the Bag*; he is like *Crates* the Philoſopher, who threw his Gold into the Sea. The Prodigal boils a great Eſtate to nothing. This is to be a Thief to himſelf, to ſpend away that Eſtate from himſelf, which might conduce to the Comfort of Life.

3. He is a Thief to himſelf, by *Idleneſs*, when he miſpends his *Time*. To ſpend ones Hours in Pleaſure and Vanity, this is to rob himſelf of that precious Time which God hath given him to work out Salvation. Time is a rich Commodity, becauſe on the well ſpending this preſent Time, an happy Eternity depends. He that ſpends his Time idly and vainly, is a Thief to himſelf; he robs himſelf of his Golden Seaſons, and by conſequence of Salvation.

4. A Man may be a Thief to himſelf by *Suretiſhip*. *Prov.* 22. 26. *Be not thou one of them that are Sureties for Debt*: The Creditor comes upon the Surety for Debt, and ſo by paying anothers Debt he is a Thief to himſelf, he undoes himſelf. Let not any Man ſay, He ſhould have been counted unkind, if he had not entred into Bonds for his Friend. Better thy Friend count thee unkind, than all Men count thee unwiſe. Lend another what you can ſpare; nay, give him if he needs, but never be a Surety. It is no Wiſdom for a Man ſo to help another, as to undo himſelf. This is to rob himſelf and his Family.

Uſe I. It confutes the Doctrine of *Community*; that all things are *common*, and one Man hath a Right to anothers Eſtate. The Scripture confutes it. *Deut.* 23. 25. *When thou comeſt into the ſtanding Corn of thy Neighbours, thou ſhalt not move a Sickle unto thy Neighbours Corn.* Propriety muſt be obſerv'd. God hath ſet this Eighth Commandment as an Hedge about a Man's Eſtate, and this Hedge cannot be broken without Sin. If all things be common, then there is no Stealth, and ſo this Commandment were in vain.

Uſe II. It reproves ſuch as live upon Stealing. Inſtead of *Living by Faith*, they live by their Shifts. The Apoſtle exhorts, that *every Man eat of his own Bread*, 2 *Theſſ.* 3. 12. The Thief doth not eat of his *own Bread*, but of anothers. If there be any who are guilty of this Sin, let them labour to recover out of the Snare of the Devil by Repentance, and let them ſhow their Repentance by Reſtitution. *Non remittitur peccatum niſi reſtituatur ablatum.* Aug. *Without Reſtitution no Remiſſion.* *Luke* 19. 8. *If I have taken away any thing from any Man unjuſtly, I reſtore four-fold.* It may ſuffice to reſtore ill-gotten Goods by ones own Hand, or by a Proxy. Better a thouſand times reſtore Goods unlawfully gotten, than to ſtuff ones Pillow with Thorns, and have Guilt trouble ones Conſcience upon a Death-Bed.

Uſe III. *Exhort.* To all to take heed of this Sin of Thieving; it is a Sin againſt the Light of Nature. Some may go to excuſe this Sin. Hear the Thiefs Plea: 'Tis a courſe Wooll will take no die; and a bad Sin indeed that hath no Excuſe. I am (ſaith one) grown low in the World, and trading is bad, and I have no other way to a Livelyhood.

Reſp. 1. This ſhows a great Diſtruſt of God, as if he could not provide for thee without thy Sin. 2. This ſhows Sin is gotten to a great Heighth, that becauſe a Man is Low in the World, therefore he will *Acheronta movere*, Go to the Devil for a Livelyhood. *Abraham* would not have it ſaid, that *the King of Sodom had made him rich*, Gen. 14. 23. O let it never be ſaid, that the Devil hath made thee rich! 3. Thou oughteſt not to undertake any Action which thou canſt not pray for a Bleſſing upon: But if thou liveſt on Thieving, thou canſt not pray for a Bleſſing upon ſtollen Goods. Therefore take heed of this Sin. *Lucrum in arca, damnum in conſcientia.* Aug. Take heed of getting the World with the Loſs of Heaven. To diſſwade all from this horrid Sin, conſider,

(1.) Thieves are the Caterpillars of the Earth, Enemies to Civil Society.

(2.) God *hates* them. In the Law the *Cormorant* was *unclean*, *Lev.* 11. 17. becauſe a thieviſh devouring Creature, a Bird of Prey, by which God ſhew'd his Hatred of this Sin.

(3.) The Thief is a *Terror to himſelf*, he is always in Fear. *Pſal.* 53. 5. *There were they in great Fear*: True of the Thief. Guilt breeds Fear. If he hear but the ſhaking of a Tree, his Heart ſhakes. It was ſaid of *Cataline*, He was afraid of every

every Noiſe. If a Briar doth but take hold of a Thiefs Garment, he is afraid it is the Officer to apprehend him: And Fear hath *Torment in it*, 1 John 4. 18.

(4.) The *Judgments* which follow this Sin. *Achan* the Thief was ſtoned to Death, *Joſh.* 7. and *Zech.* 5. 2. *What ſeeſt thou? And I ſaid, A flying roll.* Ver. 3. *This is the Curſe that goes over the Face of the Earth, I will bring it forth, ſaith the Lord, and it ſhall enter into the Houſe of the Thief.* *Fabius* a *Roman* Cenſor, condemned his own Son to die for Theft. Thieves die with Ignominy, the Ladder is their Preferment. And there's a worſe thing than Death, while they rob others of Money, they rob themſelves of Salvation.

Queſt. *What is to be done to avoid ſtealing?*

Reſp. 1. Live in a Calling. *Eph.* 4. 28. *Let him that ſtole ſteal no more, but rather let him labour, working with his Hands, &c.* Such as ſtand idle, the Devil hires them, and puts them into the pilfering Trade. An idle Perſon tempts the Devil to tempt him.

2. Be *contented* with the Eſtate God hath given you. *Heb.* 13. 5. *Be content with ſuch things as you have.* Theft is the Daughter of Avarice. *Study Contentment.* Believe that Condition beſt God hath carved out to you. God can bleſs that little *Meal in the Barrel.* We ſhall not need theſe things long; we ſhall carry nothing out of the World with us but our Winding Sheet. If we have but enough to bear our Charges to Heaven, it is ſufficient.

EXOD. XX. 16.

Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour.

The Tongue, which at firſt was made to be an Organ of God's Praiſe, is now become an Inſtrument of Unrighteouſneſs. This Commandment binds the Tongue to its good Behaviour. God hath ſet two Fences to keep in the Tongue, the *Teeth* and *Lips*. And this Commandment is a Third Fence ſet about it, that it ſhould not break forth into Evil: *Thou ſhalt not bear Falſe Witneſs againſt thy Neighbour.* This Commandment hath a Prohibitory and a Mandatory Part. The Firſt is ſet down in plain Words, the other is clearly implyed.

I. *The Prohibitory Part of the Commandment*, or what it forbids in general. It forbids any thing which may tend to the Diſparagement or Prejudice of our Neighbour. More particularly, two things are forbidden in this Commandment. (1.) Slandering. (2.) Falſe Witneſs.

(1.) *Slandering our Neighbour.* This is a Sin againſt the 9th Commandment. The Scorpion carries his Poyſon in his Tail, the Slanderer carries his Poyſon in his Tongue. *Slandering, is to report things of others unjuſtly.* *Pſal.* 35. 11. *They laid things to my charge which I knew not.* It is uſual to bring in a Chriſtian beheaded of his Good Name. They rais'd a Slander of *Paul*, that he ſhould preach Men might do *Evil* that *Good might come of it.* *Rom.* 3. 8. *We are ſlanderouſly reported, and ſome affirm that we ſay, Let us do Evil that Good may come.* Eminency is commonly blaſted by Slander. Holineſs its ſelf is no Shield for Slander. The Lambs Innocency will not preſerve it from the Wolf. Chriſt was the moſt innocent upon Earth, yet was reported to be a *Friend of Sinners.* *John Baptiſt*, a Man of an holy Auſtere Life, yet they ſaid of him, *He had a Devil*, *Matth.* 11. 18. The Scripture calls *Slandering*, *Smiting* with the Tongue. *Jer.* 18. 18. *Come and let us ſmite him with the Tongue.* You may ſmite another and never touch him. *Majora ſunt linguæ vulnera quam gladii.* Aug. The Wounds of the Tongue no Phyſician can heal: And to pretend *Friendſhip* to a Man, yet ſlander him, is moſt odious. St. *Hierom* ſpeaks thus, "The "*Arrian* Faction made a ſhow of Kindneſs; they kiſſed my Hands, but ſlandered "me, and ſought my Life. And as it is a Sin againſt this Commandment to *raiſe* a falſe Report of another, ſo it is a Sin to *receive* a falſe Report before we have examined it. *Pſal.* 15. 1. *Lord, who ſhall dwell in thy holy Hill?* Quis ad Cœlum? *Ver.* 3. *He that back-biteth not, nor taketh up a Reproach againſt his Neighbour.* We muſt not only not raiſe a falſe Report, but not take it up. He that raiſeth a Slander, carries the Devil in his Tongue; and he that receives it, carries the Devil in his Ear. *Syrus* of *Luther.*

(2.) The Second thing Forbidden in this Commandment, is *Falſe Witneſs.* Here Three Sins are condemned. 1. Speaking. 2. Witneſſing. 3. Swearing that which is Falſe, *contra proximum.*

1. *Speaking* that which is false. *Prov.* 12. 22. *Lying Lips are an Abomination to the Lord.* To lie, is to speak that which one knows to be an Untruth. There is nothing more contrary to God than a Lie. The Holy Ghost is call'd the *Spirit of Truth*, 1 *John* 4. 5,6. Lying is a Sin that doth *not go alone*, it ushers in other Sins. *Absalom* told his Father a Lie, that he was going to pay his Vow at *Hebron*, 2 *Sam.* 15. 7. and this Lie was a Preface to his Treason. Where there is a Lie in the Tongue, it shows the Devil is in the Heart. *Acts* 5. 3. *Why hath Satan filled thy Heart to lie?* Lying is such a Sin as unfits Men for *Civil Society*. How can you converse or bargain with him, that you cannot trust a Word he saith? This is a Sin which highly provokes God. *Ananias* and *Saphira* were struck dead for telling a Lie, *Acts* 5. 5. The Furnace of Hell is heated for Liars. *Rev.* 22. 15. *Without are Sorcerers, and whosoever loveth and maketh a Lie.* Oh abhor this Sin! *Quicquid dixeris juratum putes.* Hierom. When thou speakest, let thy Words be as Authentick as thy Oath. *Imitate God*, who is the *Pattern of Truth*. *Pythagoras* being asked, What made Men like God? Answered, *Cum vera loquuntur*, When they speak Truth. It is made the Character of a Man that shall go to Heaven, *Psal.* 15. 2. *He speaketh the Truth from his Heart.*

2. That which is condemned in the Commandment, is, ψευδομαρτυρία, *Witnessing that which is false, Thou shalt not bear false witness.* There is a two-fold bearing of False Witness. (1.) There is a bearing False Witness *for* another. (2.) A Bearing False Witness *against* another.

(1.) A bearing False Witness *for* another. When we do give our Testimony for a Person that is *Criminal* and *Guilty*, we justifie him as if he were *Innocent*. *Isa.* 5. 23. *Which justifie the Wicked for Reward.* He that goes to make a wicked Man just, makes himself Unjust.

(2.) There is a bearing False Witness *against* another: *i. e.* When we *accuse another* in open Court *falsly*. This is to imitate the Devil, who is the *Accuser of the Brethren*. Tho the Devil is no *Adulterer*, yet he is a *False Witness*. *Solomon* saith, *Prov.* 25. 18. *A Man that beareth false Witness against his Neighbour, is a Hammer and a Sword.* In his Face he is hardned like an Hammer, he cannot blush, he cares not what Lie he witnesseth to. And he is a *Sword*: His Tongue is a Sword to wound him he witnesseth against in his Goods or Life. Thus 1 *Kings* 21. 13. *There came in two men, Children of Belial, and witnessed against Naboth, saying, Naboth did blaspheme God and the King*: And their Witness took away his Life. The Queen of *Persia* being sick, the Magicians accused two Godly Virgins, that they had by Charms procured the Queens Sickness; whereupon she caused these Virgins to be sawn asunder. A False Witness doth *pervert the place of Judicature*: He corrupts the *Jury*; his bearing False Witness makes them give in a false Verdict: And he corrupts the Judge, by making him pronounce a wrong Sentence, and cause the Innocent to suffer. Vengeance will find out the False Witness. *Prov.* 19. 5. *A False Witness shall not be unpunished.* Deut. 19. 18, 19. *If the witness be a false witness, and hath testified falsly against his Brother, then shall ye do unto him as he had thought to have done unto his Brother*: i. e. If he had thought to have taken away his Life, his own Life shall go for it.

3. That which is condemned in the Commandment, is, *Swearing that which is false.* When Men take a *False Oath*, and by that take away the Life of another. *Zech.* 8. 17. *Love no false Oath.* Chap. 5. 2. *What seest thou? I said, A flying Roll.* Ver. 3,4. *This is the Curse that goeth forth, and it shall enter*, inquit Dominus, *into the House of him that sweareth falsly by my Name, and it shall consume his House, with the Timber and Stones of it.* The *Scythians* made a Law, when a Man did bind two sins together, a Lie with an Oath, he was to lose his Head; because this Sin did take away all Truth and Faith among Men. The Devil hath taken great possession of such who dare swear to a Lie. This is a manifest Breach of this Commandment.

Use I. 1*st. Br.* It reproves the Church of *Rome*, who will dispense with a Lie, or a False Oath, if it be to promote the Catholick Cause. They approve of an Officious Lie: They hold some Lies to be lawful; they may as well hold some Sins to be lawful. God hath no need of our Lie. It is not lawful to tell a Lie, *propter Dei gloriam*, if we were sure to bring Glory to God by it, as *Austin* speaks.

2*d. Br.* 2. It reproves those who make no Conscience of *slandering* others; they come under the Breach of this Commandment. *Psal.* 50. 20. *Thou sittest and slanderest thy own Mothers Son.* Jer. 20. 10. *Report, say they, and we will report.* Ezra 4. 15.

4. 15. *This City* (i. e. *Hierusalem*) *is a rebellious City, and hurtful to Kings and Provinces.* *Paul* was slandered as a Mover of Sedition, and the Head of a Faction, *Acts* 24. 5. The same Word signifies both a Slanderer and a Devil, 1 *Tim.* 3. 11. *Not Slanderers.* In the Greek, μὴ Διαβόλους, *Not Devils.* Some think it is no great matter to misreport and slander others; *Know* that this is to Act the part of a Devil. Clipping a Man's Credit to make it weigh lighter, is worse than clipping of Coyn. The Slanderer wounds *three at once*: He wounds him that he slanders, and he wounds him to whom he reports the Slander, by causing uncharitable Thoughts to arise in his Mind against the Party slandered; and he wounds his own Soul, by reporting that of another which is false. This is a *Great Sin*, and I would I could not say it is *common*. You may kill a Man as well in his *Name* as in his *Person*. Some are loth to take away their Neighbours Goods, Conscience would fly in their Face: But better take away their Corn out of their Field, their Wares out of their Shop, than take away their good Name. This is a Sin you can never make them reparation for; a Blot in a Man's Name being like a Blot in a White Paper, which will never be got out. Surely God will visit for this Sin. If *Idle Words* shall be accounted for, shall not *Unjust Slanders?* The Lord will make Inquisition one day as well for Names as for Blood. Oh therefore take heed of this Sin! It is a Breach of the Ninth Commandment. Was it a Sin under the Law to defame a Virgin, *Deut.* 22. 19. And is it not a greater Sin to defame a Saint, who is a Member of Christ? The Heathens, by the Light of Nature, abhorr'd this Sin of slandering. *Diogenes* used to say, Of all Wild Beasts, a Slanderer is the worst. *Antoninus* made a Law, That if a Person could not prove the Crime he reported another to be guilty of, he should be put no Death.

3*d. Br.* 3. It reproves them who are so wicked, as to *bear false witness* against others. These are Monsters in Nature, unfit to live in a Civil Society. *Eusebius* relates of one *Narcissus*, a Man famous for Piety, who was accused by two False Witnesses of Unchastity, and to prove their Accusation, they bound it with Oaths and Curses after this manner: One said, *If I speak not true, I pray God I may perish by Fire*: The other said, *If I do not speak true, I wish I may be deprived of my sight.* It pleased God, that the first Witness who forswore himself, his House being set on Fire, he was burnt in the Flame. The other Witness being troubled in Conscience, confessed his Perjury, and continued so long Weeping, that he wept himself blind. *Jezabel*, who suborned two false Witnesses against *Naboth*, she was thrown down out of a Window, and *the Dogs licked her Blood*, 2 *Kings* 9. 33. O tremble at this Sin! A perjured Person is the Devils Excrement. He is curied in his Name, and feared in his Conscience. Hell gapes for such a Wind-fall.

Use II. 1*st. Br.* *Exhort.* To all, to take heed of the Breach of this Commandment, of lying, slandering, and bearing False Witness, and to avoid these Sins,

1. Get the *Fear of God*. Why doth *David* say, *The Fear of the Lord is clean?* Psal. 19. 8. Because it cleanseth the Heart of Malice, it cleanseth the Tongue of Slander. *The fear of the Lord is clean.* It is to the Soul as Lightning to the Air, which cleanseth it.

2. Get *Love to your Neighbour*, *Lev.* 19. 18. Then there would not be ψευδομαρτυρία. If we love a Friend, we will not speak or attest any thing to his Prejudice. Mens Minds are cankered with Envy and Hatred: Hence comes slandering and false Witness. Love is a Lovely Grace. *Love thinks no Evil*, 1 *Cor.* 13. 5. It makes the best Interpretation of anothers Words. Love is a Well-wisher, and it is rare to speak ill of him we wish well to. Love is that which cements Christians together; it is the Healer of Division, and the Hinderer of Slander.

2*d Br.* To such whose Lot it is to meet with *Slanderers* and false *Accusers*, (1.) Labour to make a *Sanctified use of it*. When *Shimei* rail'd on *David*, *David* made a sanctified use of it, 2 *Sam.* 16. 10. *The Lord hath said to him, Curse David.* So if you are slandered, or falsly accus'd, make a good use of it. See if you have no sin unrepented of, for which God may suffer you to be calumniated and reproached. See if you have not at any time wronged others in their Name, and said that of them which you cannot prove, then lay your Hand on your Mouth, and confess the Lord is Righteous to let you fall under the Scourge of the Tongue. (2.) If you are slandered, or falsly accused, but know your own Innocency, be not *too much troubled*: Let this be your rejoycing, the *Witness of your Conscience*. *Murus aheneus esto nil conscire sibi*——A good Conscience is a Wall of Brass, that will be able to stand against all False Witness. As no Flattery can heal a bad Conscience, so no Slander can hurt a good. God will clear up the Names of his People. *Psal.* 37. 6. *He shall bring*

bring forth thy Righteouſneſs as the Light. God, as he will wipe away Tears from the Eyes, ſo he will wipe off Reproach from the Name. Believers ſhall come forth out of all their Slanders and Reproaches as the Wings of a Dove covered with Silver, and her Feathers with yellow Gold.

3*d. Br.* It ſhould exhort ſuch to be very *thankful to God*, whom God hath preſerved from Slander and Falſe-Witneſs. *Job* calls it the *Scourge of the Tongue*, Chap. 5. 21. As a Rod doth ſcourge the Back, ſo the Slanderers Tongue doth ſcourge the Name. It is a great Mercy to be kept from the Scourge of the Tongue; a Mercy that God ſtops malignant Mouths from bearing Falſe Witneſs. What miſchief may not a lying Report, or a Falſe Oath do? One deſtroys the Name, the other the Life. It is the Lord that muzzles the Mouths of the wicked, and keeps theſe Dogs that ſnarl at us from flying upon us. *Pſal.* 31. 20. *Thou ſhalt keep them ſecretly in a Pavilion from the ſtrife of Tongues.* It is, I ſuppoſe, an Alluſion to Kings, who being reſolved to protect their Favourites againſt the Accuſations of Men, take them into their Bed-Chamber, or Boſom, where none may touch them. So God hath a Pavilion, or ſecret hiding-place for his Favourites, where he preſerves their Credit and Reputation untouch'd; he keeps them from the *Strife of Tongues.* This is a Mercy we ought to acknowledge to God.

II. The *Mandatory* part of this Commandment imply'd, that is, that we ſhould ſtand up for others, and vindicate them when they are injur'd by Lying Lips. This is the Sence of the Commandment, not only that we ſhould not ſlander, or falſly accuſe others, but that we ſhould witneſs for them, and ſtand up in their Defence when we know them to be traduced. A Man may wrong another as well by *Silence* as *Slander*; when he knows him to be wrongfully accuſed, yet doth not ſpeak in his behalf. If others caſt falſe Aſperſions on any, we ſhould wipe them off. The Apoſtles (who were filled with the Wine of Spirit) being charged with Drunkenneſs, *Peter* was their Compurgator, and openly clear'd their Innocency. *Acts* 2.15. *Theſe are not drunken as ye ſuppoſe.* *Jonathan* knowing *David* to be a worthy Man, and all thoſe things *Saul* ſaid of him to be Slanders, vindicated *David.* 1 *Sam.* 19. 4, 5. *David hath not ſinn'd againſt thee, but his Works to thee-ward have been very good. Wherefore then wilt thou ſin againſt innocent Blood, and ſlay David without a Cauſe.* When the Primitive Chriſtians were falſly accuſed for Inceſt, and killing their Children, *Tertullian* made a Famous Apology in their Vindication. This is to act the part both of a Friend and a Chriſtian: To be an Advocate for another, when he is wronged in his good Name.

EXOD. XX. 17.

Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife, nor his Man-ſervant, nor his Maid-ſervant, nor his Ox, nor his Aſs, nor any thing that is thy Neighbours.

This Commandment forbids, (1.) Covetouſneſs in General, *Thou ſhalt not covet.* (2.) In Particular, *Thy Neighbours Houſe, thy Neighbours Wife*, &c.

(1.) It forbids Covetouſneſs in General, *Thou ſhalt not covet.* 'Tis lawful to *uſe* the World, yea, and to deſire ſo much of it, as may, 1. Keep us from the Temptation of Poverty. *Prov.* 30. 8. *Give me not Poverty, leſt I ſteal, and take the Name of my God in vain.* 2. As may enable us to Honour God with Works of Mercy. *Prov.* 3. 9. *Honour the Lord with thy Subſtance.* But all the Danger is, when the World gets into the Heart. The Water is uſeful for the Sailing of the Ship; all the Danger is, when the Water gets into the Ship: So the Fear is, when the World gets into the Heart. *Thou ſhalt not covet.*

Queſt. *What is it to covet?*

Reſp. There are two Words in the Greek which ſet forth the Nature of Covetouſneſs. 1. Πλεονεξία, which ſignifies an *inſatiable deſire of getting* the World. Covetouſneſs is a dry Dropſie. *Auſtin* defines Covetouſneſs, *plus velle quam ſat eſt*; To deſire more than enough: To aim at a great Eſtate: To be like the Daughters of the Horſeleech, crying, *Give, give, Prov.* 30. 15. Or like *Behemoth*, Job 40. 23. *He truſteth that he can draw up Jordan into his Mouth.* 2. Φιλαργυρία, which ſignifies an *inordinate Love* of the World. The World is the *Idol*; it is ſo loved, that a Man will not part with it to any good Uſe. This is to come under the Inditement of Covetouſneſs. He may be ſaid to be covetous, not only who gets the World unrighteouſly, but who loves the World inordinately. But for a more full Anſwer to the Queſtion, *What is it to covet?* I ſhall ſhew you in Six Particulars, when a Man may be ſaid to be given to Covetouſneſs.

1. When his *Thoughts* are wholly taken up about the World. As a good Man's Thoughts are *ſtill in Heaven*: He is thinking of Chriſt's Love, and Eternal Recompences. *Pſal.* 139. 18. *When I awake I am ſtill with thee*: That is, by Divine Contemplation. So a covetous Man is *ſtill with the World*: His Mind is wholly taken up about it; he can think of nothing but his Shop or Farm. The Fancy is a Mint-Houſe, and moſt of the Thougts a covetous Man mints are Worldly. He is always plotting and projecting about the τα βίωτικα, the things of this Life. Like a Virgin that hath all her Thoughts running upon her Suitor. *Ainſworth.*

2. A Man may be ſaid to be given to Covetouſneſs, when he *takes more pains* for the getting of Earth, than for the getting of Heaven. He will turn every Stone, break his Sleep, take many a weary Step for the World, but will take no pains for Chriſt or Heaven. The *Gauls*, who were an ancient People of *France*, after they had taſted the ſweet Wine of the *Italian* Grape, they enquired after the Countrey, and never reſted till they had arrived at it. So a covetous Man, having had a Reliſh of the World, purſues after it, and never leaves till he hath got it; but he neglects the things of Eternity. He could be content if Salvation would drop into his Mouth, as a ripe Fig drops into the *Mouth of the Eater*, *Nahum.* 3. 12. But he is loath to put himſelf to too much Sweat or Trouble to obtain Chriſt or Salvation. He hunts for the World, he wiſheth only for Heaven.

3. A Man may be ſaid to be given to Covetouſneſs, when all his Diſcourſe is about the World. *John* 3. 31. *He that is of the Earth, ſpeaketh of the Earth*: As it is a ſign of Godlineſs to be ſtill ſpeaking of Heaven, to have the Tongue tuned to the Language of *Canaan.* *Eccleſ.* 10. 12. *The Words of a wiſe Man's Mouth are gracious.* He ſpeaks as if he had been already in Heaven. So a ſign of a Man given to Covetouſneſs, he is ſpeaking of Secular things, his Wares and Drugs. A covetous Man's Breath, like a Dying Man's, ſmells ſtrong of the Earth. As they ſaid to *Peter*, *Thy Speech bewrayeth thee*, *Matth.* 26. 73. So a covetous Man's Speech bewrayeth him. He is like the Fiſh in the Goſpel, which had a Piece of Money in the Mouth, *Matth.* 17. 27. *Verba ſunt Speculum mentis.* Bern. The Words are the Looking-glaſs of the Heart, they ſhow what is within. *Ex abundantia cordis.*

4. A Man is given to Covetouſneſs, when he doth ſo ſet his Heart upon worldly things, that for the love of them he will *part* with Heavenly. For the *Wedge of Gold* he will part with the *Pearl of Price.* The Young Man in the Goſpel, when Chriſt ſaid, *Sell all, and come and follow me*; Abiit triſtis, *He went away ſorrowful*, Matth. 19. 22. He would rather part with Chriſt, than with his Earthly Poſſeſſions. Cardinal *Burbon* ſaid, "He would forgo his part in Paradiſe, if he might keep his "Cardinalſhip in *Paris.* When it comes to a critical point, that Men muſt either relinquiſh their Eſtate or Chriſt, and they will rather part with Chriſt and a good Conſcience, than with their Eſtate, it is a clear Caſe they are poſſeſſed with the Devil of Covetouſneſs.

5. A Man is given to Covetouſneſs, when he *over-loads* himſelf with worldly Buſineſs. He hath many Irons in the Fire; he is in this Sence a *Pluraliſt*, he takes ſo much buſineſs upon him, that he cannot find time to ſerve God; he hath ſcarce time to eat his Meat, but no time to Pray. When a Man doth over-charge himſelf with the World, and as *Martha*, *cumber himſelf about many things*, that he cannot have time for his Soul, ſure he is under the Power of Covetouſneſs.

6. He is given to Covetouſneſs, whoſe Heart is ſo ſet upon the World, that to get it he cares not what unlawful indirect means he uſeth; he will have the World *per fas & nefas*: He will wrong and defraud, and raiſe his Eſtate upon the Ruines of another. *Hoſ.* 12. 7, 8. *The Ballances of Deceit are in his Hand, he loveth to oppreſs. And Ephraim ſaid, Yet I am become rich.* Pope *Sylveſter* the Second did ſell his Soul to the Devil for a Popedom.

Uſe. Take heed and beware of Covetouſneſs, *Luke* 12. 15. It is a direct Breach of this Tenth Commandment. Covetouſneſs is a *Moral Vice*, it infects and pollutes the whole Soul. The Sin,

(1.) It is a *Subtile Sin*, a Sin that many do not ſo well diſcern in themſelves: As ſome have the Scurvy, yet do not know it. This Sin can dreſs it ſelf in the Attire of Vertue. It is called the *Cloak of Covetouſneſs*, 1 Theſſ. 2. 5. Covetouſneſs is a Sin that wears a Cloak, it cloaks it ſelf under the Name of Frugality

gality and good Husbandry. It hath many Pleas and Excuſes for it ſelf, more than any other Sin, as, the providing for ones Family. The more ſubtile the Sin is, the leſs diſcernable.

(2) Covetouſneſs is a dangerous Sin, it checks all that is good. It is an *Enemy to Grace*, it damps good Affections, as the Earth puts out the Fire. The Hedgehog in the Fable came to the Cony-burroughs in ſtormy Weather, and deſir'd Harbour; but when once he had gotten Entertainment, he ſet up his Prickles, and did never leave till he had thruſt the poor Conies out of their Burroughs. So Covetouſneſs by fair Pretences wins it ſelf into the Heart, but as ſoon as you have let it in, it will never leave till it hath choked all good Beginnings, and thruſt all Religion out of your Hearts. *Covetouſneſs hinders the Efficacy of the Word Preached.* In the Parable the *Thorns* (which Chriſt expounded to be the Cares of this Life) choked the *Good Seed*, *Matth.* 13.7. Many Sermons lie dead, buried in Earthly Hearts. We preach to Men to get their Hearts in Heaven; but where Covetouſneſs is predominant, it chains them to the Earth, and makes them like the Woman which Satan had bowed together, that ſhe could not lift up her ſelf, *Luke* 13.11. You may as well bid an Elephant fly in the Air, as a covetous Man live by Faith. We Preach to Men to give freely to Chriſt's Poor; but Covetouſneſs makes them to be like him in the Goſpel, who had a *wither'd Hand*, *Mark* 3. 1. They have a *wither'd Hand*, and cannot ſtretch it out to the Poor. It is impoſſible to be Earthly-minded and charitable-minded. Thus Covetouſneſs obſtructs the Efficacy of the Word, and makes it prove Abortive. Such whoſe Hearts are rooted in the Earth, will be ſo far from profiting by the Word, that they will be ready rather to deride it. *Luke* 16. 14. *The Phariſees who were covetous derided him.*

(3.) Covetouſneſs is a Mother-Sin, a *Radical Vice.* 1 *Tim.*6. 10. *The Love of Money is the root of all Evil.*

Quid non mortalia pectora cogit
Auri ſacra fames——— Hor.

He who hath this Spiritual Itch, a greedy deſire of getting the World, hath in him the Root of all Sin. Covetouſneſs is a Mother-ſin. I ſhall make it appear that Covetouſneſs is a Breach of all the Ten Commandments.

1. It breaks the Firſt Commandment, *Thou ſhalt have no other Gods but one.* The covetous Man hath more God's than one; *Mammon* is his God. He hath a God of Gold, therefore he is called an *Idolater*, Col. 3. 5.

2. Covetouſneſs breaks the Second Commandment: *Thou ſhalt not make any graven Image, thou ſhalt not bow down thy ſelf to them.* A covetous Man bows down, tho not to the graven Image in the Church, yet to the Graven Image in his Coyn.

3. Covetouſneſs is a Breach of the Third Commandment, *Thou ſhalt not take the Name of the Lord thy God in vain. Abſalom*'s Deſign was to get his Fathers Crown, there was Covetouſneſs; but he talks of paying his *Vow to God*, there he took God's Name in vain.

4. Covetouſneſs is a Breach of the Fourth Commandment, *Remember the Sabbath-day to keep it holy.* A Covetous Man doth not keep the Sabbath Holy: He will ride to Fairs on a Sabbath. Inſtead of reading in the Bible, he will caſt up his Accounts.

5. Covetouſneſs is a Breach of the Fifth Commandment, *Honour thy Father and thy Mother.* A covetous Perſon will not honour his Father, if he doth not feed him with Money: Nay, he will get his Father to make over his Eſtate to him in his Life-time, and ſo the Father ſhall be at the Sons Command.

6. Covetouſneſs is a Breach of the Sixth Commandment, *Thou ſhalt not kill.* Covetous *Ahab* kill'd *Naboth* to get his Vineyard, 1 *Kings* 21. 13. How many have ſwum to the Crown in Blood!

7. Covetouſneſs is a Breach of the Seventh Commandment, *Thou ſhalt not commit Adultery.* Covetouſneſs cauſeth Uncleanneſs. You read of the *Hire of a Whore*, *Deut.* 23. 18. An Adultereſs for Money ſets both Conſcience and Chaſtity to Sale.

8. Covetouſneſs is a Breach of the Eighth Commandment, *Thou ſhalt not ſteal.* Covetouſneſs is the *Root of Theft.* Covetous *Achan* ſtole the Wedge of Gold. Therefore *Thieves* and *Covetous* are put together, 1 *Cor.* 6. 10.

9. Covetouſneſs is a Breach of the Ninth Commandment, *Thou ſhalt not bear falſe witneſs.* What makes the Perjurer take a falſe Oath, but Covetouſneſs? He hopes for a Dividend. And,

10. It is plainly a Breach of the Laſt Commandment, *Thou ſhalt not covet.* The Mammoniſt covets his Neighbours Houſe and Goods, and endeavours to get them into his own Hands. Thus you ſee how vile a Sin Covetouſneſs is: It is a Mother-ſin, it is a plain Breach of every one of the Ten Commandments.

(4.) Covetouſneſs is a Sin diſhonourable to Religion. For ſuch as ſay their *Hopes* are Above, yet their *Hearts* are below. For them who profeſs to be above the Stars, to *lick the Duſt* of the Serpent: To be born of God, yet buried in the Earth: How diſhonourable is this to Religion! The Lapwing wears a little Coronet on its Head, yet feeds on Dung. An Emblem of ſuch as profeſs to be Crown'd Kings and Prieſts unto God, yet feed immoderately on theſe Terrene Dunghil Comforts. *Jer.* 45. 5. *And ſeekeſt thou great things for thy ſelf, ſeek them not.* What thou *Baruk*, who art enobled by thy New Birth, and art illuſtrious by thy Office, a Levite, doſt thou ſeek earthly things? And ſeek them *now?* When the Ship is ſinking, art thou trimming thy Cabin? O do not ſo degrade thy ſelf, nor blot thy Scutcheon! *Seekeſt thou great things? Seek them not.* The higher Grace is, the leſs earthly ſhould Chriſtians be: The Higher the Sun is, the ſhorter always is the Shadow.

1. Covetouſneſs expoſeth us to God's *Abhorrency.* *Pſal.* 10.3. *The Covetous whom the Lord abhorreth.* A King abhors to ſee his Statue abuſed. God abhors to ſee a Man made in his Image ſhould have the Heart of a Beaſt given to him. Who would live in ſuch a Sin as makes him abhorr'd of God? Whom God abhors he curſeth, and God's Curſe blaſts where-ever it comes.

2. Covetouſneſs *precipitates* Men *to Ruine*: It ſhuts them out of Heaven. *Eph.* 5. 5. *This ye know, that no covetous Man, who is an Idolater, hath any Inheritance in the Kingdom of Chriſt and of God.* What ſhould a covetous Man do in Heaven? God can no more converſe with them, than a King can converſe with a Swine. 1 *Tim.* 6. 9. *They that will be rich fall into a Snare, and many hurtful Luſts, which drown Men in Perdition.* A covetous Man is like a Bee that gets into a Barrel of Honey, and there drowns it ſelf. He is like a Ferry-man that takes in ſo many Paſſengers to encreaſe his Fare, that he ſinks his Boat. So a covetous Man takes in more Gold to the encreaſing of his Eſtate, that he damns himſelf in Perdition. I have read of ſome Inhabitants near *Athens*, who lived in a very dry barren Iſland, and they took much pains to draw a River to this Iſland to water it, and make it fruitful; but when they had opened the Paſſages, and brought the River to it, the Water brake in with ſuch a Force, that it drowned the Land, and all the People in it. An Emblem of a Covetous Man; he labours to draw Riches to him, and at laſt they come in in ſuch abundance, that they drown him in Hell and Perdition. How many, to build up an Eſtate, pull down their Souls. Oh therefore fly from Covetouſneſs. I ſhall next preſcribe ſome Remedies againſt Covetouſneſs.

EXOD. XX. 17.

Thou ſhalt not covet thy Neighbour's Houſe, thou ſhalt not covet thy Neighbours Wife, &c.

I am in the next place to reſolve a Queſtion, *How we may do to cure this Itch of Covetouſneſs?*

Reſp. For Anſwer to this, I ſhall preſcribe ſome Remedies and Antidotes againſt this Sin.

1. Faith. 1 *John* 5. 4. *This is the Victory over the World, even your Faith.* The Root of Covetouſneſs is, the *Diſtruſt* of God's Providence. Faith believes God will provide. God who feeds the Birds will feed his Children. He who cloaths the Lillies, will cloath his Lambs: And ſo Faith overcomes the World. Faith is the *Cure of Care.* Faith not only *purifies* the Heart, but *ſatisfies* the Heart. Faith makes God *our Portion*, and ſo in him we have enough. *Pſal.* 16. 5. *The Lord is the Portion of mine Inheritance, the Lines are fallen unto me in pleaſant places; yea, I have a goodly Heritage.* Faith by a Divine Chymiſtry extracts its chief Comforts out of God. A little with God is ſweet. Thus Faith is a Remedy againſt Covetouſneſs. Faith overcomes not only the *Fear* of the World, but the *Love* of the World.

2. The Second Remedy is, Judicious Conſideration.

(1.) What *poor things* theſe things below are, that we ſhould covet them. 1. They are *below the worth of the Soul*, which carries in it an Idea and Reſemblance of God. The World is but the Workmanſhip of God, the Soul is the Image of God. 2. You covet that which will not *ſatisfie* you. *Eccleſ.* 5. 10. *He that loveth Silver ſhall not be ſatisfied with Silver.* *Solomon* had put all the Creatures in a Limbeck, and ſtilled out the Quin-

Quinteſſence, and behold, *All was Vanity*, *Eccleſ.* 2. 11. Covetouſneſs is a dry Dropſie; the more a Man hath, the more he thirſts.

Quo plus ſunt potæ, plus ſiticntur aquæ.

3. Worldly things cannot *remove Trouble of mind.* King *Saul* being perplexed in Conſcience, all his Crown-Jewels could not adminiſter Comfort to him, 1 *Sam.* 28. 15. The things of the World will no more eaſe a troubled Spirit, than a Gold Cap will cure the Head-ach. 4. The things of the World, if you had more of them, cannot *continue* with you. Μυδὲν τῶν ἀνθρωπίνων βέβαιον, *Iſocr.* The Creature hath a little Honey in its Mouth, but it hath Wings to fly away. Glaſs Mettal. Theſe things either go from us, or we from them. What poor things are theſe to covet?

(2.) Second Conſideration. The *Frame and Contexture of the Body.* God hath made the *Face* to look upwards towards Heaven.

Os Homini ſublime dedit, cœlumq; tueri
Juſſit——— Ovid.

Anatomiſts obſerve, that whereas other Creatures have but Four Muſcles to their Eyes, Man hath a Fifth Muſcle, by which he is able to look up to Heaven. And as for the Heart, it is made like a Glaſs Viol, narrow and contracted downwards, but wide and broad upwards. And as the Frame and Contexture of the Body teacheth us to look to things *Above*, ſo eſpecially the *Soul* is planted in the Body, as a Divine Sparkle to aſcend upwards. Can it be imagined that God gave us intellectual Immortal Souls, to covet only Earthly things? What wiſe Man would fiſh for Gudgeons with Golden Hooks? Did God give us Glorious Souls, only to fiſh for the World? Sure our Souls are made for an higher End; to aſpire after the enjoyment of God in Glory.

(3.) Third Conſideration. The *Examples* of thoſe who have been Contemners and Deſpiſers of the World. The Primitive Chriſtians, as *Clemens Alexandrinus* obſerves, were ſequeſtred from the World, and where wholly taken up in Converſe with God; they lived in the World above the World. Like the Birds of Paradiſe, who ſoar above in the Air, and ſeldom or never touch with their Feet upon Earth. *Luther* ſaith, That he was never tempted to this Sin of Covetouſneſs. The Saints of old, tho they did *live* in the World, they did *trade* in Heaven. *Ambroſe.* *Phil.* 3. 20. Ἡμῶν πολίτευμα, *Our Converſation is in Heaven.* The Greek Word ſignifies, our Commerce, or Traffick, or Burgherſhip is in Heaven. *Enoch walked with God*, *Gen.* 5. 24. His Affections were ſublimated, he did take a turn in Heaven every Day. The Righteous are compared to a *Palm-Tree*, *Pſal.* 92. 12. *Philo* obſerves, That whereas all other Trees have their Sap in their Root, the Sap of the Palm-tree is towards the Top. The Emblem of the Saints, whoſe Hearts are above in Heaven, where their Treaſure is.

3. The Third Remedy. *Covet Spiritual things more*, and you will *Covet earthly things leſs.* Covet *Grace.* Grace is the beſt Bleſſing; it is the *Seed of God*, 1 *John* 3. 9. The Angels Glory: covet Heaven. Heaven is the Region of Happineſs, 'tis the moſt pleaſant Climate. Did we covet Heaven more, we ſhould covet Earth leſs. They that ſtand on the top of the *Alps*, the great Cities of *Campania* ſeem but as ſmall Villages in their Eye. If we could have our Hearts more fixed upon the *Jeruſalem* above, how would all Worldly things diſappear, and be as nothing in our Eye. We read of an Angel coming down from Heaven, who did tread *with his right Foot on the Sea, and with his left Foot on the Earth*, Rev. 10. 2. Had we but once been in *Heaven*, and viewed the Superlative Glory of it, how might we in an holy Scorn trample with one Foot upon the Earth, and with the other Foot upon the Sea. Oh covet after Heavenly things. There is the Tree of Life, the Mountains of Spices, the Rivers of Pleaſure, the Honey-comb of God's Love dropping, the Delights of Angels, the Flower of Joy fully ripe and blown. There is the pure Air to breath in; no Fogs nor Vapors of Sin ariſe to infect that Air, but the Sun of Righteouſneſs enlightens that Horizon continually with its glorious Beams. O let your Thoughts and Delights be always taken up about the City of Pearl, the Paradiſe of God. Did we *covet Heavenly things more, we ſhould covet earthly things leſs.* It is reported after *Lazarus* was raiſed from the Grave, he was never ſeen to ſmile or be delighted with the World after. Were our Hearts rais'd by the Power of the Holy Ghoſt up to Heaven, we ſhould not be much taken with Earthly things.

4. The

4. The Fourth Remedy. *Pray for an Heavenly Mind.* "Lord, let the Loadſtone of thy Spirit draw my Heart upward. Lord, dig the Earth out of my "Heart; teach me how to poſſeſs the World, and not love it; how to hold it in "my hand, and not let it get into my Heart. So much for the Commandment in "General, *Thou ſhalt not covet.*

(2.) I ſhall ſpeak of it more *Particularly*: *Thou ſhalt not covet thy Neighbours Houſe, thou ſhalt not covet thy Neighbours Wife*, &c. Obſerve here the *Holineſs and Perfection of God's Law.* It forbids the *Motus primo primi*, the Firſt *Motions and Riſings of Sin in the Heart*, *Thou ſhalt not covet.* The Laws of Men take hold of the Actions, but the Law of God goes further, it forbids not only the *Actions*, but the *Affections. Thou ſhalt not covet thy Neighbours Houſe.* It is not ſaid, *Thou ſhalt not take away his Houſe*: But, *Thou ſhalt not covet it.* Theſe Luſtings and Deſires after the Forbidden Fruit are ſinful. *Rom.* 7. 7. *The Law hath ſaid, Thou ſhalt not covet.* Tho the Tree bears no bad Fruit, it may be faulty at the Root. Tho a Man doth not commit Groſs Sin, yet *who can ſay his Heart is pure?* There may be a Faultineſs at the Root, there may be ſinful Covetings and Luſtings in the Soul.

Uſe. Let us be humbled for the Sin of our Nature, the *Riſings* of Evil Thoughts, *covering* that which we ought not. Our Nature is a Seed-Plot of Iniquity; it is like Charcoal, that is ever ſparkling. The Sparkles of Pride, Envy, Covetouſneſs, ariſe in the Mind. How ſhould this humble us! If there be not *ſinful Actings*, there are *ſinful Covetings.* Let us pray for mortifying Grace, which may be like the Water of Jealouſie, to make the Thigh of Sin to rot. But to come to the Words more nearly, *Thou ſhalt not covet thy Neighbours Houſe, nor thy Neighbours Wife*, &c.

Queſt. *Why is the Houſe put before the Wife? In* Deuteronomy *the Wife is put firſt*, Deut. 5. 21. Neither ſhalt thou deſire thy Neighbours Wife, neither ſhalt thou covet thy Neighbours Houſe. *Here the Houſe is put firſt.*

Reſp. In *Deuteronomy* the Wife is ſet down firſt in reſpect of *her Value.* She (if a good Wife) is of far greater Value and Eſtimate than the Houſe. *Prov.* 31. 10. *Her Price is far above Rubies.* She is the Furniture of the Houſe, and this Furniture is more worth than the Houſe. When *Alexander* had overcome King *Darius* in *Battel*, *Darius* ſeemed not to be much diſmayed. But when he heard his Wife was taken Priſoner, now his Eyes like Spouts did guſh forth Water, as valuing his Wife dearer than his Life. But yet in this place in *Exodus*, the *Houſe* is put before the *Wife*: The Reaſon is, Becauſe the Houſe is firſt in *Order.* The Houſe is erected before the Wife can live in it. The Neſt is built before the Bird is in it. The Wife is firſt *eſteemed*, but the Houſe muſt be firſt *provided.*

1. Then, *Thou ſhalt not covet thy Neighbours Houſe.* How depraved is Man ſince the Fall! Man knows not how to keep within Bounds, but is coveting more than his own. *Ahab* one would think had enough; he was King, and one would ſuppoſe his Crown-Revenues ſhould have contented him; but ſtill he was coveting more; *Naboth*'s Vineyard was in his Eye, and ſtood near the Smoak of his Chimney, and he could not be quiet till he had it in Poſſeſſion. Were there not ſo much Coveting, there would not be ſo much Bribing. One Man pulls away anothers Houſe from him. It is only the Priſoner lives in ſuch a Tenement as he may be ſure none will go about to take from him.

2. *Thou ſhalt not covet thy Neighbours Wife.* This Commandment is a Bridle to check the Inordinacy of Bruiſh Luſts. *Thou ſhalt not covet thy Neighbours Wife.* It was the Devil that *ſowed another Man's Ground*, Matth. 13. 25. But how is the Hedge of this Commandment trodden down in our Times! There be many who do more than *covet* their Neighbours Wives, they *take* them. *Deut.* 27. 20. *Curſed be he that lies with his Fathers Wife, and all the People ſhall ſay* Amen. If it were to be proclaimed, *Curſed be he that lies with his Neighbours Wife*, and all that were guilty ſhould ſay *Amen*, how many would curſe themſelves!

3. *Thou ſhalt not covet thy Neighbours Man-ſervant, nor his Maid-ſervant.* Servants, when Faithful, are a Treaſure. What a true and truſty Servant had *Abraham*, he was his Right-hand! How prudent and faithful was he in the matter he was entruſted with, in getting a Wife for his Maſters Son! *Gen.* 24. 9. And ſurely, it would have gone near to *Abraham* to have had any one enticed away his Servant from him. But this Sin of coveting Servants is common. If one hath a better Servant, others will be inveigling and laying Baits for him, and endeavour to draw him away from his Maſter. This is a Sin againſt the Tenth Commaudment. To ſteal away anothers Servant by Enticement, is no better than Thievery.

4. *Nor his Ox, nor his Ass, nor any thing that is thy Neighbours.* Were there not *covering* of Ox and Ass, there would not be so much *stealing*. First Men break the Tenth Commondment by *coveting*, and then they break the Eighth Commandment by *stealing*. It was an excellent Appeal that *Samuel* made to the People, 1 *Sam.* 12. 3. *Witness against me before the Lord, whose Ox have I taken, or whose Ass, or whom have I defrauded.* And it was a brave Speech of St. *Paul*, *Acts* 20. 33. *I have coveted no Man's Gold, or Silver, or Apparel.*

Quest. *But what means may we use to keep us from coveting that which is our Neighbours?*

Ans. The best Remedy is *Contentation*. If we are *content with our own*, we *shall not covet that which is anothers*. St. *Paul* could say, *I have coveted no Man's Gold or Silver*. Whence was this? It was from Contentment. *Phil.* 4. 11. *I have learned in whatever State I am, therewith to be content.* Content saith, as *Jacob*, *Gen.* 33. 11. *I have enough*: I have a Promise of Heaven, and have sufficient to bear my Charges thither, I have enough. And he who hath enough will not covet that which is anothers. *Be content*: And the best way to be contented is, (1.) Believe that Condition best which God carves out to you by his Providence. If God had seen it fit for us to have more, we should have had it; but his Wisdom sees this best for us. Perhaps we could not manage a great Estate, it is hard to carry a full Cup without spilling, and a full Estate without sinning. Great Estates may be *Snares*; a Boat may be overturned by having too great a Sail. The believing that Estate best God carves us, makes us content; and being contented, we will not covet that which is anothers. (2.) The way to be content with such things as we have, and not to covet anothers, is to consider the less Estate we have, the less Account we shall have to give at the last Day. Every Person is a Steward, and must be accountable to God. They who have great Estates, have the greater Reckoning. God will say, What good have you done with your Estates? Have you honoured me with your Substance? Where are the poor you have fed and cloathed? If you cannot give a good Account, it will be sad. This may make us contented with a less Portion: To consider, the less Estate, the less Account we have to give: The less *Riches*, the less *Reckoning*. This is the way to have Contentment, and no better Antidote against coveting that which is anothers, than being content with that which is our own.

So much for the Commandments.

Quest. Is any Man able perfectly to keep the Commandments of God?

Answ. "*No meer Man since the Fall is able in this Life perfectly to keep the Command-*"*ments of God, but doth daily break them in Thought, Word and Deed?*

James 3. 2. *In many things we offend all.* Man in his Primitive State of Innocency was endued with Ability to keep the whole Moral Law. *Adam* had rectitude of Mind, Sanctity of Will, Perfection of Power. *Adam* had the Copy of God's Law written in his Heart; no sooner did God command, but he did obey. As the Key is suited to all the Wards in the Lock, and can open them; so *Adam* had a Power suited to all God's Commands, and could obey them. *Adam*'s Obedience did exactly run parallel with the Moral Law, as a well-made Dial goes exactly with the Sun. Man in Innocency was like a well-tuned Organ, he did sweetly tune to the Will of God. He was *adorned* with Holiness as the Angels, but not *confirmed* in Holiness as the Angels. *Adam* was *Holy* but *Mutable*; he fell from his Purity, and we with him. Sin *cut the Lock* of Original Righteousness where our Strength lay. Sin hath brought such a Langubr and Faintness into our Souls, and hath so weakned us, that we shall never recover our full Strength till we *put on Immortality*. The thing I am now to demonstrate is, That we cannot yield *perfect* Obedience to the *Moral Law*. — *In many things we offend all.*

1. The Case of an *Unregenerate* Man is such, that he *cannot perfectly* obey all God's Commands. He may as well touch the Stars, or span the Ocean, as yield exact Obedience to the Law. A Person unregenerate cannot act *Spiritually*, he cannot pray in the Holy Ghost, he cannot live by *Faith*, he cannot do Duty out of love to Duty; and if he cannot do Duty *Spiritually*, then much less *Perfectly*. Now that a Natural Man cannot yield perfect Obedience to the Moral Law, is evident: (1.) Because he is *Spiritually dead*, *Eph.* 2. 1. And being so, how can he keep the Command-

Commandments of God perfectly? A dead Man is not fit for Action. A Sinner hath the Symptoms of Death upon him. 1. He hath no Sense; a Dead Man hath no Sense: He hath no Sense of the Evil of Sin, of God's Holiness and Veracity; therefore he is said to be *without feeling*, *Eph.* 4. 19. 2. He hath *no Strength*, *Rom.* 5. 6. What Strength hath a dead Man? A Natural Man hath no Strength to deny himself, to resist Temptation; he is dead: And can a dead Man fulfill the Moral Law? (2.) A natural Man cannot perfectly keep all God's Commandments, because he is so *interlarded* with *Sin*. He is *born in Sin*, Psal. 51. 5. *Job* 15. 16. —*He drinks Iniquity as Water*. *All the Imagination of his Thoughts are evil*, and *only evil*, Gen. 6. 5. Now the least Evil Thought is ἀνομία, a *Breach of the Royal Law*: And if there be *Defection*, there cannot be *Perfection*. And as a natural Man hath no *Power* to keep the Moral Law, so he hath no *Will*. He is not only *Dead*, but worse than dead. A dead Man doth no *Hurt*, but there is a Life of Resistance against God goes along with the Death of sin? A Natural Man not only cannot keep the Law through Weakness, but he breaks it through Wilfulness. *Jer.* 44. 17. *We will do whatsoever goeth out of our Mouth, to burn Incense to the Queen of Heaven.*

2. As the Unregenerate cannot keep the Moral Law perfectly, so neither the *Regenerate*. *Eccles.* 7. 20. *There is not a just Man upon the Earth that doth good and sinneth not*: Nay, that *sins not in doing good*. There's that in the best Actions of a Righteous Man that is damnable, if God should weigh him in the Ballance of Justice. Alas! How are his Duties *Fly-blown*. He cannot pray without wandring, nor believe without doubting. *Rom.* 7. 18. *To me to will is present, but how to perform I find not*. In the Greek it is κατεργαζῆσαι, *How to do it thoroughly I find not*. *Paul*, tho a Saint of the first Magnitude, was better at *willing*, than at *performing*. *Mary* asked where they had laid Christ: She had a mind to have carried him away, but she wanted Strength: So the Regenerate have a Will to obey God's Law perfectly, but they want Strength: Their Obedience is weak and sickly: The Mark they are to shoot at is perfection of Holiness; tho they take a right Aim, yet do what they can they shoot short. *Rom.* 7. 19. *The Good which I would I do not*. A Christian, while he is serving God, *is hindred*. Like a Ferry-man that plies the Oar, and rows hard, but a Gust of Wind carries him back again. So saith *Paul*, *The Good I would I do not*; I am driven back by a Temptation. Now if there be any *Failure* in our Obedience, we cannot make a perfect Commentary upon God's Law. No Christian alive can write a Copy of Holiness without blotting. The Virgin *Mary*'s Obedience was not perfect, she needed Christ's Blood to wash her Tears. *Aaron* was to make Atonement for the Altar, *Exod.* 29. 37. to show that the most holy Offering hath Defilement in it, and needs Atonement to be made for it.

Quest. 1. *But if Man hath not power to keep the whole Moral Law, then why doth God require that of Man, which he is not able to perform? How doth this stand with his Justice?*

Answ. Tho Man hath lost his Power of Obeying, God hath not lost his Right of Commanding. If a Master entrusts a Servant with Money to lay out, and the Servant spends it dissolutely, may not the Master justly demand this Money? God gave us a Power to keep the Moral Law; we by tampering with Sin lost it: But may not God still call for perfect Obedience? Or in case of Default, justly punish us?

Quest. 2. *But why doth God suffer such an Impotency to lie upon Man, that he cannot perfectly keep the Law?*

Answ. The Lord doth it (1.) To humble us. Man is a self-exalting Creature, and if he hath but any thing of Worth, he is ready to be puffed up: But when he comes to see his σκυβαλα, his Deficiencies and Failings, and how far short he comes of the Holiness and Perfection God's Law requires; this is a means to pull down his Plumes of Pride, and lay them in the Dust. He weeps over his Impotency, he blusheth for his Leprous Spots; he saith as *Job*, *I abhor my self in Dust and Ashes*. (2.) God lets this Impotency and Infirmness lie upon us, that we may have *recourse to Christ* to obtain Pardon for our Defects, and to sprinkle our best Duties with his Blood. When a Man sees himself *indebted*, he owes perfect Obedience to the Law, but he hath nothing to pay: This makes him fly to Christ to be his Friend, and answer all the Demands and Challenges of the Law, and set him free in the Court of Justice.

Use I. Is matter of Humiliation for our Fall in *Adam*. In the State of *Innocency* we were *perfectly* holy; our Minds were crowned with Knowledge, and our Wills as a Queen did sway the Scepter of Liberty: But now we may say as *Lam.* 5. 16. *The Crown is fallen from our Head.* We have lost that Power which was Inherent in us. When we look back to our Primitive Glory, when we shined as Earthly Angels, we may take up *Job*'s Words, *Chap.* 29. 2. *O that it were as in Months past!* O that it were with us as at first, when there was no Stain upon our Virgin-Nature, when there was a perfect Harmony between God's Law, and Man's Will. But alas! Now the Scene is alter'd, our Strength is gone from us, we tread awry every Step; we come below every Precept; our Dwarfishness will not reach the Sublimity of God's Law; we fail in our Obedience; and while we *fail*, we *forfeit*. This may put us in close Mourning, and spring a Leak of Sorrow in all our Souls.

Use II. *Confutation.* It confutes the *Arminians*, who cry up the Power of the 1*st. Br.* Will: They hold they have a Will to save themselves. But, by Nature we not only want *Strength*, *Rom.* 5. 6. but we want *Will* to that which is Good. The Will is not only full of Impotency, but Obstinacy. *Psal.* 81. 11. *Israel would none of me.* The Will hangs forth a Flag of Defiance against God. Such as speak of the Sovereign Power of the Will, forget *Phil.* 2. 13. *It is God that worketh in you* τὸ θελεῖν καὶ ἐνεργεῖν, *both to will and to do.* If the Power be in the Will of Man, then what needs God to work in us to Will? If the Air can enlighten it self, what needs the Sun to shine? Such as talk of the Power of Nature, and the Ability they have to save themselves, they disparage Christ's Merits. I may say as *Gal.* 5. 4. *Christ is become of no effect to them.* This I affirm, Such as advance the Power of their Will in matters of Salvation, without the Medicinal Grace of Christ, do absolutely put themselves under the *Covenant of Works.* And now I would ask them, *Can they perfectly keep the Moral Law? Malum oritur ex qualibet defectu.* If there be but the least Defect in their Obedience, they are gone. For one sinful Thought the Law of God curseth them, and the Justice of God arraigns them. Confounded be their Pride, who cry up the Power of Nature, as if by their own inherent Abilities they could rear up a Building, the top whereof should reach to Heaven.

2*d. Br.* It confutes a sort of People that brag of *Perfection*; and according to that Principle, they can keep all God's Commandments perfectly. I would ask these, Have they at no time a vain Thought come into their Mind? if they have, then they are not perfect. The Virgin *Mary* was not perfect; tho' her Womb were pure (being overshadowed with the Holy Ghost) yet her Soul was not perfect. Christ doth tacitly imply a Failing in her, *Luke* 2. 49. And are they more perfect than the Blessed Virgin was? Such as hold Perfection, need not *confess* Sin. *David* confessed Sin, *Psal.* 32. 6. And *Paul* confessed Sin, *Rom.* 7. 24. But they are got beyond *David* and *Paul*; they are *perfect*, they never transgress; and where there is no Transgression, what needs Confession?

2. If they are perfect, they need not ask Pardon: They can pay God's Justice what they owe; therefore what need they pray, *Forgive us our Debts?* O that the Devil should rock Men so fast asleep, as to make them dream of Perfection. And whereas they bring that, *Phil.* 3. 15. *Let us therefore as many as be Perfect be thus minded. Answ.* Perfection there is meant of *Sincerity.* God is best able to interpret his own Word, he calls Sincerity Perfection. *Job* 1. 8. *A perfect and an upright Man.* But who is exactly perfect? A Man full of Diseases may as well say he is healthful, as a Man full of Sin say he is perfect.

Use III. To Regenerate Persons. Tho you fail in your Obedience, and cannot keep the Moral Law exactly, yet be not discouraged.

Quest. *What comfort may be given to a Regenerate Person under the Failures and Imperfections of his Obedience?*

Resp. 1. That a Believer is not under the *Covenant of Works*, but under the *Covenant of Grace.* The Covenant of Works requires perfect, personal, perpetual Obedience. But in the Covenant of Grace God will make some Abatements: He will accept of less than he required in the Covenant of Works.

(1.) In the Covenant of Works God required *Perfection of Degrees.* In the Covenant of Grace he accepts Perfection of Parts: There he required perfect Working, here he accepts sincere Believing. In the Covenant of Works God required us to live without Sin; in the Covenant of Grace God accepts of our Combat with Sin.

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(3.) Tho a Christian cannot keep the Commands of God to *Satisfaction*, yet he may to *Approbation.*

Quest. *How is that?*

Answ. 1. He gives his full Assent and Consent to the Law of God. *Rom.* 7. 12. *The Law is Holy and Just.* There was Assent in the Judgment. *Rom.* 7. 16. *I consent to the Law.* There was Consent in the Will.

2. A Christian *mourns* that he cannot keep the Commandments fully: When he fails, he weeps: He is not angry with the Law, because it is so strict; but he is angry with himself because he is so deficient.

3. He takes a sweet complacential Delight in the Law. *Rom.* 7. 22. *I delight in the Law of God, in the inward Man.* Gr. συνήδομαι, *I take Pleasure in it. Psal.* 119. 97. *O how love I thy Law!* Tho a Christian cannot *keep* God's Law, yet he *loves* his Law. Tho he cannot serve God *perfectly*, yet he serves him *willingly.*

4. It is his cordial Desire to walk in all God's Commands. *Psal.* 119. 5. *O that my ways were directed to keep thy Statues.* Tho his Strength fails, yet his Pulse beats.

5. He doth *really endeavour* to obey God's Law perfectly, and wherein he comes short, he runs to Christ's Blood to make Supply for his Defects. This cordial Desire and real Endeavour God esteems as *perfect Obedience.* 2 *Cor.* 8. 12. *If there be a willing mind, it is accepted. Let me hear thy Voice, for sweet is thy Voice*, Cant. 2. 14. Tho the Prayers of the Righteous are mixed with Sin, yet God sees they would pray better; God picks out the Weeds from the Flowers; he sees the Faith, and winks at the Failing. The Saints Obedience, tho it falls short of Legal Perfection, yet having Sincerity in it, and Christ's Merits mix'd with it, finds gracious Acceptance. When the Lord sees endeavours after Perfect Obedience, this he takes well at our Hands: As a Father that receives a Letter from his Child, tho' there be Blots in the Letters and False Spellings, yet the Father takes all in good Part. O what Blottings are there in our Holy Things! But God is pleas'd to take all in good part. Saith God, it is my Child, and he would do better if he could; I will accept it.

Quest. Are all the Transgressions of the Law equally heinous?

Answ. "*Some Sins in themselves, and by reason of several Aggravations, are more hai-*"*nous in the sight of God than others.*

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Quest.

Queſt. *What Sins may be ſaid to be more hainous than others?*

Reſp. 1. Such Sins as are committed without any occaſion offered: A Man ſwears or is angry, and hath no Provocation. The leſs the occaſion of Sin is, the greater is the Sin. (2.) Such Sins are more hainous that are committed *preſumptuouſly*. Under the Law there was no Sacrifice for Preſumptuous Sins, *Numb.* 15.30.

Queſt. *What is it to ſin preſumptuouſly, which doth heighten and aggravate Sin, and make it more hainous?*

Anſw. To ſin preſumptuouſly, is to ſin againſt Convictions and Illuminations, or an enlightned Conſcience. *Job* 24. 13. *They are of thoſe that rebell againſt the Light.* Conſcience, like the Cherubim, ſtands with a Flaming Sword in its Hand, to deterr the Sinner, yet he will ſin. Did not *Pilat* ſin againſt Conviction, and with an high hand, in condemning Chriſt? He knew that of *Envy* the Jews had delivered him, *Matth.*27.18. He confeſſed he *found no fault with him*, Luke 23. 14. And his own Wife ſent to him, *Have nothing to do with that juſt Man*, *Matth.* 27. 19. Yet, for all this he gave the Sentence of Death againſt Chriſt. Here he ſinned *preſumptuouſly*, againſt an enlightned Conſcience. To ſin ignorantly doth ſomething extenuate and pare off the Guilt. *John* 15. 22. *If I had not come, ye had had no ſin.* That is, your Sin had been leſs. But to ſin againſt Illuminations and Convictions, doth inhance and accent Mens Sins. Theſe Sins make deep Wounds in the Soul. Other Sins fetch Blood, theſe are a *Stab* at the Heart.

Queſt. *How many ways doth a Man Sin againſt Illuminations and Convictions?*

Anſw. 1. When he lives in the *total neglect* of Duty. He is not ignorant that it is a Duty to read the Word, yet he lets the Bible lie by as ruſty Armour, that he ſeldom makes uſe of. He is convinced that it is a Duty to pray in his Family, yet he can go Days and Months, and God never hear of him. He calls God Father, but never asks him Bleſſing. Neglect of Family-Prayer doth as it were uncover the Roof of Mens Houſes, and make way for a Curſe to be rained down upon their Table.

2. When a Man *lives* in the ſame Sins which he condemns in others. *Rom.*2, 1. *Thou that judgeſt another doſt the ſame things.* As *Auſtin* ſaith of *Seneca*, He wrote againſt Superſtitions, yet he worſhipped thoſe Images which he reproved. One Man condemns another for raſh cenſuring, yet lives in the ſame Sin himſelf. A Maſter reproves his Apprentice for Swearing, yet he himſelf Swears. The *Snuffers* of the Tabernacle were of pure Gold. They who reprove and ſnuff the Vices of others, had need themſelves to be free from thoſe Sins. The *Snuffers muſt be of Gold.*

3. When a Man ſins *after Vow*. *Pſal.* 56. 12. *Thy Vows, O God, are upon me.* A Vow is a Religious Promiſe made to God to dedicate our ſelves to him. A Vow is not only a *Purpoſe*, but a *Promiſe*. Every Votary makes himſelf a *Debtor*, he *binds* himſelf to God in a ſolemn manner. Now to Sin after *Vow*, to vow himſelf to God, and give his Soul to the Devil, muſt needs be againſt the higheſt Convictions.

4. When a Man ſins after *Counſels*, *Admonitions*, *Warnings*, he cannot plead Ignorance: The Trumpet of the Goſpel hath been blown in his Ears, and ſounded a Retreat to call him off from his Sins; he hath been told of his Injuſtice, living in Malice, keeping bad Company, yet he would venture upon Sin. This is to ſin againſt Conviction; it aggravates the Sin, and is like a Weight put in the Scale, to make his Sin weigh the heavier. If a Sea-mark be ſet up to give Warning that there are Shelves and Rocks in that place, yet if the Mariner will ſail there, and ſplit his Ship, it is Preſumption; and if he be caſt away, who will pity him?

5. When a Man ſins againſt expreſs *Comminations* and *Threatnings*. God hath thundered out Threatnings againſt ſuch Sins. *Pſal.* 66. 21. *God ſhall wound the hairy Scalp of ſuch an one as goes on ſtill in his Treſpaſſes.* Yet tho God ſet the point of his Sword to the Breaſt of a Sinner, yet he will commit Sin. The Pleaſure of Sin doth more delight him, than the Threatnings affright him. He, like the *Leviathan*, *laughs at the ſhaking of a Spear*, *Job* 41. 29. Nay, he *derides* God's Threatnings. Iſa. 5. 19. *Let him make ſpeed and haſten his Work, that we may ſee it.* We have heard much what God intends to do, and of Judgment approrching, we would fain ſee it. For Men to ſee the *Flaming Sword* of God's Threatnings brandiſhed, yet to ſtrengthen themſelves in Sin, is in an high manner to ſin againſt Illumination and Conviction.

6. When a Man ſins under *Affliction*. God doth not only thunder by Threatning, but hath let his Thunderbolt fall; he hath inflicted Judgments on a Perſon, he may *read his Sin in his Puniſhment*, yet he ſins: His Sin was *Uncleanneſs*; he hath waſted his Strengthas well as his Eſtate; he hath had a Fit of Apoplexy, yet tho he

he feels the ſmart of Sin, he retains the Love of Sin. This is to ſin againſt Conviction. 2 *Chron.* 28. 22. *In his Diſtreſs did he treſpaſs yet more: this is that King Ahaz.* This doth inhance and make the Sin greater than other Sins: For ſinning againſt an enlightned Conſcience,

Firſt, Is full of *Obſtinacy* and Pertinaciouſneſs. Men can give no Reaſon, make no Defence for their Sins, yet they are reſolved to hold faſt Iniquity. This is deſperate *Wilfulneſs*: And *Voluntas eſt regula & menſura actionis*, The more of the Will in a Sin, the greater the Sin. *Jer.* 18. 12. *We will walk after our own Devices.* Tho there be Death and Hell every ſtep, we will march on under Satan's Colours. This made the Sin of the Apoſtate Angels ſo great, becauſe it was *wilful*; they had no Ignorance in their Mind, no Paſſion to ſtir them up, there was no Tempter to deceive them, but they ſinn'd obſtinately and out of Choice.

Secondly, To ſin againſt Convictions and Illuminations, is joyn'd with *ſlighting* and *contempt* of God. It is bad for a Sinner to *forget* God, but it is worſe to *contemn* him. *Prov.* 10. 13. *Wherefore do the wicked contemn God?* An enlightned Sinner knows that by his Sin he diſobligeth and angers God; but he cares not whether God be pleaſed or no, he will have his Sin. Therefore ſuch an one is ſaid to *reproach* God. *Numb.* 15. 30. *The Soul that doth ought preſumptuouſly, the ſame reproacheth the Lord.* Every Sin diſpleaſeth God, but ſins againſt an enlightned Conſcience *reproach* the Lord. To contemn the Authority of a Prince, is a Reproach done to him.

Thirdly, It is accompanied with *Impudency*. Fear and Shame are baniſhed, the Vail of Modeſty is laid aſide. *Zeph.* 3. 5. *The Unjuſt knoweth no ſhame.* *Judas* knew Chriſt was the Meſſiah, he was convinced of it by an Oracle from Heaven, and by the *Miracles* he wrought, and yet he impudently goes on in his Treaſon; nay, when Chriſt ſaid, *He that dips his Hand with me in the Diſh, he ſhall betray me.* And *Judas* knew Chriſt meant him: And when *Judas* was going about his Treaſon, Chriſt pronounced a *Wo* to him, *Luke* 22. 22. yet for all that he proceeded in his Treaſon. Thus to ſin preſumptuouſly, againſt an enlightned Conſcience, dies the Sin of a crimſon Colour, and makes it greater than other Sins.

(3.) Such Sins are more hainous than others, which are Sins of *Continuance*. The continuing of Sin is the inhancing of Sin. He who plots Treaſon, makes himſelf a greater Offender. Some Men's Heads are the Devil's Mint-houſe, they are minting of Miſchief. *Rom.* 1. 30. *Inventers of evil things.* Some invent new Oaths, others new Snares: Such were thoſe Preſidents that invented a Decree againſt *Daniel*, and got the King to ſign it, *Dan.* 6. 9.

(4.) Thoſe Sins are greater which proceed from a *Spirit of Malignity*. To malign Holineſs is Diabolical. 'Tis a Sin to want Grace, it is worſe to *hate* it. In Nature there are Antipathies, as between the *Vine* and *Laurel*. Some have an Antipathy againſt God becauſe of his Purity. *Iſa.* 30. 11. *Cauſe the Holy One of Iſrael to ceaſe from before us.* Sinners, if it lay in their Power, would not only Unthrone God, but Unbe God. If they could help it, God ſhould be no longer God. This Sin is boil'd up to a greater height.

(5.) Thoſe Sins are of a greater Magnitude, which are mixed with *Ingratitude*. God cannot endure of all things to have his kindneſs ſlighted. God's Mercy is ſeen in reprieving Men ſo long, in *wooing* them by his Spirit and Miniſters to be reconciled, in *crowning* them with ſo many Temporal Bleſſings; now to abuſe all this Love, when God hath been filling up the Meaſure of his Mercy, that Men ſhould fill up the Meaſure of their Sins! This is high Ingratitude, and doth make their Sins of a deeper Crimſon. Some are worſe for Mercy. The Vulture (ſaith *Ælian*) draws Sickneſs from Perfumes: So the Sinner contracts Evil from the ſweet Perfumes of God's Mercy. The *Engliſh* Chronicle reports of one *Parry*, who being condemned to die, Queen *Elizabeth* ſent him his Pardon; and after he was pardoned, he conſpired and plotted the Queens Death. Juſt ſo ſome deal with God; he beſtows Mercy, and they plot Treaſon againſt him. *Iſa.* 1. 2. *I have nouriſhed and brought up Children, and they have rebelled againſt me.* The *Athenians*, in lieu of the good Service *Themiſtocles* had done them, baniſhed him their City. The Snake in the Fable being frozen, ſtung him that gave it Warmth. Certainly ſins againſt Mercy are far more hainous.

(6.) Thoſe Sins are more *hainous* than other, which are committed with *Deliberation*. A Child of God may ſin through a Surprizal, or againſt his Will. *Rom.* 7. 19. *The Evil which I would not, that do I.* Like one that is carried down the Stream involuntarily. But to ſin with Delight, doth heighten and greaten the Sin: A ſign the Heart is in the Sin. *Hoſ.* 4. 8. *They ſet their Hearts on their Iniquity.* As a

Man

Man follows his Gain with Delight. *Rev.* 22. 15. *Without are Dogs, and whosoever loveth and maketh a Lie.* To tell a Lie is a sin, but to love to tell a Lie is a greater sin.

(7.) Those sins are more hanous than others, which are committed *under a pretence of Religion.* To couzen and defraud is a sin, but to do it with a Bible in ones Hand is a double sin. To be unchaste is a sin, but to put on a Mask of Religion to play the Whore, makes the sin the greater. *Prov.* 7. 14. *I have Peace-offerings with me; this day have I paid my Vows, come let us take our fill of Love.* She speaks as if she had been at Church, and had been saying her Prayers; who would ever have suspected her of Dishonesty? But behold her Hypocrisie; she makes her Devotion a Preface to Adultery. *Luke* 20. 47. *Who devour Widows Houses, and for pretence make long Prayers.* This sin was not in making long Prayers, (for Christ was a whole Night in Prayer) but to make long Prayers that they might do unrighteous Actions, did make their sin more horrid.

(8.) Sins of *Apostacy* are more *hainous* than other. *Demas* forsook the Truth, 2 *Tim.* 4. 10. and afterwards became a Priest in an Idol Temple, saith *Dorotheus.* To fall is a sin, but to fall away is a greater sin. Apostates cast a *Disgrace* upon Religion. The Apostate (saith *Tertullian*) seems to put God and Satan in the Ballance, and having weighed both their Services, prefers the Devils Services, and proclaims him to be the best Master. In which respect the Apostate is said to put Christ to *open Shame, Heb.* 6. 6. This dies a sin in grain, and makes it greater. It is a sin not to profess Christ, but it is a greater to deny him. Not to wear Christ's Colours is a sin, but to run from his Colours is a greater Sin. A Pagan sins less than a Baptized Renegado.

(9.) To *persecute* Religion, makes sin greater, *Acts* 7. 22. To have no Religion is a sin, but to endeavour to destroy Religion is a greater. *Antiochus Epiphanes* took more tedious Journies, and run more hazards, to vex and oppose the Jews, than all his Predecessors had done in obtaining Victories. *Herod* added this *above all*, that he put *John* in Prison. He sinned before by Incest; but by imprisoning the Prophet, this added to his sin, and made it greater. Persecution fills up the Measure of sin. *Matth.* 23. 32. *Fill you up the measure of your Fathers.* If you pour in a Porringer of Water into a Cistern, that adds something to it; but pour in a Bucket full or two, and that fills up the measure of the Cistern. So Persecution fills up the measure of sin, and makes it greater.

Epiphan. Luke 3.20

(10.) To sin *malitiously*, makes sin greater. *Aquinas* and other of the School-men place the sin against the Holy Ghost in *Malice.* The Sinner doth all he can to vex God, and *despight* the Spirit of *Grace, Heb.* 10. 29. Thus *Julian*, who threw up his Dagger in the Air, as if he would have been revenged upon God. This swells sin to its full bigness, it cannot be greater. When a Man is once come to this, blasphemously to despight the Spirit, there is but one step lower he can fall, and that is to Hell.

(11.) *& ult.* It aggravates sin, and makes it greater, when a Man not only sins *himself*, but *endeavours* to make *others* sin. 1. Such as teach Errors to the People, who decry Christ's Deity, or deny his Vertue, making him only a Political Head, not an Head of Influence; who preach against the Morality of the Sabbath, or the Immorality of the Soul. These Mens sins are greater than others. If the Breakers of God's Law sin, what do they that teach Men to break them? *Matth.* 5. 19. 2. Such as destroy others by their bad Example. The swearing Father hath taught his Son to swear, and damned him by his Example. These Mens sins are greater than others, and they shall have an hotter place in Hell.

Use. You see all sins are not Equal, some are more grievous than others, and bring greater Wrath; therefore *especially* take heed of *these* Sins. *Psal.* 19. 13. *Keep back thy Servant from presumptuous sins.* The least sin is *bad* enough, you need not aggravate your sins, and make them more hainous. He that hath a little Wound will not make it deeper. Oh beware of those bloody Circumstances which greaten your sin, and make it more hainous. The higher a Man is in sinning, the lower he shall lie in Torment.

Quest. **What doth every Sin deserve?**

Answ. " *God's Wrath and Curse both, in this Life, and that which is to come.*

Matth. 25. 41. *Depart from me ye cursed into everlasting Fire.*——

Man

Man having sinned, is like a Favourite turn'd out of the King's Favour, and deserves the Wrath and Curse of God.

(1.) God's *Curse, Gal.* 3. 10. As when Christ *cursed* the Fig-tree, it *withered, Matth.* 21. 19. So when God curseth any, he withers in his Soul. God's Curse blasts where-ever it comes.

(2.) God's *Wrath*; which is nothing else but the *Execution* of God's Curse.

First, What this *Wrath* is? In this Wrath there is, 1. Something that is *Privative*; that is, the being deprived of the *Smiles* of God's Face. It is Hell enough to be excluded God's *Presence*; *In whose Presence is fulness of Joy*, Psal. 16. 11. God's smiling Face hath that Splendor and Oriency of Beauty shining in it, as ravisheth the Angels with delight. This is the Diamond in the Ring of Glory. And if it were such a Misery for *Absalom* that he might not see the King's Face, 2 *Kings* 14. 22. what will it be for the wicked to be shut out from beholding God's pleasant Face! *Privatio divinæ Visionis omnium supplitiorum summum.*

Secondly, God's Wrath hath something in it *Positive.* That is, his Frown and enraged Fury, which is ὀργὴ εἰς τέλος, *Wrath come upon the Sinner to the uttermost*, 1 *Thess.* 2. 16. Here, three Positions or Maxims.

1. God's Wrath is *irresistible. Psal.* 90. 11. *Who knows the power of thy anger?* Sinners may oppose God's *Ways*, but not his *Wrath.* Shall the Briars contend with the Fire? Shall finite contend with infinite? *Job* 40. 9. *Hast thou an Arm like God?*

2. God's Wrath is *Terrible.* The *Spanish* Proverb is, *The Lion is not so fierce as he is painted.* We are apt to have slight Thoughts of God's Wrath, but it is very tremendous and dismal: as if scalding Lead should be dropped in ones Eye. The Hebrew Word for *Wrath*, חֲרוֹן, signifies *Heat.* To show that the Wrath of God is hot, therefore it is compared to *Fire* in the Text. Fire, when it is in its Rage, is *dreadful*, (as we saw in the Flames of this City.) So the Wrath of God is like Fire, it is the *Terrible of Terribles.* Other Fire is but painted to this. If when God's Wrath is kindled but *a little*, and a Spark of it flies into a wicked Man's Conscience in this Life, it is so terrible; what will it be when God *stirs up all his Wrath? Psalm* 78. 38. How sad is it with a Soul in *Desertion*! Now God dips his *Pen* in Gall, and *writes bitter things.* Now his poysoned Arrow sticks fast in the Heart. *Psal.* 88. 15, 16. *While I suffer thy Terrors I am distracted, thy fierce Wrath goeth over me. Luther* in Desertion was in such Horror of Mind, that *Nec calor, nec Sanguis super-esset*, He had no Blood seen in his Face, but he lay as one dead. Now, if God's Wrath be such towards them whom he loves, what will it be towards them whom he hates? If they who sip of the Cup find it so bitter, what will they do who drink the *Dregs* of the Cup? *Psal.* 75. 8. *Solomon* saith, *The Wrath of a Prince is as the roaring of a Lion*, Prov. 19. 12. What then is God's Wrath? When God musters up all his Forces, and sets himself in *Battalia* against a Sinner, how can his Heart *endure? Ezek.* 22. 14. *Who is able to lie under Mountains of Wrath?* God is the sweetest Friend but the sorest Enemy. To set forth the fearfulness of this Wrath:

(1.) The Wrath of God shall seize upon every part of a Sinner. 1. Upon the *Body*: The Body which was so tender, it could not bear Heat or Cold, shall be tormented in the Wine-press of God's Wrath. Those Eyes which before could only behold Amorous Objects, shall be tormented with the sight of Devils. The Ears, which before were delighted with Musick, shall be tormented with the hideous Shrieks of the Damned. 2. The Wrath of God shall seize upon the Soul of a Reprobate. Ordinary Fire cannot touch the Soul. When the Martyrs Bodies were consuming, their Souls did triumph in the Flames; but God's Wrath burns the Soul. 1. The *Memory* shall be tormented to remember what means of Grace have been abused. 2. The Conscience shall be tormented with self-accusations: The Sinner shall accuse himself for presumptuous sins, for mis-spending his precious hours, for resisting the Holy Ghost.

(2.) The Wrath of God is without *Intermission.* Hell is an abiding-place, but no resting-place: There is not a Minutes Rest. Outward Pain hath some Abatement: If it be the Stone or Cholick, the Patient hath sometimes Ease; but the Torments of the Damned have no Intermission. He that feels God's Wrath, never saith, *I have Ease.*

(3.) The Wrath of God is *Eternal.* So saith the Text, *Everlasting Fire.* No Tears can quench the Flame of God's Anger; no, tho we could shed Rivers of Tears. In all Pains of this Life Men hope for a Cessation, the Suffering will not continue long; either the Tormentor dies, or the Tormented: But the Wrath of God is *always feeding* upon a Sinner. The Terror of Natural Fire is, that it consumes

what it burns: But this makes the Fire of God's Wrath terrible, that it doth not consume what it burns. *Sic morientur damnati ut semper vivant.* Bern. The Sinner shall ever be in the Furnace, after innumerable Millions of Years the Wrath of God is as far from ending as it was at the beginning. If all the Earth and Sea were Sand, and every Thousand Years a Bird should come and take away *one* Grain of this Sand, it would be a long while e're that vast heap of Sand were emptied; but if after all that time the Damned might come out of Hell, there were some Hope. But this Word *Ever* breaks the Herrt.

Quest. *But how doth it seem to consist with God's Justice to punish Sin, (which perhaps was committed in a Moment) with Eternal Fire?*

Answ. In respect of the *hainous Nature of Sin.* Consider the *Person offended*; 'tis *Crimen laesæ Majestatis*: Sin is committed against an *Infinite Majesty*: therefore the Sin is infinite, and so the Punishment must be Infinite. Now because the Nature of Man is but Finite, and a Sinner cannot at once bear Infinite Wrath, therefore he must in Eternity of Time be satisfying what he cannot satisfie at once.

(4.) While the Wicked lie scorching in the Flames of Wrath, they have *none to commiserate them.* 'Tis some Ease of Grief to have some condole with us; but the Wicked have *Wrath* and no *Pity* shown them. Who should pity them? God will not pity them. They derided his Spirit, and now he will laugh at their *Calamity*, *Prov.* 1. 26. The Saints will not pity them: They persecuted the Saints upon Earth, therefore they will rejoyce to see God's Justice executed on them. *Psal.* 58. 10. *The Righteous shall rejoyce when he sees the Vengeance.*

(5.) The Sinner under Wrath hath none to speak a *good Word* for him. An Elect Person when he sins hath one to intercede for him: 1 *John* 2. 1. *We have an Advocate, Jesus Christ the righteous.* Christ will say, It is one of my Friends, one whom I have shed my Blood for; Father, pardon him. But the Wicked (that die in Sin) have none to solicit for them; they have an *Accuser* but no *Advocate*; Christ's Blood will not plead for them; they slighted Christ, and refused to come under his Government, therefore Christ's Blood cries against them.

3. God's Wrath is *Just*. The Greek Word for *Vengeance*, *Sinn*, signifies *Justice*. The Wicked shall drink a Sea of Wrath, but not one drop of Injustice. 'Tis just that God's Honour be repaired, and how can that be but by punishing Offenders? Having shown you what this Wrath of God is, I shall shew you, 2. That we have deserved the Curse and Wrath of God. He who infringeth the Kings Laws, deserves the Penalty. Mercy goes by Favour, Punishment by Desert. *Dan.* 9. 8. *To us belongeth Confusion of Face.* Wrath is, that which belongeth to us as we are Sinners; it is as due to us as any Wages that is paid.

Use I. *Inform.* *First Branch.* It justifies God in condemning Sinners at the last Day. Sinners deserve Wrath, and it is no Injustice to give them that which they deserve. If a Malefactor deserves Death, the Judge doth him no wrong in condemning him.

2*d. Br.* See what a great Evil Sin is, which exposeth a Person to God's Wrath for ever. * You may know the Lion by his Paw: And you may know what an evil thing sin is by the Wrath and Curse it brings. When you see a Man drawn upon an Hurdle to Execution, you conclude he is guilty of some Capital Crime that brings such a Punishment. When a Man lies under the Torrid Zone of God's Wrath, and roars out in Flames, then say, How horrid an Evil is Sin! They who now see no Evil in Swearing, or Sabbath-breaking, they will see it look black in the Glass of Hell-Torments.

* *Ex ungue Leonem.*

3*d. Br.* See here an *Hand-writing upon the Wall*; here is that which may check a Sinners Mirth. He is now brisk and frolick, he chants to the sound of the Viol, and invents Instruments of Musick. *Amos* 6. 5. *He drinks stollen Waters, and saith they are sweet.* Oh! but let him remember that the Wrath and Curse of God hang over him, which will shortly (without Repentance) be executed on him. *Dionisius* thought, as he sat at Table, he saw a naked Sword hang over his Head. The Sword of God's Justice hangs over a Sinner; and when the slender Thread of Life is cut asunder, the Sword falls upon him. *Rejoyce, O young Man, in thy Youth, and let thy Heart cheer thee in the Days of thy Youth, Eccles.* 11. 9. *But know thou for all these things God will bring thee into Judgment.* For a drop of Pleasure thou must drink a Sea of Wrath. Your Pleasure cannot be so sweet, as Wrath is bitter. The Delights of the Flesh cannot countervail the Horror of Conscience. Better want the Devils Honey, than be so stung with the Wrath of God. The Garden of *Eden*, (which signifies *Pleasure*) had a Flaming Sword placed at the East-end of it, *Gen.* 3. 24.

The

The Garden of carnal and sinful Delight is surrounded with the Flaming Sword of God's Wrath.

Use II. *Reproof.* It reproves the Stupidity of Sinners, who are no more affected with the Curse and Wrath of God which is due to them. *Isa.* 44. 19. *No Man considereth in his Heart.* If they were in Debt, and were ready to have the Serjeant Arrest them, they would be affected with that: But tho the fierce Wrath of God is ready to Arrest them, they remember not. A Beast, tho he hath no *Shame*, yet he hath *Fear*; he is afraid of *Fire*. But Sinners are worse than Bruitish, they fear not the Fire of Hell till they are in it. Most have their Conscience *asleep* or *seared*; but when they shall see the Vials of God's Wrath dropping, then they will cry out as *Dives, O I am tormented in this Flame! Luke* 16. 24.

Use III. *Exhort.* 1. Let us Adore God's Patience, who hath not brought this Wrath and Curse upon us all this while. We have deserved Wrath, yet God hath not given us our Desert. We may all subscribe to that, *Psalm* 103. 8. *The Lord is slow to Anger.* And *ver.* 10. *He hath not rewarded us according to our Iniquities.* God hath deferred his Wrath, and given us *space* to repent, *Rev.* 2. 21. God is not like an hasty Creditor, that requires the Debt, and gives no time for the Payment. He shoots off his Warning-Piece, that he may not shoot off his Murdering-Piece. 2 *Pet.* 3. 9. *The Lord is long-suffering to us-ward, not willing that any should perish.* God adjourns the Assizes, to see if Sinners would turn; he keeps off the storm of his Wrath. But if Men will not be warned, let them know, that long Forbearance is no Forgiveness.

2*d. Br.* Let us labour to *prevent* the Wrath we have deserved. How careful are Men to prevent Poverty or Disgrace! Oh labour to prevent God's Eternal Wrath, that it may not only be *deferred* but *removed.*

Quest. *What shall we do to prevent, and escape Wrath to come?*

Answ. 1. By getting an Interest in Jesus Christ. Christ is the only Skreen to stand between us and the Wrath of God. He did feel God's Wrath, that they who *believe in him* should *never* feel it. 1 *Thess.* 1. 10. *Jesus hath delivered us from Wrath to come. Nebuchadnezzar*'s Fiery Furnace was a Type of God's Wrath, and that Furnace did not singe the Garments of the Three Children, *nor was the smell of Fire upon them*, Dan. 3. 27. Jesus Christ went into the Furnace of his Fathers Wrath, and those that believe in him, the smell of the Fire of Hell shall never pass upon them.

2. If we would prevent the Wrath of God, let us take heed of those sins which will bring the Wrath of God. *Edmund*, Successor of *Anselm*, hath a Saying, *I had rather leap into a Furnace of Fire, than willingly commit a Sin against God.* There are several fiery sins we must take heed of, which will bring the Fire of God's Wrath.

(1.) The Fire of *Rash Anger.* Some who profess Religion, yet cannot bridle their Tongue; they care not what they say in their Anger, they will curse their Passions. St. *James* saith, *The Tongue is set on Fire of Hell*, Chap. 3. 6. O take heed of a *Fiery Tongue*, lest it bring thee to *Fiery Torment. Dives* begg'd a Drop of Water to cool his Tongue: St. *Cyprian* saith, He had offended most in his Tongue, and now that was most set on Fire.

2. Take heed of the Fire of *Malice.* Malice is a malignant Humour, whereby we wish Evil to another. It is a Vermin lives on Blood, it studies Revenge. *Caligula* had a Chest where he kept deadly Poysons for them he had Malice against. The Fire of Malice brings Men to the Fiery Furnace of God's Wrath.

3. Take heed of the Sin of *Uncleanness. Heb.* 13. 4. *Whoremongers and Adulterers God will judge.* Such as burn in Uncleanness, are in great Danger to burn one Day in Hell. Let one Fire put out another; let the Fire of God's Wrath put out the Fire of Lust.

3*d. Br.* To you who have a well-grounded hope, that you shall not feel this Wrath which you have deserved, let me exhort you, 1. To be very *thankful* to God, who hath given his *Son* to save you from this tremendous Wrath. *Jesus hath deliver'd you from Wrath to come.* The Lamb of God was scorch'd in the Fire of God's Wrath for you: Christ did feel the Wrath which he did not deserve, that you may escape the Wrath which you have deserved. *Pliny* observes, that there is nothing better to quench Fire than Blood. Christ's Blood hath quench'd the Fire of God's Wrath for you. *Upon me, upon me be the Curse*, said *Rebecka* to *Jacob*, *Gen.* 27. 13. So said Christ to God's Justice, Upon me be the Curse, that my Elect

may inherit the Bleſſing. 2. Be patient under all the Afflictions which you endure. Affliction is ſharp, but this is not *Wrath*, this is not *Hell*. Who would not willingly drink in the Cup of Affliction, that knows he ſhall never drink in the Cup of Damnation? Who would not be willing to bear the Wrath of Men, that knows he ſhall never feel the Wrath of God?

Chriſtian, tho thou mayſt feel the *Rod*, thou ſhalt never feel the bloody *Ax*. *Auſtin* once ſaid, *Strike, Lord, where thou wilt, if ſin be pardoned.* So ſay, Afflict me, Lord, as thou wilt in this Life, ſeeing I ſhall eſcape Wrath to come.

Queſt. What doth God require of us, that we may eſcape the Wrath and Curſe due to us for Sin?

Anſw. "*Faith in Jeſus Chriſt, Repentance unto Life, with the diligent uſe of all the out-*
"*ward means, whereby Chriſt communicateth to us the Benefits of Redemption.*

I begin with the Firſt, *Faith in Jeſus Chriſt*, Rom. 3. 25. *Whom God hath ſet forth to be a Propitiation through Faith in his Blood.* The great *Priviledge* in the Text is, to have Chriſt for a *Propitiation*, which is not only to free us from God's Wrath, but to ingratiate us into God's Love and Favour. And the *Means* of having Chriſt to be our Propitiation is, *Faith in his Blood.* There is a two-fold Faith, *Fides qua creditur*, (i. e.) *The Doctrine of Faith*; and *Fides qua creditur*, (i. e.) the *Grace of Faith.* The *Act* of Juſtifying Faith lies in *Recumbency*: We do πίστευειν ἐπὶ Χριστῷ, Reſt on Chriſt alone for Salvation. As a Man that is ready to drown, catcheth hold on the Bough of a Tree. So a poor trembling Sinner ſeeing himſelf ready to periſh, catcheth hold by Faith on Chriſt the Tree of Life, and ſo is ſaved. The Work of Faith is the *Holy Spirit*; therefore Faith is called the *Fruit of the Spirit*, *Gal.* 5. 22. Faith doth not grow in Nature, it is an outlandiſh Plant, a Fruit of the *Spirit*. This Grace of *Faith* is *Sanctiſſimum humani pectoris Bonum*; of all others the moſt *precious rich* Faith, and moſt Holy *Faith*, and *Faith of Gods Elect*. Hence it is called *Precious Faith*, 2 Pet. 1. 1. As Gold is the moſt precious among the Metals, ſo is Faith among the Graces. Faith is the Queen of the Graces: Faith is the *Condition* of the Goſpel. *Thy Faith hath ſaved thee*, Luke 7. 50. Not thy Tears. Faith is the *Vital Artery* of the Soul, it *animates* it. *Hab.* 2. 4. *The Juſt ſhall live by his Faith.* Unbelievers, tho they breathe, yet want Life. Faith is (as *Clemens Alexandrinus* calls it) a *Mother-Grace*; it excites and invigorates all the Graces: Not a Grace ſtirs till Faith ſets it awork. Faith ſets Repentance awork; 'tis like Fire to the Still. Faith ſets Hope awork. *Firſt* we believe the Promiſe, then we hope for it. Did not Faith feed the Lamp of Hope with Oyl, it would ſoon die. Faith ſets Love awork. *Gal.* 5. 6. *Faith which worketh by love.* Who can believe in the Infinite Merits of Chriſt, and his Heart not aſcend in a *Fiery Chariot* of Love? Faith is a *Catholicon*, or Remedy againſt all Troubles: A Sheat-Anchor we caſt out into the Sea of God's Mercy, and are kept from ſinking in Deſpair. Other Graces have done worthily; but thou (O Faith) excelleſt them all. Indeed in Heaven Love will be the *chief* Grace; but while we are here militant, Love muſt give place to Faith. Love takes poſſeſſion of Glory, but Faith gives a Title to it. Love is the crowning Grace in Heaven, but Faith is the conquering Grace upon Earth. 1 *John* 5. 4. *This is the Victory that overcometh the World, even our Faith.* Faith carries away the Garland from all the other Graces. Other Graces help to ſanctifie us, but it is Faith only that hath the Honour to Juſtifie. *Rom.* 5. 1. *Being juſtifyed* ἐκ πίστεως, *By Faith.*

Queſt. *But how comes Faith to be ſo precious?*

Anſ. Not as it is a more holy Quality, or as if it had more Worthineſs than other Graces, but *reſpectu Objecti, As it lays hold on Chriſt the bleſſed Object*, and fetcheth in his *Fulneſs*, *John* 9. 16. Faith in it ſelf conſider'd, is but *manus mendica, The Beggar's Hand*: But as this Hand receives the rich Alms of Chriſt's Merits, ſo it is precious, and doth Challenge a Superiority over the reſt of the Graces. *Luther.*

Uſe I. 1*ſt. Br.* Of all Sins beware of the Rock of *Unbelief*. *Heb.* 3. 12. *Take heed leſt there be in any of you an evil Heart of Unbelief.* Men think as long as they are not Drunkards or Swearers, it is no great matter to be Unbelievers. This is the Goſpel-ſin, it dies your other Sins in Grain.

1. Unbelief is a *Chriſt-reproaching* Sin. Unbelief diſparageth Chriſt's Infinite Merit,

Merit, as if it could not ſave. Unbelief makes the Wound of Sin to be broader than the Plaiſter of Chriſt's Blood. This is an high Contempt offered to Chriſt, and is a deeper Spear than that which the Jews thruſt into his Side.

2. Unbelief is an *Ungrateful* Sin. *Ingratus vitandus eſt ut dirum ſcelus tellus ipſa ſedius nihil creat.* Ingratitude is a Prodigy of Wickedneſs. Unbelief is ungrateful, being againſt the *richeſt Mercy*. Suppoſe a King ſhould redeem a Captive, and to redeem him ſhould part with his Crown of Gold from his Head; and when he had done this, ſhould ſay to the Man redeem'd, "All I deſire of thee in lieu of my "Kindneſs, is, to believe that I love thee. Now if he ſhould ſay, "No, I do "not believe any ſuch thing. Or, That thou careſt not at all for me. I appeal to you, Were not this odious Ingratitude? So is the Caſe here, God hath ſent his Son to ſhed his Blood; now God requires only to believe in him, that he is able and willing to ſave us. No, ſaith Unbelief, his Blood was not ſhed for me, I cannot perſwade my ſelf that Chriſt hath any purpoſe of Love to me. Is not this horrid Ingratitude? And this inhanceth a Sin, and makes it of a Crimſon Colour.

3. Unbelief is a *Leading* Sin. It is the Breeder of Sin. *Qualitas malæ vitæ initium ſumit ab infidelitate.* Unbelief is a Root-ſin, and the Devil labours to water this Root, that the Branches may be fruitful. (1.) Unbelief breeds *Hardneſs* of Heart: Therefore they are put together, *Mark* 16. 14. Chriſt upbraided them with their *Unbelief and Hardneſs of Heart*. Unbelief breeds the Stone of the Heart. He who believes not in Chriſt, is not affected with his Sufferings, he melts not in Tears of Love. Unbelief freeth the Heart; firſt it defiles, and then it hardens. (2.) Unbelief breeds *Profaneneſs*. An Unbeliever will ſtick at no ſin; neither at *Falſe Weights* nor *Falſe Oaths*. He will ſwallow down Treaſon. *Judas* was firſt an Unbeliever, and then a Traitor, *John* 6. 64. He who hath no Faith in his Heart, will have no Fear of God before his Eyes.

4. Unbelief is a *Wrath-procuring* Sin; 'tis *Inimica Salutis*, Bern. *John* 3. 18. *Jam condemnatus eſt*, ἤδη κέκριται, Dying ſo, he is as ſure to be *condemned* as if already. *John* 3. 36. *He that believeth not on the Son, the Wrath of God abideth on him.* He who believes not in the Blood of the Lamb, muſt feel the Wrath of the Lamb. The Gentiles that believe not in Chriſt, will be as well damned as the Jews who blaſpheme him. And if Unbelief be ſo fearful and damnable a Sin, ſhall we not be afraid to live in it?

2d. Br. All Graces *ſet Faith awork* on Chriſt. *John* 3. 15. *That whoſoever believeth in him ſhould not periſh.* Eph. 6. 16. ἐπὶ πᾶσιν, *Above all taking the Shield of Faith.* Say as Queen *Eſther*, *I will go in to the King, and if I periſh I periſh.* She had nothing to encourage her, ſhe ventur'd againſt Law, yet the Golden Scepter was held forth to her. We have Promiſes to encourage our Faith. *John* 6. 37. *He that cometh unto me I will in no wiſe caſt out.* Let us then advance Faith by an holy Recumbency on Chriſt's Merits. Chriſt's Blood will not juſtifie without believing: They are both put together in the Text, *Faith in his Blood.* The Blood of God, without Faith in God, will not ſave. Chriſt's Sufferings are the Plaiſter to heal a Sin-ſick Soul, but this Plaiſter muſt be apply'd by Faith. 'Tis not Money in a rich Man's Hand, tho' offered to us, will enrich us, unleſs we receive it. So it is not Chriſt's Vertues or Benefits will do us good, unleſs we receive them by the Hand of Faith. Above all Graces ſet Faith on Work. Remember this Grace is moſt *acceptable* to God, and that upon many accounts.

(1.) Becauſe it is a *God-exalting* Grace. It *glorifies God*, Rom. 4. 20. *Abraham being ſtrong in Faith, gave Glory to God.* To believe that there's more Mercy in God and Merit in Chriſt than Sin in us, and that Chriſt hath anſwered all the Demands and Challenges of the Law, and that his Blood hath fully ſatisfied for us; this is in an high Degree to honour God. Faith in the Mediator brings more Glory to God than Martyrdom, or the moſt Heroick Act of Obedience.

2. Faith in Chriſt is ſo acceptable to God, becauſe it is ſuch a *Self-denying* Grace; it makes a Man go out of himſelf, renounce all Self-righteouſneſs, and wholly rely on Chriſt for Juſtification. Faith is very humble, it confeſſeth its own Indigence, and lives wholly upon Chriſt. As the Bee ſucks Sweetneſs from the Flower, ſo Faith ſucks all its Strength and Comfort from Chriſt.

3. Faith is a Grace ſo acceptable to God, becauſe by Faith we preſent a Righteouſneſs to God which doth beſt pleaſe him. We bring the Righteouſneſs of Chriſt into the Court, which is called the *Righteouſneſs of God*, 2 *Cor.* 5. 21. To bring Chriſts Righteouſneſs, is to bring *Benjamin* with us. A Believer may ſay, Lord, it is not the Righteouſneſs of *Adam*, or of the Angels, but of Chriſt who is God-Man,

Man that I bring before thee. The Lord cannot chooſe but ſmell a ſweet Savour in Chriſt's Righteouſneſs.

Uſe II. *Trial.* Let us try our Faith; there is ſomething which looks *like* Faith, and is not. *Pliny* ſaith there is a *Cyprian* Stone, which is in Colour like a Diamond, but it is not of the right kind. There is a falſe ſpurious Faith in the World. Some Plants have the ſame Leaf with others, but the Herbaliſts can diſtinguiſh them by the Root and Taſte. Something may look like true Faith, but it may be diſtinguiſhed ſeveral ways.

(1.) *Trial.* True Faith is grounded upon Knowledge: Knowledge carries the Torch before Faith. There is a Knowledge of Chriſt's Orient Exerciſes, *Phil.* 3.8. He is ἄλφα ἐπιστημία, all made up of *Love* and *Beauty*. True Faith is a Judicious Intelligent Grace, it knows *whom* it believes, and *why* it believes. Faith is ſeated as well in the *Underſtanding* as the *Will*: It hath an Eye to ſee Chriſt, as well as a Wing to fly to him. Such therefore as are invailed with Ignorance; or have only an Implicit Faith, to believe as the Church believes, have no true genuine Faith.

(2.) Faith lives in a broken Heart. *Mark* 9.24. *He cryed out with Tears, Lo! I believe.* True Faith is always in an Heart bruiſed for Sin: Such therefore whoſe Hearts were never touched for Sin, have no Faith. If a Phyſician ſhould tell us there were an Herb would help us againſt all Infections, but it always grows in a watery place: If we ſhould ſee an Herb like it in Colour, Leaf, Smell, Bloſſom, but it grows upon a Rock, we would conclude this were the wrong Herb. So ſaving Faith doth always grow in an Heart humbled for Sin; it grows in a weeping Eye, a watry Conſcience: Therefore if there be a ſhew of Faith, but it grows upon a *Rock*, an hard impenitent Heart, this is not the true Faith.

(3.) True Faith is at firſt nothing but an *Embryo*, it is *minute* and *ſmall*; it is full of *Doubtings*, *Temptations*, *Fears*: It begins in Weakneſs. It is like the *ſmoaking Flax*, *Matth.* 12.20. It ſmoaks with Deſires, but doth not flame with Comfort. It is at firſt ſo ſmall, that it is ſcarce diſcernable. Such as at the firſt daſh have a ſtrong Perſwaſion that Chriſt is theirs, who leap out of Sin into Aſſurance; their Faith is falſe and ſpurious. That Faith which is come to its full Stature on its Birth-day, is a Monſter. The Seed that ſprung up ſuddenly withered, *Matth.* 13.5.

(4.) Faith is a Refining Grace, it conſecrates and purifies. Moral Vertue may waſh the out-ſide, Faith waſheth the in-ſide. *Acts* 15.9. *Having purified their Hearts by Faith.* Faith makes the Heart a Sacrary or Temple, with this Inſcription, *Holineſs to the Lord.* Such whoſe Hearts have Legions of Luſts in them, were never acquainted with true Faith. For one to ſay he hath Faith, yet lives in Sin, is as if one ſhould ſay he were in Health, yet his Vitals are periſhed. Faith is a Virgin-Grace, it is joyn'd with Sanctity. 1 *Tim.* 3.9. *Holding the Myſtery of Faith in a pure Conſcience.* The Jewel of Faith is always put in the Cabinet of a pure Conſcience. The Woman that touch'd Chriſt by Faith, fetch'd an healing and cleanſing Vertue from him.

(5.) True Faith is Obediential. *Rom.* 16.26. *The Obedience of Faith.* Faith melts our Will into the Will of God. If God commands Duty, (tho croſs to Fleſh and Blood) Faith obeys. *Heb.* 11.8. *By Faith Abraham obeyed.* Faith doth not only *believe* the Promiſe, but *obey* the Command. It is not having a Speculative Knowledge will evidence you to be Believers: The Devil hath Knowledge; but that which makes him a Devil is, he wants Obedience.

6. True Faith is encreaſing, *Rom.* 1.17. *From Faith to Faith*: (i.e.) From one Degree of Faith to another. Faith doth not lie in the Heart as a *Stone* in the Earth, but as Seed in the Earth, it grows. *Joſeph* of *Arimathea* was a Diſciple of Chriſt, but afraid to confeſs him, afterwards he went boldly to *Pilate*, and begg'd the Body of Jeſus, *John* 19.36. And a Chriſtians Encreaſe in Faith is known two ways.

1. By *Stedfaſtneſs.* He is a Pillar in the Temple of God. *Col.* 2.7. *Rooted and built up in him, and ſtabliſhed in the Faith.* Unbelievers are Scepticks in Religion, they are unſettled; they queſtion every Truth. But when the Faith is on the encreaſing Hand, it doth *Stabilire animum*, it doth corroborate a Chriſtian; he is able to prove his Principles; he holds no more than he will die for. As that Martyr Woman ſaid, *I cannot diſpute for Chriſt, but I can burn for him.* An encreaſing Faith is not like a Ship in the midſt of the Sea, that fluctuates, and is toſſed upon the Waves, but like a Ship at Anchor, which is firm and ſtedfaſt.

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2. A Chriſtians Encreaſe in Faith is known by *Strength*. He can do that now which he could not do before. When one is Man-grown, he can do that which he was not able to do when he was a Child: He can carry an heavier Burden: So a Chriſtian can bear Croſſes with more Patience.

Obj. *But I fear I have no Faith, it is ſo weak.*

Reſp. If you have Faith, tho but in its Infancy, be not diſcouraged. For, (1.) A little Faith is Faith, as a Spark of Fire is Fire. (2.) A weak Faith may lay hold on a ſtrong Chriſt: A weak Hand can tie the Knot in Marriage as well as a ſtrong. She in the Goſpel, who but *touch'd* Chriſt, fetch'd *Vertue* from him. (3.) The Promiſes are not made to Strong Faith, but to True. The Promiſe doth not ſay, He who hath a Giant-faith, who can believe God's Love through a Frown, who can rejoyce in Affliction, who can work Wonders, remove Mountains, ſtop the Mouth of Lions, ſhall be ſaved; but whoſoever believes, be his Faith never ſo ſmall. A Reed is but weak, eſpecially when it is bruiſed, yet the Promiſe is made to it, *Matth.* 12.20. *A bruiſed Reed he will not break.* (4.) A weak Faith may be *Fruitful.* Weakeſt things multiply moſt. The Vine is a weak Plant, but it is Fruitful. The Thief's Croſs, which was newly converted, was but weak in Grace; but how many precious Cluſters grew upon that tender Plant! *Luke* 23.40. He chides his Fellow-Thief, *Doſt not thou fear God?* He Judgeth himſelf, *We indeed ſuffer juſtly.* He believes in Chriſt when he ſaid, *Lord.* He makes a Heavenly Prayer, *Remember me when thou comeſt into thy Kingdom.* Weak Chriſtians may have ſtrong Affections. How ſtrong is the firſt Love, which is after the firſt planting of Faith! (5.) The weakeſt Believer is a *Member* of Chriſt, as well as the ſtrongeſt; and the weakeſt Member of the Body Myſtical ſhall not periſh. Chriſt will cut off rotten Members, but not weak Members. Therefore Chriſtian, be not diſcouraged: God who would have us *receive them that are weak in Faith*, *Rom.* 14.1. will not *himſelf refuſe* them.

II. The Second means whereby we eſcape the Curſe and Wrath due to Sin, is by *Repentance.*

Acts 11.18. *Then hath God alſo to the Gentiles granted Repentance unto Life.*

Repentance ſeems to be a bitter Pill to take, but it is to purge out the bad Humour of Sin. Repentance is by ſome Antinomian Spirits cryed down as a Legal Doctrine; but Chriſt himſelf preached it. *Matth.* 4.17. *From that time Jeſus began to Preach, and to ſay, Repent*, &c. And in his laſt Farewell, when he was aſcending to Heaven, he commanded that *Repentance ſhould be Preached in his Name*, Luke 24.37. Repentance is a pure *Goſpel-Grace.* The *Covenant of Works* would not admit of Repentance: It curſed all that could not perform perfect and perſonal Obedience, *Gal.* 3.10. Repentance comes in by the Goſpel; it is the Fruit of Chriſt's Purchaſe, that Repenting Sinners ſhall be ſaved. Repentance is wrought by the Miniſtry of the *Goſpel*, while it ſets before our Eyes Chriſt Crucified. Repentance is not *Arbitrary*, but *Neceſſary*; there is no being ſaved without it. *Luke* 13.3. *Except ye repent, ye ſhall all likewiſe Periſh.* And we may be *thankful* to God, that he hath left us this Plank after Shipwrack.

(1.) I ſhall ſhow the Counterfeits of Repentance.

1. *Natural Softneſs* and Tenderneſs of Spirit. Some have a tender Affection ariſing from their Complexion, whereby they are apt to weep and relent when they ſee any Object of Pity. Theſe are not Repenting Tears: For many weep to ſee anothers Miſery, who cannot weep at their own Sin. *Auguſt.*

2. Counterfeit, *Legal Affrightments.* A Man hath lived in a courſe of Sin; at laſt he is made a little ſenſible, he ſees Hell ready to devour him, and he is filled with Anguiſh and Horror; but within a while the Tempeſt of Conſcience is blown over, and he is quiet: Then he concludes he is a true Penitent, becauſe he hath felt ſome bitterneſs in Sin. *This is not Repentance. Judas* had ſome trouble of Mind. If Anguiſh and Trouble were ſufficient to Repentance, then the Damned ſhould be moſt penitent, for they are moſt in Anguiſh of Mind. There may be *Trouble of Mind* where there is *no grieving* for the Offence *againſt God.*

3. Counterfeit, a *ſlight ſuperficial Sorrow.* When God's Hand lies heavy upon a Man, (he is ſick or lame) he may vent a Sigh or Tear, and ſay, *Lord, have Mercy*; yet this is no true Repentance. *Ahab* did more than all this; 1 *Kings* 21.27. *He rent his Cloaths and faſted, and lay in Sackcloth, and went ſoftly.* His *Cloaths* were *rent*, but not his *Heart.* The Eye may be Watery, and the Heart Flinty. An Apricock may be ſoft without, but it hath an hard Stone within.

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4. Counterfeit, Good *Motions* arising in the Heart. Every *good Motion* is not Repentance. Some think if they have Motions in their Hearts to break off their Sins, and become Religious, this is Repentance. As the Devil may stir up bad Motions in the Godly, so the Spirit of God may stir up good Motions in the Wicked. *Herod* had many good Thoughts and Inclinations stirr'd up in him by *John Baptist*'s Preaching, yet he did not truly repent, for he still lived in Incest.

5. Counterfeit, *Vows* and *Resolutions*. What Vows and Solemn Protestations do some make in their Sickness, if God recover them they will be new Men, but afterwards are as bad as ever! *Jer.* 2. 20. *Thou saidst, I will not transgress.* Here was a Resolution, but for all this she ran after her Idols. *Under every green Tree thou wanderest, playing the Harlot.*

6. Counterfeit, *Leaving off some gross Sin.* But that is a *Mistake*: For, (1.) A Man may leave some Sins, and keep other. *Herod* did reform many things amiss, but kept his *Herodias*. (2.) An old Sin may be left to entertain a *new*. A Man may leave off Riot and Prodigality, and turn Covetous. This is to *exchange* a Sin. These are the Counterfeits of Repentance. Now if you find that yours is a Counterfeit Repentance, and you have not repented aright, mend what you have done amiss: As in the Body, if a Bone be set wrong, the Chyrurgeon hath no ways but *to break it again*, and set it right. So must you do by your Repentance, if you have not repented aright; you must have your Heart *broken again* in a Godly Manner, and be more deeply afflicted for Sin than ever. And that brings me to the Second, to show wherein True Repentance consists. It consists in Two things.

(1.) *Humiliation*. *Lev.* 26. 41. *If their Uncircumcised Hearts be humbled.* There is (as the School-men) a two-fold Humiliation, or breaking of the Heart. 1. *Attrition*: As when a Rock is broken in pieces, this is done by the Law, which is an Hammer to break the Heart. 2. *Contrition*; as when Ice is melted into Water. This is done by the Gospel, which is as a Fire to *melt the Heart*, *Jer.* 23. 9. It is the *Sence of abused kindness causeth Contrition.*

(2.) *Transformation*, or *Change*. Rom. 12. 2. *Be ye transformed by the renewing of your Mind.* Repentance works a *Change* in the *whole Man*: As Wine put into a Glass where Water is, the Wine runs into every part of the Water, and changeth its Colour and Taste. So true Repentance doth not rest in one part, but diffuse and spread it self into every part.

1. Repentance causeth a Change in the *Mind*. Whereas before a Man did like Well of Sin, and say in Defence of it, as *Jonah*, *I did well to be angry*, Chap. 2. 9. So, I did well to Swear, and break the Sabbath. When once a Man becomes a Penitent, his Judgment is chang'd, he now looks upon Sin as the *Greatest Evil*. The Greek Word for Repentance, μεταvοια, signifies *After-Wisdom*. When having seen how deformed and damnable a thing Sin is, we change our Mind. *Paul*, before Conversion, verily thought he *ought to do* many things *contrary to the Name of Jesus*, *Acts* 26. 9. But when he became a Penitent, now he was of another Mind. *Phil.* 3. 8. *I count all things but loss for the Excellency of the Knowledge of Christ Jesus.* Repentance causeth a Change of Judgment.

2. Repentance causeth a Change in the *Affections*, which move under the Will, as the Commander in Chief. *Repentance doth metamorphize the Affections.* It turns rejoycing in Sin into Sorrow for Sin: It turns Boldness in Sin into holy Shame: It turns the Love of Sin into Hatred. As *Amnon hated Tamar more than ever he loved her*, 2 *Sam.* 13. 15. So the true Penitent hateth Sin more than ever he loved it. *Psal.* 119. 104. *I hate every false way.*

3. Repentance works a Change in the *Life*. Tho Repentance begins at the Heart, it doth not rest there, but goes into the Life. I say it begins at the Heart. *Jer.* 4. 14. *O Jerusalem, wash thy Heart.* If the Spring be corrupt, there can no pure Stream run from it. But tho Repentance begins at the Heart, it doth not rest there, but changeth the *Life*. What a Change did Repentance make in *Paul*! It changed a Persecutor into a Preacher. What a Change did it make in the Jailor! *Acts* 16. 33. He took the Apostles and washed their Stripes, and set Meat before them. What a Change did it make in *Mary Magdalen*! She that before did *kiss* her Lovers with wanton Embraces, now kisseth Christ's Feet. She that did use to curl her *Hair*, and dress it with costly Jewels, now she makes it a Towel to wipe Christ's Feet. Her *Eyes* that used to sparkle with Lust, and with impure Glances to entice her Lovers, now she makes them a Fountain of Tears to wash her Saviours Feet. Her *Tongue* that used to speak vainly and loosely, now it is an Instrument set in Tune to praise God. And this Change of Life hath two things in it.

1. The

1. The *Terminus à quo*, *a breaking off Sin.* *Dan.* 4. 27. *Break off thy Sin by Righteousness.* And this breaking off Sin must have three Qualifications. (1.) It must be *Universal*, a breaking off *all* Sin. One Disease may kill as well as more: One Sin lived in may damn as well as more. The real Penitent breaks off *Secret*, *Gainful*, *Complexion* Sins: He takes the Sacrificing Knife of Mortification, and runs it through the Heart of his dearest Lusts. (2.) Breaking off Sin must be *Sincere*; it must not be out of Fear or Design, but upon Spiritual Grounds. As, 1. From *Antipathy* and *Disgust*. 2. From a Principle *of Love* to God. If Sin had not such *Evil Effects*, yet a true Penitent would forsake it out of Love to God. The best way to separate things that are frozen, is, by Fire. When Sin and the Heart are frozen together, the best way to separate them is the Fire of Love. Shall I sin against a gracious Father, and abuse that Love which pardons me? (3.) The breaking off Sin must be *perpetual*, so as never to have to do with Sin any more. *Hos.* 14. 8. *What have I to do any more with Idols?* Repentance is a Spiritual Divorce, which must be *till Death.*

2. Change of Life hath in it *Terminus ad quem*, *a returning to the Lord.* It is called *Repentance towards God*, Acts 20. 21. 'Tis not enough when we repent to leave *Old Sins*, but we must *engage in God's Service*. As when the Wind leaves the West, it turns into a contrary Corner. The repenting Prodigal did not only leave his Harlots, but did arise and go to his Father, *Luke* 15. 18. In true Repentance the Heart points directly to God, as the Needle to the North-Pole.

Use. Let us all set upon this great Work of Repentance; let us repent *sincerely* and *speedily*: Let us repent of all our Sins, our Pride, rash Anger, Unbelief: *Without Repentance no remission.* It is not consistent with the Holiness of God's Nature to pardon a Sinner while he is in the Act of Rebellion. O meet God not with Weapons, but Tears in your Eyes: And to stir you up to a melting penitent Frame,

1. Consider, What is there in Sin, *that you should continue* in the Practice of it? It is the *accursed thing*, *Josh.* 7. 11. It is the Spirits of Mischief distilled. (1.) It *defiles* the *Souls Glory*; it is like a Stain to Beauty: 'Tis compar'd to a Plague-Sore, 1 *King* 8. 38. Nothing so changeth ones Glory into Shame as Sin. (2.) Without Repentance Sin tends to *final Damnation*. *Peccatum transit actu manet reatu*—— Sin at first shows *its Colour* in the Glass, but afterwards it bites like a Serpent. Those Locusts, *Rev.* 9. 7. were an Emblem of Sin, *On their Heads were Crowns like Gold, and they had Hair as the Hair of Women, and their Teeth were as the Teeth of Lions, and there were Stings in their Tails.* Sin unrepented of ends in a Tragedy. Sin hath the Devil for its Father, Shame for its Companion, and *Death for its Wages*, Rom. 6. 23. What is there in Sin then, that Men should continue in it? Say not it is sweet: Who would desire that Pleasure which kills?

2. Repentance is very pleasing to God; no Sacrifice like a *broken Heart*, *Psal.* 51. 17. *A contrite and a broken Heart, O God, thou wilt not despise*: St. *Austin* caus'd this Sentence to be written over his Bed when he was sick. *When the Widow brought empty Vessels to* Elisha, *the Oyl was poured into them*, 2 Kings 4. 6. *Bring God the broken Vessel of a contrite Heart, and he will pour in the Oyl of Mercy.* Repenting Tears are the Joy of God and Angels, *Luke* 15. * Doves delight to be about the Waters: And surely Gods Spirit (who once descended in the likeness of a Dove) takes great Delight in the Waters of Repentance. *Mary stood at Jesus Feet weeping*, Luke 7. 38. She brought two things to Christ, *Tears* and *Ointment*; her Tears were more precious to Christ than her Ointment. * *Cyprian.*

3. Repentance ushers in Pardon; therefore they are joyned together, *Acts* 5. 31. *Repentance and Remission.* Pardon of Sin is the *Richest Blessing*, it is enough to make a sick Man well. *Isa.* 33. 24. *The Inhabitant shall not say, I am sick; the People that dwell therein shall be forgiven their Iniquity.* Pardon settles upon us the rich *Charter* of the Promises. Pardoning Mercy is the Sauce that makes all other Mercies relish the sweeter; it sweetens our Health, Riches, Honour. *David* had a Crown of *Pure Gold* set upon his Head, *Psal.* 21. 3. But that which *David* did most bless God for, was not that God had set a Crown of *Gold* upon his Head, but that God had set a Crown of Mercy upon his Head. *Psal.* 103. 4. *Who crowneth thee with Mercies.* But what was this Crown of Mercy? You may see, *ver.* 3. *Who forgiveth all thy Iniquity.* *David* more rejoyc'd that he was Crown'd with Forgiveness, than that he wore a Crown of pure Gold. Now what is it makes way for pardon of sin, but Repentence? When *David*'s Soul was humbled and broken, then the Prophet *Nathan* brought him that good News, 2 *Sam.* 12. 13. *The Lord hath put away thy Sin.*

Obj. *But sure my Sins are so great, that if I should repent, God would not pardon them.*

Resp. God will not go from his Promise. *Jer.*3.12. *Return thou back-sliding Israel, (saith the Lord) and I will not cause my Anger to fall upon you, for I am merciful.* If thy Sins are as Rocks, yet upon thy Repentance the Sea of God's Mercy can drown these Rocks. *Isa.* 1.16. *Wash ye, make ye clean.* Wash in the Laver of Repentance. *Ver.* 18. *Come now, and let us reason, saith the Lord*; tho' *your Sins be as Scarlet, they shall be as white as Snow. Manasseh* was a Crimson Sinner, but when he humbled himself greatly, the *Golden Scepter* of Mercy was held forth; when his Head was a Fountain to weep for Sin, Christ's Sides were a Fountain to wash away Sin. *'Tis not the greatness of Sin, but Impenitency destroys.* The Jews (some of them) that had an hand in Crucifying Christ, upon their Repentance, the Blood they shed was a sovereign Balm to heal them. When the Prodigal came home to his Father, he had the Robe and Ring put upon him, and his *Father kissed him, Luke* 15. If you break off your Sins, God will become a Friend to you, all that is in God shall be yours: His Power shall be yours to help you, his Wisdom shall be yours to counsel you, his Spirit shall be yours to sanctifie you, his Promises shall be yours to comfort you, his Angels shall be yours to guard you, his Mercy shall be yours to save you.

4. There's much *Sweetness in Repenting Tears.* The Soul is never more enlarged and inwardly delighted, than when it can melt kindly for Sin. Weeping Days are Festival Days. The Hebrew Word to *Repent*, *Nicham*, signifies *Consolari, to take Comfort. John* 16.21. *Your Sorrow shall be turned into Joy.* Christ turns the *Water* of Tears into *Wine. David*, who was the great Mourner in *Israel*, was the Sweet Singer: And the Joy a true Penitent finds, is a Prelibation and Foretaste of the Joy of Paradise. The Wicked Man's Joy turns to Sadness; the Penitents Sadness turns to Joy. Tho Repentance seems at first to be thorny and bitter, yet of this Thorn a Christian gathers Grapes. All which Considerations may open a Vein of Godly Sorrow in our Souls, that we may both weep for Sin, and turn from Sin. If ever God restores Comfort, 'tis to his Mourners, *Isa.* 57.18. And when we have wept, let us look up to Christ's Blood for Pardon: Say as that holy Man, *Lava Domine lachrimas meas*— Lord, wash my Tears in thy Blood. We drop Sin with our Tears, and need Christ's Blood to wash them: And this Repentance must not only be for a *few days*, like the Mourning for a Friend, which is soon over; but it must be the Work of our *Lives.* The *Issue* of Godly Sorrow must not be stopt till Death. After Sin is *pardoned*, we must repent. We run afresh upon the Score, *we sin daily*, therefore must *repent daily.* Some shed a few Tears for Sin, and when their Tears, like the *Widows Oyl*, have run awhile, they cease. Many, if the Plaister of Repentance begin to smart a little, pluck it off; whereas this Plaister of Repentance must still lie on, and not be plucked off till Death, when as all other Tears, so these of Godly Sorrow, shall be wiped away.

Quest. *What shall we do to obtain a Penitential Frame of Heart?*

Resp. Seek to God for it: It is his Promise to give an *Heart of Flesh, Ezek.*36. and to *pour on us a Spirit of Mourning, Zech.* 12. 10. Beg God's *Holy Spirit. Psal.* 147. 18. *He causeth his Wind to blow, and the Waters flow.* When the Wind of God's Spirit blows upon us, then the Waters of Repentant *Tears* will flow from us.

III. The Third way to escape the Wrath and Curse of God, and obtain the Benefit of Redemption by Christ, is, *The diligent Use of Ordinances.* In particular, the *Word*, *Sacraments*, and *Prayer*.

1. I begin with the First of these Ordinances.

I. The *Word.* 1 *Thess.* 2. 13. —*which effectually worketh in you that believe.*

Quest. 1. *What is meant by* ἐνεργεῖται, *the Words* working effectually?

Resp. The Word of God is said to work *effectually*, when it hath that good effect upon us for which it was appointed of God; namely, when the Word works powerful *Illumination*, and thorough *Reformation.* Acts 26. 18. *To open their Eyes, and turn them from the power of Satan to God.* The *opening their Eyes*, denotes *Illumination*: And *turning them from Satan to God*, denotes *Reformation.*

Quest. 2. "*How is the Word to be read and heard, that it may become effectual to Sal-*"*vation?*

This Question consists of Two Branches.

1. *How may the Word be read* } *Effectually?*
2. *How may it be heard* }

1. I shall begin with the First Branch of the Question, *How is the Word to be read, that it may be effectual to our Salvation?*

Answ. That we may so read the Word, that it may conduce effectually to our Salvation:

1. Let us have a *Reverend Esteem* of every part of Canonical Scripture. *Psal.* 19. 10. *More are they to be desired than Gold.* Value this Book of God above all other Books. It is a Golden Epistle, endited by the Holy Ghost, sent to us from Heaven, more particularly to raise our Esteem, 1. The Scripture is a *Spiritual Glass* to dress our Souls by; it shows us more than we can see by the Light of a Natural Conscience; that may discover *gross Sins*, but the Glass of the Word shows us *Heart-Sins*, Vain Thoughts, Unbelief, &c. And it not only shows us our Spots, but washeth them away. 2. The Scripture is a Sacred Magazine, out of which we may fetch our Spiritual Artillery to fight against Satan. When the Devil tempted our Saviour, he fetch'd Armour and Weapons from Scripture, *It is written, Matth.* 4. 4, 7. 3. The Holy Scripture is a *Panacea*, or Universal *Medicine* for the Soul, it gives a *Receipt* to cure Deadness of Heart, *Psal.* 119. 50. *Pride*, 1 *Pet.* 5. 5. *Infidelity, John* 3. 36. It is a *Physick-Garden*, where we may gather any Herb or Antidote to expell the Poyson of Sin. The Leaves of Scripture, like the Leaves of the Tree of Life, are for the *healing of the Nations, Rev.* 22. 2. And may not this cause a reverend Esteem of the Word?

2. If we would have the Word written effectual to our Souls, let us peruse it with *Intenseness of Mind. John* 5. 39. *Search the Scriptures.* The Greek Word ἐραυνᾶτε, signifies to search as for a *Vein of Silver.* The *Bereans*, *Acts* 17. *searched the Scriptures daily.* The Word διαγνωσεως, signifies to make a *curious* and *critical* Search. And Ἀπολλως was mighty in the Scriptures, *Acts* 18. 24. Some *gallop over* a Chapter in haste, and get no good by it. If we would have the Word effectual and saving, we must mind and observe every Passage of Scripture. And that we may be diligent in the perusal of Scripture: Consider,

First, The Word written is *Norma Cultus*, the Rule and Platform by which we are to square our Lives; it contains in it all things *needful to Salvation*, Psal. 19. 7. What Duties we are to do, what Sins we are to avoid. God gave *Moses a Pattern* how he would have the Tabernacle made, and he was to go exactly according to the Pattern, *Exod.* 25. 9. The Word is the *Pattern* God hath given us in Writing, for modelling our Lives; therefore how careful should we be in the pursuing and looking over this Pattern.

Secondly, The Written Word, as it is our *Pattern*, so it will be our *Judge. John* 12.48. *The Word that I have spoken, the same shall judge him at the last Day.* We read of the *opening of the Books, Rev.* 20. 12. This is one Book God will open, the Book of *Scripture*, and will judge Men out of it. He will say, Have you lived according to the *Rule* of this Word. The Word hath a double Work, to *Teach* and to *Judge.*

3. If we would have the Word written effectual, we must bring *Faith* to the reading of it. Believe it to be the Word of the Eternal *Jehovah.* The Word written comes with Authority, it shews its Commission from Heaven, *Thus saith the Lord*— It is of *Divine Inspiration*, 2 *Tim.* 3. 16. The Oracles of Scripture must be surer to us than a *Voice from Heaven*, 1 Pet. 1. 18. Unbelief enervates the Vertue of Scripture, and renders it ineffectual. First Men question the Truth of the Scripture, and then fall away from it.

4. If we would have the Word written effectual to Salvation, we must *delight* in it as our *Spiritual Cordial. Jer.* 15. 16. *Thy Words were found, and I did eat them, and they were the joy and rejoycing of my Heart.* All true solid Comfort is fetch'd out of the Word. The Word (as *Chrysostom* saith) is a Spiritual Garden, and the Promises are the Fragrant Flowers or Spices in this Garden. How should we delight to walk among these Beds of Spices! Is it not a Comfort in all dubious perplext Cases to have a Counsellor to advise us? *Psal.* 119. 24. *Thy Testimonies are my Counsellors.* Is it not a Comfort to find our Evidences for Heaven? and where should we find them but in the Word? 1 *Thess.* 1. 4, 5. The Word written is a Sovereign Elixir, or Comfort in an hour of Distress. *Psal.* 119. 50. *This is my Comfort in Afflictions, for thy Word hath quickned me.* It can turn all our *Water into Wine.* How should we take a great Complacency and Delight in the Word! They only who come to the Word with Delight, go from it with Success.

5. If we would have the Scripture effectual and saving, we must be sure when we have read the Word, to *hide* it in our Hearts. *Psal.* 119. 11. *Thy Word have I hid in my Heart.* The Word locked up in the Heart is a Preservative against Sin.

Why did *David* hide the Word in his Heart? In the next Words, *That I might not sin against thee.* As one would carry an Antidote about him when he comes near a place infected; so *David* carried the Word in his Heart, as a Sacred Antidote to preserve him from the Infection of Sin. When the Sap is hid in the Root, it makes the Branches fruitful. When the Seed is hid in the Ground, then the Corn springs up: So when the Word is hid in the Heart, then it brings forth good Fruit.

6. If we would have the Word written effectual, let us labour not only to have the *Light* of the Word in our Heads, but the *Power* of the Word in our Hearts. Let us endeavour to have the Word *copied out*, and written a Second time in our *Hearts. Psal.* 37. 31. *The Law of God is in his Heart.* The Word saith, *Be cloath'd with Humility*, 1 Pet. 5. 5. Let us be low and humble in our own Eyes. The Word calls for Sanctity, *Let us labour to partake of the Divine Nature, and to have something conceived in us which is of the Holy Ghost*, 2 Pet. 1. 4. When the Word is thus copied out into our Hearts, and we are changed into the Similitude of it, now the VVord written is made effectual to us, and becomes a Savour of Life.

7. *& ult.* When we read the Holy Scriptures, let us *look up* to God for a *Blessing.* Beg the Spirit of *Wisdom* and *Revelation*, that we may see the τὰ βάθη, *the deep things of God*, *Eph.* 1. 17. Pray to God, that the same Spirit that wrote the Scripture, would enable us to understand it. Pray that God will give us that ὀσμὴν τῆς γνώσεως, 2 *Cor.* 2. 14. That *Savour of Knowledge*, that we may relish a Sweetness in the Word we read. *David* tasted it *sweeter than the Honey-comb*, *Psal.* 19. 10. Let us pray that God will not only give us his *Word* as a *Rule of Holiness*, but his *Grace* as a *Principle of Holiness.*

2*d.* Branch *of the* 2*d.* Question. } *How may we so hear the Word, that it may be effectual and saving to our Souls?*

Resp. 1. Give great Attention to the Word preached; let nothing pass without taking special Notice of it. *Luke* 19. 48. *All the People were very attentive to hear him.* Greek, ἐξεκρέμαλο, *they hanged upon his Lip. Acts* 16. 14. *Lydia, a Seller of Purple, which worshipped God, heard us, whose Heart the Lord opened, that she attended to the things which were spoken of Paul.* Give Attention to the Word as to a *matter of Life and Death*: And to that purpose, have a care, (1.) To *banish* vain impertinent Thoughts, which will distract you, and take you off from the Work in hand. These Fowls will be coming to the Sacrifice, *Gen.* 15. 11. therefore we must drive them away. An Archer may take a right Aim, but if one stand at his Elbow and jog him when he is going to shoot, he will not hit the Mark. Christians may have good Aims in hearing, but take heed of impertinent Thoughts which will jog and hinder you in God's Service. (2.) Banish *Dulness.* The Devil gives many Hearers a *sleepy Sop*, they cannot keep their Eyes open at a Sermon: They eat so much on a Lord's Day, that they are fitter for the Pillow and Couch than the Temple. Frequent and customary sleeping at a Sermon, shows high Contempt and Irreverence of the Ordinance, it gives bad Example to others; it makes your Sincerity to be called in question; it is the Devil's *Seed-time*, *Matth.* 13. 25. *While the Men slept, the Enemy came and sowed Tares.* Oh shake off Drowsiness, as *Paul* shook off the Viper! Be serious and attentive in hearing the Word. *Deut.* 32. 47. *For it is not a vain thing for you, it is your Life.* When People do not mind what God speaks to them in his Word, God doth as little mind what they say to him in Prayer.

2. If you would have the Word Preached effectual, come with an holy Appetite to the Word, 1 *Pet.* 2. 2. The *Thirsting Soul* is the *Thriving Soul.* In Nature one may have an Appetite and no Digestion: But it is not so in Religion; where there is a great Appetite to the Word, there is for the most part Digestion, the Word doth concoct and nourish. Come with Hungrings of Soul after the Word. And therefore desire the Word, that it may not only *please* you, but *profit* you. Look not more at the garnishing of the Dish than the Meat, at Eloquence and Rhetorick more than solid matter. It argues both a wanton Pallat, and surfeited Stomach, to feed on Sallets and Kickshaws rather than wholsom Food.

3. If you would have the Preaching of the Word effectual, come to it with a *Tenderness* upon your Heart, 2 *Chron.* 34. 19. *Because thy Heart was tender.* If we preach to hard Hearts, it is like shooting against a Brazen Wall, the *Word* doth not enter; it is like setting a Gold Seal upon Marble, which takes no Impression. Oh come to the *Word* preached with a melting Frame of Heart! 'Tis the melting VVax receives the Stamp of the Seal. VVhen the Heart is in a melting Frame, it will better receive the Stamp of the *Word* preached. VVhen *Paul's* Heart was melted and broken for Sin, then, *Lord, what wilt thou have me do? Acts* 9. 6. Come not hither with hard Hearts: Who can expect a Crop when the Seed is sown upon stony Ground?

4. If you would have the Word effectual, receive it with *Meekness*, *Jam.* 1. 21. *Receive with meekness the engrafted Word.* Meekness is a *Submissive Frame* of Heart to the Word; a willingness to hear the Counsels and Reproofs of the Word. Contrary to this Meekness, is, (1.) *Fierceness* of Spirit, whereby Men are ready to rise up in Rage against the Word. *Proud* Men and *Guilty* cannot endure to hear of their Faults. *Proud Herod* put *John* in Prison, *Mark* 12. 12. The guilty Jews being told of their Crucifying Christ, stoned *Stephen*, *Acts* 7. 59. To tell Men of Sin, is to hold a Glass to one that is deformed, who cannot endure to see his own Face. (2.) Contrary to Meekness is *Stubbornness* of Heart, whereby Men are resolved to hold fast their Sins, let the Word say what it will. *Jer.* 44. 16. *We will burn Incense to the Queen of Heaven.* Oh take heed of this! If you would have the Word preached work effectually, lay aside *Fierceness* and *Stubbornness*, receive the Word with *Meekness*. By *Meekness* the Word preached comes to be * *engrafted*: As a good Cion that is grafted into a bad *Stock*, doth change the Nature of the Fruit, and make it taste sweet: So when the Word comes to be engrafted into the Soul, it sanctifies it, and makes it bring forth the sweet Fruit of Righteousness. * λόγ. ἔμφυτος.

5. Mingle the Word preached with Faith. *Heb.* 4. 2. *The Word preached profited not, not being mixed with Faith.* If you leave out the chief Ingredient in a Medicine, it hinders the Operation: Do not leave out this Ingredient of Faith. *Believe* the Word, and so *believe* it as to *apply* it. When you hear Christ Preached, apply him to your selves; this is to put on the Lord Jesus, *Rom.* 13. 14. When you hear a Promise spoken of, apply it: This is to suck the Flower of the Promise, and turn it to Honey.

6. Be not only *attentive* in Hearing, but *retentive* after Hearing. *Heb.* 2. 1. *We ought to give the more diligent heed to the things we have heard, lest at any time we let them slip.* Παραῤῥυῶμεν, Lest we let them run out as Water out of a Sieve. If the Ground doth not retain the Seed thrown into it, there can be no good Crop. Some have Memories like leaking Vessels, the Sermons they hear are presently gone, and then there is no good done. If Meat doth not stay and concoct in the Stomach, it will not nourish. Satan labours to steal the Word out of our Mind. *Mark* 4. 15. *When they have heard, Satan cometh immediately and taketh away the Word that was sown.* Our Memories should be like the Chest of the Ark wherein the Law was put.

7. Reduce your Hearing to Practice: Live the Sermons your hear. *Psal.* 119. 166. *I have done thy Commandments. Rachel* was not content that she was Beautiful, but her Desire was to be Fruitful. What is a knowing Head without a fruitful Heart? *Phil.* 1. 11. *Filled with the Fruits of Righteousness.* It is Obedience crowns Hearing. That Hearing will never save the Soul, which doth not reform the Life.

8. Beg of God that he will accompany his Word with his *Presence and Blessing.* The Spirit must make all effectual. Ministers may prescribe Physick, but it is God's Spirit must make it work. *Cathedram habet in Cœlo qui corda docet in terra.* Aug. He hath his Pulpit in Heaven that converts Souls. *Acts* 10. 44. *While Peter was speaking, the Holy Ghost fell upon all them that heard.* It is said the Alchimist can draw Oyl out of Iron. God's Spirit can produce Grace in the most obdurate Heart.

9. *& ult.* If you would have the VVord work effectually to your Salvation, make it Familiar to you, discourse of the VVord you have heard when you come home. *Psal.* 119. 172. *My Tongue shall speak of thy Word.* That may be one reason why some People get no more good by what they hear, because they never speak one to another of what they have heard: As if Sermons were such *Secrets*, that they must not be spoken of again; or as if it were a *Shame* to speak of matters of Salvation. *Mal.* 3. 16. *They that feared the Lord spake often one to another, and a Book of Remembrance was written.*

Use. Caution. Take heed, as you love your Souls, that the VVord become not ineffectual to you. There are some to whom the Word preached is ineffectual. (1.) Such as *Censure* the Word; in stead of judging themselves, judge the Word. (2.) Such as *live in contradiction* to the Word, *Isa.* 30. 8. (3.) Such as are *more hardened* by the Word, *Zech.* 7. 11. *They made their Heart as an Adamant.* And when Men harden their Hearts *wilfully*, God hardens them *judicially. Isa.* 6. 8. *Make their Ears heavy.* The Word to these is ineffectual. Were it not sad if a Man's Meat should not nourish; nay, if it should turn to Poyson? Oh! Take heed that the Word Preach'd be not ineffectual and to no purpose. Consider Three things.

(1.) If

(1.) If the Word Preached doth us no good, there is no other way by which we can be saved. This is God's Inſtitution, and the main Engin he uſeth to convert Souls. *Luke* 16. 31. *If they hear not Moſes and the Prophets, neither will they be perſwaded tho' one aroſe from the Dead.* If an Angel ſhould come to you out of Heaven, and preach of the Excellency of the glorified Eſtate and the Joys of Heaven, and that in the moſt Pathetical manner; if the Word preached doth not perſwade, neither would you be wrought upon by ſuch an Oration from Heaven. If a damned Spirit ſhould come from Hell, and preach to you in Flames, and tell you what a place Hell is, and roar out the Torments of the Damned, it might make you tremble, but it would not convert, if the Preaching of the Word would not do it.

(2.) To come to the Word, and not be ſavingly wrought upon, is that which the Devil is pleas'd with. He cares not tho' you hear frequently, if it be not effectually. He is not an Enemy to Hearing, but Profiting. Tho' the Miniſter holds out the Breaſt of the Ordinance to you, he cares not, as long as you do not ſuck the *ſincere Milk* of the VVord. The Devil cares not how many Sermon-Pills you take, ſo long as they do not work upon your Conſcience.

(3.) If the VVord preached be not effectual to Men's Converſion, it will be effectual to their Condemnation: The VVord will be effectual one way or other; if it doth not make your Hearts better, it will make your Chains heavier. VVe pity them who have not the *Word* preached, but it will be worſe with them who are not ſanctified by it. Dreadful is their Caſe, who go loaden to Hell with Sermons. But I will conclude with the Apoſtle, *Heb.* 6. 9. *I am perſwaded better things of you, and things that accompany Salvation.*

Matth. XXVIII. 19.

Go ye therefore and teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, Teaching them——

We are ſtill upon that Queſtion in the Catechiſm,

Queſt. What are the Outward Means whereby Chriſt communicates to us the Benefits of Redemption?

Anſw. "*They are his Ordinances, eſpecially, the Word, Sacraments and Prayer.*

I have ſpoken to the Firſt, *The Word Read and Preached*; I now proceed to the *Second.*

II. *The Way whereby Chriſt communicates to us the Benefits of Redemption, is, in the Uſe of the Sacraments.*

Queſt. 1. *What are Sacraments in general?*

Reſp. They are Viſible Signs of Inviſible Grace.

Queſt. 2. *Is not the Word of God ſufficient to Salvation? What need then is there of Sacraments?*

Reſp. We muſt not be wiſe above what is written. This may ſatisfie, it is God's *Will* that his Church ſhould have Sacraments. And, it is God's *Goodneſs* thus by Sacraments to condeſcend to our weak Capacities. *John* 4. 48. *Except ye ſee Signs ye will not believe.* God to ſtrengthen our Faith confirms the Covenant of Grace, not only by Promiſes, but by Sacramental Signs.

Queſt. 3. *What are the Sacraments of the New Teſtament?*

Reſp. Two: Baptiſm and the Lord's Supper.

Queſt. 4. *But are there no more? The Papiſts tell us of Five more,* viz. Confirmation, Penance, Matrimony, Orders, *and the* Extream Unction.

Reſp. 1. There were but Two Sacraments under the Law, therefore there are no more now, 1 *Cor.* 10. 2, 3, 4.

2. Theſe two Sacraments are *ſufficient*: The one ſignifying our *Entrance* into Chriſt, and the other our *Growth* and Perſeverance in him.

(1.) I begin with the Firſt Sacrament, *Baptiſm. Go ye therefore, and Teach all Nations, Baptizing them in the Name of the Father, and of the Son, and of the Holy Ghoſt, Teaching them.—— Go teach all Nations:* The Greek VVord is μαθητεύσατε, *Make Diſciples* of all Nations. If it be asked, How ſhould we make them Diſciples? It follows, *Baptizing them, and teaching them.* In an Heathen Nation, firſt Teach them, and then Baptize them; but in a Chriſtian Church, firſt Baptize them, and then Teach them.

Queſt. 5. "*What is Baptiſm?*

Reſp. In *General*, it is a *Matriculation*, or Viſible Admiſſion of Children into the Congregation of Chriſt's Flock: More *particularly*, "Baptiſm is a Sacrament, "*wherein* the waſhing or ſprinkling with Water in the Name of the Father, Son, "and Holy Ghoſt, doth ſignify and ſeal our *engrafting* into Chriſt, and partaking of "the Benefits of the Covenant of Grace, and our Engagement to be the Lords.

Queſt. 6. *What is the meaning of the Parent in* Preſenting *his Child to be Baptized?*

Reſp. The Parent in preſenting his Child to be Baptiz'd, doth, (1.) Make a *Publick Acknowledgment of Original Sin*; that the Soul of his Child is polluted, therefore needs waſhing away of *Sin* by Chriſt's Blood and Spirit; both which Waſhings are ſignified by the ſprinkling of Water in Baptiſm. (2.) The Parent by bringing his Child to be Baptiz'd, doth ſolemly *Devote* his Child to the Lord, and enroll him in God's Family. And truly this may be a great Satisfaction to a Religious Parent, that he hath given up his Child to the Lord in Baptiſm. How can a Parent look with Comfort on that Child, who was never yet Dedicated to God?

Queſt. 7. *What is the Benefit then of Baptiſm?*

Reſp. The Party Baptiz'd hath, (1.) An *Entrance* into the Viſible Body of the Church. (2.) The Party Baptized hath a *Right Sealed* to the Ordinances, which is a Priviledge full of Glory, *Rom.* 9. 4. (3.) The Child Baptiz'd is under a more *ſpecial providential Care* of Chriſt, who appoints the Tutelage of Angels to be the Infants Life-Guard.

Queſt. 8. *Is this all the Benefit?*

Reſp. No: To ſuch as belong to the Election, Baptiſm is a Seal of the *Righteouſneſs of Faith*, Rom. 4. 11. A Laver of Regeneration, and a Badge of Adoption.

Queſt. 9. *How doth it appear that Children have right to Baptiſm?*

Reſp. Children are *Parties of the Covenant of Grace.* The Covenant was made with them. *Gen.* 17. 7. *I will eſtabliſh my Covenant between me and thee, and thy Seed after thee, for an everlaſting Covenant, to be a God unto thee and thy Seed after thee.* And *Acts* 2. 39. *The Promiſe is to you and to your Children.* The Covenant of Grace may be conſider'd either, (1.) More *ſtrictly*, as *an abſolute Promiſe to give Saving Grace*: And ſo none but the *Elect* are in Covenant with God. Or, (2.) More *largely*, as a Covenant containing in it many *outward glorious* Priviledges, in which reſpect the Children of Believers do belong to the Covenant of Grace: *The Promiſe is to you and to your* Seed. The Infant-Seed of Believers may as well lay a Claim to the Covenant of Grace as their Parents; and having a Right to the *Covenant*, they cannot juſtly be denied *Baptiſm*, which is the *Seal.* I would ask this Queſtion of them who deny *Infant-Baptiſm.* It is certain the Children of Believers were once *Viſibly in Covenant* with God, and did *receive the Seal of their Admiſſion* into the Church? Now, where do we find this Covenant-Intereſt, or Church-Memberſhip of Infants was ever repealed, or made void? Certainly Jeſus Chriſt did not come to put Believers and their Children into a worſe condition than they were in before. If the Children of Believers ſhould not be Baptized, then they are in a worſe Condition now than they were in before Chriſt's Coming—— Before I came to prove the Baptizing of Infants, I ſhall anſwer the Objections made againſt it.

Obj. 1. *The Scripture is ſilent herein, and doth not mention Infant-Baptiſm.*

Reſp. Tho' there is not the Word *Infant-Baptiſm* in Scripture, yet there is the *Thing.* There is not mention made in Scripture of Womens receiving the Sacrament; but who doubts but the Command, *Take, Eat, this is my Body*, concerns them? Doth not their Faith need ſtrengthening as well as others? So the Word *Trinity* is not to be found in Scripture, but there is that which is equivalent: 1 *John* 5. 7. *There are three that bear record in Heaven, the Father, the Word, and the Holy Ghoſt, and theſe Three are One.* So tho' the Word *Infant-Baptiſm* is not mentioned in Scripture, yet the Practice of Baptizing Infants may be drawn out of Scripture by undeniable *conſequence.*

Queſt. *How is that proved?*

Anſw. The Scripture mentions *whole Families Baptized*: As the Houſhold of *Lydia, Criſpus*, and the *Jailor. Acts* 16. 33. *He was baptized, he and all his.* Wherein we muſt rationally imagine that there were ſome *little Children.* If it be ſaid, there is no mention there made of Children. I Anſwer, Neither are Servants named; yet it cannot be ſuppos'd but that in ſo great a Family there were ſome Servants.

Obj. 2. *But Infants are not capable of the End of Baptiſm: For Baptiſm ſignifies the waſhing*

washing away of Sin by the Blood of Christ. Now Infants cannot understand this; therefore what Benefit can Baptism be to them?

Answ. Whereas it is said, Infants cannot understand the Mystery of Baptism, neither could the Child that was to be *Circumcised* understand Circumcision; yet the Ordinance of Circumcision was not to be omitted or deferred. An Infant, tho it understand not the meaning of Baptism, yet it may partake of the Blessing of Baptism. The little Children that Christ took in his Arms understood not Christ's meaning, but they had Christ's Blessing. *Mark* 10. 16. *He put his Hands upon them and blessed them.*

Quest. *But what Benefit can the Child have of Baptism, if it understands not the Nature of Baptism?*

Answ. It may have a *Right to the Promise* sealed up, which it shall have an actual Interest in when it comes to have Faith. A Legacy may be of use to the Child in the Cradle; tho' now it understand not the Legacy, yet when it is grown up to Years, it is fully possessed of it. But it may be further Objected,

Obj. *The Party to be Baptiz'd is to be* engag'd *to God; but how can the Child engage?*

Answ. The Parents can engage for it, which God is pleased to accept as equivalent to the Childs Personal engaging.

Obj. 3. *If Baptism comes in the room of Circumcision, only the* Males *were Circumcised*, Gen. 17. 30. *Then, what Warrant is there for Baptizing Females?*

Answ. The Females were included, and were virtually Circumcis'd in the Males. What is done to the Head, is done to the Body; the Man therefore being the *Head of the Woman*, 1 *Cor.* 11. 3. what was done to the Male Sex, was interpretatively done to the Female. Having Answer'd these Objections, I come now to prove by Argument Infant-Baptism.

1*st Arg.* If Children, during their Infancy, are capable of Grace, then they are capable of Baptism: But Children in their Infancy are capable of Grace, therefore they are capable of Baptism. I prove the *Minor*, That they are capable of Grace, thus: If Children in their Infancy may be saved, then they are capable of Grace; but Children in their Infancy may be saved: Which is proved thus; If the Kingdom of Heaven may belong to them, then they may be saved; but the Kingdom of Heaven may belong to them, as it is clear from *Mark* 10. 14. *Of such is the Kingdom of God.* Who then can forbid that the Seal of Baptism should be applied to them?

2*d Arg.* If Infants may be among the Number of *God's Servants*, then there is no reason why they should be shut out of God's Family: but Infants may be in the Number of God's Servants: That is evident, because God calls them his Servants. *Levit.* 25. 4. *He shall depart from thee, and his Children with him, for they are my Servants.* Therefore Children in their Infancy being God's Servants, why should they not have Baptism, which is the *Tessera*, the Mark or Seal which God sets upon his Servants.

3*d Arg.* Is from 1 *Cor.* 7. 14. *But now are your Children holy.* Children are not called *Holy*, as if they were free from Original Sin, but in the *Judgment of Charity* they are to be esteemed holy and true Members of the Church of God, because their Parents are Believers. Hence that excellent Divine Mr. *Helderfam* saith, "That the "Children of the Faithful, as soon as they are born have a *Covenant-Holiness*, and "so a Right and Title to Baptism, which is the Token of the Covenant.

4*th Arg.* From the Opinion of the Fathers, and the Practice of the Church, (1.) The Ancient Fathers were strong Assertors of Infant-Baptism, *Irenæus*, *Basil*, *Lactantius*, *Cyprian*, and *Austin*. (2.) It was the Practice of the *Greek* Church to baptize her Infants. *Erasmus* saith, That Infant-Baptism hath been used in the Church of God for above Fourteen Hundred Years. And St. *Austin*, in his Book against *Pelagius*, affirms, That it hath been the Custom of the Church in *all Ages* to Baptize Infants: Yea, it was an Apostolical Practice. St. *Paul* affirms, that he Baptized the *whole House of Stephanus*, 1 Cor. 1. 16.

And as you have seen Scripture Arguments for Infant-Baptism, so let us consider whether the Practice of those who delay the Baptizing of Children till Riper Years, be warrantable—— For my part, I cannot gather it from Scripture: For tho' we read of Persons Adult and grown up to Years of Discretion in the Apostles times Baptized, yet those were such as were converted from Heathenish Idolatry to the True Orthodox Faith. But that in a Christian Church the Children of Believers should be kept unbaptized several Years, I know neither Precept nor Example for it in Scripture, but it is wholly Apocryphal. The Baptizing of Persons grown up to

to Maturity, we may argue against *ab effectu*, from the *Ill Consequences* of it. They dip the Persons they baptize over Head and Ears in cold Water, and naked, which as it is Indecent, so it is Dangerous, and hath been often times the occasion of *Chronical* Diseases, yea, Death it self, and so is a plain Breach of the Sixth Commandment. And how far God hath given up many Persons, who are for the deferring of Baptism, to other vile Opinions and vicious Practices, is evident, if we consult with History: Especially if we read over the Actings of the Anabaptists in *Germany*.

Use I. See the Riches of God's Goodness, who will not only be the God of Believers, but takes *their Seed into Covenant*. Gen. 17. 7. *I will establish my Covenant between me and thee, and thy Seed after thee, to be a God unto thee and thy Seed.* A Father counts it a great Priviledge, not only to have his *own Name*, but his Child's Name put in a *Will*.

2. It blames those Parents who forbid little Children to be brought to Christ; they with-hold the Ordinance: By denying their Infants *Baptism*, they *exclude* them from having a Membership in the Visible Church, and so their Infants are sucking Pagans. Such as deny their Children Baptism, make God's Institutions under the *Law* more full of Kindness and Grace to Children, than they are now under the *Gospel*; which how strange a Paradox it is, I leave to you to judge.

Use. III. *Exhort.* 1*st. Branch.* We that are Baptized, let us labour to find the Blessed Fruits of Baptism in our own Souls: Let us labour not only to have the Sign of the Covenant, but the Grace of the Covenant. Many glory in this, that they are Baptized. The Jews gloried in their *Circumcision*, because of their Royal Priviledges: To them belonged the *Adoption*, and the *Glory*, *and the Covenants*, *Rom.* 9. 4. But many of them were a Shame and Reproach to their Circumcision. *Rom.* 2. 24. *For the Name of God is blasphemed among the Gentiles through you.* The scandalous Jews (tho Circumcis'd) were in God's Account as Heathens. *Amos* 9. 7. *Are ye not as Children of the Ethiopians to me, saith the Lord?* Alas! What is it to have the *Name* of Christ, and want his *Image*? What is Baptism of *Water*, without the Baptism of the *Spirit*? Many Baptized Christians are no better than Heathens. O, labour to find the Fruits of Baptism, that Christ is form'd in us! *Gal.* 4. 19. That our *Nature* is chang'd, we are made Holy and Heavenly; this is to be *Baptized into Jesus*, Rom. 6. 3. Such as live unsuitable to their Baptism, may go with Baptismal Water on their Faces, and Sacramental Bread in their Mouths, to Hell.

2*d. Br.* Let us labour to make a Right Use of our Baptism.

1*st. Use of Baptism.* Let us use it as a Shield against Temptations. *Satan*, I have given up my self to God by a *Sacred Vow* in Baptism, I am not my own, I am Christ's, therefore I cannot yield to thy Temptations, but I break my Oath of Allegiance which I made to God in Baptism. *Luther* tells us of a Pious Woman, who when the Devil tempted her to sin, she answered Satan, *Baptizata sum, I am baptized*; and so beat back the Tempter.

2*d. Use of Baptism.* Let us use it as a Spurr to Holiness: By remembring our Baptism, let us be stirred up to make good our *Baptismal Engagements*: Renouncing the World, Flesh and Devil, let us Devote our selves to God and his Service. To be Baptiz'd into the Name of the *Father*, *Son and Holy Ghost*, implies a Solemn Dedication of our selves to the Service of all the Three Persons in the Trinity. It is not enough that *our Parents* dedicate us to God in Baptism, but we must dedicate *our selves* to him. This is called a *Living τῷ κυρίῳ, to the Lord*, *Rom.* 14. 8. Our Life should be spent in worshipping God, in loving God, in exalting God: We should walk *ἀξίως, as becomes the Gospel*, *Phil.* 1. 27. Shine as Stars in the World, and live as Earthly Angels.

3*d. Use of Baptism.* Let us use it as an *Argument* to *Courage*. We should be ready to confess that Holy Trinity, into whose Name we were baptized. With the Conversion of the Heart must go the Confession of the Tongue. *Luke* 12. 8. *Whosoever shall confess me before Men, him shall the Son of Man also confess before the Angels of God.* *Peter* openly confessed Christ crucifyed, *Acts* 4. 10. *Cyprian*, a Man of a brave Spirit, was like a Rock, whom no Waves could shake; like an Adamant, whom no Sword could cut. He confessed Christ before the Proconsul, and suffered himself to be proscribed, yea, chose Death, rather than he would betray the Truths of Christ. He that dares not confess the Holy Trinity, shames his Baptism, and God will be ashamed to own him at the Day of Judgment.

Ult. Uſe. See the fearfulneſs of the Sin of Apoſtacy! 'Tis a renouncing of our Baptiſm: 'Tis damnable Perjury to go away from God after a Solemn Vow. 2 *Tim.* 4. 10. *Demas hath forſaken me.* He turned Renegado, and afterward became a Prieſt in an Idol Temple, ſaith *Dorotheus*. *Julian* the Apoſtate (*Gregory Nazianzen* obſerves) bathed himſelf in the Blood of Beaſts offered in Sacrfice to the Heathen Gods, and ſo as much as in him lay, waſhed off his former Baptiſm. The Caſe of ſuch as fall away after Baptiſm is dreadful. *Heb.* 10. 38. *If any Man draw back*: The Greek Word ὑποστείλεται, *to draw back*, alludes to a Souldier that ſteals away from his Colours. So if any Man ſteal away from Chriſt, and run over to the Devils ſide, *my Soul ſhall have no pleaſure in him.* That is, I will be ſeverely avenged on him, I will make my Arrows drunk with his Blood. If all the Plagues in the Bible can make that Man miſerable, he ſhall be ſo.

II. The Second Sacrament wherein Jeſus Chriſt communicates to us the Benefits of his Redemption, is, the *Lord's Supper.*

Mark XIV. 24.

And as they did Eat, Jeſus took Bread, &c.

Secondly, Having ſpoken of the Sacrament of Baptiſm, I come now to the Sacrament of the *Lord's Supper*. The Lord's Supper is the moſt Spiritual and ſweet Ordinance that ever was inſtituted. Here we have to do more immediately with the *Perſon* of Chriſt. In Prayer we draw nigh to God, in the Sacrament we become one with him. In Prayer we look up to Chriſt, in the Sacrament by Faith we touch him. In the Word Preached we hear Chriſt's Voice, in the Sacrament we feed on him.

Queſt. 1. *What Names and Titles in Scripture are given to the Sacrament?*

Reſp. 1. It is called, (1.) *Menſa Domini, The Lord's Table*, 1 Cor. 10. 21. The Papiſts call it an *Altar*, not a *Table*. The Reaſon is, becauſe they turn the *Sacrament* into a *Sacrifice*, and pretend to offer up Chriſt corporally in the Mass. It being the *Lord's Table*, ſhews with what Reverence and ſolemn Devotion we ſhould approach to theſe Holy Myſteries. The Lord takes notice of the Frame of our Hearts when we come to his Table. *Matth.* 22. 11. *The King came in to ſee the Gueſts.* We dreſs our ſelves when we come to the Table of ſome Great Monarch. We ſhould think with our ſelves, we are going to the Table of the Lord, therefore ſhould dreſs our ſelves by Holy Meditation and Heart-Conſideration. Many think it is enough to come to the Sacrament, but mind not whether they come in *Due Order* *. Perhaps they had ſcarce a ſerious Thought before whither they were going: All their Dreſſing was by the Glaſs, not by the Bible. *Chryſoſtom* calls it, *The dreadful Table of the Lord*: So it is to ſuch as come unworthily. (2.) The The Sacrament is called *Cœna Domini*, the *Lord's Supper*, 1 *Cor.* 11. 20. to import, it is a *Spiritual Feaſt*: It is indeed a Royal Feaſt, God is in this Cheer. Chriſt in both Natures, God and Man, is the matter of this Supper. (3.) The Sacrament is called κοινωνία, a *Communion*, 1 *Cor.* 10. 16. *The Bread which we break, is it not the Communion of the Body of Chriſt?* The Sacrament being called a Communion, ſhews,

* 1 Chron. 15. 13.

1. That this Ordinance is only for *Believers*, becauſe none elſe can have Communion with Chriſt in theſe Holy Myſteries. —*Communio fundatur in unione*: Faith only gives us Union with Chriſt, and by Vertue of this we have Communion with him in his Body and Blood. None but the Spouſe communicates with her Husband. A Stranger may drink of his Cup, but ſhe only hath his Heart, and communicates with him in a Conjugal manner: So Strangers may have the Sign, drink of the Cup, but only Believers drink Chriſt's Blood, and have Communion with him in his Priviledges.

2. The Sacrament being a Communion, ſhews, That it is *Symbolum Amoris*, a Bond of that Unity and Charity which ſhould be among Chriſtians. 1 *Cor.* 10. 17. *We being many are one Body.* As many Grains make *One Bread*, ſo many Chriſtians are *one Body*. A Sacrament is a Love-Feaſt. The Primitive Chriſtians (as *Juſtin Martyr* notes) had their Holy Salutations at the Bleſſed Supper, in token of that Dearneſs of Affection which they did bear each to other. It is a Communion, therefore there muſt be Love and Union. The *Iſraelites* did eat the Paſſover with *Bitter Herbs*, ſo muſt we eat the Sacrament with *bitter Herbs* of Repentance, but not with bitter Hearts of Wrath and Malice. The Hearts of the Communicants ſhould

ſhould be knit together with the Bond of Love. *Thou braggeſt of thy Faith,* (ſaith *Auſtin*) *but ſhow me thy Faith by thy Love to the Saints.* For as in the Sun, Light and Heat are inſeparable, ſo Faith and Love are twiſted together inſeparably. Where there are Diviſions, the Lord's Supper is not properly a *Communion*, but a *Diſunion.*

Queſt. 2. *What is the Lord's Supper?*

Reſp. It is a viſible Sermon, wherein Chriſt crucify'd is ſet before us; or it is a Sacrament of the New Teſtament, wherein by receiving the Holy Elements of Bread and Wine, our Communion with Chriſt is ſignify'd and ſeal'd up to us. Or thus: It is a Sacrament Divinely Inſtituted, wherein by giving and receiving Bread and Wine, Chriſt's Death is ſhewed forth, and the worthy Receivers are by Faith made Partakers of his Body and Blood, and all the Benefits flowing from thence. For the further explaining of the Nature of the Lord's Supper, I ſhall look back to to the Inſtitution.

1. *Jeſus*] *took Bread.* Here is the *Maſter of the Feaſt*, or the Inſtitutor of the Sacrament. The Lord *Jeſus* he took Bread. He only is fit to Inſtitute a Sacrament, who is able to give Vertue and Bleſſing to it.

2. He *took Bread.*] Chriſt's *Taking of the Bread* was one Part of his Conſecration of the Elements, and ſetting them apart for an Holy Uſe. And as Chriſt did conſecrate the Elements, ſo we muſt labour to have our Hearts conſecrated before we receive theſe Holy Myſteries in the Lord's Supper. How unſeemly a Sight is it to ſee any come to theſe Holy Elements, having Hearts leavened with Pride, Covetouſneſs, Envy! Theſe do with *Judas* receive the Devil in the Sop, and are no better than Crucifyers of the Lord of Glory.

3. *And Bleſſed it.*] This is another Part of the Conſecration of the Element, Chriſt bleſſed it: He bleſſeth, and it ſhall be bleſſed. *Viz.* He look'd up to Heaven for a Benediction upon this Ordinance newly founded.

4. *And Brake it.*] The Bread broken, and the Wine poured out, was to ſignifie to us the Agony and Ignominy of Chriſt's Sufferings, the Rending of Chriſts Body on the Croſs, and that Effuſion of Blood which was diſtilled from his bleſſed Sides.

5. *And gave it*] *to them.* Chriſt's giving the Bread, denotes Chriſt's giving of himſelf and all his Benefits to us freely. Tho Chriſt was *ſold*, yet *given*. *Judas* did ſell Chriſt, but Chriſt gave himſelf to us.

6. *He gave it to Them,*] *viz.* The *Diſciples*. This is Childrens Bread; Chriſt doth not caſt theſe Pearl before Swine. Whether *Judas* were preſent at the Supper is controverted, I rather incline to think he was not: For Chriſt ſaid to the Diſciples, *This is my Blood which is ſhed for you*, Luke 22. 20. Chriſt knew his Blood was never ſhed effectually and intentionally for *Judas*. In eating the Paſſover Chriſt gave *Judas* a Sop, which was a Bit of Unleavened Bread dipt in a Sauce made with bitter Herbs; *Judas* having received the Sop, went *immediately out*, John 13. But ſuppoſe *Judas* were there, tho he receiv'd the Element, yet not the Bleſſing.

7. *Take, Eat.*] This Expreſſion of *Eating* denotes Four things. (1.) The near *myſtical Union* between *Chriſt* and his *Saints*. As the Meat which is eaten incorporates with the Body, and becomes one with it; ſo by eating Chriſt's Fleſh, and drinking his Blood Spiritually, we partake of Chriſt's Merits and Graces, and are myſtically *one with him.* *John* 17. 23. *I in them.* (2.) *Take, eat.* Eating ſhows the infinite Delight the believing Soul hath in Chriſt. Eating is grateful and pleaſing to the Pallat: So feeding on Chriſt by a lively Faith is delicious. *Nullus anima ſuavior cibus. Lactantius.* No ſuch ſweet feeding as on Chriſt crucifyed. This is a *Feaſt of Fat things, and Wine on Lees well refined.* (3.) *Take, eat.* Eating denotes *Nouriſhment*. Meat, as it is delicious to the Pallat, ſo it is nouriſhing to the Body. So eating Chriſt's Fleſh, and drinking his Blood, is nutritive to the Soul. The new Creature is nouriſhed at the Table of the Lord to everlaſting Life. *John* 6. 54. *Whoſo eateth my Fleſh, and drinketh my Blood, hath eternal Life.* (4.) *Take, eat*, ſhows the Wiſdom of God, who reſtores us by the ſame means by which we fell. We fell by Taking and Eating the Forbidden Fruit, and we are recovered again by Taking and Eating of Chriſt's Fleſh. We died by eating the Tree of Knowledge, and we live by eating the Tree of Life.

8. *This is my Body.*] Theſe Words, *Hoc eſt Corpus meum*, have been much controverted between us and the Papiſts. *This is my Body*, that is, by a *Metonymy*, It is a *Sign and Figure of my Body.* The Papiſts hold Tranſubſtantiation, that the Bread is after Conſecration turn'd into the very Subſtance of Chriſt's Body. We ſay we receive Chriſt's Body Spiritually, they ſay they receive Chriſt's Body Carnally, which is contrary to Scripture. The Scripture affirms, that the *Heavens*

must receive Christ's Body until the times of the restitution of all things, Acts 3. 21. Christ's Body cannot be at the same time in Heaven and in the Host. *Aquinas* saith, "It is "not possible by any Miracle that a Body should be locally in two places at once. Besides, it is absurd to imagine, that the Bread in the Sacrament should be turned into Christ's Flesh, and that his Body which was hung before, should be made again of Bread. So that *This is my Body*, is as if Christ had said, *This is a Sign and Representation of my Body.*

9. *And he took the Cup.*] The Cup is put by a Metonymy of the Subject for the Adjunct, for the *Wine* in the *Cup*; it signifies the Blood of Christ shed for our Sins. The *taking of the Cup*, denotes the Redundancy of Merit in Christ, and the Fulness of our Redemption by him. He not only took the *Bread*, but the *Cup*.

10. *And when he had given Thanks.*] Εὐχαριστήσας. Christ gave Thanks that God had given these Elements of Bread and Wine to be Signs and Seals of Man's Redemption by Christ. Christ's giving of Thanks, shows his Philanthropy, or Love to Mankind, who did so rejoyce and bless God, that Lost Man was now in a way of Recovery, and that he should be rais'd higher in Christ than ever he was in Innocency.

11. *He gave the Cup to them.*] Why then dare any with-hold the Cup? This is to pollute and curtail the Ordinance, and alter it from its Primitive Institution. Christ and his Apostles administred the Sacrament in both Kinds, the *Bread* and the *Cup*, 1 *Cor.* 11. 24, 25. And the Cup was receiv'd in the ancient Church for the space of 1400 Years, as is confess'd by Two Popish Councils. Christ saith expressly, *Drink ye all of this.* He doth not say, Eat ye all of this: But, *Drink ye all*; as foreseeing the Sacrilegious Impiety of the Church of *Rome* in keeping back the Cup from the People. The Popish Council of *Constance* speaks plainly, but impudently, "That altho' Christ instituted and administred the Sacrament in both Kinds, the "Bread and the Wine, yet the Authority of the Holy Canons, and the Custom of "the Mother Church, think good to deny the Cup to the Laity. Thus as the Popish Priests make Christ but half a Saviour, so they administer to the People but half a Sacrament. The Sacrament is Christ's Last Will and Testament, in the Text, *This is my Blood of the New Testament.* Now to alter or take away any thing from a Man's Will and Testament, is a great Impiety. What is it then to alter and mangle Christ's Last Will and Testament? Sure 'tis an high Affront to Christ.

Quest. 3. *What are the Ends of the Lord's Supper?*

Resp. 1. It is an Ordinance appointed to *confirm* our Faith. *John* 4. 48. *Except ye see Signs ye will not believe.* Christ sets the Elements before us, that by these Signs our Faith may be strengthened. As *Faith cometh by hearing*, so it is confirmed by seeing Christ crucify'd. The Sacrament is not only a Sign to represent Christ, but a Seal to confirm our Interest in him.

Object. *But it is the Spirit confirms Faith, therefore not the Sacrament.*

Answ. This is no good Logick. The Spirit confirms Faith, therefore not the Sacrament, is as if one should say, God feeds our Bodies, therefore Bread doth not feed us; whereas God feeds us by Bread: So the Spirit confirms our Faith by the Use of the Sacrament.

2. The End of the Sacrament is to keep up the *Memory of Christ's Death.* 1 *Cor.* 11. 25. *This do ye εἰς τὴν ἐμὴν ἀνάμνησιν, in remembrance of me.* If a Friend give us a Ring at his Death, we wear it to keep up the Memory of our Friend. Much more then ought we to keep up the Memorial of Christ's Death in the Sacrament! Christ's Death lays a Foundation for all the magnificent Blessings which we receive from Christ. The Covenant of Grace was agreed on in Heaven, but sealed upon the Cross. Christ hath sealed all the Articles of Peace in his Blood. Remission of Sin flows from Christ's Death, *Matth.* 26. 28. *This is my Blood of the New Testament shed for many for the Remission of Sins.* Consecration, or making us Holy, is the Fruit of Christ's Death. *Heb.* 9. 14. *How much more shall the Blood of Christ purge your Conscience!* Christ's Intercession is made available to us by Vertue of his Death. Christ could not have been admitted an Advocate, if he had not been first a Sacrifice. Our entring into Heaven is the Fruit of Christ's Blood, *Heb.* 10. 19. Christ could not have prepared Mansions for us, if he had not first purchased them by his Death: So that we have a great deal of cause to commemorate Christ's Death in the Sacrament.

Quest. *In what Manner are we to remember the Lord's Death in the Sacrament?*

Answ. It is not only an Historical Remembrance of Christ's Death and Passion: Thus *Judas* remembers Christ's Death, and how he betray'd him: And *Pilate* remembers

members Christ's Death, and how he crucify'd him: But our remembring Christ's Death in the Sacrament, must be,

(1.) A *Mournful Remembrance.* We must not be able to look on Christ crucified with dry Eyes. *Zech.* 12. 10. *They shall look on him whom they have pierced, and mourn over him.* O Christian, when thou lookest on Christ in the Sacrament, remember how oft thou hast crucifyed him! The Jews did it but *once*, thou *often*. Every Oath is a Nail with which thou piercest his Hands: Every unjust sinful Action is a Spear with which thou woundest his Heart. O remember Christ with Sorrow, to think thou shouldst make his Wounds bleed afresh!

Mark XIV. 22, 23, 24.

Jesus took Bread, &c.

(2.) It must be a *Joyful Remembrance*, *John* 8. 56. *Abraham saw my Day and rejoyced.* When a Christian sees a Sacrament Day approach he should rejoyce. This Ordinance of the Supper is an Earnest of Heaven; 'tis the Glass in which we see him whom our Souls love: It is the Chariot by which we are carried up to Christ. *When Jacob saw the Waggons and Chariots which were to carry him to his Son Joseph, his Spirit revived*, Gen. 45. 27. God hath appointed the Sacrament, on purpose to chear and revive a sad Heart. When we look on our Sins, we have cause to mourn; but when we see Christ's Blood shed for our Sins, this may make us rejoyce. In the Sacrament our Wants are supplyed, our Strength is renewed: Here we meet with Christ, and doth not this call for Joy? A Woman that hath been long debarred from the Society of her Husband, how glad is she of his Presence! At the Sacrament the believing Spouse meets with Christ: He saith to her, All I have is thine. My Love is thine to pity thee, my Mercy is thine to save thee. How can we think in the Sacrament on Christ's Blood shed, and not rejoyce. *Sanguis Christi clavis Paradisi.* Christ's Blood is the Key which opens Heaven, else we had been all shut out.

3. *End* of the Sacrament is, to work in us an endeared Love to Christ. When Christ bleeds over us, well may we say, *Behold how he loved us!* Who can see Christ die, and not be *Sick of Love*? That is an Heart of stone, whom Christ's Love will not melt.

4. *End* of the Sacrament; the *mortifying* of Corruption. To see Christ crucified for us, is a means to crucify sin in us. Christ's Death (like the Water of Jealousie) makes the *Thigh of Sin to rot*, *Numb.* 5. 27. How can a Wife endure to see that Spear which killed her Husband? How can we endure those sins which made Christ vail his Glory, and lose his Blood? When the People of *Rome* saw *Cæsar*'s bloody Robe, they were incensed against them that slew him. Sin hath rent the White Robe of Christ's Flesh, and died it of a crimson Colour: The Thoughts of this will make us seek to be avenged on our sins.

5. *End*, the *Augmentation* and Encrease of all the Graces, Hope, Zeal, Patience. The Word Preached begets Grace, the Lord's Supper nourisheth it: The Body by feeding encreaseth Strength, so doth the Soul by feeding on Christ Sacramentally. *Cum defecerit virtus mea calicem salutarem accipiam.* Bern. "When my spiritual "strength begins to fail, I know a Remedy, (saith *Bernard*) I will go the Table of "the Lord, there I will drink and recover my decayed strength. There is difference between *Dead Stones* and *Living Plants*. The Wicked who are *Stones* receive no spiritual Encrease, but the Godly, who are Plants of Righteousness, being watered with Christ's Blood, grow more fruitful in Grace.

Quest. 4. *Why are we to receive this Holy Supper?*

Answ. Because it is a Duty incumbent, *Take, Eat.* And observe, it is a *Command* of Love. If Christ had commanded us some great matter, would not we have done it? 2 *Kings* 5. 13. *If the Prophet had bid thee do some great thing, wouldst thou not have done it?* If Christ had enjoyned us to have given him a Thousand of Rams, or to have parted with the Fruit of our Bodies, would we not have done it? Much more when he only saith, *Take* and *Eat*: Let my broken Body feed you, let my Blood poured out save you. *Take and Eat*: This is a Command of Love, and shall we not readily obey?

2. We are to celebrate the Lord's Supper, because it is a *provoking* to Christ to stay away. *Prov.* 9. 2. *Wisdom hath furnished her Table.* So Christ hath furnished his Table, set Bread and Wine (representing his Body and Blood) before his Guests, and

and they wilfully turn their Backs upon the Ordinance, Christ looks upon it as a slighting of his Love, and that makes the Fury rise up in his Face. *Luke* 14. 24. *For I say unto you, that none of those that were bidden shall taste of my Supper.* I will shut them out of my Kingdom, I will provide them a black Banquet, where *weeping* shall be the first Course, and *gnashing of Teeth* the Second.

Quest. 5. *Whether the Lord's Supper be oft to be Administred?*

Resp. Yes: 1 *Cor.* 11. 26. *As oft as ye eat of this Bread.* The Ordinance is not to be celebrated once in a *Year*, or once in our Lives, but *often*. A Christians own Necessities may make him come often hither. His Corruptions are strong, therefore he had need come often hither for an Antidote to expell the Poyson of Sin; and his Graces are weak. * Grace is like a Lamp, if it be not often fed with Oyl, it is apt to go out. How therefore do they sin against God, who come but very seldom to this Ordinance! Can they thrive, who for a long time forbear their Food? And others there are who do wholly forbear. This is a great Contempt offered to Christ's Ordinance. Men do as it were tacitly say, Let Christ keep his Feast to himself. What a cross-grain'd piece is Man, he will Eat when he should not, and he will *not* eat when he should. When God said, *Eat not of this forbidden Fruit*, then he will be sure to eat: When God saith, *Eat of this Bread, and Drink of this Cup*, then he refuseth to eat.

* Rev. 3. 2.

Quest. 6. *Are all to come promiscuously to this Holy Ordinance?*

Resp. No, that were to make the Lord's Table an *Ordinary*. Christ forbids to cast Pearls before Swine. The Sacramental Bread is *Children's Bread*, and it is not to be cast to the Profane. As at the giving of the Law God *set Bounds about the Mount* that none might touch it: So God's Table should be guarded, that the Profane should not come near. In the Primitive Times, after Sermon done, and they were going to Celebrate the Lord's Supper, an Officer stood up and cried, Ἅγια τοῖς Ἁγίοις, "Holy things for Holy Men: And then several of the Congregation were to depart. "I would have my Hand cut off, (saith *Chrysostom*) rather than I would give "Christ's Body and Blood to the Profane. The wicked do not eat Christ's Flesh, but tear it; they do not drink his Blood, but spill it. These Holy Mysteries in the Sacraments are *tremenda mysteria*, Mysteries that the Soul is to tremble at. Sinners defile the Holy things of God, they poyson the Sacramental Cup. We read that the wicked are to be set at Christ's *Feet*, *Psal.* 110. not at his *Table*.

Mat. 7. 6. Exod. 19. 12.

Quest. 7. *How may we receive the Supper of the Lord worthily, that so it may become effectual to us?*

Resp. That we may receive it worthily, and it may become Efficacious,

(1.) We must solemnly prepare our selves before we come: We must not rush upon the Ordinance rudely and irreverently, but come in *due order*. There was a great deal of Preparation to the Passover; 2 *Chron.* 30. 18, 19. And the Sacrament comes in the room of it.

Quest. *Wherein doth this Solemn Preparing for the Ordinance consist?*

Resp. 1. In Examining our selves.
2. In Dressing our Souls before we come, which is by washing in the Water of Repentance.
3. By exciting the Habit of Grace into Exercise.
4. In begging a Blessing upon the Ordinance.

(1.) *Solemn Preparing* for the Sacrament consists in *Self-examining*. 1 *Cor.* 11. 28. *But let a Man examin himself, and so let him eat.* It is not only a Counsel but a Charge: *Let him examin himself.* As if a King should say, *Let it be enacted.* Jesus Christ having by his Institution consecrated these Elements in the Supper to an high Mystery, they represent his *Body and Blood*: Therefore there must be *Preparation*; and if *Preparation*, then there must be first Examining our selves, without which there can be no Preparation. Let us be serious in this examining our selves, our Salvation depends upon it. We are *curious* in examining other things: We will not take Gold, but examine it by the Touch-stone: We will not take Land, but we will examine the Title. And shall not we be as exact and curious in examining the state of our Souls?

Quest.

Quest. 1. *What is required to this Self-examining?*

Resp. There must be a *Solemn Retiring* of the Soul. We must set our selves apart, and retire for some time from all Secular Employment, that we may be more serious in this Work. There is no casting up of Accounts in a Crowd; nor can we examin our selves when we are in a Crowd of Worldly Businesses. We read, a Man that was in a *Journey might not come to the Passover*, *Numb.* 9. 13. because his Mind was full of Secular Cares, and his Thoughts were taken up about his Journey. When we are upon Self-examining-work, we had not need be in an Hurry, or have any distracting Thoughts, but retire and lock up our selves in our Closet, that we may be more intent in the Work.

Quest. 2. *What is Self-examination?*

Resp. It is a setting up a Court in Conscience, and keeping a Register there, that by a strict Scrutiny a Man may see how Matters stand between God and his Soul. Self-examination is a Spiritual *Inquisition*, an Heart-Anatomy, whereby a Man takes his Heart as a *Watch*, all in pieces, and sees what is defective there. It is a Dialogue with ones self. *Psal.* 77. 7. *I commune with my own Heart. David* call'd himself to Account, and put Interrogatories to his own Heart. Self-examining is a critical Descant or Search; as the Woman in the Parable did light a Candle, and *search for her lost Groat*, *Luke* 15. 8. So Conscience is the *Candle of the Lord*. Search with this Candle what thou canst find wrought by the Spirit in thee?

Quest. 3. *What is the* Rule *by which we must Examine our selves?*

Resp. The Rule or Measure we must Examine our selves by, is, the Holy Scripture: We must not make Fancy, or the good Opinion which others have of us, the Rule by which we judge of our selves: But as the Goldsmith brings his Gold to the Touch-stone, so must we bring our Hearts to a Scripture Touch-stone: *To the Law, to the Testimony*, *Isa.* 8. 20. What saith the Word? *Are we divorced from Sin?* Are we renewed by the Spirit? Let the Word decide whether we are fit Communicants or no. We judge of Colours by the Sun; so must we judge of the state of our Souls by the Sun-light of Scripture.

Quest. 4. *What are the cogent Reasons why we must Examine our selves before we approach to the Lord's Table?*

Resp. 1. It is a Duty *imposed*; *Let him examine himself.* The Passover was not to be eaten *Raw*, *Exod.* 12. 19. To come to such an Ordinance slightly, without Examination, is to come in an *undue manner*, and is like Eating the Passover *Raw*.

2. We must examine our selves before we come, because it is not only a Duty *imposed*, but *opposed*. There is nothing the Heart naturally is more averse from, than Self-exemination. We may *know that Duty is good*, which the *Heart opposeth*. But why doth the Heart so oppose it? Because it doth cross the Tide of *Corrupt Nature*; 'tis contrary to Flesh and Blood. The Heart is *guilty*; and doth a guilty Person love to be examined? The Heart opposeth it, therefore the rather set upon it. That Duty is good which the Heart opposeth.

3. Because Self-examining is so *needful* a Work; as appears: (1.) Without Self-examination a Man can never tell *how it is with him*, whether he hath Grace or no; and this must needs be very uncomfortable. He knows not if he should die presently, what will become of him, or to what Coast he shall sail, whether to Hell or Heaven. As *Socrates* said, *I am about to die, and the gods know whether I shall be happy or miserable.* How needful therefore is Self-examination, that a Man by Search may come to know the true state of his Soul, and may guess how it will go with him to Eternity.

(2.) Self-examination is *needful* in respect of the *Excellency* of the *Sacrament*. Let him eat *de illo Pane*, *Of that Bread*, 1 *Cor.* 11. 28. That excellent Bread, that consecrated Bread, that Bread which is not only the Bread *of* the Lord, but the Bread *the* Lord. Let him drink *de illo Poculo*, *Of that Cup*; that precious Cup which is perfum'd and spic'd with Christ's Love; that Cup which holds the Blood of God Sacramentally. *Cleopatra* put a Jewel in a Cup, which contained the price of a Kingdom. This Sacred Cup we are to drink of, enriched with the Blood of God, is above the Price of a Kingdom: It is more worth than Heaven. Therefore

fore coming to such a Royal Feast, having *whole Christ*, his Divine and Humane Nature to feed on, how should we examine our selves before-hand, that we may be fit Guests for such a Magnificent Banquet!

(3.) Self-examining is *needful*, because *God* will examine us. That was a sad Question, *Matth.* 22. 12. *Friend, how camest thou in hither, not having a Wedding Garment?* Men are loth to ask themselves the Question, O my Soul, art thou a fit Guest for the Lord's Table? Are there not some Sins thou hast to bewail? Are there not some Evidences for Heaven that thou hast to get? Now when Persons will not ask themselves the Question, then God will bring such a Question as this to them, How came ye in hither to my Table not prepared? How came ye in hither with an unbelieving or profane Heart? It will be such a Question as will cause an Heart-trembling. God will examine a Man as the chief Captain did *Paul* with *Scourging*, Acts 22. 24. 'Tis true, the best Saint, if God should weigh him in the Ballance, would be found *defective*. But when a Christian hath made an impartial *Search*, and hath laboured to deal uprightly between God and his own Soul, Christ's Merits will cast in some Grains of Allowance into the Scales.

(4.) Self-examining is needful, because of that *Secret Corruption* in the Heart, which will not be found out without searching. There are in the Heart *Plangendæ Tenebræ*, Aug. *Hidden Pollutions*. It is with a Christian, as with *Joseph*'s Brethren, when the Steward accused them of having the Cup; they were ready to swear they had not the Cup in their Sack, but upon Search it was found there. Little doth a Christian think what Pride, Atheism, Uncleanness is in his Heart till he searcheth. Therefore if there be such hidden Wickedness, like a Spring that runs under Ground, we had need examine our selves, that finding out our secret Sin, we may be humbled and repent. Hidden Sins, if not searched out, defile the Soul. If Corn lie long in the Chaff, the Chaff defiles the Corn; hidden Sins layn long in, *defile our Duties*. Needful therefore it is before we come to the Holy Supper, to search out these hidden Sins, as *Israel* searched for Leaven before they came to the Passover.

(5.) Self-examining is needful, because without it we may easily have a *Cheat put upon us*. *Jer.* 17. 9. *The Heart is deceitful above all things*. Many a Man's Heart will tell him, he is fit for the Lord's Table. As when Christ asked the Sons of *Zebedee*, *Matth.* 20. 22. *Are ye able to drink the Cup I shall drink of?* Can ye drink such a Bloody Cup of Suffering? They say unto him, *We are able*. So the Heart will suggest to a Man, He is fit to drink of the Sacramental Cup, he hath on the Wedding Garment. *Grande profundum est homo*, Aug. *The Heart is a Grand Impostor*. It is like a cheating Tradesman, which will put one off with bad Wares. The Heart will put a Man off with *seeming* Grace in stead of *saving*. A Tear or two shed is Repentance, a few lazie Desires is Faith. Blue and red Flowers that grow among the Corn look like good Flowers, but they are *beautiful* Weeds. The foolish Virgins Lamps looked as if they had had Oyl in them, but they had none. Therefore to *prevent a Cheat*, that we may not take False Grace in stead of True, we had need make a thorough Disquisition and Search of our Hearts before we come to the Lord's Table.

(6.) Self-examining is needful, because of those *False Fears* the Godly are apt to nourish in their Hearts, which make them go sad to the Sacrament. As they who have *no Grace* for want of Examining, *presume*; so they who *have Grace*, for want of Examining, are ready to *despair*. Many of God's Children look upon themselves through the black Spectacles of *Fear*. They fear Christ is not formed in them, they fear they have no Right to the Promise; and these Fears in the Heart cause Tears in the Eye: Whereas would they but search and examine, they might find they had Grace. Are not their Hearts humbled for Sin? And what is this but the *bruised Reed?* Do they not weep after the Lord? And what are these Tears but Seeds of Faith? Do they not Thirst after Christ in an Ordinance? What is this but the New Creature crying for the Breast? Here are, you see, Seeds of Grace; and would Christians examine their Hearts, they might see there is something of God in them, and so their false Fears would be prevented, and they might approach with Comfort to these Holy Mysteries in the Eucharist.

Mark

Mark XIV. 22.

Jesus took Bread, &c.

(7.) Self-examining is needful, in respect of the *Danger* in coming unworthily without Examination, 1 *Cor.* 11. 27. *He shall be guilty of the Body and Blood of the Lord. Par facit quasi Christum trucidaret.* Grotius.— *i. e.* God reckons with him as with a *Crucifyer of the Lord Jesus*. He doth not Drink Christ's Blood, but *sheds* it, and so brings that Curse upon him as the Jews, *His Blood be upon us and our Children*. The Vertue of Christ's Blood nothing more comfortable, the Guilt of it nothing more Formidable.

4. We must examine our selves before the Sacrament, in respect of the *Difficulty* of Self-examining Work. Difficulty raiseth a Noble Spirit. Self-examining is difficult: (1.) Because it is an *Inward* Work, it lies most with the Heart. *External* Acts of *Devotion* are *easie*: To lift up the Eye, to bow the Knee, to read over a few Prayers, this is as easie as for the Papists to tell over a few Beads. But to *examine a Man's self*, to take the Heart as a Watch, all in pieces, to make a Scripture-Trial of our Fitness for the Lord's Supper, this is not easie. *Reflexive* Acts are *hardest*: The Eye cannot see its self but by a Glass. We must have the Glass of the Word and Conscience to see our own Hearts. 'Tis easie to spy the Faults of others, but it is hard to find out our own. (2.) Self-examination is difficult in regard of *Self-Love*. As Ignorance blinds, so Self-love flatters. What *Solomon* saith of Love, *Prov.* 10. 12. *Love covereth all Sins*, is most true of Self-love. A Man looking upon himself in the Glass of Self-love, (that flattering Glass) his Vertues appear greater than they are, and his Sins lesser. Self-love makes a Man rather *excuse* himself, than *examine* himself. Self-love makes one think the *best* of himself; and he who hath a good Opinion of himself, doth not suspect himself; and not suspecting himself, he is not forward to Examine himself. The Work therefore of self-Examination being so difficult, it requires the more Impartiality and Industry. Difficulty should be a Spur to Diligence.

5. We must examine our selves before we come, because of the *Beneficialness of Self-examination*. The Benefit is great which way soever things turn. If upon Examination we find that we have not Grace in Truth, then the *Mistake is discovered*, and the *Danger prevented*. If we find that we have Grace, we may take the Comfort of it. He who *upon Search* finds that he hath the *Minimum quod sic*, The least Degree of Grace, he is like one that hath found his Box of Evidences, he is an happy Man, he is a fit Guest at the Lord's Table, he is Heir to all the Promises, he is as sure to go to Heaven as if he were in Heaven already. These are the Reasons why we must examin our selves before we approach to the Lord's Table.

Quest. 5. *What must we Examine?*

Answ. 1. Our *Sins*.
2. Our *Graces*.

First, Our *Sins*. Search if any dead Fly might spoil this sweet Oyntment. When we come to the Sacrament, we should do as the Jews did before the Passover; they searched for Leaven, and having found it did burn it. 1. Let us search for the *Leaven of Pride*: This sowres our Holy things. We are born with a Spiritual Tympany. Will an humble Christ be received into a Proud Heart? Pride keeps Christ out— *Intus existens prohibet alienum*— "Pride swells the Heart; and Christ cannot come into the Heart if it be full already. To a proud Man Christ's Blood hath no Vertue, 'tis like *Dioscordium* put into a dead Man's Mouth, which loseth its Vertue. Let us search for this Leaven of Pride and cast it away. 2. Let us search for the Levaen of *Avarice*. The Lord's Supper is a *Spiritual Mystery*, it represents Christ's Body and Blood; what should an earthly Heart do here? The Earth *puts out the Fire*. Earthliness quencheth the Fire of holy Love. The Earth is *Elementum Gravissimum*, it *cannot ascend*. A Soul belimed with Earth cannot ascend to

 Heavenly

Heavenly Cogitations. *Col.* 3. 5. *Covetouſneſs which is Idolatry.* Will Chriſt come into that Heart where there is an Idol? Search for this Leaven before you come to this Ordinance. How can an earthly Heart converſe with that God which is a Spirit? Can a Clod of Earth kiſs the Sun? 3. Search for the Leaven of *Hypocriſie. Luke* 12. 1. *Beware of the Leaven of the Phariſees, which is Hypocriſie. Aquinas* deſcribes it, *Simulatio Virtutis.* Hypocriſie is a counterfeiting of Vertue. The Hypocrite is a living Pageant, he only makes a ſhow of Religion: He gives God his *Knee*, but no Heart; and God gives him Bread and Wine in the Sacrament, but no Chriſt. Oh let us ſearch for this Leaven of Hypocriſie, and burn it!

Secondly, We muſt examine our *Graces*. I ſhall inſtance only in one, *Our Knowledge.*

1. Whether we have Knowledge.
2. Whether it be rightly Qualified.

(1.) We are to examine whether we *have* Knowledge, elſe we cannot give God a *reaſonable Service*, *Rom.* 12. 1. Knowledge is a neceſſary Requiſite in a Communicant. Without Knowledge there can be no *Fitneſs* for the Sacrament. A Perſon cannot be fit to come to the Lord's Table who hath no Goodneſs, but without Knowledge the *Mind is not good*, *Prov.* 19. 2. Some ſay they have good Hearts, tho they want Knowledge. As if one ſhould ſay, His Eye is good, but it wants Sight. Under the Law, when the Plague of Leproſie was in a Man's *Head*, the Prieſt was to pronounce him *unclean*. The ignorant Perſon hath the Plague in his Head, he is unclean. Ignorance is the Womb of Luſt, 1 *Pet.* 1. 14. Therefore it is requiſite before we come, to Examine our ſelves what Knowledge we have in the main Fundamentals of Religion. Let it not be ſaid of us, that to *this Day* the *Vail is upon our Heart*, 2 *Cor.* 3. 15. But ſure in this Intelligent Age we cannot but have ſome Inſight into the Myſteries of the Goſpel. I rather fear, we are like *Rachel*, who was *fair* and *well-ſighted*, but barren: Therefore,

(2.) Let us examine whether our Knowledge be rightly Qualified. 1. Is it *Influential?* Doth our Knowledge warm our *Heart*? *Claritas in intellectu parit ardorem in affectu.* Saving Knowledge doth not only *direct*, but *quicken*: 'Tis *Lumen Vitæ*, the *Light of Life*, *John* 8. 12. 2. Is our Knowledge *Practical?* We hear much; do we *live* the Truths we know? That is the right Knowledge which doth not only *adorn* the Mind, but *reform* the Life.

Secondly, This ſolemn preparing for the Sacrament, as it conſiſts in *examining* our ſelves, ſo in *dreſſing* our Souls before we come. And this Soul-dreſs is in two things.

1. *Waſhing* in the Laver of Repenting Tears: To come to this Ordinance with the Guilt of any ſin unrepented of, makes way for the further hardening of our Heart, and giving Satan fuller poſſeſſion of us. *Zech.* 12. 10. *They ſhall look upon me whom they have pierced, and ſhall mourn for him.* The Cloud of Sorrow muſt drop into Tears. We muſt grieve as for the *Pollution*, ſo for the *Unkindneſs* in every ſin: To ſin againſt Chriſt's Love who died for us. When *Peter* thought of Chriſt's Love, who call'd him out of his Unregeneracy, made him an Apoſtle, and carried him up to the Mount of Transfiguration, where he ſaw the Glory of Heaven in a Viſion, and then to think of his Denying Chriſt, it broke his Heart, *he wept bitterly*, *Matth.* 26. 75. To think before we come to a Sacrament of our ſins againſt the Bowel-Mercies of God the Father, the bleeding Wounds of God the Son, the bleſſed Inſpirations of God the Holy Ghoſt, it is enough to broach our Eyes with Tears, and put us into an Holy Agony of Grief and Compunction: And we muſt be ſo diſtreſſed for ſin, as to be divorced from ſin. The Serpent before he drinks caſts up his Poyſon. In this we muſt be wiſe as Serpents; before we drink of the Sacramental Cup, we muſt caſt up the Poyſon of ſin by Repentance. * *Ille verè plangit commiſſa, qui non committit plangenda*— He doth truly bewail the ſins he hath committed, who doth not commit the ſins he hath bewailed. And this is the Dreſſing our Souls before we come, waſhing in the Waters of true Rpentance.

* *Aug.*

2. The

2. The Soul-dreſs is the exciting and ſtirring up the *Habit* of *Grace* into a lively Exerciſe. 2 *Tim.* 1. 6. *I put thee in remembrance, that thou ſtir up the Gift of God which is in thee*: i. e. The Gifts and Graces of the Spirit. The Greek Word to *ſtir up*, ἀναζωπυρεῖν, ſignifies to blow up Grace into a Flame. Grace is oft like Fire in the Embers, which needs blowing up. It is poſſible that even a good Man may not come ſo well diſpoſed to this Ordinance, becauſe he hath not before taken pains with his Heart to come in *Due Order*: He hath not ſtirred up Grace into its vigorous Exerciſe, and ſo, tho he doth not eat and drink Damnation, yet he doth not receive Conſolation in the Sacrament. Thus you ſee what this Dreſſing of our Souls is, before we come.

Thirdly, This Solemn preparing for the Sacrament is, in *begging a Bleſſing* upon the Ordinance. The Sacrament is not like Phyſick, which hath an inherent operative Vertue: No, but the Efficacy of the Sacrament depends upon the Co-operation of the Spirit, and a Word of Bleſſing. In the Inſtitution Chriſt bleſſed the Elements. *Jeſus took Bread and bleſſed it.* In the Text, *the Sacrament*, will no further do us good, then as it is bleſſed to us. We ought then before we come, to pray for a Bleſſing on the Ordinance, that the Sacrament may be not only a Sign to repreſent, but a Seal to confirm, and an Inſtrument to convey Chriſt and all his Benefits to us. We are to pray that this great Ordinance may be *Poyſon* to our Sins, and *Food* to our Graces: That as it was with *Jonathan*, when he had taſted the Honey-Comb, his *Eyes were enlightned*, 1 *Sam.* 14. 27. So that by our receiving this Holy Euchariſt, our Eyes may be ſo enlightned, as to *diſcern the Lord's Body.* Thus ſhould we implore a Bleſſing upon the Ordinance before we come. The Sacrament is like a Tree hung full of Fruit; but none of this Fruit will fall, unleſs ſhaken by the Hand of Prayer.

(2.) That the Sacrament may be *effectual* to us, as there muſt be a *Due Preparing* for it, ſo a right *partaking* of it: Which right Participation of the Sacrament is in Three Things:

1. When we draw nigh to God's Table in an *humble Senſe* of our *Unworthineſs.* We do not deſerve one *Crumb* of the Bread of Life; we are poor Indigent Creatures who have loſt our Glory, and are like a Veſſel that is Shipwrack'd: We ſmite on our Breaſt as the *Publican*, *God be merciful to us Sinners.* This is a right Partaking of the Ordinance. 'Tis part of our Worthineſs to ſee our Unworthineſs.

2. We rightly *partake* of the Sacrament, when at the Lord's Table we are fill'd with Anhelations of Soul, and inflamed Deſires after Chriſt, and nothing can quench our Thirſt but his Blood. *Matth.* 5. 6. Μακάριοι οἱ πεινῶντες, *Bleſſed are they that thirſt.* They are bleſſed not only when they are filled, but while they are thirſting.

3. A right participation of the Supper is, when we receive in *Faith.* Without Faith we get no good. What is ſaid of the Word Preached, *It profiteth not, not being mixed with Faith*, Heb. 4. 2. is as true of the Sacrament. Chriſt turned Stones into Bread: Unbelief turns the Bread into Stones, that it doth not nouriſh. Then we partake aright when we come in Faith. Faith hath a two-fold Act, an *adhering* and an *applying.* By the *firſt* Act we go over to Chriſt, by the *ſecond* Act we bring Chriſt over to us, Gal. 2. 20. This is the great Grace we muſt ſet *awork*, Acts 10. 43. *Philo* calls it, *Fides Occulata*, Faith is the Eagle Eye that diſcerns the Lord's Body: Faith cauſeth a virtual Contact, it toucheth Chriſt. Chriſt ſaid to *Mary*, *Touch me not*, &c. *John* 20. 17. She was not to touch him with the Hands of her Body. But he ſaith to us, *Touch me*, Touch me with the Hand of your Faith. Faith makes Chriſt *preſent* to the Soul. The Believer hath a *real* Preſence in the Sacrament. The Body of the Sun is in the Firmament, but the Light of the Sun is in the Eye. Chriſt's Eſſence is in Heaven, but he is in a Believers Heart by his Light and Influence. *Eph.* 3. 17. *That Chriſt may dwell in your Heart by Faith.* Faith is the Paſſat which taſtes Chriſt, 1 *Pet.* 2. 3. Faith makes a Concoction; it cauſeth the Bread of Life to nouriſh *. Faith cauſeth a *Coalition*, it makes us *one* with Chriſt, *Eph.* 1. 23. Other Graces make us *like* Chriſt, Faith makes us *Members* of Chriſt.

* *Crede & manducaſti.* Aug.

Fourthly,

Fourthly, Then we partake aright of the Sacrament, when we receive in *Love*.

(1.) Love to *Chriſt*. Who can ſee Chriſt pierced with a Crown of Thorns, ſweating in his Agony, bleeding on the Croſs, but his Heart muſt needs be endeared in Love to him? *How can we but love him, who hath given his Life a ranſom for us?* Love is the Spiced Wine and Juyce of the Pomgranate which we muſt give Chriſt, *Cant.* 8. 2. Our Love to this *Superiour* and Bleſſed Jeſus, muſt exceed our Love to other things; as the Oyl runs above the Water. Tho' we cannot with *Mary* bring our coſtly Oyntment to anoynt Chriſt's Body, yet we do more than this, when we bring him our Love, which is ſweeter to him than all Oyntments and Perfumes.

(2.) Love to the *Saints*. This is a *Love-Feaſt*. Tho' we muſt eat this Supper with the *Bitter Herbs* of Repentance, yet not with the bitter Herbs of Malice. Were it not ſad, if all the Meat one eats ſhould turn to bad Humours? He who comes in Malice to the Lord's Table, all he eats is to his hurt: *He eats and drinks Damnation to himſelf*, 1 Cor. 11. 29.— Come in *Love*. It is with Love as it is with Fire: You keep Fire all the Day upon the Hearth, but upon ſpecial occaſions you draw the Fire out larger. So tho we muſt have Love to all, yet to the *Saints* who are our Fellow-Members, here we muſt draw out the Fire of our Love larger; and we muſt ſhow the Largeneſs of our Affections to them, by *prizing* their Perſons, by *chuſing* their Company, by doing all Offices of Love to them; counſelling them in their Doubts, comforting them in their Fears, ſupplying them in their Wants. Thus one Chriſtian may be an *Eben-ezer* to another, and as an Angel of God to him. The Sacrament cannot be *effectual* to him, who doth *not receive in Love*. If a Man drinks Poyſon, and then takes a Cordial, the Cordial will do him little good. He who hath the Poyſon of Malice in his Soul, the Cordial of Chriſt's Blood will do him no good: Come therefore in Love and Charity. And thus we ſee how we may receive the Supper of the Lord, that it may be Effectual to our Salvation.

Uſe I. From the whole Doctrine of the Sacrament, learn, How precious ſhould a Sacrament be to us! It is a *Sealed Deed* to make over the Bleſſings of the *New Covenant* to us, [Juſtification, Sanctification, Glory.] A ſmall piece of Wax put to a Parchment is made the Inſtrument to confirm a rich Conveyance or Lordſhip to another: So theſe Elements in the Sacrament of Bread and Wine, tho in themſelves of no great value, yet being conſecrated to be Seals to Confirm the Covenant of Grace to us, ſo they are of more value than all the Riches of the *Indies*.

Uſe II. The Sacrament being ſuch an Holy Myſtery, let us come to this *Holy Myſtery* with *Holy Hearts*. There's no receiving a crucify'd Chriſt but into a conſecrated Heart. Chriſt in his Conception lay in a pure Virgins Womb, and at his Death his Body was wrapped in clean Linnen, and put in a new Virgin-Tomb never yet defiled with Rottenneſs. If Chriſt would not lie in an unclean Grave, ſure he will not be received into an unclean Heart. *Iſa.* 52. 11. *Be ye clean that bear the Veſſels of the Lord.* If they who did carry the Veſſels of the Lord were to be holy, then they who are to be the Veſſels of the Lord, and are to hold Chriſt's Body and Blood, ought to be holy.

Uſe III. *Conſolation.* Chriſt's Body and Blood in the Sacrament is a moſt *Sovereign Elixir*, or Comfort to a diſtreſſed Soul. Chriſt having poured out his Blood, now God's Juſtice is fully ſatisfied. There is in the Death of Chriſt enough to anſwer *all Doubts*. What if Sin is the Poyſon, here is the Fleſh of Chriſt an Antidote againſt it? What if Sin be red as Scarlet, is not Chriſt's Blood of a deeper Colour, and can waſh away Sin? If Satan ſtrikes us with his Darts of Temptation, here is a precious Balm comes out of Chriſt's Wounds to heal us, *Iſa.* 53. 5. What, tho we feed upon the Bread of Affliction, as long as in the Sacrament we feed upon the Bread of Life? So that Chriſt received aright Sacramentally, is an univerſal Medicine for the healing, and an univerſal Cordial for the cheering of our diſtreſſed Souls.

III. The

III. The Benefits of our Redemption are applyed to us by Prayer.

Pſalm 109. 4. *But I give my ſelf to Prayer.*

I ſhall not expatiate upon Prayer at large, being to ſpeak more fully to it in the Lords Prayer. But to the words,

I give my ſelf to Prayer. It is one thing to Pray, and another thing to be given to Prayer. He who prays frequently is ſaid to be given to Prayer; as he who often diſtributes Alms, is ſaid to be given to Charity. Prayer is a glorious Ordinance, it is the Souls trading with Heaven. God comes down to us by his Spirit, and we go up to him by Prayer.

Queſt. 1. *What Prayer is?*

Anſw. It is an offering up of our deſires to God, for things agreeable to his Will, in the Name of Chriſt.

1. Prayer is an offering up of our Deſires]: Therefore it is called a making known of our Requeſts, *Phil.* 4. 6. In Prayer we come as humble Petitioners, begging to have our Suit granted.

2. 'Tis offering up our Deſires to God.] Prayer is not to be made to any but God. The Papiſts pray to Saints and Angels, but they know not our grievances. *Iſa.* 63. 16. *Abraham is ignorant of us.* And all Angel-worſhip is forbidden; *Col.* 2. 18, 19. We muſt not pray to any but whom we may believe in; *Rom.* 10. 14. *How ſhall they call upon him in whom they have not believed?* But we cannot believe in an Angel, therefore we muſt not pray to him.

Queſt. *Why muſt Prayer be made only to God?*

Reſp 1. Becauſe he only hears Prayer. *Pſal.* 65. 2. *O thou that heareſt Prayer.* Hereby God is known to be the true God, in that he hears Prayer. 1 *Kin.* 18. 37. *Hear me, O Lord, hear me, that the people may know that thou art the Lord God.*

2. Becauſe God only can help We may look to ſecond Cauſes, and cry as the Woman did, 2 *Kings* 6. 26. *Help my lord, O king. And he ſaid, if the Lord do not help thee, whence ſhall I help thee?* If we are in outward diſtreſs God muſt ſend from Heaven and ſave; if we are in inward agonies, he only can pour in the Oyl of Joy, therefore Prayer is to be made to him only.

3. For things agreeable to his Will. When we pray for outward things, for Riches or Children, perhaps God ſees theſe things are not good for us; our Prayers muſt comport with Gods Will. We may pray abſolutely for Grace; *For this is the will of God, our Sanctification.* 1 *Theſſ.* 4. 3. There might be no *ſtrange incenſe* offered. *Exod.* 30 9. When we pray for things which are not agreeable to Gods Will, it is offering ſtrange Incenſe.

4. In the Name of Chriſt. To pray in the Name of Chriſt is not only to mention Chriſts Name in Prayer, but to pray in the hope and confidence of Chriſts Merit. 1 *Sam.* 7. 9. *Samuel took a ſucking Lamb and offered it, &c.* We muſt carry the Lamb Chriſt in the arms of our Faith, and ſo we prevail in Prayer. When *Uzziah* would offer Incenſe without a Prieſt, God was angry and ſtruck him with Leproſie. 2 *Chron.* 26. 16. When we do not pray in Chriſts Name, in the hope of his Mediation, we offer up Incenſe without a Prieſt, and what can we expect but to meet with rebukes, and to have God anſwer us by terrible things.

Queſt. 2. *What are the parts of Prayer?*

Anſw. 1. There is the Confeſſory part, which is the acknowledging of Sin. 2. The Supplicatory part, when we either deprecate and pray againſt ſome evil, or requeſt the obtaining of ſome good. 3. The Gratulatory part, when we give thanks for Mercies received, which is the moſt excellent part of Prayer. In Petition we act like Men, in giving of Thanks we act like Angels.

Queſt. 3. *What are the ſeveral ſorts of Prayer?*

Reſp. 1. There is Mental Prayer, in the Mind, 1 *Sam.* 1. 13. 2. Vocal, *Pſalm* 77. 1. 3. Ejaculatory, which is a ſudden and ſhort elevation of the heart to God. *Neh.* 2. 4. *So I prayed to the God of Heaven.* 4. Conceiv'd Prayer; when we pray for thoſe things which God puts into our heart. *Rom.* 8. 26. *The Spirit helps us with ſighs and groans.* Both the expreſſions of the tongue ſo far as they are right, and the impreſſions of the heart are from the Spirit. 5. Preſcribed Prayer: Our Saviour hath ſet us a pattern of Prayer. God preſcribed a ſet Form of Bleſſing for the Prieſts: *Numb.* 6. 23. 6. Publick Prayer; when we pray in the audience of others. Prayer is more powerful when many joyn and unite their forces. *Vis unita fortior. Majthi* 18. 19. 7. Private Prayer; when we pray by our ſelves. *Mat.* 6. 6. *Enter into thy cloſet.*

Queſt. 4. *What is that Prayer which is moſt like to prevail with God?*

Reſp. When Prayer is rightly qualified. That is a good Medicine which hath the right ingredients. That Prayer is good, and is moſt like to prevail with God, which hath theſe ſeven ingredients in it:

1. Prayer muſt be mixed with Faith; *Jam.* 1. 6. *But let him pray in faith.* Believe God hears and will in his due time grant: Believe Gods Love and Truth. Believe that he is Love, therefore will not deny you; believe that he is Truth, therefore will not deny himſelf: *Faith ſets God a work.* Faith is to Prayer as the Feather is to the Arrow. Faith feathers the arrow of Prayer, and makes it fly ſwifter, and pierce the Throne of Grace. Prayer that is faithleſs is fruitleſs.

2. A melting Prayer; *Pſal.* 51. 17. *The ſacrifices of God are a broken heart:* The incenſe was to be beaten, to typifie the breaking of the heart in prayer. O ſaith a Chriſtian, I cannot pray with ſuch gifts and elocution as others; as *Moſes* ſaid, *I am not eloquent*: But canſt thou weep? Doth thy Heart melt in Prayer? Weeping prayer prevails. Tears drop as pearls from the eye. *Jacob wept and made ſupplication, and had power over the Angel. Hoſ.* 12. 4.

3. Prayer muſt be fired with zeal and fervency: *Jam.* 5. 16. *Effectual fervent Prayer prevails much.* Cold Prayers like cold Suitors never ſpeed. Prayer without fervency, is like a Sacrifice without Fire. Prayer is called a *pouring out of the Soul*, 1 *Sam.* 1. 15. to ſignifie vehemency. Formality ſtarves prayer. Prayer is compared to Incenſe; *Pſal.* 141. 2. *Let my prayer be ſet forth as incenſe.* Hot Coals were to be put to the Incenſe to make it odoriferous and fragrant; fervency of Affection is like Coals put to the Incenſe, it makes prayer aſcend as a ſweet perfume. Chriſt prayed with ſtrong cryes; *Heb.* 5. 7. *Clamor iſte penetrat nubes.* Luther. Fervent prayer, like a petard ſet againſt Heaven gates, makes them fly open. To cauſe holy fervour and ardency of Soul *in* prayer, conſider; 1. Prayer without fervency is *no* prayer; it is ſpeaking not praying. Lifeleſs prayer is no more prayer, than the picture of a Man is a Man. One may ſay as *Pharaoh*, *Gen.* 41. *I have dreamed a dream:* It is dreaming not praying. *Affectus operi nomen imponit.* Ambr. Life and fervency baptizeth a Duty, and gives it a name. 2. Conſider in what need we ſtand of thoſe things which we ask in prayer. We come to ask the favour of God, and if we have not his love all we enjoy is curſed to us. We pray that our Souls may be waſhed in Chriſts Blood, and if he waſh us not we have *no part in him*, *John* 13. 8. When will we be earneſt if not when we are praying for the life of our Souls. 3. It is only fervent prayer hath the promiſe of Mercy affixed to it; *Jer.* 29. 14. *Then ſhall ye find me when ye ſearch for me with all your heart.* 'Tis dead praying without a promiſe; and the promiſe is made only to ardency. The *Ædiles* among the *Romans* had their doors always ſtanding open, that all who had petitions might have free acceſs to them. Gods heart is ever open to fervent prayer.

4. Prayer muſt be ſincere. Sincerity is the Silver-thread which muſt run through the whole Duties of Religion. Sincerity in prayer is when we have gracious holy ends in prayer. Our prayer is not ſo much for Temporal Mercies as Spiritual. We ſend out our prayer as a Merchant ſends out his Ship, that we may have large returns of Spiritual Bleſſings: Our aim in prayer is, that our Heart may be more holy, that we may have more Communion with God. Our deſign is that by prayer we may encreaſe the ſtock of Grace. Prayer which wants a good aim, wants a good iſſue.

5. Prayer that will prevail with God muſt have *fixation of mind*: *Pſal.* 57. 7. *O God my heart is fixed.* Since the fall the mind is like Quick-ſilver which will not fix; it hath *principium motus* but *non quietis*: The thoughts will be roving and dancing up and down in prayer: Juſt as if a Man that is travelling to ſuch a place ſhould turn out of the road, and wander he knows not whither. In prayer we are travelling to the Throne of Grace, but how often do we by vain cogitations turn out of the road, which is rather wandring than praying.

Queſt. *But how ſhall we cure theſe vain impertinent thoughts, which do ſo diſtract us in Prayer, and we may fear hinder the acceptance.*

Anſw. 1. Be very apprehenſive in Prayer of the infiniteneſs of Gods Majeſty and Purity. Gods eye is upon us in Prayer, and we may ſay as *David*, *Pſal.* 56. 8. *Thou telleſt my wandrings*: The thoughts of this would make us *hoc agere*, mind the Duty we are about. If a Man were to deliver a petition to an Earthly Prince, would he at that time be playing with a feather? Set your ſelves when you pray as in Gods preſence: Could you but look through the key-hole of Heaven, and ſee how devout and intent the Angels are in their worſhipping God, ſure you would be ready to bluſh at your vain thoughts and wild impertinencies in Prayer.

2. If

2. If you would keep your Mind fixed in prayer, keep your Eye fixed; *Pſalm* 123. 1. *Unto thee lift I up mine eyes, O thou that dwelleſt in the Heavens.* Much vanity comes in at the eye. When the eye wanders in prayer the heart wanders. To think to keep the heart fixed in Prayer, and yet let the eye gaze, is as if one ſhould think to keep his houſe ſafe, yet let the windows be open.

3. If you would have your thoughts fixed in Prayer, get more love to God. Love is a great fixer of the thoughts. He who is in love cannot keep his thoughts off the Object. He who loves the World his thoughts run undiſturbedly upon the World. Did we love God more our minds would be more intent upon him in Prayer. Were there more delight in Duty there would be leſs diſtraction.

4. Implore the help of Gods Spirit to fix our minds, and make them intent and ſerious in Prayer. The Ship without a Pilot rather floats than ſails: that our thoughts do not float up and down in Prayer we need the Bleſſed Spirit to be our pilot to ſteer us; only Gods Spirit can bound the thoughts. A ſhaking Hand may as well write a line ſteadily, as we can keep our Hearts fixed in Prayer without the Spirit of God.

5. Make holy thoughts familiar to you in your ordinary courſe of Life. *David* was oft muſing on God; *Pſal.* 139. 18. *When I awake I am ſtill with thee.* He who gives himſelf liberty to have vain thoughts out of Prayer, will ſcarce have other thoughts *in* Prayer.

6 If you would keep your Mind fixed on God, watch your Hearts; not only watch them after prayer, but in prayer. The Heart will be apt to give you the ſlip, and have a thouſand vagaries in prayer. We read of *Angels aſcending and deſcending on* Jacobs *Ladder*: So in Prayer, you ſhall find your Hearts aſcending to Heaven, and in a moment deſcending upon Earthly Objects: O Chriſtians, watch your Hearts *in* prayer. What a ſhame is it to think, that when we are ſpeaking to God in prayer, our Hearts ſhould be in the Fields, or in our Compting houſe, or one way or other running upon the Devils errand.

7. Labour for more degrees of Grace. The more Ballaſt the Ship hath the better it ſails; ſo the more the Heart is ballaſted with Grace, the ſteadier it will ſail to Heaven in Prayer.

6. Prayer that is likely to prevail with God muſt be Argumentative: God loves to have us plead with him and uſe Arguments in Prayer; ſee how many Arguments *Jacob* uſed in Prayer; *Gen.* 32. 11. *Deliver me I pray thee from the hand of my Brother.* The Arguments he uſeth are, 1. From Gods Command, *ver.* 9. *Thou ſaidſt to me; return to thy Country:* As if he had ſaid, I did not take this Journey of my own head, but by thy direction, therefore thou canſt not but in honour protect me: And he uſeth another Argument; *ver.* 12. *Thou ſaidſt I will ſurely do thee good.* Lord, wilt thou go back from thy own promiſe? Thus he was Argumentative in Prayer, and he got not only a new Bleſſing, but a new Name; *ver.* 28. *Thy name ſhall no more be called Jacob but Iſrael; for as a Prince haſt thou had power with God and prevailed.* God loves to be overcome with ſtrength of Argument. Thus when we come to God in prayer for Grace be Argumentative; Lord, thou calleſt thy ſelf the God of all grace, and whither ſhould we go with our Veſſel but to the Fountain: Lord, thy grace may be imparted yet not impaired: Hath not Chriſt purchaſed grace for poor indigent Creatures? Every dram of Grace coſt a drop of Blood. Shall Chriſt dye to purchaſe Grace for us, and ſhall not we have the Fruit of his purchaſe? Lord it is thy delight to milk out the Breaſt of Mercy and Grace, and wilt thou abridge thy ſelf of thy own delight? Thou haſt promiſed to give thy Spirit to implant grace. Can truth lye? can faithfulneſs deceive? God loves thus to be overcome with Arguments in prayer.

7. Prayer that would prevail with God muſt be joined with reformation: *Job* 11. 13. *If thou ſtretch out thy hands towards him; if iniquity be in thy hand, put it far away from thee.* Sin lived in makes the heart hard and Gods ear deaf. 'Tis fooliſh to pray againſt Sin, and then Sin againſt prayer. Sin fly-blows our prayer; *Pſal.* 66. 18. *If I regard iniquity in my heart, the Lord will not hear me.* The Load-ſtone loſeth its vertue when beſpread with garlick; ſo doth prayer when polluted with ſin. The Incenſe of Prayer muſt be offered upon the Altar of an holy Heart.

Thus you ſee what is that Prayer which is moſt likely to prevail with God.

USE I. It reproves, 1. Such as pray not at all; 'tis made the note of a reprobate, he calls not upon God, *Pſalm* 144. Doth he think to have an Alms who never asks it? Do they think to have Mercy from God who never ſeek it? Then God ſhould befriend them more than he did his own Son. *Heb.* 5. 7. Chriſt offered up prayers with ſtrong cryes. None of Gods Children are born dumb; *Galat.* 4. 6.

2. It reproves such as have left off prayer, a sign they never felt the fruit and comfort of it: He that leaves off Prayer, a sign he leaves off to fear God; *Job* 15. 4. *Thou castest off fear, and restrainest prayer before God.* A Man that hath left of prayer is fit for any wickedness. When *Saul* had given over enquiring after God, then he went to the Witch of *Endor*.

USE II. Of *Exhortation*: Be persons given to prayer, I give my self (saith *David*) to prayer. Pray for pardon and purity; Prayer is the golden Key that opens Heaven. The Tree of the Promise will not drop its Fruit unless shaked by the hand of prayer. All the benefits of Christs Redemption are handed over to us by prayer.

Object. *But I have prayed a long time for Mercy, and have no answer? Psal.* 69. 3. I am weary of crying?

Answ. 1. God may hear us when we do not hear from him; assoon as Prayer is made God hears it, though he doth not presently answer. A Friend may receive our Letter, though he doth not presently send us an answer of it. 2. God may delay prayer, and yet not deny.

Quest. *But why doth God delay an answer of Prayer?*

Resp. 1. Because he loves to hear the voice of Prayer; *Prov.* 15. 8. *The prayer of the upright is his delight.* You let the Musician play a great while ere you throw him down Money, because you love to hear his Musick. *Cant.* 2. 14. 2. God may delay Prayer, when he will not deny, that he may humble us: perhaps God hath spoke to us a long time in his Word to leave such Sins, but we would not hear him, therefore he lets us speak to him in Prayer, and seems not to hear us. 3. God may delay Prayer when he will not deny, because he sees we are not yet fit for the Mercy: perhaps we pray for deliverance, we are not fit for it; our scum is not boil'd away: We would have God swift to deliver, and we are slow to repent. 4. God may delay prayer, when he will not deny, that the Mercy we pray for may be the more prized, and may be sweeter when it comes: The longer the Merchants Ships stay abroad, the more he rejoyceth when they come home laden with Spices and Jewels; therefore be not discouraged, but follow God with prayer; though God may delay, he will not deny. Prayer *vincit invincibilem*, it overcomes the Omnipotent: *Hos.* 12. 4. The *Tymans* tyed fast their God *Hercules* with a golden Chain that he should not remove: The Lord was held by *Moses* prayer as with a golden Chain, *Exod.* 32. 10. *Let me alone*: Why what did *Moses*, he only prayed. Prayer ushers in Mercy. Be thy case never so sad, if thou canst but pray thou needst not fear, *Psal.* 10. 17. therefore give thy self to prayer.

Luther.

Our FATHER.

HAVING (through the good providence of God) gone over the chief Grounds and Fundamentals of Religion, and enlarged upon the Decalogue or Ten Commandments, I shall now at the close, speak something upon the Lords Prayer.

MATTH. vi. 9.

After this manner therefore pray ye, Our Father which art in Heaven, Hallowed, &c.

In this Scripture are two things observable.

I. The Introduction to the Prayer.
II. The Prayer it self, which consists of three parts.

I. A

1. A Preface.
2. Petitions
3. The Conclusion.

I. The Introduction to the Lords Prayer, *sic orate vos, After this manner pray ye.*] Our Lord Jesus in these words prescribed to his Disciples and us a directory for prayer. The Ten Commandments are the rule of our Life, the Creed is the summe of our Faith, and the Lords Prayer is the pattern of our Prayer: As God did prescribe *Moses* a pattern of the Tabernacle, *Exod.* 25. 9. so Christ hath here prescribed us a pattern of Prayer. *After this manner pray ye,* &c. The meaning is, let this be the Rule and Model according to which ye frame your prayers; *Ad hanc regulam preces nostras exigere necesse est.* Not that we are tied to the words of the Lords-prayer: Christ saith not *after these words, pray ye,* but *after this manner*; that is, let all your petitions agree and symbolize with the things contained in the Lords prayer; and indeed well may we make all our prayers consonant and agreeable to this prayer, it being a most exact prayer. *Tertullian* calls it *breviarium totius Evangelii*, a breviary and compendium of the Gospel: It is like an heap of massy gold. The exactness of this prayer appears, 1. In the Dignity of the Author: A piece of work hath commendation from the Artificer; and this prayer hath commendation from the Author; it is the *Lords Prayer*. As the Law Moral was written with the Finger of God, so this prayer was drop'd from the Lips of the Son of God. *Non vox Hominem sonat, est Deus.* 2. The exactness of this prayer appears in the excellency of the matter. I may say of this prayer, *It is as silver tryed in a furnace, purified seven times*; *Psal.* 12. 6. Never was there prayer so admirably and curiously composed as this. As *Solomons* Song for its Excellency is called the *Song of Songs*; so may this well be called the prayer of prayers. The matter of it is admirable; 1. For its *Succinctness*, 'tis short and pithy, πολὺ ἐν τῷ μικρῷ, *multum in parvo*, a great deal said in a few words. It requires more Art to draw the two Globes curiously in a little Map. This short Prayer is a System or Body of Divinity. 2. Its *Clearness*. This prayer is plain and intelligible to every capacity: Clearness is the grace of Speech. 3. Its *Compleatness*. This prayer contains in it the chief things that we have to ask, or God hath to bestow.

Calvin.

USE. Let us have a great esteem of the Lords prayer; let it be the model and pattern of all our prayers: There is a double benefit ariseth from framing our petitions suitable to the Lords prayer. 1. Hereby Error in prayer is prevented: 'Tis not else to write wrong Copy; we cannot easily err having our pattern before us. 2. Hereby Mercies requested are obtained; for the Apostle assures us God will hear us when we pray *according to his Will*, 1 *John* 5. 14. and sure we pray according to his Will, when we pray according to his pattern he hath set us. So much for the Introduction to the Lords prayer, *After this manner pray ye.*

II. The Prayer it self, which consists of three parts.
1. A Preface.
2. Petitions.
3. The Conclusion.

1. The Preface to the prayer: 1. *Our Father*, 2. *Which art in Heaven.* To begin with the first words of the Preface.

(1.) *Our Father.*] Father is sometimes taken personally; *John* 14. 28. *My Father is greater than I*: But Father in the Text is taken essentially for the whole Deity. This Title, Father, teacheth us to whom we must address our selves in prayer, *to God alone.* Here is no such thing in the Lords prayer, as, O ye Saints or Angels that are in Heaven hear us, but our Father which art in Heaven.

Quest. *In what order must we direct our Prayers to God? Here is only the Father named, may not we direct our Prayers to the Son and Holy Ghost?*

Answ. Though the Father only be named in the Lords prayer, yet the other two persons are not hereby excluded: The Father is mentioned because he is first in order, but the Son and Holy Ghost are included, because they are the same in Essence: As all the three persons subsist in one Godhead, so in our prayers, though we name but one person, we must pray to all. To come then more closely to the first words of the Preface, [*Our Father*]. Princes on Earth give themselves Titles expressing their Greatness, as *High and Mighty*: God might have done so, and expressed himself thus, *Our King of Glory, Our Judge*, but he gives himself another Title, *Our Father*, an expression of Love and Condescension. God that he might encourage us to pray

to

to him, represents himself under this sweet notion of a *Father*, *Our Father*. *Dulce nomen Patris*: The Name *Jehovah* carries Majesty in it; the Name Father carries Mercy in it.

Quest. 1. *In what sense is God a Father?*

Resp. 1. By Creation; it is he that hath made us; *Acts* 17. 28. τοῦ γὰρ καὶ γένος ἐσμέν, we are his Off-spring, *Mal.* 2. 10. *Have we not all one Father?* Hath not one God Created us? But there is little comfort in this; for so God is Father to the Devils by Creation, but he that made them will not save them.

2. God is a Father by Election, having chosen a certain number to be his Children, whom he will entail Heaven upon; *Eph.* 1. 4. ἐξελέξατο ἡμᾶς, *He hath chosen us in him.*

3. God is a Father by special Grace; he consecrates the elect by his Spirit, and infuseth a supernatural principle of Holiness, therefore they are said to be born of God, 1 *John* 3. 9. Such only as are sanctified can say, *Our Father which art in Heaven.*

Quest. 2. *What is the difference between God being the Father of Christ, and the Father of the Elect?*

Resp. God is the Father of Christ in a more glorious transcendent manner. Christ hath the primo-geniture; he is the eldest Son, a Son by eternal generation: *Prov.* 8. 23. *I was set up from everlasting, from the beginning, or ever the earth was.* Isa. 53. 8. *Who shall declare his generation?* Christ is a Son to the Father, yet so, as he is of the same Nature with the Father, having all the incommunicable properties of the Godhead belonging to him: But we are Sons of God by Adoption and Grace; *Gal.* 4. 5. *That we might receive the adoption of Sons.*

Quest. 3. *What is that which makes God our Father?*

Resp. Faith: *Gal.* 3. 26. *Ye are all the children of God by faith in Christ Jesus.* An Unbeliever may call God his Creator, and his Judge, but not his Father. Faith doth legitimate us, and make us of the Blood-Royal of Heaven: *Ye are the children of God by faith.* Baptism makes us Church-Members, but Faith makes us Children. Without Faith the Devil can show as good a Coat of Arms as we.

Quest. 4. *How doth Faith make God to be our Father?*

Resp. As Faith is an uniting Grace; by Faith we have Coalition and Union with Christ, and so the Kindred comes in; being united to Christ the Natural Son, we become Adopted Sons: God is the Father of Christ; Faith makes us Christs Brethren, *Heb.* 2. 11. and so God comes to be our Father.

Quest. 5. *Wherein doth it appear that God is the best Father?*

Resp. 1. In that he is most Antient; *Dan.* 7. 9. *The antient of dayes did sit*: A figurative representation of God who was before all time. This may cause Veneration.

2. God is the best Father, because he is perfect; *Matth.* 5. 48. *Your Father which is in Heaven is perfect.* He is perfectly good: Earthly Fathers are subject to infirmities: *Elias* (though a Prophet) *was a man of like passions. Jam.* 5. 17. but God is perfectly good: All the perfection we can arrive at in this Life is sincerity; we may a little resemble God, but not equal him: He is infinitely perfect.

3. God is the best Father in respect of Wisdom; 1 *Tim.* 1. 17. *The only wise God.* He hath a perfect Idea of Wisdom in himself: He knows the fittest Mediums to bring about his own designs; the Angels light at his Lamp. In particular, this is one branch of his Wisdom, that he knows what is best for us: An Earthly Parent knows not in some intricate cases how to advise his Child, or what may be best for him to do; but God is a most wise Father; he knows what *is* best for us; he knows when Comfort is best for us; he keeps his Cordials for fainting; 2 *Cor.* 7. 6. *God who comforteth them that are cast down*: He knows when affliction is best for us, and when it is fit to give a bitter potion: 1 *Pet.* 1. 6. *If need be, ye are in heaviness.* He is the only wise God; he knows how to make evil things work for good to his Children, *Rom.* 8: 28. he can make a soveraign treacle of poyson: Thus he is the best Father for Wisdom.

4. He is the best Father because most loving; 1 *John* 4. 16. *God is love.* He who causeth bowels of affection in others, must needs have more bowels himself; *quod efficit tale*: The Affections in Parents are but Marble and Adamant in comparison of Gods Love to his Children, he gives them the cream of his Love, electing Love, saving Love; *Zeph.* 3. 17. *He will rejoyce over thee with joy; he will rest in his love, he will joy over thee with singing*: No Father like God for Love; if thou art his Child, thou canst not love thy own Soul, so intirely as he loves thee.

5. God is the best Father for Riches; God hath land enough to give to all his Children, he hath *unsearchable riches*, *Eph.* 3. 8. He gives the hidden Manna, the Tree of Life, Rivers of Joy, Gates of Pearl: Who ever saw gates of Pearl? God hath treasures

sures that cannot be emptied, pleasures that cannot be ended. Earthly Fathers if they should be ever giving, they would have nothing left to give: God is ever giving to his Children, yet hath not the less; his Riches are imparted, not impaired. Like the Sun that still shines, yet hath not the less light. He cannot be poor who is infinite. Thus God is the best Father, he gives more to his Children than any Father, or Prince can bestow.

6. God is the best Father, because he can reform his Children. A Father when his Son takes bad courses, knows not how to make him better, but God knows how to make the Children of the Election better; he can change their Hearts. When *Paul* was breathing out persecution against the Saints, God soon altered his course and set him a praying; *Acts* 9. 11. *Behold he prayeth.* None of those who belong to the Election are so rough cast and unhewen but God can polish them with his Grace, and make them fit for the Inheritance.

7. God is the best Father because he never dyes, 1 *Tim.* 6 16. *Who only hath immortality.* Earthly Fathers dye, and their Children are exposed to many injuries, but God lives for ever; *Rev.* 1. 8. *I am Alpha and Omega, the beginning and the last.* Gods Crown hath no Successors.

Quest. 6. *Wherein lies the Dignity of such as have God for their Father?*

Resp. They have greater Honour then is confer'd on the Princes of the Earth; They are precious in Gods esteem; *Isa.* 43. 4. *Since thou wast precious in my eyes, thou hast been honourable*; the wicked are drosse, *Psal.* 119. 119. and chaff, *Psal.* 1. 4. but God numbers his Children among his Jewels, *Mal.* 3. 17. he writes all his Childrens names in the Book of Life, *Phil.* 4. 3. *Whose names are in the book of life.* Among the *Romans* the Names of their Senators were written down in a Book, *Patres conscripti*; God enrolls the names of his Children, and will not blot their names out of the Register: *Rev.* 3. 5. *I will not blot his name out of the book of life.* God will not be ashamed of his Children; *Heb.* 11. 16. *God is not ashamed to be called your God.* One might think it were something below God, and he might disdain to Father such Children as are Dust and Sin mingled, but he is not ashamed to be called our God; and that we may see he is not ashamed of his Children, he writes his own Name upon them; *Rev.* 3. 12. *I will write upon him the name of my God*; that is, I will openly acknowledge him before all the Angels to be my Child. I will write my Name upon him, as the Son bears his Fathers name: What an honour and dignity is this.

2. God confers honourable Titles upon his Children: 1. He calls them the excellent of the earth, *Psal.* 16. 2. or the magnificent, as *Junius* renders it. They must needs be excellent who are *e Regio Sanguine nati*, of the Blood-Royal of Heaven; they are the Spiritual Phenixes of the World, the glory of the Creation. God calls his Children his glory; *Isa.* 46. 13. *Israel my glory.* God honours his Children with the Title of Kings, *Rev.* 1. 6. *And hath made us Kings.* All Gods Children are Kings: though they have not Earthly Kingdoms, yet, 1. They carry a Kingdom about them, *Luke* 17. 21. *The kingdom of God is within you*: Grace is a Kingdom set up in the hearts of Gods Children. They are Kings to rule over their Sins: to bind those kings in chains. *Psal.* 149. 8. 2. They are like Kings, they have their *insignia Regalia*, their ensigns of Royalty and Majesty. 1. They have their Crown: In this Life they are Kings in a disguise: They are not known, therefore they are exposed to poverty and reproach; they are Kings in a disguise: 1 *John* 3. 2. *Now we are the Sons of God, and it doth not appear what we shall be.* Why what shall we be? Every Son of God shall have his Crown of Glory, 1 *Pet.* 5. 4. and white Robes, *Rev.* 6. 11. *Robes* signifie Dignity, and *white*, signifies Sanctity.

3. This is their honour who have God for their Father, they are all Heirs; the youngest Son is an Heir. 1. Gods Children are heirs to the things of this Life: God being their Father they have the best title to earthly things, they have a sanctified right to them, though they have often the least share, yet they have the best right, and they have a Blessing with what they have; *i. e.* Gods Love and Favour. Others may have more of the Venison, but Gods Children have more of the Blessing: Thus they are Heirs to the things of this Life. 2 They are Heirs to the other World: *Heirs of Salvation*, *Heb.* 1. 14. συγκληρονόμοι, *Joint-heirs with Christ*; *Rom.* 8. 17. They go sharers with Christ in glory. Among Men commonly the eldest Son carries away all, but Gods Children are all Joint-heirs with Christ, they have a copartnership with him in his Riches. Hath Christ a place in the Celestial Mansions, so have the Saints; *John* 14. 2. *In my Fathers house are many mansions, I go to prepare a place for you.* Hath he his Fathers Love, so have they; *Psal.* 146. 8. *John* 17. 26. *That the love wherewith thou hast loved me may be in them.* Doth Christ sit upon a Throne, so do Gods Children; *Rev.* 3. 21. What an high honour is this?

4. God

4. God makes his Children equal in honour to the Angels, *Luke* 20. 36. *They are ἰσάγγελοι equal to the Angels*: nay, those Saints who have God for their Father, are in some sense superiour to the Angels; for Jesus Christ having taken our Nature, *Naturam nostram nobilitavit*, hath enobled and honoured it above the Angelical. *Heb.* 2. 16. God hath made his Children by Adoption, nearer to himself than the Angels. The Angels are the Friends of Christ, Believers are the Members of Christ, and this honour have all the Saints. Thus you see the Dignity of such as have God for their Father. What a comfort is this to Gods Children, who are here despised and loaded with calumnies and invectives, 1 *Cor.* 4. 14. *We are made as the filth of the world, &c.* But God will put Honour upon his Children at the last day, and crown them with Immortal Bliss, to the envy of their Adversaries.

Aug.

Quest. 7. *How we may know that God is our Father? All cannot say* Our Father: *The* Jewes *boasted that God was their Father*; John 8. 36. We have one Father, even God. *Christ tells them their pedigree*, ver. 44. Ye are of your Father the Devil. *They who are of Satanical Spirits, and make use of their power to beat down the power of Godliness, cannot say God is their Father, they may say*, Our Father which art in Hell. *Well then, how may we know that God is our Father?*

Resp. 1. By having a Filial disposition. This is in four things. 1. To melt in tears for Sin: A Child weeps for offending his Father. When Christ looked on *Peter*, and he remembred his Sin in denying Christ, he fell a weeping. *Clemens Alexandrinus* reports of *Peter*, he never heard a Cock crow but he wept. This is a sign God is our Father: When the heart of stone is taken away, and there is a gracious thaw in the heart, it melts in tears for Sin; and he who hath a Child-like heart mourns for Sin in a Spiritual manner, as it is Sin: He grieves for it, 1. As it is an Act of Pollution. Sin deflours the Virgin-Soul; it defaceth Gods Image; it turns beauty into deformity; 'tis called the *plague of the heart*, 1 *Kings* 8. 38. It is the spirits of evil distilled. A Child of God mourns for the defilement of Sin; Sin hath a blacker aspect than Hell. 2. He who hath a Child-like heart grieves for Sin, as 'tis an Act of Enmity. Sin is diametrically opposite to God: It is called a walking contrary to God; *Lev.* 26. 40. *If they shall confess their iniquity, and that they have walked contrary to me.* Sin doth all it can to spight God: If God be of one mind, Sin will be of another. Sin would not only unthrone God, but it strikes at his very Being; if Sin could help it God should be no longer God. A Child-like heart grieves for this, O saith he, that I should have so much enmity in me, that my Will should be no more subdued to the Will of my Heavenly Father, this springs a leak of godly sorrow. 3. A Child-like heart weeps for Sin as it is an Act of Ingratitude. Sin is an abuse of Gods Love; it is a taking the Jewels of Gods Mercies and making use of them to sin. God hath done more for his Children than others; he hath planted his grace, and given them some intimations of his favour, and to sin against kindness, dyes a sin in grain, and makes it Crimson: Like *Absalom*, as soon as his Father kissed him and took him into favour, plotted Treason against him. Nothing so melts a Child-like heart in tears, as sins of unkindness; O that I should sin against the Blood of a Saviour, and the Bowels of a Father: I condemn ingratitude in my Child, yet I am guilty of ingratitude against my Heavenly Father: This opens a vein of godly sorrow, and makes the heart bleed afresh; certainly this evidenceth God to be our Father, when he hath given us this Child-like frame of heart, to weep for sin as it is sin, an act of Pollution, Enmity, Ingratitude. A wicked Man may mourn for the bitter Fruit of Sin, but only a Child of God can grieve for the odious Nature of Sin. 2. A Filial (or Child-like) disposition is to be full of sympathy. We lay to heart the dishonours reflected upon our Heavenly Father, when we see Gods Worship adulterated, his Truth mingled with the poyson of Errour, it is as a Sword in our Bones to see Gods Glory suffer; *Psal.* 119. 158. *I beheld the transgressors and was grieved.* *Homer* describing *Agamemnons* grief when he was forced to sacrifice his Daughter *Iphigenia*, brings in all his Friends weeping and condoling with him; so when God is dishonoured, we sympathize, and are as it were clad in mourning. A Child that hath any good Nature, is cut to the heart to hear his Father reproached. An Heir of Heaven takes a dishonour done to God more heinous than a disgrace done to himself. 3. A Filial disposition is to love our Heavenly Father: He is unnatural that doth not love his Father. God who is crown'd with excellency, is the proper object of delight, and every true Child of God saith as *Peter*, *Lord thou knowest that I love thee*: But who will not say he loves God? If ours be a true genuine love to our Heavenly Father, it may be known, 1. By the effects. 1. Then we have an holy fear: There is a fear which ariseth from love to God; that is, we fear the loss of the visible tokens of Gods presence; 1 *Sam.* 4. 13. *Elies heart trembled for the Ark.* It is not said his heart trembled for his two Sons, *Hophni* and *Phinehas*,

Phinehas, but his heart trembled for the Ark; because the Ark was the special sign of Gods Presence, and if that were taken the Glory was departed. He who loves his Heavenly Father, fears least the tokens of his Presence should be removed, least Profaneness should break in like a flood, least Popery should get head, and God should go from a people. The presence of God in his Ordinances is the glory and strength of a Nation. The *Trojans* had the Image of *Pallas*, and they had an opinion, that as long as that Image was preserved among them, they should never be conquered. So long as Gods presence is with a people so long they are safe. Every true Child of God fears least God should go, and the glory depart. Try by this whether we have a Filial disposition: Do we love God, and doth this love cause fear and jealousie? Are we afraid least we should lose Gods presence? Least the Sun of Righteousness remove out of our Horizon. Many are afraid least they should lose some of their Worldly profits, but not least they lose the presence of God. If they may have Peace and Trading they care not what becomes of the Ark of God. A true Child of God fears nothing so much as the loss of his Fathers presence: *Hos.* 9. 12. *Wo to them when I depart from them.* 2. Love to our Heavenly Father is seen by loving his Day; *Isa.* 58. 13. *If thou call the Sabbath a delight.* The Antients called this *Regina Dierum*, the Queen of Days. If we love our Father in Heaven we spend this day in Devotion, in Reading, Hearing, Meditating: On this day Manna falls double. God sanctified the Sabbath: He made all the other days in the Week, but he hath sanctified this day; this day he hath crown'd with a Blessing. 3. Love to our Heavenly Father is seen by loving his Children; 1 *John* 5. 1. *Every one that loveth him that begat, loveth him also that is begotten of him.* If we love God, the more we see of God in any, the more we love them; we love them though they are poor: A Child loves to see his Fathers picture, though hung in a mean frame; we love the Children of our Father though they are persecuted; 2 *Tim.* 1. 16. *Onesiphorus was not ashamed of my chain.* *Constantine* did kiss the hole of *Paphnutius*'s eye, because he suffered the loss of his eye for Christ. It appears they have no love to God, who have no love to his Children; they care not for their company; they have a secret disgust and antipathy against them. Hipocrites pretend great reverence to the Saints departed, they canonize dead Saints, but persecute living: I may say of these as the Apostle, *Heb.* 12. 8. *They are bastards, not sons.* 4. Effect of love, if we love our Heavenly Father, then we will be Advocates for him, and stand up in the defence of his Truth. He who loves his Father will plead for him when he is traduced and wronged. He hath no Child-like heart, no love to God, who can hear Gods name dishonoured, and be silent. Doth Christ appear for us in Heaven, and are we afraid to appear for him on Earth? Such as dare not own God and Religion in times of danger, God will be ashamed to be called their God; it would be a reproach to him to have such Children as will not own him. 2. A Child-like love to God is known, as by the Effects, so by the Degree; it is a superiour love. We love our Father in Heaven above all other things; above Estate or Relations, as Oyl runs above the Water. *Psal.* 73. 25. A Child of God seeing a super-eminency of Goodness, and a constellation of all Beauties in God, he is carried out in love to him in the highest measure: As God gives his Children such a love as he doth not bestow upon the wicked, electing love; so Gods Children give God such a love as they bestow upon none else, adoring love; they give him the flower and spirits of their love; they love him with a love joyned with worship; this spiced Wine they keep only for their Father to drink of: *Cant.* 8. 2. 4. A Child-like disposition is seen in honouring our Heavenly Father. *Mal.* 1. 6. *A Son honoureth his Father.*

Quest. *How do we show our honour to our Father in Heaven?*

Resp. 1. By having a reverential awe of God upon us; *Lev.* 25. 17. *Thou shalt fear thy God*: This reverential fear of God is when we dare do nothing that he hath forbidden in his Word; *Gen.* 39. 9. *How can I do this great wickedness and sin against God?* It is the part of the honour a Son gives to his Father, he fears to displease him. 2. We show our honour to our Heavenly Father by doing all we can to exalt God, and make his Excellencies shine forth; though we cannot lift up God higher in Heaven, yet we may lift him higher in our hearts, and in the esteem of others. When we speak well of God, set forth his renown, display the trophies of his goodness, when we ascribe the glory of all we do to God, when we are the trumpeters of Gods praise; this is an honouring our Father in Heaven, and a certain sign of a Child-like heart: *Psal.* 50. 23 *Whoso offereth praise glorifieth me.*

2. We may know God is our Father by our resembling of him: The Child is his Fathers Picture, *Judg.* 8. 18. *Each one resembled the children of a King*: Every Child of God resembles the King of Heaven; herein Gods adopting Children and Mans differ. A Man adopts one for his Son and Heir that doth not at all resemble him, but

whosoever God adopts for his Child is like him; he not only bears his Heavenly Fathers Name, but Image, *Col.* 3. 10. *And have put on the new man, which is renewed* κατ' εἰκόνα --- *after the image of him that created him.* He who hath God for his Father, resembles God in Holiness: Holiness is the glory of the Godhead, *Exod.* 15. 11. The Holiness of God is the intrinsick Purity of his Essence. He who hath God for his Father, partakes of the Divine Nature; though not of the Divine Essence, yet of the Divine Likeness: As the Seal sets its print and likeness upon the Wax, so he who hath God for his Father, hath the print and effigies of his Holiness stamped upon him, *Psal.* 106. 16. *Aaron the Saint of the Lord.* Wicked Men desire to be like God hereafter in glory, but do not affect to be like him here in grace; they give it out to the World that God is their Father, yet have nothing of God to be seen in them, they are unclean, they not only want his Image but hate it.

3. We may know God is our Father by having his Spirit in us. 1. By having the intercession of the Spirit: 'Tis a Spirit of Prayer: *Gal.* 4. 6. *Because ye are Sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father.* Prayer is the Souls breathing it self into the bosom of its Heavenly Father. None of Gods Children are born dumb; *implet Spiritus sanctus organum suum, & tanquam Pila chordarum tangit Spiritus Dei corda sanctorum.* Prosper. *Acts* 9. 11. *Behold he prayeth:* But it is not every Prayer evidenceth Gods Spirit in us. Such as have no grace may excel in gifts, and affect the hearts of others in Prayer, when their own hearts are not affected: As the Lute makes a sweet sound in the ears of others, but it self is not sensible; how therefore shall we know our Prayers are indited by Gods Spirit, and so he is our Father?

Resp. 1. When they are not only Vocal but Mental; when there are not only gifts but groans; *Rom.* 8. 26. The best Musick is in consort; the best Prayer is when the heart and tongue joyn together in consort.

2. When they are zealous and fervent: *Jam.* 5. 16. *The effectual fervent Prayer of a righteous man availeth much.* The eyes melt in Prayer, the heart burns: Fervency is to Prayer, as Fire to the Incense; it makes it ascend to Heaven as a sweet perfume.

3. When Prayer hath Faith sprinkled in it: Prayer is the Key of Heaven, and Faith is the hand that turns it; *Rom.* 8. 15. *We cry, Abba, Father. We cry,* there is fervency in Prayer: *Abba, Father,* there is Faith. Those Prayers suffer shipwrack which dash upon the rock of unbelief. Thus we may know God is our Father by having his Spirit praying in us: As Christ intercedes above, so the Spirit intercedes within. 2. By having the renewing of the Spirit, which is nothing else but Regeneration, which is called a being born of the Spirit, *John* 3. 5. This regenerating work of the Spirit is a transformation, or change of Nature, *Rom.* 12. 2. Μεταμορφοῦσθε, *Be ye transformed by the renewing of your mind.* He who is born of God hath a new heart: New, not for substance, but for qualities. The strings of a Viol may be the same, but the Tune is altered: Before this Regeneration, there are Spiritual Pangs, much heart-breaking for Sin. Regeneration is called a circumcising of the heart, *Col.* 2. 11. In Circumcising there was pain in the flesh: so in this Spiritual Circumcision there is pain in the heart; there is much sorrow arising from the sense of guilt and wrath. The Jaylors trembling, *Acts* 16. 30. was a pang in the new birth. Gods Spirit is a Spirit of Bondage before it be a Spirit of Adoption. This blessed work of Regeneration spreads over the whole Soul; it irradiates the Mind, it consecrates the Heart, and reforms the Life: Though Regeneration be but in part, it is in every part; 1 *Thess.* 5. 23. Regeneration is the signature and engraving of the Holy Ghost upon the Soul. The new born Christian is bespangled with the Jewels of the Gra[illegible] which are the Angels glory: Regeneration is the spring of all true joy. At our first birth we come weeping into the World, but at our new birth there's cause of rejoycing; for now God is our Father, and we are begotten to a lively hope of glory; 1 *Pet.* 1. 3. We may try by this our relation to God. Hath a regenerating work of Gods Spirit passed upon our Souls? Are we made of another Spirit? Humble and Heavenly? This is a good sign of Son-ship, and we may say, *Our Father which art in Heaven.* 3. By having the conduct of the Spirit: We are led by the Spirit; *Rom.* 8. 14. *As many as are led by the Spirit of God, they are the Sons of God.* Gods Spirit doth not only quicken us in our Regeneration, but leads us on till we come to the end of our Faith, Salvation. It is not enough the Child have Life, but he must be led every step by the Nurse. *Hos.* 11. 3. *I taught Ephraim to go, taking them by their armes.* Their Armes, as the *Israelites* had the Cloud and Pillar of Fire to go before them, and be a guide to them; so Gods Spirit is a guide to go before us, and lead us into all truth, and counsel us in all our doubts, and influence us in all our actions: *Psalm* 73. 24. *Thou shalt guide me by thy counsels.* None can call God Father but such as have the conduct of his Spirit.

Try

Try then what Spirit you are led by? Such as are led by a Spirit of Envy, Lust, Avarice, these are not led by the Spirit of God; it were blasphemy for them to call God Father: These are led by the Spirit of Satan, and may say *Our Father which art in Hell.* 4. By having the Witness of the Spirit; *Rom.* 8. 16. *The Spirit it self beareth witness with our Spirit, that we are the Children of God.* This Witness of the Spirit, suggesting that God is our Father, is not a Vocal Witness, or Voice from Heaven: *The Spirit in the Word witnesseth:* The Spirit in the Word saith, he who is so qualified, who is an hater of Sin, and a lover of Holiness, is a Child of God, and God is his Father; if I can find such qualifications wrought, here is the Spirit witnessing with my Spirit, that I am a Child of God. Besides, we may carry it higher, the Spirit of God witnesseth to our Spirit by making more than ordinary impressions upon our hearts, and giving some secret hints and whispers that God hath purposes of Love to us: Here is a concurrent witness of the Spirit with Conscience, that we are Heirs of Heaven, and God is our Father: This Witness is better felt than expressed, this Witness scatters doubts and fears, silenceth temptations; but what shall one do that hath not this Witness of the Spirit? If we want the Witness of the Spirit, let us labour to find the Work of the Spirit; if we have not the Spirit testifying, labour to have it sanctifying, and that will be a support to us.

4. If God be our Father we are of Peaceable Spirits: *Matth.* 5. 9 *Blessed are the peace-makers, they shall be called the children of God.* Grace infuseth a sweet amicable disposition; it files off the ruggedness of Mens Spirits; it turns the Lion-like fierceness into a Lamb-like gentleness; *Isa.* 11. 7. They who have God to be their Father, follow Peace as well as Holiness. God the Father is called *the God of Peace, Heb.* 13. 20. God the Son, *the Prince of Peace, Isa.* 9. 6. God the Holy Ghost is a *Spirit of Peace:* It is called *the unity of the Spirit in the bond of peace; Eph.* 4. 3. The more peaceable the more like God. It is a bad sign God is not their Father; 1. Who are fierce and cruel, as if with *Romulus* they had sucked the Milk of a Wolf, *Rom.* 3. 17. *The way of peace have they not known,* they sport in mischief; these are they who are of a persecuting Spirit, as *Maximinus, Diocletian, Antiochus,* who (as *Eusebius*) took more tedious journeys, and run more hazards in vexing and persecuting the *Jewes,* than any of his Predecessors had done in getting of Victories: These Furies cannot call God *Father,* if they do, they will have as little comfort in saying *Father,* as *Dives* had in Hell, when he said, *Father Abraham, Luke* 16. 24. 2. Who are makers of division; *Rom.* 16. 17. *Mark them which cause divisions, and avoid them:* Such as are born of God are makers of Peace, what shall we think of such as are makers of Division, will God Father these? The Devil made the first division in Heaven; they may call the Devil Father; they may give the *Cloven Foot* in their Coat of Armes; their sweetest Musick is in Discord; they unite to divide. *Sampsons* Fox-tails were tyed together only to set the *Philistians* Corn on fire, *Judg.* 15 4. Papists unite only to set the Churches Peace on fire: Satans Kingdom goes up by Divisions. St. *Chrysostome* observes of the Church of *Corinth,* when many Converts were brought in, Satan knew no better way to dam up the current of Religion, than to throw in an Apple of Strife, and divide them into Parties; one was for *Paul,* and another for *Apollos,* but few for Christ. Would not Christ have his Coat rent, and can he endure to have his Body rent? Sure God will never Father them who are not Sons of Peace: Of all them who God hates, he is named for one, *who is a sower of discord among brethren, Prov.* 6. 19.

5. If God be our Father, then we love to be near God, and have converse with him. An ingenuous Child delights to approach near to his Father, and go into his presence. *David* envyed the Birds that they built their Nests so near Gods Altars, when he was debarred his Fathers house; *Psal.* 84. 3. True Saints love to get as near to God as they can: In the Word they draw near to his Holy Oracle, in the Sacrament they draw near to his Table; a Child of God delights to be in his Fathers presence; he cannot stay away long from God; he sees a Sabbath-day approaching and rejoyceth; his heart hath been often melted and quickened in a Ordinance, he hath tasted the Lord is good, therefore he loves to be in his Fathers presence, he cannot keep away long from God. Such as care not for Ordinances cannot say *Our Father which art in Heaven:* Is God their Father who cannot endure to be in his presence?

USE I. Of *Instruction.* See the amazing goodness of God that is pleased to enter into this sweet relation of a Father. God needed not to adopt us, he did not want a Son: God did not want a Son, but we did a Father; God showed Power in being our Maker, but Mercy in being our Father: When we were enemies, and our hearts stood out as garrisons against God, that he should conquer our stubbornness, and of enemies make us children, and write his Name, and put his Image upon us, and be-

ſtow a Kingdom of Glory; what a Miracle of Mercy is this? Every adopted Child may ſay, *Even ſo Father, for ſo it ſeemed good in thy ſight. Mat.* 11. 26.

2. *Br.* or *Infer.* If God be a Father, then hence I infer, whatever he doth to his Children is Love.

(1.) If he ſmiles upon them in Proſperity it is Love: They have the World not only with Gods leave, but with his love. God ſaith to every Child of his, as *Naaman* to *Gehazi*, 2 *Kings* 5. 23. *Be content take two talents*: So ſaith God to his Child, *I am thy Father, take two talents.* Take Health and take my Love with it; take an Eſtate and take my Love with it; *Take two talents.* Gods Love is a ſweetning ingredient into every Mercy.

Queſt. *How doth it appear that a Child of God hath Worldly things in love?*

Reſp. 1. Becauſe he hath a good Title to them. God is his Father, therefore he hath a good title: A wicked Man hath a civil title to the Creature, but no more; he hath it not from the hand of a Father; he is like one that takes up Cloth at the Drapers, and it is not paid for; but a Believer hath a good title to every foot of Land he hath, his Father hath ſetled it upon him.

2. A Child of God hath Worldly things in love, becauſe they are ſanctified to him. 1. They make him better, and are Loadſtones to draw him nearer to God. 2. He hath his Fathers Bleſſing with them: A little bleſt is ſweet; *Exod.* 23. 25. *He ſhall bleſs thy bread and thy water. Eſau* had the Veniſon, but *Jacob* got the Bleſſing: While the wicked have their Meat ſawced with Gods Wrath, *Pſal.* 78. 30, 31. Believers have their Comforts ſeaſoned with a Bleſſing. It was a ſecret bleſſing from God made *Daniels* Pulſe nouriſh him more, and make him look fairer, than they that ate of the Kings Meat, *Dan.* 1. 15.

3. A Child of God hath Worldly things in love, becauſe whatever he hath is an earneſt of more: Every bit of Bread is a pledge and earneſt of glory.

(2.) God being a Father, if he frown, if he dips his pen in gall, and write bitter things, if he corrects, 'tis in Love. A Father loves his Child as well when he doth chaſtiſe and diſcipline him, as when he ſettles his Land on him; *Rev.* 3. 19. *As many as I love, I rebuke.* Afflictions are ſharp Arrows, ſaith *Gr. Nazianzen*, but they are ſhot from the hand of a loving Father. *Correctio eſt Virtutis gymnaſium*; God afflicts with the ſame love he gives Chriſt; he doth it to humble and purifie: Gentle Correction is as neceſſary as Dayly Bread; nay, as needful as Ordinances, as Word and Sacraments. There is love in all; God ſmites that he may ſave.

(3.) God being a Father, if he deſert and hide his face from his Child, it is in love. Deſertion is ſad in it ſelf, a ſhort Hell, *Job* 6. 9. When the Light is withdrawn, Dew falls: Yet we may ſee a Rainbow in the Cloud, the love of a Father in all this. 1. God hereby quickens grace; perhaps grace lay dormant, *Cant.* 5. 2. it was as fire in the embers, and God withdraws comfort to invigorate and exerciſe grace. Faith is a Star ſometimes ſhines brighteſt in the dark night of deſertion; *Jonah* 2. 4. 2. When God hides his face from his Child, yet ſtill he is a Father, and his heart is towards his Child; as *Joſeph* when he ſpake roughly to his Brethren, and made them believe he would take them for Spyes, ſtill his Heart was full of Love, and he was fain to go aſide and weep. So Gods Bowels yearn to his Children, when he ſeems to look ſtrange; *Iſa.* 54. 8. *In a little wrath I hid my face from thee, but with everlaſting kindneſs will I have mercy on thee.* Though God may have the look of an enemy, yet ſtill he hath the heart of a Father.

3. *Br.* or *Infer.* Learn hence the ſad caſe of the wicked, they cannot ſay, *Our Father in Heaven*; they may ſay *Our Judge*, but not *Our Father*; they fetch their pedigree from Hell, *John* 8. 44. *Ye are of your Father the Devil.* Such as are unclean and profane, are the ſpurious brood of the Old Serpent, and it were blaſphemy for them to call God Father. The caſe of the wicked is deplorable, if they are in miſery, they have none to make their moan to; God is not their Father, he diſclaims all Kindred with them; *Matth.* 7. 23. *I never knew you, depart from me ye that work iniquity.* The wicked dying in their Sins, can expect no Mercy from God as a Father. Many ſay, he that made them will ſave them, but *Iſa.* 27. 11. *It is a people of no underſtanding, therefore he that made them will not have mercy on them.* Though God was their Father by Creation, yet becauſe they were not his Children by Adoption; *therefore he that made them would not ſave them.*

USE II. Of *Exhortation*: To perſwade all who are yet ſtrangers to God, to labour to come into this Heavenly Kindred: Never leave till you can ſay, *Our Father which art in Heaven.*

Queſt.

Queſt. *But will God be a Father to me who have profaned his Name, and been a great Sinner?*

Reſp. If thou wilt now at laſt ſeek to God by Prayer, and break off thy Sins, God hath the Bowels of a Father for thee, and will in no wiſe caſt thee out. When the Prodigal did ariſe and go to his Father, *his Father had compaſſion, and ran, and fell on his neck, and kiſſed him*: *Luke* 15. 20. Though thou haſt been a Prodigal, and almoſt ſpent all upon thy Luſts, yet if thou wilt now give a bill of divorce to thy Sins, and fly to God by Repentance, know that he hath the Bowels of a Father; he will embrace thee in the Arms of his Mercy, and ſeal thy Pardon with a Kiſs. What though thy Sins have been heinous? The Wound is not ſo broad as the Plaiſter of Chriſts Blood. The Sea covers great Rocks: The Sea of Gods Compaſſion can drown thy great Sins; therefore be not diſcouraged, go to God, reſolve to caſt thy ſelf upon his Fatherly Bowels; God may be entreated of thee, as he was of *Manaſſeh*, 2 *Chron.* 33. 13. *He prayed unto the Lord, and he was entreated of him. Manaſſeh* made the ſtreets run with Blood, yet when his eyes ran with Tears, Gods Fatherly Bowels began to melt, and he *was entreated of him.*

USE III. Of *Comfort*: To ſuch as can upon good grounds call God Father: There's more ſweetneſs in this word Father, then if we had ten thouſand Worlds. *David* thought it a great matter to be Son in Law to a King: 1 *Sam.* 18. 18. *What is my Fathers family, that I ſhould be Son in law to the King?* But what is it to be born of God, and have God for our Father.

Queſt. *Wherein lies the happineſs of having God for our Father?*

Reſp. 1. If God be our Father then he will teach us; what Father will refuſe to counſel his Son? Doth God command Parents to inſtruct their Children, *Deut* 4. 10. and will not he inſtruct his? *Iſa.* 48. 17. *I am the Lord thy God, which teacheth thee to profit, Pſal.* 71. 17. *O God thou haſt taught me from my youth.* If God be our Father he will give us the teachings of his Spirit: *The natural man receives not the things of God, neither can he know them*; 1 *Cor.* 2. 14. The Natural Man may have excellent notions in Divinity, but God muſt teach us to know the Myſteries of the Goſpel after a Spiritual manner. A Man may ſee the figures upon a Dyal, but he cannot tell how the day goes unleſs the Sun ſhine. We may read many Truths in the Bible, but we cannot know them ſavingly till God by his Spirit ſhine upon our Soul. God teacheth not only our Ear but our Heart; he not only informs our Mind, but inclines our Will; we never learn till God teach us. If God be our Father he will teach us how to order our affairs with diſcretion, *Pſalm* 112. 5. how to carry our ſelves wiſely, 1 *Sam.* 18. 5. *David behaved himſelf wiſely*; he will teach us what to anſwer when we are brought before Governours, he will put words into our mouths, *Matth.* 10. 18, 19, 20. *Ye ſhall be brought before Governours and Kings for my ſake, but take no thought how or what ye ſhall ſpeak*: *For it is not ye that ſpeak, but the Spirit of your Father which ſpeaketh in you.*

2. If God be our Father, then he hath Bowels of Affection towards us: If it be ſo unnatural for a Father not to love his Child, can we think God will be defective in his Love? All the affections of Parents come from God, but a ſpark from his flame. He is the Father of Mercies, 2 *Cor.* 1. 3. he begets all the Mercies and Bowels in the Creature: His Love to his Children, is a Love which paſſeth knowledge, *Eph.* 3. 19. it exceeds all dimenſions, it is higher than Heaven, it is broader than the Sea. That you may ſee Gods Fatherly Love to his Children; 1. Conſider God makes a precious valuation of them; *Iſa.* 43. 4. *Since thou waſt precious in my ſight*: A Father prizeth his Child above his Jewels; their names are precious, for they have Gods own name written upon them; *Rev.* 3. 12. *I will write upon him the name of my God*: Their Prayers are a precious perfume, their Tears God bottles, *Pſal.* 56. 8. God eſteems his Children as a Crown of glory in his hand; *Iſa.* 62. 3. 2. God loves the places they were born in the better for their ſakes, *Pſal.* 87. 6. *Of Sion it ſhall be ſaid, this man was born there*; this and that Believer was born there: God loves the ground his Children tread upon. Hence *Judea*, the ſeat of Gods Children and Choſen, God calls a delightſome Land, *Mal.* 3. 12. It was not only pleaſant for Scituation and Fruitfulneſs, but becauſe Gods Children, who were his *Hephſibah* or Delight, lived there. 3. He chargeth the great ones of the World not to prejudice his Children; their Perſons are ſacred: *Pſal.* 105. 14. *He ſuffered no man to do them wrong*; *yea, he reproved Kings for their ſakes, ſaying, Touch not mine anointed.* By *Anointed*, is meant the Children of the High God, who have the Unction of the Spirit, and are ſet apart for God. 4. God delights in their company, he loves to ſee their Countenance and hear their Voice, *Cant.* 2. 14. he cannot refrain long from their company: Let but two or three

three of his Children meet and pray together, he will be ſure to be among them, *Matth.* 18. 20. *Where two or three are gathered together in my name, I am in the midſt of them.* 5. God bears his Children in his Boſom, as a nurſing Father doth the ſucking Child. *Numb.* 11. 12. *Iſa.* 46. 4. To be carried in Gods Boſom ſhows how near his Children lye to his Heart. 6. God is full of ſollicitous care for them, 1 *Pet.* 5. 7. *He careth for you.* His eye is ſtill upon them, they are never out of his thoughts. A Father cannot always take care for his Child, he ſometimes is aſleep, but God is a Father that never ſleeps; *Pſal.* 121. 4. *He neither ſlumbereth nor ſleepeth.* 7. He thinks nothing too good to part with to his Children: He gives them the Kidneys of the Wheat, and Honey out of the Rock, and Wine on the Lees well refined, *Iſa.* 25. 6. He gives them three Jewels more worth than Heaven, the Blood of his Son, the Grace of his Spirit, the Light of his Countenance. Never was there ſuch an indulgent affectionate Father. 8. If God hath one Love better than other, he beſtows it upon them; they have the cream and quinteſſence of his Love. *He will rejoyce over thee, he will reſt in his love, Zeph.* 3. 17. God loves his Children with ſuch a love as he loves Chriſt; *John* 17. 26. it is the ſame love for the unchangeableneſs of it: God will no more ceaſe to love his Adopted Sons, then he will to love his Natural Son.

3. If God be our Father he will be full of ſympathy; *Pſal.* 103. 13. *As a Father pityeth his Children, ſo the Lord pityeth them that fear him. Jer.* 31. 20. *Is Ephraim my dear Son? my bowels are troubled for him.* God pityes his Children in Two Caſes.

(1.) In Caſe of Infirmities.
(2.) Injuries.

(1.) In Caſe of Infirmities: If the Child be deformed, or hath any Bodily diſtemper the Father pityes it: If God be our Father, he pityes our weakneſſes, and he ſo pityes them as to heal them; *Iſa.* 57. 18. *I have ſeen his wayes, and will heal him.* As God hath Bowels to pity, ſo he hath Balſam to heal.

(2.) In Caſe of Injuries. Every blow of the Child goes to the Fathers heart; when the Saints ſuffer, God doth ſympathize; *Iſa.* 63. 9. *In all their afflictions he was afflicted:* He did as it were bleed in their Wounds. *Saul, Saul, why perſecuteſt thou me?* When the foot was trod on, the head cryed out. *Judg.* 10. 16. *Gods Soul was grieved for the children of Iſrael.* As when one ſtring in a Lute is touched, all the reſt of the ſtrings ſound: When Gods Children are ſtricken, his Bowels ſound. *Zach.* 2. 8. *He that toucheth you toucheth the apple of my eye.*

4. If God be our Father, he will take notice of the leaſt good he ſees in us; if there be but a ſigh for Sin, God hears it, *Pſal.* 38. 9. *My groaning is not hid from thee*; if there be but a penitential tear comes out of our eye, God ſees it, *Iſa.* 38. 5. *I have ſeen thy tears.* If there be but a good intention, God takes notice: 1 *Kings* 8. 18. *Whereas it was in thy heart to build an houſe to my name, thou diaſt well that it was in thine heart.* God puniſheth intentional wickedneſs, and crowns intentional goodneſs; *Thou didſt well that it was in thy heart:* God takes notice of the leaſt *ſcintilla*, the leaſt ſpark of grace in his Children: 1 *Pet.* 3. 6. *Sarah obeyed Abraham, calling him Lord.* The Holy Ghoſt doth not mention *Sarahs* unbelief, or laughing at the Promiſe, he puts a finger upon the ſcar, winks at her failing, and only takes notice of the good that was in her, her Obedience to her Husband, *She obeyed Abraham, calling him Lord*; nay, that good which the Saints ſcarce take notice of in themſelves, God in a ſpecial manner obſerves, *Matth.* 25. 35. *I was an hungred and ye gave me meat, I was thirſty and ye gave me drink*: Then ſhall the Righteous ſay, *Lord, when ſaw we thee an hungred, and fed thee?* They did as it were over-look and diſclaim their own Works of Charity, yet Chriſt doth take notice, *I was an hungred, and ye fed me*: What a Comfort is this, God ſpyes the leaſt good in his Children; he can ſee a grain of Corn hid under Chaff, Grace hid under Corruption.

5. If God be our Father, he will take all we do in good part. Thoſe Duties we our ſelves cenſure, God will crown. When a Child of God looks over his beſt Duties, he ſees ſo much Sin cleaving to them, that he is even confounded! Lord, ſaith he, there is more Sulphur than Incenſe in my Prayers; but for your comfort, if God be your Father, he will crown thoſe Duties which you your ſelves cenſure; God ſees there is ſincerity in the hearts of his Children, and this gold (though light) ſhall have grains of allowance: Though there may be defects in the ſervices of Gods Children, yet God will not caſt away their offering, 2 *Chron.* 30. 20. *The Lord healed the people.* The Tribes of *Iſrael* being ſtraitned in time wanted ſome Legal Purifications, yet becauſe their Hearts were upright, God healed them, he pardoned them; God accepts of the good Will, 2 *Cor.* 8. 12. A Father takes a Letter from his Son kindly though there are blots, or bad *Engliſh* in it: What blottings are there in our holy things, yet our

our Father in Heaven accepts; Saith God, it is my Child, and he would do better; I will look upon him through Chriſt with a merciful eye.

6. If God be our Father then he will correct us in meaſure; *Jer.* 30. 11. *I will correct thee in meaſure*; and that two ways: 1. It ſhall be in meaſure for the kind; God will not lay upon us more than we are able to bear, 1 *Cor.* 10. 13. he knows our frame, *Pſal.* 103. 14. he knows we are not Steel or Marble, therefore will deal gently, he will not over-afflict: As the Phyſician that knows the *κρᾶσις* and temper of the Body, will not give Phyſick too ſtrong for the Body, nor will he give one dram or ſcruple too much. God hath not only the Title of a Father, but the Bowels of a Father; he will not lay too heavy burthens on his Children, leaſt their ſpirits fail before him. 2. He will correct in meaſure for the duration; he will not let the affliction lye on too long: *Pſal.* 125. 3. *The rod of the wicked ſhall not reſt upon the lot of the righteous:* It may be there, and not reſt. *Iſa.* 57. 16. *I will not contend for ever.* Our Heavenly Father will love for ever, but he will not contend for ever. The torments of the damned are for ever, *Rev.* 14. 11. *The ſmoke of their torment aſcendeth up for ever and ever:* The wicked ſhall drink a Sea of Wrath, but Gods Children only taſte of the Cup of Affliction, and their Heavenly Father will ſay, *tranſeat calix, let this cup paſs away from them*; *Iſa.* 35. 10. A ſting, a wing.

7. If God be our Father he will intermix Mercy with all our Afflictions: If he give us Wormwood to drink, he will mix it with Honey. In the Ark, the Rod was laid up, and Manna: With our Fathers Rod there is alwayes ſome Manna. *Aſhers* ſhooes were iron and braſs, but his foot was dip'd in oyl; *Gen.* 33. 24. *Affliction is the ſhooe of braſs that pincheth, but there is mercy in the affliction, there is the foot dipped in oyl.* When God afflicts the Body, he gives Peace of Conſcience; there is Mercy in the Affliction. An Affliction comes to prevent falling into Sin, there is Mercy in the Affliction. *Jacob* had his Thigh hurt in wreſtling, there was the Affliction; but then he ſaw Gods face, and received a Bleſſing from the Angel, *Gen.* 32. 30. there was Mercy in the Affliction. In every Cloud a Child of God may ſee a Rainbow of Mercy ſhining. As the Limner mixeth dark ſhadows and bright colours together; ſo our Heavenly Father mingles the dark and the bright together, Croſſes and Bleſſings; and is not this a great happineſs for God thus to checker his Providences, and mingle goodneſs with ſeverity.

8. If God be our Father, the evil one ſhall not prevail againſt us. Satan is called ὁ Πονηρὸς, *the evil one*, emphatically: He is the grand enemy of the Saints; and that both in a Military ſenſe, as he fights againſt them with his temptations; and in a Forenſical or Law-ſenſe, as he is an accuſer and pleads againſt them, yet neither way ſhall he prevail againſt Gods Children; as for his ſhooting his fiery darts, God will bruiſe Satan ſhortly under the Saints feet. *Rom.* 16. 20. As for his accuſing, Chriſt is Advocate for the Saints, and anſwers all bills of inditement brought in againſt them. God will make all Satans temptations promote the good of his Children: 1. As they ſet them more a praying; 2 *Cor.* 12. 8. Temptation is a medicine for ſecurity. 2. As they are a means to humble them; 2 *Cor.* 12. 7. *Leaſt I ſhould be exalted above meaſure, there was given me a thorn in the fleſh.* The thorn in the fleſh was a temptation; this thorn was to prick the bladder of pride. 3. As they eſtabliſh them more in Grace. A Tree ſhaken by the Wind is more ſettled and rooted; the blowing of a temptation doth but ſettle a Child of God more in Grace. Thus the *evil one*, Satan, ſhall not prevail againſt the Children of God.

9. If God be our Father, no real evil ſhall befal us; *Pſal.* 91. 10. *There ſhall no evil befall thee:* 'Tis not ſaid no trouble, but no evil. Gods Children are priviledged perſons; they are priviledged from the hurt of every thing; *Luke* 10. 19. *Nothing ſhall by any means hurt you.* οὐδὲν τῶν ὑμῶν ἀδικήσει. *Chryſ.* The hurt and malignity of the affliction is taken away. Affliction to a wicked Man hath evil in it; it makes him worſe; *Rev.* 16. 9. *Men were ſcorched with great heat, and blaſphemed the name of God:* But no evil befalls a Child of God, he is bettered by affliction; *Heb.* 12. 10. *That ye may be made partakers of his holineſs.* What hurt doth the Furnace to the Gold, it only makes it purer. What hurt doth Affliction to Grace, only refine and puriſie it. What a great priviledge is this to be freed, though not from the ſtroke of Affliction, yet the ſting: No evil ſhall touch a Saint. When the Dragon hath poyſoned the water, they ſay the Unicorn with his horn doth draw out the poyſon. Chriſt hath drawn out the poyſon of every Affliction, that it cannot prejudice a Child of God. Again, no evil befalls a Child of God, becauſe no condemnation: *Rom.* 8. 1. *No condemnation to them in Chriſt Jeſus.* God doth not condemn them, nor Conſcience doth not condemn them: Both Jury and Judge acquit them, then no evil befalls them; for nothing is really an evil but that which damns.

10. If

10. If God be our Father this may make us go with chearfulneſs to the Throne of Grace. Were a Man to petition his enemy there were little hope; but when a Child petitions his Father he may come with confidence to ſpeed: The word Father works upon God, it toucheth his very Bowels. What can a Father deny his Child? *If a Son ask bread will he give him a ſtone? Matth.* 7. 9. This may embolden us to go to God for pardon of Sin, and further degrees of Sanctity. We pray to a Father of Mercy, ſetting upon a Throne of Grace; *Luke* 11. 13. *If ye then being evil know how to give good gifts to your children, how much more ſhall your heavenly Father give his Spirit to them that ask him.* This did quicken the Church, and add wings to Prayer. *Iſa.* 63. 15. *Look down from heaven:* ver. 16. *Doubtleſs thou art our Father.* Who doth God keep his Mercies for but his Children? Three things may cauſe boldneſs in Prayer: We have a Father to pray to, and the Spirit to help us to pray, and an Advocate to preſent our Prayers. Gods Children ſhould in all their troubles run to their Heavenly Father as that ſick Child, 2 *Kin.* 4. 19. *He ſaid unto his Father, My head, my head:* So pour out thy complaint to God in Prayer, *Father, my heart, my heart: My dead heart, quicken it; my hard heart, ſoften it in Chriſts Blood; Father, my heart, my heart.* Sure God that hears the cry of the Ravens, will hear the cry of his Children.

11. If God be our Father he will ſtand between us and danger. A Father will keep off danger from his Child. God calls himſelf *ſcutum*, a ſhield: A ſhield defends the Head, guards the Vitals; God ſhields off dangers from his Children, *Acts* 18. 10. *I am with thee, and none ſhall ſet on thee to hurt thee:* God is an hiding place, *Pſalm* 27. 5. God preſerved *Athanaſius* ſtrangely; he put it into his mind to depart out of the houſe he was in the night before the enemies came to ſearch for him: As God hath a Breaſt to feed, ſo he hath Wings to cover his Children; *Pſal.* 91. 4. *He ſhall cover thee with his feathers, and under his wings ſhalt thou truſt.* God appoints his holy Angels to be a Life-guard about his Children, *Heb.* 1. 14. never was any Prince ſo well guarded as a Believer. The Angels, 1. are a numerous guard, 2 *Kings* 6. 17. *The mountain was full of horſes of fire round about Eliſha.* The Horſes and Chariots of fire were the Angels of God to defend the Prophet *Eliſha.* 2. A ſtrong guard. One Angel in a night ſlew an hundred and fourſcore and five thouſand, 2 *Kin.* 19. 32. if one Angel ſlew ſo many, what would an Army of Angels have done? 3. The Angels are a ſwift guard; they are ready in an inſtant to help Gods Children; therefore they are deſcribed with wings to ſhow their ſwiftneſs, they fly to our help, *Dan.* 9. 21, 23. *At the beginning of thy ſupplication the commandment came forth, and I am come to thee?* Here was a ſwift motion for the Angel to come from Heaven to Earth between the beginning and ending of *Daniels* Prayer. 4. The Angels are a watchful guard, not like *Sauls* guard, aſleep when their Lord was in danger; 1 *Sam.* 26. 12. The Angels are a vigilant guard, they watch over Gods Children to defend them; *Pſal.* 34. 7. *The Angel of the Lord encampeth round about them that fear him.* There is an inviſible guardianſhip of Angels about Gods Children.

12. If God be our Father we ſhall not want any thing that he ſees is good for us: *Pſal.* 34. 10. *They that ſeek the Lord ſhall not want any good thing.* God is pleaſed ſometimes to keep his Children to hard commons, but it is good for them; Sheep thrive beſt on ſhort paſture; God ſees too much may not be good; plenty breeds ſurfeit; *Luxuriant animi rebus ſecundis:* God ſees it good ſometimes to dyet his Children and keep them ſhort, that they may run the Heavenly Race the better; it was good for *Jacob* there was a Famine in the Land, it was a means to bring him to his Son *Joſeph*; ſo it is that Gods Children ſometimes ſee the Worlds emptineſs, that they may acquaint themſelves more with Chriſts fulneſs; if God ſee it be good for them to have more of the World they ſhall have it; God will not let them want any good thing.

13. If God be our Father all the Promiſes of the Bible belong to us: Gods Children are called *Heirs of the promiſe*; *Heb.* 6. 17. A wicked Man can lay claim to nothing in the Bible but the Curſes; he hath no more to do abſolutely with the Promiſes, than a Ploughman hath to do with the City Charter; the Promiſes are Childrens Bread; the Promiſes are *mulctralia Evangelii*, the Breaſts of the Goſpel milking out Conſolation; and who are to ſuck of theſe Breaſts but Gods Children: The promiſe of Pardon is for them; *Jer.* 33. 8. *I will pardon all their iniquity whereby they have ſinned againſt me.* The promiſe of Healing is for them; *Iſa.* 57. 18. the promiſe of Salvation, *Jer.* 23. 6. the Promiſes are ſupports of Faith, they are Gods ſealed Deed, they are a Chriſtians Cordial. O the Heavenly Comforts which are diſtilled from the Lembick of the Promiſes. St. *Chryſoſtome* compares the Scripture to a Garden, the Promiſes are the Fruit-Trees that grow in this Garden. A Child of God may go to any Promiſe

Promiſe in the Bible, and pluck Comfort from it: He is an Heir of the Promiſe.

14. God makes all his Children Conquerours: *They are born of God, and are conquerours.* 1. They conquer themſelves: *Fortior eſt qui ſe quam qui fortiſſima vincit mœnia:* The Saints conquer their own Luſts; *they bind theſe princes in fetters of iron: Pſal.* 149. 8. Though the Children of God may ſometimes be foiled, and loſe a ſingle battle, yet not the victory. 2. They conquer the World. The World holds forth her two Breaſts of Pleaſure and Profit, and many are overcome by it; but the Children of God have a World-conquering Faith; 1 *John* 5. 4. *This is the victory over the world, even your faith.* 3. They conquer their Enemies. How can that be, when they oft take away their Lives? (1.) They conquer by not complying with them: The three Children would not fall down to the Golden Image, *Dan.* 3. 18. they would rather burn than bow; here they were Conquerours. He who complyes with anothers Luſt is a Captive, he who refuſeth to comply is a Conquerour. (2.) Gods Children conquer their enemies by heroick Patience. A patient Chriſtian, like the anvil, bears all ſtrokes invincibly: Thus the Martyrs overcame their enemies by Patience; nay, Gods Children are *more than conquerours*; *Rom.* 8. 37. ὑπερνικῶμεν, *We are more than conquerours?* How are Gods Children more than Conquerours? Becauſe they conquer without loſs, and becauſe they are crowned after death, which other Conquerours are not.

15. If God be our Father, he will now and then ſend us ſome tokens of his Love. Gods Children live far from home, and meet ſometimes with coarſe uſage from the unkind World; therefore God to encourage his Children, ſends them ſometimes tokens and pledges of his Love: What are theſe? He gives them a return of Prayer, there is a token of Love; he quickens and enlargeth their Hearts in Duty, there is a token of Love; he gives them the firſt fruits of his Spirit, which are Love-tokens, *Rom.* 8. 23. As God gives the wicked the firſt fruits of Hell, horrour of Conſcience and Deſpair, ſo he gives his Children the firſt fruits of his Spirit, Joy and Peace, which are foretaſts of Glory. Some of Gods Children having received theſe tokens of Love from their Heavenly Father, have been ſo tranſported that they have dyed for Joy; as the Glaſs oft breaks with the ſtrength of the Wine put into it.

16. If God be our Father he will indulge and ſpare us; *Mal.* 3. 17. *I will ſpare them as a man ſpareth his own Son that ſerveth him:* Gods ſparing his Children imports this, his clemency towards them, he doth not puniſh them as he might; *Pſal.* 103. 10. *He hath not dealt with us according to our ſins:* We oft do that which merits Wrath, grieve Gods Spirit, relapſe into Sin; God paſſeth by much, and ſpares us: God did not ſpare his Natural Son, *Rom.* 8. 32. yet he will ſpare his Adopted Sons; God threatned *Ephraim* to make him as the Chaff driven with the Whirlwind, but he ſoon repented; *Hoſ.* 13. 4. *Yet I am the Lord thy God:* ver. 10. *I will be thy King:* Here God ſpared him as a Father ſpares his Son. *Iſrael* oft provoked God with their complaints, but God uſed clemency towards them, he oft anſwered their murmurings with Mercies; here he ſpared them as a Father ſpares his Son.

17. If God be our Father he will put Honour and Renown upon us at the laſt day. 1. He will clear the innocency of his Children: Gods Children in this Life are ſtrangely miſrepreſented to the World; they are loaded with invectives, they are called factious, ſeditious: *Elijah*, the troubler of *Iſrael*; *Luther* was called the trumpet of Rebellion; *Athanaſius* was accuſed to the Emperor *Conſtantine* to be the raiſer of Tumults; the Primitive Chriſtians were accuſed to be *infanticidii, inceſtus rei*, killers of their Children, guilty of Inceſt; as *Tertullian*; St. *Paul* reported to be a peſtilent perſon, *Acts* 24. 5. Famous *Wickliff* called the Idol of the Hereticks, and that he dyed drunk. If Satan cannot defile Gods Children, he will diſgrace them; if he cannot ſtrike his fiery darts into their Conſcience, he will put a dead fly into their Name; but God will one day clear his Childrens innocency, he will roll away their reproach: As God will make a Reſurrection of Bodies, ſo of Names; *Iſa.* 25. 8. *The Lord God will wipe away tears from off all faces, and the rebuke of his people ſhall he take away:* God will be the Saints compurgator. *Pſal.* 37. 6. *He ſhall bring forth thy righteouſneſs as the light.* The Night caſts its dark mantle upon the moſt beautiful Flowers, but the light comes in the Morning and diſpells the darkneſs, and every Flower appears in its orient brightneſs; ſo the wicked may by miſreports darken the honour and repute of the Saints, but God will diſpel this darkneſs, and cauſe their Names to ſhine forth: *He ſhall bring forth thy righteouſneſs as the light.* As God did ſtand up for the honour of *Moſes* when *Aaron* and *Miriam* went about to eclipſe his Fame; *Numb.* 12. 8. *Wherefore then were ye not afraid to ſpeak againſt my ſervant Moſes?* So will God ſay one day to the wicked, wherefore were not ye afraid to defame and traduce my Children? They having my Image upon them how durſt ye abuſe my Picture. At laſt Gods Children ſhall come

forth out of all their calumnies, as a *Dove covered with silver, and her feathers with yellow gold*; *Psal.* 68. 13. 2. God will make an open and honourable recital of all their good deeds: As the Sins of the Wicked shall be openly mentioned to their eternal infamy and confusion, so all the good deeds of the Saints shall be openly mentioned, *and then shall every man have praise of God*; 1 *Cor.* 4. 5. Every Prayer made with melting eyes, every good service, every work of Charity, shall be openly declared before Men and Angels, *Matth.* 25. 35. *I was an hungred and ye gave me meat, thirsty and ye gave me drink, naked and ye clothed me*: Thus God will set a Trophy of Honour upon all his Children at the last day. *Then shall the righteous shine forth as the sun in the kingdom of their Father*: *Matth.* 13. 43.

18. If God be our Father he will settle good land of inheritance upon us: 1 *Pet.* 1. 4. *Blessed be the God and Father of our Lord Jesus, who hath begotten us again to a lively hope, to an inheritance incorruptible and undefiled.* A Father may be fallen to decay, and have nothing to leave his Son but his Blessing; but God will settle an Inheritance on his Children, and an Inheritance no less than a Kingdom; *Luke* 12. 32. *It is your Fathers good pleasure to give you a kingdom.* This Kingdom is more Glorious and Magnificent than any Earthly Kingdom; it is set out by Pearls and precious Stones, the richest Jewels; *Rev* 21. 19. What are all the Rarities of the World to this Kingdom? The Coasts of Pearl, the Islands of Spices, the Rocks of Diamonds? In this Heavenly Kingdom is that which is satisfying, unparallel'd Beauty, Rivers of Pleasure; and this for ever: *Psal.* 16. 11. *At thy right hand are pleasures for evermore*: Heavens eminency is its permanency; and this Kingdom Gods Children shall enter into immediately after Death: There is a sudden transition and passage from Death to Glory: 2 *Cor.* 5. 9. *Absent from the body, present with the Lord.* Gods Children shall not stay long for their Inheritance; it is but winking and they shall see God: How may this comfort Gods Children, who perhaps are low in the World, your Father in Heaven will settle a Kingdom upon you at death, such a Kingdom as eye hath not seen; he will give you a Crown, not of Gold but Glory; he will give you white Robes lined with Immortality. *It is your Fathers good pleasure to give you a kingdom.*

19. If God be our Father it is Comfort: 1. In case of loss of Relations: Hast thou lost a Father, yet if thou art a Believer thou art no Orphan, thou hast an Heavenly Father, a Father that never dyes, 1 *Tim.* 6. 16. *Who only hath immortality.* 2. It is comfort in case of Death: God is thy Father, and at Death thou art going to thy Father: Well might *Paul* say, *Death is yours*, 1 *Cor.* 3. 22. it is your friend that will carry you home to your Father. How glad are Children when they are going home? This was Christs comfort at Death, he was going to his Father; *Joh.* 16. 28. *I leave the world and go to the Father*; and *John* 20. 17. *I ascend to my Father.* If God be our Father we may with comfort at the day of death resign our Souls into his hands. So did Christ; *Luke* 23. 46. *Father into thy hands I commend my Spirit.* If a Child hath any Jewel, he will in time of danger put it into his Fathers hands, where he thinks it will be kept most safe: Our Soul is our richest Jewel; we may at Death resign our Souls into Gods hands, where they will be safer than in our own keeping; *Father into thy hands I commend my Spirit*: What a comfort is this, Death carries a Believer to his Fathers house, *where are delights unspeakable and full of glory.* How glad was Old *Jacob* when he saw the Waggons and Chariots to carry him to his Son *Joseph*; the Text saith, *His Spirit revived*; *Gen.* 45. 27. Death is a triumphant Chariot to carry every Child of God to his Fathers Mansion-house.

20. If God be our Father, he will not disinherit his Children; God may for a time desert them, but not disinherit them: The Sons of Kings have been sometimes disinherited by the cruelty of Usurpers; as *Alexander* the Great his Son was put by his just Right, by the violence and ambition of his Fathers Captains; but what Power on Earth shall hinder the Heirs of the Promise from their Inheritance? Men cannot, and God will not cut off the entail. The *Arminians* hold falling away from Grace, and so a Child of God may be defeated of his Inheritance; but I shall show you that Gods Children can never be degraded or disinherited, their Heavenly Father will not cast them off from being Children. 1. It is evident Gods Children cannot be finally disinherited by vertue of the Eternal Decree of Heaven. Gods Decree is the very Pillar and Basis on which the Saints perseverance depends; Gods Decree tyes the knot of Adoption so fast, that neither Sin, Death or Hell, can break it asunder; *Rom.* 8. 30. *Whom he did predestinate them he also called*, &c. Predestination is nothing else but Gods decreeing a certain number to be Heirs of Glory, on whom he will settle the Crown; whom he predestinates he glorifies; what shall hinder Gods electing Love, or make his Decree null and void? 2. Besides Gods Decree, he hath engaged himself by Promise, that the Heirs of Heaven shall never be put by their Inheritance. Gods Promises

Promises are not like blanks in a Lottery, but as a sealed Deed which cannot be reversed: The Promises are the Saints Royal Charter; and this is one Promise that their Heavenly Father will not disinherit them; *Jer.* 32. 40. *I will make an everlasting covenant with them that I will not turn away from them, but I will put my fear in their hearts that they shall not depart from me.* Gods Fidelity, which is the richest Pearl of his Crown, is engaged in this Promise for his Childrens perseverance; *I will not turn away from them.* A Child of God cannot fall away while he is held fast in these two Armes of God, his Love and his Faithfulness. 3. Jesus Christ undertakes that all Gods Children by Adoption shall be preserved in a state of Grace till they inherit Glory: As the Heathens feigned of *Atlas* that he did bear up the Heavens from falling; Jesus Christ is that blessed *Atlas* that bears up the Saints from falling away.

Quest. *How doth Christ preserve the Saints Graces till they come to Heaven?*

Resp. 1. *Influxu Spiritus.* Christ carries on Grace in the Souls of the Elect by the influence and co-operation of his Spirit. Christ doth *Spiritu* continually excite and quicken Grace in the Godly; his Spirit doth *ἀναζωπυρεῖν* blow up the sparks of Grace into an holy flame. *Spiritus est Vicarius Christi*; The Spirit is Christs Vicar on Earth, his Proxy, his Executor to see that all that Christ hath purchased for the Saints be made good: Christ hath obtained an Inheritance incorruptible for them, 1 *Pet.* 1. 4. and the Spirit of Christ is his Executor to see that this Inheritance be settled upon them. *Tertull.*

2. Christ carries on Grace perseveringly in the Souls of the Elect, *vi orationis*, by the prevalency of his intercession; *Heb.* 7. 25. *He ever lives to make intercession for them.* Christ prayes that every Saint may hold out in Grace till he comes to Heaven. Can the Children of such Prayers perish? If the Heirs of Heaven should be disinherited, and fall short of Glory, then Gods Decree must be reversed, his Promise broken, Christs Prayer frustrated, which were Blasphemy to imagine. 4. That Gods Children cannot be disinherited or put by their Right to the Crown of Heaven, is evident from their Mystical Union with Christ. Believers are incorporated into Christ, they are knit to Christ as the Members to the Head, by the Nerves and Ligaments of Faith, so that they cannot be broken off; *Eph.* 1. 22, 23. *The Church which is his Body.* What was once said of Christs Natural Body, is as true of his Mystical; *A bone of it shall not be broken.* As it is impossible to sever the leaven and the dough when they are once mingled and kneaded together; so it is impossible when Christ and Believers are once united, that they should ever by the power of Death or Hell be separated. Christ and his Spiritual Members make one Christ; now is it possible that any part of Christ should perish? How can Christ want any Member of his Body Mystical, and be perfect? Every Member is an Ornament to the Body, and adds to the honour of it: How can Christ part with any Mystical Member, and not part with some of his Glory too? So that by all this it is evident that Gods Children must needs persevere in Grace and cannot be disinherited. If they could be disinherited then the Scripture could not be fulfilled, which tells us of Glorious Rewards for the Heirs of Promise; *Psal.* 58. 11. *Doubtless there is a reward for the righteous.* Now if Gods Adopted Children should fall finally from Grace, and miss of Heaven, what Reward were there for the Righteous? And *Moses* did indiscreetly to look to the recompence of reward, and so there would be a door opened to despair.

Object. *This Doctrine of Gods Children persevering, and having the Heavenly Inheritance settled on them, may cause carnal security, and make them less circumspect in their walking?*

Resp. Corrupt Nature may as the Spider, suck poyson from this Flower, but a sober Christian who hath felt the efficacy of Grace upon his Heart, dares not abuse this Doctrine: He knows perseverance is attained in the use of means, therefore he walks holily, that so in the use of means he may arrive at perseverance. St. *Paul* knew that he should not be disinherited, and that nothing could separate him from the love of Christ, but who more holy and watchful than he; 1 *Cor.* 9. 27. *I keep under my Body*, and *Phil.* 3. 14. *I press toward the mark.* Gods Children have that holy fear in them as keeps them from security and wantonness; they believe the Promise, therefore they rejoyce in hope; they fear their hearts, therefore they watch and pray. Thus you see what strong consolation there is for all the Heirs of the Promise. Such as have God for their Father are the happyest persons on Earth, they are in such a condition that nothing can hurt them; they have their Fathers Blessing, all things conspire for their good; they have a Kingdom settled on them, and the entail can never be cut off. How may Gods Children be comforted in all conditions, let the times be what they will; their Father is in Heaven, he rules all: If troubles arise they shall but carry Gods Children so much the sooner to their Father. The more violently the Wind beats against the sails of a Ship, the sooner the Ship is brought to the Haven; and the more

more fiercely Gods Children are aſſaulted, the ſooner they come to their Fathers houſe. 1 *Theſſ.* 4. 18. *Wherefore comfort one another with theſe words.*

USE IV. Of *Exhortation.* Let us behave and carry our ſelves as the Children of ſuch a Father. In ſeveral particulars.

1. Let us depend upon our Heavenly Father in all our ſtraits and exigencies; let us believe that he will provide for us. Children rely upon their Parents for the ſupply of wants: If we truſt God for Salvation ſhall we not truſt him for a Livelyhood? There is a lawful provident care to be uſed, but beware of a diſtruſtful care; *Luke* 12. 24. *Conſider the ravens, they neither ſow nor reap, and God feedeth them.* Doth God feed the Birds of the Air, and will he not feed his Children? *ver.* 27. *Conſider the lilies how they grow, they ſpin not, yet Solomon in all his glory was not arayed like one of theſe.* Doth God cloath the Lilies, and will he not cloath his Lambs? Even the wicked taſte of Gods bounty; *Pſal.* 73. 7. *Their eyes ſtand out with fatneſs.* Doth God feed his Slaves, and will not he feed his Family? Gods Children may not have ſo liberal a ſhare in the things of this life, but little meal in the barrel; they may be drawn low, but not drawn dry; they ſhall have ſo much as God ſees is good for them; *Pſal.* 34. 10. *They that ſeek the Lord ſhall not want any good thing.* If God gives them not *ad voluntatem*, he will *ad ſanitatem*; if he gives them not alwayes what they crave, he will give them what they need; if he gives them not a feaſt, he will give them a *viaticum* a bait by the way: Let Gods Children therefore depend upon Gods Fatherly Providence; give not way to diſtruſtful thoughts, diſtracting cares, or indirect means; God can provide for you without your Sins, 1 *Pet.* 5. 7. *Caſting all your care upon him, for he careth for you*: An Earthly Parent may have affection for his Child, and would provide for him, but ſometimes he is not able; but God can create a ſupply for his Children; yea, he hath promiſed a ſupply, *Pſal.* 37. 3. *Verily thou ſhalt be fed.* Will God give his Children Heaven, and will he not give them enough to bear their charges thither? Will he give them a Kingdom and deny them Daily bread? O depend upon your Heavenly Father, he hath ſaid *he will never leave you, nor forſake you*; *Heb.* 13. 5.

Aug.

2. If God be our Father let us imitate him: The Child doth not only bear his Fathers Image, but doth imitate him in his Speech, Geſture, Behaviour; if God be our Father let us imitate him; Χριστιανισμὸς ἐν τῷ Χριστὸ μίμησις, *Gr. Nyſſen. Eph.* 5. 1. *Be followers of God as dear children.* 1. Imitate God in forgiving injuries; *Iſa.* 44. 22. *I have blotted out as a thick cloud thy tranſgreſſions.* As the Sun ſcatters not only thin miſts, but thick clouds, ſo God pardons great offences; imitate God in this, *Eph.* 4. 32. *Forgiving one another. Cranmar* was a Man of a forgiving Spirit, he did bury injuries, and requite good for evil: He who hath God for his Father, hath God for his Pattern. 2. Imitate God in works of Mercy: *He looſeth the priſoners*; *Pſal.* 146. 7. *He opens his hand, and ſatisfieth the deſire of every living thing*; *Pſal.* 145. 16. He drops his ſweet Dew as well upon the Thiſtle as the Roſe; imitate God in Works of Mercy, relieve the wants of others, be rich in good works; *Luke* 6. 36. *Be merciful as your Father alſo is merciful.* Be not ſo hard-hearted as to ſhut the poor out of the lines of communication. *Dives* denyed *Lazarus* a crumb of Bread, and *Dives* was denyed a drop of Water.

3. If God be our Father let us ſubmit patiently to his Will; if he lay his ſtrokes on us, they are the corrections of a Father, not the puniſhments of a Judge: This made Chriſt ſo patient, *John* 18. 11. *Shall not I drink the cup which my Father hath given me?* He ſees we need affliction, 1 *Pet.* 1. 6. he appoints it as a dyet-drink to purge and ſanctifie us, *Iſa.* 27. 9. therefore diſpute not but ſubmit; *Heb.* 12. 9. *We had fathers of the fleſh which corrected us, and we gave them reverence*: They might correct out of an humour, but God doth it ἐπὶ τὸ συμφέρον for our profit; *Heb.* 12. 10. Therefore ſay as *Eli*, 1 *Sam.* 3. 18. *It is the Lord, let him do what ſeemeth him good.* What gets the Child by ſtrugling but more blows? What got *Iſrael* by their murmuring and rebelling, but a longer and more tedious march, and at laſt their Carcaſes fell in the Wilderneſs.

4. If God be our Father let this cauſe in us a Childlike Reverence; *Mal.* 1. 6. *If I be a Father where is my honour?* This is a part of the honour we give to God when we reverence and adore him. If you have not alwayes a Childlike Confidence, yet alwayes preſerve a Childlike Reverence; and how ready are we to run into extreams, either to deſpond or grow wanton. Becauſe God is a Father therefore do not think you may be ſecure, and take liberty to ſin; if you do, God may carry it ſo as if he were no Father, he may throw Hell into your Conſcience. When *David* preſumed upon Gods Paternal Affection, and began to wax wanton under Mercy, God made him

him pay dear for it, he withdrew the ſenſe of his Love; and though he had the heart of a Father, yet he had the look of an Enemy. *David* prayed, *Cauſe me to hear the voice of joy*: *Pſal.* 51. 8. He lay ſeveral months in deſertion, and it is thought he never recovered his full joy to the day of his death. Oh keep alive holy fear; with a Childlike confidence preſerve an humble reverence: The Lord is a Father, therefore love to ſerve him; he is the Mighty God, therefore fear to offend him.

5. If God be our Father let us walk obediently; 1 *Pet.* 1. 14. ὡς τέκνα ὑπακοῆς, *As obedient Children.* When God bids you be humble and ſelf-denying, deny yours, part with your boſom ſin, be ſober in your attire, ſavoury in your ſpeeches, grave in your deportment, obey your Fathers voice: Open to God as the Flower opens to the Sun: As you expect your Fathers Bleſſing obey him in whatever he commands, Firſt and Second Table Duties. A Luteniſt that he may make ſweet Muſick, toucheth upon every String of the Lute: The Ten Commandments are like a ten ſtringed Inſtrument, touch upon every String, obey every Command, or you cannot make ſweet Melody in Religion. Obey your Heavenly Father, though he commands things contrary to Fleſh and Blood. 1. When he commands to mortifie Sin; that Sin which hath been dear to you: Pluck out this right eye, that you may ſee the better to go to Heaven. 2. When he commands you to ſuffer for him, be ready to obey, *Acts* 21. 13. every good Chriſtian hath a Spirit of Martyrdom in him, and is ready rather to ſuffer for the Truth, than the Truth ſhould ſuffer. *Luther* ſaid, he had rather be a Martyr than a Monarch. *Peter* was Crucified with his Head downwards, as *Euſebius. Ignatius* called his Chains his Spiritual Pearls, and did wear his Fetters as a Braceler of Diamonds. This is to carry it as Gods Children when we obey his voice, and count not our lives dear ſo that we may ſhow our love to our Heavenly Father; *Rev.* 12. 11. *They loved not their lives to the death.*

6. If God be your Father, ſhow it by your chearful looks that you are the Children of ſuch a Father. Too much drooping and deſpondency diſparageth the Relation you ſtand in to God. What though you meet with hard uſage in the World, you are now in a ſtrange Land, far from home, it will be ſhortly better with you when you are in your own Country, and your Father hath you in his Armes: Doth not the Heir rejoyce in hope? Shall the Sons of a King walk dejected? 2 *Sam.* 13. 4. *Why art thou being the Kings Son lean?* Is God an unkind Father, are his Commands grievous? Hath he no Land to give to his Heirs? Why then do Gods Children walk ſo ſad? Never had Children ſuch Priviledges as they who are of the Seed-Royal of Heaven, and have God for their Father; they ſhould rejoyce therefore who are within a few hours to be crowned with Glory.

7. If God be our Father, let us honour him by walking very holily; 1 *Pet.* 1. 16. *Be ye holy for I am holy.* A young Prince asking a Philoſopher how he ſhould behave himſelf, the Philoſopher ſaid, *Memento te filium eſſe Regis, Remember thou art a Kings Son*; do nothing but what becomes the Son of a King: So remember you are the adopted Sons and Daughters of the high God, do nothing unworthy of ſuch a Relation. A debauched Child is the diſgrace of his Father. Is this thy Sons Coat ſaid they to *Jacob*, when they brought it home dip'd in blood? *Gen.* 37. 32. ſo when we ſee a perſon defiled with Malice, Paſſion, Drunkenneſs, we may ſay, is this the Coat of Gods adopted Son? Doth he look as an Heir of Glory? 'Tis a blaſpheming the Name of God to call him Father, yet live in Sin. Such as profeſs God is their Father, yet live unholily, they will ſlander and defraud, theſe are as bad to God as Heathens: *Amos* 9. 7. *Are ye not as children of the Ethiopians to me, O children of Iſrael, ſaith the Lord?* The *Ethiopians* were uncircumciſed, a baſe ill-bred People; when *Iſrael* grew wicked they were no better to God than *Ethiopians*. Looſe ſcandalous livers under the Goſpel are no better in Gods eſteem than *Pagans* and *Americans*; nay, they ſhall have an hotter place in Hell. O let all who profeſs God to be their Father, honour him by their unſpotted lives. *Scipio* abhorred the embraces of an Harlot becauſe he was the General of an Army. Abſtain from all Sin becauſe you are born of God, and have God for your Father; 1 *Theſſ.* 5. 22. *Abſtain from all appearance of evil.* 'Twas a ſaying of *Auguſtus*, An Emperor ſhould not only be free from Crimes, but from the ſuſpicion of them; by an holy Life you would bring Glory to your Heavenly Father, and cauſe others to become his Children: *Eſt pellax virtutis odor*——. *Cauſinus* in his *Hieroglyphicks*, ſpeaks of a Dove, whoſe Wings being perfum'd with ſweet Oyntments did draw the other Doves after her: The holy Lives of Gods Children is a ſweet perfume to draw others to Religion, and make them to be of the Family of God. *Juſtin Martyr* ſaith, that which converted him to Chriſtianity was the beholding the blameleſs Lives of the Chriſtians.

8. If

8. If God be our Father, let us love all that are his Children; *Pſal.* 133. 1. *How pleaſant is it for brethren to dwell together in unity.* 'Tis compared to Oyntment, *ver.* 2. for the ſweet fragrancy of it: 1 *Pet.* 2. 17. *Love the brotherhood. Idem eſt motus anime in imaginem & rem*; The Saints are the walking pictures of God; if God be our Father we love to ſee his picture of Holineſs in Believers; we pity them for their Infirmities, but love them for their Graces; we prize their Company above others; *Pſal.* 119. 63. it may juſtly be ſuſpected that God is not their Father, who love not Gods Children; though they retain the Communion of Saints in their Creed, yet they baniſh the Communion of Saints out of their Company.

9. If God be our Father let us ſhow Heavenlymindedneſs: They who are born of God do τὰ ἄνω φρονεῖν, ſet their Affections on things that are above; *Col.* 3. 2. O ye Children of the high God do not diſgrace your high birth by ſordid Covetouſneſs. What a Son of God, and a ſlave to the World? What ſpring from Heaven, and buried in the Earth. For a Chriſtian who pretends to derive his pedigree from Heaven, yet wholly to mind Earthly things, is to debaſe himſelf, as if a King ſhould leave his Throne to follow the Plough; *Jer.* 45. 5. *Seekeſt thou great things for thy ſelf?* As if the Lord had ſaid, what thou *Baruck*, thou who art born of God, akin to Angels, and by thy Office a *Levite*, doſt thou debaſe thy ſelf, and ſpot the ſilver wings of thy Grace, by belimming them with earth? Seekeſt thou great things, ſeek them not. The Earth choaks the Fire: Earthlineſs choaks the Fire of good Affections.

10. *Ult.* If God be our Father let us own our Heavenly Father in the worſt times, ſtand up in his cauſe, defend his Truths. *Athanaſius* owned God when moſt of the World turned *Arrians*: If Sufferings come do not deny God: He is a bad Son who denyes his Father: Such as are aſhamed of God in times of danger, God will be aſhamed to own them for his Children; *Mark* 8. 38. *Whoſoever therefore ſhall be aſhamed of me and my words in this adulterous generation, of him alſo ſhall the Son of man be aſhamed, when he comes in the glory of his Father, with his holy Angels.* So I have done with the Firſt Part of the Preface, *Our Father.*

II. The Second Part of the Preface, (which I ſhall but briefly touch on) is, [*which art in Heaven.*] Ὁ ἐν τοῖς οὐρανοῖς. God is ſaid to be in Heaven, not that he is ſo included there that he is no where elſe, for the *Heaven of Heavens cannot contain him*, 1 *Kings* 8. 27. but the meaning is, God is chiefly reſident in the Empyrean Heaven, which the Apoſtle calls *the third Heaven*; 2 *Cor.* 12. 2. there God doth moſt give forth his Glory to his Saints and Angels.

Queſt. *What may we learn from this, that God is in Heaven?*

Anſw. 1. Hence we learn that we are to raiſe our Minds in Prayer above the Earth. God is no where to be ſpoken with but in Heaven. God never denyed that Soul his ſuit who went as far as Heaven to ask it.

2. We learn from Gods being in Heaven his Soveraign Power. *Hoc vocabulo intelligitur omnia ſubeſſe ejus imperio.* Calvin. *Pſal.* 115. 3. *Our God is in the heavens, he hath done whatever he pleaſed.* God being in Heaven governs the Univerſe, and orders all Occurrences here below for the good of his Children: When the Saints are in ſtraits and dangers, and ſee no way of relief, he can ſend from Heaven and help them; *Pſal.* 57. 3. *He ſhall ſend from heaven and ſave me.*

3. We learn Gods Glory and Majeſty: He is in Heaven, therefore he is *covered with light*, *Pſal.* 104. 2. *cloathed with honour*, *Pſal.* 104. 1. and is as far above all Worldly Princes as Heaven is above Earth.

4. We learn from Gods being in Heaven, his Omniſciency: *All things are naked and unmasked to his eye*; *Heb.* 4. 13. Men plot and contrive againſt the Church, but God is in Heaven, and they do nothing but what our Father ſees. If a Man were on the top of an high Tower or Theatre, he might thence ſee all the People below: God is in Heaven as in an Tower or Theatre, and he ſees all the tranſactions of Men. The Wicked make wounds in the backs of the Righteous, and then pour in Vinegar; God writes down their cruelty; *Exod.* 3. 7. *I have ſeen the afflictions of my people.* God is in Heaven, and he can thunder out of Heaven upon his enemies: *Pſal.* 18. 13. *The Lord thundered in the heavens; yea, he ſent out arrows and ſcattered them, and he ſhot out lightnings and diſcomfited them.*

5. We learn from Gods being in Heaven, Comfort; for the Children of God when they pray to their Father, the way to Heaven cannot be blocked up: One may have a Father living in Foreign parts, but the way both by Sea and by Land may be ſo blocked up that there is no coming to him; but thou Saint of God, when thou prayeſt to thy Father he is in Heaven, and though thou art never ſo confined, thou mayeſt have acceſs to him. A Priſon cannot keep thee from thy God; the way to Heaven can never be blocked up.

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So I have done with the word *Father*, I ſhall ſpeak next of the Pronoun ἡμῶν *Our*, *Father*. In the firſt there is an Appellation, *Father*; in the ſecond an Appropriation, *Our Father*. Chriſt by this word (*Our*) would teach us thus much, *That in all our Prayers to God we ſhould act Faith. Our Father*; *Father*, denotes Reverence, *Our Father*, denotes Faith. In all our Prayers to God we ſhould exerciſe Faith, *Our Father*: Faith is that which baptizeth Prayer, and gives it a name, it is called the *Prayer of Faith*, *Jam.* 5. 15. without Faith it is ſpeaking not praying. Faith is the breath of Prayer. Prayer is dead unleſs Faith breathe in it. Faith is a neceſſary requiſite in Prayer. The Oyl of the Sanctuary was made up of ſeveral ſweet Spices, *pure Myrrhe*, *Caſſia*, *Cinamon*, *Exod.* 30. 23 Faith is the chief ſpice or ingredient into Prayer, which makes it go up to the Lord as ſweet Incenſe, *Jam.* 1. 6. *Let him ask in faith. Mat.* 21. 22. *Whatſoever ye ſhall ask in prayer, believing, ye ſhall receive. Invoco te Domine quanquam languida & imbecilla fide, tamen fide*; Lord, ſaid *Cruciger*, I pray, though with a weak Faith, yet with Faith. Prayer is the Gun we ſhoot with, Fervency is the Fire that diſchargeth it, and Faith is the Bullet which pierceth the Throne of Grace; Prayer is the Key of Heaven, Faith is the Hand that turns it; *Pray in faith, Our Father.* Faith muſt take Prayer by the hand, or there is no coming nigh to God; Prayer without Faith is unſucceſsful. If a poor Handicrafts-man, that lives by his labour, hath ſpoiled his tools that he cannot work, how ſhall he ſubſiſt? Prayer is the tool we work with, which procures all good for us, but unbelief ſpoils and blunts our Prayers, and then we can get no Bleſſing from God: A Prayer that is Faithleſs is Fruitleſs. As *Joſeph* ſaid, *You ſhall not ſee my face unleſs you bring your brother Benjamin with you*; *Gen.* 43. 3. ſo Prayer cannot ſee Gods face, unleſs it bring its brother Faith with it. What is ſaid of *Iſrael*, *They could not enter in because of unbelief*, *Heb.* 3. 19. is as true of Prayer, it cannot enter into Heaven becauſe of unbelief. This makes Prayer often ſuffer ſhipwrack, becauſe it daſheth upon the rock of Unbelief: O ſprinkle Faith in Prayer. We muſt ſay, *Our Father.*

Queſt. 1. *What doth praying in Faith imply?*

Reſp. Praying in Faith implyes the having of Faith; the act implyes the habit: To walk implyes a principle of Life, ſo to pray in Faith implyes an habit of Grace. None can pray in Faith but Believers.

Queſt. 2. *What is it to pray in Faith?*

Anſw. 1. To pray in Faith is to pray for that which God hath promiſed; where there is no promiſe we cannot pray in Faith.

2. To pray in Faith is to pray in Chriſts meritorious Name; *John* 14. 13. *Whatſoever ye ſhall ask in my name that will I do.* To pray in Chriſts Name is to pray in the hope and confidence of Chriſts Merit. When we preſent Chriſt to God in Prayer, when we carry the Lamb ſlain in our Armes, when we ſay Lord, we are Sinners, but here is our Surety, for Chriſts ſake be propitious, this is coming to God in Chriſts Name, and this is to pray in Faith.

3. To pray in Faith is in Prayer to fix our Faith on Gods faithfulneſs, believing that he doth hear and will help; this is a taking hold of God; *Iſa.* 64. 7. By Prayer we draw nigh to God, by Faith we take hold of him. 2 *Chron.* 13. 14. *The children of Judah cryed unto the Lord*; and this was the crying of Faith; *ver.* 18. *They prevailed becauſe they relyed on the Lord God of their Fathers*: Making ſupplication to God, and ſtaying the Soul on God, is praying in Faith: To pray and not rely on God for the granting our Petitions, *irriſio Dei eſt*, ſaith *Pelican*, it is to abuſe and put a ſcorn upon God. By praying we ſeem to honour God, by not believing we affront him. In Prayer we ſay, Almighty, Merciful Father, by not believing, we blot out all his Titles again.

Queſt. 3. *How may we know that we do truly pray in Faith? We may ſay* Our Father, *and think we pray in Faith, when it is in preſumption, how therefore may we know that we do indeed pray in Faith?*

Anſw. 1. When our Faith in Prayer is humble: A preſumptuous perſon hopes to be heard in Prayer for ſome inherent worthineſs in himſelf; he is ſo qualified, and hath done God good ſervice, therefore he is confident God will hear his Prayer: See an inſtance, *Luke* 18. 11, 12. *The Phariſee ſtood and prayed thus, God I thank thee that I am not as other men are, extortioners, unjuſt: I faſt twice in the week, I give tithes of all that I poſſeſs*: This was a preſumptuous Prayer; but a ſincere heart doth as well act Humility in Prayer as Faith, *Luke* 18. 13. *The Publican ſtanding afar off would not lift up ſo much as his eyes to heaven, but ſmote upon his breaſt, ſaying, God be merciful to me a ſinner. God be merciful*, there was Faith, *to me a ſinner*, there was Humility, and a ſence of unworthineſs.

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2. We may know we pray in Faith, when though we have not the present thing we pray for, yet we believe God will grant, therefore we will stay his leasure. A Christian having a command to pray, and a promise, he is resolved to follow God with Prayer and not give over; as *Peter* he knocked, yet the door was not opened, but he continued knocking, and at last it was opened, *Acts* 12. 16. so a Christian prayes and prayes, but hath no answer, but he will continue knocking at Heaven door, knowing an answer will come; *Psal.* 86. 7. *Thou wilt answer me*: Here is one that prayes in Faith. Christ saith, *Pray and faint not*; *Luke* 18. 1. A Believer at Christs word lets down the net of Prayer, and though he catch nothing, he will cast the net of Prayer again, believing that Mercy will come. Patience in Prayer is nothing but Faith spun out.

USE I. It reproves them that pray in Formality, not in Faith: They question whether God hears, or will grant; *Jam.* 4. 3. *Ye ask and receive not because ye ask amiss.* He doth not say ye ask that which is unlawful, but ye ask amiss; when Men pray and believe not, they ask amiss, and therefore they receive not. Unbelief clips the wings of Prayer that it will not fly to the Throne of Grace; the rubbish of unbelief stops the currant of Prayer.

USE II. Of *Exhortation.* Let us set Faith a work in Prayer, [*Our Father*]: The Husbandman sowes in hope; Prayer is the seed we sow; when the hand of Faith scatters this seed, it brings forth a fruitful crop of Blessing. Prayer is the ship we send out to Heaven; when Faith makes an adventure in this ship, it brings home large returns of Mercy. O pray in Faith, say *Our Father*; and that we may act Faith in Prayer, consider,

Calvin. 1. Gods readiness to hear Prayer, *Deus paratus ad vota exaudienda*, did God forbid all addresses to him, it would put a damp upon the trade of Prayer, but Gods ear is open to Prayer. It is one of the Names by which God is known; *Psal.* 65. 2. *O thou that heareſt prayer.* The *Ædiles* among the *Romans* had their doors always standing open, that all who had petitions might have free access to them: God is both ready to hear and grant Prayer: This may encourage Faith in Prayer; and whereas some may say they have prayed but have had no answer. 1. God may hear Prayer though he doth not presently answer; we write a Letter to a Friend, he may have received it, though we have yet had no answer of it. Perhaps thou prayest for the light of Gods face, God may send thee an ear, though he doth not show thee his face. 2. God may give an answer to Prayer when we do not perceive it. His giving an heart to pray, and inflaming the affections in Prayer is an answer of Prayer; *Psal.* 138. 3. *In the day that I cryed thou answeredſt me, and ſtrengtheneds me with ſtrength in my ſoul*: *Davids* inward strength was an answer of Prayer, therefore let Gods readiness to hear Prayer incourage Faith in Prayer.

2. That we may act Faith in Prayer, consider, we do not pray alone, Christ prayes over our Prayers again: Christs Prayer is the ground why our Prayer is heard. Christ takes the dross out of our Prayer, and presents nothing to his Father but pure Gold. Christ mingles his sweet odours with the Prayers of the Saints: *Rev.* 5. 8. Think of the dignity of his Person, he is God; and the sweetness of his Relation, he is a Son. O what encouragement is here to pray in Faith. Our Prayers are put into the hand of a Mediator. Christs Prayer is mighty and powerful.

3. We pray to God for nothing but what is pleasing to him, and he hath a mind to grant: If a Son ask nothing but what his Father is willing to bestow, this may make him go to him with confidence; when we pray to God for holy hearts, there's nothing more pleasing to him; 1 *Theſſ.* 4. 3. *This is the will of God even your ſanctification.* We pray that God would give us an heart to love him, and there's nothing he more desires than our Love. How may this make us pray in Faith, when we pray for nothing but what is acceptable to God, and which he delights to bestow.

4. To encourage Faith in Prayer, consider the many sweet Promises that God hath made to Prayer. The Cork keeps the Net from sinking; the Promises are the Cork to keep Faith from sinking in Prayer. God hath bound himself to us by his Promises. The Bible is bespangled with Promises made to Prayer, *Isa.* 30. 19. *He will be very gracious to thee at the voice of thy cry.* *The Lord is rich unto all that call upon him*, *Rom.* 10. 12. *Jer.* 29. 13. *Then ſhall ye find me when you ſearch for me with all your heart.* *Pſal.* 145. 19. *He will fulfil the deſire of them that fear him.* The *Tyrians* tyed their God *Hercules* with a Golden Chain that he should not remove; God hath tyed himself fast to us by his Promises, how should these animate and spirit Faith in Prayer; Faith gets strength in Prayer by sucking from the breast of a Promise.

5. That we may act Faith in Prayer, consider Jesus Christ hath purchased that which we pray for: We may think the things which we ask in Prayer too great for us to obtain, but they are not too great for Christ to purchase: We pray for pardon, Christ hath purchased it in his Blood: We pray for the Spirit to animate and inspire us, the sending down of the Holy Ghost into our hearts is the fruit of Christs death, *John* 16. This may put life into our Prayers, and make us pray in Faith, because the things we ask in Prayer, though they are more than we deserve, yet not more than Christ hath purchased for us.

6. To make us pray in Faith, consider there is such a bountifulness in God, that he often excells the prayers of his people; he gives them more than they ask; as *Hannah* asked a Son, and God gave her not only a Son, but a Prophet; *Solomon* asked Wisdom, and God gave him not only Wisdom, but Riches and Honour besides; *Jacob* prayed that God would but give him Food and Rayment, and the Lord encreased his Pilgrim's staff into two bands; *Gen.* 32. 10. God is oft better to us than our Prayers, as when *Gehazi* asked but one Talent, *Naaman* would needs force two upon him, 2 *Kings* 5. 23. We ask one Talent of Mercy, and God gives two Talents The Woman of *Canaan* asked but a crumb, namely, to have the life of her Child, and Christ gave her more, he sent her home with the life of her Soul.

7. The great success the Prayer of Faith hath found; like *Jonathans* bow it hath not returned empty. *Vocula pater dicta in corde*, saith *Luther*: This little word *Father*, pronounced in Faith, hath overcome God; *Gen.* 32. 11. *Deliver me I pray thee*; and this was mixed with Faith in the promise, *ver.* 12. *Thou ſaideſt I will ſurely do thee good*, and this Prayer had power with God and prevailed, *Hoſ.* 12. 4. the Prayer of Faith hath opened prison doors, stop'd the chariot of the Sun, lock'd and unlock'd Heaven, *Jam.* 5. 17 the Prayer of Faith hath strangled the plots of enemies in the birth, it hath routed their forces. *Moſes* Prayer against *Amalek* did more than *Joſhuas* sword, and may not this hearten and corroborate Faith in Prayer.

8. If all this will not prevail, consider how heartless and comfortless it is to pray, and not in Faith: The heart misgives secretly, God doth not hear, nor will he grant. Faithless praying must needs be comfortless, for there is no promise made to unbelieving Prayer. 'Tis sad sailing where there is no anchoring, and sad praying where there is no promise to anchor upon: *Jam.* 1. 7. The Disciples toyl'd all night and caught nothing; the Unbeliever toyls in Prayer, and catcheth nothing; he receives not any Spiritual Blessings, pardon of Sin or Grace: As for the Temporal Mercies the Unbeliever hath, he cannot look upon them as the fruit of Prayer, but as the over-flowings and spillings of Gods bounty: Oh therefore labour to exert and put forth Faith in Prayer.

Object. *But there is ſo much ſin cleaves to my Prayer, that I fear it is not the Prayer of Faith, and God will not hear it.*

Reſp. If thou mourneſt for this, it hinders not but that thy Prayer may be in Faith, and God may hear it? Weakness in Prayer shall not make void the Saints Prayers; *Pſal.* 31. 22. *I ſaid in my haſt I am cut off.* There was much unbelief in this Prayer. *I ſaid in my haſt*, בְּחָפְזִי, in my trembling. *Davids* Faith did tremble and faint, yet God heard his prayer. The Saints passions do not hinder the Saints prayers, *Jam.* 5. 17. therefore be not discouraged, though sin will cleave to thy holy offering, yet these two things may comfort, thou mayest pray with Faith though with weakness, and God sees the sincerity, and will pass by the infirmity.

Quest. *How ſhall we do to pray in Faith?*

Answ. Implore the Spirit of God: We cannot say *Our Father* but by the Holy Ghost. Gods Spirit helps us not only to pray with sighs and groans but with Faith The Spirit carries us to God, not only as to a Creator but a Father; *Gal.* 4. 6. *He hath ſent forth the Spirit of his Son into your hearts, crying, Abba Father.* *Crying*, there the Spirit causeth us to pray with fervency; *Abba Father*, there the Spirit helps us to pray with Faith: Prayer is the key of Heaven; the Spirit helps Faith to turn this key, and then it unlocks Heaven.

MATTH. vi. 9.

Hallowed be thy Name.

HAving ſpoken of the Introduction to the Lords Prayer, *After this manner pray ye*; and the Preface, *Our Father which art in Heaven*: I come now Thirdly to the Prayer it ſelf, which conſiſts of ſeven Petitions. A ſhort body of Divinity is contained in them. I begin with the firſt Petition.

I. *Hallowed be thy Name.* In the Latin it is *ſanctificetur nomen tuum*, ſanctified be thy Name. In this Petition, *Hallowed be thy Name*, we pray, that Gods Name may ſhine forth glorioufly, and that it may be honoured and ſanctified by us in the whole courſe and tenour of our Lives. It was the Angels ſong, *Glory be to God in the higheſt*; that is, let his name be glorified and hallowed. This Petition, *Hallowed be thy Name*, is ſet in the fore front, to ſhow, that the hallowing of Gods Name is to be preferred before all other things; 1. It is to be preferred before Life; we pray, *Hallowed be thy Name*, before we pray, *Give us this day our daily bread.* 2. It is to be preferred before Salvation, *Rom.* 9. 1. Gods Glory is more worth than the Salvation of all Mens Souls: As Chriſt ſaid of love, *Matth.* 22. 37. *This is the firſt and great Commandment*; ſo I may ſay of this Petition, *Hallowed be thy Name*, it is the firſt and great Petition; it contains the moſt weighty thing in Religion, Gods Glory. When ſome of the other Petitions ſhall be uſeleſs and out of date, we ſhall not need pray in Heaven, *Give us our daily bread*, becauſe there ſhall be no hunger; nor, *Forgive us our treſpaſſes*, becauſe there ſhall be no ſin; nor, *Lead us not into temptation*, becauſe the Old Serpent is not there to tempt: Yet the hallowing of Gods Name ſhall be in great uſe and requeſt in Heaven; we ſhall be ever ſinging Hallelujahs, which is nothing elſe but the hallowing of Gods Name. Every Perſon in the Bleſſed Trinity, God the Father, Son and Holy Ghoſt, muſt have this honour, to be Hallowed, their Glory being equal, and their Majeſty co-eternal. *Hallowed be thy Name*: To admire Gods Name is not enough; we may admire a Conquerour; but when we ſay, *Hallowed be thy Name*, we ſet Gods Name above every Name, and not only admire him but adore him, and this is proper only to the Deity. For the further explication I ſhall propound Three Queſtions.

1. *What is meant by Gods Name?*
2. *What is meant by hallowing Gods Name?*
3. *When may we be ſaid to hallow or ſanctifie Gods Name?*

Queſt. 1. *What is meant by Gods Name?*

Reſp. 1. By Gods Name is meant his Eſſence; *Pſal.* 20. 1. *The name of the God of Jacob defend thee*; that is, the God of *Jacob* defend thee.

2. By Gods Name is meant any thing by which God may be known; as a Man is known by his Name; Gods Name is his Attributes, Wiſdom, Power, Holineſs, Goodneſs, by theſe God is known as by his Name.

Queſt. 2. *What is meant by hallowing of Gods Name?*

Reſp. To hallow is *a communi ſeparare*, to ſet apart a thing from the common uſe to ſome ſacred end. As the Veſſels of the Sanctuary were ſaid to be hallowed; ſo, to hallow Gods Name, is to ſet it apart from all abuſes, and to uſe it holily and reverendly: In particular, Hallowing of Gods Name is to give him high honour and veneration, and render his Name ſacred. We can add nothing to Gods Eſſential Glory, but we are ſaid to honour and ſanctifie his Name, when we lift him up in the World, and make him appear greater in the eyes of others. When a Prince is crowned there is ſomething added really to his Honour; but when we go to crown God with our Triumphs and Hallelujahs, there is nothing added to his Eſſential Glory. God cannot be greater than he is, only we may make him appear greater in the eyes of others.

Queſt. 3. *When may we be ſaid to hallow and ſanctifie Gods name?*

Anſw. 1. When we profeſs his Name; our meeting in this holy aſſembly is an honour done to Gods Name; this is good, but it is not enough. All that wear Gods livery by profeſſion are not true ſervants; there are ſome Profeſſors Chriſt will at the laſt day profeſs againſt; *Matth.* 7. 23. *I will profeſs I never knew you.* Therefore to go a little further.

2. We

2. We hallow and ſanctifie Gods Name, when we have an high appretiation and eſteem of God; we ſet him higheſt in our thoughts. The *Hebrew* word to honour, יקר ſignifies to eſteem precious. We conceive of God in our minds as the moſt ſuper-excellent and infinite good; we apprehend in God a conſtellation of all beauties and delights; we adore God in his Glorious Attributes, which are the ſeveral beams by which his Divine Nature ſhines forth; we adore God in his Works, which are bound up in three great Volumes, Creation, Redemption, Providence; we hallow and ſanctifie Gods Name when we lift him higheſt in our Souls; we eſteem him τὸ ὑπεραῖον ὑπερπαμμεγες, a ſuper-eminent incomprehenſible good.

3. We hallow and ſanctifie Gods Name when we truſt in his Name; *Pſal.* 33. 21. *We have truſted in his holy name.* No way can we bring more revenues of Honour to God, or make his Crown ſhine brighter than by confiding in him; *Rom.* 4. 20. *Abraham was ſtrong in faith giving glory to God*; there was an hallowing of Gods Name: As unbelief ſtains Gods honour, and eclipſeth his Name; 1 *John* 5. 10. *He that believeth not makes God a lyar*; ſo Faith doth glorifie and hallow Gods Name. The Believer truſts his beſt Jewel in Gods hands, *Pſal.* 3. 5. *Into thy hands I commit my Spirit*: Faith in a Mediator doth more honour and ſanctifie Gods Name than Martyrdom, or the moſt ſublime acts of Obedience.

4. We hallow and ſanctifie Gods Name when we never make mention of his name but with the higheſt reverence; Gods Name is Sacred, and it muſt not be ſpoken of but with veneration: The Scripture, when it ſpeaks of God, gives him his Titles of Honour; *Gen.* 14. 20. *Bleſſed be the moſt high God*; *Neh.* 9. 5. *Bleſſed be thy glorious name which is exalted above all praiſe.* To ſpeak vainly or ſlightly of God is a profaning his Name, and is a taking his Name in vain. Let his Name be Hallowed: By giving God his venerable Titles we do as it were hang his Jewels on his Crown.

5. We hallow and ſanctifie Gods Name when we love his Name; *Pſal.* 5. 11. *Let them that love thy name be joyful*; and that Love which is honouring Gods Name muſt be a ſpecial diſcriminating Love, the cream and flower of our Love; ſuch a Love as we give to none beſides: As the Wife honours her Husband, by giving him ſuch a Love as ſhe gives to none elſe, a Conjugal Love; ſo we hallow Gods Name by giving him ſuch a Love as we give to none elſe; a Love joyned with Worſhip, *Pſal.* 45. 11. *He is thy God and worſhip thou him.*

6. We hallow and ſanctifie Gods Name when we give him an Holy and Spiritual Worſhip. 1. We give him the ſame kind of Worſhip that he hath appointed; *Lev.* 10. 3. *I will be ſanctified of all that come nigh to me*; that is, I will be ſanctified with that very Worſhip I have appointed. It is the purity of Worſhip God loves better than the pomp. It is a diſhonouring of Gods Name to bring any thing into his Worſhip which he hath not inſtituted; as if God were not wiſe enough to appoint the manner how he will be ſerved; Men will go to preſcribe him, and ſuper-add their inventions: This God looks upon as offering ſtrange fire, and it is an high provocation. 2. We give God the ſame Heart devotion in Worſhip as he hath appointed, *Rom.* 12. 11. *Fervent in Spirit ſerving the Lord.* The word for *fervent*, ζέοντες, is a Metaphor that alludes to *Water*, that ſeeths and boyls over; ſo our Affections ſhould boyl over in holy Duties. To give God outſide Worſhip, and not the Devotion of the Heart, is inſtead of hallowing and ſanctifying him in an Ordinance, to abuſe him; as if one call for Wine, and you give him an empty Glaſs: It is to deal with God as *Prometheus* did with *Jupiter*, who did eat the Fleſh, and preſent *Jupiter* with nothing but Bones covered over with Skin; then we hallow Gods name, and ſanctifie him in an Ordinance, when we give him the vitals of Religion, an Heart flaming with Zeal.

7. We hallow and ſanctifie Gods Name when we hallow his day; *Jer.* 17. 22. *Hallow ye the Sabbath day.* Our Chriſtian Sabbath which comes in the room of the *Jews* Sabbath, is called κυριακὴ ἡμέρα, *the Lords day*; *Rev.* 1. 10. This was antiently called *dies lucis*, a day of light; wherein Chriſt the Sun of Righteouſneſs ſhines in an extraordinary manner: It is an honour done to God to hallow his Sabbath. 1. We muſt reſt on this day from all ſecular works: *Jer.* 17. 21. *Bear no burden on the Sabbath day*: As *Joſeph* when he would ſpeak with his Brethren thruſt out the *Egyptians*; ſo when we would have converſe with God on this day, we muſt thruſt out all earthly employments. It is obſervable, *Mary Magdalen* refuſed to anoint Chriſts dead Body on the Sabbath-day; *Luke* 23. 56. She had before prepared her Ointment and Spices, but came not to the Sepulchre till the Sabbath was paſt. She reſted on that day from civil Work, though it were a commendable and glorious Work, the anointing of Chriſts dead Body. 2. We muſt in a ſolemn manner devote our ſelves to God on this day: We muſt ſpend this whole day with God. Some will hear the Word, but leave all their Religion at Church, they do nothing at home, they do not pray or repeat the

Word in their houſes, and ſo they rob God of a part of his day; 'tis to be bewailed to ſee how Gods day is profaned. Let not Men think Gods Name is hallowed while his Sabbath is broken.

8. We hallow and ſanctifie Gods Name when we aſcribe the honour of all we do to him: *Pſal.* 96. 8. *Give unto the Lord the glory due unto his name.* *Herod* inſtead of hallowing Gods Name, ſtain'd the honour of his Name in aſſuming that praiſe to himſelf which was due to God: *Acts* 12. 23. We ought to take the honour from our ſelves and give it to God: 1 *Cor.* 15. 10. *I laboured more than they all:* One would think this had favoured of pride, but the Apoſtle pulls the Crown from his own head, and ſets it upon the head of Free-Grace; *Yet not I but the grace of God which was with me.* If a Chriſtian hath any aſſiſtance in Duty, or victory over Temptation, he rears up a Pillar and writes upon it, *Hucuſq; adjuvabit Deus,*— Hitherto the Lord hath helped me. *John Baptiſt* transferred all the honour from himſelf to Chriſt; he was content to be eclipſed that Chriſt might ſhine the more: *John* 1. 15. *He that comes after me is preferred before me.* I am but the Herauld, the voice of one crying, he is the Prince; I am but a leſſer Star, he is the Sun; I baptize only with Water, he with the Holy Ghoſt: This is an hallowing Gods Name when we tranſlate all the honour from our ſelves to God; *Pſal.* 115. 1. *Not unto us, O Lord, not unto us, but unto thy name give glory.* The King of *Sweden* wrought that Motto on the Battle at *Lypſwich*. *Iſta a Domino facta ſunt*, The Lord hath wrought this Victory for us.

9. We hallow and ſanctifie Gods Name by obeying him: How doth a Son more honour his Father than by Obedience; *Pſal.* 40. 8. *I delight to do thy will, O my God.* Τὸ κάλλος ἡ ὑγιὴς καὶ σώφρων γνῶσις. *Chryſ.* The Wiſe Men ſhowed honour to Chriſt, not only by bowing the knee to him, but by preſenting him with Gold and Myrrh, *Matth.* 2. 11. we hallow Gods name not only by lifting up our eyes and hands to Heaven, and bowing the knee in Prayer, but by preſenting God with golden Obedience. As the Factor trades for the Merchant, ſo we trade for God, and lay out our ſtrength in his Service. 'Twas a ſaying of Reverend Doctor *Jewell*, *I have ſpent and exhauſted my ſelf in the labours of my holy Calling; To obey is better than ſacrifice.* The Cherubims repreſenting the Angels, are ſet forth with their Wings diſplayed, to ſhow how ready they are to do ſervice to God. To obey is Angelical; to pretend honour to Gods name, yet not to obey is but a devout complement. *Abraham* honoured God by Obedience; he was ready to ſacrifice his Son, though the Son of his Old Age, and a Son of the Promiſe, *Gen.* 22. 16. *By my ſelf have I ſworn ſaith the Lord, becauſe thou haſt done this thing, and haſt not with-held thy Son, thy only Son; that in bleſſing I will bleſs thee.*

10. We hallow and ſanctifie Gods Name when we liſt up Gods name in our praiſes. God is ſaid to ſanctifie, and Man is ſaid to ſanctifie. God ſanctifies us by giving us Grace, and we ſanctifie him by giving him Praiſe. What were our Tongues given us for, but to be Organs of Gods Praiſe; *Pſal.* 71. 8. *Let my mouth be filled with thy praiſe, and with thy honour all the day.* *Rev.* 5. 13. *Bleſſing, honour, glory and power be unto him that ſitteth upon the throne, and unto the lamb for ever.* Thus Gods name is hallowed and ſanctified in Heaven The Angels and Glorified Saints are ſinging Hallelujahs; let us begin the work of Heaven here. *David* did ſing forth Gods Praiſes and Doxologies in a moſt melodious manner, therefore was called the ſweet ſinger of *Iſrael*, 1 *Sam.* 23. 1. Praiſing God is an hallowing of Gods name; it ſpreads his renown, it diſplayes the trophies of his excellency, it exalts him in the eyes of others; *Pſal.* 50. 23. *Who ſo offereth praiſe glorifies me.* This is one of the higheſt and pureſt acts of Religion. In Prayer we act like Men, in Praiſe we act like Angels: This is the muſick of Heaven, ἡδὺν ἄσμα ὕμνου, *Zenoph.* this is a work fit for a Saint; *Pſal.* 149. 5, 6. *Let the Saints be joyful, let the high praiſes of God be in their mouths.* None but Saints can in a right manner thus hallow Gods name by praiſing him. As every one hath not skill to play on the Viol and Organ, ſo every one cannot rightly ſound forth Gods harmonious Praiſes; only the Saints can do it; they only can make their tongue and heart joyn in conſort; *Pſal.* 111. 1. *I will bleſs thee O Lord, with my whole heart*; and *Pſal.* 66. 17. *He was extolled with my tongue*: There was heart and tongue joyning in conſort. This hallowing Gods name by praiſe is very becoming a Chriſtian; it is unbecoming to murmur, this is a diſhonouring Gods name: But it becomes the Saints to be Spiritual Quirifters in ſinging forth the honour of Gods name: It is called *the garment of praiſe*, *Iſa.* 61. 3. how comely and handſome is this garment of praiſe for a Saint to wear; *Pſal.* 33. 1. *Praiſe is comely for the righteous*; eſpecially it is an high degree of hallowing Gods name, when we can ſpeak well of God, and bleſs him in an afflicted ſtate, *Job* 1. 21. *The Lord hath taken away, bleſſed be the name of the Lord.* Many will bleſs God when he gives, but to bleſs him when he takes away

away, is in an high degree to honour God, and hallow his name: Let us thus magnifie Gods name. Hath not God given us abundant matter of praiſing him; he hath given us the nether and upper ſprings; he hath given us Grace, a Mercy ſpun and woven out of his Bowels, and he intends to crown Grace with Glory: This ſhould make us hallow Gods Name by being trumpets of his Praiſe.

11. We hallow and ſanctifie Gods Name when we ſympathize with him: We grieve when his name ſuffers. 1. We lay to heart his diſhonours: How was *Moſes* affected with Gods diſhonour, he breaks the Tables, *Exod* 32. 19. We grieve to ſee Gods Sabbaths profaned, his Worſhip adulterated, the Wine of Truth mingled with Error: 2. We grieve when Gods Church is brought low, becauſe now Gods name ſuffers. *Nehemiah* layes to heart the miſeries of *Sion*, his complexion begins to alter, and he looks ſad; *Neh.* 2. 3. *Why is thy countenance ſad?* What ſad when the Kings Cupbearer, and Wine ſo near? O but it fared ill with the Church of God, and Religion ſeemed to loſe ground, and Gods name ſuffered, therefore *Nehemiah* grows weary of the Court, he leaves his Wine, and mingles his Drink with weeping. This holy ſympathy and grieving, when Gods name ſuffers, God eſteems an honouring and ſanctifying his name. *Hezekiah* grieved when the King of *Aſſyria* reproached the living God; *Iſa.* 37. 17. *He went into his chamber, and ſpread the letter of blaſphemy before the Lord*, 2 *Kin.* 19. 14. and no doubt watered the Letter with his tears. He ſeemed not to be ſo much troubled at the fear of loſing his own Life and Kingdom, as that God ſhould loſe his Glory.

12. We hallow and ſanctifie Gods Name, when we give the ſame honour to God the Son, as we give to God the Father; *John* 5. 23. *That all men ſhould honour the Son even as they honour the Father.* The *Socinians* deny Chriſts Divinity, ſaying, that he is ψιλὸς ἄνθρωπος, a bare Man: This is to make him below the Angels; *Pſal.* 8. 5. For the Humane Nature conſidered *in ſe* is below the Angelical; this is to reflect diſhonour upon the Lord of Glory: We muſt give equal honour to the Son as to the Father; we muſt believe Chriſts Deity, he is the picture of his Fathers Glory, *Heb.* 1. 3. If the Godhead be in Chriſt, he muſt needs be God, but the Godhead ſhines in him; *Col.* 2. 9. *In whom dwells the fulneſs of the Godhead bodily*: *Ergo*, he is God. How could theſe Divine Titles be given to Chriſt? Omnipotency, *Heb.* 1. 3. Ubiquity, *Mat.* 28. 20. a power of ſealing Pardons, *Mat.* 9. 6. coequality with God the Father, both in power and dignity, *John* 5. 21, 23. how I ſay could theſe Titles of Honour be aſcribed to Chriſt, if he were not crowned with the Deity? When we believe Chriſts Godhead, and build our hope of Salvation on the Corner-ſtone of his Merit: When we ſee neither the Righteouſneſs of the Law, or of Angels can juſtifie, but we fly to Chriſts Blood as to the Altar of Refuge, this is an honouring and ſanctifying Gods name: God never thinks his name to be hallowed, unleſs his Son be honoured.

13. We hallow Gods Name by ſtanding up for his Truths. Much of Gods Glory lyes in his Truths. Gods Truths are his Oracles. God intruſts us with his Truths as a treaſure. We have not a richer Jewel to truſt God with than our Souls, nor God hath not a greater Jewel to truſt us with than his Truths. Gods Truths ſet forth his Glory; now when we are zealous Advocates for Gods Truth, this is an honour done to Gods name. *Athanaſius* was called, *the Bulwark of Truth*; he ſtood up in the defence of Gods Truths againſt the *Arrians*, and ſo was a Pillar in the Temple of God; better have Truth without Peace, than Peace without Truth. It concerns the Sons of *Sion* to ſtand up for the great Doctrines of the Goſpel; the Doctrine of the Trinity, the Hypoſtatical Union, Juſtification by Faith, the Saints perſeverance: We are bid to contend earneſtly, *Jude* 3. ἐπαγωνίζεσθαι, to ſtrive as in an agony for the Faith; that is, the Doctrine of Faith: This contending for the Truth brings great revenues into Heavens exchequer; this is an hallowing of Gods name. Contend for the Truth. Some can contend for Ceremonies, but not for the Truth. We ſhould count him unwiſe that contends more for a box of Counters, than for his box of Evidences.

14. We hallow and ſanctifie Gods name by making as many Proſelites as we can to him; by all holy expedients, Counſel, Prayer, Example, we endeavour the Salvation of others. How did *Monica*, St. *Auſtins* Mother, labour for his Converſion, ſhe had ſorer pangs in travail for his new birth, than for his natural birth: 'tis an hallowing Gods name when we diffuſe the ſweet ſavour of Godlineſs, and propagate Religion to others; when not only we our ſelves honour God, but are inſtruments to make others honour him. Certainly when the heart is ſeaſoned with Grace, there will be an endeavour to ſeaſon others. Gods Glory is dear to a Saint as his own Salvation, and that this Glory may be promoted he endeavours the converſion of Souls, every Convert is a Member added to Chriſt: Let us thus hallow Gods name by labouring to advance

piety

piety in others; especially, let us endeavour that those who are nearly related to us, or are under our roof, should honour God; *Josh.* 24. 15. *As for me and my house we will serve the Lord*: Let us make our houses *Bethels* places, where Gods name is called upon, *Col.* 4. 15. *Salute Nymphas, and the church that is in his house*: Let the Parent endeavour that his Children may honour God, and the Master that his Servants honour him; read the Word, drop holy Instruction, perfume your Houses with Prayer; the *Jewes* had Sacrifices in their Family as well as in the Tabernacle. *Exod.* 12. 3. this is an hallowing Gods name when we make proselites to him, and endeavour that all under our charge should honour and sanctifie his name.

15. We hallow Gods name when we prefer the honour of Gods name before the deareſt things. 1. We prefer the honour of Gods name before our own credit. The Saints of old have for the honour of God been willing to endure reproach; *Psal.* 69. 7. *For thy sake I have born reproach. David* cared not what reproach he suffered, so Gods name might not suffer. The Prophet *Elijah* was called in derision, the *hairy Prophet*, and the Prophet *Isaiah*, the *bearer of burdens*, and the Prophet *Zephany*, the *bitter Prophet*; but they did bind these reproaches as a crown about their head; the honour of Gods name was dearer to them than their own honour: *Moses* esteemed the reproaches of Christ greater riches than the treasures of *Egypt*, *Heb.* 11. 26. The Apostles went away rejoycing that they were counted worthy to suffer shame for the name of Christ; *Acts* 5. 41. ὑπὲρ τοῦ ὀνόματος ἀτιμασθῆναι, that they were graced so far as to be disgraced for the name of Christ: This is an hallowing Gods name when we are content to have our name eclipsed that Gods name may shine the more. 2. We prefer the honour of Gods Name before our Worldly profit and interest; *Mat.* 19. 27. *We have forsaken all and followed thee.* When these two, God and Estate come in competition, we will rather let Estate go, than Gods Love and Favour. Thus that noble Marquess of *Vico* parted with a fair Estate, using these words, *Let their money perish with them that count all the Gold and Silver in the World, worth one hours communion with Jesus Christ.* 3. We prefer the honour of Gods name before our Life; *Rom.* 8. 36. *For thy sake are we killed all the day long.* The honour done to Gods name, is not by bringing that outward Pomp and Glory to him as we do to Kings, but Gods honour comes in another way, and that is by the Sufferings of his People. When the World sees how intirely Gods people love him, that they will dye in his service, this exalts and honours Gods name. Gods Crown doth flourish in the ashes of his Martyrs. St. *Basil* speaks of a Virgin condemned to the fire, who having her Life and Estate offered her if she would bow to the Idol, answered, *Valeat vita, pereat pecunia*, Let Life and Money go, welcome Christ. When Gods Glory weighs heaviest in the ballance, and we are willing to suffer the loss of all, rather than Gods name should suffer, now we do in an high degree hallow Gods name.

16. *Ult.* We do hallow and sanctifie Gods name by an holy Conversation; 1 *Pet.* 2. 9. *Ye are a royal priesthood, a peculiar people; that ye should show forth the praises of him who hath called you.* As an unholy life doth dishonour Gods name, *Rom.* 2. 24. *The name of God is blasphemed among the Gentiles through you*, so by our holy and Bible Conversation, we honour Gods name. An holy Life speaks louder than all the Anthems and Praises in the World. Though the main work of Religion lyes in the heart, yet when our light so shines that others behold it, now they glorifie God; when our lives shine, now Gods name shines. The *Macedonians* used one day in the year to wear the picture of *Alexander* set with Pearl and costly Jewels; so when we carry the picture of Christ about us in our holy Example, now we bring honour to Gods name.

USE I. See the true note and character of a Godly Person; he is a sanctifier of Gods Name, *Hallowed be thy Name.* A true Saint doth ambitiously endeavour to advance Gods name. This is the Question he asks himself in every thing he is going about; will this action tend to the honour of Gods name? Will this exalt God? This was St. *Pauls* ἔργον, his chief design, that *Christ might be magnified, Phil.* 1. 20. *viz.* that the Crown upon his Head might flourish. A Godly Man thinks it is scarce worth the while to live, if he may not bring some revenues of honour to Gods name.

USE II. I may here take up a sad lamentation, and speak as the Apostle *Paul, weeping, Phil.* 3. 18. to consider how Gods name instead of being hallowed and sanctified, is dishonoured. Gods name, which is more worth than the Salvation of all Mens Souls, suffers deeply. We are apt to speak of our Sufferings; alas, what are all our Sufferings? Gods name suffers most; Gods name is the deareſt thing he hath; how do Men stand upon their name and honour? Gods name is this day dishonoured, it is like the Sun in an eclipse. *Theodosius* took it hainously when they threw dirt upon his Statue,

Statue, but now (which is far worse) disgrace is thrown upon the glorious name of Jehovah. Gods name in stead of being hallowed is dishonoured by all sorts.

1. Heathens.
2. Turks.
3. Jewes.
4. Papists.
5. Protestants.

1. By Heathens: They have a knowledge of a Godhead by the light of Nature; *Rom.* 1. 19, 20. but they dishonour God and sin against the light of nature. The *Ægyptians* worship an Oxe, the *Persians* worship the Sun, the *Grecians* and *Romans*, *Jupiter*, and the *Parthians* worship the Devil.

2. Gods name is dishonoured by the *Turks*; they adore *Mahomet* their great Prophet as one divinely inspired; *Mahomet* was of an impure vitious life; *Mahomet* plucks the Crown from Christs Head, denying his Deity.

3. Gods name is dishonoured by the *Jewes*; who give not equal Honour and Adoration to God the Son as to God the Father; they expect a Messiah yet to come, *seculum futurum*; they believe not in Christ; they blaspheme him, and slight Righteousness imputed; they vilifie the Christian Sabbath.

4. Gods name is dishonoured by the Papists. Popery is a God-dishonouring Religion: They dishonour Gods name.

(1.) By their Idolatry, *which is spiritual adultery, Ezek.* 23. 37. Idolatry is to worship a false God, or the true God in a false manner; this they are guilty of. 1. They dishonour God by their Idolatry in making graven Images, and giving the same honour to them as is due to God, Λατρεία: Images are *teachers of lyes, Hab.* 2. 18. they represent God in a bodily shape. 2. By their Idolatry in the Mass; worshipping the Host, and offering it up as a Sacrifice for Sin: The Apostle saith, *Heb.* 10. 14. *By one offering Christ hath perfected them that are sanctified*; but as if Christs offering on the Cross were imperfect, they offer him up daily in the Mass, which is a dishonour done to Christs Priestly Office.

(2.) The Papists instead of hallowing Gods name, dishonour Gods name by locking up the Scriptures in an unknown Tongue; they (as the *Philistins*) pluck out the peoples eyes, and then make sport with them: The Bible is a shining light, but they draw a curtain over it; they take away the *key of knowledge, Luke* 11. 52. and hinder Gods Glory by hindering Mens Salvation.

(3.) Instead of hallowing Gods name they dishonour it by giving Men Indulgencies. They say the Pope, as *Peters* Successour, hath power to grant Indulgencies, by vertue whereof Men are set free in the sight of God from the guilt of Sin: This is a double dishonour to God. 1. It is to steal a Flower from the Crown of Heaven. The Pope assumes a power to pardon, which is Gods Prerogative Royal; *Mat.* 2. 7 *Who can forgive sin but God only?* 2. The Pope by his Indulgence encourageth Men to sin. What need the Papists care what Sins they commit, when they have a License and Patent from the Pope to bear them harmless.

(4.) Instead of hallowing Gods name they dishonour Gods name by their Invocation of Saints. We are to pray only to God, *Matth.* 6. 6. *Pray to thy Father*; not pray to a Saint, or the Virgin *Mary*, but pray to your Father in Heaven: We may pray to none but whom we may believe in: *Rom.* 10. 14. The Saints in Heaven are ignorant of our grievances; *Isa.* 63. 16. *Abraham is ignorant of us.*

(5.) Instead of hallowing Gods name they dishonour it by their Luxury and Uncleanness: They allow of Stews. At *Rome* Fornication keeps open shop, and is in some cases preferred before honourable Matrimony; *Urbs est jam tota lupanar.*

(6.) Instead of hallowing Gods name they dishonour it by their Blasphemies. They give equal, nay more honour to the Virgin *Mary* than to Christ; they ascribe more to her Milk than his Blood; they call her *Scala Cœli*, the Ladder of Heaven, *Janua Paradisi*, the Gate of Paradise. In their Doxologies they say, *Praise be to the Virgin* Mary, *and also to Christ.* What blasphemy is this to set the Creature above the Creator. They say to her, *O felix puerpera, nostra piaris scelera*, O happy Mother of a Son who purgest away our Crimes.

(7.) Instead of hallowing Gods name they dishonour it by their Lyes. Their golden Legend is an imposture, and is full of lying wonders. They show *John Baptists* Forehead for a Relique in *Spain*, yet his whole Head they affirm to be seen in St. *Sylvester* in *Rome*: They show St. *Peters* Shadow at *Rome*; indeed we read of St. *Peters* shadow *Acts* 5. 15. but its strange how the Papists could catch his shadow, and keep it by them so long.

(8.) Instead

(8.) Instead of hallowing Gods name they dishonour it by Baptizing Sin with the name of Vertue. Breach of Oaths is with the Papists a Vertue. If a Man hath bound his Soul to God by an Oath, yet to violate this Oath is vertuous, if it may propagate the Catholick Cause. Killing those who are of a different Religion, is not only Venial, but a Vertue among Catholicks. Destroying Two Hundred Thousand of the *Albigenses*, who were Protestants, was commended as a glorious Action, honoured with a Triumph at *Rome*, and crowned with his Holiness blessing. Is not this an high dishonour to God to guild over the foulest Crimes with the name of Vertue and Piety.

(9.) Instead of hallowing Gods name they dishonour it by their damnable Assertions. 1. The Papists affirm that the Pope is above Scripture, that he may dispence with it, and that his Canons bind more than the Word of God. 2. They teach merit by good Works, but if a Debtor cannot pay his Creditor, how can he merit at his hands? 3. That the Scripture is not a perfect Rule of Faith, and Man errs, therefore they eek it out with their Traditions, which they hold to be of equal Authority. 4. They teach that an implicite Faith is saving, though one may have an implicite Faith, yet be ignorant of all the Articles of Religion. 5. They say that the inward act of the Mind is not required in Gods Worship: Diversion of Mind in Duty, though one prayes and never thinks of God is no Sin, saith *Angelus* and *Sylvester*, and other Papists. 6. The Papists make Habitual Love to God unnecessary. It is not needful, saith *Bellarmine*, to perform any acts of Religion out of love to God. *Stapleton* and *Cajetan* affirm, that the Precept of loving God with all our heart is not binding; by which they cut asunder the Sinews and Soul of all Religion. Thus instead of honouring Gods name, the Papists dishonour it. Let us pray heartily that this *Romish* Religion may never get footing again in this Nation; God grant that this poysonful weed of Popery may never be watered here: But that it being a Plant which our Heavenly Father hath not planted, it may be rooted up.

5. Gods Name is dishonoured by Carnal Protestants. How is Gods name this day dishonoured in *England*: His name is like the Sun in an eclipse. Christians instead of hallowing Gods name, reproach and dishonour it.

1. By their Tongues.
2. By their Lives.

1. By their Tongues. 1. They speak irreverently of Gods name: Gods name is sacred: *Deut.* 28. 58. *That thou mayest fear this glorious and fearful name, The Lord thy God.* The names of Kings are not mentioned without giving them their Titles of Honour, High and Mighty; but Men speak irreverently of God, as if he were like one of them, *Psal.* 50. 21. this is a taking Gods name in vain. 2. They swear by his name. Many seldom name Gods name but in Oaths: How is God dishonoured when Men rend and tear his name by Oaths and Imprecations; *Jer.* 23. 10. *Because of swearing the Land mourns.* If God will reckon with Men for idle Words, shall not idle Oaths be put in the Account-Book? O but saith one, I cannot help it, it is a custom of swearing I have got, and I hope God will forgive me? *Answ.* Is this a good Plea, a custom of swearing? This is no excuse but an aggravation of Sin. As if one that had been accused for killing a Man, should plead with the Judge to spare him, because it was his custom to murder: This were an aggravation of the offence: Will not the Judge say thou shalt the rather dye. So it is here.

2. As Men dishonour God by their Tongues, so by their Lives. What is it to say, *Hallowed be thy Name*, when in their Lives they profane his name; they dishonour God by their Atheism, Sabbath-breaking, Uncleanness, Perjury, Intemperance, Injustice. Men hang out a Flag of Defiance against Heaven. As the *Thracians* when it thunders, shoot their Arrowes against Heaven; so Men shoot their Sins as bearded Arrowes against Heaven. Sinners are hardened in Sin, they despise Counsel, they laugh at Reproof, they have cast off the vail of Modesty. Satan hath taken such full possession of them, that when they sin they glory in their shame; *Phil.* 3. 19. they brag how many new Oaths they have invented, how oft they have been drunk, how many they have defiled; they declare their sin as *Sodom*: Such horrid impieties are committed that a modest Heathen would blush at. Men in this Age sin at that rate, as if either they did not believe there were an Hell, or as if they feared Hell would be full ere they could get thither. Was Gods name ever so openly dishonoured? All our Preaching will not make them leave their Sins. What a black vail is drawn over the face of Religion at this day? *Vivimus in temporum faecibus*— Sen. We live in the dregs of time wherein the common shore of wickedness runs; Physitians call it κακξία, when there is no part of the Body free from Distemper. *England* hath a *Kakexy*, it is all over

over disease; *The whole head is sick, the whole heart is faint: Isa.* 1. 6. As black Vapours rising out of the earth cloud and darken the Sun, so the Sins of People in our Age like Hellish Vapours cast a cloud upon Gods glorious name. O that our Eyes were like Limbecks, dropping the water of holy tears, to consider how Gods name, instead of being hallowed, is polluted and profaned: And may not we justly fear some heavy Judgments? Can God put up our affronts any longer? Can he endure to have his name reproached? Will a King suffer his Crown-Jewels to be trampled in the dust? Do not we see the symptoms of Gods Anger, do we not see his Judgments hovering over us? Sure God is whetting his Sword, he hath bent his Bow, and is preparing his Arrowes to shoot: *Qualis per arva Leo fulvam minaci fronte concutiens jubam.* Sen. Trag. The Body Politick is in a Paroxism, or burning Fit, and may not the Lord cause a sad Phlebotomy? Seeing we will not leave our Sins he may make us lose our Blood. May not we fear that the Ark should remove, the Vision cease, the Stars in Gods Church be removed, and we should follow the Gospel to the grave? When Gods name which should be hallowed is profaned among a People, it is just with God to write that dismal Epitaph upon a Nations Tomb, *The Glory is departed.* And that I may speak to the Consciences of all, and deal impartially, it were well if only the profane party were guilty; but may not many Professors be called to the Bar, and indited of this, that they have dishonoured Gods name; 2 *Chron.* 28. 10. *Are there not with you, even with you, sins against the Lord your God?* Are there not the spots of Gods Children? *Deut.* 32. 5. If you are Diamonds have you no flawes? Have not you your vanities? If your Discourse be not profane is it not vain? Have not you your self-seekings, rash censures, indecent dresses? If the wicked of the Land swear, do not you sometimes slander? If they are drunk with wine, are not you sometimes drunk with passion? If their sin be blaspheming, is not your sin murmuring? *Are there not with you, even with you, sins against the Lord?* The sins of Gods Children go nearer to his heart than the sins of others: *Deut.* 32. 19. *When the Lord saw it he abhorred them, because of the provoking of his sons and daughters.* The sins of the wicked anger God, the sins of his own people grieve him; he will be sure to punish them; *Amos* 3. 2. *You only have I known of all the families of the earth: therefore I will punish you for all your iniquities.* O that our head were waters, that we could make this place a *Bochim*, a place of weepers, that Gods Children might mix blushing with tears, that they have so little hallowed, and so much eclipsed Gods name. Truly Gods own People have sinned enough to justifie God in all his severe actings against them.

USE III. Of *Exhortation.* Let us hallow and sanctifie Gods Name: Did we but see a glimpse of Gods glory, as *Moses* did in the Rock; the sight of this would draw Adoration and Praise from us; could we see God *face to face*, as the Angels in Heaven do, could we behold him sitting on his Throne like a Jasper-stone, *Rev.* 4. 3. we should presently at the sight of this glory do as the twenty four Elders; *Rev.* 4. 10. *They worship him that liveth for ever, and cast their crowns before the throne, saying, Thou art worthy, O Lord, to receive glory, honour and power.* That we may be stirred up to this great Duty, the hallowing, adoring and sanctifying Gods name; consider,

1. It is the very end of our Being: Why did God give us our Life, but that our living may be an hallowing of his Name? Why did he give us Souls but to admire him, and Tongues but to praise him? The excellency of a thing is, when it attains the end for which it was made: The excellency of a Star is to give Light, of a Plant to be Fruitful; the excellency of a Christian is to answer the end of his Creation, which is to hallow Gods name, and live to that God by whom he lives. He who lives, and God hath no honour by him, buries himself alive, and exposeth himself to a Curse. Christ cursed the barren Fig-tree.

2. Gods Name is so excellent that it deserves to be hallowed: *Psal.* 8. 9. *How excellent is thy name in all the earth: Psal.* 104. 1. *Thou art cloathed with honour and majesty.* As the Sun hath its brightness whether we admire it or no, so Gods Name is illustrious and glorious whether we hallow it or no. In God are all shining perfections, Holiness, Wisdom, Mercy: *He is worthy to be praised: 2 Sam.* 22. 4. God is *dignus Honore*, worthy of Honour, Love, Adoration. We oft bestow Titles of Honour upon them that do not deserve them; but God is worthy to be praised; his Name deserves hallowing; he is above all the Honour and Praise which the Angels in Heaven give him.

3. We pray *Hallowed be thy Name*; that is, let thy Name be honoured and magnified by us: Now if we do not magnifie his Name, we contradict our own Prayers.

To say, *Hallowed be thy Name*, yet not to bring honour to Gods Name, it is to take his Name in vain.

4. Such as do not hallow Gods Name, and bring revenues of honour to him, God will get his honour upon them; *Exod.* 14. 17. *I'll get me honour upon Pharaoh.* *Pharaoh* would not hallow Gods Name: *Who is the Lord that I should obey him?* Well saith God, if *Pharaoh* will not honour me, I will get me honour upon him. When God overthrew him and his Chariots in the Sea, then he got his honour upon him. Gods Power and Justice were glorified in his destruction. There are some whom God hath raised to great Power and Dignity, and they will not honour Gods Name, they make use of their Power to dishonour God, they cast reproach upon Gods Name, and revile his Servants; well, they who will not honour God, he will get his honour upon them in their final ruine. *Herod* did not give Glory to God, and God did get his Glory upon him: *Acts* 12. 23. *The Angel of the Lord smote him, because he gave not God the glory, and he was eaten of worms.*

5. It will be no small comfort to us when we come to dye, that we have hallowed and sanctified God's Name: It was Christs comfort a little before his Death; *Joh.* 17. 4. *I have glorified thee on the earth.* Christs redeeming Mankind was an hallowing and glorifying of Gods Name; never was more Honour brought to Gods Name than by this great undertaking of Christ: Now here was Christs comfort before his Death, that he had hallowed Gods Name, and brought Glory to him. So what a Cordial will this be to us at last, when our whole Life hath been an hallowing of Gods Name; we have loved him with our Hearts, praised him with our Lips, honoured him with our Lives: We have been εἰς ἔπαινον δόξης, *to the praise of his glory*, *Eph.* 1. 6. At the hour of death all your earthly comforts will vanish; to think how rich you have been, or what pleasures you have enjoyed upon earth; this will not give one dram of comfort: What is one the better for an Estate that is spent? But now to have Conscience witnessing that you have hallowed Gods Name, your whole Life hath been a glorifying of him, what sweet peace and satisfaction will this give? That Servant who hath been all day working in the Vineyard, how glad is he when evening comes that he shall receive his pay! Such as have spent their Lives in honouring God, how sweet will Death be when they shall receive the recompence of Reward. What comfort was it to *Hezekiah* when he was on his Sick-bed, and could appeal to God, *Isa.* 38. 3. *Remember, Lord, how I have walked before thee with a perfect heart, and have done that which is good in thy sight.* I have hallowed thy Name, I have brought all the Honour I could to thee, *I have done that which is good in thy sight.*

6. There is nothing lost by what we do for God; if we bring Honour to his Name he will honour us. Honour is μίσθος τῆς ἀρετῆς. *Arist.* As *Balac* said to *Balaam*, *Numb.* 22. 37. *Am not I able to promote thee to honour?* So if we hallow and sanctifie Gods Name, is not he able to promote us to Honour? 1. He will honour us in our Life. (1.) He will put honour upon our Persons: He will number us among his Jewels, *Mal.* 3. 17. he will make us a Royal Diadem in his hand, *Isa.* 62 3. he will lift us up in the eyes of others; *Zach.* 9. 16. *They shall be as the stones of a crown lifted up, as an ensign of glory:* He will esteem us as the cream and flower of the Creation; *Isa.* 43. 4. *Since thou hast been precious in my sight, thou hast been honourable.* (2.) God will put honour upon our Names; *Prov.* 10 17. *The memory of the just is blessed.* How renowned have the Saints been in all Ages who have hallowed Gods Name: How renowned was *Abraham* for his Faith, *Moses* for his Meekness, *David* for his Zeal, *Paul* for his Love to Christ, their Names as a precious Oyntment send forth a sweet perfume in Gods Church to this day. 2. God will honour us at our Death; he will send his Angels to carry us up with triumph into Heaven; *Luke* 16. 22. *The beggar dyed and was carried by the Angels into Abrahams bosom.* *Amasis* King of *Egypt* had his Chariot drawn with four Kings which he had conquered in War; but what is this to the Glory every Believer shall have at his Death, he shall be carried by the Angels of God. 3. God will put honour upon us after Death. (1.) He will put Glory upon our Bodies: *We shall be* ὶσάγγελοι *as the Angels*, not for substance but quality, our Bodies shall be agile and nimble; now our Bodies are as a weight, then they shall be as a wing moving swiftly from place to place; our Bodies shall be full of clarity and brightness, like Christs glorious Body; *Phil.* 3. 21. The Bodies of the Saints shall be as Cloth dyed into a Scarlet colour, made more illustrious; they shall be so clear and transparent, that the Soul shall sparkle through them as the Wine through the Glass. (2.) God will put Glory upon our Souls: If the Cabinet of the Body shall be so illustrious, of what orient brightness shall the Jewel be? Then will be the great Coronation-day, when the Saints shall wear the Robe of Immortality and the Crown of Righteousness which fades not away. O how glorious will that Garland be which is

is made of the Flowers of Paradise! Who then would not hallow and glorifie Gods Name, and spread his renown in the World, who will put such immortal Honour upon his People, *as eye hath not seen, nor ear heard, nor can it enter into the heart of man to conceive.*

7. *Ult.* Such as do not hallow Gods Name, but profane and dishonour it, God will pour contempt upon them; though they be never so great, and though cloathed in Purple and Scarlet, yet they are abhorred of God, and their name shall rot. Though the name of *Judas* be in the Bible, and the name of *Pontius Pilate* be in the Creed, yet their names stand there for Infamy, as being Traytors to the Crown of Heaven; *Nahum* 1. 14. *I will make thy grave for thou art vile.* It is spoken of *Antiochus Epiphanes*, he was a King, and his name signifies *Illustrious*, yet God esteemed him a vile Person; to show how base the wicked are in Gods esteem, he compares them to things most vile; to chaff, *Psal.* 1. 4. to dross, *Psal.* 119. 118. and the filth that fomes out of the Sea, *Isa.* 57. 20. and as God doth thus vilely esteem of such as do not hallow his Name, so he sends them to a vile place at last. Vagrants are sent to the House of Correction; Hell is the House of Correction which the Wicked are sent to when they dye. Let all this prevail with us to hallow and sanctifie Gods Name.

Quest. *What may we do to honour and sanctifie Gods Name?*

Answ. Let us get, 1. A sound Knowledge of God. 2. A sincere Love to God.

1. A sound Knowledge of God: Take a view of his superlative Excellencies; his Holiness, his incomprehensible Goodness. The Angels know God better than we, therefore they sanctifie his Name, and sing Hallelujahs to him; and let us labour to know him to be our God; *Psal.* 48. 14. *This God is our God.* We may dread God as a Judge, but we cannot honour him as a Father, till we know he is our God.

2. Get a sincere Love to God: A Love of Appretiation, and a Love of Complacency to delight in him; *John* 21. 15. *Lord thou knowest I love thee:* He can never honour his Master who doth not love him: The reason Gods Name is no more hallowed, is, because his name is no more loved. So much for the First Petition.

MATTH. vi. 10.

Thy Kingdom come.

A Soul truly devoted to God, joyns heartily in this Petition, *Adveniat Regnum tuum, Thy Kingdom come:* In which words this great Truth is implyed, that God is a King; he who hath a Kingdom can be no less than a King; *Ps.* 47. 7. *God is King of all the earth:* And he is a King upon his Throne, *Psal.* 47. 8. *God sitteth upon the throne of his holiness.* 1. He hath a Regal Title, High and Mighty; *Isa.* 57. 15. *Thus saith the high and lofty one.* 2. He hath the Ensigns of Royalty, his Sword; *Deut.* 32. 41. *If I whet my glittering sword:* He hath his Scepter, *Heb.* 1. 8. *A scepter of Righteousness is the scepter of thy Kingdom.* 3. He hath his Crown Royal; *Rev.* 19. 12. *On his head were many crowns;* he hath his *Jura Regalia*, his Kingly Prerogatives; he hath power to make Lawes, to seal Pardons, which are the Flowers and Jewels belonging to his Crown. Thus the Lord is King.

And 2. He is a great King: *Psal.* 95. 3. *A great King above all Gods.* He is great in and of himself, and not like other Kings, who are made great by their Subjects. That he is so great a King appears; 1. By the immenseness of his Being, *Jer.* 23, 24. *Do not I fill heaven and earth, saith the Lord.* His center is every where; he is no where included, yet no where excluded; he is so immensly great, *That the heaven of heavens cannot contain him*, 1 *Kings* 8. 27. 2. His greatness appears by the effects of his Power; *He made heaven and earth*, *Psal.* 124. 8. and can unmake it. God can with a Breath crumble us to dust; with a Word he can unpin the World, and break the Axle-Tree of it in pieces: *He pours contempt upon the mighty*; *Job* 12. 21. *He cuts off the Spirit of Princes*; *Psal.* 76. 12. He is Lord Paramount, *who doth whatever he will*: *Psal.* 115. 2. *He weigheth the mountains in scales, and the hills in a ballance.* *Isa.* 40. 12.

3. God is a Glorious King; *Psal.* 24. 10. *Who is this King of Glory, the Lord of Hosts he is the King of Glory.* He hath internal Glory; *Psal.* 93. 1. *The Lord reigneth, he is cloathed with majesty.* Other Kings have Royal and Sumptuous Apparel to make them appear glorious to the beholders, but all their Glory and Magnificence is borrowed; but God is cloathed with Majesty, his own Glorious Essence is instead of Royal Robes: and *he hath girded himself with strength.* Kings have their guard about them to defend their Persons, because they are not able to defend themselves; but God needs

no guard or assistance from others. *He hath girded himself with strength.* His own Power is his Life-guard; *Psal.* 89. 6. *Who in the heaven can be compared unto the Lord, who among the Sons of the mighty can be likened unto the Lord?* God hath a preheminence above all other Kings for Majesty: *Rev.* 19. 16. *He hath on his vesture a name written,* Rex Regum, *King of Kings.* He hath the highest Throne, the richest Crown, the largest Dominions, and the longest Possession; *Psal.* 29. 10. *The Lord sitteth King for ever.* Though God hath many Heirs, yet no Successors. He sets up his Throne where no other King doth; he rules the Will and Affections, his Power binds the Conscience; Angels serve him; all the Kings of the Earth hold their Crowns and Diadems by immediate tenure from this great King; *Prov.* 8. 15. *By me Kings reign*; and to this Lord *Jehovah* all Kings must give account, and from Gods Tribunal there is no appeal.

USE I. *Br.* 1. If God be so great a King, and sits King for ever, then it is no disparagement for us to serve him; *Deo servire est regnare:* It is an Honour to serve a King. If the Angels fly swiftly upon the King of Heavens message, *Dan.* 9. 21. then well may we look upon it as a favour to be taken into his Royal Service. *Theodosius* thought it a greater Honour to be Gods Servant than to be an Emperour. 'Tis more Honour to serve God than to have Kings serve us. Every Subject of this King is Crowned with Regal Honour: *Rev.* 1. 6. *Who hath made us Kings.* Therefore as the Queen of *Sheba* having seen the Glory of *Solomons* Kingdom, said, *Happy are these thy servants which stand continually before thee,* 1 *Kings* 10. 8. so, happy are those Saints who stand before the King of Heaven, and wait on his Throne.

Br. 2. If God be such a Glorious King, crowned with Wisdom, armed with Power, bespangled with Riches, then it shewes us what Prudence it is to have this King to be ours: To say as, *Psal.* 5. 2. *My King and my God.* 'Tis counted great Policy to be on the strongest side; if we belong to the King of Heaven we are sure to be on the strongest side: The King of Glory can with ease destroy his Adversaries; he can pull down their Pride, befool their Policy, restrain their Malice. That stone cut out of the Mountains without hands, which smote the Image, *Dan.* 2. 34. was an emblem (saith *Austin*) of Christs Monarchical Power conquering and triumphing over his enemies. If we are on Gods side we are on the strongest side; he can with a Word destroy his enemies, *Psal.* 2. 5. *Then shall he speak to them in his wrath*; nay, he can with a Look destroy them; *Job* 40. 12. *Look upon every one that is proud and bring him low.* It needs cost God no more to confound those who rise up against him than a look, a cast of the eye; *Exod.* 14. 24. *In the morning watch the Lord looked to the host of the Egyptians through the pillar of fire, and troubled their host, and took off their chariot-wheels.* What Wisdom is it then to have this King to be ours; then we are on the strongest side.

USE II Of *Exhortation.*

Br. 1. If God be so Glorious a King, full of Power and Majesty, let us trust in him; *Psal.* 9. 10. *They that know thy name will put their trust in thee:* Trust him with your Soul; you cannot put this Jewel in safer hands; and trust him with Church and State Affairs: He is King, *Exod.* 15. 3. *The Lord is a man of war*; he can make bear his holy Arm in the eyes of all the Nations. If means fail, he is never at a loss, there are no impossibles with him; he can make the dry bones live: *Ezek.* 37. 10. As a King he can command, and as a God he can create Salvation; *Isa.* 65. 18. *I create Jerusalem a rejoycing:* Let us trust all our affairs with this great King. Either God can remove Mountains, or can leap over them; *Cant.* 2. 8.

Br. 2. If God be so great a King, let us fear him; *Jer.* 5. 22. *Fear ye not me saith the Lord? Will ye not tremble at my presence?* We have enough fear of Men. Fear makes danger appear greater and sin lesser; but let us fear the King of Kings, who hath power to cast Body and Soul into Hell; *Luke* 12. 5. As one wedge drives out another, so the fear of God would drive out all base carnal fear: Let us fear that God whose Throne is set above all Kings; they may be Mighty, but he is Almighty. Kings have no Power but what God hath given them; their Power is limited, his is infinite. Let us fear this King whose *eyes are as lamps of fire*; *Rev.* 1. 14. *The mountains quake at him, and the rocks are thrown down by him*; *Nahum* 1. 6 If he stamps with his foot, all the Creatures are presently up in a battalio to fight for him. O tremble and fear before this God. Fear is *Janitor Animæ*, it is the Door-keeper of the Soul, it keeps Sin from entring; *Gen.* 39. 9. *How can I do this great wickedness and sin against God?*

3 *Br.* If God be so Glorious a King, he hath *jus vitæ & necis*, He hath the power of Life and Death in his Hand. Let all the Potentates of the Earth take heed how they employ their Power against the King of Heaven; they employ their power against God, who with their Scepter beat down his Truth, which is the most Orient Pearl of his Crown; who crush and persecute his People, which are the Apple of his Eye; *Zach.* 2. 8. Who trample upon his Laws and Royal Edicts, which he hath set forth, *Psal.* 2. 3. What is a King without his Laws: Let all that are invested with worldly Power and Grandeur, take heed how they oppose the King of Glory: The Lord will be too hard for all that come against him, *Job* 40. 9. *Hast thou an Arm like God?* Wilt thou measure Arms with the Almighty? Shall a little Child go to fight with an Arch-angel. *Ezek.* 22. 14. *Can thy Heart endure, or can thy Hands be strong in the day that I shall deal with thee?* Christ will put all his Enemies at last under his Feet, *Psal.* 110. 1. All the Multitude of the Wicked, who set themselves against God, shall be but as so many Clusters of ripe Grapes to be cast into the Wine-press of the wrath of God, and to be trodden by him till their blood comes forth. The King of Glory will come off Victor at last; Men may set up their Standard: but God always sets up his Trophies of Victory; the Lord hath a golden Scepter and an iron Rod, *Psal.* 2. 9. Those who will not bow to the one, shall be broken by the other.

4. *Br.* Is God so great a King, having all Power in Heaven and Earth in his Hand; let us learn Subjection to him. Such as have gone on in Sin, and by their Impieties hung out a Flag of defiance against the King of Heaven. Oh come in quickly, and make your Peace, submit to God; *Psal.* 2. 12. *Kiss the Son least he be angry.* Kiss Christ with a Kiss of Love, and a Kiss of Obedience, obey the King of Heaven when he speaks to you by his Ministers and Ambassadors, 2 *Cor.* 5. 20. when God bids you fly from Sin, and espouse Holiness, obey him, to obey is better then Sacrifice: To obey God (saith *Luther*) is better then to work Miracles. Obey God willingly, *Isa.* 1. 19. That is the best obedience that is chearful; as that is the sweetest Honey which drops out of the Comb: Obey God swiftly. *Zech.* 5. 9. *I lift up mine eyes and behold two Women, and the wind was in their Wings.* Wings are swift, but wind in the wings denotes great swiftness; such should our obedience to God be: Obey the King of Glory.

Use III. Comfort to those who are the Subjects of the King of Heaven; God will put forth all his Royal Power for their Succour and Comfort.

1. The King of Heaven will plead their Cause; *Jer.* 51. 36. *I will plead thy Cause, and take Vengeance for thee.*

2. He will protect his People; He sets an invisible guard about them, *Zech.* 2. 5. *I will be a Wall of Fire to her round about.* A wall, that is defensive, a wall of Fire, that is offensive.

3. When it may be for the good of his People, he will raise up deliverance to them; 1 *Chron.* 11. 14. *The Lord saved them by a great deliverance.* God Reigning as King, can save any way; by contemptible means, the blowing of Trumpets, and blazing of Lamps, *Judg.* 7. 20. By contrary means, He made the Sea a wall to *Israel*, and the waters were a means to keep them from drowning: The Fishes Belly was a Ship in which *Jonas* sailed safe to shore. God will never want ways of saving his People: Rather then fail the very Enemies shall do his Work. 2 *Chron.* 20. 23. He set *Ammon* and *Mount-Seir* one against another: And as God will deliver his People from Temporal Danger, so from Spiritual, from Sin, and from Hell, *Jesus hath delivered us from Wrath to come,* 1 *Thess.* 1. 10.

Use IV. Terrour to the Enemies of the Church. If God be King, he will set his utmost strength against them who are the Enemies of his Kingdom, *Psal.* 97. 3. *A Fire goes before him, and burneth up his Enemies round about.*

1. He will set himself against his Enemies: He will set his Attributes against them, his Power and Justice; and who knows the power of his Anger, *Psal.* 90. 11.

2. God will set the Creatures against them; *Judg.* 5 20. The Stars in their course fought against *Sisera*. *Tertullian* observes that the *Persians* fighting against the Christians a mighty Wind arose, which did make the *Persians* Arrows to fly back in their own Faces. Every Creature hath a Quarrel with a Sinner. The Stone out of the Wall, *Hab.* 2. 11. The Hail and Frost. *Psal.* 78. 47. *He destroyed their Vines with Hail, and their Sycamore Trees with Frost.*

3. God will set Men against themselves; 1. He will set Conscience against them; and how terrible is this Rod, when turned into a Serpent: *Melanchthon* calls it *Erinnys Conscientiæ*, a Hellish Fury: It is called *Vermis Conscientiæ*, the Worm of Conscience, *Mark* 9. 44. What a Worm did *Spira* feel in his Conscience; he was a Terrour to himself:

The

The worſt Civil Wars are between a Man and his Conſcience. 2. God will ſet the Diſeaſes of Mens Bodies againſt them, 2 *Chron.* 21. 18. The Lord ſmote *Jehoram* in his Bowels with an incurable diſeaſe. God can raiſe an Army againſt a Man out of his own Bowels: He can ſet one Humour of the Body againſt another, the heat to drie up the moiſture, and the moiſture to drown the heat; the Lord needs not go far for Inſtruments to puniſh the Sinner, He can make the joints of the ſame Body to ſmite one againſt another; as *Dan* 5. 6. 3. God will ſet Mens Friends againſt them; where they uſed to have Honey they ſhall have nothing but Aloes and Wormwood. *When a mans ways pleaſe the Lord, he ſhall make his enemies to be his friends*, *Prov.* 16. 7. But when he oppoſeth God, he maketh his Friends to be his Enemies. *Commodus* the Emperour his own wife gave him poiſon in perfumed Wine. *Sennacherib*'s two Sons were the death of him, 2 *Kings* 19. 37. 4. God will ſet Satan againſt them. *Pſal.* 109. 6. *Let Satan ſtand at his Right hand.* What doth Satan at the Sinners Elbows? 1. He helps him to contrive Sin. 2. He tempts him to commit Sin. 3. He terrifies him for Sin. He that hath Satan thus ſtanding at his Right hand, is ſure to be ſet at Gods Left hand. Here is the miſery of ſuch as oppoſe Gods Royal Scepter, he will ſet every thing in the world againſt them: If there be either Juſtice in Heaven or fire in Hell, Sinners ſhall not be unpuniſhed.

Ult. If God be ſuch an abſolute Monarch, and Crowned with ſuch Glory and Majeſty, let us all engage in his Service, and ſtand up for his Truth, and Worſhip; dare to own God in the worſt Time; He is King of Kings, and is able to reward all his Servants: We may be Loſers for him, we ſhall never be Loſers by him; we are ready to ſay as *Amaziah*, 2 *Chron.* 25. 9. *What ſhall I do for the Hundred Talents?* If I appear for God I may loſe my Eſtate, my Life? I ſay with the Propher, God is able to give you much more then this; He can give you for the preſent inward Peace, and for the future a Crown of Glory which fades not away.

Queſt. *What Kingdom doth Chriſt mean here?*

Reſp. Negat. 1. He doth not mean a Political, or Earthly Kingdom. The Apoſtles indeed did deſire, 1. Chriſts Temporal Reign, *Acts* 1. 6. *When wilt thou reſtore the Kingdom to Iſrael.* But Chriſt ſaid his Kingdom was not of this world, *Joh.* 18. 36. So that when Chriſt taught his Diſciples to pray, *Thy Kingdom come*, he did not mean it of an Earthly Kingdom, that he ſhould reign here in outward Pomp and Splendor. 2. It is not meant of Gods Providential Kingdom; *Pſal.* 103. 19. *His Kingdom ruleth over all*; that is, the Kingdom of his Providence: This Kingdom we do not pray for, when we ſay *Thy Kingdom come*; for this Kingdom is already come: God exerciſeth the Kingdom of his Providence in the World, *Pſal.* 75. 7. *He putteth down one, and ſetteth up another*: Nothing ſtirs in the World, but God hath an Hand in it; He ſets every wheel a working; He humbles the Proud, and raiſeth the Poor out of the Duſt, to ſet them among Princes, 1 *Sam.* 2. 8. The Kingdom of Gods Providence ruleth over all; Kings do nothing but what his Providence permits and orders, *Act.* 4. 27. This Kingdom of Gods Providence we do not pray ſhould come, for it is already come: What Kingdom then is meant here, when we ſay, *Thy Kingdom come? Anſw. Poſitively*, there is a twofold Kingdom meant here. 1. The Kingdom of Grace, which Kingdom God exerciſeth in the Conſciences of his People; this is *Regnum Dei μυςικὸν*, Gods leſſer Kingdom, *Luke* 17. 21. *The Kingdom of God is within you.* 2. The Kingdom of Glory, which is ſometimes called the Kingdom of God, *Luke* 6. 20. and the Kingdom of Heaven, *Mat.* 5. 3. When we pray *thy Kingdom come*, (1.) Here is ſomething *tacitly implied*, That we are in the Kingdom of Darkneſs; 1. We pray that we may be brought out of the Kingdom of Darkneſs. 2. That the Devils Kingdom in the World may be demoliſhed. (2.) Something *poſitively intended*, *Adveniat Regnum Gratiæ & Gloriæ*, 1. We pray that the Kingdom of Grace may be ſet up in our Hearts, and encreaſed. 2. When we pray *Thy Kingdom come*, we pray that the Kingdom of Glory may haſten, and that we may in Gods good time be tranſlated into it: Theſe two Kingdoms of Grace and Glory, differ not *ſpecifically*, but *gradually*, they differ not in *nature*, but only in *degree*; The Kingdom of Grace is nothing but the inchoation or beginning of the Kingdom of Glory; the Kingdom of Grace is Glory in the Seed, and the Kingdom of Glory is Grace in the Flower; the Kingdom of Grace is Glory in the Day-break, and the Kingdom of Glory is Grace in the full Meridian; the Kingdom of Grace is Glory Militant, and the Kingdom of Glory is Grace Triumphant: There is ſuch an inſeparable Connexion between theſe two Kingdoms Grace and Glory, that there is no paſſing into the one Kingdom, but by the other. At *Athens* there were two Temples, a Temple of Virtue, and a Temple of Honour, and there was no going into the Temple of Honour, but through the Temple of Vertue: So the Kingdom of Grace and Glory are ſo cloſe joyned together, that we cannot go into the Kingdom of Glory, but through the

the Kingdom of Grace. Many People aſpire after the Kingdom of Glory, but never look after Grace; but theſe two which God hath joyned together may not be put aſunder: The Kingdom of Grace leads to the Kingdom of Glory.

1. I begin with the firſt thing implyed in this Petition, *Thy Kingdom come*: It is implyed that we are in the Kingdom of Darkneſs; and we pray, that we may be brought out of the Kingdom of Darkneſs; the ſtate of Nature is a Kingdom of Darkneſs: 'Tis a Kingdom; Sin is ſaid to reign, *Rom.* 6. 12. and 'tis a Kingdom of Darkneſs. It is called *Ἐξουσία τοῦ σκότους*, *The power of darkneſs*, *Col.* 1. 13. Man before the Fall was illuminated with perfect knowledge, but this light is now eclipſed, and he is fallen into the Kingdom of Darkneſs.

Queſt. *How many wayes is a Natural Man in the Kingdom of darkneſs?*

Anſw. 1. He is under the darkneſs of Ignorance; *Eph.* 4. 18. *Ἐσκοτωμένοι*, *Having the underſtanding darkened.* Ignorance is a black vail drawn over the Mind. Men by Nature may have a deep reach in the things of the World, but ignorant in the things of God. *Nahaſh* the *Ammonite* would make a Covenant with *Iſrael* to thruſt out their right eyes; 1 *Sam.* 11. 2. ſince the Fall our left eye remains a deep inſight into Worldly matters, but our right eye is thruſt out, we have no ſaving knowledge of God: Something we know by Nature, *but nothing as we ought to know*; 1 *Cor.* 8. 2. Ignorance draws the curtains round about the Soul: 1 *Cor.* 2. 14.

2. A Natural Man is under the darkneſs of Pollution: Hence ſinful actions are called *works of darkneſs*, *Rom.* 13. 12. Pride and Luſt darken the Glory of the Soul: A ſinners heart is a dark conclave, it looks blacker than Hell.

3. A Natural Man is under the darkneſs of Miſery; he is expoſed to Divine Vengeance; and the ſadneſs of this darkneſs is, that Men are not ſenſible of it; they are blind, yet they think they ſee: The darkneſs of *Egypt* was ſuch thick darkneſs as *might be felt*, *Exod.* 10. 21. Men are by Nature in thick darkneſs, but here is the miſery, the darkneſs cannot be felt, they will not believe they are in the dark, till they are paſt recovery.

USE I. See what the ſtate of Nature is; it is a *kingdom of darkneſs*, and it is a bewitching darkneſs; *John* 3. 19. *Men loved darkneſs rather than light*: As the *Athlantes* in *Æthiopia* curſe the Sun: Such as are ſtill in the kingdom of darkneſs tremble to think of this condition; this darkneſs of ſin leads to the *chains of darkneſs*, *Jude* 6. what comfort can ſuch take in earthly things? The *Ægyptians* might have Food, Gold, Silver, but they could take but little comfort in them while they were in ſuch darkneſs as might be felt; ſo the Natural Man may have Riches and Friends to delight in, yet he is in the kingdom of darkneſs, and how dead are all theſe comforts. Thou who art in the kingdom of darkneſs knoweſt not whither thou goeſt. As the Oxe is driven to the ſhambles, but he knowes not whither he goes; ſo the Devil is driving thee before him to Hell, but thou knoweſt not whither thou goeſt. Shouldſt thou dye in thy Natural eſtate while thou art in the kingdom of darkneſs, blackneſs of darkneſs is reſerved for thee; *Jude* 13. *To whom is reſerved blackneſs of darkneſs for ever.*

USE II. Let us pray that God will bring us out of this kingdom of darkneſs. Gods Kingdom of Grace cannot come into our hearts, till firſt we are brought out of the kingdom of darkneſs: *Col.* 1. 13. Why ſhould not we ſtrive to get out of this kingdom of darkneſs? Who would deſire to ſtay in a dark dungeon? O fear the chains of darkneſs; *Jude* 6. theſe chains are Gods Power, binding Men as in chains under wrath for ever. O pray that God will deliver us out of the Kingdom of darkneſs. 1. Be ſenſible of thy dark damned eſtate, that thou haſt not one ſpark of fire to give thee light. 2. Go to Chriſt to enlighten thee; *Eph.* 5. 14. *Chriſt ſhall give thee light.* He will not only bring thy light to thee, but open the eyes to ſee it. That is the firſt thing implyed, *Thy Kingdom come*, we pray that we may be brought out of the Kingdom of Darkneſs.

2. The ſecond thing implyed in *Thy Kingdom come*, we do implicitly pray againſt the Devils Kingdom, we pray that Satans Kingdom may be demoliſhed in the World. Satans Kingdom ſtands in oppoſition to Chriſts Kingdom, and while we pray, *Thy Kingdom come*, we pray againſt Satans Kingdom. Satan hath a Kingdom; he got his Kingdom by Conqueſt; he conquered Mankind in Paradiſe. He hath his Throne; *Rev.* 2. 13. *Thou dwelleſt where Satans throne is*; and his Throne is ſet up in the hearts of Men; he doth not care for their Purſes but their Hearts, *Eph.* 2. 2. Satan is ſerved upon the knee, *Rev.* 13. 4. *They worſhipped the dragon*, that is, the Devil. Satans Empire is very large; the moſt Kingdoms in the World pay Tribute to him. Satans Kingdom hath two qualifications or characters.

1. It

1. It is *Regnum Nequitiæ*, a Kingdom of Impiety.
2. *Regnum Servitutis*, a Kingdom of Slavery.

1. The Kingdom of Satan is a Kingdom of Impiety: Nothing but Sin goes up in his Kingdom, Murder and Hereſie, Luſt and Treachery, Oppreſſion and Diviſion are the conſtant trade driven in Satans Kingdom: Satan is called *the unclean Spirit*, *Luke* 11. 24. what elſe is propagated in his Kingdom but a myſtery of iniquity.

2. Satans Kingdom is a Kingdom of Slavery: Satan makes all his Subjects ſlaves; *Peccati reus dura Dæmonis tyrannide tenetur*, Muis. Satan is an Uſurper and a Tyrant, he is a worſe Tyrant than any other. 1. Other Tyrants do but rule over the Body, but Satans Kingdom rules over the Soul; Satan rides ſome Men as we do Horſes. 2. Other Tyrants have ſome pity on their ſlaves; though they make them work in the Gallies, yet they give them meat and let them have their hours for reſt; but Satan is a mercyleſs Tyrant, he gives his ſlaves poyſon in ſtead of meat, he gives them hurtful luſts to feed on: 1 *Tim.* 6. 9. Nor will he let his ſlaves have any reſt, he tires them out in doing his drudgery; *Jer.* 9. 5. *They weary themſelves to commit iniquity.* When the Devil had entred into *Judas*, he ſends him to the High Prieſts, and from thence to the Garden, and never let him reſt till he had betrayed Chriſt, and hanged himſelf. Thus Satan is the worſt Tyrant; when Men have ſerved him to their utmoſt ſtrength, he will welcome them to Hell with Fire and Brimſtone.

USE. Let us pray that Satans Kingdom ſet up in the World may be thrown down. 'Tis ſad to think that though the Devils Kingdom be ſo bad, yet that it ſhould have ſo many to ſupport it. Satan hath more to ſtand up for his Kingdom than Chriſt hath for his. What a large harveſt of Souls hath Satan, and God only a few gleanings. The Pope and the *Turk* give their power to Satan. If in Gods viſible Church the Devil hath ſo many Loyal Subjects that ſerve him with their Lives and Souls, then how do his Subjects ſwarm in places of Idolatry and Paganiſm, where there is none to oppoſe him, but all vote on the Devils ſide. Men are willingly ſlaves to Satan; they will fight and dye for him; therefore Satan is not only called *the Prince of this world*, *John* 14. 30. but the *God of this world*, 2 *Cor.* 4. 4. to ſhow what power Satan hath over Mens Souls. O let us pray that God will break the Scepter of the Devils Kingdom, that *Michael* may deſtroy the Dragon, that by the help of a Religious Magiſtracy and Miniſtry the Helliſh Kingdom of the Prince of Darkneſs may be beaten down. Satans Kingdom muſt be thrown down before Chriſts Kingdom can flouriſh in its Power and Majeſty.

2. When we pray, *Thy Kingdom come*, here is ſomething poſitively intended:
1. We pray that the Kingdom of Grace may be ſet up in our hearts and encreaſed.
2. That the Kingdom of Glory may haſten, and that we may in Gods due time be tranſlated into it.

I begin with the Firſt, The Kingdom of Grace. When we pray, *Thy Kingdom come*, we pray, 1. That the Kingdom of Grace may come into our hearts: This is *Regnum Dei μικρὸν*, Gods leſſer Kingdom; *Rom.* 14. 17. *The kingdom of God is righteouſneſs.* *Luke* 17. 21. *The kingdom of God is within you.*

Queſt. 1. *Why is Grace called a Kingdom?*

Anſw. Becauſe where Grace comes there is a Kingly Government ſet up in the Soul. Grace rules the Will and Affections, and brings the whole Man in ſubjection to Chriſt. Grace doth king it in the Soul; it ſwayes the Scepter, it ſubdues mutinous Luſts, and keeps the Soul in a Spiritual Decorum.

Queſt. 2. *Why is there ſuch need that we ſhould pray that this Kingdom of Grace come into our hearts?*

Reſp. 1. Becauſe till the Kingdom of Grace come, we have no right to the Covenant of Grace. The Covenant of Grace is ſweetned with Love, beſpangled with Promiſes; the Covenant of Grace is our *Magna Charta*, by vertue of which God paſſeth himſelf over to us to be our God: But who are Heirs of the Covenant of Grace? only ſuch as have the kingdom of Grace in their hearts; *Ezek.* 36. 26. *A new heart will I give you, and a new ſpirit will I put within you*; there is the kingdom of Grace ſet up in the Soul; then it followes, *ver.* 28. *I will be your God.* The Covenant of Grace is to an ungracious Perſon a ſealed Fountain, it is kept as Paradiſe with a Flaming Sword, that the Sinner may not touch it; without Grace you have no more right to it, than a Farmer to the City Charter.

2. Unleſs the Kingdom of Grace be ſet up in our hearts, our pureſt Offerings are defiled; they may be good as to the matter but not as to the manner, they want that which ſhould meliorate and ſweeten them under the Law. If a Man who was unclean by a dead body did carry a piece of holy fleſh in his skirt, the holy fleſh could not cleanſe

cleanſe him, but he pollured that: *Hag.* 2. 12. Till the kingdom of Grace be in our hearts, Ordinances do not purifie us, but we pollure them; the Prayer of an ungracious perſon becomes ſin; *Prov* 15. 8. In what a ſad condition is a Man before Gods kingdom of Grace be ſet up in his heart; whether he comes or comes not to the Ordinance, he ſins: If he doth not come to the Ordinance he is a contemner of it, if he doth come he is a polluter of it. A Sinners works are *opera mortua* dead works, *Heb.* 1. 6. and thoſe works which are dead cannot pleaſe God; a dead Flower hath no ſweetneſs.

3. We had need pray that the kingdom of Grace may come, becauſe till this kingdom come into our hearts we are loathſome in Gods eyes; *Zech.* 11. 8. *My ſoul loathed them.* *Quanta eſt fœditas vitioſæ mentis.* Tully. An heart void of Grace looks blacker than Hell: Sin transforms one into a Devil; *John* 6. 70. *Have not I choſen twelve, and one of you is a devil.* Envy is the Devils eye, hypocriſie is his cloven-foot; thus it is before the kingdom of Grace come. So deformed is a Graceleſs perſon, that when once he ſees his own filth and leproſie, the firſt thing he doth is to loath himſelf; *Ezek.* 20. 43. *Ye ſhall loath your ſelves in your own ſight for all your evils.* I have read of a Woman who alwayes uſed flattering glaſſes, by chance ſeeing her Face in a true glaſs, *in inſaniam delapſa eſt*, ſhe ran mad. Such as now dreſs themſelves by the flattering glaſs of preſumption, when once God gives them a ſight of their filthineſs, they will abhor themſelves; *Ye ſhall loath your ſelves in your own ſight for all your evils.*

4. Before the kingdom of Grace comes into us we are Spiritually illegitimate, of the Baſtard brood of the Old Serpent; *John* 8. 44. To be illegitimate is the greateſt infamy; *Deut.* 23. 2. *A baſtard ſhall not enter into the congregation of the Lord to the tenth generation.* He was to be kept out of the holy Aſſemblies of *Iſrael* as an infamous Creature: A Baſtard by the Law cannot inherit; before the kingdom of Grace come into the heart, a perſon is to God as one illegitimate, and ſo continuing he cannot enter into the Congregation of Heaven.

5. Before the kingdom of Grace be ſet up in Mens hearts, the kingdom of Satan is ſet up in them: They are ſaid to be *under the power of Satan*; *Acts* 26. 18. Satan commands the Will; though he cannot force the Will, he can by his ſubtle temptations draw it: The Devil is ſaid to *take men captive at his will*, 2 *Tim.* 2. 26. the *Greek* word ζωγρημένοι ſignifies *to take them alive*, as the Fowler doth the bird in the ſnare. The ſinners heart is the Devils Manſion-houſe, *Matth.* 12. 44. *I will go to my houſe.* It is *officina Diaboli*, Satans ſhop where he works; *Eph.* 2. 2. *The prince of the air now worketh in the children of diſobedience.* The members of the Body are the tools which Satan works with: Satan poſſeſſeth Men. In Chriſts time many had their Bodies poſſeſſed; but it is far worſe to have their Souls poſſeſſed: One is poſſeſſed with an unclean Devil, another with a revengeful Devil. No wonder the Ship goes full ſail when the Wind blowes; no wonder Men go full ſail in ſin, when the Devil the Prince of the Air blowes them: Thus it is; till the kingdom of Grace come, Men are under the power of Satan, who like *Draco* writes all his Lawes in blood.

6. Till the kingdom of Grace comes, a Man lyes expoſed to the Wrath of God; *And who knowes the power of his anger? Pſal.* 90. 11. If when but a ſpark of Gods Wrath flyes into a Mans Conſcience in this Life it is ſo terrible, what then will it be when God ſtirs up all his anger. So unconceivable torturing is Gods Wrath that the wicked call to the rocks and mountains to fall on them, and hide them from it; *Rev.* 6. 1ſt. The Helliſh torments are compared to a *fiery lake*, *Rev.* 20. 15: other fire is but painted in compariſon of this: And this lake of fire burns for ever, *Mark* 9. 44. Gods breath kindles this fire, *Iſa.* 30. 33 and where ſhall we find engines or buckets to quench it? Time will not finiſh it, tears will not quench it. To this fiery Lake are Men expoſed till the kingdom of Grace be ſet up in them.

7. Till the kingdom of Grace come Men cannot dye with comfort; only he who takes Chriſt in the armes of his Faith, can look Death in the face with joy. But it is ſad to have the king of Terrors in the Body, and not the kingdom of Grace in the Soul. 'Tis a wonder every Graceleſs perſon doth not dye diſtracted: What will a Grace-deſpiſer do when Death comes to him with a Writ of *Habeas Corpus*? Hell followes Death; *Rev.* 6. 8. *Behold a pale horſe, and his name that ſat on him was death, and hell followed him.* Thus you ſee what need we have to pray that the kingdom of Grace may come. He that dyes without Grace, I may ſay as Chriſt, *Matth.* 26. 24. *It had been good for that man he had not been born.* Few do believe the neceſſity of having the kingdom of Grace ſet up in their hearts, as appears by this, becauſe they are ſo well content to live without it. Doth that Man believe the neceſſity of a Pardon that is content to be without it? Moſt People if they may have Trading, and may ſit quietly under their Vines and Fig-trees, they are in their kingdom, though they have

not the kingdom of God within them. If the Candle of Prosperity shine upon their head, they care not whether the Grace of God shine in their hearts: Do these Men believe the necessity of Grace? Were they convinced how needful it were to have the kingdom of God within them, they would cry out as the Jaylor, *Acts* 16. 30. *What shall I do to be saved?*

Quest. 3. *How may we know that the Kingdom of Grace is set up in our hearts?*

Answ. It concerns us to examine this, our Salvation depends upon it; and we had need be curious in the search, because there is something looks like Grace which is not; *Gal.* 6. 3. *If a man think himself to be something when he is nothing, he deceives himself.* Many think they have the kingdom of Grace come into their heart, and it is only a *Chimera*, a golden dream: *Quam multi cum vana spe descendunt ad inferos!* Aug. *Zeuxis* did paint grapes so lively that he deceived the living birds. There are many Deceits about Grace.

Deceit 1. Men think they have the kingdom of Grace in their hearts because they have the means of Grace; they live where the silver trumpet of the Gospel sounds, they are lift up to Heaven with Ordinances; *Judg.* 17. 13. *I have a Levite to my priest*; sure I shall go to Heaven. The *Jewes* cryed, *Jer.* 7. 4. *The temple of the Lord, The temple of the Lord*; we are apt to glory in this, the Oracles of God are committed to us, we have Word and Sacrament: Alas, this is a fallacy, we may have the means of Grace, yet the kingdom of Grace may not be set up in our hearts; we may have the kingdom of God come nigh us, *Luke* 11. 20. but not into us; the sound of the Word in our ears, and not the savour of it in our hearts. Many of the *Jewes*, who had Christ for their Preacher, were never the better: Hot clothes will not put warmth into a dead Man. Thou may'st have hot clothes, warm and lively Preaching, yet be Spiritually dead: *Mat.* 8. 12. *The children of the kingdom shall be cast out.*

Deceit 2. Men think they have the kingdom of Grace set up in their hearts, because they have some common works of the Spirit.

(1.) They have great enlightnings of mind, profound knowledge, and almost speak like Angels drop'd from Heaven; but the Apostle supposeth a case that after Men have been enlightened, they may fall away. *Heb.* 6.

Quest. *But wherein doth this illumination come short?*

Answ. The illumination of Hypocrites is not vertual, it doth not leave an impression of Holiness behind; 'tis like weak Physick that will not work. The mind is enlightned, but the heart is not renewed. A Christian is all head, but no feet, he doth not walk in the wayes of God.

(2.) Men have had convictions and stirrings of Conscience for sin, they have seen the evil of their wayes, therefore now they hope the Kingdom of Grace is come; but I say, convictions though they are a step towards Grace, yet they are not Grace. Had not *Pharaoh* and *Judas* convictions? *Exod.* 10. 16.

Quest. *What makes convictions prove abortive, wherein is the defect?*

Answ. 1. They are not deep enough: A Sinner never saw himself lost without Christ. The seed that wanted depth of earth withered; *Matth.* 13. 5. These convictions are like blossoms blown off before they come to maturity. 2. These convictions are involuntary; the Sinner doth what he can to stifle these convictions; he drowns them in Wine and Mirth; he labours to get rid of them; as the Deer when it is shot runs and shakes out the arrow, so doth he the arrow of conviction: Or as the Prisoner that files off his setters and breaks loose, so a Man breaks loose from his convictions. His corruptions are stronger than convictions.

(3.) Men have had some kind of humiliation, and have shed tears for their sins, therefore now they hope the Kingdom of Grace is come into their hearts? But this is no infallible sign of Grace: *Saul* wept, *Ahab* humbled himself.

Quest. *Why is not humiliation Grace? Wherein doth it come short?*

Answ. 1. Tears in the wicked do not spring from love to God, but are forced by affliction. *Gen.* 4. 13. as water that drops from the Still is forced by the fire. The tears of Sinners are forced by Gods fiery Judgments. 2. They are deceitful tears; *lachrymæ mentiri doctæ*: Men weep yet go on in sin; they do not drown their sins in their tears.

(4.) Men have begun some reformation, therefore sure now the Kingdom of Grace is come? But there may be deceit in this: 1. A Man may leave his Oaths and Drunkenness, yet still be in love with Sin; he may leave Sin out of fear of Hell, or because it brings shame and penury, but still his heart goes after it; *Hos.* 4. 8. *They set their heart on their iniquity*; as *Lots* Wife left *Sodom*, but still her heart was in *Sodom*. Hypocrites are like the Snake which casts her coat, but keeps her poyson: They keep the love of sin, as one that hath been long Suitor to another, though his Friends break off

off the match, yet still he hath a hankering Love to her. 2. It may be a partial Reformation: He may leave one Sin and live in another, he may refrain drunkenness and live in covetousness, he may refrain swearing and live in the sin of slandering, one Devil may be cast out, and an other as bad may come in the room. 3. A Man may forsake gross sins, but have no reluctancy against Heart-sins: *Motus primo primi*, proud, lustful Thoughts; though he dams up the stream, he lets alone the Fountain. O therefore if there be so many deceits, and Men may think the kingdom of grace is come into their Heart, when it is not: How curious and critical had we need be in our search, whether we have the kingdom of grace really come into our hearts. If a Man be deceived in the Title of his Land, it is but the loss of his Estate: But if he be deceived about his grace, 'tis the loss of his Soul. I should now come to answer this Question, How we know, that the kingdom of grace is set up in our Hearts?

Quest. *How may we know the Kingdom of Grace is set up in us?*

Answ. 1. In general, By having a Metamorphosis and Change wrought in the Soul; This is called the *New Creature*, 2 *Cor.* 5. 17. The Faculties are not new, but there is a new Nature. As the strings of the Lute are the same, but the Tune is altered. When the Kingdom of grace is set up, there is Light in the Mind, Order in the Affections, Pliableness in the Will, Tenderness in the Conscience. Such as can find no change of heart, they are the same they were, as vain, as earthly, as unclean as ever, there is no sign of Gods kingdom of grace in them.

2. More particularly, We may know the kingdom of grace is set up in our hearts, 1. By having unfeigned desires after God: This is the smoaking Flax Christ will not quench: A true desire of grace is grace: By the beating of this pulse, conclude there is life; *Nehem.* 1. 11. *O Lord, let thy ear be attentive to the prayer of thy Servants, who desire to fear thy Name.* But may not an Hypocrite have good desires? *Numb.* 23. 10. *Let me dye the Death of the Righteous.* Therefore I say, unfeigned desires evidence the kingdom of God within a Man.

Quest. *But how may these unfeigned Desires be known?*

1. An unfeigned desire is ingenuous, we desire God *propter se*, for himself, for his intrinsecal Excellencies, and the Oriency of his Beauty which shines: The savour of Christs Ointments, (*i. e.*) his graces, draw the Virgins desires after him, *Cant.* 1. 3. A true Saint desires Christ, not only for what he hath, but for what he is; not only for his Rewards, but for his Holiness. No Hypocrite can thus desire God; he may desire him for his Jewels, but not for his Beauty.

2. An unfeigned desire is unsatiable, it cannot be satisfied without God; let the World heap her Honours and Riches, they will not satisfy: Not Flowers or Musick will content him who is thirsty: Nothing will quench the Souls thirst but the blood of Christ; He faints away, his heart breaks with longing for God, *Psal.* 84. 2. *Psal.* 119. 20.

3. An unfeigned desire is active, it flourisheth into endeavour; *Isa.* 26. 9. *With my Soul have I desired thee, yea, with my Spirit within me will I seek thee early.* A Soul that desires aright faith, Christ, I must have grace, I must have, I will have Heaven though I take it by storm: He who desires water will let down the Bucket into the Well to draw it up.

4. An unfeigned desire is superlative: We desire Christ not only more then the world, but more then Heaven, *Psal.* 73. 25. *Whom have I in Heaven but thee?* Heaven it self would not satisfy without Christ; Christ is the Diamond in the Ring of glory: If God should say to the Soul, I will put thee into Heaven, but I will hide my Face from thee, I will draw a Curtain between, that thou shalt not behold my glory; the Soul would not be satisfied, but say as *Absalom*, 2 *Sam.* 14. 32. *Now therefore let me see the Kings face.*

5. An unfeigned desire is gradual; It encreaseth as the Sun in the Horizon; A little of God will not satisfy, but the pious Soul desireth still more: A drop of water is not enough for the thirsty Traveller. Though a Christian is thankful for the least degree of grace, yet he is not satisfied with the greatest; still he thirsts for more of Christ and his Spirit: Desire is an holy Dropsie: A Saint would have more knowledge, more Sanctity, more of Christs Presence. A glympse of Christ through the Lattice of an Ordinance is sweet; and now the Soul will never leave longing, till it sees him face to face. He desires to have grace perfected in glory: *Dulcissimo Deo totus immergi cupit & invisceravi*: He would be swallowed up in God, and be ever bathing himself in those perfumed waters of pleasure, which run at his right hand for ever. Sure this unfeigned desire after God is a blessed sign that the kingdom of grace is come into our Hearts; the beating of this pulse shows life, *est a Deo ut bene velimus, Aug.* If iron move upward contrary to its Nature, 'tis a sign some Loadstone hath been there drawing it: If the Soul move towards God in unfeigned desires, it's a sign the Loadstone of the Spirit hath been drawing it. 2. We may know the kingdom of grace is come into our

Hearts by having the Princely grace of Faith: *Fides eſt ſanctiſſima humani pectoris Gemma*— Faith cuts us off from the wild Olive of Nature, and ingrafts us into Chriſt: Faith is the vital artery of the Soul: *Heb.* 10. 38. *The juſt ſhall live by Faith*: Faith makes an holy adventure on Chriſts Merits, When this Faith as a Princely grace reigns in the Soul, now the kingdom of God is come into us. The *Hebrew* word for Faith comes from a *Kadix*, which ſignifies to nouriſh: Faith nouriſheth the Soul, and is the Nurſe of all the graces: But who will not ſay he is a Believer: *Simon Magus* believed, *Acts* 8. 13. yet was in the gall of bitterneſs. The Hypocrite can put on Faiths Mantle, as the Devil did *Samuel's*. How ſhall we know therefore that our Faith is ſound? That it is the Faith of the operation of God, *Col.* 2. 12. and ſo that the kingdom of God is within us?

Anſw. 1. True Faith is wrought by the Miniſtry of the Word; *Rom.* 10. 17. *Faith comes by hearing*. Peter let down the Net of his Miniſtry, and at one draught catched Three Thouſand Souls. Let us examine, How was our Faith wrought? Did God in the Miniſtry of the word humble us? Did he break up the fallow ground of our heart, and then caſt in the Seed of Faith? a good ſign; but if you know not how you came by your Faith, ſuſpect your ſelves; as we ſuſpect Men to have ſtolen goods when they know not how they came by them.

2. True Faith is at firſt minute and ſmall, like a grain of Muſtard ſeed; it is full of doubts and fears; it is ſmoaking flax; it ſmoaks with deſire, but doth not flame with comfort; it is ſo ſmall, that a Chriſtian can hardly diſcern whether he hath Faith or no.

3. True Faith is long in working, *non fit in inſtanti*— It coſts many ſearchings of heart; many Prayers, and Tears; there is a ſpiritual Combat; the Soul ſuffers many ſore Pangs of Humiliation before the Child of Faith be born; they whoſe Faith is *per ſaltum*, they leap out of ſin into a confidence that Chriſt is theirs; I ſay as *Iſaac* concerning his Sons Veniſon, *Gen.* 27. 20. *How is it that thou haſt found it ſo quickly?* How is it that thou comeſt by thy Faith ſo ſoon? The Seed in the Parable which ſprung up ſuddenly withered, *Mark.* 4. 5. *Solent præcocia ſubito flacceſcere.*

4. True Faith is joyn'd with Sanctity; as a little Bezoar is ſtrong in operation, and a little Muſk ſweetens; ſo a little Faith purifies; 1 *Tim.* 3. 9. *Holding the miſtery of Faith in a pure Conſcience.* Faith though it doth but touch Chriſt, fetcheth an healing vertue from him. Juſtifying Faith doth that in a ſpiritual ſence, which miraculous Faith doth; it removes the Mountains of ſin, and caſts them into the Sea of Chriſts blood.

5. True Faith will truſt God without a Pawn. Though a Chriſtian be cut ſhort in Proviſions, the Fig-tree doth not bloſſom, yet he will truſt in God: *Fides Famem non formidat*— Faith fears not Famine. God hath given us his Promiſe as his Bond, *Pſal.* 37. 3. *Verily thou ſhalt be fed*; Faith puts this Bond in ſuit: God will rather work a Miracle than His promiſe ſhall fail. He hath cauſe to ſuſpect his Faith, who faith he truſts God for the greater, but dares not truſt him for the leſſer; he truſts God for Salvation, but dares not truſt him for a livelihood

6. True Faith is Prolifical, it brings for Fruit; Faith hath *Rachel's* Beauty, and *Leah's* Fruitfulneſs: *Fides pingueſcit operibus*, *Luther*, Faith is full of good works; Faith believes as if it did not work, and it works as if it did not believe; Faith is the ſpouſlike grace which marries Chriſt, and good works are the Children which Faith bears; by having ſuch a Faith we may know the kingdom of God is within us: Grace is certainly in our Hearts.

3. We may know the kingdom of Grace is come into our hearts, by having the noble grace of Love: Faith and Love are the two Poles on which all Religion turns; *Cant.* 1. 4. *The Upright love thee.* True Love is to love God out of Choice; Love turns the Soul into a Seraphin, it makes it burn in a flame of Affection: Love is the trueſt Touchſtone of Sincerity: Love is the Queen of the Graces, it commands the whole Soul, 2 *Cor.* 5. 4. If our Love to God be Genuine and Real, we let him have the Supremacy, we ſet him in the higheſt room of our Soul, we give him the pureſt of our Love; *Cant.* 8. 2. *I would cauſe thee to drink of ſpiced wine, of the juice of my Pomgrenate.* If the Spouſe had any thing better than other, a Cup more juicy and ſpiced, Chriſt ſhould drink of that: We give the Creature the Milk of our Love, but God the Cream. In ſhort, if we love God aright, we love his Laws; we love his picture drawn in the Saints, by the Pencil of the Holy Ghoſt; we love his Preſence in his Ordinances. *Sleidan* ſaith, the Proteſtants in *France* had a Church which they call'd Paradiſe; as if they thought themſelves in Paradiſe, while they had Gods Preſence in his Sanctuary. The Soul that loves God, loves his appearing, 2 *Tim.* 4. 8. It will be a glorious appearing to the Saints, when their Union with Chriſt ſhall be compleat, then their joy ſhall be full. The Bride longs for the marriage day: The Spirit and the Bride ſay come, *Even ſo come Lord Jeſus*, *Rev.* 22. 17. By this Sacred Love we may know the Kingdom of God is within us.

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4. We may know the Kingdom of Grace is come into our hearts by Spiritualizing the Duties of Religion; 1 *Pet.* 2. 5. *Ye are an holy prieſthood to offer up ſpiritual ſacrifices.* Spiritualizing Duty conſiſts in three things.

1. Fixedneſs of Mind.
2. Fervency of Devotion.
3. Uprightneſs of Aim.

1. Fixedneſs of Mind: Then we Spiritualize Duty when our Minds are fixed on God; 1 *Cor.* 7. 35. *That ye may attend on the Lord without diſtraction.* Though impertinent thoughts ſometimes come into the heart in Duty, yet they are not allowed, *Pſal.* 119. 13. they come as unwelcome gueſts, which are no ſooner ſpyed but they are turned out.

2. Fervency of Devotion; *Rom.* 12. 11. *Fervent in Spirit, ſerving the Lord*: Zeorres: 'Tis a Metaphor alludes to Water that ſeeths and boyls over; ſo the Affections boyl over, the Eyes melt in tears, the Heart flowes in holy ejaculations. We not only bring our offering to God but our hearts.

3. Uprightneſs of Aim: An heart that is upright hath three ends in Duty. 1. That he may grow more like God: As *Moſes* on the *Mount* had ſome of Gods Glory reflected on him; *his face ſhined.* 2 That he may have more communion with God; 1 *John* 1. 6. our κοινωνία, *Our fellowſhip is with the Father.* 3. That he may bring more Glory to God, 1 *Pet.* 4. 11. *Phil.* 1. 20. *That Chriſt may be magnified.* Sincerity aimes at God in all; though we ſhoot ſhort yet we take a right aim: This is a ſure evidence of Grace, the Spiritualizing Duty. The Spirits of Wine are beſt; ſo is the Spiritual part of Duty. A little Spiritualneſs in Duty is better than all the gildings of the Temple, or outward pompous Worſhip, which doth ſo dazzle carnal eyes.

5. We may know the Kingdom of Grace is come into us by antipathy and oppoſition againſt every known ſin; *Pſal.* 119. 104. *I hate every falſe way*: Hatred is Περὶ τὸ γένος, *Ariſt.* againſt the whole kind. Hatred is implacable. Anger may be reconciled, hatred cannot. A gracious Soul not only forſakes ſin, (as a Man forſakes his Country never to return to it more) but hates ſin; as there's an antipathy between the Crocadile and the Scorpion. If the Kingdom of God be within us, we not only hate ſin for Hell, but we hate it as Hell; as being contrary to Gods Holineſs and our Happineſs.

6. We may know the Kingdom of Grace is come into us when we have given up our ſelves to God by obedience: As a Servant gives up himſelf to his Maſter, as a Wife gives up her ſelf to her Husband, ſo we give up our ſelves to God by obedience; and this obedience is, 1. Free; as that is the ſweeteſt honey which drops from the comb. 2. Uniform; we obey God in one thing as well as another, *Pſal.* 119. 6. *Then ſhall I not be aſhamed*; or as it is in the *Hebrew* לֹא־אֵבוֹשׁ, *I ſhall not bluſh when I have reſpect to all thy commandments.* A good Chriſtian is like a pair of Compaſſes, one foot of the Compaſs ſtands upon the Centre, the other part of it goes round the Circle; ſo a Chriſtian by Faith ſtands on God the Centre, and by Obedience goes round the Circle of Gods Commandments, a ſign the Kingdom of Grace is not come into the heart, when it doth not reign there by univerſal Obedience. Hypocrites would have Chriſt to be their Saviour, but they pluck the government from his ſhoulders, they will not have him rule; but he who hath the Kingdom of God within him, ſubmits chearfully to every command of God; he will do what God will have him do, he will be what God will have him be. He puts a blank Paper into Gods hand, and ſaith, *Lord, write what thou wilt, I will ſubſcribe.* Bleſſed is he that can find all theſe things in his Soul; *He is all glorious within*, *Pſal.* 45. 13. he carries a Kingdom about him; and this Kingdom of Grace will certainly bring to a Kingdom of Glory.

I ſhall anſwer ſome Doubts and Objections a Chriſtian may make againſt himſelf.

Object. *I Fear the Kingdom of Grace is not yet come into my heart?*

Anſw. When a Chriſtian is under temptation, or Grace lies dormant, he is not fit to be his own judge, but in this caſe he muſt take the witneſs of others who have the Spirit of diſcerning: But let us hear a Chriſtians Objections againſt himſelf why he thinks the Kingdom of Grace is not yet come into his heart.

Object. 1. *I cannot diſcern Grace?*

Anſw. A Child of God may have the Kingdom of Grace in his heart yet not know it. The Cup was in *Beujamins* ſack, though he did not know it was there; thou mayeſt have Faith in thy heart, the Cup may be in thy ſack, though thou knoweſt it not. Old *Jacob* wept for his Son *Joſeph*, when *Joſeph* was alive; thou mayeſt weep for want of Grace when Grace may be alive in thy heart. The ſeed may be in the ground when

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we do not see it spring up; the seed of God may be sown in thy heart, though thou dost not perceive the springing of it up; think not Grace is lost because it is hid.

Object. 2. *Before the Kingdom of Grace come into the heart there must be some preparation for it? The fallow ground of the heart must be broken up; I fear the plough of the Law hath not gone deep enough, I have not been humbled enough, therefore I have no Grace?*

Answ. God doth not prescribe a just proportion of sorrow and humiliation: The Scripture mentions the truth of sorrow but not the measure: Some are more flagitious sinners than others, these must have a greater degree of humiliation. A knotty piece of Timber requires more wedges to be driven into it: Some Stomachs are fouler than others, therefore need stronger Physick. But wouldst thou know when thou hast been humbled enough for sin? 1. When thou art weary of thy sin, and sick of love to Christ. What doth God require sorrow for, but as sawce to make Sin relish bitter, and Christ sweet. 2. When thou art willing to let go thy sins. Then the Gold hath lain long enough in the Furnace when the dross is purged out; so when the love of sin is purged out, a Soul is humbled enough to divine acceptation, though not to divine satisfaction. Now if thou art humbled enough, (though not so much as others) what needs more? *Frustra fit per plura, &c.* If a Needle will let out the Imposthume, what needs a Lancet? Be not more cruel to thy self than God would have thee.

Object. 3. *If the Kingdom of God were within me, it would be a Kingdom of Power, it would inable me to serve God with vigour of Soul, but I have a spirit of infirmity upon me, I am weak and impotent, and untuned to every holy action?*

Answ. There is a great difference between the weakness of Grace and the want of Grace. A Man may have Life though he be sick and weak. Weak Grace is not to be despised, but cherished. Christ will not break the bruised reed. Do not argue from the weakness of Grace to the nullity.

1. Weak Grace will give us a Title to Christ as well as a strong. Weak Faith justifies as well as a strong. A weak hand of Faith will receive the Alms of Christs merit.

2. Weak Faith is capable of growth. The seed springs up by degrees; first the blade and then the ear, and then the full corn in the ear; the Faith that is strongest was once in its infancy. Grace is like the waters of the Sanctuary which did rise higher and higher: Be not discouraged at thy weak Faith; though it be now but blossoming it will by degrees come to more maturity.

3. The weakest Grace shall persevere as well as the strongest. A sucking Child was as safe in the Ark as *Noah*. An infant-believer that is but newly laid to the breast of a Promise is as safe in Christ as the most eminent heroick Saint.

Object. 4. *I fear the Kingdom of Grace is not yet come, because I find the Kingdom of Sin so strong in me. Had I Faith it would purifie my heart, but I find much Pride, Worldliness, Passion.*

Answ. The best of the Saints have remainders of corruption; *Dan.* 7. 12. *They had their dominion taken away, yet their lives were prolonged for a season:* So in the regenerate, though the dominion of sin be taken away, yet the life of it is prolonged for a season. What pride was there in Christs own Disciples, when they strove which should be greatest. The issue of sin will not be quite stopped till death The Lord is pleased to let the in-being of sin continue to humble his people, and make them prize Christ the more; but because you find corruptions stirring, do not therefore presently un-saint your selves, and deny the Kingdom of Grace to be come into your Souls: That you feel sin is an evidence of Spiritual Life, that you mourn for sin, what are these tears but fruits of love to God? That you have a combate with sin argues antipathy against it; those sins which you did once wear as a crown on your head, are now as fetters on the leg, is not all this from the Spirit of Grace in you? Sin is in you as poyson in the body, which you are sick of, and use all Scripture-antidotes to expel. Should we condemn all those who have the in-dwelling of sin; nay, who have had sin (at some times) prevailing, we should blot some of the best Saints out of the Bible.

Object. 5. *Where the Kingdom of Grace comes, it softens the heart, but I find my heart frozen and congealed into hardness, I can hardly squeeze out one tear? Do Flowers grow on a Rock, can there be any Grace in such a rocky heart?*

Answ. 1. There may be grief, where there are no tears: The best sorrow is rational. In your judgment you esteem sin the most hyperbolical evil, you have a disgust and displacency against sin; this is a rational sorrow, and such as God will accept.

2. A Christian may have some hardness in his heart, yet not have an hard heart; *subjectum a praestantiori parte.* A field may have Tares in it, yet we call it a field of Wheat; in the best heart is a mixture of hardness, yet because there is some softness and melting God looks upon it as a soft heart; therefore Christian dispute not against thy

thy self; if thou canst find but one thing, *that the frame and temper of thy Soul be holy;* art thou still breathing after God, delighting in him, is the complexion of thy Soul Heavenly? Canst thou say as *David, Psal.* 139. 17. *When I awake I am still with thee.* As Colours laid in Oyl, or a Statue carved in Gold, abide, so doth an holy complexion, the Soul is still pointing towards God: If it be thus with thee, assure thy self the Kingdom of Grace is come into thy Soul; be not unkind to God to deny any work of his Spirit which he hath wrought in thee.

USE I. Of *Exhortation,* Labour to find that this Kingdom of Grace is set up in your hearts; while others aspire after Earthly Kingdoms, labour to have the Kingdom of God within you; *Luke* 17. 21. The Kingdom of Grace must come into us before we can go into the Kingdom of Glory. Motives,

1. *Motive.* This Kingdom of God within us is our Spiritual Beauty; the Kingdom of Grace adorns a person, and sets him off in the eyes of God and Angels: This makes the *Kings daughter all glorious within*; *Psal.* 45. 13. Ἀνδριὰς ἐστὶν ἡ ἁγία. *Chrys.* Grace sheds a glory and lustre upon the Soul. As the Diamond to the Ring, so is Grace to the Soul. An heart beautified with Grace, hath the King of Heavens picture hung in it.

2. *Motive.* The Kingdom of Grace set up in the heart is our Spiritual Defence. Grace is called the *armour of light, Rom.* 13. 12. It is *light* for beauty, and *armour* for defence. He who hath the Kingdom of Grace within him is *strengthened with all might according to Gods glorious power, Col.* 1. 11. he hath the shield of Faith, the helmet of Hope, the breast-plate of Righteousness: This armour can never be shot through, it fortifies a Christian against the assaults of Temptation, and the terrours of Hell.

3. *Motive.* The Kingdom of Grace set up in the heart brings Peace with it, *Rom.* 14. 17. *The kingdom of God is righteousness and peace:* There is a secret Peace breeds out of Holiness. Peace is the best Blessing of a Kingdom: *Pax una triumphis innumeris melior*— The Kingdom of Grace is a Kingdom of Peace; Grace is the root, Peace is the flower grows out of it, it is *Pax in procella,* such Peace that no worldly affliction can shake. The doors of *Solomons* Temple were made of Olive-tree, carved with open flowers, 1 *Kings* 6. 32. in a gracious heart is the olive of Peace, and the open flowers of Joy.

4. *Motive.* The Kingdom of Grace enricheth the Soul: A Kingdom hath its riches. A Believer is said to be *rich in faith, Jam.* 2. 5. how rich is he who hath God for his God, who is heir to all the Promises; *Heb.* 6. 17. A Man may be rich in Bills and Bonds; a Believer, though he may say as *Peter, Silver and gold have I none, Acts* 3. 6. yet he is rich in Bills and Bonds, he is Heir to all Gods Promises; and to be Heir to the Promise is better than to be Heir to the Crown.

5. *Motive.* When the Kingdom of Grace comes it doth fix and establish the heart; *Psal.* 57. 7. *O God my heart is fixed.* Before the Kingdom of Grace comes, the heart is very unfixed and unsettled, like a Ship without a ballast, like Quick-silver that cannot be made to fix; but when the Kingdom of Grace comes it doth *stabilire animum,* it fixeth the heart upon God; and when the heart is fixed, it rests quiet as in its center.

6. *Motive.* This Kingdom of Grace is distinguishing; it is a sure pledge of Gods love. God may give Kingdoms in anger, but where ever the Kingdom of Grace is set up it is in love; God cannot give Grace in anger: The Crown alwayes goes with this Kingdom; let us therefore be ambitious of this Kingdom of Grace.

Quest. *How shall we do to obtain this Kingdom?*

Answ. 1. In General, Take pains for it: We cannot have the World without labour, and do we think to have Grace? *If thou seekest her as silver, Prov.* 2. 3. A Man may as well expect a crop without sowing, as Grace without labour. We must not think to have Grace as *Israel* had Manna, they did not plough or sow, but it was rained down from Heaven upon them; no, we must *operam dare,* take pains for Grace. Our Salvation cost Christ blood, it will cost us sweat.

2. Let us go to God to set up this Kingdom of Grace in our hearts; God is called *the God of all grace,* 1 *Pet.* 5. 10. Say, Lord, I want this Kingdom of Grace, I want an humble believing heart, O enrich me with Grace, let thy Kingdom come; and be importunate suitors. As *Achsah* said to her Father *Caleb, Josh.* 15. 19. *Thou hast given me a south-land, give me also springs of water:* So Lord, thou hast given me enough of the World, here is a South-land, but Lord give me the upper springs of Grace, let *thy Kingdom come.* What is the Venison thou hast given me without the Blessing. When we are importunate with God, and will take no denyal, then he will set up his Kingdom within us.

3. Keep

3. Keep close to the Word preached; the Word preached is *virga virtutis*; the rod of Gods strength, it is the great engine God useth for the setting up the Kingdom of Grace in the heart; *Rom.* 10. 17. *Faith comes by hearing*: Though God could work Grace immediately by his Spirit, or by the ministry of Angels from Heaven, yet he chooseth to work by the Word preached; this is the usual means by which he sets up the Kingdom of Grace in the heart; and the reason is, because he hath put his divine sanction upon it, he hath appointed it for the means of working Grace, and he will honour his own Ordinance: 1 *Cor.* 1. 21. What reason could be given why the Waters of *Damascus* should not have as soveraign vertue to heal *Naamans* Leprosie as the Waters of *Jordan*, only this, because God did appoint and sanctifie the Waters of *Jordan* to heal and not the other: Therefore let us keep to the Word preached, because the power of God goes along with it.

USE II. Such as have this Kingdom of God set up in them, it calls for gratulation and thanksgiving: What will you be thankful for, if not for a Kingdom? Grace is the best Blessing, it is the result and product of Gods electing love: God in setting up his kingdom of grace, hath done more for you than if he had made you Kings and Queens; for now you are born of God, and of the Blood-Royal of Heaven. O admire and exalt free Grace; *Make Gods praise glorious*, *Psal.* 66. 2. The Apostle seldom mentions the work of Grace, but he joyns praise, *Col.* 1. 12. *Giving thanks to the Father, who hath made us meet for the inheritance of the Saints in light.* If God hath crowned you with the Kingdom of Grace, do you crown him with your Praises.

2. The Second thing intended by our Saviour in this Petition is, That the Kingdom of Grace may encrease, that it may come more into us: And this may answer a Question:

Quest. *Why do we pray*, Thy Kingdom come, *when the Kingdom of Grace is already come into the Soul?*

Answ. Though the kingdom of grace be already come into us, yet still we must pray, *Thy Kingdom come*; namely, that grace may be encreased, and that this kingdom may flourish still more in our Souls. Till we come to live among the Angels we shall need to pray this Prayer, *Thy Kingdom come*, Lord, let thy kingdom of grace come in more power into my Soul, let grace be more augmented and encreased.

Quest. 1. *When doth the Kingdom of Grace increase in the Soul, when is it a flourishing Kingdom?*

Answ. 1. When a Christian hath further degrees added to his graces, there's more oyl in the lamp; his knowledge is clearer, his love is more inflamed: Grace is capable of degrees, and may rise higher as the Sun in the Horizon. It is not with us as it was with Christ, who *received the Spirit without measure*; *John* 3. 34. Christ could not be more holy than he was; but our Grace is receptive of further degrees, we may have more sanctity, we may add more cubits to our spiritual stature.

2. Then the kingdom of Grace increaseth when a Christian hath gotten more strength than he had; *Job* 17. 9. *He that hath clean hands shall be stronger and stronger.* Hebr. *Josiphometz*, *He shall add to his strength.* A Christian hath strength to resist temptation, to forgive his enemies, to suffer affliction; 'tis not easie to suffer, a Man must deny himself ere he take up the Cross: The way to Heaven is like the way which *Jonathan* and his Armour-bearer had in climbing up a steep place, 1 *Sam.* 14. 4. *There was a sharp rock on the one side, and a sharp rock on the other*: It requires much strength to climb up this rocky way. That Grace which will carry us through Prosperity, will not carry us through Sufferings: The Ship needs stronger tackling to carry it through a storm than a calm. Now when we are so strong in Grace that we can bear up under affliction without murmuring or fainting; here is the kingdom of grace increased. What mighty strength of grace had he who told the Emperour *Valentinian*, you may take away my Life, but you cannot take away my love to the Truth.

3. Then the Kingdom of Grace encreaseth, when a Christian hath most conflict with Spiritual Corruptions; he not only abstains from gross Evils, but hath a Combat with inward, hidden, close Corruptions; as Pride, Envy, Hypocrisy, vain Thoughts, carnal Confidence, these are spiritual Wickednesses, and do both defile, and disturb; 2 *Cor.* 7. 1. *Let us cleanse our selves from all filthiness of Flesh and Spirit.* Which shows there are two sorts of Corruptions, one of the Flesh, the other of the Spirit; when we grieve for, and combat with spiritual Sin, (as being the Root of all gross sins) Now the Kingdom of Grace encreaseth, and spreads its Territories in the Soul.

4. Then the kingdom of grace flourisheth, when a Christian hath learned to live by Faith; *Gal.* 2. 20. *I live by the Faith of the Son of God.* There is the Habit of Faith, and

and the drawing of this Habit into exercise: For a Christian to graft his hope of Salvation only upon the stock of Christs Righteousness, and make Christ all in Justification; to live on the Promises as the Bee on the Flower, and suck out the sweetness of them; to trust God where we cannot trace him; to believe his Love thorough a Frown; to perswade our selves when he hath the Face of an Enemy, yet he hath the Heart of a Father; when we are arrived at this, here is the Kingdom of Grace flourishing in our Souls.

5. When a Christian is arrived at holy Zeal: *Numb.* 25. 13 *Phinehas* was zealous for his God. Zeal is the Flame of the Affections, it turns a Saint into Seraphim: A zealous Christian is impatient when God is dishonoured, *Rev.* 2. 2. he will wrestle with difficulties, he will swim to Christ through a sea of blood, *Act.* 21. 13. Zeal loves truth when it is dispised and opposed: *Psal.* 119. 126. *They have made void thy Law, therefore I love thy Law.* Here is grace encreasing like the Sun in the Horizon: Zeal resembles the Holy Ghost. *Acts.* 2. 2. *There appeared cloven Tongues like as of fire, and it sate upon each of them.* Tongues of fire were an Emblem of that fire of zeal which the Spirit poured upon them.

6. Then the Kingdom of Grace encreaseth, when a Christian is as well diligent in his particular Calling, as devout in his general. He is the wise Christian that carries things equally, that doth so live by Faith, that he lives in a Calling: Therefore it is worth our Notice, when the Apostle had exhorted the *Thessalonians* to encrease in grace, 1 *Thess.* 4. 10. he presently adds, *ver.* 11. *And that ye do your own business, and work with your hands.* This is a sign grace is encreasing, when Christians go chearfully about their Calling: Indeed to be all the day in the Mount with God, and to have the Mind fixed on glory, is more sweet to a Mans self, and is an Heaven upon Earth: But to be conversant in our Callings is more profitable to others. I may allude to that of St. *Paul*, To be with Christ is best for me; yet to abide here is more needful for you, *Phil.* 1. 24. So to converse with God in Prayer, and sweet Meditation all the Week long, is more for the Comfort of a Mans own Person; but to be sometimes employed in the business of a Calling is more profitable for the Family to which he belongs: 'Tis not good to be as the Lillies, which toyl not, neither do they spin. It shows the encrease of grace when a Christian keeps a due Decorum. He joins Piety and Industry, when zeal runs forth in Religion, and Diligence is put forth in a Calling.

7. Then the Kingdom of grace encreaseth, when a Christian is established in the belief and love of the Truth. The heart by nature is as a Ship without Ballast, it wavers and fluctuates. *Beza* writes of one *Bolezius*, his Religion changed as the Moon and Planet *Mercury* Such as are wandering stars, will be falling stars: But when a Soul is built on the Rock Christ, and no winds of Temptation can blow it away; now the kingdom of grace flourisheth. One calls *Athanasius*, *Adamas Ecclesiæ*, an invincible Adamant, in respect of his stability in the Truth, *Col.* 2. 7. rooted and built up in him; the rooting of a Tree evidenceth the growth.

8. Then the kingdom of grace encreaseth in a Mans own Heart, when he labours to be instrumental, to set up this kingdom in others: Though it is the greatest benefit to have grace wrought in our selves, yet it is the greatest honour to be instrumental to work it in others; *Gal.* 4. 19. *of whom I travail in birth, till Christ be formed in you.* Such as are Masters of a Family should endeavour to see the kingdom of grace set up in their Servants: Such as are godly Parents, let not God alone by prayer, till you see grace in your Children: What a comfort would it be to you, to be both the Natural, and the Spiritual Fathers of your Children. *Austin* saith his Mother *Monica* travailed with greater care and Pain for his new birth, then his natural. This shows the encrease of grace, when we labour to see the kingdom of grace set up in others; then the water abounds in the River, when it overflows, and runs into the Meadows; then grace encreaseth in the Soul, when it hath influence upon others, and we endeavour their Salvation.

2. Quest. *Wherein appears the needfulness of this, that the Kingdom of Grace should be encreased?*

1. This is Gods design in keeping up a standing Ministry in the Church, to encrease the kingdom of grace in mens hearts; *Eph.* 4. 8. *He gave Gifts unto Men*, that is, Ministerial Gifts: Why so? *ver.* 12. *for the edifying of the Body of Christ*; not only for Conversion, but for augmentation: Therefore the Word preached is compared not only to Seed, but to Milk; because by this Breast-milk God designs our growth in grace.

2. We had need have the kingdom of grace encrease, in respect we have a great deal of work to do, and a little grace will hardly carry us thorow; a Christians Life is laborious; so many Tentations to resist; so many Promises to believe; so many Precepts to obey, that it will require a great deal of grace: A Christian must not only pray,

but pray fervently, *Jam.* 5. 16. not only repent, but be zealous and repent, *Rev* 3. 19. not only love, but be ſick of Love, *Cant.* 2. 5. How had he need therefore have the kingdom of grace enlarged in his Soul, as his work encreaſeth upon him, ſo his grace had need encreaſe.

3. If the kingdom of grace doth not encreaſe, it will decay, *Rev.* 2. 4. *Thou haſt left thy firſt love*; grace for want of encreaſing is ſometimes like a Winter Plant, all the Sap runs to the root, and it looks as if it were dead, *Rev.* 3. 2. *Strengthen the things that remain, which are ready to dye*: Though grace cannot expire, it may wither, and a withering Chriſtian loſeth much of his Beauty and Fragrancy; what great need then have we to pray *Thy Kingdom come*, that this kingdom of grace may be encreaſed; if grace be not improved it will ſoon be impaired: A Chriſtian for want of encreaſing his grace loſeth his ſtrength, he is like a ſick Man, that cannot either walk, or work; his prayers are ſick and weak, he is as if he had no life in him, his Faith can hardly fetch breath, and you can ſcarce feel the Pulſe of his Love to beat.

4. To have grace encreaſing is ſuitable to Chriſtianity: Chriſtians are called Trees of Righteouſneſs, *Iſa.* 61. 3. The Saints are not only Jewels for ſparkling Luſtre, but Trees for growth, they are called the Lights of the World, *Phil* 2. 15. Light is ſtill encreaſing. Firſt there is the *Crepuſculum* or Day-break, and ſo it ſhines brighter to the Meridian. They who are the Lights of the World muſt encreaſe till they come to the Meridian of Glory. Not to grow is ſuſpicious; painted things grow not.

5. As the Kingdom of Grace increaſeth, ſo a Chriſtians Comforts increaſe. Comfort belongs to the *bene eſſe*, or well-being of a Chriſtian; it is like ſweet-meat, delicious to the taſte, *Pſal.* 94. 19. *The more grace, the more joy*; as the more Sap in the Root, the more Wine in the Grape. Who did more increaſe in Grace than *David*, and who more in Conſolation? *Pſal.* 4. 7. *Thou haſt put Gladneſs in my heart*: Grace turns to joy, as the Milk to cream.

3 Qu. *How may they be comforted, who bewail their want of growth, and weep that they cannot find the Kingdom of Grace encreaſe?*

Reſp. 1. To ſee and bewail our decay in Grace, argues not only the life of Grace, but growth. 'Tis a ſign a Man recovers and gets ſtrength, when he feels his weakneſs: It is a ſtep forward in Grace to ſee our Imperfections: The more the Spirit ſhines in the Heart, the more evil it diſcovers: A Chriſtian thinks it worſe with him then it was, whereas his Grace may not grow leſſer, but his Light greater.

2. If a Chriſtian doth not encreaſe in one Grace, he may in another; if not in knowledge, he may in Humility. If a Tree doth not grow ſo much in the Branches, it may in the Root; to grow downwards in the Root is a good growth.

3. A Chriſtian may grow leſs in *Affection*, when he grows more in *Judgment*. As a Muſician when he is Old, his fingers are ſtiff, and not ſo nimble at the Lute as they were, but he plays with more Art and Judgment than before: So a Chriſtian may not have ſo much Affection in Duty as at the firſt *Converſion*, but he is more ſolid in Religion, and more ſetled in his Judgment than he was before.

4. A Chriſtian may think he doth not encreaſe in Grace, becauſe he doth not encreaſe in Gifts; whereas there may be a decay of natural parts, the Memory and other Faculties, when there is not a decay of Grace. Parts may be impaired when Grace is improved: Be not diſcouraged, it is better to decay in parts and be enlarged in Grace, then to be enlarged in parts, and to decay in Grace.

5. A Chriſtian may encreaſe in Grace, yet not be ſo ſenſible of it: The Seed may grow in the Earth, when we do not perceive it to ſpring up: The Grace may grow in time of Deſertion, and not be perceived. So I have done with the firſt thing intended in this Petition, *Thy Kingdom come*; we pray that the Kingdom of Grace may come into our Hearts, and that it may encreaſe and flouriſh.

I ſhould come to the ſecond thing intended in this Petition, that the Kingdom of Glory may haſten, and that we may in due time be tranſlated into it.

When we pray *thy Kingdom come*, here is ſomething poſitively intended; we pray, 1. That the Kingdom of Grace may be ſet up in our Hearts. 2. That it may encreaſe and flouriſh. 3. That the Kingdom of Glory may haſten, and that God would in his due time tranſlate us into it.

1. What this Kingdom of Glory is.
2. What are the Properties of it.
3. Wherein it exceeds all other Kingdoms.
4. When this Kingdome comes.
5. Wherein appears the Certainty of it.
6. Why we ſhould pray for its coming.

† What

1. What this Kingdom of Glory is.

Anſw. By this Kingdom is meant that glorious Eſtate which the Saints ſhall enjoy, when they ſhall reign with God and Angels for ever. If a Man ſtand upon the Sea-ſhore, he cannot ſee all the Dimenſions of the Sea, the length, breadth, and depth of it; yet he may ſee it is of a vaſt Extenſion. So though the Kingdom of Heaven be of that incomparable Excellency, that neither Tongue of Man, or Angels can expreſs, yet we may conceive of it to be an exceeding glorious thing, ſuch as eye hath not ſeen.

Concerning the Kingdom of Heaven, I ſhall ſhow, What,

1. It Implies.
2. It imports.

1. What it implies.

Anſw. It implies, A bleſſed Freedom from all Evil.

2. What it imports.

Anſw. It Imports glorious Fruition of all good.

1. What the Kingdom of Heaven implies.

Reſp. It implies a bleſſed freedom from all evil.

1. A freedom from the Neceſſities of Nature: We are in this Life ſubject to many Neceſſities: We need Food to nouriſh us, Cloathes to cover us, Armour to defend us, Sleep to refreſh us: But in the Kingdom of Heaven there is no need of theſe things; and it is better not to need them then to have them; as it is better not to need Crutches, then to have Crutches. What need will there be of Food when our Bodies ſhall be made ſpiritual; 1 *Cor.* 15. 44. *Though not ſpiritual for ſubſtance, yet for qualities.* What need will there be of Clothing, when our Bodies ſhall be like Chriſts glorious Body; what need will there be of Armour when there is no Enemy; what need will there be of Sleep when there is no Night, *Rev.* 22. 5. The Saints ſhall be freed in the Heavenly Kingdom from thoſe Neceſſities of Nature to which now they lye expoſed.

2 In the Kingdom of Heaven we ſhall be freed from the Imperfections of Nature. Since the Fall our Knowledge hath ſuffered an Eclipſe.

1. Our Natural Knowledge is imperfect, it is checkered with Ignorance. There are many ἀσύνετα, hard Knots in Nature, which we cannot eaſily unty: Why the Sea ſhould be higher then the Earth, yet not drown it? What way the Light is parted, *Job* 38. 24. What is the reaſon of all the occult Qualities, Sympathies, and Antipathies? He who ſees cleareſt hath a Miſt before his Eyes. *Socrates* ſaid on his Death-bed, there were many things he had yet to learn. Our Ignorance is more then our Knowledge.

2. Our Divine Knowledge is imperfect; we know but in part, ſaid *Paul*, 1 *Cor.* 13. 9. though he had many Reveſations, and was wrapt up into the third Heaven We have but dark Conceptions of the Trinity; *Job* 11. 7. *Canſt thou by ſearching find out God*? our narrow Capacities will no more contain the Trinity, then a little Glaſs-Vial will hold all the Water in the Sea; we cannot unriddle the Miſtery of the Incarnation; the Humane Nature aſſumed into the Perſon of the Son of God; the Humane Nature not God, yet united with God: We ſee now *in ænigmate*, in a Glaſs darkly: but in the Kingdom of Heaven the Vail ſhall be taken off, all Imperfections of Nature ſhall be done away. When the Sun-light of Glory ſhall begin to ſhine in the Heavenly Horizon, all dark ſhadows of Ignorance ſhall flye away, our Lamp of Knowledge ſhall burn bright, we ſhall have a full knowledge of God, though not know him fully.

3. In the Kingdom of Heaven we ſhall be freed from the toyſome Labours of this Life. God enacted a Law in Paradiſe, *In the ſweat of thy Brows thou ſhalt eat Bread*, *Gen.* 3. 9. There is the Labour of the Hand in Manufacture, and the Labour of the Mind in Study; *Eccl.* 1. 8. *All things are full of Labour*; but in the Kingdom of Heaven we ſhall be freed from our Labours.

(1.) There needs no Labour, when a Man hath got to the Haven he hath no more need of ſailing. In Heaven there needs no Labour, becauſe the Saints ſhall have that Glory which they laboured for.

(2.) There ſhall be no Labour, *Rev.* 14. 13. *They reſt from their Labours.* As God when he had finiſhed the Work of Creation reſted from his Labours, *Gen.* 2. 2. So when the Saints have finiſhed the Work of Sanctification, they reſt from their Labours. Where ſhould there be reſt but in the Heavenly Center? Not that this ſweet reſt in the Kingdom of Heaven excludes all Motion, for Spirits cannot be idle; but the Saints Glorified ſhall reſt from all wearieſome Imployment; it ſhall be a labour full of eaſe, a Motion full of Delight: The Saints in Heaven ſhall love God, and what labour is that? Is it any Labour to love Beauty? They ſhall praiſe God, and that ſure is delightful: When the Bird ſings, it is not ſo much a Labour as a pleaſure.

4. In the Kingdom of Heaven we shall be freed from Original Corruption: This is *causa causati*, the root of all Actual Sin. There would be no Actual Sin if there were no Original; there would be no Water in the Stream, if there were none in the Fountain. Original Sin is incorporated into our Nature, 'tis as if the whole mass of Blood were corrupted. This makes a Christian weary of his Life; he offends that God whom he loves. What would a Christian give to have his Chains taken off, to be rid of vain thoughts. How did *Paul* (that bird of Paradise) bemoan himself for his Sins, *Rom.* 7. 24. we cannot act either our Duties or Graces without Sin. The Soul that is most refined and clarified by Grace, is not without some dregs of Corruption; but in the Kingdom of Heaven the Fountain of Original Sin shall be quite dryed up; ἁμαρτίας ἄνευθεν πάντα καλά: What a blessed time will that be, never to grieve Gods Spirit more. In Heaven are Virgin Souls; there is Beauty which is not stained with Lust; nothing enters there that defiles: *Rev.* 21. 27.

5. In the Kingdom of Heaven we shall be freed from all sorrows, *Rev.* 21. 4. Οὐκ ἔσται πένθος, *There shall be no more sorrow.* Our Life here is interlarded with trouble, *Psal.* 31. 10. either Losses grieve, or Law-suits vex, or Unkindness breaks the heart. We may as well separate moisture from Air, or weight from Lead, as Troubles from Mans Life; *Quid est diu vivere nisi diu torqueri?* Aug. but in the Kingdom of Heaven sorrow and sighing shall fly away. Here the Saints sit by the Rivers weeping, but one smile from Christs Face will make them forget all their Sufferings; their Water then shall be turned into Wine, their Mourning into Musick.

6. We shall in the Kingdom of Heaven be freed from the immodesty of temptation. Satan is not yet fully cast into Prison, but is like a Prisoner that goes under bail, he walks about tempting, he labours to trappan us into sin, he is either laying of snares or shooting of darts. *Stat in procinctu Diabolus.* He laid a train of temptation to blow up the castle of *Jobs* Faith. This is a great grief to a Believer to be followed with temptations to sin, as it is for a Virgin to have her Chastity assaulted; but in the Kingdom of Heaven the Saints shall be freed from the *Red Drugon*; he is cast out of Paradise, and shall be for ever lock'd up in Chains; *Jude* 6.

7. In the Kingdom of Heaven we shall be freed from all vexing cares. The *Greek* word for *care* μέριμνα, comes from a Primitive that signifies *to cut the heart in pieces.* Care discruciates the Mind, it wasts the Spirits, it eats out the comfort of Life. Care is an evil spirit that haunts us. Care to prevent future dangers and preserve present comforts: all care is full of fear, and fear is full of torment: 1 *John* 4. 18. God threatens it as a Judgment, *Ezek.* 12. 19. *They shall eat their bread with carefulness.* Every Comfort hath its Care, as every Rose its Prickle; but in the Kingdom of Heaven we shall shake off this viper of Care. What needs a Saint glorified to take any Care, who hath all things provided to his hand? There is the Tree of Life, bearing all sorts of Fruit. When the Heart shall be freed from Sin, the Head shall be freed from Care.

8. We shall in the Kingdom of Heaven be freed from all Doubts and Scruples. In this Life the best Saint hath his doubtings, as the brightest Star its twinkling. If there were no doubtings there would be no unbelief: Assurance it self doth not exclude all doubting, *Psal.* 26. 3. *Thy loving kindness is before mine eyes*; but at another time, *Psal.* 89. 49. *Lord, where are thy former loving kindnesses?* A Christian is like a Ship at Anchor, which though it be safe, yet it may sometimes be tossed upon the Water. Sometimes a Christian questions his interest in Christ, and his title to the Promise; and these doubtings, as they eclipse a Christians Comfort, so they are a bearing false witness against the Spirit: But when the Saints shall come into the Kingdom of Heaven there shall be no more doubtings; then a Christian shall say as *Peter*, *Now I know of a surety that the Lord hath sent his Angel, and delivered me*, *Acts* 12. 11. So, now I know that I am passed from Death to Life, now I am got beyond all Rocks, I have shot the gulph, now I am in my Saviours embraces for ever.

9. We shall in the Kingdom of Heaven be freed from all society with the Wicked. Here we are forced sometime to be in their company; *Psal.* 120. 5. *Wo is me that I dwell in Mesech, and sojourn in the tents of Kedar.* *Kedar* was *Ishmaels* Son, whose Children dwelt in *Arabia*, a profane, barbarous People. Here the Wicked are still raising Persecutions against the Godly, and crucifying their ears with their Oaths and Curses. Christs Lilly is among Thorns, but in the Heavenly Kingdom there shall be no more any pricking bryar; *Matth.* 13. 41. *The Son of man shall send forth his Angels, and they shall gather out of his kingdom all things that offend.* As *Moses* said, *Exod.* 14. 13. *Stand still and see the salvation of the Lord, for the Egyptians whom ye have seen to day ye shall see them again no more for ever*: So will God say, Stand still and see the Salvation of God; these your enemies that vex and molest you, you shall see them

them again no more for ever: At that day God will separate the precious from the vile; then Christ will throughly purge his Floor, he will gather the Wheat into the Garner, and the Wicked, which are the Chaff, shall be blown into Hell.

10. We shall in the Kingdom of Heaven be freed from all signs of Gods displeasure. Here God may be angry with his People. Though he hath the heart of a Father, he may have the look of an enemy; this is sad. As when the Sun is gone the Dew falls; when the Light of Gods Face is gone, Tears drop from the Saints Eyes; but in the Kingdom of Heaven there shall be no spiritual eclipses, there shall never appear any tokens of Gods displeasure; the Saints shall have a constant aspect of Love from God, they shall never complain any more, as *Cant.* 5. 6. *My beloved hath withdrawn himself.*

11. We shall in the Kingdom of Heaven be freed from all Divisions. That which is the saddest thing in the World is to see divisions among them that are good. 'Tis sad that such as have one Faith, yet should not be of one Heart; *Ephraim* envies *Judah*, and *Judah* vexeth *Ephraim*: 'Tis matter of tears to see those who are united to Christ to be divided one from another. The Soldiers spear pierced Christs side, but the divisions of Saints wound his heart; but in the Kingdom of Heaven there shall be no vilifying one another, or censuring: Those who before could hardly pray together, shall praise God together, there shall not be one jarring string in the Saints Musick

12. We shall in the Kingdom of Heaven be freed from Vanity and Dissatisfaction. What *Solomon* saith of Wisdom, *Job* 28. 14. *The depth saith, it is not in me: and the sea saith, it is not with me*: The same may I say concerning satisfaction, every Creature saith, *It is not in me.* Take things most pleasing, and which we promise our selves most content from, still out the Spirits and purest Quintessence of them, and we shall say as he did, *Eccles.* 2. 11. *And behold all was vanity.* God never did or will put a satisfying vertue into any Creature. In the sweetest musick the World makes, either there is some string wanting, or out of tune. Who would have thought that *Haman*, who was so great in the Kings favour, *He set his seat above all the princes of the provinces, Esther* 3. 1. yet for want of the bowing of a knee, he was dissatisfied; but in the Kingdom of Heaven we shall be freed from these dissatisfactions. The World is like a Landskip, you may see Gardens and Fruit-trees curiously drawn in the Landskip but you cannot enter into them, but you may enter into the Joyes of Heaven, *Enter thou into the joy of thy Lord*; the Soul shall be satisfied while it bathes in those rivers of pleasure at Gods Right-hand; *I shall be satisfied when I awake with thy likeness: Psal.* 17. 15. Thus you see what the Kingdom of Glory implyes; Namely, A Blessed Freedom from all Evil.

13. We shall in the Kingdom of Heaven be freed from the Torments of Hell, 1 *Thess.* 1. 10. *Jesus which delivered us from the wrath to come.*

(1.) The multiplicity of these Torments. In this Life the Body is usually exercised but with one pain, the Stone or Head-ache, but in Hell there is a diversity of Torments, there is Darkness to affright, Fire to burn, a Lake of Sulphur to choke, Chains to bind, the Worm to gnaw.

(2.) The Torments of Hell will seize upon every part both of Body and Soul; the Eyes shall be tortured with the sight of Devils, the Tongue that hath swore so many Oaths shall be tortured, *Luke* 16. 24. *Send Lazarus that he may dip the tip of his finger in water, and cool my tongue.* The Memory shall be tormented to remember what Mercies have been abused, what seasons of Grace neglected; the Conscience shall be tormented with self-accusations.

(3.) In the pains of Hell there is no mitigation, no mixture of Mercy. In this Life, God in Anger remembers Mercy, *Hab.* 3. 2. but in Hell there is no alleviation or lessening of the pains: As in the Sacrifice of Jealousie, *Numb.* 5. 15. God would have no Oyl or Frankincense put to it, so in Hell there is no Oyl of Mercy to lenifie the sufferings of the Damned; no Incense of Prayer to appease Gods Wrath.

(4.) In the pains of Hell there is no intermission. The Poets feign of *Endymion* that he got leave of *Jupiter* always to sleep. What would the damned in Hell give for one hours sleep? *Rev.* 14. 11. *They rest not day nor night*; they are perpetually upon the rack.

(5.) In the pains of Hell there is no expiration; they must always lye scorching in flames of Wrath; *Rev.* 14. 11. *The smoke of their torment ascendeth up for ever*: but in the Heavenly Kingdom the Elect shall be freed from all infernal torments; Jesus hath delivered us from the Wrath to come. A Prison is not made for the Kings Children. Christ drank that bitter cup of Gods Wrath, that the Saints might never drink it.

2. In

2. In the Kingdom of Heaven there is a Glorious Fruition of all Good. Had I as many Tongues as Hairs on my Head, I could not fully describe this; I may say as *Judg.* 18. 9, 10. Heaven is called, *The excellent Glory*, 2 *Pet.* 1. 17. I may as well span the Firmament, or drain the Ocean, as set forth the Glory of this Kingdom. *Cælum non habet Hyperbolem*, The Kingdom of Heaven is beyond all Hyperbole. Were the Sun ten thousand times brighter than it is, it could not parallel the lustre of this Kingdom; *Apelles* Pensil would blot, Angels Tongues would lessen it: I can but give you the σκιαγραφία, or dark shadow of it, expect not to see it in all its orient colours till you are mounted above the Stars. But let us not stand afar off, as *Moses*, to behold this *Canaan*, but enter into it and taste the honey. Concerning the Fruitions and Priviledges of the Heavenly Kingdom.

1. We shall have an immediate Communion with God himself, who is the inexhausted Sea of all Happiness: This Divines call, *The Beatifical Vision*. The Psalmist did triumph in that enjoyment he had of God in this Life, *Psal.* 73. 25. *Whom have I in Heaven but thee?* If God enjoyed by Faith doth give so much Comfort to the Soul, how much more when he is enjoyed by immediate Vision. Here we see God but darkly through the glass of Ordinances, but in the Kingdom of Heaven, we shall see him *face to face*; 1 *Cor.* 13. 12. we shall have an intellectual sight of God, *i. e.* we shall see him with the eyes of our mind; we shall know God as much as the Angels in Heaven do, *Matth.* 18. 10 · 1 *Cor.* 13. 12. *We shall know as we are known.* We shall have a full knowledge of God, though not know him fully; as a Vessel in the Sea is full of the Sea, though it holds not all the Sea. To see and enjoy God will be most delicious; in God are beams of Majesty and bowels of Mercy; God hath all Excellencies concentred in him, *bonum in quo omnia bona.* If one Flower should have the sweetness of all Flowers, how sweet would that Flower be? All the beauty and sweetness which lyes scattered in the Creature is infinitely to be found in God; therefore to see and enjoy him will ravish the Soul with delight. We shall so see God as to love him, and be made sensible of his Love; and when we shall have this sweet Communion with God, then God shall be *all in all*, 1 *Cor.* 15. 28. Light to the eye, Manna to the taste, Musick to the ear.

2. We shall in the Kingdom of Heaven, with these eyes, see the Glorified Body of Jesus Christ. This our Saviour makes a great part of the Glory of Heaven, to view the Glory of his Humane Nature, *John* 17. 24. Ἵνα θεωρῶσι, *That they may behold my glory.* When Christ was transfigured upon Earth, it is said, *That his face did shine as the sun, and his rayment was white as the light*; *Matth.* 17. 2. If the Glory of his Transfiguration was so great, what will the Glory of his Exaltation be? Much of the Glory of God shines in Christ by vertue of the Hypostatical Union, *Col.* 2. 9. *In whom dwells the fulness of the Godhead bodily.* Through Christs Humanity, as through a bright mirrour, we may see some beams of the Divine Majesty shine forth; put a back of Steel to a Glass, and you may see a Face in it. Christs Humane Nature is as a back of Steel put to the Divine Nature; through this we may see God, and then our Capacities shall be enlarged to a wonderful degree to receive this glorious object; and we shall not only see Gods Glory, but some of his Glory shall be put upon us; *non tantum aderit Gloria sed inerit*, Bern. A Beggar may behold the Glory of a King and not be the happier, but Christs Glory shall be ours; *We shall be like him*, 1 *John* 3. 2. we shall shine by his beams.

3. We shall in the Kingdom of Heaven, enjoy the society of *innumerable company of Angels*, *Heb.* 12. 22.

Quest. *But is there not enough in God to fill the Soul with delight? Can the sight of Angels add to the Souls happiness? What need is there of the light of Torches when the Sun shines?*

Answ. Besides the Divine Essence, the sight of Angels is desirable; much of Gods curious workmanship shines in the Angels; the Angels are beautiful, glorious Creatures; and as the several strings in a Lute make the harmony sweeter, and the several Stars make the Firmament brighter, so the society with Angels will make the delight of Heaven the greater, and we shall not only see the Angels with the glorified eye of our understanding, but converse with them.

4. We shall in the Kingdom of Heaven have sweet society with Glorified Saints; then the Communion of Saints will be illustrious. O what a blessed time will it be, when those who have prayed, wept, suffered together, shall rejoyce together; we shall see the Saints in their white Linnen of Purity, and see them as so many Crowned Kings; in beholding the Saints Glorified we shall behold an Heaven full of Suns. Some move the Question whether we shall know one another in Heaven: Surely our knowledge shall not be diminished but increased. It is the Judgment of *Luther* and *Anselm*, and

and many other Divines, that we shall know one another, yea, the Saints of all Ages whose Faces we never saw; and when we shall see the Saints in Glory without their spots, *viz.* their infirmities, Pride and Passion, this will be a glorious sight. We see how *Peter* was transported when he saw but two Prophets in the Transfiguration, *Matth.* 17. 3. but what a blessed sight will it be when we shall see such a Glorious Company of Prophets, and Martyrs, and Holy Men of God: How sweet will the Musick be when they shall all sing together in consort in the Heavenly Quire: And tho' in this great Assembly of Saints and Angels, *one Star may differ from another in Glory*, yet no such weed as Envy shall ever grow in the Paradise of God; then there shall be perfect Love, which as it casts out Fear, so also Envy; though one Vessel of Glory may hold more than another, yet every Vessel shall be full.

5. In the Kingdom of Heaven there shall be incomprehensible Joy. *Aristotle* saith, *Joy proceeds from Union.* When the Saints Union with Christ is perfected in Heaven, then their Joy shall be full; all the birds of the Heavenly Paradise sing for Joy. What Joy when the Saints shall see the great gulph shut, and know that they are passed from Death to Life; what Joy when they are as holy as they would be, and as God would have them to be; what Joy to hear the Musick of Angels, to see the golden banner of Christs Love displayed over the Soul, to be drinking that Water of Life which is quintessential, and is sweeter than all *Nectar* and *Ambrosia*; what Joy when the Saints shall see Christ clothed in their Flesh, sitting in Glory above the Angels, then they shall *enter into the joy of their Lord*, *Matth.* 25. 21. Here Joy enters into the Saints in Heaven: *they enter into joy.* O thou Saint of God who now hangest thy harp upon the Willows, and mingleſt thy drink with weeping, in the Kingdom of Heaven thy *Water shall be turned into Wine*, you shall have so much felicity that your Souls cannot wish for more. The Sea is not so full of Water, as the Heart of a Glorified Saint is of Joy; there can be no more Sorrow in Heaven than there is Joy in Hell.

6. In Heaven there is honour and dignity put upon the Saints: A Kingdom imports honour. All that come into Heaven are Kings; they have 1. a Crown, *Rev.* 2. 10. *dabo tibi*, the Crown of Life; *Corona est insigne regiæ potestatis.* This Crown is not lined with Thorns, but hung with Jewels; it is a never-fading Crown, 1 *Pet.* 5. 4. 2. The Saints in Heaven have their Robes; they exchange their Sackcloth for white Robes, *Rev.* 7. 9. *I beheld a great multitude which no man could number, clothed in white robes.* Robes signifie their Glory, White their Sanctity. And 3. They sit with Christ upon the Throne: *Rev.* 3. 21. We read 1 *Kings* 6. 33. the doors of the Holy of Holies were made of Palm-trees, and open Flowers covered with Gold; an emblem of that victory and that garland of Glory which the Saints shall wear in the Kingdom of Heaven. When all the Titles and Enſigns of Worldly honour shall lye in the duſt, the Mace, the Silver Star, the Garter, then shall the Saints honour remain.

7. We shall in the Kingdom of Heaven have a blessed Rest. Rest is the end of motion; Heaven is *Centrum quietativum animæ*, the blessed Centre where the Soul doth acquiesce and rest. In this Life we are subject to unquiet motions and fluctuations, 2 *Cor.* 7. 5. Ἐν παντὶ θλιβόμενοι, *We are troubled on every side*; like a Ship on the Sea, having the waves beating on both sides; but in the Kingdom of Heaven there is Rest, *Heb.* 4. 9. How welcome is Rest to a weary Traveller? When Death cuts asunder the string of the Body, the Soul as a Dove flyes away and is at Rest. This Rest is when the Saints shall lye on Christs bosom, that hive of sweetness, that bed of perfume.

8. The Saints shall in the Kingdom of Heaven have their Bodies richly bespangled with Glory; they shall be full of Clarity and Brightness, as *Moses* Face shined, that *Israel* were not able to behold the Glory; *Exod.* 34. 30. The Bodies of the Saints shall shine seven times brighter than the Sun, saith *Chrysostome*; they shall have such a resplendency of Beauty on them, that the Angels shall fall in love with them; and no wonder, *for they shall be made like Christs glorious body*; *Phil.* 3. 21. The Bodies of Saints glorified need no Jewels, when they shall shine like Christs Body.

9. In the Heavenly Kingdom is Eternity; 'tis an eternal fruition, they shall never be put out of the Throne; *Rev.* 22. 5. *They shall reign for ever and ever.* It is called *the everlasting kingdom*, 2 *Pet.* 1. 11. and *an eternal weight of Glory*, 2 *Cor.* 4. 17. The Flowers of Paradise, of which the Saints Garland is made, never wither. If there could be a cessation of Heavens Glory, or the Saints had but the least fear or suspicion of losing their Felicity, it would infinitely abate and cool their Joy; but their Kingdom is for ever, the Rivers of Paradise cannot be dryed up, *Psal.* 16. 11. *At thy right hand are pleasures for evermore.* The Kingdom of Heaven was typified by the Temple which was built with Stone, covered with Cedar, over-laid with Gold, to show the fixed permanent state of Glory, that Kingdom abides for ever. Well may we pray, *Thy Kingdom come.*

Having

Having ſpoken of the Kingdom of Grace, and how we may know that Kingdom is ſet up in our Hearts: I am next ſpeaking of the Kingdom of Glory, or Heaven.

1. What is meant by the Kingdom of Heaven.
2. What are the Properties of this Kingdom.
3. Wherein this Heavenly Kingdom excels all the Kingdoms upon Earth.
4. When this Kingdom ſhall be beſtowed.
5. Wherein appears the Certainty and Infallibility of it.
6. VVhy we ſhould pray for the coming of this Kingdom.

1. Queſt. *What is meant by the Kingdom of Heaven?*

Reſp. 1. It imports a bleſſed freedom from all evil. 2. It implies a glorious fruition of all good. (1.) Immediate communion with God, who is the inexhauſted Sea of all Happineſs. (2.) A viſible beholding the glorified Body of Jeſus Chriſt. (3.) A glorious Viſion of Saints and Angels. (4.) Dignity and Honour, the Crown and white Robes. (5.) A bleſſed Reſt.

Queſt. 2. *What are the Properties or Qualifications of the Kingdom of Heaven.*

Reſp. 1. The Glory of this Kingdom is ſolid and ſubſtantial; the *Hebrew* word for Glory, כבד, ſignifies a VVeight, to ſhow how ſolid and weighty the Glory of the Cæleſtial Kingdom is: The Glory of the worldly Kingdom is Aery and imaginary; like a blazing Comet, or Fancy: *Act.* 25. 23. *Agrippa* and *Bernice* came with a great Pomp, μετὰ πολλῆς φαντασίας with a great Fancy. *Job.* 26. 7. The Earth hangs like a Ball in the Air without any thing to uphold it: The Glory of the Heavenly Kingdom is ſubſtantial, it hath twelve Foundations, *Rev.* 21. 14. That which God and Angels count Glory, is true Glory.

2. The Glory of this Kingdom is ſatisfying, *Pſal.* 36. 9. *With thee is the Fountain of Life.* How can they chooſe but be full, who are at the Fountain head? *Pſal.* 17. 15. *When I awake I ſhall be ſatisfied with thy Likeneſs. i. e.* VVhen I awake in the Morning of the Reſurrection, having ſome of the Beams of thy Glory ſhining in me, I ſhall be ſatisfied. *Job* 28. 14. The Creature ſaith concerning Satisfaction, *It is not in me*; If we go for Happineſs to the Creature, we go to the wrong *Box*; only Heavens Glory is commenſurate to the vaſt Deſires of an Immortal Soul: A Chriſtian bathing himſelf in theſe *Rivers of Pleaſure*, cries out in a Divine Extaſy, I have enough: The Soul is never ſatisfied till it hath God for its Portion, and Heaven for its Haven; Diſſatisfaction ariſeth from ſome defect, but God is an Infinite Good, and there can be no defect in that which is Infinite.

3. The Glory of Heavens Kingdom is pure and unmix'd; the Streams of Paradiſe are not muddied, *omnia clara, omnia jucunda*; there that Gold hath no alloy; no bitter ingredient in that Glory, but pure as the Honey drops from the Comb; there is a Roſe grows without Prickles, the Roſe of *Sharon*; there is Eaſe without Pain; Honour without Diſgrace; Life without Death.

4. The Glory of this Kingdom is conſtantly exhilarating and refreſhing; there's fulneſs but no ſurfeit. Worldly Comforts though ſweet, yet in time grow ſtale: A Down-bed pleaſeth a while, but within a while we are weary and would riſe. Too much Pleaſure is a pain: But the Glory of Heaven doth never ſurfeit or nauſeate; the reaſon is, becauſe as there are all Rarities imaginable, ſo every Moment freſh Delights ſpring from God into the glorified Soul.

5. The Glory of this Kingdom is diſtributed to every individual Saint: In an Earthly Kingdom the Crown goes but to one, a Crown will fit but one Head; but in that Kingdom above, the Crown goes to all; *Rev.* 1. 6. *All Elect are Kings.* The Land is ſettled chiefly upon the Heir, and the reſt are ill provided for: But in the Kingdom of Heaven all the Saints are Heirs; *Rom.* 8. 17. *Heirs of God, and* συγκληρονόμοι *Co-heirs with Chriſt.* God hath Land enough to give to all his Heirs.

6. Lucid and Tranſparent. This Kingdom of Heaven is adorned and beſpangled with Light: 1 *Tim.* 6. 16. Light is ἡ κάλλιστον the Glory of the Creation, *Eccl.* 11. 7. The Light is ſweet: Hell is a dark Dungeon, *Mat.* 22. 13. Fire but no Light. The Kingdom of Heaven is a *Diaphanum*, all imbroidered with Light, clear as Chriſtal. How can there want light where Chriſt the Sun of Righteouſneſs diſplaies his Golden Beams; *Rev.* 21. 23. *The Glory of the Lord did lighten it, and the Lamb is the Light thereof.*

7. The Glory of this Kingdom is adequate and proportionable to the deſire of the Soul; In Creature-Fruitions, that which doth commend them and ſet them off to us is Suitableneſs: The Content of Marriage doth not lye either in Beauty or Portion, but the ſuitableneſs of Diſpoſition. The Excellency of a Feaſt is when the Meat is ſuited to the Palat: This is one ingredient in the Glory of Heaven, it exactly ſuits the deſires of

of the glorified Saints; we ſhall not ſay in Heaven, *Here is a Diſh I do not love*! There ſhall be Muſick ſuits the Ear, the Anthems of Angels; and Food that ſuits with the glorified Pallat, the hidden Manna of Gods Love.

8. The Glory of this Kingdom will be ſeaſonable; the ſeaſonableneſs of a Mercy adds to the Beauty and ſweetneſs; it is like Apples of Gold in Pictures of Silver. After an hard Winter in this cold Climate, will it not be ſeaſonable to have the Spring Flowers of Glory appear, and the ſinging of the Birds of Paradiſe come? When we have been wearied and even tired out in battle with ſin and Satan, will not a Crown be ſeaſonable?

3. Queſt. *Wherein the Kingdom of Heaven infinitely excels all the Kingdoms of the Earth?*

Reſp. 1. It excels in the Architect: Other Kingdoms have Men to raiſe their Structures, but God himſelf laid the firſt Stone in this Kingdom, *Heb.* 11. 10. This Kingdom is of the greateſt Antiquity; God was the firſt King, and Founder of it; no Angel was worthy to lay a Stone in this Building.

2. This Heavenly Kingdom excels in Altitude; 'tis higher ſcituated than any Kingdom; the higher any thing is, the more excellent: The Fire being the moſt ſublime Element is moſt Noble. The Kingdom of Heaven is ſeated above all the viſible Orbs: There is firſt the Aery Heaven, which is the ſpace from the Earth to the Sphere of the Moon 2. The Starry Heaven, the place where are the Planets of an higher Elevation, *Saturn, Jupiter, Mars.* 3. The *Cælum Empyræum* the Empyræan Heaven, which *Paul* calls the third Heaven: *Ubi* Chriſt is, there is the Kingdom of Glory ſcituated. This Kingdom is ſo high, that no Scaling Ladders of Enemies can reach it; ſo high that the old Serpent can't ſhoot up his fiery Darts to it. If wicked Men could build their Neſts among the Stars, yet the leaſt Believer would ſhortly be above them.

3. The Kingdom of Heaven excels all other in Splendor and Riches; it is deſcribed by precious Stones, *Rev.* 21. 19. What are all the Rarities of the Earth to this Kingdom? Coaſts of Pearl? Rocks of Diamonds? Iſlands of Spices? What are the Wonders of the World to it? The *Egyptian* Pyramides? The Temple of *Diana*? The Pillar of the Sun offered to *Jupiter*? What a rich Kingdom is that where God will lay out all his coſt? Thoſe who are poor in the World, yet as ſoon as they come into this Kingdom, grow rich, as rich as the Angels: Other Kingdoms are inriched with Gold, this is inriched with the Deity.

4. The Kingdom of Heaven excels all other Kingdoms in Holineſs: Kingdoms on Earth are for the moſt part unholy; there's a Common Shore of Luxury and Uncleanneſs running in them: Kingdoms are Stages for ſin to be acted on; *Iſa.* 28. 8. *All Tables are full of Vomit*: But the Kingdom of Heaven is ſo holy that it will not mix with any Corruption, *Rev.* 21. 27. *There ſhall enter into it nothing that defileth.* 'Tis ſo pure a Soyl, that no Serpent of Sin will breed there: There is Beauty which is not ſtained with Luſt; and Honour which is not ſwelled with Pride: Holineſs is the brighteſt Jewel of the Crown of Heaven.

5. The kingdom of Heaven excels all other kingdoms in its pacifick Nature; 'tis *Regnum Pacis*, a kingdom of Peace. Peace is the Glory of a Kingdom; *Pax una Triumphis innumeris melior.* A Kings Crown is more adorned with the white Lilly of Peace, then when it is beſet with the red Roſes of a bloody War; but where ſhall we find an un-interrupted Peace upon Earth? Either home-bred *Diviſions*, or Forreign Invaſions; 2 *Chron.* 15. 5. *There was no Peace to him that went out, or to him that came in.* But the kingdom of Heaven is a kingdom of Peace; there are no Enemies to conflict with; all Chriſts Enemies ſhall be *under his Feet, Pſal.* 110. 1. The Gates of that kingdom alwaies ſtand open; *Rev.* 21. 25. *The Gates ſhall not be ſhut at all*; to ſhow, that there's no fear of an aſſault of an Enemy; the Saints when they dye are ſaid to enter into Peace, *Iſa.* 57. 2. There's no beating of Drums, or roaring of Canons, but the Voice of Harpers harping in token of Peace: *Rev.* 14. 2. *In Heaven Righteouſneſs and Peace kiſs each other.*

6. The Kingdom of Heaven excels in Magnitude; 'tis of vaſt Dimenſions; though the Gate of the kingdom be ſtrait, we muſt paſs into it through the ſtrait Gate of Mortification; yet when once we are in it is very large; though there be an innumerable Company of Saints and Angels, yet there is room enough for them: The kingdom of Heaven may be called by the Name of that Well, *Gen.* 26. 22. *Jacob called the Name of it* Rehoboth, *for he ſaid, now the Lord hath made room for us.* Thou who art now confin'd to a ſmall Cottage, when thou comeſt into the Cæleſtial kingdom thou ſhalt not be ſtraitened for room: As every Star hath a large Orb to move in; ſo it ſhall be with the Saints when they ſhall ſhine as Stars in the kingdom of Heaven.

7. The Kingdom of Heaven excels in Unity; all the Inhabitants agree together in Love: Love will be the Perfume and Muſick of Heaven; as Love to God will be intenſe, ſo to the Saints: Perfect Love as it caſts out Fear, ſo it caſts out Envy and Diſcord. Thoſe Chriſtians who could not live quietly together on Earth, (which was the Blemiſh of their Profeſſion) yet in the kingdom of Heaven the fire of Strife ſhall ceaſe; there ſhall be no vilifying, or cenſuring one another, or raking into one anothers ſores; but all ſhall be tied together with the Heart-ſtrings of Love; there *Luther* and *Zuinglius* are agreed; Satan cannot put in his Cloven Foot there to make Diviſions; there ſhall be perfect Harmony and Concord, and not one jarring String in the Saints Muſick: It were worth dying to be in that kingdom.

8. This kingdom exceeds all Earthly in Joy and Pleaſure; therefore it is called Paradiſe, 2 *Cor.* 12: 4. for delight: There are all things to cauſe Pleaſure; there is the Water of Life pure as Chriſtal; there's the Honey-comb of Gods Love dropping: 'Tis called, *entring into the Joy of our Lord*, *Mat.* 25. 23. There are two things cauſe Joy;

(1.) Separation from Sin: Sin creates Sorrow; but when this Viper of Sin ſhall be ſhaken off, then Joy follows; there can be no more ſorrow in Heaven, then there is Joy in Hell.

(2.) Perfect Union with Chriſt: Joy, as *Ariſtotle* ſaith, flows from Union with the Object. When our Union with Chriſt ſhall be perfect, then our Joy ſhall be full; If the Joy of Faith be ſo great, 1 *Pet* 1. 8. then what will the Joy of Sight be: *Joſeph* gave his Brethren Proviſion for the way, but the full Sacks of Corn were kept till they came at their Fathers Houſe: God gives the Saints a Taſt of Joy here, but the full Sacks are kept till they come to Heaven; not only the Organical Parts, the outward Sences, the Eye, Ear, Taſt ſhall be filled with Joy: But the Heart of a Glorified Saint ſhall be filled with Joy, the Underſtanding, Will, and Affections are ſuch a Triangle as none can fill but the Trinity: There muſt needs be infinite Joy where nothing is ſeen but Beauty; nothing is taſted but Love.

9. This kingdom of Heaven excels all Earthly in ſelf-perfection: Other kingdoms are defective, they have not all Proviſion within themſelves, but are fain to trafick abroad to ſupply their wants at home; King *Solomon* did ſend to *Ophir* for Gold, 2 *Chron.* 8. 18. But there is no defect in the kingdom of Heaven; it hath all Commodities of its own growth, *Rev* 21. 7. there is the Pearl of Price, the Morning Star, the Mountains of Spices, the Bed of Love; there are thoſe ſacred Rarities wherewith God and Angels are delighted.

10. This kingdom of Heaven excels all other in Honour and Nobility; it doth not only equal them in the Enſigns of Royalty, the Throne and white Robes; but it doth far tranſcend them: Other Kings are of the Blood-Royal; but they in this Heavenly kingdom are born of God: Other Kings converſe with Nobles; the Saints Glorified are Fellow Commoners with Angels; they have a more Noble Crown, 'tis made of the Flowers of Paradiſe, and is a Crown that fadeth not away, 1 *Pet.* 5. 4. they ſit on a better Throne: King *Solomon*; 1 *Kings* 10. 18. ſat on a Throne of Ivory overlaid with Gold; but the Saints are in Heaven higher advanced; they ſit with Chriſt upon his Throne, *Rev.* 3. 21. they ſhall judge the Princes and great Ones of the Earth, 1 *Cor.* 6. 2. This honour have all the Saints Glorified.

11. This kingdom of Heaven excels all others in healthfulneſs: Death is a Worm that is ever feeding at the Root of our Gourd; kingdoms are oft Hoſpitals of ſick perſons: But the kingdom of Heaven is a moſt healthful Climate; Phiſicians there are out of date; no Diſtemper there; no paſſing Bell, or Bill of Mortality; *Luke* 20. 36. *neither can they dye any more*; in the Heavenly Climate are no ill Vapours to breed Diſeaſes; but a ſweet aromatical Smell coming from Chriſt; all his Garments ſmell of Myrrh, Aloes, and Caſſia.

12. This kingdom of Heaven excels in Duration, it abides for ever: Suppoſe Earthly kingdoms to be more glorious then they are, their Foundations of Gold, their Walls of Pearl, their Windows of Saphyre; yet they are corruptible and fading; *Hoſ.* 1. 4. *I will cauſe the Kingdom to ceaſe*: *Troy* and *Athens* now lie buried in their Ruines, *jam Segetes eſt ubi Troja fuit*. Mortality is the Diſgrace of all Earthly kingdoms; but the kingdom of Heaven hath Eternity written upon it; it is an everlaſting kingdom, 2 *Pet.* 1. 11. 'tis founded upon a ſtrong Baſis, Gods Omnipotency; this kingdom the Saints ſhall never be turned out of, or be depoſed from their Throne, as ſome Kings have been, *viz. Hen.* VI. &c. But ſhall reign, εἰς τοὺς αἰῶνας, for ever and ever, *Rev.* 22. 5.

How ſhould all this affect our Hearts? What ſhould we mind but this kingdom of Heaven; which doth more out-ſhine all the kingdoms of the Earth, then the Sun out-ſhines the Light of a Taper?

4. Queſt.

4. Queſt. *When this Kingdom ſhall be beſtowed?*

Reſp. This Glory in the kingdom of Heaven ſhall be begun at death, but not perfected till the Reſurrection.

1. The Saints ſhall enter upon the kingdom of Glory immediately after death, before their Bodies are buried their Souls ſhall be Crowned, *Phil.* 1. 23. *having a deſire* ἀναλῦσαι, *to depart and be with Chriſt*; from this Connexion *departing* and *being with Chriſt*, we ſee clearly that there is a *ſubitus tranſitus*, ſpeedy paſſage from death to Glory: No ſooner is the Soul of a Believer divorced from the Body, but it preſently goes to Chriſt, 2 *Cor.* 5. 8. abſent from the Body, *preſent with the Lord*; it were better for Believers to ſtay here, if immediately after death they were not with Chriſt in Glory; for here the Saints are daily encreaſing their Grace; here they have many *prælibamina*, ſweet taſts of Gods love, ſo that it were better to ſtay here if their Soul ſhould ſleep in their body, and they ſhould not have a ſpeedy ſight of God in Glory: But this is the Conſolation of Believers, they ſhall not ſtay long for their kingdom; 'tis but winking and they ſhall ſee God; it will be a bleſſed change to a Believer; from a Deſert to a Paradiſe, from a bloody battle to a victorious Crown, and a ſudden Change; no ſooner did *Lazarus* dye but he had a Convoy of Angels to conduct his Soul to the kingdom of Glory. You who now are full of bodily Diſeaſes, ſcarce a well day, *Pſal.* 31. 10. *My Life is ſpent with Grief*; be of good Comfort, you may be happy before you are aware, before another Week or Month be over you may be in the kingdom of Glory, and then all tears ſhall be wiped away.

2. The Glory in the kingdom of Heaven will be fully perfected at the Reſurrection and general day of Judgment; then the Bodies and Souls of Believers will be re-united; what Joy will there be at the Re-union and meeting together of the Soul and Body of a Saint! O what a welcome will the Soul give to the Body! O my dear Body thou didſt oft joyn with me in Prayer, and now thou ſhalt joyn with me in Praiſe, thou wert willing to ſuffer with me, and now thou ſhalt reign with me, thou wert ſown a vile Body, but now thou art made like Chriſts Glorious Body, we were once for a time divorc'd, but now we are married and Crowned together in a kingdom and ſhall mutually congratulate each others Felicity.

5. Queſt. *Wherein appears the Certainty and infallibility of this Kingdom of Glory?*

Reſp. That this bleſſed kingdom ſhall be beſtowed on the Saints, is beyond all Diſpute.

1. God hath promiſed it, *Luke* 12. 32. *It is your Fathers good pleaſure to give you a Kingdom*, *Luke* 22. 29. *I appoint unto you a Kingdom*, *Gr.* διατίθεμαι, *I bequeath it as my laſt Will and Teſtament*: Hath God promiſed a kingdom, and will he not make it good? Gods promiſe is better then any Bond, *Tit.* 1. 2. *In hope of eternal Life, which God, that cannot lye, hath promiſed.* The whole Earth hangs upon the Word of Gods Power; and cannot our Faith hang upon the Word of his Promiſe?

2. There is a Price laid down for this kingdom; Heaven is not only a kingdom which God hath promiſed, but which Chriſt hath purchaſed: 'Tis called a purchaſed Poſſeſſion, *Eph.* 1. 14. Though this kingdom is given us freely, yet Chriſt bought it with the Price of his blood; Chriſts blood is an Heaven-procuring blood; *Heb.* 10. 19. *Having boldneſs to enter into the Holieſt* (i. e. into Heaven) *by the blood of Jeſus. Crux Chriſti Clavis Paradiſi*, Chriſts blood is the key that opens the Gates of Heaven to us; ſhould not the Saints have this kingdom, then Chriſt would loſe his Purchaſe: Chriſt on the Croſs was in hard Travail, *Iſa.* 13. 11. he travailed to bring forth Salvation to the Elect; ſhould not they poſſeſs the kingdom when they dye, Chriſt ſhould loſe his Travail, all his Pangs and Agonies of Soul upon the Croſs ſhould be in vain.

3. Chriſt prays that the Saints may have this kingdom ſettled upon them, *John* 17. 24. *Father I will that they alſo whom thou haſt given me be with me where I am*, i. e. in Heaven. This is Chriſts Prayer that the Saints may be with him in his kingdom, and be beſpangled with ſome of the Beams of his Glory; now if they ſhould not go into this heavenly kingdom, then Chriſts Prayer would be fruſtrated; but that cannot be, for he is Gods Favourite, *John* 11. 42. *I know thou hearеſt me always*; and beſides what Chriſt prays for, he hath power to give: Obſerve the manner of Chriſts Prayer, *Father, I will*; *Father*; there he prays as Man, *I will*, there he gives as God.

4. The Saints muſt have this bleſſed kingdom by vertue of Chriſts Aſcenſion, *John* 20. 17. *I aſcend to my Father, and your Father, to my God, and to your God.* Where lies the comfort of this? here it lies, Jeſus Chriſt aſcended to take Poſſeſſion of heaven for all Believers as an Husband, takes up Land in another Country in the behalf of his Wife, ſo Chriſt went to take poſſeſſion of heaven in the behalf of all Believers, *John* 14. 2. *I go to prepare a place for you*: My Aſcenſion is to make all things ready againſt

your coming: I go to prepare the heavenly Mansions for you: The Flesh that Christ hath taken into heaven is a sure Pledge that all our Flesh and Bodies shall be where he is ere long. Christ did not ascend to heaven as a private Person, but as a publick Person for the good of all Believers: his Ascension was a certain Fore-runner of the Saints ascending into heaven.

5. The Elect must have this blessed kingdom, in regard of the previous Works of the Spirit in their hearts; they have the beginning of the kingdom of heaven in them here; Grace is heaven begun in the Soul, besides God gives them *primitias spiritus*, the first Fruits of the Spirit, *Rom.* 8. 23. These First-fruits are the Comforts of the Spirit; the First-fruits under the Law were a certain sign to the Jews of the full Crop or Vintage which they should after receive: The First-fruits of the Spirit consisting in Joy and Peace, do assure the Saints of the full Vintage of Glory they shall be ever reaping in the kingdom of God; and the Saints in this Life are said to have the earnest of the Spirit in their hearts, *2 Cor.* 5. 5. as an earnest is part of Payment, and an assurance of Payment in full to be made in due Time, So Gods Spirit in the hearts of Believers giving them his Comforts, bestows on them an earnest or tast of Glory, which doth further assure them of that full Reward which they shall have in the kingdom of heaven, *1 Pet.* 1. 8. *believing ye rejoyce*, there is the earnest of heaven; *Verse* 9. *receiving the end of your Faith, Salvation*, there is the full Payment.

6. The Elect must have this blessed Kingdom by virtue of their *Coalition and Union* with Jesus Christ. They are Members of Christ, therefore they must be where their Head is. Indeed, the *Arminians* hold that a justified person may fall from Grace, and so his Union with Christ may be dissolved, and the Kingdom lost; but I would demand of them, can Christ lose a Member of his body? then he is not perfect; and if Christ may lose one Member of his Body, why not as well all by the same reason? and so he shall be an head without a Body, but be assured a Believers Union with Christ cannot be broken, and so long he cannot be hindred of the kingdom, *John* 17. 12. what was said of Christs natural Body is as true of his Mistical, *John* 10. 39. *A bone of him shall not be broken*: Look how every Bone and Limb of Christs natural Body was raised up out of the Grave, and carried into Heaven, So shall every Member of his Mistical Body be carried up into Glory.

7. We read of some who have been translated into this Kingdom, *Paul* had a sight of it, for he was caught up into the third Heaven, *2 Cor.* 12. and the converted Thief on the Cross was translated into Glory, *Luke* 23. 43. *This day shalt thou be with me in Paradise*. By all that hath been said it is most evident, That Believers have a glorious Kingdom laid up for them in reversion, and that they shall go to this Kingdom when they dye: There are none doubt of the certainty of the Heavenly Kingdom, but such as doubt of the Verity of Scripture.

6. Quest. *Why we should so earnestly pray for this Heavenly Kingdom*, Thy Kingdom come.

Resp. 1. Because, it is a kingdom worth praying for, it exceeds the glory of all earthly kingdoms; it hath *Gates* of Pearl, *Rev.* 21. 21. We have heard of a Cabinet of Pearl, but when did we hear of Gates of Pearl? In that Kingdom is the Bed of Love, the Mountains of Spices, there are the Cherubims not to keep us out, but to welcome us into the Kingdom: Heaven is a Kingdom worth praying for; there's nothing wanting in that Kingdom which may compleat the Saints happiness; for, wherein doth Happiness consist? Is it in knowledge? We shall know as we are known: Is it in Dainty Fare? We shall be at the Marriage-Supper of the Lamb: Is it in rich Apparel? We shall be clothed in long White Robes: Is it in delicious Musick? We shall hear the Quire of Angels singing: Is it in Dominion? We shall reign as Kings, and judge Angels: Is it in Pleasure? We shall enter into the *Joy of our Lord*. Sure then this Kingdom is worth praying for, *Thy Kingdom come*. Would God give us a Vision of Heaven a while, as he did *Stephen*, who saw Heaven opened, *Act.* 7. 56. We should fall into a Trance, and being a little recovered out of it, how importunately would we put up this Petition, *Thy Kingdom come*.

2. We must pray for this kingdom of Glory, because God will not bestow this kingdom on any without Prayer; *Rom.* 2. 7. *They who seek for Glory and Immortality*; and how do we seek but by Prayer? God hath promised a kingdom, and we must by Prayer put the Bond in suit; God is not so lavish as to throw away a Kingdom on them who do not ask it; and certainly if Christ himself who had merited Glory, did yet pray for it, *John* 17. 5. *Now O Father Glorify me with thy own self*; How much more ought we to pray for the Excellent Glory, who have this Kingdom granted as a Charter of Gods meer Grace and Favour.

3. We

3. We must pray that the kingdom of Glory may come, that by going into it we may make an end of sinning. I think sometimes what a blessed time it will be never to have a sinful thought more; though we must not pray, *Thy Kingdom come*, out of discontent, because we would be rid of the troubles and crosses of this life. This was *Jonahs* fault, he would dye in a pet, because God took away his gourd, *Lord*, saith he; *take away my life too*; *Jonah* 4. 8. But we must pray, *Thy Kingdom come*, out of an holy design that the fetters of corruption may be pulled off, and we may be as the Angels, those Virgin Spirits who never sin: This made the Church pray, *Rev.* 22. 20. *Veni Domine Jesu*.

4. Because that all Christs enemies shall be put under his feet; the Devil shall have no more power to tempt, nor wicked Men to persecute; the Antichristian-Hierarchy shall be pulled down, and *Sions* Glory shall shine as a lamp; and the *Turkish* strength shall be broken.

5. We must pray earnestly that the kingdom of Glory may come, that we may see God *face to face*, and have an interrupted and eternal communion with him in the Empyrean Heaven. *Moses* desired but a glimpse of Gods Glory, *Exod.* 33. 18. how then should we pray to see him in all his embroidered Robes of Glory, when he shall shine ten thousand times brighter than the Sun in its Meridian splendour. Here in this Life we do rather desire God than enjoy him; how earnestly therefore should we pray, *Thy Kingdom of Glory come*. The beholding and enjoying God will be the Diamond in the Ring the very Quintessence of Glory. And must we pray, *Thy Kingdom come*; how then are they ever like to come to Heaven who never pray for it? Though God gives some prophane persons *Daily Bread* who never pray for it, yet he will not give them a kingdom who never pray for it. God may feed them, but he will never crown them.

USE I. Of *Information*.

1. *Branch*, From all this you see then that there is nothing within the whole sphere of Religion imposed upon unreasonable terms; when God bids us serve him, it is no unreasonable request, he will out of Free-Grace inthrone us in a kingdom. When we hear of Repentance, steeping our Souls in brinish tears for sin; or of Mortification, beheading our king sin, we are ready to grumble, and think this is hard and unreasonable. *But do we serve God for nought?* Is it not infinite bounty to reward us with a Kingdom? This Kingdom is as far above our thoughts, as it is beyond our deserts. No man can say without wrong to God, that he is an hard Master; though he sets us about hard work, yet he is no hard Master: God gives double pay; he gives great vails in his service, sweet Joy and Peace; and a great reward after, *an eternal weight of Glory*. God gives the Spring flowers and a Crop; he settles upon us such a Kingdom as exceeds our Faith, *Præmium quod Fide non attingitur*, Aug. *Such as mortal eye hath not seen, nor can it enter into the heart of man to conceive*, *1 Cor.* 2. 9. Alas, what an infinite difference is there between Duty enjoyned, and the Kingdom prepared? What is the shedding of a Tear to a Crown? So that Gods *commands are not grievous*, *1 Joh.* 5. 3. our service cannot be so hard as a Kingdom is sweet.

2. *Br.* See hence the Royal Bounty of God to his Children, that he hath prepared a Kingdom for them. Τὸ βασιλεῖον Ἅγιον ἐπίμαστον, *Chrys.* A Kingdom bespangled with Glory: It is infinitely above the Model we can draw of it in our Thoughts. The Painter going to draw the Picture of *Helena*, as not being able to draw her Beauty to the Life, drew her Face covered with a Vail. So when we speak of the Kingdom of Heaven, we must draw a Vail, we cannot set it forth in all its Orient Beauty and Magnificence; Gold and Pearl do but faintly shadow it out; *Rev.* 21. the Glory of this Kingdom is better felt than expressed.

1. They who inherit this Kingdom are *amicti stolis albis, cloathed with white robes*, *Rev.* 7. 9. White Robes denote three things: 1. Their Dignity; the *Persians* were arayed in white, in token of honour. 2. Their Purity; the Magistrates among the *Romans* were clothed in white, *ergo* called *candidati*, to show their integrity: Thus the Queen, the Lambs Wife, is arayed in fine linnen pure and white, which is the *righteousness of the Saints*, *Rev.* 19. 8. 3. Their Joy: White is an emblem of Joy; *Eccl.* 9. 7. *Eat thy bread with joy, let thy garments be alwayes white*.

2. The dwellers in this Kingdom have *Palms in their hands*, *Rev.* 7. 9. in token of Victory. They are Conquerours over the World, and being Victors they now have Palm-branches.

3. They sit upon the Throne with Christ; *Rev.* 3. 21. When *Cæsar* returned from conquering his Enemies, there was set for him a Chair of State in the Senate, and a Throne

Throne in the Theatre. Thus the Saints in Glory, after their Heroick Victories, ſhall ſit upon a Throne with Chriſt. Here is Royal Bounty in God to beſtow ſuch an illuſtrious Kingdom upon the Saints. 'Tis a Mercy to be Pardoned, but what is it to be Crowned? 'Tis a Mercy to be delivered from Wrath to come, but what is it to be inveſted into a Kingdom? *Behold, what manner of love is this!* Earthly Princes may beſtow great gifts and donatives upon their Subjects, but they keep the Kingdom to themſelves. Though King *Pharaoh* advanced *Joſeph* to Honour, and took the Ring off his Finger and gave him, yet he would keep the Kingdom to himſelf, *Gen.* 41. 40. but God inthrones the Saints in a Kingdom; God thinks nothing too good for his Children: We are ready to think much of a Tear, a Prayer, or to ſacrifice a Sin for him, but he doth not think much to beſtow a Kingdom upon us.

3. *Br.* See hence, that Religion is no ignominious diſgraceful thing. Satan labours to caſt all the *odium* and reproach upon it that he can; that it is a devout Frenzy, Folly in grain; *Acts* 28. 22. *As for this ſect, we know that it is every where ſpoken againſt*; but wiſe Men meaſure things by the end: What is the end of a Religious Life? It ends in a Kingdom. Would a Prince regard the ſlightings of a few franticks when he is going to be Crowned? You who are beginners, bind their reproaches as a Crown about your Head, deſpiſe their Cenſures as much as their Praiſe; a Kingdom is a coming.

4. *Br.* See what contrary wayes the Godly and the Wicked go at Death; the Godly go to a Kingdom, the Wicked to a Priſon: The Devil is the Jaylor, and they are bound with the *chains of darkneſs*; *Jude* 6. but what are theſe Chains? Not Iron Chains, but worſe; the Chain of Gods Decree, decreeing them to torment, and the Chain of Gods Power, whereby he binds them faſt under Wrath: This is the deplorable condition of impenitent Sinners, they do not go to a Kingdom when they dye, but to a Priſon. O think what horrour and deſpair will poſſeſs the Wicked, when they ſee themſelves ingulphed in miſery, and their condition hopeleſs, helpleſs, endleſs; they are in a fiery Priſon, and no poſſibility of getting out. A Servant under the Law, who had an hard Maſter, yet every ſeventh year was a year of releaſe when he might go free; but in Hell there is no year of releaſe when the damned ſhall go free; the Fire, the Worm, the Priſon are eternal. If the whole World from Earth to Heaven, were filled with grains of Sand, and once in a Thouſand Years an Angel ſhould come and fetch away one grain of Sand, how many Millions of Ages would paſs before that vaſt heap of Sand would be quite ſpent; yet, if after all this time the Sinner might come out of Hell there were ſome hope, but this word *ever*, breaks the Heart with deſpair.

5. *Br.* See then that which may make us in love with holy Duties. Every Duty Spiritually performed brings us a ſtep nearer to the Kingdom: *Finis dat amabilitatem mediis.* He whoſe Heart is ſet on Riches counts Trading pleaſant becauſe it brings in Riches; if our Hearts are ſet upon Heaven we ſhall love Duty becauſe it brings us by degrees to the Kingdom; we are going to Heaven in the way of Duty. Holy Duties increaſe Grace, and as Grace ripens, ſo Glory haſtens; the Duties of Religion are irkſome to Fleſh and Blood, but we ſhould look upon them as Spiritual Chariots to carry us apace to the Heavenly Kingdom. The Proteſtants in *France* called their Church *Paradiſe*, and well they might, becauſe the Ordinances did lead them to the Paradiſe of God. As every Flower hath its ſweetneſs, ſo would every Duty, if we could look upon it as giving us a lift nearer Heaven.

6. *Br.* It ſhows us what little cauſe the Children of God have to envy the proſperity of the wicked; *Quis erario, quis plenis loculis indiget*, Sen. the wicked have the *waters of a full cup wrung out to them*, *Pſal.* 73. 10. as if they had a monopoly of happineſs; they have all they can deſire; nay, they have *more than heart can wiſh*; *Pſal.* 73. 7. They ſteep themſelves in pleaſure; *Job* 21. 12. *They take the timbrel, and harp, and rejoyce at the ſound of the organ.* The wicked are high, when Gods People are low in the World; the Goats clamber up the Mountains of Preferment, when Chriſts Sheep are below in the Valley of Tears; the Wicked are clothed in Purple while the Godly are in Sackcloth; the proſperity of the wicked is a great ſtumbling block: This made *Averroes* deny a Providence, and made *Aſaph* ſay, *Surely I have cleanſed my heart in vain*, *Pſal.* 73. 12. but there is no cauſe of envy at their proſperity, if we conſider two things.

1. This is all they muſt have; *Luke* 16. 25. *Son, remember that thou in thy life time receivedſt thy good things*; thou hadſt all thy Heaven here. *Luther* calls the *Turkiſh* Empire a bone which God caſts to dogs.

2. That God hath laid up better things for his Children, he hath prepared a Kingdom of Glory for them; they ſhall have the Beatifical Viſion, they ſhall hear the Angels ſing in Conſort, they ſhall be Crowned with the Pleaſures of Paradiſe for ever. O then envy

envy not the flouriſhing proſperity of the Wicked; they go through fair way to Execution, and the Godly go through foul way to Coronation.

7. *Br.* Is there a Kingdom of Glory a coming? Then ſee how happy all the Saints are at Death, they go to a Kingdom; they ſhall ſee Gods Face which ſhines ten thouſand times brighter than the Sun in its Meridian Glory: The Godly at Death ſhall be inſtalled into their Honour, and have the Crown-Royal ſet upon their Head. They have in the Kingdom of Heaven, the quinteſſence of all delights; they have the Water of Life clear as Chryſtal; they have all Aromatick Perfumes; they feed not on the Dew of *Hermon*, but the Manna of Angels; they lye in Chriſts boſom, that bed of Spices. There is ſuch a pleaſant variety in the happineſs of Heaven, that after millions of years it will be as freſh and deſirable as at the firſt hours enjoying. In the Kingdom of Heaven the Saints are Crowned with all thoſe Perfections which the Humane Nature is capable of. The deſires of the Glorified Saints are infinitely ſatisfied; there is nothing abſent that they could wiſh might be enjoyed; there is nothing preſent that they could wiſh might be removed: They who are got to this kingdom would be loath to come back to the Earth again, it would be much to their loſs: They would not leave the fatneſs and ſweetneſs of the Olive to court the Bramble; the things which tempt us they would ſcorn. What are golden bags to the golden beams of the Sun of Righteouſneſs? In the kingdom of Heaven there is Glory in its higheſt elevation; in that Kingdom is Knowledge without Ignorance, Holineſs without Sin, Beauty without Blemiſh, Strength without Weakneſs, Light without Darkneſs, Riches without Poverty, Eaſe without Pain, Liberty without Reſtraint, Reſt without Labour, Joy without Sorrow, Love without Hatred, Plenty without Surfeit, Honour without Diſgrace, Health without Sickneſs, Peace without War, Contentation without Ceſſation. O the happineſs of thoſe that dye in the Lord, they go into this bleſſed kingdom; and if they are ſo happy when they dye, then let me make two Inferences.

1. *Infer.* What little cauſe have the Saints to fear Death; are any afraid of going to a Kingdom? What is there in this World ſhould make us deſirous to ſtay here? Do we not ſee God diſhonoured, and how can we bear it? Is not this World a *valley of tears*, and do we weep to leave it? Are not we in a Wilderneſs among fiery Serpents? And are we afraid to go from theſe Serpents? Our beſt Friend lives above; God is ever diſplaying the Banner of his Love in Heaven, and is there any Love like his? Are there any ſweeter ſmiles, or ſofter embraces than his? What newes ſo welcome as leaving the World and going to a Kingdom. Chriſtian, thy dying day will be thy wedding day, and doſt thou fear it? Is a Slave afraid to be redeemed? Is a Virgin afraid to be match'd into the Crown? Death may take away a few worldly Comforts, but it gives that which is better; it takes away a Flower, and gives a Jewel; it takes away a ſhort leaſe and gives land of inheritance. If the Saints poſſeſs a Kingdom when they dye they have no cauſe to fear Death. A Prince would not be afraid to croſs the Sea though tempeſtuous, if he were ſure to be Crowned aſſoon as he came at ſhore.

2. *Infer.* If the Godly are ſo happy when they dye, they go to a Kingdom, then what little cauſe have we to mourn immoderately for the death of Godly Friends; ſhall we mourn for their preferment? Why ſhould we ſhed tears immoderately for them who have all tears wiped from their eyes? Why ſhould we be ſwallowed up of grief for them who are ſwallowed up of joy? They are gone to their Kingdom, they are not loſt, but gone a little before, not periſhed but tranſlated; *non amiſſi ſed præmiſſi*, *Cyprian.* They are removed for their advantage; as if one ſhould be removed out of a ſmoaky Cottage to a Palace. *Elijah* was removed in a fiery Chariot to Heaven, ſhall *Eliſha* weep inordinately becauſe he enjoyes not the company of *Elijah*? Shall *Jacob* weep when he knows his Son *Joſeph* is preferred, and made chief Ruler in *Egypt*? We ſhould not be exceſſive in grief when we know our Godly Friends are advanced to a Kingdom: I confeſs when any of our Relations dye in their impenitency, there is juſt cauſe of Mourning, but not when our Friends take their flight to Glory. *David* loſt two Sons, *Abſalom* a wicked Son, he mourned for him bitterly; he loſt the Child he had by *Bathſheba*, he mourned not when the Child was departed. St. *Ambroſe* gives the reaſon, *David* had a good hope; nay, aſſurance that the Child was tranſlated into Heaven; but he doubted of *Abſalom*, he dyed in his Sins, therefore *David* wept ſo for him, *O Abſalom, My Son, my Son*; but though we are to weep to think any of our Fleſh ſhould burn in Hell, yet let us not be caſt down for them who are ſo highly preferred at Death as to a Kingdom. Our Godly Friends who dye in the Lord, are in that bleſſed eſtate, and are crowned with ſuch infinite delights, that if we could hear them ſpeak to us out of Heaven, they would ſay, *Weep not for us, but weep for your ſelves*; *Luke* 23. 28. We are in our Kingdom, weep not at our preferment, but *weep for your ſelves*, who are in a ſinful ſorrowful World; you are toſſing on the troubleſome

some waves, but we are got to the Haven; you are fighting with Temptations, while we are wearing a Victorious Crown. *Weep not for us, but weep for your selves.*

8. *Branch*, See the Wisdom of the Godly, they have the Serpents eye in the Doves head, *wise virgins*, *Matth.* 25. 2. their Wisdom appears in their choice, they choose that which will bring them to a Kingdom; they choose Grace, and what is Grace but the seed of Glory? They choose Christ with his Cross, but this Cross leads to a Crown. *Moses chose rather to suffer affliction with the people of God*, *Heb.* 11. 25. it was a wise rational choice, he knew if he suffered he should reign At the day of Judgment those whom the World accounted foolish will appear to be wise, they made a prudent choice, they chose Holiness, and what is Happiness but the quintessence of Holiness? *They chose affliction with the people of God*; but through this purgatory of affliction they pass to Paradise: God will proclaim the Saints Wisdom before Men and Angels.

9. *Br.* See the folly of those who for vain Pleasures and Profits will lose such a glorious Kingdom; like that Cardinal of *France* who said, *He would lose his part in Paradise if he might keep his Cardinalship in* Paris: I may say as *Eccles.* 9. 3. *Madness is in their heart. Lysimachus* for a draught of Water lost his Empire; so for a draught of sinful Pleasure these will lose Heaven. We too much resemble our Grand-Father *Adam*, who for an Apple lost Paradise; many for trifles to get a Shilling more in the Shop or Bushel will venture the loss of Heaven. This will be an aggravation of the Sinners torment, to think how foolishly he was undone; for a flash of impure Joy he lost an eternal weight of Glory. Would it not vex one who is the Lord of a Manor, to think he should part with his Stately Inheritance for a fit of Musick? Such are they who let Heaven go for a song This will make the Devil insult at the last day to think how he hath gull'd Men, and made them lose their Souls and their happiness for *lying vanities*. If Satan could make good his brag, in giving all the Glory and Kingdoms of the World, it could not countervail the loss of the Celestial Kingdom. All the tears in Hell, are not sufficient to lament the loss of Heaven.

USE II. Of *Reproof.*

1. *Branch.* It reproves such as do not at all look after this Kingdom of Glory: As if all we say about Heaven were but a Romance, they do not mind it. That they mind it not appears, because they do not labour to have the Kingdom of Grace set up in their hearts. If they have some thoughts of this Kingdom, yet it is in a dull careless manner, they serve God as if they served him not; they do not *vires exercere*, put forth their strength for the Heavenly Kingdom. How industrious were the Saints of old for this Kingdom; *Phil.* 3. 13. *Reaching forth unto those things which are before:* The *Greek* word is ἐπεκτεινόμενος, *stretching out the neck*; a Metaphor from Racers that strain every limb, and reach forward to lay hold on the prize. *Luther* spent three hours a day in Prayer. *Anna the prophetess departed not from the temple, but served God with fasting and prayers night and day*, *Luke* 2. 37. How zealous and industrious were the Martyrs to get into this Heavenly Kingdom! they wore their Fetters as Ornaments, snatched up Torments as Crowns, and embraced the Flames as chearfully as *Elijah* did the fiery Chariot, which came to fetch him to Heaven; and do not we think this Kingdom worth our labour? The great pains the Heathens took in their Olympick Races when they ran but for a Crown made of Olive intermixed with Gold, will rise up in Judgment against such as take little or no pains in seeking after the Kingdom of Glory. The dulness of many in seeking after Heaven is such, as if they did not believe there were such a Kingdom, or as if it would not countervail their labour, or as if they thought it were indifferent whether they obtained this Kingdom or no, which is as much as to say, whether they were saved or no, whether they were Crowned in Glory, or chained as Gally-slaves in Hell for ever.

2. *Branch.* It reproves them who spend their sweat more in getting the World, then the Kingdom of Heaven, *Phil.* 3. 19. τὰ ἐπίγεια φρονοῦντες, who mind earthly things; the World is the great *Diana* they cry up, as if they would fetch happiness out of the earth, which God hath curst: They labour for and Honour Riches; many are like *Korah* and *Dathan*, *the earth swallowed them up*, *Num.* 16. 32. So the earth swallows up their Time and Thoughts; these, if they are not Pagans, yet they are Infidels; they do not believe there is such a kingdom; they go for Christians, yet question that great Article in their Faith, *Life Everlasting*; these, like the Serpents, lick the dust. O what is there in the World that we should so idolize it! when Christ and Heaven are not regarded; what hath Christ done for you? died for your sins; what will the World do for you? can it pacify an angry Conscience? can it procure Gods Favour? can it flee death? can it bribe your Judge? can it purchase for you a place in the kingdom of Heaven?

heaven? O how are Men bewitched with worldly Profits and Honours; that for these things, they will let go Paradise. It was a good prayer of St. *Bernard*, *Sic possideamus mundana, ut non perdamus aterna* — Lo, let us so possess things temporal, that we do not lose things eternal.

3. *Branch.* It reproves such who delay and put off seeking this kingdom till it be too late; like the foolish Virgins who came when the door was shut: *Mora trahit periculum.* People let the Lamp of Life blaze out, and when the Symptoms of death are upon them, and they know not what else to do, now will look up to the kingdom of Heaven: Christ bids them seek Gods kingdom first, and they will seek it last; they put off the kingdom of heaven to a Death-bed, as if it were as easie to make their Peace as to make their Will. How many have lost the Heavenly kingdom through Delays and Procrastinations. *Plutarch* reports of *Archias* the *Lacedæmonian*, being among his Cups, one delivered him a Letter and desired him to read it presently, being of serious business, saith he *seria cras*, I will mind serious things to morrow, and that Night he was slain. Thou that saiest thou wilt look after the kingdom of Heaven to morrow, knowest not, but that thou maiest be in Hell before to morrow: Sometimes death comes suddenly, it strikes without giving warning: What folly is it putting off seeking the kingdom of heaven, till the day of Grace expire, till the radical moisture be spent; as if a Man should begin to run a Race when a fit of the Gout takes him.

4. *Branch.* It reproves such as were once great Zealots in Religion, and did seem to be touch'd with a coal from Gods Altar; but since they have cool'd in their Devotion, and have left off the pursuing the Cœlestial kingdom, *Hos.* 8. 3. *Israel hath cast off the thing that is good*; there is no face of Religion to be seen, they have left off the House of Prayer and gone to Play houses; they have left off pursuing the Heavenly Kingdom.

Quest. *Whence is this?*

Resp. 1. For want of a *supernatural Principle of Grace:* That Branch must needs dye which hath no Root to grow upon: That which moves from a Principle of Life lasts; as the beating of the Pulse; but that which moves only from an artificial Spring; when the spring is down the motion ceaseth: The Hypocrites Religion is artificial not vital, he acts from the outward spring of Applause or Gain, and if that spring be down his motion towards Heaven ceaseth.

2. From Unbelief, *Heb.* 3. 12. *An evil heart of Unbelief, departing from the living God. Psal.* 78. 22. *They believed not in God.* Verse 41. *they turned back*— Sinners have hard thoughts of God, they think they may pray and hear, yet never the better, *Mal.* 3. 14. they question whether God will give them the kingdom at last, then they turn back, and throw away Christs Colours; they distrust Gods Love, no wonder then they desert his Service; Infidelity is the Root of Apostacy.

3. Men leave off pursuing the heavenly kingdom; it is from some secret Lust nourished in the Soul, perhaps a wanton or a covetous Lust: *Demas* for love of the world forsook his Religion, and afterwards turned Priest in an idol Temple. One of Christs own Apostles was caught with a silver Bait: Covetousness will make Men betray a good Cause, and make shipwrack of a good Conscience; if there be any Lust unmortified in the Soul, it will bring forth the bitter fruit either of Scandal or Apostacy.

4. Men leave off pursuing the Kingdom of Heaven out of Timorousness; if they persist in Religion they may lose their Places of Profit, perhaps their Lives. The reason (saith *Aristotle*) why the Camelion turns into so many Colours, is through excessive fear. When Carnal fear prevails, it makes Men change their Religion, as fast as the Camelion doth its Colours: Many of the *Jews* who were great followers of Christ, when they saw the Swords and Staves deserted him. What *Solomon* saith of the Sluggard, is as true of the Coward, he saith, *there is a Lyon in the way*, *Prov.* 22. 13. he sees dangers before him, he would go on in the way to the Kingdom of Heaven, but there is a Lyon in the way. This is dismal, *Heb.* 10. 38. *If any Man draw back*, in *Greek* ὑποστείληται, if he steals as a Soldier from his Colours, my Soul shall have no pleasure in him.

USE III. Of *Tryal.* Let us examine whether we shall go to this Kingdom when we dye; Heaven is called *a Kingdom prepared*, *Matth.* 25.

Quest. *How shall we know this Kingdom is prepared for us?*

Answ If we are prepared for this Kingdom.

Quest. *How may that be known?*

Answ. By being Heavenly persons: An earthly heart is no more fit for Heaven than a Clod of Dust is fit to be a Star; there is nothing of Christ or Grace in such an heart: It were a Miracle to find a Pearl in a Gold Mine; and it is as great a Miracle to find

Christ the Pearl of Price in an earthly heart: Would we go to the Kingdom of Heaven? are we heavenly?

1. Are we heavenly in our Contemplations? do our Thoughts run upon this Kingdom? do we get sometimes upon Mount *Pisgah*, and take a Prospect of Glory? Thoughts are as Travellers; most of *Davids* Thoughts travelled Heavens Road, *Psal.* 139. 17. Are our Minds heavenliz'd, *Psal.* 48. 12. *walk about Sion, tell the Towers thereof, mark ye well her Bulwarks*: Do we walk into the Heavenly Mount, and see what a glorious Scituation it is? Do we tell the Towers of that Kingdom? While a Christian fixeth his Thoughts on God and Glory, he doth as it were tread upon the Borders of the Heavenly Kingdom, and he peeps within the Vail; as *Moses* who had a sight of *Canaan*, though he did not enter into it; so the heavenly Christian hath a sight of heaven, though he be not yet entred into it.

2. Are we heavenly in our Affections? do we, τὰ ἄνω φρονεῖν, set our Affections on the Kingdom of Heaven? *Col.* 3. 2. If we are heavenly we despise all things below, in comparison of the Kingdom of God: We look upon the World but as a beautiful Prison; and we cannot be much in love with our Fetters though they are made of Gold; *our heart is in Heaven.* A Stranger may be in a Forreign Land to gather up his Debts owing him, but he desires to be in his own Kingdom and Nation; so we are here a while as in a strange Land, but our desire is chiefly after the Kingdom of Heaven, where we shall be for ever. The World is the Place of a Saints *Abode*, not of his *Delight*; is it thus with us? Do we like the Patriarks of old desire a better Country? *Heb.* 11. 16. This is the temper of a true Saint, his Affections are set on the Kingdom of God; his Anchor is cast in Heaven, and he is carried thither with the Sails of Desire.

3. Are we heavenly in our Speeches? Christ after his Resurrection did speak of the things pertaining to the Kingdom of God; *Act.* 1. 3. *Are our Tongues tuned to the Language of the heavenly Canaan.* Mal. 3. 16. *Then they that feared the Lord spake often to one another.* Do you in your visits season your discourses with Heaven? There are many say, they hope they shall be saved, but you shall never hear them speak of the Kingdom of Heaven; perhaps of their Wares and Drugs, or of some rich Purchase they have got, but nothing of the Kingdom. Can Men travel together in a Journey and not speak of the Place they are travelling to? are you Travelers for Heaven, and never speak a word of the Kingdom you are travelling to? Herein many discover they do not belong to Heaven, for you shall never hear a good Word come from them; *Verba sunt speculum Mentis, Bern.* The Words are the Looking-glass of the Mind, they show what the Heart is.

4. Are we heavenly in our Trading? Is our Traffick and Merchandize in Heaven? Do we trade in the heavenly Kingdom by Faith? A Man may live in one place and trade in another, he may live in *Ireland* and trade in the *West-Indies*; so do we trade in the heavenly Kingdom? They shall never go to heaven when they dye, who do not trade in Heaven while they live. Do we send up to Heaven Vollies of Sighs and Groans? Do we send forth the Ship of Prayer thither, which fetcheth in Returns of Mercy? Is our Communion with the Father and his Son Jesus, 1 *John* 1. 3. *Phil.* 3. 20.

5. Are our Lives heavenly? Do we live as if we had seen the Lord with Bodily eyes? Do we æmulate and imitate the Angels in Sanctity? Do we labour to copy out Christs Life in ours? 1 *John* 2. 6. 'Twas a custom among the *Macedonians* on *Alexanders* Birth-day to wear his Picture about their Necks set with Pearl and Diamond: Do we carry Christs Picture about us? and resemble him in the Heavenliness of our Conversation? If we are thus heavenly, then we shall go to the kingdom of Heaven when we dye; and truly there is a great deal of Reason why we should be thus Heavenly in our Thoughts, Affections, Conversation, if we consider,

(1.) The main end why God hath given us our Souls is, that we may mind the kingdom of Heaven: Our Souls are of a Noble Extraction, they are akin to Angels, a Glass of the Trinity, as *Plato* speaks. Now is it rational to imagine that God would have breathed into us such noble Souls only to look after sensual Objects: Were such bright Stars made only to shoot into the Earth? Were these immortal Souls made only to seek after dying Comforts? Had this been only the end of our Creation, to eat and drink, and converse with Earthly Objects, worse Souls would have served us. Sensitive Souls had been good enough for us; what need our Souls be rational and divine to do only that work which a Beast may do?

(2.) Great reason we should be heavenly in our Thoughts, Affections, Conversation, if we consider what a blessed kingdom Heaven is; it is beyond all Hyperbole; Earthly Kingdoms do scarce deserve the Names of Cottages compared with it. We read of an Angel coming down from heaven, who did tread with his Right Foot upon the Sea, and with his Left on the Earth, *Rev.* 10. 2. Had we but once been in the heavenly kingdom

kingdom, and viewed the superlative glory of it, how might we in an holy scorn trample with one Foot upon the Earth, and with the other Foot upon the Sea: There are Rivers of Pleasure, Gates of Pearl, sparkling Crowns, white Robes, may not this make our hearts heavenly; it is an heavenly kingdom, and only such go into it as are heavenly.

USE IV. *Of Exhortation*, To all in General.

1. *Branch.* If there be such a glorious Kingdom to come, believe this great Truth, *Socinians* deny it. The Rabbins say the great dispute between *Cain* and *Abel* was about the world to come, *Abel* affirmed it, *Cain* denied it; this should be engraven upon our hearts as with the point of a Diamond; there is a blessed Kingdom in reversion, *Psal.* 58. 11. *Doubtless there is a Reward for the Righteous.* Let us not hesitate through unbelief; doubting of Principles is the next way to denying them: Unbelief as *Sampson*, would pull down the Pillars of Religion; be confirmed in this, there is a Kingdom of Glory to come; whosoever denies this cuts a sunder the main Article of the Creed, *Life Everlasting.*

2. *Branch.* If there be such a blessed Kingdom of Glory to come, let us take heed least we miss of this Kingdom; let us fear least we lose Heaven by short shooting; trembling in the Body a Malady, in the Soul a Grace; this fear is not a fear of Diffidence or Distrust, such a fear as discourageth the Soul, for such a fear frights from Religion, it cuts the Sinews of Endeavour; but this holy fear least we miss of the Kingdom of Heaven, is a fear of diligence; it quickens us in the use of means, and puts us forward that we may not fail of our hope, *Heb.* 11. 6. *Noah* being moved with fear prepared an Ark: Fear is a watch Bell to awaken sleepy Christians; it guards against security; it is a spur to a sluggish heart: He who fears he shall come short of his Journey rides the faster; And indeed this Exhortation to fear least we miss of this Kingdom, is most necessary, if we consider two things;

First. There are many who have gone many steps in the way to Heaven, yet have fallen short of it; *Mark* 12. 34. *Thou art not far from the Kingdom of God*; yet he was not near enough.

Quest. *How many steps may a Man take in the way to the Kingdom yet miss of it?*

Resp. 1. He may be adorned with Civility, he may be morally righteous, he may be prudent, just, temperate, he may be free from penal Statutes; this is good, but not enough to bring a Man to Heaven.

2. He may hang out the Flag of a glorious Profession, yet fall short of the Kingdom; the Scribes and Pharisees went far, they sate in *Moses* Chair, were Expounders of the Law, they pray'd, gave Alms, were strict in the observation of the Sabbath; if one had got a Thorn in his Foot, they would not pull it out on the Sabbath day, for fear of breaking the Sabbath; they were so externally devout in Gods worship, that the *Jews* thought, that if but two in the all World went to Heaven the one should be a Scribe and the other a Pharisee; but the Mantle of their Profession was not lined with Sincerity; they did all for the applause of Men, therefore they missed of Heaven, *Mat.* 5. 20. *Except your Righteousness exceed the Righteousness of the Scribes and Pharisees ye shall in no case enter into the Kingdom of God.*

3. A Man may be a Frequenter of Ordinances, and yet miss of the Kingdom; 'tis a good sight to see People flock as Doves to the Windows of Gods House; 'tis good to lye in the way where Christ passeth by, yet be not offended if I say, one may be an Hearer of the word, and fall short of Glory; *Herod* heard *John Baptist* gladly, yet beheaded *John*, instead of beheading his sin: the Prophet *Ezekiel*'s Hearers did come with as much delight to his Preaching, as one would do to a fit of Musick, *Ezek.* 33. 32. *Thou art to them as a lovely Song of one that hath a pleasant Voice, and can play well on an Instrument, they hear thy Words, but they do them not.* What is it to hear ones Duty and not do it? As if a Phisician prescribe a good Receipt, but the Patient doth not take it.

4. A Man may have some trouble for sin, and weep for it, yet miss of the Heavenly Kingdom.

Quest. *Whence is this?*

Answ. 1. A Sinners tears are forced by Gods Judgments; as water which comes out of a Still is forced by the fire. 2. Trouble for sin is transient, it is quickly over again; as some that go to Sea are Sea-sick, but when they come to Land they are well again. So Hypocrites may be Sermon-sick, but this trouble doth not last, the sick fit is soon over. 3. A Sinner weeps but goes on in sin; his sins are not drowned in his tears.

5. A Man may have good desires yet miss of the Kingdom; *Numb.* 23. 10. *O that I might dye the death of the righteous.*

Queſt. *Wherein do theſe deſires come ſhort?*

Anſw. 1. They are ſluggiſh. A Man would have Heaven but will take no pains: As if one ſhould ſay he deſires water, but will not let down the bucket into the well; *Prov.* 21. 25. *The deſire of the ſlothful kills him, his hands refuſe to labour.* 2. The Sinner deſires Mercy but not Grace; he deſires Chriſt as a Saviour, but not as he is the *Holy One*; he deſires Chriſt only as a bridge to lead him over to Heaven. Such deſires as theſe may be found among the damned.

6. A Man may forſake his Sins, Oaths, Drunkenneſs, Uncleanneſs, yet come ſhort of the Kingdom.

Queſt. *Whence is this?*

Anſw. 1. He may forſake groſs ſins, yet he hath no reluctancy againſt heart ſins, Pride, Unbelief, and the firſt riſings of Malice and Concupiſcence. Though he dams up the Stream, yet he lets alone the Fountain; though he lop and prune the Branches, yet he doth not ſtrike at the Root of it. 2. Though he leaves Sin (for fear of Hell, or becauſe it brings ſhame and penury) yet he ſtill loves Sin; as if a Snake ſhould caſt her Coat, yet keep her Poyſon; *Hoſ.* 4. 8. *They ſet their heart on their iniquity.* 3. 'Tis but a partial forſaking of Sin; though he leave one Sin he lives in ſome other. *Herod* reformed very much, *Mark* 6. 20. πολλὰ ἐποίει, *He did many things*, but he lived in Inceſt. Some leave Drunkenneſs and live in Covetouſneſs; they forbear Swearing and live in Slandering. It is but a partial reformation, and ſo they miſs of the Kingdom of Glory. Thus you ſee there are ſome who have gone many ſteps in the way to Heaven, yet have come ſhort. Some have gone ſo far in Profeſſion that they have been confident their eſtate hath been good, and they ſhould go to the Kingdom of Heaven, yet have miſſed it: *Luke* 13. 25. *When once the maſter of the houſe is riſen up, and hath ſhut to the door, and ye begin to ſtand without and to knock, ſaying, Lord, Lord, open to us.* How confident were theſe of Salvation, they did not *beſeech* but *knock*, as if they did not doubt to be let into Heaven; yet to theſe Chriſt ſaith, *I know you not whence you are: Depart from me ye workers of iniquity:* Therefore fear and tremble leaſt any of us miſs of this Kingdom of Heaven.

Secondly, This fear is neceſſary if we conſider what a loſs it is to loſe the Heavenly Kingdom. All the tears of Hell are not ſufficient to lament the loſs of Heaven! They who loſe the Heavenly Kingdom, loſe Gods ſweet Preſence, the raviſhing viewes and ſmiles of Gods Glorious Face. Gods Preſence is the Diamond in the Ring of Glory; *Pſal.* 16. 11. *In his preſence is fulneſs of joy.* If God be the Fountain of all Bliſs, then to be ſeparated from him is the Fountain of all Miſery. They who loſe the Heavenly Kingdom loſe the Society of Angels, and what ſweeter Muſick than to hear them praiſe God in Conſort, they loſe all their Treaſure, their white Robes, their ſparkling Crowns; they loſe their hopes, *Job* 8. 14. *Whoſe hope ſhall be cut off.* Their hope is not an Anchor but a Spiders Web: If hope deferred makes the heart ſick, *Prov.* 13. 12. what then is hope diſappointed? They loſe the end of their being. Why were they Created but to be enthron'd in Glory? Now to loſe this is to loſe the end of their being: As if an Angel ſhould be turned to a worm. There are many aggravations of the loſs of this Heavenly Kingdom.

1. The eyes of the Wicked ſhall be opened to ſee their loſs; now they care not for the loſs of Gods Favour becauſe they know not the worth of it. A Man that loſeth a rich Diamond and took it but for an ordinary Stone, is not much troubled at the loſs of it; but when he comes to know what a Jewel he loſt, then he laments. He whoſe Heart would never break at the ſight of his ſins, ſhall now break at the ſight of his loſs. *Phinehas* his Daughter, when ſhe heard the Ark was loſt, cryed out, *The Glory is departed*; 1 *Sam.* 4. 21. When the Sinner ſees what he hath loſt, he hath loſt the Beatifical Viſion, he hath loſt the Kingdom of Heaven; now he will cry out in horrour and deſpair, *The Glory, the everlaſting Glory is departed.*

2. A ſecond aggravation of the loſs of this Kingdom will be, that Sinners ſhall be upbraided by their own Conſcience: This is the *worm that never dyes*, *Mark* 9. 44. *viz.* a ſelf-accuſing Mind. When Sinners ſhall conſider they were in a fair way to the Kingdom; they had a poſſibility of Salvation; though the door of Heaven were ſtrait, yet it was open; they had the means of Grace; the jubilee of the Goſpel was proclaimed in their ears; God called but they refuſed; Jeſus Chriſt offered them a plaiſter of his own Blood to heal them, but they trampled it under foot; the Holy Spirit ſtood at the door of their heart knocking and crying to them to receive Chriſt and Heaven, but they repulſed the Spirit, and ſent away this Dove, and now they have, through their own folly and wilfulneſs, loſt the Kingdom of Heaven: This ſelf-accuſing Conſcience will be terrible, like a venomous Worm gnawing at the Heart.

3. A

3. A third aggravation of the loſs of Heaven will be to look upon others that have gained the Kingdom; the happineſs of the Bleſſed will be an eye-ſore; *Luke* 13. 28. *There ſhall be weeping and gnaſhing of teeth, when ye ſhall ſee Abraham, and Iſaac, and Jacob, and all the Prophets in the kingdom of God, and you your ſelves thruſt out.* When the Wicked ſhall ſee thoſe whom they hated and ſcorned to be exalted to a Kingdom, and ſhine with Robes of Glory, and they themſelves miſs of the Kingdom, this will be a dagger at the heart, and make them gnaſh their teeth for envy.

4. A fourth aggravation is, this loſs of the Kingdom of Heaven is accompanied with the puniſhment of Senſe. He who leaps ſhort of the Bank falls into the River; ſuch as come ſhort of Heaven fall into the River of Fire and Brimſtone; *Pſal.* 9. 17. *The wicked ſhall be turned into hell*: And how dreadful is that? If when but a ſpark of Gods Anger lights into the Conſcience here, it is ſo torturing, what will it be to have mountains of Gods Wrath thrown upon the Soul? *Pſal.* 90. 11. *Who knoweth the power of thy anger?* The Angel never poured out his Vial but ſome woe followed; *Rev.* 16. 3. when the bitter Vials of Gods Wrath are poured out, Damnation follows. *Dives* cryes out, *O I am tormented in this flame*; *Luke* 16. 24. In Hell there's not a drop of Mercy. There was no Oyl or Frankincenſe uſed in the Sacrifice of Jealouſie, *Numb.* 5. 15. in Hell no Oyl of Mercy to leniſie the Sufferings of the Damned, nor Incenſe of Prayer to appeaſe Gods Wrath.

5. A fifth aggravation of the loſs of this Kingdom will be, to conſider on what eaſie and reaſonable terms Men might have had this Kingdom. If indeed God had commanded impoſſibles, to have ſatisfied his Juſtice in their own Perſons, it had been another matter, but what God did demand was reaſonable, only to do that which was for their good, to accept of Chriſt for their Lord and Husband, only to part with that which would damn them, if they kept their Sins; theſe were the fair terms on which they might have enjoyed the Heavenly Kingdom: Now to loſe Heaven, which might have been had upon ſuch eaſie terms, will be a cutting aggravation; it will rend a Sinners Heart with rage and grief, to think how eaſily he might have prevented the loſs of the Heavenly Kingdom.

6. It will be an aggravation of the loſs of Heaven for Sinners to think how active they were in doing that which loſt them the Kingdom; they were *ſedulo de ſe*. What pains did they take to reſiſt the Spirit, to ſtifle Conſcience, they ſinned while they were out of breath; *Jer.* 9. 5. *They weary themſelves to commit iniquity.* What difficulties did Men go through, what did they endure for their Sins, how much ſhame and pain, how ſick was the Drunkard with his cups, how ſore in his Body was the Adulterer, and what marks of his ſin did he carry about him? What dangers did Men adventure upon for their Luſts, they adventured Gods Wrath, and adventured the Laws of the Land. O how will this aggravate the loſs of Heaven, how will this make Men curſe themſelves, to think how much pains they were at to loſe happineſs. How will this ſting Mens Conſciences to think, had they taken but as much pains for Heaven as they did for Hell they had not loſt it.

7. Aggravation of the loſs of this Kingdom, it will be an eternal irreparable loſs; Heaven once loſt can never be recovered. Worldly loſſes may be made up again; if a Man loſe his Health he may have it repaired by Phyſick, if a Man be driven out of his Kingdom he may be reſtored to it again; as King *Nebuchadnezzar* was, *Dan.* 4. 36. *My honour returned to me, and I was eſtabliſhed in my Kingdom.* King *Henry* VI. was depoſed from his Throne, yet reſtored again to it, but they who once loſe Heaven can never be reſtored to it again: After millions of years they are as far from obtaining Glory as at firſt. Thus you ſee how needful this Exhortation is, that we ſhould fear leaſt we fall ſhort of this Kingdom of Heaven.

Queſt. *What ſhall we do that we may not miſs of this Kingdom of Glory?*

Reſp. 1. Take heed of thoſe things which will make you miſs of Heaven. 1. Take heed of Spiritual Sloath. Many Chriſtians are ſettled upon their lees, they are loath to put themſelves to too much pains. It is ſaid of *Iſrael*, *They deſpiſed the pleaſant land*: *Pſal.* 106. 24. *Canaan* was a Paradiſe of Delight, a Type of Heaven; I, but ſome of the *Jews* thought it would coſt them a great deal of trouble and hazard in the getting, and they would rather go without it; *They deſpiſed the pleaſant land.* I have read of certain *Spaniards* that live where there is great ſtore of Fiſh, yet are ſo lazy that they will not be at the pains to catch them, but buy of their Neighbours; ſuch a ſinful ſloath is upon the moſt, that though the Kingdom of Heaven be offered to them, yet they will not put themſelves to any labour for it. They have ſome faint velleities and deſires, O that I had this Kingdom; like a Man that wiſheth for Veniſon but will not hunt for it; *Prov.* 13. 4. *The ſoul of the ſluggard wiſheth and hath nothing.* Men could be content to have the Kingdom of Heaven, if it would drop as a ripe Fig into their mouth,

mouth, but they are loath to fight for it. O take heed of Spiritual Sloath; God never made Heaven to be an hive for drones. We cannot have the World without labour, and do we think to have the Kingdom of Heaven? Heathens will rise up in Judgment against many Christians, what pains did they take in their Olympick Races, when they ran but for a Crown of Olive or Myrtle intermixed with Gold, and do we stand still when we are running for a Kingdom? *Prov.* 19. 15. *Sloathfulness casts into a deep sleep.* Sloath is the Souls sleep. *Adam* lost his Rib when he was asleep. Many a Man loseth the Kingdom of Heaven when he is in this deep sleep of sloath.

2. Take heed of Unbelief. Unbelief kept *Israel* out of *Canaan*; *Heb.* 3. 19. *So we see they could not enter in because of unbelief*; and it keeps many out of Heaven. Unbelief is an enemy to Salvation, 'tis a damning sin, it whispers thus, to what purpose is all this pains for the Heavenly Kingdom, I had as good sit still, I may come near to Heaven, yet come short of Heaven; *Jer.* 18. 12. *And they said, there is no hope.* Unbelief destroyes hope, and if you once cut this sinew, a Christian goes but lamely in Religion if he goes at all. Unbelief raiseth jealous thoughts of God, it represents him as a severe Judge, this discourageth many a Soul and takes it off from Duty. Beware of unbelief, believe the Promises; *Lam.* 3. 25. *God is good to the Soul that seeks him*; seek him earnestly and he will open both his Heart and Heaven to you. *Deus volentibus non deest*; do what you are able and God will help you. While you spread the sails of your endeavour Gods Spirit will blow upon these sails, and carry you swiftly to the Kingdom of Glory.

3. If you would not miss of the Heavenly Kingdom take heed of mistake, imagining the way to the Kingdom of Heaven to be easier than it is; 'tis but a sigh, or Lord have Mercy. There's no going to Heaven *per saltum*, one cannot leap out of *Dailahs* lap into *Abrahams* bosom. The Sinner is *dead in trespasses*, *Eph.* 2. 1. is it easie for a dead Man to restore himself to life? Is Regeneration easie? Are there no pangs in the new birth? Doth not the Scripture call Christianity a *warfare* and a *race*? And do you fancy this easie? The way to the Kingdom is not easie, but the mistake about the way is easie.

4. If you would not miss of the Heavenly Kingdom, take heed of delayes and procrastinations. *Mora trahit periculum.* It is an usual delusion, I will mind the Kingdom of Heaven but not yet; when I have gotten an Estate, and am grown old, then I will look after Heaven, and on a sudden Death surprizeth Men, and they fall short of Heaven. Delay strengthens sin, hardens the heart, and gives the Devil fuller possession of a Man. Take heed of adjourning and putting off seeking the Kingdom of Heaven till it be too late. *Cæsar* deferring to read a Letter put into his hand was killed in the Senate-house. Consider how short your Life is; 'tis a Taper soon blown out. *Animantis cujusq; vita in fuga est*; The Body is like a Vessel turn'd with breath, Sickness broacheth it, Death draws it out; delay not the business of Salvation a day longer; sometimes Death strikes and gives no warning.

5. If you would not come short of the Kingdom of Heaven, take heed of prejudice. Many take a prejudice at Religion, and on this Rock dash their Souls; they are prejudiced at Christs Person, his Truths, his Followers, his Wayes.

(1.) They are prejudiced at his Person; *Matth.* 13. 57. *And they were offended in him*; what is there in Christ that Men should be offended at him? He is the *pearl of price*, *Matth.* 13. 46. are Men offended at Pearls and Diamonds? Christ is the wonder of Beauty, *Psal.* 45. 2. *Fairer than the children of men*; is there any thing in Beauty to offend? Christ is a mirrour of Mercy, *Heb.* 2. 17. why should Mercy offend any? Christ is a Redeemer, why should a captive slave be offended at him who comes with a summe of Money to ransom him? The prejudice Men take at Christ is from the inbred pravity of their hearts. The eye that is sore cannot endure the light of the Sun; the fault is not in the Sun, but in the sore eye. There are two things in Christ Men are prejudiced at. 1. His Means. The *Jewes* expected a Monarch for their Messiah; but Christ came not with outward Pomp and Splendor; *His Kingdom was not of this World*: The Stars which are seated in the lightest Orbs are least seen; Christ who was the bright Morning Star was not much seen, his Divinity was hid in the dark Lanthorne of his humanity; all who saw the Man did not see the Messiah; this the Jews stumbled at, the Means of his Person. 2. Men are prejudiced at Christs strictness; they look upon Christ as austere, and his Lawes too severe, *Psal.* 2. 3. *Let us break their bands, and cast away their cords from us.* Though to a Saint Christs Laws are no more burdensome than Wings are to a Bird; yet to the Wicked Christs Laws are a yoke, and they love not to come under restraint; hence it is they hate Christ. Though they pretend to love him as a Saviour, yet they hate him as he is the holy One.

(2.) Men

(2.) Men are prejudiced at the Truths of Christ. 1. Self-denyal. A man must deny his Righteousness, *Phil.* 3. 9. his Duties and Moralities: he would graft the hope of Salvation upon the stock of his own Righteousness. 2. He must deny his Unrighteousness. The Scripture seals no patents to Sin, it teacheth us to *deny all ungodliness and worldly lusts*, *Tit.* 2. 11. We must divorce those Sins which bring in Pleasure and Profit. 3. Forgiving of injuries, *Mark* 11. 25. These Truths Men are prejudiced at; they can rather want forgiveness from God than they can forgive others.

(3.) Men are prejudiced at the Followers of Christ. 1. Their paucity; there are but few (in comparison) that embrace Christ; but why should this offend? Men are not offended at Pearls and precious Stones, because they are but few. 2. Their Poverty; many that wear Christs livery are low in the World; but why should this give offence? (1.) Christ hath better things than these to bestow upon his Followers; the holy Anointing, the white Stones, the hidden Manna, the Crown of Glory. (2.) All Christs Followers are not humbled with Poverty; *Abraham* was rich in Gold and Silver as well as rich in Faith: Though not many Noble are called, yet some Noble; *Acts* 17. 12. *Honourable women which were Greeks believed*; *Constantine* and *Theodosius* were Godly Emperours; so that this stumbling block is removed. 3. Their Scandals. Some of Christs Followers under a mask of Piety commit sin, this begets a prejudice against Religion; but doth Christ or his Gospel teach any such thing? The Rules he prescribes are holy: Why should the Master be thought the worse of because some of his Servants prove bad.

(4.) Men are prejudiced at the Wayes of Christ; they expose them to Sufferings; *Matth.* 16. 24. *Let him take up his cross and follow me*; many stumble at the Cross. There are as *Tertullian*, *delicatuli*, silken Christians, who love their ease; they will follow Christ to Mount *Oliver* to see him transfigured, but not to Mount *Golgotha* to suffer with him. But alas, what is Affliction to the Glory that follows: The weight of Glory makes Affliction light; *Adimant Caput non Coronam.* O take heed of prejudice, this hath been a stumbling stone in Mens way to Heaven, and hath made them fall short of the Kingdom.

6. If you would not miss of the Kingdom of Heaven take heed of Presumption. Men presume all is well, and take it as a principle not to be disputed that they shall go to Heaven. The Devil hath given them Opium to cast them into a deep sleep of security. The presumptuous Sinner is like the Leviathan, *made without fear*: He lives as bad as the worst, yet hopes he shall be saved as well as the best; *He blesseth himself, and saith he shall have peace though he goes on in sin*; *Deut.* 29. 19. As if a Man should drink Poyson yet not fear but he should have his health. But whence doth this presumptuous hope arise? Surely from a conceit that God is made up all of Mercy. 'Tis true God is merciful, but withal he is just too; *Exod.* 34. 6, 7. *Keeping mercy for thousands, and that will by no means clear the guilty.* If a King did proclaim that only those should be pardoned who came in and submitted, should any still persisting in Rebellion claim the benefit of that Pardon? Dost thou hope for Mercy who wilt not lay down thy Weapons, but stand out in Rebellion against Heaven? None might touch the Ark but the Priests; none may touch this Ark of Gods Mercy, but holy, consecrated Persons. Presumption is *helmo Animarum*, the great devourer of Souls. A thousand have missed of Heaven by putting on the broad spectacles of Presumption.

7. If you would not miss of the Heavenly Kingdom take heed of the delights and pleasures of the Flesh; soft pleasures harden the heart. Many people cannot endure a serious Thought, but are for Comedies and Romances, they play away their Salvation. *Homines capiuntur voluptate ut pisces hamo*, Cicero. Pleasure is the sugred bait Men bite at, but there is an hook under; *Job* 21. 12. *They take the timbrel and harp, and rejoyce at the sound of the organ*: And a parallel Scripture, *Amos* 6. 4. *That lye upon beds of ivory, that chant to the sound of the viol, that drink wine in bowls, and anoint themselves with the chief ointments.* The pleasures of the World do keep many from the pleasures of Paradise. What a shame is it that the Soul, that princely thing which swayes the sceptre of Reason, and is akin to Angels, should be enslaved to sinful pleasure. *Beard* in his *Theatre*, speaks of one who had a Room richly hung with fair Pictures, he had most delicious Musick, he had the rarest Beauties, he had all the Candies and curious Preserves of the Confectioner, thus did he gratifie his Senses with Pleasure, and swore he would live one week like a God, though he were sure to be damned in Hell the next day. *Diodorus Siculus* observes, that the Dogs of *Sicily* while they are hunting among the sweet Flowers lose the scent of the Hare; so many while they are hunting after the sweet pleasures of the World lose the Kingdom of Heaven. 'Tis, saith *Theophylact*, one of the worst sights to see a Sinner go laughing to Heaven.

8. If

8 If you would not fall ſhort of the Kingdom of Heaven, take heed of Worldli-mindedneſs; a covetous Spirit is a dunghil Spirit, it choaks good Affections, as the earth puts out the fire. The World hindred the young Man from following Chriſt, *abiit triſtis*, he went away ſorrowful, *Luke* 18. 23. which extorted thoſe words from our Saviour, *Verſe* 24. *How hardly ſhall they that have Riches enter into the Kingdom of God? Divitiæ ſæculi ſunt laquei Diaboli*, Bern. Riches are golden Snares. If a Man were to climb up a ſteepy Rock, and had Weights tied to his Legs, it would hinder him from his aſcent: Too many Golden Weights will hinder us from climbing that ſteepy Rock which leads to Heaven; *Exod.* 14. 3. *They are entangled in the Land, the Wilderneſs hath ſhut them in.* So it may be ſaid of many, they are entangled in earthly Affairs, the World hath ſhut them in: The World is no Friend to Grace; the more the Child ſucks the weaker the Nurſe is; and the more the World ſucks and draws from us, the weaker our Grace is, 1 *John* 2. 15. *Love not the world.* Had a Man a Monopoly of all the wealth of the World, were he able to empty the Weſtern Parts of Gold, and the Eaſtern of Spices; could he heap up Riches to the Starry heaven, yet his heart would not be filled: Covetouſneſs is a dry dropſy: *Joſhua* who could ſtop the courſe of the Sun, could not ſtop *Achan* in his covetous purſuit of the Wedge of Gold: he whoſe heart is lockt up in his Cheſt, will be lockt out of heaven: Some Ships that have eſcaped the Rocks, have been caſt away upon the Sands: Many who have eſcaped groſs Sins, have been caſt away upon the Worlds Golden Sands.

9. If you would not come ſhort of the Kingdom of heaven, take heed of indulging any ſin; one Mill-ſtone will drown as well as more; and one ſin lived in will damn as well as more: *Ubi regnat peccatum non poteſt regnare Dei regnum*, Hierom. If any one ſin reign, it will keep you from reigning in the kingdom of heaven; eſpecially keep from ſins of Preſumption, which waſt Conſcience, *vaſtare Conſcientiam*, Tertul. and the Sin of your natural Conſtitution, the *peccatum in delitiis*, Aug. the darling Sin, *Pſal.* 18. 23. *I have kept my ſelf from mine iniquity.* That Sin which my heart would ſooneſt decoy and flatter me into, as in the Hive there is one Maſter-Bee, ſo in the heart one Maſter-ſin: O take heed of this!

Queſt. *How may this ſin be known?*

A. 1. That Sin which a Man cannot endure the Arrow of a reproof ſhould ſhoot at, that is the boſom ſin; *Herod* could not brook to have his Inceſt medled with, that was a *noli me tangere*: Men can be content to have other ſins declaimed againſt, but if a Miniſter put his Finger upon the ſore, and toucheth upon one ſpecial ſin, then *igne micant oculi*, they are enraged and ſpit the Venome of Malice.

2. That ſin which a Mans heart runs out moſt to, and he is moſt eaſily captivated by, that is the *Dalilah* in the Boſom: One Man is overcome with wantonneſs, another by worldlineſs; 'tis a ſad thing a Man ſhould be ſo bewitched by a beloved ſin, that if it ask him to part with not only half the kingdom, but the whole Kingdom of heaven, he muſt part with it to gratify that Luſt.

3. That ſin which doth moſt trouble a Man and fly in his Face in an hour of ſickneſs and diſtreſs, that is the ſin he hath allowed himſelf in, and is his complexion ſin: When *Joſeph*'s Brethren were diſtreſſed their ſin in ſelling their Brother came into their Remembrance, *Gen.* 42. 21. *We were verily guilty concerning our Brother, &c.* So when a Man is upon his ſick-bed, and Conſcience ſhall ſay, thou haſt been guilty of ſuch a ſin, the ſin of ſlandring, or uncleanneſs, Conſcience reads a Man a ſad Lecture, it affrights him moſt for one ſin, that is the Complection ſin.

4. That ſin which a Man is loatheſt to part with, that is the endeared ſin: *Jacob* could of all his Sons moſt hardly part with *Benjamin*, *Gen.* 42. 36. *Will ye take Benjamin away?* So ſaith the Sinner, this and that Sin I have left, but muſt *Benjamin* go too? muſt I part with this delightful ſin? that goes to the heart; as it is with a caſtle that hath ſeveral Forts about it, the firſt and ſecond Fort are yeilded, but when it comes to the main Caſtle the Governour will rather fight and dye then yeild that: So a Man may ſuffer ſome of his Sins to be demoliſhed, but when it comes to one, that is like the taking of the Caſtle, he will never yeild to part with that; ſurely that is the Maſter-ſin; take heed eſpecially of this ſin; the ſtrength of ſin lies in the beloved ſin: This is like an humour ſtriking to the heart which brings Death. I have read of a Monarch, that being purſued by the Enemy, he threw away the Crown of Gold on his head, that he might run the faſter. So that ſin which thou didſt wear as a Crown of Gold, throw it away that thou maieſt run the faſter to the Kingdom of heaven: O if you would not loſe Glory, mortify the beloved ſin, ſet it as *Uriah* in the Fore-front of the battle to be ſlain; by plucking out this right eye, you will ſee the better to go to heaven.

10. If

10. If you would not fall ſhort of the kingdom of heaven, take heed of inordinate Paſſion; many a Ship hath been loſt in a ſtorm; and many a Soul hath been loſt in a ſtorm of unruly Paſſions: Every Member of the Body is infected with ſin; as every Branch of Wormwood is bitter; but the Tongue is full of deadly poyſon, *Jam.* 3. 8. Some care not what they ſay in their Paſſion, they will cenſure, ſlander, wiſh evil to others; how can Chriſt be in the heart when the Devil hath taken poſſeſſion of the tongue? Paſſion diſturbs reaſon, it is *brevis inſania*, a ſhort Frenzy; *Jonah* in a Paſſion flies out againſt God, *Jonah* 4. 9. *I do well to be angry to the death.* What to be angry with God, and to juſtify it? I do well to be angry, the Man was not well in his Wits; Paſſion unfits for Prayer, 1 *Tim.* 2. 8. *I will therefore that Men pray lifting up holy hands without Wrath.* He that prays in wrath may lift up his hands in Prayer, but he doth not lift up holy hands. Water when it is hot ſoon boils over; ſo when the heart is heated with Anger it ſoon boils over in fiery paſſionate Speeches. Some curſe others in their Paſſion: They whoſe tongues are ſet on fire, let them take heed that they do not one day in Hell deſire a drop of water to cool their tongue. O if you would not miſs of the heavenly kingdom, beware of giving way to your unbridled Paſſions; ſome ſay words are but wind, but they are ſuch a wind as may blow them to Hell.

11. If you would not fall ſhort of the heavenly kingdom, beware of too much indulging the ſenſual Appetite, *Rom.* 13. 14. *Make not Proviſion for the fleſh*; the *Greek* Word προνοιαν ποιεῖν, to make Proviſion, ſignifies to be Caterers for the fleſh, *Phil.* 3. 19. *Whoſe God is their Belly.* The Throat is a ſlippery place; *Judas* received the Devil in the Sop; and often the Devil ſlides down in the Liquor: Exceſs in Meat and Drink clouds the Mind, choakes good Affections, provokes Luſt; many a Man digs his own Grave with his Teeth; the Heathen could ſay, *magnus ſum & ad majora natus quam ut ſim corporis mei mancipium*, *Sen.* He was higher born then to be a ſlave to his Body: To pamper the Body and neglect the Soul is to feed the Slave and to ſtarve the Wife: Take ſuch a proportion of food as may recruit Nature not ſurfeit it: Exceſs in things lawful hath loſt many the kingdom of heaven. A Bee may ſuck a little honey from the leaf, but put it in a Barrel of honey and it is drowned; to ſuck temperately from the Creature God allows, but exceſs ingulphs Men in Perdition.

12. If you would not fall ſhort of the Kingdom of Heaven, take heed of injuſtice in your dealings; defrauding lies in two things, Firſt, mixing Commodities; as if one mix bad Wheat with good, and ſell it for pure Wheat, this is to defraud, *Iſa.* 1. 22. *Thy Wine is mixed with Water.* Second, Giving ſcant Meaſure, *Amos* 5. 8. Making the *Ephah* ſmall; *Ephah* was a Meaſure which the Jews uſed in ſelling; they made the *Ephah* ſmall, they ſcarce gave meaſure; I wiſh this be not the ſin of many, *Hoſ.* 12. 7. *He is a Merchant, the Ballances of deceit are in his hand.* Can they be holy which are not juſt? *Mic.* 6. 11. *Shall I count them pure with the wicked Balances?* Is his heart ſincere who hath falſe Weights? This hath made many they could not reach heaven, becauſe of their over reaching.

13. If you would not miſs of the Kingdom of Heaven, take heed of evil Company; there is a neceſſary Commerce with Men in buying and ſelling, elſe, as the Apoſtle ſaith, *We muſt go out of the World*, 1 *Cor.* 5. 10. But do not voluntarily chooſe the Company of the wicked; 1 *Cor.* 5. 11. *I have written to you not to keep Company.* Do not incorporate into the Society of the wicked, or be too much familiar with them: The wicked are στυγνοὶ, God haters; and 2 *Chron.* 19. 2. *Shouldſt thou joyn with them that hate the Lord?* A Chriſtian is bound by vertue of his *Oath of Allegiance* to God in *Baptiſm*, not to have intimate converſe with ſuch as are Gods ſworn Enemies; 'tis a thing of bad report: What doth Chriſts Dove among Birds of Prey? What do Virgins among Harlots? The Company of the wicked is very defiling, 'tis like going among them that have the Plague; *Prov.* 6. 27. *He that toucheth Pitch ſhall be defiled.* *Pſal.* 106 35. *They were mingled among the heathen and learned their Works.* If you mingle bright Armour with ruſty, the bright Armour will not brighten the ruſty, but the ruſty Armour will ſpoil the bright. Such as have had religious Education, and have ſome inclinations to good, yet by mixing among the wicked they will be apt to receive hurt; the bad will ſooner corrupt the good, then the good will convert the bad; *Pharaoh* learned *Joſeph* to ſwear, but *Joſeph* did not learn *Pharaoh* to pray. There is a ſtrange attractive power in ill company to corrupt and poiſon the beſt diſpoſitions; they damp good Affections: Throw a Fire-ball into the Snow and it is ſoon quenched. Among the wicked you loſe your heat of zealous affections; by holding familiar correſpondence with the wicked one ſhall hear them diſſwading him from ſtrict Godlineſs, that it will debar him of his Liberty and Pleaſure, *Act.* 28. 2. *This Sect is every where ſpoken againſt.* Hereupon he who before did look towards Heaven, begins to be diſcouraged, and gradually declines from goodneſs.

(1.) There steals upon him a dislike of his former religious course of Life; that he was righteous over-much; stricter then needed.

(2.) There is instilled into his Heart a secret delight of evil; he begins to like foolish scurrilous discourse; he can hear Religion spoken against and be silent, nay, well pleased; he loves Vanity, and makes a sport of sin.

(3.) He is by degrees so Metamorphosed and made like the Company he converseth with, that he now grows into a disgust and hatred of his former sober ways; he is ill-affected towards good Men; he is transformed into scoffing *Ishmael*, a breathing devil; and becomes at last as much the Child of Hell, as any of that graceless damned Crew he conversed with; and what is the end of all? a blot in the Name, a Moth in the Estate, a Worm in the Conscience. O if you would not miss of the kingdom of Heaven beware of evil Company: Bad Company is the Bane and Poison of the Youth of this Age: Such as were once soberly inclined, yet by coming among the Prophane they grow familiar, till at last they keep one another Company in Hell.

14. If you would not miss of the Kingdom of Heaven take heed of parlying with the Fleshy part; the Flesh is a Bosom Traitor. When an Enemy is gotten within the Walls of a Castle, it is in great danger to be taken. The Flesh is an Enemy within; the Flesh is a bad Counsellour; the Flesh saith there is a Lion in the Way; it discourageth from a religious strictness; the Flesh saith as *Peter* did to Christ, *Spare thy self*; the Flesh saith as *Judas*, *What needs all this waste?* what needs this praying? why do you waste your strength and Spirits in Religion? What needs all this waste? the Flesh cries out for ease and pleasure. How many by consulting with the Flesh have lost the Kingdom of Heaven!

15. If you would not fall short of Heaven take heed of Carnal Relations: Our Carnal Friends are often Bars and Blocks in our way to Heaven; they will say Religion is precisenesse and singularity: a Wife in the bosom may be a Tempter; *Job*'s Wife was so, *Job* 2. 9. *Dost thou still retain thy Integrity? curse God and dye.* What still pray? What dost thou get by serving God? *Job* where are thy Earnings? what canst thou show thou hast had in Gods Service, but Boyles and Ulcers? and dost thou still retain thy integrity? throw off Gods Livery, renounce Religion. Here was a *tentation* handed over to him by his Wife: The Woman was made of the Rib, the Devil turned this Rib into an Arrow, and would have shot *Job* to the heart, but his Faith quenched this fiery Dart. Beware of Carnal Relations: We read, that some of Christs kindred laid hold on him, and would have hindred him when he was going to Preach, *Mark* 3. 21. *They said he is beside himself.* Our kindred sometimes would stand in our way to Heaven, and judging all zeal rashness would hinder us from being saved: Such Carnal Relations *Spira* had, for advising with them whether he should remain constant in his Orthodox Opinion, they perswaded him to recant and so abjuring his former Faith he fell into horrour and dispondency of Mind. *Galeacius* Marquess of *Vico* found his Carnal Relations a great Block in his way, and what ado had he to break through their Tentations? Take heed of a snare in your Bosom: 'Tis a brave saying of *Jerom*, *Si Mater mihi ubera ostendat, &c.* If my Parent should perswade me to deny Christ, if my Mother should show me her breast that gave me suck, if my Wife should go to charm me with her Embraces, I would forsake all and fly to Christ.

16. If you would not fall short of the Kingdom of Heaven, take heed of falling off; beware of Apostacy; he misseth of the Prize who doth not hold out in the Race; he who makes shipwrack of the Faith cannot come to the haven of Glory. We live in the fall of the Leaf; Men fall from that goodness they seemed to have; some are turned to Error, others to Vice; some to drinking and dicing, others to whoring; the very Mantle of their Profession is fallen off: 'Tis dreadful for Men to fall off from hopeful beginnings: The Apostate saith *Tertullian* seems to put God and Satan in the Ballance, and having weighed both their Services, prefers the Devils Service and proclaims him to be the best Master, in which respect, the Apostate is said to put Christ to open shame, *Heb.* 6.6. This is sad at last, *Heb.* 10. 38. If you would not miss of Glory take heed of Apostacy, those who fall away must needs fall short of the Kingdom.

1. If we would not come short of this Heavenly Kingdom, let us be much in the exercise of Self-denyal; *Matth.* 16. 24. *If any man will come after me, let him deny himself.* He who would go to Heaven must deny self-righteousness, *Cavendum est a propria justitia*; *Phil.* 3. 9. *That I may be found in him not having my own righteousness.* The Spider weaves a web out of her own Bowels; an Hypocrite would spin a web of Salvation out of his own Righteousness: We must deny our Civility in point of Justification. Civility is a good staff to walk with among Men, but it is a bad ladder to climb up to Heaven. We must deny our holy things in point of Justification. Alas, how are our Duties checkered with Sin. Put Gold in the fire and there comes out dross; our

our most golden services are mixed with unbelief. Deny self-righteousness; use Duty but trust to Christ. *Noahs* Dove made use of her wings to fly, but trusted to the Ark for safety. Let Duties have your diligence but not your confidence. Self-denyal is *via ad regnum*; there is no getting into Heaven but through this strait gate of self-denyal.

2. The second means for the obtaining of the Kingdom is serious Consideration: Most Men fall short of Heaven for want of Consideration.

1. *Consideration.* We should often consider what a Kingdom Heaven is. 'Tis called *Regnum paratum, a Kingdom prepared, Matth.* 25. 34. which implyes something that is rare and excellent. God hath prepared in his Kingdom, *such things as eye hath not seen nor ear heard*; 1 *Cor.* 2. 9. Heaven is beyond all hyperbole. In particular, in this Cælestial Kingdom are two things.

(1.) A stately Pallace.
(2.) A Royal Feast.

(1.) A stately Pallace. 1. It is large and hath several stories; for the dimensions of it, it is twelve thousand furlongs, *Rev.* 21. 15. or as it is in some *Greek* Copies, twelve times twelve thousand furlongs, a finite number put for an infinite; no Arithmetician can number these furlongs: Though there be an innumerable company of Saints and Angels in Heaven yet there is infinitely enough room to receive them. 2. The Pallace of this Kingdom is lucid and transparent; 'tis adorned with light, φῶς τὸ ἡδύτατον, *The light is sweet.* Hell is a dark dungeon, but the Pallace above is bespangled with light; *Col.* 1. 12. Such illustrious beams of Glory shine from God as shed a brightness and splendour upon the Empyrean Heaven. 3. This Pallace of the Kingdom is well situated for a good Air and a pleasant prospect. There is the best Air which is perfumed with the odours of Christs Oyntments; and a most pleasant prospect of the bright Morning-Star. 4. The Pallace is rich and sumptuous; it hath Gates of Pearl, *Rev.* 21. 21. it is enriched with white Robes and Crowns of Glory; and this Pallace never falls to decay, and the dwellers in it never dye, *Rev.* 22. 5. *They shall reign for ever and ever.*

(2.) A Royal Feast: It is called, *The marriage supper of the lamb, Rev.* 19. 9. which *Bullinger* and *Gregory* the great, understand of the magnificent Supper prepared in the Kingdom of Heaven. A Glorious Feast it will be in respect of the Founder, God; the Glorified Saints shall feast their eyes with Gods Beauty, and their hearts with his Love; a delicious Feast it will be in respect of the festivity and holy Mirth. What Joy when there shall be the Anthems and Triumphs of Glorified Spirits; when Saints and Angels shall twist together in an inseparable union of Love, and lye in each others sweet embraces; a Royal Banquet it shall be where there is no surfeit, because continually a fresh course served in. The serious Consideration what a Kingdom Heaven is, would be a means to quicken our endeavour in the pursuit after it. What causeth Men to make Voyages to the *Indies*, but the consideration of the Gold and Spices which are to be had there; did we survey and contemplate the Glory of Heaven, we should soon take a Voyage, and never leave till we had arrived at the Cælestial Kingdom.

2. *Consideration*, How it will trouble you if you should perish, to think you came short of Heaven for want of a little more pains. The Prophet *Elisha* bid the King of *Israel* smite the ground six times, and he smote but thrice and stayed, 2 *Kings* 13. 19. and he lost many Victories by it: So when a Man shall think thus, I did something in Religion but did not do enough, I prayed but it was coldly, I did not put coals to the Incense; I heard the Word, but did not meditate on it, I did not chew the cud; I smote but thrice, and I should have smitten six times; had I taken a little more pains I had been happy, but I have lost the Kingdom of Heaven by short shooting. The consideration how terrible the thoughts of this will be, that we should lose Heaven for want of a little more pains, will be a means to spur on our sluggish hearts, and make us more diligent to get the Kingdom.

3. The third means for the obtaining this Kingdom is to keep up Daily Prayer, *Psal.* 109. 4. *I give my self to Prayer.* Prayer inflames the affections, and oyls the wheels of the endeavour; Prayer prevails with God, it unlocks his Bowels, and then he unlocks Heaven; all that have got to Heaven have crept thither upon their knees: The Saints now in Heaven have been Men of Prayer; *Daniel* prayed three times a day, *Jacob* wrestled with God in Prayer, and as a Prince prevailed; this Prayer must be fervent, else it is *thuribulum sine prunis*, as *Luther*, a Golden Censer without Fire. O follow God with Prayers and Tears, say as *Jacob* to the Angel, *Gen.* 32. 26. *I will not let thee go except thou bless me.* Prayer *vincit invincibilem, Luther*, it conquers the Omnipotent; *Elijah* by Prayer opened Heaven; by ardent and constant Prayer Heaven is at last opened to us.

4. If you would obtain the Heavenly Kingdom get a love to Heaven. Love puts a Man upon the uſe of all means to enjoy the thing loved. He that loves the World how active is he, he will break his ſleep and peace for it; he that loves Honour what hazards will he run, he will ſwim to the crown in Blood. *Jacob* loved *Rachel*, and what would not he do, though it were ſerving a two ſeven years Apprenticeſhip, for obtaining her? Love carries a Man out violently to the Object loved. Love is like Wings to the Bird, like Sails to the Ship; it carries a Chriſtian full ſail to Heaven; Heaven is a place of Reſt and Joy, 'tis Paradiſe, and will you not love it? Love Heaven and you cannot miſs it: Love breaks through all oppoſition, it takes heaven by ſtorm: Love though it labour is never weary; it is like the Rod of Myrtle in the Travellers hand which makes him freſh and lively in his travel, and keeps him from being weary.

5. If you would obtain the Kingdom of Heaven make Religion your buſineſs. What a Man looks upon as a πάρεργον, a thing by the by, he doth not much mind. If ever we would have Heaven we muſt look upon it as our main concern: Other things do but concern our livelyhood, this concerns our Salvation; then we make Religion our buſineſs when we wholly devote our ſelves to Gods ſervice, *Pſal.* 139. 18. we count thoſe the beſt hours which are ſpent with God; we give God the cream of our affections, the flower of our time and ſtrength; we traffique in Heaven every day, we are Merchants for the *Pearl of price*. He will never get an Eſtate who doth not mind his Trade; he will never get heaven who doth not make Religion his τὸ ἔργον, his main buſineſs.

6. If you would obtain the Kingdom of Heaven, bind your hearts to God by ſacred Vowes. Vow to the Lord that (by his Grace) you will be more intent upon heaven than ever, *Pſal.* 56. 12. *Thy vowes are upon me, O God.* A Vow binds the Votary to Duty; he looks upon himſelf as obliged by his Vow to cleave to God. Bees when they fly in a great Wind ballaſt themſelves with little ſtones that they may not be carried away with the Wind; ſo we muſt fortifie our ſelves with ſtrong Vowes, that we may not be carried away from God with the violent wind of temptation. No queſtion a Chriſtian may make ſuch a Vow, becauſe the ground of it is Morally good, he vowes nothing but what he is bound to do by vertue of his Baptiſmal Vow, namely to walk with God more cloſely, and to purſue heaven more vigorouſly.

7. If you would obtain the Kingdom embrace all ſeaſons and opportunities for your Souls, *Eph.* 5. 15. *Redeeming the time.* Opportunity is the cream of time; the improving the ſeaſons of Grace is as much as our Salvation is worth. The Marriner by taking the preſent ſeaſon while the Wind blowes gets to the haven; by taking the ſeaſon while we have the means of Grace, and the wind of the Spirit blowes, we may arrive at the Kingdom of heaven. We know not how long we ſhall enjoy the Goſpel; the ſeaſons of Grace like *Noahs* Dove, come with an Olive-branch in their mouth, but they ſoon take Wings and fly. Though they are ſweet, yet ſwift. God may remove the Golden Candleſtick from us as he did from the Churches of *Aſia*. We have many ſad ſymptoms, *Gray hairs are here and there upon us, Hoſ.* 7. 9. therefore let us lay hold upon the preſent ſeaſon; they that ſleep in Seed-time will beg in Harveſt.

8. If you would go to the Kingdom of Heaven you muſt *excubias agere* keep a daily Watch; *Mark* 13. 37. *I ſay unto all, watch.* Many have loſt Heaven for want of watchfulneſs. Our hearts are ready to decoy us into ſin, and the Devil lyes in ambuſh by his temptations; we muſt every day ſet a ſpy, and keep centinel in our Souls: *Hab.* 2. 1. *I will ſtand upon my watch.*

(1.) We muſt watch our Eyes; *Job* 31. 1. *I made a covenant with my eyes.* Much Sin comes in by the eye: *When Eve ſaw the tree was good for food, and pleaſant to the eyes, then ſhe took; Gen.* 3. 6. Firſt ſhe looked and then ſhe luſted; the eye by beholding an impure Object ſets the heart on fire; the Devil oft creeps in at the window of the eye. Watch your eyes.

(2.) Watch your Ear. Much Poyſon is conveyed through the ear. Let your ear be open to God, and ſhut to Sin.

(3.) Watch your Hearts: We watch ſuſpicious perſons; *The heart is deceitful, Jer.* 17. 9. Watch your heart; 1. When you are about holy things; it will be ſtealing out to vanity. When I am at Prayer, ſaith S. *Hierom*, *Aut per porticum deambulo aut de fœnore computo*, either I am walking through Galleries, or caſting up Accompts. 2. Watch your heart when you are in Company. The Baſilisk poyſons the herbs he breaths on; the breath of the wicked is infectious. Nay, watch your hearts when you are in good Company; ſuch as have ſome good in them, yet may be ſome grains too light; they may have much levity of Diſcourſe, and if no ſcum boils up, yet too much froth. The Devil is ſubtle, and he can as well creep into the Dove, as he did once into the Serpent. Satan tempted Chriſt by an Apoſtle. 3. Watch your hearts in Proſperity; now you are in danger of Pride. The higher the Water of the *Thames*

Thames riſeth, the higher the Boat is lifted up; the higher that Mens Eſtates riſe, the higher their Hearts are lifted up in Pride. In Proſperity you are in danger not only to forget God, but to lift up the heel againſt him; *Deut.* 32. 15. *Jeſurun waxed fat and kicked.* It is hard to carry a full Cup without ſpilling, and to carry a full proſperous Eſtate without ſinning. *Turpi fregerunt ſæcula luxu divitiæ molles.* Sen. Trag. *Sampſon* fell aſleep in *Dalilahs* lap; many have fallen ſo faſt aſleep in the lap of Proſperity that they have never awaked till they have been in Hell. 4. Watch your hearts after holy Duties. When Chriſt had been Praying and Faſting then the Devil tempted him, *Mat.* 4. 23. After our combating with Satan in Prayer, we are apt to grow ſecure, and put our Spiritual Armour off, and then the Devil falls on and wounds us. O if you would get Heaven be alwayes upon your Watch-tower, ſet a ſpy, keep cloſe centinel in your Souls; Who would not watch when it is for a Kingdom.

9. If you would arrive at the Heavenly Kingdom get thoſe three Graces which will undoubtedly bring you thither.

(1.) Divine Knowledge. There's no going to Heaven blindfold. In the Creation, Light was the firſt thing which was made; ſo 'tis in the new Creation, Knowledge is the Pillar of Fire which goes before us, and lights us into the Heavenly Kingdom. 'Tis light muſt bring us to *the inheritance in light*; *Col.* 1. 12.

(2.) Faith. Faith ends in Salvation; 1 *Pet.* 1. 9. *Receiving the end of your faith, Salvation.* He who believes is as ſure to go to Heaven as if he were in Heaven already; *Acts* 16. 31. Faith toucheth Chriſt, and can he miſs of Heaven who toucheth Chriſt? Faith unites to Chriſt, and ſhall not the Members be where the Head is? All have not the ſame degree of Faith; we muſt diſtinguiſh between the direct act of Faith, and the reflex act, Affiance and Aſſurance; yet the leaſt ſeed and ſpark of Faith gives an undoubted title to the Heavenly Kingdom. I am juſtified becauſe I believe, not becauſe I know I believe.

(3.) Love to God. Heaven is prepared for thoſe that love God, 1 *Cor.* 2. 9. Love is the Soul of Obedience, the Touchſtone of Sincerity. By our loving God we may know he loves us, 1 *John* 4. 19. and thoſe whom God loves he will lay in his boſom. *Ambroſe* in his Funeral Oration for *Theodoſius*, brings in the Angels hovering about his departing Soul, and being ready to carry it to Heaven, asked him, *What that Grace was he had practiſed moſt upon Earth, Theodoſius* replyed, *Dilexi, dilexi, I have loved, I have loved*; and ſtrait-way he was by a convoy of Angels tranſlated to Glory. Love is a ſacred Fire kindled in the breaſt, in the flames of this Fire the devout Soul aſcends to Heaven.

10. If we would obtain this Heavenly Kingdom let us labour for Sincerity; *Prov.* 28. 18. *Whoſoever walketh uprightly ſhall be ſaved.* The ſincere Chriſtian may fall ſhort of ſome degrees of Grace, but he never falls ſhort of the Kingdom; God will paſs by many failings where the heart is right; *Numb.* 23. 21. True Gold, though it be light, hath grains of allowance; *Pſal.* 51. 6. *Thou deſireſt truth in the inward parts.* Sincerity is the ſauce which ſeaſons all our Actions, and makes them ſavoury; it is the ingredient into every Grace: It is called *Faith unfeigned*, 2 *Tim.* 1. 5. and *Love* ἐν ἀφθαρσία *in ſincerity*, *Eph.* 6. 24. Coyn will not go currant that wants the Kings ſtamp; Grace is not currant if it be not ſtamped with Sincerity. Glorious Duties ſowred with Hypocriſie are rejected, when great Infirmities ſweetned with Sincerity are accepted. If any thing in the World bring us to Heaven it is Sincerity: Sincerity ſignifies plainneſs of heart, *Pſal.* 32. 2. *In whoſe Spirit there is no guile.* The plainer the Diamond is the richer.

(1.) Sincerity is when we ſerve God with our heart; we do not only worſhip him but love him. *Cain* brought his Sacrifice, but not his Heart: This is Gods delight, a Sacrifice flaming upon the Altar of the Heart. A ſincere Chriſtian, though he hath a double principle in him, Fleſh and Spirit, yet he hath not a double heart, his heart is for God.

(2.) Sincerity is when we aim purely at God in all we do. The Glory of God is more worth than the Salvation of all Mens Souls. A ſincere Chriſtian though he comes ſhort in Duty yet he takes a right aim. As the herb *Heliotropium* turns about according to the motion of the Sun; ſo a Godly Mans actions do all move towards the Glory of God.

11. If we would obtain the Heavenly Kingdom, let us keep up fervency in Duty. What is a dead form without the power? *Rev.* 3. 16. *Becauſe thou art luke-warm, neither hot nor cold, I will ſpue thee out of my mouth.* Fervency puts life into Duty; *Rom.* 12. 11. *Fervent in Spirit ſerving God*; ζέοντες, *Boyling over.* Chriſt prayed ἐκτενέστερον, *yet more earneſtly, Luke* 22. 44. When the Fire on the Golden Cenſer was ready to go out, *Aaron* was to put more Coals to the Incenſe. Praying with Devotion

is putting more Coals to the Incenſe; 'tis not Formality but Fervency will bring us to Heaven: The Formaliſt is like *Ephraim*, a Cake not turned, hot on one ſide and dough on the other. In the external part of Gods Worſhip he ſeems to be hot, but as for the Spiritual part of Gods Worſhip he is cold. Oh if you would have the Kingdom of Heaven keep up heat and fervour in Duty. *Eliah* was carried up to Heaven in a fiery Chariot; if you would go to Heaven you muſt be carried thither in a fiery Chariot of Zeal: 'Tis violence takes the Kingdom of Heaven.

12. If we would arrive at the Heavenly Kingdom let us cheriſh the motions of Gods Spirit in our hearts. The Marriner may ſpread his Sails, but the Ship cannot get to the Haven without a gale of Wind; ſo we may ſpread the ſails of our endeavour, but we cannot get to the Haven of Glory without the North and South-wind of Gods Spirit blow; how nearly therefore doth it concern us to make much of the motions of Gods Spirit; motions to Prayer, motions to Repentance. 2 *Sam.* 5. 24. *When thou heareſt the ſound of a going in the tops of the mulberry-trees, that then thou ſhalt beſtir thy ſelf, for then ſhall the Lord go out before thee*: So when we hear as it were a voice within us, a ſecret inſpiration ſtirring us up to good Duties, we ſhould then beſtir our ſelves; while the Spirit works in us, we ſhould work with the Spirit. Many Men have Gods Spirit ſtriving with them, he puts good motions in their hearts, and holy purpoſes, but they neglecting to proſecute theſe good motions, the Spirit is thereby grieved, and being grieved, withdraws its aſſiſtance, and that aſſiſtance being gone there is no getting to Heaven. Oh make much of the motions of the Spirit, it is as much as your Salvation is worth. The Spirit of God is compared to fire, *Acts* 2. 2. if we are careful to blow this ſpark, we may have fire to inflame our affections, and to light our feet into the way of peace. If we quench the Spirit by our neglecting and reſiſting its motions, we cut our ſelves off from Salvation. The Spirit of God hath a drawing-power, *Cant.* 1. 4. The Bleſſed Spirit draws by attraction, as the Loadſtone the Iron. In the preaching of the Word the Spirit draws the heart up to Heaven in holy longings and ejaculations. Now when the Spirit is about thus to draw us, let us take heed of drawing back leſt it be to perdition: *Heb.* 10. We ſhould do as *Noah*, when the Dove came flying to the Ark, he put forth his hand and took it into the Ark, ſo when this ſweet Dove of Gods Spirit comes flying to our hearts, and brings a gracious impulſe as an Olive-branch of Peace in its mouth. O take this Dove into the Ark, entertain the Spirit in your hearts, and it will bring you to Heaven.

Queſt. *But how ſhall we know the motions of the Spirit from a deluſion?*

Anſw. The motions of the Spirit are alwayes agreeable to the Word. If the Word be for Holineſs ſo is the Spirit: The Spirit perſwades to nothing but what the Word directs; which way the tyde of the Word runs, that way the Wind of the Spirit blows.

13. We obtain the Kingdom of Heaven by uniform and chearful Obedience; Obedience is the Road through which we travail to Heaven; many ſay they love God, but refuſe to obey him; doth he love the Princes Perſon who ſlights his Commands?

(1.) Obedience muſt be uniform, *Pſal.* 119. 6, *Then ſhall I not be aſhamed*, Lo Eboth, *I ſhall not bluſh when I have reſpect to all thy Commandments*; as the Son goes through all the ſigns of the Zodiack, ſo muſt we through all the duties of Religion: If a Man be to go an hundred Miles, and he goes ninety nine Miles, and there ſtops, he comes ſhort of the Place he is to travel to; if with *Herod* we do many things that God commands, yet if we lye in the total neglect of any duty we come ſhort of the Kingdom of Heaven; for Inſtance, If a Man ſeem to make Conſcience of duties of the firſt Table, and not the duties of the ſecond; if he ſeem to be religious but is not juſt, he is a Tranſgreſſor, and is in danger to loſe Heaven; a good heart is like the Needle which points that way which the Loadſtone draws, ſo he moves that way which the Word draws.

(2.) Obedience muſt be chearful; *I delight to do thy Will O my God, yea thy Law is within my heart*, *Pſal.* 40. 8. That is the ſweeteſt Obedience which is chearful, as that is the ſweereſt Honey which drops from the Comb freely: God doth ſometimes accept of willingneſs without the work, but never of the Work without willingneſs; *Zach.* 5 9. *There came out two Women and the wind was in their wings.* Wings are ſwift, but wind in the Wings denotes great ſwiftneſs; an Emblem of the ſwiftneſs and chearfulneſs which ſhould be in Obedience; we go to Heaven in the way of Obedience.

14. If we would obtain this Kingdom, be much in the Communion of Saints; one Coal of Juniper will warm and inflame another; when the heart is dead and frozen the Communion of Saints will help to warm it, *Mal.* 3. 16. *They that feared the Lord ſpake often one to another.* Chriſtians ſhould never meet (ſaith Mr. *Bolton*) but ſpeak of their meeting together in Heaven: One Chriſtian may be very helpful by Prayer and Conference to another, and give him a lift towards Heaven. Old *Latimer* was much ſtrengthened and comforted by hearing Mr. *Bilneys Confeſſion of Faith.* We read that when *Moſes* his hands were heavy, and he was ready to let them fall, *Aaron* and *Hur* ſtaid up his hands, *Exod.* 17. 12. A Chriſtian who is ready to faint under Tentation, and lets down the hands of his Faith, by converſing with other Chriſtians, he is ſtrengthened and his hands are held up; a great benefit of holy Conference is Counſel and Adviſe: If a Man, ſaith *Chryſoſtom*, who hath but one head to adviſe him, could make that head an hundred heads to adviſe him, he would be very wiſe: A ſingle Chriſtian hath this benefit by the Communion of Saints, they are as ſo many heads to adviſe him what to do in ſuch a caſe or exigence: By Chriſtian conference the Saints can ſay, *Did not our heart burn within us?* Communion of Saints we have in our Creed, but 'tis too little in our practiſe: Men uſually travel faſteſt in Company, we travel faſteſt to Heaven in the Communion of Saints.

15. If we would attain to this Kingdom of Heaven, let us be willing to come up to Chriſts terms; many will be cheapening, and bid ſomething for the Kingdom of Heaven, they will avoid groſs ſin, and will come to Church and ſay their Prayers; and yet all this while they are not willing to come up to Gods Price, that is, they will not renounce the Idol of ſelf Righteouſneſs, flying only to Chriſt as to the Horns of the Altar; they will not ſacrifice their boſom-ſin; they will not give God Spirit-worſhip, ſerving him with zeal and intenſeneſs of Soul, *John* 4. 24. they will not forgive their Enemies: they will not part with their carnal profits for Chriſt; they would have the Kingdom of Heaven, but they will not come up to the Price: If you would have this Kingdom, do not article and indent with Chriſt, but accept of his Terms; ſay, Lord, I am willing to have the Kingdom of Heaven whatever it coſt me; I am willing to pluck out my right eye, to part with all for the Kingdom; here is a blank paper I put into thy hand, Lord write thy own Articles, I will ſubſcribe to them.

16. If we would obtain the Heavenly Kingdom, let us attend to the holy Ordinances; thus God brings Souls to heaven; *Act.* 27. 31. *Except ye abide in the Ship ye cannot be ſaved.* Some People would leap out of the Ship of Ordinances, and then God knows whether they leap; but except ye abide in the Ship of Ordinances ye cannot be ſaved; eſpecially if you would get to Heaven attend to the VVord preached: It was by the Ear, by our firſt Parents liſtening to the Serpent, that we loſt Paradiſe; and it is by the Ear, by the hearing of the word, that we get Heaven, *Iſa.* 55. 3. *Hear and your Soul ſhall live.* God ſometimes in the preaching of the word drops in that holy Oyl into the Ear which ſoftens and ſanctifies the heart: The word preached is called the *Miniſtry of the Spirit*, 2 *Cor.* 3. 8. becauſe the Spirit of God makes uſe of this Engine to convert Souls: If the word preached doth not work upon Men, nothing will, not Judgment, or Miracles, no, nor though one ſhould ariſe from the Dead, *Luke* 16. 31. If a glorified Saint ſhould come out of Heaven, and aſſume a Body, and tell you of all the glory of Heaven, and the Joys of the bleſſed, and perſwade you to believe; if the preaching of the word will not bring you to Heaven, neither would his Rhetorique do it who roſe from the dead. In Heaven there will be no need of Ordinances, but there is while we live here: The Lamp needs Oyl, but the Star needs none. While the Saints have their Lamp of Grace burning here, they need the Oyl of Ordinances to be continually dropping upon them; but there will be no need of this Oyl when they are Stars in Heaven. If you intend to get to Heaven, be ſwift to hear; for faith comes by hearing, *Rom.* 10. 14, 17. *Peter* let down the Net of his Miniſtry and at one draught catch'd three thouſand Souls. If you would have Heavens Door opened to you, wait at the Poſts of Wiſdoms Door.

17. If you would arrive at Heaven, have this Kingdom ever in your eye: Our bleſſed Lord looked to the Joy which was ſet before him, and *Moſes* had an eye to the Recompence of Reward, *Heb.* 11. 26. Let the Kingdom be much in our thoughts; Meditation is a means to help us to Heaven.

Queſt. *How doth it help?*

Anſw. 1. As it is a means to prevent ſin, no Sword like this to cut aſunder the Sinews of Tentation; it is almoſt impoſſible to ſin preſumptuouſly with the lively thoughts and hopes of Heaven: It was when *Moſes* was out of Sight that *Iſrael* ſet up a Calf and worſhipped it; ſo it is when the Kingdom of Heaven is out of ſight, I mean out of Mens thoughts, that they ſet up their Luſts and idolize them; the Meditation of Heaven baniſheth ſin; he who thinks of the weight of Glory, throws away the weights of ſin.

2. To Meditate on the Kingdom of Heaven would excite and quicken Obedience, we ſhould think we could never pray enough, never love God enough who hath prepared ſuch a Kingdom for us, *immenſum Gloria calcar habet*: Saint *Paul* had Heaven in his

his eye, he was once caught up thither, and how active was he for God, 1 *Cor.* 15. 10. This would oyl the Wheels of Obedience.

3. It would make us ſtrive after Holineſs, becauſe none but ſuch are admitted into this Kingdom, only the *pure in heart ſhall ſee God, Mat.* 5. Holineſs is the Language of Heaven, it is the only coin will paſs currant in Heaven; this conſidered would make us cleanſe our ſelves from all filthineſs of Fleſh and Spirit, perfecting Holineſs in the fear of God, 2 *Cor.* 7. 1.

Thus you ſee how the Meditation of Heaven would be a means to bring us thither.

18. The laſt means for obtaining the Heavenly Kingdom is, Perſeverance in Holineſs, *Rev.* 2. 10. *Be thou faithful unto death, and thou ſhalt receive the Crown of Life.* In Chriſtians *non initia ſed finis laudantur*, Hieron.

1. Is there ſuch a thing as perſevering?
2. How doth a Chriſtian come to perſevere?
3. What are the Incouragements?
4. What Helps?

1. Is there ſuch a thing as perſevering till we come to Heaven? The *Arminians* deny it, and truly that any one holds out to the Kingdom is a wonder; if you conſider,

1. What a world of Corruption is mingled with Grace; Grace is apt to be ſtifled, as the Coal to be choaked with its own aſhes: Grace is oft like a Spark in the Sea, 'tis a wonder it is not quenched: 'Tis a wonder ſin doth not do to Grace as ſometime the Nurſe to the Child, overlay it that it dye; ſo that this Infant of Grace is not ſmothered.

2. The Implacable malice of Satan; he denies that we ſhould have a Kingdom, when he himſelf is caſt out; it curs him to the heart to ſee a piece of duſt and clay be made a bright Star in Glory, and he himſelf an Angel of Darkneſs; he will *Acheronta movere*, move all the Powers of Hell to hinder us from the Kingdom; he ſpits his Venome, ſhoots his fiery Darts, raiſeth a ſtorm of perſecution, yea, and prevails againſt ſome; *Rev.* 12. 4. *There appeared a great red Dragon, and his Tail drew the third part of the Stars of Heaven, and did caſt them to the Earth.* By the Dragon is meant the Heatheniſh Empire; now when his Tail caſt ſo many to the Earth, it is a wonder that any of the Stars keep fixed in their Orb.

3. The Blandiſhments of Riches: The Young man in the Goſpel went very far, *thou art not far from the Kingdom of God*; but he had rich Poſſeſſions, and theſe golden weights hindred him from the Kingdom, *Luke* 18. 23. *Jonathan* purſued the Battle till he came at the Honey-comb, and then he ſtood ſtill, 1 *Sam.* 14. 27. Many are forward for Heaven till they taſt the ſweetneſs of the World; but when they come at the Honey-comb, then they ſtand ſtill and go no further; *Fœnus pecuniæ funus animæ.* Thoſe who have eſcaped the Rocks of groſs ſins, yet have been caſt away upon the Golden Sands: What a wonder therefore that any doth hold on till he comes to the Kingdom.

4. A wonder any holds out in Grace, and doth not tire in his march to Heaven; if you conſider the difficulty of a Chriſtians Work, he hath no time to lye fallow, he is either watching or fighting; nay, a Chriſtian is to do thoſe Duties which to the eye of ſence and reaſon ſeem inconſiſtent: While a Chriſtian doth one duty he ſeems to croſs another, *e. g.* he muſt come with holy boldneſs to God in Prayer, yet muſt ſerve him with fear; he muſt mourn for ſin, yet rejoyce; he muſt be contented, yet covet, 1 *Cor.* 12. 32. contemn Mens Impieties, yet reverence their Authority: What difficult work is this; a wonder any Saint arrives at the Heavenly Kingdom, to this I might add, the evil Examples abroad, which are ſo attractive, we may ſay, the Devils are come among us in the likeneſs of Men; what a wonder is it that any Soul perſeveres till it comes to the Kingdom of Heaven; but as great a wonder as it is, there is ſuch a thing as perſeverance; a Saints perſeverance is built upon three immutable Pillars.

(1.) Gods Eternal Love: We are inconſtant in our Love to God; but he is not ſo in his Love to us, *Jer.* 31. 9 *I have loved thee with an everlaſting Love*; a *havath gnolam*, with a Love of Eternity. Gods Love to the Elect is not like a Kings Love to his Favourite, when it is at the higheſt Spring-Tide it ſoon ebbs; but Gods Love is eternized; God may deſert, not diſinherit; he may change his Love into a Frown, not into hatred; he may alter his Providence, not his decree: When once the Sun-ſhine of Gods Electing Love is riſen upon the Soul, it never ſets finally.

(2.) A Saints Perſeverance is built upon the Covenant of Grace; 'tis a firm impregnable Covenant: This you have in the words of the ſweet Singer of *Iſrael*, 2 *Sam.* 23. 5. *God*

God hath made with me an everlaſting Covenant, ordered in all things and ſure. 'Tis a ſweet Covenant that God will be our God; the marrow and quinteſſence of all Bleſſing; and it is a ſure Covenant, that he will put his Fear in our heart, and we ſhall never depart from him, *Jer.* 32. 40. This Covenant is inviolable, cannot be broken; indeed ſin may break the Peace of the Covenant, but it cannot break the Bond of the Covenant.

(3.) The third Pillar Perſeverance is built upon is the Miſtical Union: Believers are incorporated into Chriſt, they are knit to him as Members to the Head, by the Nerve and Ligament of Faith, that they cannot be broken off, *Eph.* 5. 23. What was once ſaid of Chriſts natural Body is as true of his miſtical Body, *John* 19. 36. *A bone of it ſhall not be broken.* As it is impoſſible to ſever the Leaven and the Dough when they are once mingled, ſo it is impoſſible when Chriſt and Believers are once united ever by the Power of Death or Hell to be ſeparated: How can Chriſt loſe any Member of his Body and be perfect? You ſee on what ſtrong Pillars the Saints Perſeverance is built.

2 Queſt. *How doth a Chriſtian hold on till he comes to the Kingdom? How doth he perſevere?*

Reſp. 1. *Auxilio Spiritus*: God carries on a Chriſtian to perſeverance by the Energy and vigorous working of his Spirit: The Spirit maintains the Eſſence and Seed of Grace, it doth ἀναζωπυρεῖν blow up the Sparks of Grace into an holy Flame; *Spiritus eſt Vicarius Chriſti*, Tertul. 'tis Chriſts Deputy and Proxy, is it every day at work in a Believers heart, exerting Grace into Exercile, and ripening it into perſeverance: The Spirit doth carve and poliſh the Veſſels of Mercy, and make them fit for Glory.

2. Chriſt cauſeth perſeverance and carries on a Saint till he comes to the Heavenly Kingdom, *vi orationis*, by his Interceſſion: Chriſt is an Advocate as well as a Surety; he prays that the Saints may arrive ſafe at the Kingdom, *Heb.* 7. 25. *Wherefore he is able to ſave them, εἰς τὸ παντελὲς, to the uttermoſt*, (i. e. perfectly) ſeeing he ever liveth to make Interceſſion for them; that Prayer he made for *Peter* on Earth he prays now in Heaven for the Saints, that their Faith fail not, *Luke* 22. 32. that they may be with him where he is, *John* 17. 24. and ſure if he pray that they may be with him in his Kingdom, they cannot periſh by the way: Chriſts Prayer is efficacious; if the Saints Prayers have ſo much force and prevalency in them: *Jacob* had power with God, and as a Prince prevailed, *Hoſ.* 12. 4. By Prayer *Eliah* unlocked Heaven: If the Prayers of the Saints have ſo much power with God, then what hath Chriſts Prayer? how can the Children of ſuch Prayers miſcarry? how can they fall ſhort of the Kingdom, who have him praying for them who is not only a Prieſt but a Son? and beſides what he prays for as he is Man, that he hath power to give as he is God; thus you ſee how a Chriſtian comes to Perſevere till he comes to the Kingdom.

Object. But methinks I hear ſome Chriſtians ſay, if only perſeverance obtains the Kingdom, they fear they ſhall not come thither, they fear they ſhall faint by the way, and the weak legs of their Grace will never carry them to the Kingdom of Heaven.

Anſw. Were thou indeed to ſtand in thy own ſtrength thou mighteſt fall away; that Branch withers and dies which hath no Root to grow upon; thou groweſt upon the Root Chriſt, who will be daily ſending forth vital influence to ſtrengthen thee; thou art imbecil and weak in Grace, yet fear not falling ſhort of Heaven; For,

1. God hath made a promiſe to weak Believers; what is a *bruiſed Reed* but the Emblem of a weak Faith, yet it hath a Promiſe made to it, *Mat.* 12. 20. *A bruiſed Reed he will not break.* God hath promiſed to ſupply the weak Chriſtian with ſo much Grace as he ſhall need, till he comes to Heaven: Beſide the two Pence which the good *Samaritan* left to pay for the Cure of the poor wounded Man, he paſſed his Word for all that he ſhould need beſide, *Luke* 10. 35. So, Chriſt doth not only give a little Grace in hand, but his Bond for more, that he will give as much Grace as a Saint ſhall need till he comes to Heaven, *Pſal.* 84. 11. *The Lord will give Grace and Glory*, that is, a freſh ſupply of Grace till it be perfected in Glory.

2. God hath moſt care of his weak Saints, who fear they ſhall never hold out till they come to the Kingdom; doth not the Mother tend the weak Child moſt? *Iſa.* 40. 11. *He will gather the Lambs in his Arms, and carry them in his Boſom.* If thou thinkeſt thou art ſo weak that thou ſhalt never hold out till thou comeſt to Heaven, thou ſhalt be carried in the Arms of the Almighty, he gathers the Lambs in his Arms; Chriſt the Lyon of the Tribe of *Judah* marched before his People, and his Power is their Rear-ward, ſo that none of them faint, or dye in their March to Heaven.

3. Queſt. *What are the Encouragements to make Chriſtians hold on till they come to the Kingdom of Heaven?*

Anſw. 1. It is a great Credit to a Chriſtian not only to hold forth the Truth, but to hold faſt the Truth till he comes to Heaven; when Grace doth flouriſh into perſeverance,

and with the Church of *Thyatira* our laſt works are more then our firſt, *Rev.* 2. 19. This is *inſigne honoris* a Star of Honour: 'Tis matter of renown to ſee gray hairs ſhine with golden vertues: the Excellency of a thing lies in the finiſhing of it: What is the excellency of a Building? not when the firſt ſtone is laid, but when it is finiſhed; ſo the beauty and excellency of a Chriſtian is when he hath finiſhed his Faith, having done his work is landed ſafe in Heaven.

2. You that have made a progreſs in Religion, have not many Miles to go before you come at the Kingdom of Heaven; *Rom.* 13. 11. *Now is our Salvation nearer then when we believed.* You who have hoary hairs, your green Tree is turned into an Almond-tree, you are near to Heaven, it is but going a little further and you will ſet your Feet within Heaven Gates; Oh therefore now be encouraged to hold out, your Salvation is nearer then when you firſt began to believe: Our diligence ſhould be greater when our Salvation is nearer: When a Man is almoſt at the end of the Race will he now tire and faint? will he not put forth all his ſtrength, and ſtrain every Limb that he may lay hold upon the Prize? Our Salvation is now nearer, the Kingdom is as it were within ſight; how ſhould we now put forth all our ſtrength that we may lay hold upon the Garland of Glory: Doctor *Taylour* when he was going to his Martyrdom, I have (ſaith he) but two Stiles to go over and I ſhall be at my Fathers Houſe. Though the way to Heaven be up hill, you muſt climb the ſteepy Rock of Mortification, and though there be Thorns in the way, *viz.* Sufferings, yet you have gone the greateſt part of your way, you are within a few days march of the Kingdom, and will not you perſevere? Chriſtian pluck up thy Courage, fight the good fight of Faith, purſue Holineſs, 'tis but a while and you ſhall put off your Armour, and end all your weary Marches, and receive a Victorious Crown; your Salvation is nearer, you are within a little of the Kingdom, therefore now perſevere, you are ready to commence and take your Degree of Glory.

3. The bleſſed promiſe annexed to Perſeverance; the promiſe is a Crown of Life, *Rev* 2. 10. Death is a Worm that feeds in the Crowns of Princes, but behold here a living Crown, and a never-fading Crown, 1 *Pet.* 5. 4. and *Rev.* 2. 28. He that overcometh, and keepeth my works to the end I will give him *Stellam matutinam*, the Morning Star: The Morning Star is brighter then the reſt; this Morning Star is meant of Chriſt; as if Chriſt had ſaid, I will give to him that perſeveres ſome of my Beauty, I will put ſome of my illuſtrious Rays upon him, he ſhall have the next degree of Glory to me, as the Morning Star is next the Sun; will not this animate and make us hold out, we ſhall have a Kingdom, and that which is better then the Kingdom, a bright Morning Star.

4 Queſt. *What are the means conducing to perſeverance, or what ſhall we do that we may hold out to the Kingdom?*

Reſp. 1. Take up Religion upon good Grounds, not in a Fit or Humour, or out of worldly deſign, but be deliberate, weigh things well in the Ballance, *Luke* 14. 28. *Which of you intending to build a Tower, ſitteth not down firſt and counteth the coſt:* Think with your ſelves what Religion muſt coſt you, it muſt coſt you the parting with your ſins, and what it may coſt you, it may coſt you the parting with your Lives; conſider if a Kingdom will not countervail your Sufferings; weigh things well and then make your choice, *Pſal.* 119. 30. *I have choſen the way of thy Truth.* Why do many Apoſtatize and fall away, but becauſe they did never ſit down and count the coſt.

2. If we would hold out to the Kingdom, let us cheriſh the Grace of Faith, 1 *Cor.* 1. 24. *By Faith ye ſtand*; Faith like *Hercules* Club it beats down all Oppoſitions before it; 'tis a conquering Grace.

Queſt. *How comes Faith to be ſo ſtrong?*

Reſp. Faith fetcheth Chriſts ſtrength into the Soul, *Phil.* 4. 13. πάντα ἰσχύω. A Captain may give his Soldier Armour, but not ſtrength: Faith partakes of Chriſts ſtrength, and Faith gets ſtrength from the promiſe; as the Child by ſucking the Breaſt gets ſtrength, ſo doth Faith by ſucking the Breaſt of the Promiſe; hence Faith is ſuch a wonder-working Grace, and enables a Chriſtian to perſevere.

3. If you would hold out to the Kingdom, ſet before your Eyes the Examples of thoſe Noble, Heroick Saints who have perſevered to the Kingdom; *Vivitur Exemplis*, Examples have more influence upon us then Precepts, *Job* 23. 11, 12. *My Foot hath held his ſteps:* Though the way of Religion hath Flints and Thorns in it, yet my Foot hath held his ſteps, I have not fainted in the way, nor turn'd out of the way; *Daniel* held on his Religion, and would not intermit Prayer, though he knew the writing was ſigned againſt him, and a Prayer might coſt him his life, *Dan.* 6. 10. The bleſſed Martyrs perſevered to the Kingdom through Sufferings; *Saunders* that holy Man ſaid, Welcome

Welcome the Croſs of Chriſt, my Saviour began to me in a bitter Cup, and ſhall I not pledge him? Another Martyr kiſſing the Stake ſaid, *I ſhall not loſe my Life, but change it for a better, inſtead of Coals I ſhall have Pearls.* What a ſpirit of gallantry was in theſe Saints; let us learn Conſtancy from their Courage. A Souldier ſeeing his General fight valiantly, is animated by his Example, and hath new Spirits put into him.

4. Let us add fervent Prayer to God, that he would inable us to hold out to the Heavenly Kingdom: *Pſal.* 119. 117. *Hold thou me up, and I ſhall be ſafe.* Let us not preſume on our own ſtrength. When *Peter* cryed to Chriſt on the water, *Lord ſave me*, then Chriſt took him by the hand, *Matth.* 14. 30. but when he grew confident of his own ſtrength, then Chriſt let him fall. O pray to God for auxiliary Grace. The Child is ſafe when held in the Nurſes armes; ſo are we in Chriſts armes. Let us pray that God will put his fear in our hearts that we do not depart from him; and that Prayer of *Cyprian*, *Domine quod capiſti perfice, ne in portu naufragium accidat*, Lord perfect that which thou haſt begun in me, that I may not ſuffer ſhipwrack when I am almoſt at the haven.

3. *Branch.* Let us preſs forward with the greateſt diligence to this Kingdom: And here let me lay down ſome powerful Perſwaſives, or Divine Arguments, to make you put to all your ſtrength for the obtaining this bleſſed Kingdom.

1. This is the great errand for which God hath ſent us into the World to prepare for this Heavenly Kingdom; *Matth.* 6. 33. *Seek ye firſt the kingdom of God.* Firſt in time, before all things; and firſt in affection, above all things. Great care is taken for the atchieving Worldly things; *Matth.* 6. 25. To ſee people labouring for the earth, as Ants about a Molehill, would make one think this were the only errand they came about: But alas, what is all this to the Kingdom of Heaven? I have read of a devout Pilgrim travelling to *Jeruſalem*, who paſſing through ſeveral Cities, where he ſaw many ſtately Edifices, Ware and Monuments, he would ſay, *I muſt not ſtay here, this is not* Jeruſalem: So when we enjoy Worldly things, Peace and Plenty, and have our preſſes burſt out with new Wine, we ſhould ſay to our ſelves, this is not the Kingdom we are to look after, this is not Heaven: 'Tis Wiſdom to remember our errand. It will be but ſad upon a Death-bed for a Man to think he was buſying himſelf only about trifles, playing with a feather, and neglected the main thing he came into the World about.

2. The ſeeking after the Heavenly Kingdom will be judged moſt prudent by all Men at laſt. Thoſe who are regardleſs of their Souls now, will before they dye wiſh they had minded Eternity more; when Conſcience is awakened, and Men begin to come to themſelves: Now what would they give for the Kingdom of Heaven? How happy were it if Men were of the ſame mind now, as they will be at Death. Death will alter Mens opinions; then thoſe who did moſt ſlight and diſparage the wayes of Religion, will wiſh their time and thoughts had been taken up about the excellent Glory. At Death Mens eyes will be opened, and they will ſee their folly when it is too late. If all Men, even the worſt, will wiſh at laſt they had minded the Kingdom of Heaven, why ſhould not we do that now, which all will wiſh they had done when they come to dye.

3. This Kingdom of Heaven deſerves our utmoſt pains and diligence; it is Glorious beyond Hyperbole. Suppoſe Earthly Kingdoms more magnificent than they are, their Foundations of Gold, their Walls of Pearl, their Windows of Sapphire, yet they are not comparable to the Heavenly Kingdom; Μύρια τὰ μέλλοντα, *Chryſ.* If the Pavement of it be beſpangled with ſo many bright ſhining Lights, glorious Stars, what is the Kingdom it ſelf? 1 *John* 3. 2. *It doth not yet appear what we ſhall be.* This Kingdom exceeds our Faith. How ſublime and wonderful is that place where the bleſſed Deity ſhines forth in his immenſe Glory, infinitely beyond the comprehenſion of Angels.

(1.) The Kingdom of Heaven is a place of Honour; there are the glorious Triumphs and ſparkling Crowns. In other Kingdoms there is but one King, but in Heaven all are Kings: *Rev.* 1. 6. Every Saint glorified partakes of the ſame Glory as Chriſt doth; *John* 17. 22. *The glory thou haſt given me I have given them.*

(2.) This Kingdom is a place of Joy; *Matth.* 25. 21. *Enter thou into the joy of thy Lord.* To have a continual aſpect of Love from Gods face, to be crowned with Immortality, to be ὡς ἄγγελοι, as the Angels of God, to drink of the Rivers of Pleaſure for ever, this will cauſe Raptures of Joy. Sure it deſerves our utmoſt pains in purſuing and ſecuring this Kingdom. *Julius Cæſar* coming towards *Rome* with his Army, and hearing the Senate and People fled from it, ſaid, *They that will not fight for this City, what City will they fight for?* If we will not take pains for the Kingdom of Heaven what Kingdom will we take pains for. It was the ſpeech of the Spies to their

Brethren, *Judg.* 18. 9. *We have ſeen the land, and behold it is very good, and are ye ſtill? be not ſlothful to go, and to enter to poſſeſs the land.* We have had a lively deſcription of the Glory of Heaven, we find the Kingdom is very good, why then do we ſit ſtill? Why do we not *operam navare* put forth our utmoſt zeal and induſtry for this Kingdom? The diligence of others in ſeeking after Earthly Kingdoms, ſhames our coldneſs and indifferency in purſuing after the Kingdom of Heaven.

4. The time we have to make ſure of the Heavenly Kingdom is very ſhort and uncertain; take heed it doth not ſlip away before you have prepared for the Kingdom. Time paſſeth on apace, *Cito pede præterita vita:* It will not be long *before the ſilver cord be looſed, and the golden bowl broken, Eccleſ.* 12. The skin wherein the Brains are incloſed as in a bowl, this golden bowl will ſoon be broken. Our Soul is in our Body as the Bird is in the Shell, which ſoon breaks and the Bird flyes out; the Shell of the Body breaking, the Soul flyes into Eternity. We know not whether we ſhall live to another Sabbath: Before we hear another Sermon-bell go, our Paſſing-bell may go. Our Life runs as a ſwift ſtream into the ocean of Eternity. Brethren, if our Time be ſo minute and tranſient, if the taper of Life be ſo ſoon waſted, or perhaps blown out by violent death, how ſhould we put to all our ſtrength, and call in help from Heaven that we may obtain the Kingdom of Glory. If time be ſo ſhort, why do we waſt it about things of leſs moment, and neglect the *one thing needful*, which is the Kingdom of Heaven. A Man that hath a great work to be done, and but one day for the doing of it, had need work hard: We have a great work to do, we are ſtriving for a Kingdom, and alas we are not certain of one day to work in, therefore what need have we to beſtir our ſelves, and what we do for Heaven, to do it with all our might.

5. To excite our diligence, let us conſider how inexcuſable we ſhall be if we miſs of the Kingdom of Heaven, who have had ſuch helps for Heaven as we have had: *Indians* who have Mines of Gold, have not ſuch advantages for Glory as we; they have the light of the Sun, Moon and Stars, and the light of Reaſon, but this is not enough to light them to Heaven: But we have had the light of the Goſpel ſhining in our Horizon; we have been lifted up to Heaven with Ordinances; we have had the Word in ſeaſon and out of ſeaſon. The Ordinances are the pipes of the Sanctuary which empty the golden Oyl of Grace into the Soul, they are *ſcala Paradiſi*, the Ladder by which we aſcend to the Kingdom of Heaven: *Deut.* 4 7. *What nation is there ſo great who hath God ſo nigh unto them, as the Lord our God is in all things that we call upon him for?* We have had Heaven and Hell ſet before us, we have had Counſels of Friends, Warnings, Examples, the Motions and Inſpirations of the Holy Ghoſt, how ſhould all theſe ſpurs quicken us in our pace to Heaven? Should not that Ship ſail apace to the Haven which hath Wind and Tide to carry it? The Tide of Ordinances, and the Wind of the Spirit. Surely if we through negligence miſs of the Kingdom of Heaven, we ſhall have nothing to ſay for our ſelves; we ſhall be as far from excuſe as from happineſs.

6. You cannot do too much for the Kingdom of Heaven; you cannot pray too much, ſanctifie the Sabbath too much, love God too much; you cannot over-do. In ſecular things a Man may labour too hard, he may kill himſelf with working; but there is no fear of working too hard for Heaven: *In virtute non eſt verendum ne quid nimium ſit*, Seneca. The World is apt to cenſure the Godly, as if they were too zealous, and did over-ſtrain themſelves in Religion. Indeed a Man may follow the World too much, he may make too much haſt to be rich. The Ferry-man may take in too many Paſſengers into his Boat, to the ſinking of his Boat; ſo a Man may heap up ſo much Gold and Silver as to ſink himſelf in Perdition, 1 *Tim.* 6. 9. but one cannot be too earneſt and zealous for the Kingdom of Heaven; there is no fear of excels here; when we do all we can for Heaven, we come ſhort of the Golden Rule ſet us, and of Chriſts Golden Pattern; when our Faith is higheſt, like the Sun in the Meridian, yet ſtill *ὑστέρημα*, there is ſomething lacking in our Faith, 1 *Theſſ.* 3. 1. ſo that all our labour for the Kingdom is little enough. When a Chriſtian hath done his beſt, yet ſtill he hath ſins and wants to bewail.

7 By this you may judge of the ſtate of your Souls, whether you have Grace or no, by your earneſt purſuit after the Heavenly Kingdom. Grace infuſeth a Spirit of activity into a perſon; Grace doth not lye dormant in the Soul, 'tis not a ſleepy habit, but it makes a Chriſtian like a Seraphim ſwift and winged in his Heavenly motion; Grace is like fire, it makes one burn in love to God, and the more he loves him, the more he preſſeth forward to Heaven where he may fully enjoy him. Hope is an active Grace, 'tis called *a lively hope*, 1 *Pet.* 1. 3. hope is like the ſpring in the Watch, it ſets all the wheels of the Soul a running: Hope of a Crop makes the Husbandman ſow his ſeed; hope of Victory makes the Souldier fight; and a true hope of Glory makes

makes a Chriſtian vigorouſly purſue Glory. Here is a Spiritual Touchſtone to try our Grace by. If we have the anointing of the Spirit, it will oyl the wheels of our endeavour, and make us lively in our purſuit after the Heavenly Kingdom. No ſooner had *Paul* Grace infuſed, but preſently, *Behold he prayes*; *Acts* 9. 11. The Affections are by Divines called *the Feet of the Soul*, if theſe Feet move not towards Heaven, it is becauſe there is no Life.

8. Your labour for Heaven is not loſt: Perhaps you may think it is in vain that you have ſerved God, but know, that your pains is not loſt. The Seed is caſt into the Earth and it dyes, yet at laſt it brings forth a plentiful Crop; ſo your labours ſeem to be fruitleſs, but at laſt they bring you to a Kingdom. Who would not work hard for one hour, when for that hours work he ſhould be a King as long as he lived. And let me tell you, the more labour you have put forth for the Kingdom of Heaven, the more degrees of Glory you ſhall have. As there are degrees of Torment in Hell, *Matth.* 23. 14. ſo of Glory in Heaven. As one Star differs from another in Glory, ſo ſhall one Saint; 1 *Cor.* 15. 41. Though every Veſſel of Mercy ſhall be full, yet one Veſſel may hold more than another. Such as have done more work for God, ſhall have more Glory in the Heavenly Kingdom. Could we hear the Saints departed ſpeaking to us from Heaven, ſure they would ſpeak after this manner, Were we to leave Heaven a while, and live on the Earth again, we would do God a thouſand times more ſervice than ever we did; we would pray with more Life, act with more Zeal; for now we ſee, the more hath been our labour the greater is our reward in Heaven.

9. While we are labouring for the Kingdom, God will help us; *Ezek.* 36. 27. *I will put my Spirit within you, and cauſe you to walk in my ſtatutes.* The Promiſe encourageth us, and Gods Spirit inableth us. A Maſter gives his Servant work to do, but he cannot give him ſtrength to work; but God as he puts us out work, ſo he gives us ſtrength, *Pſal.* 86. 16. *Give thy ſtrength unto thy ſervant.* God not only gives us a Crown when we have done running, but gives us legs to run; he gives exciting, aſſiſting Grace: *Lex jubet, Gratia juvat.* The Spirit helping us in our work for Heaven makes it eaſie. If the Loadſtone draw the Iron, it is not hard for the Iron to move: If Gods Spirit drawes the heart, now it moves towards Heaven with facility and alacrity.

10. The more pains we have taken for Heaven the ſweeter Heaven will be when we come there. As when an Husbandman hath been grafting Trees, or ſetting Flowers in his Garden, it is pleaſant to review and look over his labours; ſo when in Heaven we ſhall remember our former zeal and earneſtneſs for the Kingdom, it will ſweeten Heaven and add to the joy of it. For a Chriſtian to think ſuch a day I ſpent in examining my heart, ſuch a day I was weeping for Sin; when others were at their ſport, I was at Prayer, and now have I loſt any thing by my Devotion? My Tears are wiped away, and the Wine of Paradiſe chears my heart. I now enjoy him whom my Soul loves, I am poſſeſſed of a Kingdom, my labour is over, but my joy remains.

11. If you do not take pains for the Kingdom of Heaven now, there will be nothing to be done for your Souls after death: This is the only fit ſeaſon for working, and if this ſeaſon be loſt, the Kingdom is forfeited; *Eccleſ.* 9. 10. *Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor wiſdom in the grave whither thou goeſt.* It was a Saying of *Charles* the Fifth, *I have ſpent my Treaſure, but that I may recover again, I have loſt my Health, but that I may have again, but I have loſt a great many brave Souldiers, but them I can never have again*: So other Temporal things may be loſt, and recovered again, but if the term of Life wherein you ſhould work for Heaven be once loſt, it is paſt all recovery, you can never have another ſeaſon again for your Souls.

12. There is nothing elſe but this Kingdom of Heaven we can make ſure of: We cannot make ſure of Life. *Quis ſcit an adjiciant hodiernæ craſtinæ Vitæ tempora dii ſuperi?* Hor. When our Breath goes out we know not whether we ſhall draw it in again; how many are taken away ſuddenly? We cannot make Riches ſure, it is uncertain whether we ſhall get them. The World is like a Lottery, every one is not ſure to draw a Prize: Or if we get Riches we are not ſure to keep them; *Prov.* 23 5. *Riches make themſelves wings and fly*: Experience ſeals to the truth of this: Many who have had plentiful Eſtates, yet by Fire, or loſſes at Sea, they have been ſqueezed as ſponges, and all their Eſtates exhauſted; but if Men ſhould keep their Eſtates a while, yet Death ſtrips them of all. When Deaths gun goes off away flyes the Eſtate. 1 *Tim.* 6. 7. *It is certain we can carry nothing out of the World*: So that there is no making ſure any thing here below, but we may make ſure of the Kingdom of Heaven; *Prov.* 11. 18. *To him that worketh righteouſneſs is a ſure reward.* He who hath Grace is ſure of Heaven, for he hath Heaven begun in him. A Believer hath an evidence

of

of Heaven; *Heb.* 11. 1. *Faith is the evidence of things not seen*; he hath an earneſt of Glory, 2 *Cor.* 1. 22 *Who hath alſo given us the earneſt of his Spirit*; an earneſt is part of the whole ſumme; he hath a ſure hope, *Heb.* 6. 19. *Which hope we have as an anchor*; this anchor is caſt upon Gods promiſe, *Titus* 1. 2. *In hope of eternal life, which God that cannot lye hath promiſed.* So that here is great encouragement to take pains for Heaven, we may make ſure of this Kingdom.

13. The Kingdom of Heaven cannot be obtained without labour. *Non eſt ad aſtra mollis e terris via.* A boat may as well get to land without oars, as we to Heaven without labour. We cannot have the World without labour, and do we think to have Heaven? If a Man digs for Gravel, much more for Gold: *Phil.* 3. 14. *I preſs toward the mark.* Heaven Gate is not like that Iron-gate, *which opened to Peter of its own accord*, *Acts* 12. 10. Heaven is not like thoſe *ripe figs which fall into the mouth of the eater*; *Nahum* 3. 12. No, there muſt be taking pains. Two things are requiſite for a Chriſtian, a watchful eye and a working hand. We muſt as *Hannibal*, force a way to the Heavenly Kingdom through difficulties. We muſt win the garland of Glory by labour, before we wear it with triumph. God hath enacted this Law, *That no man ſhall eat of the Tree of Paradiſe, but in the ſweat of his browes*; how then dare any cenſure Chriſtian diligence; how dare they ſay, you take more pains for Heaven than needs: God ſaith ἀγωνίζωθε, *ſtrive as in an agony, fight the good fight of Faith*; and theſe ſay, you are too ſtrict: But who ſhall we believe, an holy God that bids us ſtrive, or a prophane Atheiſt that ſaith we ſtrive too much.

14. Much of our time being already miſpent, we had need work the harder for the Kingdom of Heaven. He who hath loſt his time at School, and often played truant, had need ply it the harder that he may gain a ſtock of Learning; he who hath ſlept and loytered in the beginning of his journey, had need ride the falter in the evening, leaſt he fall ſhort of the place he is travelling to. Some here preſent are in their Youth, others in the flower of their Age, others have gray hairs, the Almond-tree bloſſoms, and perhaps they have been very regardleſs of their Souls or Heaven. Time ſpent unprofitably is not time lived, but time loſt; if there be any ſuch here who have miſſpent their golden hours, they have not only been ſloathful but waſtful Servants, how had you need now, redeem the time, and preſs forward with might and main to the Heavenly Kingdom; 1 *Pet* 4. 3. *The time paſt of our life may ſuffice us to have wrought the will of the Gentiles.* It may ſuffice us that we have loſt ſo much time already, let us now work the harder: Such as have crept as Snails, had need now fly as Eagles to the Paradiſe of God; if in the former part of your Life you have been as Willows, barren in goodneſs, in the latter part be as *an orchard of Pomegranats, with pleaſant fruits*, *Cant.* 4. 12. Recompence former remiſſneſs with future diligence.

15. How uncomely and ſordid a ſloathful temper of Soul is; *Zeph.* 1. 12. *I will puniſh the men who are ſettled on their lees*; Hebr. *Hakkophim*, *Coagulatos*, curdled on their lees. *Settling on the lees*, is an emblem of a dull unactive Soul. The Snail by reaſon of its ſlow motion was reckoned among the unclean; *Lev.* 11. 30. *A ſloathful man hideth his hand in his boſom*, *Prov.* 19. 24. he is loath to pull it out, though it be to lay hold on a Crown: *Non capit porta illa Cæleſtis torpore languidos*, Brugent. The Devil himſelf cannot be charged with idleneſs, 1 *Pet.* 5. 8. περιπατεῖ, *He walketh about.* An idle Soul ſtands in the World for a cypher, and God writes down no cyphers in the Book of Life; Heaven is no hive for Drones; an idle perſon is fit for a temptation. When the Bird ſits ſtill upon the bough, then it is in danger of the gun; one ſits ſtill in ſloath, then the Devil ſhoots him with a temptation; ſtanding water putrifies. Heathens will riſe up in Judgment againſt ſupine Chriſtians. What pains did they take in the Olympick Games, they ran but for a Garland of Flowers, or Olive, ἡμεῖς διωκόμεθα, ſaith *Chryſoſtom*, and do we ſit ſtill who run for a Kingdom? How can he expect a Reward that never works, or a Crown that never fights? *Inertia animæ ſomnus*, ſloath is the Souls ſleep. *Adam* when he was aſleep loſt his Rib; and when a perſon is in the deep ſleep of ſloath, he loſeth Salvation.

16. Holy activity and induſtry doth enoble a Chriſtian: *Labor ſplendore decoratur*, Cicero. The more excellent any thing is, the more active. The Sun is a glorious Creature, it is ever in motion, going its circuit: Fire is the pureſt Element, and the moſt active, 'tis ever ſparkling and flaming: The Angels are the moſt Noble Creatures, they are repreſented by the Cherubims with Wings diſplayed. The more active for Heaven the more illuſtrious, and the more do we reſemble the Angels. The Phenix flyes with a Coronet on its head; the induſtrious Soul hath his Coronet, his labour is his enſign of honour.

17. It

17. It is Mercy that there is a poſſibility of Happineſs, and that upon our pains taking we may have a Kingdom; by our Fall in *Adam* we forfeited Heaven; why might not God have dealt with us as with the lapſed Angels? they had no ſooner ſinned but were expell'd Heaven never to come thither more; we may ſay as the Apoſtle, *Rom.* 11. 22. *Behold the Goodneſs and ſeverity of God.* To the Apoſtate Angels behold the ſeverity of God that he ſhould throw them down to Hell for ever; to us behold the goodneſs of God, that he hath put us into a poſſibility of Mercy, and if we do but take pains, there is a Kingdom ſtands ready for us; how may this whet and ſharpen our Induſtry, that we are in a Capacity of Salvation; and if we do but what we are able, we ſhall receive an eternal weight of Glory.

18. Our labour for the Kingdom of Heaven is minute and tranſient, it is not to laſt long; our labour expires with our life; 'tis but a while and we ſhall leave off working, for a little labour an eternal Reſt: Who would think much to wade through a little water, that were ſure to be crowned as ſoon as he came at ſhore. Chriſtians let this encourage you, you have but a little more pains to take, a few Tears more ſhed, a few more Sabbaths kept, and behold an Eternal Recompence of Reward; what are a few Tears to a Crown? a few Minutes of time to an Eternity of Glory?

19. What ſtriving is there for earthly Kingdoms which are corruptible, and ſubject to change: With what Vigour and Alacrity did *Hannibal*'s Soldiers continue their March over the *Alps* and craggy Rocks; and *Ceſars* Soldiers fight with Hunger and Cold. Men will break through Laws and Oaths, they will ſwim to the Crown in Blood; will they venture thus for earthly Promotions? and ſhall not we ſtrive more for an Heavenly Kingdom? μεγάλα τὰ μέλλοντα, *Chryſoſt.* This is a Kingdom which cannot be ſhaken, *Heb.* 12. 28. A Kingdom where there is unparallel'd Beauty, unſtained Honour, unmixed joy; a Kingdom where there ſhall be nothing preſent, which we could wiſh were removed, nor nothing abſent, which we could wiſh were enjoyed: Sure if there be any Spark of Grace or true Generoſity in our Breaſts, we will not ſuffer our ſelves to be out-ſtriven by others, we will not let them take more pains for earthly Honours, then we do for that excellent Glory which will crown all our deſires.

20. How much pains do ſome Men take to go to Hell, and ſhall not we take more pains to go to Heaven? *Jer.* 9. 5. *They weary themſelves to commit Iniquity.* Sinners hackny themſelves out in the Devils Service: What Pains do ſome Men take to ſatisfy their unclean Luſts! they waſt their Eſtates, wear the ſhameful marks of their ſin about them; they will viſit the Harlots houſe though it ſtands the next door to hell, *Prov.* 7. 27. *Her houſe is the way to Hell.* What pains do others take in perſecuting! Holineſs is the white they ſhoot at: 'Tis ſaid of *Antiochus Epiphanes*, he undertook more tedious Journies, and went upon greater hazards to vex and oppoſe the *Jews*, then any of his Predeceſſors had done in getting of Victories. The Devil blows the horn, and Men ride Poſt to hell, as if they feared hell would be full ere they could get thither: When Satan had entred into *Judas*, how active was *Judas*! he goes to the High Prieſts, from them to the Band of Soldiers, and with them back again to the Garden, and never left till he had betrayed Chriſt: How induſtrious were the idolatrous *Jews*, ſo fiercely were they bent upon their ſin, that they would ſacrifice their Sons and Daughters to their Idol Gods, *Jer.* 32. 35. Do Men take all this Pains for hell, and ſhall not we take pains for the Kingdom of Heaven? The wicked have nothing to encourage them in their Sins, they have all the threatenings of God as a flaming Sword againſt them. O let it never be ſaid that the Devils Servants are more active then Chriſts, that they ſerve him better, who rewards them only with Fire and Brimſtone, then we do God who rewards us with a Kingdom.

21. The labour we take for Heaven is a labour full of pleaſure, *Prov.* 3. 17. A Man ſwears at his Recreation, tires himſelf with hunting, but there is a delight he takes in it which ſweetens it: *Rom.* 7. 22. *I delight in the Law of God, in the inner Man, Gr.* συνήδομαι, *I take pleaſure.* Not only is the Kingdom of Heaven delightful, but the way thither: What delight hath a gracious Soul in Prayer, *Iſa.* 56. 7. *I will make them joyful in my houſe of Prayer.* While a Chriſtian weeps there is joy drops with Tears; while he is muſing on God he hath ſuch illapſes of the Spirit, and as it were ſuch Transfigurations of Soul, that he thinks himſelf half in Heaven, *Pſal.* 63. 5, 6. *My Soul ſhall be ſatisfied as with marrow and fatneſs, and my Mouth ſhall praiſe thee with joyful Lips, when I remember thee upon my Bed, &c.* A Chriſtians work for Heaven is like a Bridegrooms work on the Morning of the Marriage day, he puts on his Veſture and wedding Robes, in which he ſhall be married to his Bride; ſo in all the Duties of Religion we are putting on thoſe wedding Robes, in which we ſhall be married to Chriſt in Glory: O what ſolace and inward Peace is there in cloſe walking with God, *Iſa.* 32. 17. *The Work of Righteouſneſs ſhall be Peace.* Serving of God is like gathering of Spices or

Flowers

Flowers, wherein there is some labour, but the labour is recompenced with delight: Working for Heaven is like digging in a Gold Mine, the digging is labour, but getting the Gold is pleasure: O then let us bestir our selves for the Kingdom of Heaven; it is a labour full of Pleasure; a Christian would not part with his Joy for the most delicious Musick; he would not exchange his Anchor of Hope for a Crown of Gold: Well might *David* say in keeping thy Precepts there is great Reward, *Psal.* 19. 11. not only *after* keeping thy Precepts, but *in* keeping them; a Christian hath both the Spring Flowers and the Crop; inward delight in serving God, there is the Spring Flowers; and the Kingdom of Glory at last, there is the full Crop.

22. How industrious have the Saints in former Ages been, they thought they could never do enough for Heaven; they could never serve God enough, love him enough, *minus te amavi, Domine, Austin.* Lord I have loved thee too little. What Pains did Saint *Paul* take for the Heavenly Kingdom, *Phil.* 3. 13. *Reaching forth unto those things which are before*; ἐπεκτεινόμενος the *Greek* Word to reach forth, signifies to stretch out the neck, a Metaphor from Racers who strain every Limb, and reach forward to lay hold on the Prize. *Anna* the Propheteſs, *Luke* 2. 37. departed not from the Temple, but served God with Fastings and Prayers night and day. *Basil* the Great by much labour and watching exhausted his bodily strength. Let Racks, Pullies, and all torments come upon me (said *Ignatius*) so I may win Christ. The Industry and Courage of former Saints who are now crowned with Glory should provoke our diligence, that so at last we may sit down with them in the Kingdom of Heaven.

23. The more pains we take for Heaven, the more welcome will Death be to us: What is it makes Men so loath to dye? they are like a Tenant that will not out of the House, till the Sergeant pull him out; they love not to hear of Death; why so? because their Conscience accuseth them that they have taken little or no pains for Heaven; they have been sleeping when they should have been working; and now they are afraid least Death should carry them Prisoners to Hell: Whereas he who hath spent his time in serving of God, he can look Death in the Face with comfort, he was wholly taken up about Heaven, and now he shall be taken up to Heaven; he traded before in Heaven, and now he shall go to live there, *Phil.* 1. 23. *Cupio dissolvi, I desire to be dissolved, and be with Christ*: *Paul* had wholly laid out himself for God, 1 *Cor.* 15. 10. and now he knew there was a Crown laid up for him, and he longed to take Possession. Thus I have given you twenty three Perswasives or Arguments to exert and put forth your utmost diligence for the obtaining the Kingdom of Heaven; O that these Arguments were written in all your Hearts, as with the Point of a Diamond; and because delaies in these Cases are dangerous, let me desire you to set upon this Work for Heaven presently, *Psal.* 119. 60. *I made haste, and delayed not to keep thy Commandments.* Many People are convinced of the necessity of looking after the Kingdom of Glory, but they say as those, *Hagg.* 1. 2. *The time is not yet come*: They adjourn and put off, till their time is slip'd away, and so they lose the Kingdom of Heaven; beware of this fallacy; delay strengthens sin, hardens the heart, and gives the Devil fuller possession of a Man; 1 *Sam.* 21. 8. *The Kings business requires haste*; so the business of Salvation requires haste; do not put off an hour longer; *volat ambiguis mobilis alis hora*; what assurance have you that you shall live another day? have you any lease of life granted? why then do you not presently arise out of the Bed of Sloath, and put forth all your strength and Spirits that you may be possessed of the Kingdom of Glory? should not things of the highest importance be done first? setling a Mans Estate, and clearing the Title to his Land, is not delayed, but done in the first place; what is there of such grand importance as this, the saving of your Souls, and the gaining of a Kingdom? therefore to day hear Gods Voice, now mind Eternity, now get your Title to Heaven cleared before the Decree of Death bring forth; what imprudence is it to lay the heaviest Load upon the weakest Horse? so to lay the heavy Load of Repentance on thy self when thou art infeebled by sickness, the Hands shake, the Lips quiver, the Heart faints: O be wise in time, now prepare for the Kingdom: He who never begins his Voyage to Heaven but in the storm of Death, it is a thousand to one if he doth not suffer an Eternal Shipwrack.

USE VI. Of *Exhortation.*

1. *Branch.* If there be such a glorious Kingdom a coming, then you who have any good hope through Grace that you are the Heirs of this Kingdom, let me exhort you to six things.

1. Often take a Prospect of this heavenly Kingdom, climb up the Cælestial Mount, take a turn as it were in Heaven every day by holy Meditation, *Psal.* 48. 12, 13. *Walk about Sion, tell the Towers thereof, mark well her Bulwarks*: See what a glorious Kingdom Heaven is, go tell the Towers, view the Palaces of the Heavenly *Jerusalem*; Christian, show thy Heart the Gates of Pearl, the Bed of Spices, the Clusters of Grapes which grow in the Paradise of God; say, O my Soul, all this Glory is thine, it is thy Fathers good pleasure to give thee this Kingdom: The Thoughts of Heaven are very delightful and ravishing; can Men of the World so delight in viewing their Bags of Gold, and Fields of Corn, and shall not the Heirs of Promise take more delight in contemplating the Cælestial Kingdom: The serious Meditation of the Kingdom of Glory would work these three effects.

(1.) It would put a damp and slur upon all worldly Glory: Those who stand upon the top of the *Alps* the great Cities of *Campania* seem but small in their eye. Could we look through the Perspective-Glass of Faith, and take a view of Heavens Glory, how small and minute would all other things appear: *Moses* slighted the Honours of *Pharaohs* Court, having an eye to the Recompence of Reward: *Heb.* 11. 26. St. *Paul* who had a Vision of Glory, and Saint *John* who was carried away in the Spirit, and saw the holy *Jerusalem* descending out of Heaven, having the Glory of God in it, *Rev.* 21. 11. how did the world after appear in an Eclipse to them.

(2.) The Meditation of the heavenly Kingdom would much promote holiness in us: *Heaven is an holy place*, 1 *Pet.* 1 4. *an Inheritance undefiled*; 'tis described by Transparent Glass to denote its Purity, *Rev.* 21. 21. The contemplating heaven would put us upon the study of holiness, because none but such are admitted into that kingdom: *Heaven* is not like *Noah's* Ark, into which came clean Beasts and unclean; only *the pure in heart shall see God*, *Mat.* 5. 8.

(3.) The Meditation of the heavenly Kingdom would be a Spur to diligence, *Immensum Gloria Calcar habet.* 1 *Cor.* 15. 58. *always abounding in the work of the Lord, knowing that your Labour shall not be in vain in the Lord.* When the Mariner sees the haven he plies it harder with his Oars; when we have a sight and prospect of Glory, it would make us much in Prayer, alms, watching, it would add wings to duty, and make the Lamp of our Devotion burn brighter.

2. If you have hopes of this Kingdom, be content though you have but a little of the World: Contentment is a rare thing, 'tis a Jewel that but few Christians wear; but if you have a grounded hope of heaven, it may work your heart to Contentation; what though you have but little in Possession, you have a Kingdom in Reversion. Were you to take an estimate of a Mans Estate, how would you value it? by what he hath in his house, or by his Land? perhaps he hath little Money or Jewels in his house, but he is a Landed Man, there lies his Estate. A Believer hath but little Oyl in the Cruse, and Meal in the Barrel, but he is a landed Man, he hath a Title to a Kingdom, and may not this satisfy him? If a Man who lived here in *England*, had a great Estate befallen him beyond the Seas, and perhaps had no more Money at present, but just to pay for his Voyage, he is content, he knows when he comes to his Estate he shall have Money enough: Thou who art a Believer hast a Kingdom befallen thee; though thou hast but little in thy Purse, yet if thou hast enough to pay for thy Voyage, enough to bear thy Charges to heaven, it is sufficient, God hath given thee Grace which is the Fore-Crop, and will give thee Glory, which is the After-Crop, and may not this make thee content?

3. *Branch.* If you have hope of this blessed Kingdom, pray often for the coming of this glorious Kingdom, *Thy Kingdom come*; Only Believers can pray heartily for the hastening of the Kingdom of Glory.

1. They cannot pray that Christs Kingdom of Glory may come who never had the kingdom of Grace set up in their Hearts: Can the guilty Prisoner pray that the Assises may come?

2. They cannot pray heartily that Christs kingdom of Glory may come, who are Lovers of the World; they have found Paradise; they are in their kingdom already, this is their heaven, and they desire to hear of no other; they are of his mind who said, if he might keep his Cardinalship in *Paris* he would lose his part in Paradise.

3. They cannot pray heartily that Christs Kingdom of Glory may come, who oppose Christs kingdom of Grace, who break his Laws which are the Scepter of his kingdom, who shoot at those who bear Christs Name and carry his Colours; sure these cannot pray that Christs kingdom of Glory may come, for then Christ will judge them, and if they say this Prayer they are Hypocrites, they mean not as they speak. But you who have the kingdom of Grace set up in your hearts, pray much that the kingdom of Glory may hasten, *Thy Kingdom come*; when this kingdom comes then you shall behold Christ in all his embroidered Robes of Glory, shining ten thousand times brighter than the Sun in all it's Meridian Splendor. When Christs kingdom comes the Bodies of the

Saints that slept in the dust shall be raised in honour, and made like Christs Glorious Body; then shall your Souls like Diamonds sparkle with Holiness; you shall never have a sinful thought more, you shall be as holy as the Angels, you shall be as holy as you would be, and as holy as God would have you to be; then you shall be in a better state than in Innocency. *Adam* was Created a Glorious Creature but mutable, a bright Star but a falling Star, but in the Kingdom of Heaven is a fixation of Happiness: When Christs Kingdom of Glory comes you shall be rid of all your enemies: As *Moses* said, *Exod.* 14. 13. *The Egyptians whom you have seen to day, you shall see them no more for ever*; so those enemies who have plough'd on the backs of Gods people, and made deep their furrows, when Christ shall come in his Glory, you shall see these enemies no more. All Christs enemies shall be *put under his feet*, 1 *Cor.* 15. 25. and before the wicked be destroyed the Saints shall judge them; 1 *Cor.* 6. 2. *Know ye not that the Saints shall judge the World*: This will cut the wicked to the heart, that those whom they have formerly scorned and scourged shall sit as Judges upon them, and vote with Christ in his judicial proceedings: O then well may you pray for the hastening of the Kingdom of Glory, *Thy Kingdom come.*

4. *Branch.* If you have any good hope of this blessed Kingdom, let this make the colour come in your Faces, be of a sanguine, chearful temper; have you a Title to a Kingdom, and sad? *Rom.* 5. 2. *We rejoyce in the hope of the glory of God.* Christians, the Trumpet is ready to sound; an eternal Jubilee is at hand when a freedom from Sin shall be proclaimed; your Coronation day is a coming; it is but putting off your clothes, and laying your head upon a pillow of dust, and you shall be inthroned in a Kingdom, and invested with the embroidered Robes of Glory: Doth not all this call for a chearful Spirit? Chearfulness adorns Religion; it is a temper of Soul Christ loves: *John* 14. 28. *If ye loved me ye would rejoyce.* It makes many suspect Heaven is not so pleasant, when they see those that walk thither so sad. How doth the heir rejoyce in hope of the Inheritance? Who should rejoyce if not a Believer who is heir of the Kingdom, and such a Kingdom as *eye hath not seen.* When the Flesh begins to droop, let Faith lift up its head, and cause an holy jubilation and rejoycing in the Soul.

5. Let the Saints long to be in this blessed Kingdom. A Prince that travels in Foreign parts, doth he not long to be in his own Nation, that he may be Crowned? The Bride desires the Marriage day: *Rev.* 22. 17. *The Spirit and the bride say, Come: Even so come Lord Jesus.* Sure our unwillingness to go hence, shows either the weakness of our Faith in the belief of the Heavenly Kingdom, or the strength of our doubtings, whether we have an interest in it. Were our Title to Heaven more cleared, we should need Patience to be content to stay here any longer.

Again, Our unwillingness to go hence declares, we love the World too much, and Christ too little. Love (as *Aristotle* saith) desires Union; did we love Christ as we should, we would desire to be united to him in Glory; when we might take our fill of Love, be humbled that we are so unwilling to go hence: Let us labour to arrive at that divine temper of Soul as *Paul* had, *Cupio dissolvi, I desire to depart and be with Christ*; *Phil.* 1. 23. We are encompassed with a body of sin, should not we long to shake off this viper? We are in *Mesech*, and the Tents of *Kedar*, in a place where we see God dishonoured, should not we desire to have our pass to be gone? We are in a valley of Tears, is it not better being in a Kingdom? Here we are combating with Satan, should not we desire to be called out of the bloody field where the bullets of Temptation fly so fast, that we may receive a victorious Crown? O ye Saints, breath after the Heavenly Kingdom. Though we should be willing to stay to do service, yet we should ambitiously desire to be alwayes sunning our selves in the light of Gods Countenance. Think what it will be to be ever with the Lord, are there any sweeter smiles or embraces than his? Is there any bed so soft as Christs bosom? Is there any such joy as to have the golden banner of Christs Love displayed over us? Is there any such honour as to sit upon the Throne with Christ; *Rev.* 3. 21. O then long for the Celestial Kingdom.

6. Wait for this Kingdom of Glory. It is not incongruous or improper to long for Heaven, yet wait for it; long for it because it is a Kingdom, yet wait your Fathers good pleasure; God could presently bestow this Kingdom, but he sees it good that we should wait a while.

(1.) Had we the Kingdom of Heaven presently, assoon as ever Grace is infused, then God would lose much of his Glory. 1. Where would be our living by Faith, which is the Grace that brings in the chief revenues of Glory to God; *Rom.* 4. 20. 2. Where would be our suffering for God, which is a way of honouring him, which the Angels in Heaven are not capable of. 3. Where would be the active service we are

are to do for God? Would we have God give us a Kingdom, and we do nothing for him before we come there? Would we have Rest before Labour, a Crown before Victory? This were disingenuous. *Paul* was content to stay out of Heaven a while, that he might be a means to bring others thither; *Phil.* 1. 23.

(2.) While we wait for the Kingdom our Glory is increasing. Every Duty Religiously performed adds a Jewel to our Crown. Do we desire to have our Robes of Glory shine brighter, let us wait and work; the longer we stay for the Principal, the greater will the Interest be. The Husbandman waits till the seed spring up: Wait for the harvest of Glory. Some have their waiting Weeks at Court; this is your waiting time: Christ saith, *Pray and faint not, Luke* 18. 1. so wait and faint not. Be not weary; the Kingdom of Heaven will make amends for your waiting: *I have waited for thy Salvation, O Lord*, said that dying Patriarch, *Gen.* 49. 18.

USE V. Comfort to the people of God.

1. In all their Sufferings. The true Saint is as *Luther* saith, *Hæres Crucis*, heir to the Cross, Affliction is his Dyet drink, but here is that may be as Bezoar-stone to keep him from fainting; these sufferings bring a Kingdom. The hope of the Kingdom of Heaven, saith *Basil*, should indulcorate and sweeten all our troubles; 2 *Tim.* 2. 12. *If we suffer we shall reign with him*: 'Tis but a short fight, but an eternal triumph; this light suffering produceth *an eternal weight of Glory*; 2 *Cor.* 4. 17. 1. *A weight of Glory*, Βάρος δόξης: Things which are precious, the more weighty, the more they are worth; the more weight is in a Crown of Gold the more it is worth 'Tis a weight of Glory. 2. Αἰώνιον βάρος, *An eternal weight of Glory*: Did this Glory last but a while it would much abate and imbitter the Joyes of Heaven, but the Glory of that Kingdom runs parallel with Eternity; God will be as a deep Sea of Blessedness, and the Glorified Saints shall for ever bathe themselves in that Ocean. One dayes wearing the Crown will abundantly pay for all the Saints sufferings, how much more then, when *they shall reign for ever and ever*; *Rev.* 22. 5. O let this support under all the Calamities and Suffering in this Life: What a vast difference is there between a Believers Sufferings and his Reward; *Rom.* 8. 18. *The sufferings of this present time are not worthy to be compared with the Glory which shall be revealed in us.* For a few Tears, Rivers of Pleasure; for Mourning, white Robes: This made the Primitive Christians laugh at Imprisonment, and snatch up Torments as so many Crowns: Though now we drink in a Worm-wood Cup, here is Sugar in the bottom to sweeten it; *'Tis your Fathers good pleasure to give you a Kingdom.*

2. Comfort in Death: Here is that which may take away from Gods Children the terrour of Death, they are now entring into the Kingdom. Indeed no wonder if wicked Men be appal'd and terrified at the approach of Death, they dye unpardoned, Death carries them to the Goal, where they must lye for ever without Bail or Mainprize: But why should any of Gods Children be so scared and half-dead with the thoughts of Death? What hurt doth Death do to them, but lead them to a Glorious Kingdom? Faith gives a Title to Heaven, Death a Possession; let this be a Gospel-antidote to expel the fear of Death. *Hilarion* that blessed Man, cryed out, *Egredere Anima, egredere, quid times?* Go forth my Soul, go forth, what feareſt thou? Let them fear Death, who do not fear Sin: But let not Gods Children be over-much troubled at the grim Face of that Messenger which brings them to the end of their Sorrow, and the beginning of their Joy. Death is yours, 1 *Cor.* 3. 22. it is part of a Believers inventory. Is a Prince afraid to cross a narrow Sea, who shall be Crowned when he comes to Land? Death to the Saints shall be an usher, to bring them into the Presence of the King of Glory: This puts Lilies and Roses into the ghastly face of Death, and makes it look amiable. Death brings us to a Crown of Glory which fades not away. The day of Death is better to a Believer than the day of his Birth. Death is *aditus ad Gloriam*, an entrance into a blessed Eternity. Fear not Death, but rather let your Hearts revive when you think these rattling wheels of Deaths Chariot are but to carry you home to an everlasting Kingdom.

MATTH. vi. 10.

Thy Will be done in Earth, as it is in Heaven.

WE come next to the Third Petition, *Thy Will be done in Earth as it is in Heaven.*

This Petition consists of Two Parts.

I. The Matter, *Doing of Gods Will.*
II. The Manner, *As it is in Heaven.*

I. The Matter of this Petition is, *The doing of Gods Will. Thy Will be done.*

Quest. 1. *What is meant by the Will of God?*

Answ. There is a twofold Will: 1. *Voluntas decreti*, Gods secret Will, or the Will of his Decree: We pray not that Gods secret Will may be done by us. This secret Will cannot be known, it is locked up in Gods own breast, and neither Man or Angel hath Key to open it. 2. *Voluntas revelata*, Gods revealed Will. This revealed Will is written in the Book of Scripture; the Scripture is a declaration of Gods Will, it discovers what he would have us do in order to our Salvation.

Quest. 2. *What do we pray for in these words*, Thy Will be done?

Ansm. We pray for two things. 1. For Active Obedience; that we may do Gods Will actively in what he commands. 2. For Passive; that we may submit to Gods Will patiently in what he inflicts. We pray that we may do Gods Will actively, subscribe to all his commands, believe in Jesus the cardinal Grace, lead holy lives. So *Austin* upon the Petition, *Nobis a Deo precamur Obedientiam*, we pray that we may actively obey Gods Will. This is the summe of all Religion, the two Tables epitomized, *The doing of Gods Will. Thy Will be done.* We must know Gods Will before we can do it; knowledge is the eye which must direct the foot of Obedience. At *Athens* there was an Altar set up ἀγνώστῳ Θεῷ, *To the unknown God*, *Acts* 17. 23. It is as bad to offer the blind to God as the dead. Knowledge is the Pillar of Fire to give light to practise; but though knowledge is requisite, yet the knowing of Gods Will is not enough without doing of his Will: *Thy Will be done.* If one had a System of Divinity in his head, if he had πᾶσαν τὴν γνῶσιν, *all knowledge*, 1 *Cor.* 13. 2. yet if Obedience were wanting, his knowledge were lame, and would not carry him to Heaven. Knowing Gods Will may make a Man admired, but it is doing Gods Will that makes him blessed; knowing Gods Will without doing it, will not crown us with happiness.

1. The bare knowledge of Gods Will is inefficacious, it doth not better the heart. Knowledge alone is like a Winter-Sun which hath no heat or influence; it doth not warm the Affections, or purifie the Conscience. *Judas* was a great Luminary, he knew Gods Will, but he was a Traytor.

2. Knowing without doing Gods Will will make ones case worse, 'twill heat Hell the hotter; *Luke* 12. 47. *The servant which knew his Lords will, and did not according to his will shall be beaten with many stripes.* Many a Mans knowledge is a torch to light him to Hell. Thou who hast knowledge of Gods Will but dost not do it, wherein dost thou excel an Hypocrite? Nay, wherein dost thou excel the Devil? *who transforms himself into an Angel of light*? 'Tis improper to call such Christians who are knowers of Gods Will, but not doers of it. 'Tis improper to call him a Tradesman who never wrought in his Trade; so to call him a Christian who never wrought in the Trade of Religion. Let us not rest in the knowing of Gods Will. Let it not be said of us as *Plutarch* speaks of the *Grecians*, *They knew what was just but did it not.* Let us set upon this, the doing of Gods Will. *Thy Will be done.*

Quest. 3. *Why is the doing of Gods Will so requisite?*

Answ. 1. Out of Equity. God may justly claim a right to our Obedience; he is our founder; we have our being from him; and 'tis but equal that we should do his Will at whose word we were Created. God is our Benefactor; 'tis just that if God give us our Allowance we should give him our Allegiance.

2. The great design of God in the World is to make us doers of his Will. 1. All Gods Royal Edicts and Precepts are to bring us to this, to be doers of his Will; what needed God been at the pains to give us the copy of his Law, and write it out with his own Finger else. The Word is not only a Rule of Knowledge, but of Duty; *Deut.*

Deut. 13. 4. *Deut.* 26. 16. *This day the Lord thy God hath commanded thee to do these statutes, thou shalt therefore keep and do them.* If you tell your Children what is your mind, it is not only that they may know your Will, but do it. God gives us his Word as a Master gives a Scholar a Copy to write after it; he gives it as his Will and Testament, that we should be the Executors to see it performed. 2. This is the end of all Gods Promises to draw us to do Gods Will; the Promises are loadstones to Obedience, *Deut.* 11. 27. *A blessing if ye obey*; as a Father gives his Son Money to bribe him to Obedience. *Deut.* 28. 1. *If thou shalt hearken to the voice of the Lord thy God, and do all his commandments, the Lord thy God will set thee on high above all the nations of the earth*; *Blessed shalt thou be in the city, and in the field.* The Promises are a Royal Charter settled upon Obedience. 3. The Minatory part of the Word, the threatnings of God stand as the Angel with a Flaming Sword to deter us from Sin, and make us doers of Gods Will; *Deut.* 11. 28. *A curse if ye will not obey. Psal.* 68. 21. *God shall wound the hairy scalp of every one that goes on still in his trespasses.* These threatnings do often take hold of Men in this Life; they are made examples, and hung up in chains to scare others from Disobedience. 4. All Gods Providences are to make us doers of his Will. As God makes use of all the seasons of the Year for Harvest, so all his various Providences are to bring on the Harvest of Obedience.

1. Afflictions are to make us do Gods Will; 2 *Chron.* 33. 12. *When Manasseh was in affliction, he besought the Lord, and humbled himself greatly.* The Rod hath this voice, *Be doers of Gods Will.* Affliction is called a Furnace; *Isa.* 48. 10. *The furnace melts the metal, and then it is cast into a new mould.* Gods Furnace is to melt us and mould us into Obedience.

2. Gods Mercies are to make us do his Will; *Rom.* 12. 1. *I beseech you by the mercies of God, that ye present your bodies a living sacrifice.* Body is by a Synecdoche put for the whole Man. If the Soul should not be presented to God as well as the Body, it could not be a reasonable service. Now saith the Apostle, *I beseech you by the mercies of God present your selves a living sacrifice.* Mercies are the strongest obligations to Duty. *Hos.* 11. 4. *I drew them with the cords of a man*; that is, with the golden cords of my Mercy. In a word, all that is written in Law or Gospel, tends to this, that we should be doers of Gods Will, *Thy Will be done.*

3. By doing the Will of God we evidence Sincerity; as Christ said in another sense, *John* 10. 25. *The works which I do, bear witness of me*: So it is not all our golden words, if we could speak like Angels, but our works, our doing of Gods Will, which bears witness of our Sincerity. We judge not of the health of a Mans Body by his high Colour, but by the Pulse of the Arm, where the Blood chiefly stirs; so a Christians soundness is not to be judged by his Profession; what is this high Colour? but the estimate of a Christian is to be taken by his Obediential acting, his doing the Will of God; this is the best Certificate and Letters Testimonial to shew for Heaven.

4. Doing Gods Will much propagates the Gospel; this is the Diamond that sparkles in Religion. Others cannot see what Faith is in the Heart, but when they see we do Gods Will on Earth, this makes them have a venerable opinion of Religion, and become Profelites to it. *Julian* in one of his Epistles writing to *Arsatius*, saith, *That the Christian Religion did much flourish by the Sanctity and Obedience of them that professed it.*

5. By doing Gods Will we show our Love to Christ; *John* 14. 21. *He that hath my commandments and keepeth them, he it is that loveth me.* What greater Love to Christ than to do his Will, though it cross our own. Every one would be thought to love Christ; but how shall that be known but by this, do you do his Will on Earth? *Neq; principem veneramur si odio ejus Leges habemus*, Isid. 'Tis a vain thing for a Man to say he loves Christs Person, when he slights his Commands. Not to do Gods Will on Earth is a great evil, 'tis,

(1.) Sinful.
(2.) Foolish.
(3.) Dangerous.

(1.) It is Sinful. 1. We go against our Prayers; we pray, *Fiat voluntas tua*, thy will be done, and yet we do not obey his will, we confute our own Prayer. 2. We go against our Vow in Baptism; we have vowed to fight under the Lords Banner, to obey his Scepter, and this Vow we have oft renewed in the Lords Supper; if we do not Gods will on Earth we are forsworn, and God will indite us of Perjury.

(2.) Not to do Gods will on Earth is Foolish; 1. Because there is no standing it out against God. If we do not obey him we cannot resist him: 1 *Cor.* 10. 22. *Are we stronger than he? Job* 40. 9. *Hast thou an arm like God?* Canst thou measure Armes with him? To oppose God is as if a Child should fight with an Arch-Angel; as if an heap

heap of Bryars should put themselves into a battalia against the Flame. 2. Not to do Gods will is foolish, because if we do not Gods will we do the Devils will. Is it not folly to gratifie an enemy? To do his will that seeks our ruine?

Quest. *But are any so wicked as to do the Devils will?*

Answ. Yes; *John* 8. 44. *Ye are of your Father the Devil, and the lusts of your Father ye will do.* When a Man tells a lye doth he not do the Devils will? *Acts* 5. 3. *Ananias, Why hath Satan filled thy heart to lye to the Holy Ghost?*

(3.) Not to do Gods Will is dangerous; it brings a Spiritual *Præmunire*. If Gods Will be not done by us, he will have his will upon us; if we obey not Gods will in commanding, we shall obey his will in punishing, 2 *Thess.* 1. 7. *The Lord Jesus shall be revealed with his mighty Angels in flames of fire, taking vengeance on them that obey not his gospel.* Either we must do Gods will, or suffer it.

6. Whatever God wills us to do is for our benefit: Behold here self-interest. As if a King commands his Subject to dig in a Mine of Gold, and then gives him all the Gold he hath digged. God bids us do his will, and this is for our good; *Deut.* 10. 13. *And now O Israel, what doth the Lord thy God require of thee, but to fear the Lord thy God, and keep the commandments of the Lord, which I command thee this day for thy good.* It is Gods will that we should repent, and this is for our good; Repentance ushers in remission; *Acts* 3. 9. *Repent that your sins may be blotted out.* It is Gods will that we should believe; and why is it but that we should be crowned with Salvation; *Mark* 16. 16. *He that believes shall be saved.* What God wills is not so much our Duty as our Priviledge; he bids us obey his voice, and it is greatly for our good; *Jer.* 7. 23. *Obey my voice and I will be your God.* I will not only give you my Angels to be your guard, but my self to be your portion; my Spirit shall be yours to sanctifie you, my Love shall be yours to comfort you, my Mercy shall be yours to save you. *I will be your God.*

7. To do Gods will is our Honour. A Person thinks it an Honour to have a King speak to him to do such a thing; the Angels count it their highest Honour in Heaven to do Gods will; *Servire Deo regnare est*, To serve God is to reign. *Non onerant nos sed ornant*, Salvian. How chearfully did the Rowers row the Barge that carried *Cæsar*; to be imployed in his Barge was an Honour, to be imployed in doing Gods will, is *insigne Honoris*, the highest ensign of Honour that a Mortal Creature is capable of. Christs Precepts do not burden us but adorn us.

8. To do Gods Will on Earth makes us like Christ, and akin to Christ. 1. It makes us like Christ: Is it not our Prayer that we may be like Christ. Jesus Christ did his Fathers will; *John* 6. 38. *I came down from Heaven not to do my own will, but the will of him that sent me.* God the Father and Christ, as they have but one Essence, so but one Will; Christs will was melted into his Fathers; *John* 4. 34. *My meat is to do the will of him that sent me.* By our doing Gods will on Earth, we resemble Christ; nay, we are akin to Christ, and are of the Blood-Royal of Heaven. *Alexander* called himself Cousen to the Gods; what Honour is it to be akin to Christ. *Matth.* 12. 50. *Whosoever shall do the will of my Father which is in Heaven, the same is my Brother, and Sister, and Mother.* Did King *Solomon* arise off his Throne to meet his Mother, and set her on a Throne by him, 1 *Kings* 3. 19. such Honour will Christ bestow on such as are doers of Gods will, he will salute them as his Kindred, and set them on a Glorious Throne in the Amphitheatre of Heaven.

9. Doing Gods will on Earth, brings Peace in Life and Death, 1. In Life; *Psal.* 19. 11. *In keeping thy precepts there is great reward*; not only after keeping them but in keeping them; when we walk closely with God in Obedience, there is a secret Joy let into the Soul, and how swiftly and chearfully do the wheels of the Soul move when they are oyled with the Oyl of Gladness. 2. Peace in Death. When *Hezekiah* thought he was about to dye, what gave him Comfort? this, that he had done the will of God: *Isa.* 38. 3. *Remember, O Lord, I beseech thee, how I have walked before thee in truth, and have done that which is good in thy sight.* 'Twas *Augustus* his wish, that he might have an εὐθανασία, an easie Death without much pain. If any thing make our pillow easie at Death, it will be this, we have endeavoured to do Gods will on Earth. Did you ever hear any cry out on their Death-bed, that they have done Gods will too much; no, hath it not been that they have done his will no more, that they come so short in their Obedience. Doing Gods will will be both your Comfort, and your Crown.

10. If we are not doers of Gods will, we shall be looked upon as contemners of Gods will: Let God say what he will, yet Men will go on in Sin, this is to contemn God; *Psal.* 10. 13. *Wherefore doth the wicked contemn God?* To contemn God is worse than to rebel. The Tribes of *Israel* rebelled against *Rehoboam* because he made their

their Yoak heavier, 1 *King.* 12. 16. But to contemn God is worse, 'tis to slight him; to contemn God is to put a Scorn upon him, and affront him to his Face, and an Affront will make God draw his Sword. Thus I have answered that Question why doing Gods will on Earth, is so requisite: 'Tis as necessary as Salvation.

4. Quest. *In what manner are we to do Gods will that we may find acceptance?*

The manner of doing Gods Will is the chief thing; the Schoolmen say well, *Modus rei cadit sub præcepto*, the manner of a thing is as well required as the thing it self: If a Man build an House, if he doth not do it according to the mind of the Owner, he likes it not, but thinks all his Charges lost; so if we do not Gods will in the right manner, it is not accepted; we must not only do what God appoints, but as God appoints; here lies the very Life-blood of Religion. So I come to answer this great Question, in what manner are we to do Gods will that we may find acceptance.

Answ. 1. We do Gods Will acceptably when we do Duties Spiritually, *Phil.* 3. 3. *We worship God,* πνεύματι, *in the Spirit.* To serve God spiritually is to do duties *ab interno principio*, from an inward Principle: The Pharisees were very exact about the external part of Gods worship; how zealous were they in the outward observation of the Sabbath, charging Christ with the breach of it; but all this was but outward Obedience, there was nothing of Spirituality in it; then we do Gods will acceptably, when we serve him from a renewed Principle of Grace; a Crab-tree may bear as well as a Pear-main, but it is not so good fruit as the other, because it doth not come from so sweet a Root: An unregenerate Person may do as much external obedience as a Child of God, he may pray as much, hear as much, but his Obedience is harsh and sowre, because it doth not come from the sweet and pleasant Root of Grace; the inward principle of Obedience is Faith, therefore it is called the Obedience of Faith, *Rom.* 16. 26. But why must this silver thread of Faith run through the whole work of Obedience?

Answ. Because Faith looks at Christ in every Duty, it toucheth the Hem of his Garment, and through Christ both the Person and the Offering are accepted, *Ephes.* 1. 6.

2. We do Gods Will acceptably when we prefer his Will before all other; if God wills one thing, and Man wills the contrary, we do obey Mans will rather than Gods, *Act.* 4. 19. *Whether it be right to hearken unto you more then unto God, judge ye.* God saith, thou shalt not make a graven Image; King *Nebuchadnezzar* set up a Golden Image to be worshipped; but the three Children (or rather Champions) resolve Gods Will shall take place, and they would obey him, though with the loss of their Lives, *Dan.* 3. 18. *Be it known unto thee, O King, that we will not serve thy Gods, nor worship the Golden Image which thou hast set up.*

3. We do Gods Will acceptably when we do Gods Will as it is done in Heaven, that is, as the Angels do it: To do Gods Will as the Angels, *similitudinem notat non æqualitatem*, Brugensis, denotes thus much, that we are to resemble them and make them our Pattern; though we cannot equal the Angels in doing Gods Will, yet we must imitate them; a Child cannot write so well as the Scrivener, yet he imitates the Copy in particular.

1. We do Gods Will as the Angels do it in Heaven, when we do Gods Will Regularly, *sine deflexu*, we go according to divine Institutions, not Decrees of Councils, or Traditions, this is to do Gods Will as the Angels; they do it regularly, they do nothing but what is commanded; Angels are not for Ceremonies; as there are Statute-Laws in the Land, which bind; so the Scripture is Gods Statute-Law, which we must exactly observe; the Watch is set by the Dial: then our Obedience is right when it goes by the Sun-dial of the Word. If Obedience hath not the Word for its Rule, it is not doing Gods Will but our own, it is ἐθελοθρησκεία, Will-worship, *Deut.* 12. 32. The Lord would have *Moses* make the Tabernacle, κατὰ τὸν τύπον, according to the Pattern, *Exod.* 25. 40. If *Moses* had left out any thing in the Pattern, or added any thing to it, it would have been very provoking; to mix any thing of our own devising in Gods worship, is to go beside, yea, contrary to the Pattern: Gods worship is the Apple of his Eye, that which he is most tender of, and there is nothing he hath more shewed his displeasure against, then the corrupting his worship. How severely did God punish *Nadab* and *Abihu* for offering up strange Fire, *Lev.* 10. 2. that is, such Fire as God had not sanctified on the Altar; whatever is not divinely appointed, is offering up *strange Fire*: There is in many a strange itch after Superstition; they love a gawdy Religion, and are more for the Pomp of Worship then the Purity; this cannot be pleasing to God, for, as if God were not wise enough to appoint the manner how he will be served; Men will be so bold as to prescribe him. To thrust humane Inventions into sacred things, is a doing our own will not Gods, and he will say, *quis quæsivit hoc?* who hath required this at your hand? *Isa.* 1. 12. Then we do Gods Will as it is done in Heaven, when

when we do it regularly we reverence Gods Inſtitutions, and obſerve that Mode of Worſhip which hath the Stamp of divine Authority upon it.

2. We do Gods Will as it is done by the Angels in Heaven, when we do it intirely, *ſine mutilatione*, we do all Gods Will; the Angels in Heaven do all that God commands, they leave nothing of his Will undone, *Pſal.* 103. 20. *Ye his Angels that do his Commandments.* If God ſend an Angel to the *Virgin Mary*, he goes on Gods Errand; if he gives his Angels a Charge to Miniſter for the Saints they obey, *Heb.* 1. 14. It cannot ſtand with Angelical Obedience to leave the leaſt Iota of Gods Will unfulfilled: This is to do Gods Will as the Angels, when we do all his Will, *quicquid propter Deum fit æqualiter ſit.* This was Gods Charge to *Iſrael*, *Numb.* 15. 40. *Remember to do all my Commandments.* And it was ſpoken of *David*, *Act.* 13. 22. *I have found David a Man after mine own heart, who ſhall perform all my Will*, Greek, πάντα τὰ θελήματά μου, *all my Wills.* Every Command hath the ſame Authority, and if we do Gods Will uprightly, we do it uniformly, we obey every part and Branch of his Will, we joyn firſt and ſecond Table; ſurely we owe that to God our Father, which the Papiſts ſay, we owe to our Mother, the Church, unlimited Obedience; we muſt incline to every Command, as the Needle moves that way which the Loadſtone draws.

(2.) This diſcovers the unſoundneſs of many, who do Gods will by halves, they pick and chooſe in Religion, they in ſome things comply with Gods will, but not in other; like a foundred Horſe who ſets but ſome of his Feet on the Ground, he favours one Foot. He who is to play upon a Lute muſt ſtrike upon every String or he ſpoils all the Muſick: Gods Commandments may be compared to a ten-ſtring'd Lute, we muſt obey Gods will in every Command, ſtrike upon every ſtring, or we can make no good Melody in Religion: The Badger hath one Foot ſhorter then the other; Hypocrites are ſhorter in ſome duties then other; ſome will pray, not give alms, hear the word, not forgive their Enemies, receive the Sacrament, not make Reſtitution, how can they be holy who are not juſt? Hypocrites profeſs fair, but when it comes to ſacrificing the *Iſaac*, crucifying the beloved ſin, or parting with ſome of their Eſtate for Chriſt, here they ſtick, and ſay as *Naaman*, 2 *King.* 5. 18. *In this thing the Lord pardon thy Servant.* This is far from doing Gods will as the Angels do; God likes not ſuch as do his will by halves; if your Servant ſhould do ſome of your work which you ſet him about, but not all, how would you like that?

Object. But who is able to do all Gods will?

Anſw. Though we cannot do all Gods will legally, yet we may Evangelically; which is,

1. When we mourn that we can do Gods will no better, when we fail we weep, *Rom.* 7. 24.

2. When it is the deſire of our Soul to do Gods whole Will, *Pſal.* 119. 5. *O that my ways were directed to keep thy Precepts.* What a Child of God wants in ſtrength, he makes up in deſire, *in magnis voluiſſe ſat eſt.*

3. When we endeavour, *quoad conatum*, to do the whole Will of God: A Father bids his Child lift ſuch a burden, the Child is not able to lift it, but he tries, and doth his endeavour to lift it, the Father accepts of it, as if he had done it; this is to do Gods Will Evangelically, and God is pleaſed to take it in good part, though it be not to ſatisfaction, yet it is to acceptation.

3. We do Gods Will as it is done in Heaven by the Angels, when we do it ſincerely, *ſine fuco.* To do Gods Will ſincerely lies in two things.

1. To do it out of a pure reſpect to Gods Command.
2. With a pure Eye to Gods Glory.

1. To do Gods Will out of a pure reſpect to Gods Command. *Abraham's* ſacrificing *Iſaac* was contrary to Fleſh and Blood, to ſacrifice the Son of his Love, the Son of the Promiſe, and that no other hand but the Fathers own ſhould do this, here was hard Service; but becauſe God commanded it, out of pure reſpect to the Command, *Abraham* obeyed: This is to do Gods will aright, when, though we feel no preſent Joy or Comfort in Duty, yet becauſe God commands we obey; not Comfort, but the Command is the Ground of Duty; thus the Angels do Gods will in Heaven; Gods Command is the weight ſets the wheels of their Obedience a going.

2. To do Gods will ſincerely, is to do it with a pure Eye to Gods Glory. The Phariſees did the will of God in giving Alms, but that which was a dead Fly in the Ointment, was, that they did not aim at Gods Glory, but vain-glory; they blew a Trumpet. *Jehu* did the will of God in deſtroying the *Baal*-worſhippers, and God commended him for doing of it: but becauſe he aimed more at ſeeding himſelf in the Kingdom, then at

the Glory of God, therefore God look't upon it no better then Murder, and ſaid he would avenge the blood of *Jezreel* upon the houſe of *Jehu*, *Hoſ.* 2. 4. Let us look to our ends in Obedience; though we ſhoot ſhort, let us take a right aim; one may do Gods will yet not with a perfect heart: 2 *Chron.* 25. 2. *Amaziah* did that which was right in the ſight of the Lord, but not with a perfect Heart; the Action was right for the matter, but his aim was not right; that Action which wants a good aim, wants a good iſſue; he doth Gods Will rightly, that doth it uprightly, his end is to honour God, and lift up his Name in the world. A gracious Soul makes God his Center, as *Joab* when he had taken *Rabbah* ſent for King *David*, that he might carry away the glory of the Victory, 2 *Sam.* 12. 27. So when a gracious Soul hath done any duty, he deſires that the glory of all may be given to God, 1 *Pet.* 4. 11. *That in all things God may be glorified.* This is to do Gods will as the Angels, when we not only advance Gods Glory, but deſign his Glory; the Angels are ſaid to caſt their Crowns before the Throne, *Rev.* 4. 10. Crowns are ſigns of greateſt Honour, but theſe Crowns the Angels lay at the Lords Feet, to ſhow that they aſcribe the glory of all they do to him.

4. We do Gods will as it is done in Heaven by the Angels, when we do it willingly, *ſine murmuratione:* The Angels love to be employed in Gods Service; 'tis the Angels Heaven to ſerve God, they willingly deſcend from Heaven to Earth; when they bring Meſſages from God, and glad Tydings to the Church; now Heaven being a place of ſuch Joy, the Angels would not leave it a Minute of an Hour, only that they take ſuch infinite delight in doing Gods will; we do reſemble the Angels when we do Gods will willingly, 1 *Chron.* 28. 9. *And thou Solomon my Son, ſerve the Lord with a willing mind.* Gods People are called a willing People, *Pſal.* 110. 3. in *Hebrew*, *Gnam nedebot*, a People of willingneſſes; they give God a free-will Offering, though they cannot ſerve him perfectly, they ſerve him willingly; an Hypocrite though he doth *facere bonum*, yet not *velle*, he hath no delight in duty, he doth it rather out of fear of Hell, then Love to God, when he doth do Gods will, yet it is againſt his will, *Virtus nolentium nulla eſt.* *Cain* brought his Sacrifice but grudgingly, his worſhip was rather a Task, then an Offering, rather Pennance then Sacrifice, he did Gods will, but againſt his will; we muſt be carried upon the wings of Delight in every Duty; *Iſrael* were to blow the Trumpets when they offered Burnt-Offerings, *Numb.* 10. 10. blowing the Trumpets was to ſhow their Joy and Chearfulneſs in ſerving God we muſt read and hear the word with Delight, *Jer.* 15. 16. *Thy Word was found and I did eat it, and it was unto me the Joy and Rejoycing of my heart.* A pious Soul goes to the word as to a Feaſt, or as one would go with delight to hear Muſick. *Sleidan* reports that the Proteſtants in *France* had a Church they called *Paradiſe*, becauſe when they were in the Houſe of God, they thought themſelves in Paradiſe: The Saints flock as Doves to the windows of Gods Houſe, *Iſa.* 60. 8. who are theſe that flock as Doves to the windows? not that a truly regenerate Perſon is always in the ſame chearful temper of Obedience, he may ſometimes find an indiſpoſition and wearineſs of Soul, but his wearineſs is his burden, he is weary of his wearineſs, he prays, weeps, uſeth all means to regain that alacrity and freedom in Gods Service that he was wont to have: This is to do Gods will acceptably, when we do it willingly; 'tis this crowns all our Services; delight in duty is better then duty; the Muſician is not commended for playing long, but well; 'tis not how much we do, but how much we love, *Pſal.* 119. 97. *O how love I thy Law!* Love is as Muſk among Linnen, that perfumes it; Love perfumes Obedience, and makes it go up to Heaven as Incenſe; this is doing Gods will as the Angels in Heaven do it; they are raviſhed with delight while they are praiſing God, therefore the Angels are ſaid to have Harps in their Hands, *Rev.* 15. 2. as a ſign of their chearfulneſs in Gods Service.

4. We do Gods will as the Angels in Heaven, when we do Gods Will fervently, *ſine remiſſione*, *Rom.* 12. 11. *Fervent in ſpirit ſerving God*; ζέοντες, a Metaphor from water when it ſeeths and boils over; ſo our Affections ſhould boil over in zeal and fervency; the Angels ſerve God with fervour and intenſeneſs; the Angels are called Seraphims, from an *Hebrew* word which ſignifies to burn, to ſhow how the Angels are all on fire, *Pſal.* 104. 4. they burn in Love and Zeal in doing Gods will: Grace turns a Saint into a Seraphim; *Aaron* muſt put burning Coals to the Incenſe, *Exod.* 16. 12. Incenſe was a Type of Prayer, burning Coals of Zeal, to ſhow that the fire of zeal muſt be put to the Incenſe of prayer; Formality ſtarves Duty; when we ſerve God dully and coldly is this like the Angels? Duty without fervency is as a Sacrifice without fire; we ſhould aſcend to Heaven in a fiery Chariot of Devotion.

5. We do Gods Will as the Angels in Heaven, when we give God the beſt in every Service, *Numb.* 18. 29. *Out of all your Gifts, ye ſhall offer of all the beſt thereof.* Numb. 28. 7. *In the holy place ſhalt thou cauſe the ſtrong Wine to be poured unto the Lord*

for a drink-Offering. The Jews might not offer to the Lord wine that was small, or mixed, but the strong wine, to imply, that we must offer to God the best, the strongest of our affections; if the Spouse had a Cup more juicy and spiced, Christ should drink of that, *Cant.* 8. 2. *I would cause thee to drink of spiced Wine, of the juice of my Pomgranate.* Thus the Angels in Heaven do Gods Will, they serve him in the best manner, they give him their Seraphick high stringed Praises; he who loves God gives him the Cream of his Obedience; God challenged the fat of all the Sacrifice as his due, *Lev.* 3. 16. Hypocrites care not what Services they bring to God, they think to put him off with any thing, they put no Cost in their Duties; *Gen.* 4. 3. *Cain brought of the fruit of the Ground.* The Holy Ghost took notice of *Abel*'s Offering, that it was costly, he brought of the Firstlings of his Flock, and of the Fat thereof, *Gen.* 4. 4. but when he speaks of *Cain*'s Offering, he only saith, he brought of the Fruit of the Ground. Then we do Gods Will aright, when we do offer *Pinguia*, we dedicate to him the best. *Domitian* would not have his Image carved in Wood or Iron, but in Gold: God will have the best we have, golden Services.

6. We do Gods Will as the Angels in Heaven, when we do it readily and swiftly; the Angels do not dispute or reason the Case, but assoon as they have their Charge and Commission from God, they immediately obey, and to shew how ready they are to execute Gods Will, the Cherubims representing the Angels are described with Wings, to shew how swift and forward they are in their Obedience, it is as if they had wings, *Dan.* 9. 21. The Man *Gabriel* (that was an Angel) being caused to fly swiftly: Thus should we do Gods Will as the Angels, assoon as ever God speaks the Word, we should be ambitious to obey, alas! how long is it sometimes ere we can get leave of our hearts to go to a Duty; Christ went more readily *ad Crucem*, then we to the Throne of Grace; how many disputes and excuses have we, is this to do Gods Will as the Angels in Heaven do it? O let us shake off this backwardness to Duty, as *Paul* shook of the Viper, *nescit tarda molimina Spiritus sancti gratia*; *Zech.* 5. 9. *I saw two Women and the wind was in their wings*: Wings are swift, but wind in the wings great swiftness; such readiness should be in our Obedience; as *Peter* assoon as ever Christ commanded him to let down his Net, at Christs Word he presently let down the Net, and you know what success he had, *Luke* 5. 4. It was prophesied of such as were brought home to Christ, *Psal.* 18. 44. *Assoon as they hear of me they shall obey me.*

7. We do Gods Will as the Angels in Heaven, when we do it constantly; the Angels are never weary of doing Gods Will, they serve God day and night, *Rev.* 7. 17. thus must we imitate the Angels, *Psal.* 106. 3. *Blessed is he that doth Righteousness at all times.* Constancy crowns Obedience, *non cepisse sed perficisse virtutis est*, Cypr. our Obedience must be like the Fire of the Altar which was continually kept burning, *Lev.* 6. 13. Hypocrites soon give over doing Gods Will; like the Chrisolite which is of a golden Colour, in the Morning it is very bright to look on, but towards Evening it grows dull, and hath lost its splendor: We should continue in doing Gods Will, because of that great loss that will befal us if we give over doing Gods Will.

(1.) A loss of Honour, *Rev.* 3. 11. *that no man take thy Crown*, implying, if the Church of *Philadelphia* left off her Obedience she would lose her Crown; *viz.* her Honour and Reputation; Apostacy creates Infamy; *Judas* from an Apostle to be a Traytor, it was a Dishonour.

(2.) If we give over our Obedience it is a loss of all that hath been already done; as if one should work in silver, and then pick out all the stitches; all a Mans Prayers are lost, all the Sabbaths he hath kept are lost, he doth unravel all his good works, *Ezek.* 18. 24. all his Righteousness that he hath done shall not be mentioned; he undoes all he hath done: As if one draw a curious Picture with the Pensil, and then come with his Spunge and wipe out all again.

(3.) A loss of the Soul and Happiness: We were in a fair way for Heaven, but by leaving off doing Gods Will we miss of the excellent Glory, and are plunged deeper in Damnation, 2 *Pet.* 2. 21. *It had been better not to have known the way of Righteousness, then after they have known it, to turn from the Holy Commandment.* Therefore let us continue in doing Gods Will: Constancy sets the Crown upon the head of Obedience. Thus you see how we are to do Gods Will acceptably.

USE I. *Branch.* 1. See hence our Impotency, we have no innate power to do Gods Will: What need pray *Thy Will be done*, if we have power of our selves to do it? I wonder Free-willers pray this Petition.

2. *Branch.* If we are to do Gods Will on Earth as it is done by the Angels in Heaven, see then the Folly of those who go by a wrong Pattern; they do as the most of their Neighbours do; if they talk vain on the Sabbath, they do but as their Neighbours do; if now and then they swear an Oath, it is the Custom of their Neighbours to do so, but we are to do Gods Will as the Angels in Heaven; do the Angels do such things? we must make the Angels our Patterns, and not our Neighbours: if our Neighbours do the Devils will, shall we do so too? If our Neighbours go to Hell, shall we go thither too for Company?

3. *Branch.* See here that which may make us long to be in Heaven, then we shall do Gods Will perfectly, as the Angels do; alas, how defective are we in our Obedience here; how far do we fall short, we cannot write a Copy of Holiness without blotting; our holy things are blemished, like the Moon which when it shines brightest hath a dark spot in it: But in Heaven we shall do Gods will perfectly, as the Angels in Glory.

USE II. Of *Reproof.*

1. *Branch.* It reproves such as do not Gods Will; they have the knowledge of Gods will, (Knowledge they count an Ornament) but though they know Gods Will, yet they do it not.

(1.) They know what God would have them avoid; they know they should not swear, *Mat.* 5. 34. *Swear not at all: For this sin the Land mourns, Jer.* 23. 10. Yet though they pray, *Hallowed be thy Name*, they profane it by shooting Oathes like Chain-Bullets against Heaven; they know they should abstain from Fornication and Uncleanness, yet they cannot but bite at the Devils Hook if he bait it with Flesh, *Jude* 7.

(2.) They know what God would have them practise, but they *leave undone those things which they ought to have done*; they know it is the will of God they should be true in their Promises, just in their Dealings, good in their Relations; but they do not the Will of God; they know they should read the Scriptures, consult with Gods Oracle, but the Bible like rusty Armour is hung up and seldom used; they look oftner upon a Pair of Cards then a Bible; they know their Houses should be *Palestra Pietatis*, Nurseries of Piety, yet have no Face of Religion in them; they do not perfume their Houses with Prayer; what Hypocrites are these to kneel down in the Church, and lift up their Eyes to Heaven and say, *Thy Will be done*, yet have no care at all to do Gods Will; what is this but to hang out a Flag of Defiance against Heaven? and Rebellion is as the sin of witchcraft.

2. *Branch.* It reproves those who do not Gods Will in a right acceptable manner.

(1.) They do not Gods Will intirely; all Gods Will; they will obey God in some things, but not in other; as if a Servant should do some of your work you set him about, but not the rest: *Jehu* destroyed the Idolatry of *Baal*, but let the golden Calves of *Jeroboam* stand, 2 *Kings* 10. 30. Some will observe the Duties of the Second Table, but not the first: Others make an high Profession, as if their Tongues had been touch'd with a Coal from Gods Altar, but live idly and out of a Calling; these the Apostle complains of, 2 *Thess.* 3. 11. *We hear there are some which walk among you disorderly, working not at all.* Living by Faith and living in a Calling must go together: This is an evil thing, not to do all Gods Will.

(2.) They do not Gods will ardently; they do not put Coals to the Incense; nor chearfully, they bring their Sacrifice, but not their heart; this is far from doing Gods Will as the Angels; this loseth the Reward; how can God like this to serve him as if we served him not? how can God mind our Duties when we our selves scarce mind them?

USE III. Of *Examination.*

Let us examine all our Actions, whether they are according to Gods will: The will of God is the Rule and Standard, 'tis the Sun-dial by which we must set all our Actions; he is no good workman that doth not work by Rule; he can be no good Christian who goes not according to the Rule of Gods will; let us examine our Actions whether they do *quadrare* agree to the will of God: Are our speeches according to Gods will? Are our words savoury, being seasoned with Grace? Is our Apparel according to Gods will? 1 *Tim.* 2. 9. In like manner that women adorn themselves in modest Apparel, not wanton and garish to invite Comers. Our Diet is it according to Gods will? Do we hold the golden Bridle of Temperance, and only take so much as may rather satisfy Nature then surfeit it; too much Oyl choaks the Lamp: Is our whole carriage and behaviour according to Gods will? Are we patterns of Prudence and Piety? Do we keep up the Credit of Religion, and shine as Lights in the world? We pray, *Thy Will be done* as it is in Heaven; are we like our Pattern? would the Angels do thus if they were on Earth? would Jesus Christ do this? thus is to Christianize, this is to be Saints of degrees, when we live our Prayer, and our Actions are the Counter-pane of Gods will.

USE IV. Of *Exhortation.* Let us be doers of the Will of God; *Thy Will be done.*

1. It is our Wisdom to do Gods Will: *Deut.* 4. 6. *Keep and do these statutes, for this is your wisdom.*

2. It is our Safety. Hath not Misery alwayes attended the doing of our own Will, and Happiness the doing of Gods Will?

(1.) Misery hath alwayes attended the doing of our own Will. Our first Parents left Gods Will to fulfil their own, *in eating the forbidden fruit*; and what came of it? The Apple had a bitter Core in it, they purchased a Curse for themselves and all their Posterity. King *Saul* left Gods Will to do his own, he spares *Agag*, and the best of the Sheep, and what was the issue, but the loss of his Kingdom?

(2.) Happiness hath alwayes attended the doing of Gods Will. *Joseph* obeyed Gods Will in refusing the embraces of his Mistress, and was not this his Preferment? God raised him to be the second Man in the Kingdom. *Daniel* did Gods Will contrary to the Kings Decree, he bowed his Knee in Prayer to God, and did not God make all *Persia* bow their Knees to *Daniel.*

(3.) The way to have our Will is to do Gods Will. Would not we have a Blessing in our Estate, then let us do Gods Will; *Deut.* 28. 1, 3. *If thou shalt hearken to the voice of the Lord thy God, to do all his commandments, the Lord thy God will set thee on high above all the nations of the earth: Blessed shalt thou be in the city, and blessed shalt thou be in the field:* This is the way to have a good Harvest. Would we not have a Blessing in our Souls, then let us do Gods Will; *Jer.* 7. 23. *Obey my voice and I will be your God*; I will entail my self upon you as an everlasting Portion; my Grace shall be yours to sanctifie you, my Mercy shall be yours to save you: You see you lose nothing by doing Gods Will, this is the way to have your Will. Let God have his will in being obeyed, and you shall have your will in being saved.

Quest. *How shall we come to do Gods will aright?*

Answ. 1. Get sound knowledge; we must know Gods Will before we can do it. Knowledge is the eye to direct the foot of Obedience: The Papists make Ignorance the Mother of Devotion, but Christ makes Ignorance the Mother of Errour; *Matth.* 22. 29. *Ye err, not knowing the Scripture.* We must know Gods Will before we can do it aright. Affection without knowledge is like an Horse full of metal, but his eyes are out.

2. If we would do Gods Will aright, let us labour for self-denyal; unless we deny our own Will, we shall never do Gods Will. Gods Will and ours are like the Wind and Tide when they are contrary; God wills one thing, we will another; God calls us to be Crucified to the World, by Nature we love the World; God calls us to forgive our Enemies, by Nature we bear malice in our Heart; Gods Will and ours are contrary like the Wind and Tide, and till we can cross our own will, we shall never fulfil Gods.

3. Let us get humble Hearts: Pride is the spring of disobedience; *Exod.* 5. 2. *Who is the Lord that I should obey his voice?* A proud Man thinks it below him to stoop to Gods Will. Be humble; the humble Soul saith, *Lord, what wilt thou have me do?* He puts as it were a blank paper into Gods hands, and bids him write what he will he will subscribe to it.

4. Beg Grace and Strength of God to do his Will; *Psal.* 143. 10. *Teach me to do thy will:* As if *David* had said, Lord, I need not be taught to do my own Will, I can do that fast enough, but teach me to do thy Will; and that which may add wings to Prayer, is Gods gracious Promise, *I will put my Spirit within you, and cause you to walk in my statutes*; *Ezek.* 36. 27. If the Loadstone draw the Iron, it is not hard for the Iron to move; if Gods Spirit inable, it will not be hard, but rather delightful to do Gods Will.

II. In this Petition, *Thy Will be done in Earth, as it is in Heaven*, we pray, that we may have Grace to submit to Gods Will patiently in what he inflicts: The Text is to be understood as well of suffering Gods Will as of doing it; so *Maldonat*, and the most Judicious Interpreters. I shall speak now of patient submission to Gods Will in whatever he inflicts: *Thy Will be done.* This should be the temper of a good Christian when he is under any disastrous Providence, to lye quietly at Gods Feet, and say, *Thy Will be done.*

Quest. 1. *What this patient submission to Gods will is not?*

Answ. There is something looks like Patience which is not; namely, when a Man bears a thing because he cannot help it; he takes Affliction as his Fate and Destiny, therefore

therefore he endures that quietly which he cannot avoid; this is rather Necessity than Patience.

Quest. 2. *What it is may stand with patient submission to Gods Will?*

Answ. 1. A Christian may be sensible of Affliction, yet patiently submit to Gods Will. We ought not to be *Stoicks*, insensible and unconcerned with Gods dealings; like the Sons of *Deucalion* (who as the Poets say) were begotten of a Stone. Christ was sensible when he sweat great drops of Blood, but there was submission to Gods Will; *Matth.* 26. 39. *Nevertheless, not as I will, but as thou wilt.* We are bid to humble our selves under Gods hand, 1 *Pet.* 5. 6. which we cannot do unless we are sensible of it.

2. A Christian may weep under an Affliction, yet patiently submit to Gods Will. God allowes tears; 'tis a sin to be ἄστοργοι, *without natural affection*, *Rom.* 1. 31. Grace makes the Heart tender, *strangulat inclusus dolor*; weeping gives vent to sorrow, *expletur lachrymis dolor.* *Joseph* wept over his dead Father; *Job* when he had so much ill news brought him at once, rent his Mantle, (an expression of grief) but did not tear his Hair in anger; only Worldly grief must not be immoderate; a Vein may bleed too much; the Water riseth too high when it overflowes the banks.

3. A Christian may complain in his Affliction, yet be submissive to Gods Will; *Psal.* 142. 2. *I cryed to the Lord with my voice, I powred out my complaint before him.* We may (being under oppression) tell God how it is with us, and desire him to write down our injuries. Shall not the Child complain to his Father when he is wronged? An holy complaint may stand with patient submission to Gods Will; but though we may complain to God, we must not complain of God.

Quest. 3. *What it is cannot stand with patient submission to Gods Will?*

Answ. 1. Discontentedness with Providence. Discontent hath a mixture of grief and anger in it, and both these must needs raise a storm of Passion in the Soul. God having touched the apple of our Eye, and smitten us in that we loved, we are touchy and sullen, and God shall not have a good look from us; *Gen.* 4. 6. *Why art thou wroth?* Like a sullen Bird that is angry, and beats her self against the Cage.

3. Murmuring cannot stand with submission to Gods Will: Murmuring is the height of impatience; it is a kind of mutinee in the Soul against God; *Numb.* 21. 5. *The people spake against God.* When a Cloud of Sorrow is gathered in the Soul, and this Cloud doth not only drop into Tears, but out of this Cloud come Hail-stones, murmuring words against God, this is far from patient submission to Gods Will. When water is hot the scum boils up; when the Heart is heated with anger against God, then this scum of murmuring boils up. Murmuring is very evil, it springs, 1. From Pride; Men think they have deserved better at Gods hands, and when they begin to swell they spit Poyson. 2. Distrust; Men believe not that God can make a Treacle of Poyson, bring good out of all their troubles, therefore they murmur; *Psal.* 106. 24. *They believed not his word, but murmured.* Men murmur at Gods Providences because they distrust his Promises; God hath much ado to bear this Sin, *Numb.* 14. 27. this is far from submission to Gods Will.

3. Discomposedness of Spirit cannot stand with quiet submission to Gods Will. When a Man saith, I am so encompassed with trouble that I know not how to get out; Head and Heart are so taken up that a Person is not fit to pray. When the strings of a Lute are snarled, the Lute can make no good Musick; so when a Christians Spirits are perplexed and disturbed, he cannot make Melody in his Heart to the Lord. To be under a discomposure of Mind, is as when an Army is routed, one runs this way, and another that, the Army is put into disorder; so when a Christian is in an hurry of Mind, his Thoughts run up and down distracted, as if he were undone; this cannot stand with patient submission to Gods Will.

4. Self-apology cannot stand with submission to Gods Will; instead of being humbled under Gods hand a Person justifies himself. A proud Sinner stands upon his own defence, and is ready to accuse God of unrighteousness, which is as if we should tax the Sun with darkness: This is far from submission to Gods Will. God smote *Jonahs* goard, and he stands upon his own vindication; *Jonah* 4. 9. *I do well to be angry to the death*: What, to be angry with God? And to justifie this, *I do well to be angry.* This was strange to come from a Prophet, and was far from this Prayer Christ hath taught us, *Thy Will be done.*

Quest. 4. *What this patient submission to Gods Will is?*

Answ. It is a gracious frame of Soul, whereby a Christian is content to be at Gods dispose, and doth acquiesce in his Wisdom; 1 *Sam.* 3. 18. *It is the Lord, let him do what seemeth him good*: *Acts* 21. 14. *The will of the Lord be done.* That I may further

ther illustrate this, I shall show you wherein this submission to Gods Will lyes; it lyes chiefly in three things.

(1.) In acknowledging Gods hand; seeing God in the Affliction: *Job* 5. 6. *Affliction ariseth not out of the dust*; it comes not by chance. *Job* did eye God in all that befel him; *Job* 1. 22. *The Lord hath taken away*: He complains not of the *Chaldeans*, or the influence of the Planets, he looks beyond second Causes, he sees God in the Affliction, *The Lord hath taken away*. There can be no submission to Gods Will till there be an acknowledging of Gods hand.

(2.) Patient submission to Gods Will lyes in our justifying of God: *Psal.* 22. 2. *O my God I cry unto thee, yet thou hearest not, thou turnest a deaf ear to me in my affliction*; ver. 3. *But thou art holy*. God is Holy and Just, not only when he punisheth the Wicked, but when he afflicts the Righteous. Though God put Wormwood in our Cup, yet we vindicate God, and proclaim his Righteousness. As *Maurisius* the Emperour, when he saw his Sons slain before his eyes, *Justus es Domine*, Righteous art thou O Lord in all thy wayes. We justifie God, and confess he punisheth us less than we deserve; *Ezra* 9. 13.

(3.) Patient submission to Gods Will lyes in the accepting of the punishment; *Lev.* 26. 41. *And they then accept of the punishment of their iniquity*. Accepting of the punishment; that is, taking all that God doth in good part. He who accepts of the punishment, saith, *Good is the Rod of the Lord*; he kisseth the Rod, yea blesseth God that he would use such a Merciful severity, rather to afflict him than lose him. This is patient submission to Gods Will.

This patient submission to Gods Will in Affliction showes a great deal of Wisdom and Piety. The skill of a Pilot is most discerned in a storm, and a Christians Grace in the storm of Affliction; and indeed this submission to Gods Will is most requisite for us while we live here in this lower Region; in Heaven there will be no need of Patience, no more than there is need of the Star light when the Sun shines. In Heaven there will be all joy, and what need of Patience then? It requires no Patience to wear a Crown of Gold, but while we live here in a Valley of Tears, there needs patient submission to Gods Will, *Heb.* 10. 36. *Ye have need of patience.*

1. The Lord sometimes layes heavy Afflictions upon us; *Psal.* 38. 2. *Thy hand presseth me sore*. The word in the Original for *afflicted*, signifies to be *melted*. God sometimes melts his People in a Furnace.

2. God sometimes layes divers Afflictions on us: *Job* 19. 17. *He multiplies my wound*. God shoots divers sorts of Arrowes.

(1.) Sometimes God afflicts with Poverty. The Widow had nothing left her save a pot of Oyl, 1 *Kings* 17. 12. Poverty is a great Temptation. Ἐδὲν πενίας βαρύτερον φορτίον, *Menand.* To have an Estate boyled away almost to nothing, is hard to Flesh and Blood; *Ruth* 1. 20. *Call me not Naomi but Mara*: *I went out full and the Lord hath brought me home again empty*. This exposeth to Contempt. When the Prodigal was poor, his Brother was ashamed to own him: *Luke* 15. 30. *This thy Son*; he said not *this my Brother*, but *this thy Son*; he scorned to call him Brother. When the Deer is shot and bleeds, the rest of the herd push it away; when God shoots the Arrow of Poverty at one, others are ready to push him away. When *Terence* was grown poor, his Friend *Scipio* cast him off. The Muses (*Jupiters* Daughters) the Poets feign, had no Suitors because they wanted a Dowry.

(2.) God sometimes afflicts with Reproach. Such as have the light of Grace shining in them, yet may be eclipsed in their Name. The Primitive Christians were reproached as if they were guilty of Incest, saith *Tertullian*. *Luther* was called, *A Trumpeter of Rebellion*. *David* calls reproach *an heart-breaking*; *Psal.* 69. 20. this God lets his dear Saints be oft exercised with. Dirt may be cast upon a Pearl; those Names may be blotted which are written in the Book of Life. Sincerity though it shields from Hell, yet not from Slander.

(3.) God sometimes afflicts with loss of dear Relations; *Ezek.* 24. 16. *Son of man behold I take away from thee the desire of thine eyes with a stroke*: This is like a pulling away a Limb from the Body. He takes away an holy Child; *Jacobs* Life was bound up in *Benjamin*, *Gen.* 44. 30. and that which puts Teeth into the Cross, and is worse than the loss of Children, is, when they are continued as living Crosses; where the Parents expected Honey, there to have Wormwood. What greater cut to a Godly Parent than a Child who disclaims his Fathers God! A Corrosive applyed to the Body may do well, but a bad Child is a Corrosive to the Heart. Such an undutiful Son had *David* who conspired Treason, and would not only have taken away his Fathers Crown, but his Life.

(4) God

(4.) God sometimes afflicts with a δυσεξοία, infirmness of Body; scarce a well day. Sickness takes away the Comfort of Life, and makes one in Deaths oft, thus God tryes his People with various Afflictions, so that there is need of Patience to submit to Gods Will. He who hath divers Bullets shot at him needs Armour; when divers Afflictions assault, we need Patience as Armour of Proof.

3. God sometimes lets the Affliction continue long, *Psal.* 74. 9. as it is with Diseases, there are some Chronical, that linger and hang about the Body several years together; so it is with Affliction, the Lord is pleased to exercise many of his precious ones with Chronical Afflictions, such as lye upon them a long time; so that in all these Cases we need Patience and submissiveness of Spirit to Gods Will.

USE I. It reproves such as have not yet learned this part of the Lords Prayer, *Thy Will be done*; they have only said it, but not learned it. If things be not according to their Mind, if the Wind of Providence crosseth the Tide of their Will, they are discontented and querulous, where is now submission of Will to God? To be displeased with God if things do not please us, is this to lye at Gods feet, and acquiesce in his Will? This is a very bad temper of Spirit, and God may justly punish us by letting us have our Will. *Rachel* cryed, *Give me Children, or I dye*, *Gen.* 30. 1. God let her have a Child, but it cost her her Life; *Gen.* 35. 18. *Israel* not content with Manna (Angels Food) they must have Quails to their Manna, God punished them by letting them have their Will; *Numb.* 11. 31. *There went forth a wind from the Lord, and brought quails*: ver. 33. *And while the flesh was yet between their teeth, the wrath of the Lord was kindled against them, and the Lord smote them with a great plague*. They had better been without their Quails than had such sower sawce to them. Many have importunately desired the Life of a Child, and could not bring their Wills to Gods to be content to part with it, and the Lord hath punished them by letting them have their Will; the Child hath lived and been a burden to them. Seeing their Wills crossed God, their Child shall cross them.

USE II. Of *Exhortation*. Let us be exhorted whatever troubles God doth exercise us with, *æquo animo ferre*, to resign up our Wills to God, and say, *Thy Will be done*: Which is fittest, that God should bring his will to ours, or we bring our will to his? Say as *Eli*, 1 *Sam.* 3. 18. *It is the Lord, let him do what seemeth him good*: And as *David*, 2 *Sam.* 15. 26. *Behold here am I, let him do to me as seemeth good unto him*. It was the saying of *Harpulus*, *Placet mihi quod Regi placet*, that pleaseth me which pleaseth the King: So should we say, that which pleaseth God pleaseth us: *Thy Will be done*. Some have not yet learned this art of submission to God, and truly he who wants Patience in Affliction, is like a Souldier in Battle who wants Armour.

Quest. *When do we not as we ought submit to Gods Will in Affliction?*

Answ. 1. When we have hard thoughts of God, and our Hearts begin to swell against him.

2. When we are so troubled at our present Affliction that we are unfit for Duty. We can mourn as Doves, but not pray or praise God. We are so discomposed that we are not fit to hearken to any good Counsel; *Exod.* 6. 9. *They hearkened not to Moses for anguish of spirit*. *Israel* were so full of grief under their present burdens, that they minded not what *Moses* said, though he came with a Message from God to them; *They hearkened not to Moses for anguish of spirit.*

3. We do not submit as we ought to Gods Will, when we labour to break loose from Affliction by indirect means. Many to rid themselves out of trouble run themselves into Sin. When God hath bound them with the cords of Affliction, they go to the Devil to loosen their bands. Better it is to stay in Affliction, than to sin our selves out of Affliction. O let us learn to stoop to Gods Will in all afflictive Providences.

Quest. *But how shall we bring our selves to this Christian Temper in all Occurrences of Providence, patiently to acquiesce in Gods Will, and say*, Thy Will be done? *We know not what Tryals Personal or National we may be exercised with. We seem now to be under the Planet* Saturn, *which hath a malignant Aspect. Our Ship is steer'd so strangely, that we are in danger on one hand of the Sands, on the other hand of the Rocks. If Affliction comes how shall we keep a Christian Decorum, how shall we bear things with equanimity of mind, and say*, Thy Will be done?

Answ. The means for a quiet resignation to Gods Will in Affliction is;

1. Judicious Consideration; *Eccles.* 7. 14. *In the day of adversity consider*. When any thing burdens us, or runs cross to our desires, did we but sit down and consider, and weigh things in the ballance of Judgment, it would much quiet our Minds, and

subject

subject our Wills to God; *In the day of adversity consider.* Consideration would be as *Davids* Harp, to charm down the evil Spirit of frowardness and discontent.

Quest. *But what should we consider?*

Answ. That which may make us submit to God in Affliction, and say, *Thy Will be done*, is,

1. To consider that the present state of Life is subject to Afflictions, as a Seamans Life is subject to storms: *Ferre quam sortem omnes patiuntur nemo recusat*; *Job* 5. 7. *Man is born to trouble*; he is heir apparent to it; he comes into the World with a cry, and goes out with a groan. *Ea lege nati sumus.* The World is a place where much Wormwood grows; *Lam.* 3. 15. *He hath filled me with bitterness*, Hebr. *Bammerorim, with bitternesses, he hath made me drunk with wormwood.* Troubles arise like sparks out of a Furnace. Afflictions are some of the Thorns which the Earth after the Curse brings forth. We may as well think to stop the Chariot of the Sun when it is in its swift motion, as put a stop to trouble; the consideration of this our Life is exposed to eclipses and sufferings should make us say with Patience, *Thy Will be done.* Shall a Mariner be angry that he meets with a storm at Sea?

2. Consideration, God hath a special hand in the disposal of all Occurrences that fall out. *Job* eyed God in the Affliction, *chap.* 1. 21. *The Lord hath taken away*: He doth not complain of the *Sabeans*, or the Influences of the Planets, he looked beyond all second Causes, he saw God in the Affliction, and that made him chearfully submit, *Blessed be the name of the Lord.* And Christ looked beyond *Judas* and *Pilate*, he looked to Gods determinate Counsel in delivering him up to be Crucified, *Acts* 4. 28. this made him say, *Matth.* 26. 39. *Father, not as I will, but as thou wilt*: 'Tis vain to quarrel with instruments. Wicked Men are but a Rod in Gods hand; *Isa.* 10. 5. *O Assyrian the rod of my anger.* Whoever brings an Affliction, God sends it: The consideration of this would make us say, *Thy Will be done*; what God doth he sees a reason for. We read of a wheel within a wheel, *Ezek.* 1. 15. the outward wheel which turns all, is Providence; the wheel within this wheel, is Gods Decree; this believed would rock the Heart quiet. Shall we mutiny at that which God doth? We may as well quarrel with the works of Creation, as the works of Providence.

3. Consideration, which may make us humbly to submit to Gods Will is, that there is a necessity of Affliction; 1 *Pet.* 1. 6. (*If need be*) *ye are in heavinesse.* It is needful some things be kept in brine. Afflictions are needful upon several accounts.

(1.) To keep us Humble. Oft times there is no other way to have the heart low but by being brought low: 2 *Chron.* 33. 12. *When Manasseh was in affliction, he humbled himself greatly.* Corrections are Corrosives to eat out the proud flesh; *Lam.* 3. 19. *Remembring my misery, the wormwood and the gall, my soul is humbled in me.*

(2.) It is necessary that there should be Affliction, for if God did not sometimes bring us into Affliction, how could his power be seen in bringing us out? Had not *Israel* been in the *Egyptian* Furnace, God had lost his glory in their deliverance.

(3.) If there were no Affliction, then many parts of Scripture could not be fulfilled. God hath promised to help us bear Affliction, and *Psal.* 37. 24, 39. how could we experience Gods supporting us in trouble, if we did not sometime meet with it? God hath promised to give us joy in Affliction, *John.* 16. 20. how could we taste this honey of Joy, if we were not sometimes in Affliction? Again, God hath promised to wipe away tears from our eyes, *Isa.* 25. 8. how could God wipe away our tears in Heaven, if we never shed any? So that in several respects there is an absolute necessity that we should meet with Affliction, and shall not we quietly submit, and say, Lord, I see there is a necessity of it; *Thy Will be done.*

4. Consideration, to make us submit to Gods Will in Affliction is, that whatever we feel, it is nothing but what we have brought upon our selves; we put a Rod into Gods hand to chastise us. Christian, God layes thy Cross on thee, but it is of thy own making. If a Mans field be full of Tares, it is nothing but what he hath sown in it: If thou reapest a bitter crop of Affliction, it is nothing but what thou thy self hast sown. The cords that pinch thee are of thy own twisting; *Me me adsum qui feci.* If Children will eat green Fruit, they may thank themselves if they are sick; if we eat the forbidden Fruit, no wonder to feel it gripe. Sin is the *Trojan* Horse that lands an Army of Afflictions upon us; *Jer.* 4. 15. *A voice publisheth affliction*: ver. 18. *Thy way and thy doings have procured these things unto thee, this is thy wickedness.* If we by Sin run our selves into arrears with God, no wonder if he set Affliction as a Sergeant on our back to arrest us. This may make us patiently submit to God in Affliction, and say, *Thy Will be done.* We have no cause to complain of God, it is nothing but what our Sins have merited. *Jer.* 2. 17. *Hast not thou procured this unto thy self?* The Cross

Cross though it be of Gods laying, it is of our own making; say then as *Mica* 7. 9 *I will bear the Indignation of the Lord because I have sinned against him.*

5. Consideration, to cause submission to Gods Will in Affliction; God is now about to make an Experiment, he doth it to prove and try us; *Psal.* 66. 10. *Thou O God, hast tried us as Silver is tried, thou laidst Affliction upon our Loyns.* If there were no Affliction, how should God have an Opportunity to try Men? Hypocrites can sail in a Pleasure-boat, serve God in Prosperity; but when we can keep close to God in times of danger, when we can trust God when we have no Pawn, and love God when we have no smile; here is the trial of Sincerity! This may make us say, *Thy Will be done.* God is only trying us, what hurt is in that? What is the gold worse for being tried?

6. Consideration, to make us submit to God in Affliction, and say, *Thy Will be done*, is, that in all our Crosses God hath a kindness for us; as there was no Night so dark, but *Israel* had a Pillar of Fire to give Light; so there's no Condition so cloudy, but we may see that which gives Light of Comfort: *David* would sing of Mercy and Judgment, *Psal.* 101. 1. This may make our Wills chearfully submit to Gods, to consider, in every Path of Providence we may see a Footstep of kindness.

Quest. *What kindness is there in Affliction, when God seems most unkind?*

Answ. 1. There is kindness in Affliction, in that there is love in it; ἐν ὀργῇ σώζει, *Chrysost.* Gods Rod and Gods Love may stand together, *Heb.* 12. 6. *Whom the Lord loveth he chasteneth*, Whom he cockereth above the rest, so *Mercer*: As *Abraham* when he lift up his hand to sacrifice *Isaac*, loved him; so when God afflicts his People, and seems to sacrifice their outward Comforts, yet loves them: The Husbandman loves his Vine when he cuts it and makes it bleed; and shall not we submit to God? shall we quarrel with that which hath kindness in it, which comes in love? The Chyrurgion binds the Patient, and launceth him, but no wise Man will quarrel with the Chyrurgion, it is in Love, and in order to a Cure.

2. There is kindness in Affliction, in that God deals with us now as Children, *Heb.* 12. 7. If you endure Chastening, God deals with you as Sons; God had one Son without sin, but no son without stripes. Affliction is a Badge of Adoption, 'tis *Dei Sigillum*, saith *Tertullian*, it is Gods Seal by which he marks us for his own. When *Munster* that holy Man lay sick, his Friends ask'd him how he did? he pointed to his Sores, saying, *hæ sunt gemmæ Dei*, these are the Jewels with which God decks his Children; shall not we then say? *Thy Will be done.* Lord, there's kindness in the Cross, thou usest us as Children, the Rod of Discipline is to fit us for the Inheritance.

3. There is kindness that God hath in all our Afflictions left us a Promise; in the most cloudy Providences the Promise appears as a Rainbow in the Cloud.

(1.) That we shall have Gods ~~promise~~ presence with us, *Psal.* 91. 15. *I will be with him in Trouble.* It cannot be ill with that Man with whom God is: I will be with him, *i. e.* to support, sanctify, sweeten; Gods presence is a sweetening ingredient into every Affliction. I had rather be in a Prison and have Gods Presence, then be in a Pallace and want it.

(2.) Promise, that he will lay no more upon us then he will enable us to bear, 1 *Cor.* 10. 13. God will not try us beyond our strength; either God will make the Yoak lighter, or our Faith stronger; may not this make us submit our Wills to God when Afflictions have so much kindness in them? In all our Trials God hath left us promises, which are like Manna in the Wilderness.

4. This is great kindness that all the Troubles that befal us shall be for our profit, *Heb.* 12. *Ἐις τὸ συμφέρον for our profit.*

Quest. *But what profit is in affliction?*

Answ. 1. Afflictions are disciplinary, they teach us *Schola Crucis*, *Schola Lucis*: Many *Psalms* have this Inscription *Maschil*, a *Psalm* giving Instruction: Affliction may have this Inscription upon it *Maschil*, an Affliction giving Instruction, *Mica.* 6. 9. *Hear ye the Rod.* *Luther* saith he could never rightly understand some of the *Psalms* till he was in Affliction, *Judg.* 8. 16. *Gideon took Thorns of the Wilderness and Briars, and with them he taught the Men of Succoth*: God by the Thorns and Briars of Affliction teacheth us.

(1.) Affliction shows us more of our own hearts then ever: Water in a Glass-Vial looks clear, but set it on the fire and the Scum boils up: When God sets us upon the fire, then we see that Corruption boils up which we did not discern before. Sharp Afflictions are to the Soul as a soaking Rain to the House, we know not that there are such holes in the House, till the shower comes, and then we see it drop down here and there; so we before did not know that there were such unmortified Lusts in the Soul, till the storm of Affliction comes, then we spy unbelief, impatience, carnal fear,

we see it drop down in many places. Thus Affliction is a sacred *Collyrium*, it clears our Eye-sight; the Rod gives Wisdom.

(2.) Affliction brings those sins to Remembrance, which before were buried in the Grave of Forgetfulness; *Joseph*'s Brethren for twenty Years together were not at all troubled for their sin in selling their Brother, but when they came into *Egypt* and began to be in straits, then their sin in selling their Brother came into their Remembrance, and their Hearts did smite them, *Gen.* 42. 21. *They said one to another, we are verily guilty concerning our Brother.* When a Man is in distress, now his sin comes fresh into his Mind; Conscience makes a Rehearsal Sermon of all the Evils which have passed in his Life, now his expence of precious time, his Sabbath-breaking, his slighting of the word, come into his Remembrance, and he goes out with *Peter* and weeps bitterly. Thus the Rod gives Wisdom, it shows the hidden evil of the heart, and brings former sins to Remembrance.

2. There is Profit in Affliction, as it quickens a Spirit of Prayer, *premuntur justi ut presse clament. Jonah* was asleep in the Ship, but at Prayer in the Whales Belly; perhaps in a time of health and prosperity, we pray'd in a cold formal manner, we put no coals to the Incense, we did scarce mind our own prayers, and how should God mind them, now God sends some cross or other to make us stir up our selves to take hold of God: When *Jacob* was in fear of his life by his Brother, then he wrestles with God and weeps in prayer, and would not leave God till he had blessed him, *Hos.* 12. 4. 'Tis with many of Gods Children as with those who formerly had the Sweating sickness in this Land, 'twas a sleepy disease, if they slept they died, therefore to keep them waking they were smitten with Rosemary Branches; so the Lord useth Affliction as a Rosemary Branch to keep us from sleeping, and to awaken a Spirit of Prayer, *Isa.* 26. 16. *They poured out a Prayer, when thy Chastening was upon them*; now their Prayer pierced the Heaven: In times of Trouble we pray feelingly, and we never pray so fervently as when we pray feelingly, and is not this for our profit?

3. Affliction is for our profit, as it is a means to expeliorate and purge out our sin, *Isa.* 77. 9. *By this therefore shall the iniquity of Jacob be purged*; ἐκκαθαρεῖται ἡ ἁμαρτία, *Arist.* Affliction is Gods Physick to expel the noxious humour, it cures the Imposthume of Pride, the Feaver of Lust, and is not this for our profit: Affliction is Gods File to fetch off our Rust, his flail to thresh off our Husks: The Water of Affliction is not to drown us, but to wash off our Spots.

4. To be under the black Rod is profitable, in that hereby we grow more serious and are more careful to clear our Evidences for Heaven: In times of Prosperity when the Rock poured out *Rivers of Oyl*, *Job* 29. 6. we were careless in getting, at least clearing our Title to Glory; had many no better Evidences for their Land then they have for their Salvation, they were but in an ill case; but when an hour of Trouble comes, we begin to look after our Spiritual Evidences, and see how things stand between God and our Souls; and is it not for our profit to see our Interest in Christ more cleared then ever?

5. Affliction is for our profit, as it is a means to take us more off from the World; the world oft proves not only a Spiders Web, but a Cockatrice Egg; pernitious worldly things are great Inchantments, they are *retinacula spei*, *Tertul.* they hinder us in our passage to Heaven; if a Clock be over-wound it stands still; so when the heart is wound up too much to the world, it stands still to Heavenly things; Affliction sounds a retreat to call us off the immoderate pursuit of earthly things; when things are frozen and congealed together the only way to separate them is by Fire; so when the heart and the world are congealed together, God hath no better way to separate them then by the Fire of Affliction.

6. Affliction is for our profit, as it is a Refiner, it works us to further decrees of Sanctity, *Heb* 12. 10. *He for our profit, that we might be partakers of his Holiness.* The Vessels of Mercy are the brighter for scouring; you pour water on your Linnen when you would whiten it; God pours the waters of Affliction upon us to lay our Souls a whitening: The Leaves of the Fig-tree and Root are bitter, but the Fruit is sweet: Afflictions are in themselves bitter, but they bring forth the sweet fruits of Righteousness, *Heb.* 12. 11. This may make us submit to God, and say, *Thy Will be done*; there's kindness in Affliction, it is for our spiritual profit.

5. There's kindness in Affliction, in that there is no condition so bad but it might be worse; when it is duskish it might be darker; God doth not make our Cross so heavy as he might, he doth not *stir up all his Anger*, *Psal.* 78. 38. He doth not put so many Nails in our Yoak, so much Wormwood in our Cup as he might; doth God chastise thy

thy Body? he might torture thy Conscience; doth he cut thee short? he might cut thee off: The Lord might make our Chain heavier; Is it a burning-Feaver? it might have been the burning Lake: Doth God use the Pruning Knife to lop thee? he might bring his Axe to hew thee down. *Ezek.* 47. 3. *The Waters were up to the Ankles*: Do the Waters of Affliction come up to the Ankles? God might make them rise higher, nay, he might drown thee in the Waters; this may make us submit quietly and say, *Thy Will be done*, because there is so much kindness in it; whereas God useth the Rod, he might use the Scorpion.

6. There is kindness in Affliction, in that your case is not so bad as others; they are alwaies upon the Rack; they spend their Years with sighing, *Psal.* 31. 10. Have you a gentle fit of an Ague? others cry out of the Stone and Strangullion: Do you bear the wrath of Men? others bear the wrath of God; you have but a single trial, others have them twisted together; God shoots but one Arrow at you, he shoots a Shower of Arrows at others; is there not kindness in all this? We are apt to say, never any suffered as we; was it not worse with *Lazarus*, who was so full of Sores that the Dogs took pity on him, and licked his Sores? Nay, was it not worse with Christ, who lived poor and died cursed? May not this cause us to say, *Thy Will be done*; there is kindness in it; that God deals not so severely with us as others.

7. There is kindness in Affliction, in that (if we belong to God) it is all the Hell we shall have; some have two Hells, they suffer in their Body and Conscience, here is one Hell, and another Hell is to come, unquenchable Fire; *Judas* had two Hells, but a Child of God hath but one Hell; *Lazarus* had all his Hell here, he was full of sores, but had a Convoy of Angels to carry him to Heaven when he dyed: Say then, Lo, if this be the worst I shall have, if this be all my Hell, I will patiently acquiesce, *Thy Will be done.*

8. There is kindness, in that God gives gracious supports in Affliction; if he strikes with one hand he will support with the other, *Deut.* 33. 27. *Underneath are the everlasting Arms.* There is not the least Trial, but if God did desert us, and not assist us with his Grace, we should sink under it: The Frown of a great Man, the fear of a Reproach; *Peter* was frighted at the Voice of a Maid, *Mat.* 26. 69. O therefore what Mercy is it to have Christ strengthen us, and as it were bear the heaviest part of the Cross with us. One said, I have no ravishing Joys in my sickness, but I bless God I have sweet supports: and should not this cause submission to Gods Will, and make us say, Lo, if thou art so kind as to bear us up in Affliction, that we do not faint, put us into what Wine-press, thou pleasest, *Thy Will be done.*

9. There is kindness in Affliction, in that it is *preventive.*

(1.) God by this stroke of his would prevent some sin; *Paul's Thorn in the Flesh* was to prevent his being lifted up in Pride, 2 *Cor.* 12. 7. As Affliction is sometimes sent for the punishing of sin, so sometimes for the preventing of sin: Prosperity exposeth to much evil 'Tis hard to carry a full Cup without spilling, and a full Estate without sinning. Gods People know not how much they are beholding to their Affliction, they might have fallen into some Scandal, had not God set an Hedge of Thorns in their way to stop them; what kindness is this. God lets us fall into sufferings to prevent falling into Snares; say then, Lord do as it seems good in thy sight, *Thy Will be done.*

(2.) God by Affliction would prevent Damnation, 1 *Cor.* 11. 32. *We are corrected in the World, that we may not be condemned with the World.* A Man by falling into the Briars is saved from falling into the River: God lets us fall into the Briars of Affliction that we may not drown in Perdition: It is a great favour when a lesser punishment is inflicted to prevent a greater: Is it not Clemency in the Judge when he lays some light Penalty on the Prisoner, and saves his life; so when God lays upon us light Affliction, and saves us from wrath to come; as *Pilate* said, *Luke* 23. 16. Παιδεύσας ἀπολύσω, *I will chastise him and let him go*; so God chastiseth his Children and lets them go, frees them from eternal torment: What is a drop of Sorrow the Godly taste, to that sea of Wrath the Wicked shall be drinking of to all Eternity; O what kindness is here, may not this make us say, *Thy Will be done*; it is preventing Physick.

10. There is kindness, in that God doth mix his Providences, *Hab.* 3. 2. *In Anger he remembers Mercy*: Not all pure Gall but some Honey mixed with it. *Ashurs* Shoes were Iron and Brass, but his Foot was dip'd in Oyl, *Gen.* 33. 24. Affliction is the shoo of Brass, but God causeth the Foot to be dipp'd in Oyl. As the Limner mixeth with his dark shadows bright Colours; so the wise God mingles the dark, and the bright Colour, Crosses and Blessings. The Body is afflicted, but within is Peace of Conscience; there is a Blessing: *Joseph* was sold into *Egypt*, and put in Prison; there was the dark side of the Cloud: *Job* lost all that ever he had, his Skin was clothed with Boils and Ulcers; here

here was a sad Providence, but God gave a Testimony from Heaven of *Jobs* Integrity, and did afterwards double his Estate, *Job.* 42. 10. *The Lord gave Job twice as much.* Here was the goodness of God seen towards *Job.* God doth checquer his works of Providence, and shall not we submit and say, Lord if thou art so kind mixing so many bright Colours with my dark Condition, *Thy Will be done.*

11. There is kindness in Affliction in that God doth moderate his Stroke, *Jer.* 30. 11. *I will correct thee in Measure.* God will in the day of his East-wind stay his rough wind, *Isa.* 27. 8. The Physician that understands the Crasis and temper of the patient, will not give too strong Physick for the Body nor will he give one Dram or Scruple too much. God knows our frame he will not over-afflict, he will not stretch the strings of his Viol too hard least they break; and is there not kindness in all this? may not this work our hearts to submission? Lord if thou usest so much gentleness and correctest in measure, *Thy Will be done.*

12. There is kindness in Affliction, in that God often sweetens it with divine Consolation, 2 *Cor.* 1. 4. *Who comforteth us in all our Tribulation:* After a bitter Potion, a lump of Sugar. God comforts in Affliction,

(1.) Partly by his Word, *Psal.* 119. 50. *This is my Comfort in my Affliction, for thy Word hath quickened me.* The Promises of the word are a shop of Cordials.

(2.) God comforts by his Spirit. *Philip Landgrave of Hesse* said that in his troubles, *se divinas Martyrum consolationes sensisse*, he felt the divine Consolations of the Martyrs. *David* had his Pilgrimage-Songs, *Psal.* 119. 54. and St. *Paul* his Prison-Songs, *Act.* 16. 25. Thus God candies our Wormwood with Sugar, and makes us gather Grapes of Thorns. Some of the Saints have had such ravishing Joys in Affliction, that they had rather endure their Sufferings, then want their Comforts: O how much kindness is in the Cross! In the Belly of this Lyon is an Honey-Comb; may not this make us chearfully submit to Gods Will, when God lines the Yoak with Comfort, and gives us honey at the end of the Rod?

13. There is kindness in Affliction, in that God doth *curtail* and *shorten* it, he will not let it lye on too long, *Isa.* 57. 16. *I will not contend for ever, least the Spirit should fail before me.* God will give his People a Writ of Ease, and proclaim a Year of Jubilee; the wicked may plow upon the backs of the Saints, but God will cut their Traces, *Psal.* 129. 4. The Goldsmith will not let his gold lye any longer in the Furnace then till it is purified. The Wicked must drink a Sea of Wrath, but the Godly have only a Cup of Affliction, *Isa.* 51. 17. and God will say, *Let this Cup pass away.* Affliction may be compared to Frost, it will break and Spring Flowers will come on, *Isa.* 35. *Sorrow and sighing shall fly away.* Affliction hath a Sting, but withal a Wing, sorrow shall fly away; this Land Flood shall be dryed up; if then there be so much kindness in the Cross, God will cause a Cessation of trouble, say then, *Fiat Voluntas tua, Thy Will be done.*

14. *Ult.* There is kindness in Affliction, in that it is a means to make us happy, *Job* 5. 17. *Behold, happy is the Man whom God correcteth.* This seems strange to flesh and blood that Affliction should make one happy; when *Moses* saw the bush burning and not consumed, *I will* (saith he) *turn aside and see this strange sight, Exod.* 3. 3. So here is a strange sight, a Man afflicted, yet happy: The World counts them happy who can escape Affliction, but happy is the Man whom God correcteth.

Quest. *But how do Afflictions contribute to our happiness?*

Resp. 1. As they are a means to bring us nearer to God; the Loadstone of Prosperity doth not draw us so near to God as the Cords of Affliction: When the Prodigal was pinch'd with want, then saith he, *I will arise and go to my Father, Luke* 15. 18. The Deluge brought the Dove to the Ark: The Floods of Sorrow make us hasten to Christ.

2. Afflictions make us happy, as they are Manuductions to Glory. The Storm drives the Ship into the harbour: Happy is that Storm which drives the Soul into the Heavenly harbour; is it not better to go through affliction to glory, then through pleasure to misery? not that afflictions merit glory, no cross ever merited, but that which Christ endured; but they do *disponere*, fit, and prepare us for glory. Think, O Christian, what Affliction leads to, it leads to Paradise, where are Rivers of Pleasure always running; may not this make us chearfully submit to Gods Will, and say, Lord if there be so much kindness in Affliction, if all thou dost is to make us happy, *Thy Will be done.*

7. Consideration, It is Gods ordinary course to keep his People to a bitter Diet-Drink, and exercise them with great Trials: Affliction is the beaten Road all the Saints have gone in: The lively Stones in the Spiritual building have been all hewn and polished: Christs Lilly hath grown among the Thorns, 2 *Tim.* 3. 12. *All that will live godly*

Godly in Christ Jesus shall suffer persecution. 'Tis too much for a Christian to have two Heavens, that is more than Christ had. It hath been ever the lot of the Saints to encounter with sore tryals; Both of the Prophets, *Jam.* 5. 10. *Take my brethren the Prophets for an example of suffering affliction:* And of the Apostles. *Peter* was Crucified with his Head downward, *James* beheaded by *Herod*, *John* banished into the Isle of *Patmos*, the Apostle *Thomas* thrust thorow with a spear, (who was chosen Apostle in *Judas* room) *Matthias* stoned to death, *Luke* the Evangelist hanged on an Olive-tree. Those Saints of whom the World was not worthy did pass under the Rod, *Hebr.* 11. 36. Christs Kingdom *is Regnum Crucis*, this is the way God hath always gone in; such as God intends to save from Hell, yet he doth not save from the Cross; the consideration of this should quiet our Minds in Affliction, and make us say, *Thy Will be done.* Do we think God will alter his course of Providence for us? Why should we look for exemption from trouble more than others? Why should we think to tread only upon Roses and Violets, when Prophets and Apostles have marched through the Bryars to Heaven?

8. Consideration, God hath done that for thee Christian, which may make thee content to suffer any thing at his hand, and say, *Thy Will be done.*

(1.) He hath adopted thee for his Child. *David* thought it no small Honour to be the Kings Son in Law, 1 *Sam.* 18. 18. what an Honour is it to derive thy pedigree from Heaven, to be born of God; why then art thou troubled, and murmurest at every slight cross? As *Jonadab* said to *Ammon*, 2 *Sam.* 13. 4. *Why art thou, being the Kings Son, lean?* So why art thou who art Son or Daughter to the King of Heaven, troubled at these petty things? What the Kings Son, and look lean? This may quiet thy Spirit, and bring thy Will to Gods; he hath dignified thee with Honour, he made thee his Son and Heir, and will entail a Kingdom on thee.

(2.) God hath given thee Christ. Christ is *communis thesaurus*, a Magazine and Storehouse of all Heavenly Treasure; a Pearl of Price to enrich, a Tree of Life to quicken. He is the quinteffence of all Blessings, why then art thou discontented at thy Worldly Crosses? They cannot be so bitter as Christ is sweet, as *Seneca* said once to *Polybius*, *Why dost thou complain of hard Fortune*, salvo Cæsare, *is not* Cæsar *thy Friend?* So is not Christ thy Friend? He can never be poor who hath a Mine of Gold in his Field; nor he who hath the unsearchable Riches of Christ: Say then, Lord, *Thy Will be done*, though I have my Cross, yet I have Christ with it. The Cross may make me weep, but Christ wipes off all tears; *Rev.* 7. 17.

(3.) God hath given thee Grace. Grace is the rich embroidery and workmanship of the Holy Ghost; it is the sacred Unction; 1 *John* 2. 27. The Graces are a Chain of Pearl to adorn, and Beds of Spices which make us a sweet odour to God; Grace is a distinguishing Blessing. Christ gave *Judas* his Purse, but not his Spirit; may not this quiet the Heart in Affliction, and make it say, *Thy Will be done.* Lord, thou hast given that Jewel which thou bestowest only on the Elect. Grace is a seal of thy Love, it is both Food and Cordial, it is an earnest of Glory.

9. Consideration, When God intends the greatest Mercy to any of his People, he brings them low in Affliction. God seems to go quite cross to Sense and Reason, when he intends to raise us highest, he brings us lowest. As *Moses* Hand before it wrought Miracles, was Leprous, and *Sarahs* Womb, before it brought forth the Son of the Promise, was Barren. God brings us low before he raiseth us; as Water is at the lowest ebb before there is a Spring tyde.

(1.) It is true in a Temporal Sense: When God would bring *Israel* to *Canaan*, a Land flowing with Milk and Honey, he first leads them through a Sea and a Wilderness; when God intended to advance *Joseph* to be the second Man in the Kingdom, he casts him first into Prison, and the Irons entred into his Soul, *Psal.* 105. 18. God usually lets it be darkest before the Morning-Star of deliverance appears.

(2.) It is true in a Spiritual Sense. When God intends to raise a Soul to Spiritual Comfort, he first layes it low in desertion, *Isa.* 12. 1. as the Limner layes his dark colour first, and then layes his gold colour on it, so God first layes the Soul in the dark of desertion, and then he layes his golden colour of Joy and Consolation: May not this make us chearfully submit, and say, *Thy Will be done.* Perhaps now God afflicts me, he is about to raise me, he intends me a greater Mercy than I am aware of.

10. Consideration, The excellency of this frame of Soul to lye at Gods feet, and say, *Thy Will be done.*

(1.) A Soul that is melted into Gods Will shows variety of Grace. As the holy Oyntment was made up of several Aromatick Spices, Myrrh, Cinnamon, Cassia, *Exod.* 30. 23. so this sweet temper of Soul, submission to Gods Will in Affliction, hath in it a mixture

a mixture of feveral Graces. In particular it is compounded of three Graces, Faith, Love, Humility. 1. Faith: Faith believes God doth all in Mercy, that Affliction is to mortifie ſome Sin, or exerciſe ſome Grace, that God corrects in Love and Faithfulneſs, *Pſalm* 119. 75. the belief of this cauſeth ſubmiſſion of Will to God. 2. Love: Love thinks no evil, 1 *Cor.* 13. 5. Love takes all God doth in the beſt ſenſe, it hath good thoughts of God, this cauſeth ſubmiſſion, *Thy Will be done.* Let the Righteous God ſmite me (ſaith Love) it ſhall be a kindneſs, yea, it ſhall be an excellent oyl which ſhall not break my head. 3. Humility: The humble Soul looks on its Sins, and how it hath provoked God, he ſaith not his Afflictions are great, but his Sins are great, this makes him lye at Gods feet and ſay, *I will bear the indignation of the Lord, becauſe I have ſinned againſt him, Micah* 7. 9. Thus a ſubmiſſive frame of Heart is full of grace, it is compounded of ſeveral graces, it pleaſeth God to ſee ſo many graces at once ſweetly exerciſed; he ſaith of ſuch a Chriſtian, as *David* of *Goliahs* Sword, 1 *Sam.* 21. 9. *None like that, give it me.*

(2) He who puts his *fiat & placet* to Gods Will, and ſaith, *Thy Will be done*, ſhows not only variety of grace, but ſtrength of grace. It argues much ſtrength in the Body to be able to endure hard weather, yet not be altered by it; ſo to endure hard tryals, yet not faint or fret, ſhows more than ordinary ſtrength of grace. You that can ſay, you have brought your Wills to Gods; Gods Will and yours agree, as the Copy and the Original; let me aſſure you, you have out-ſtrip'd many Chriſtians who perhaps ſhine in an higher orb of knowledge than you. To be content to be at Gods diſpoſe, to be any thing that God will have us, ſhows a noble heroick Soul. It is reported of the Eagle it is not like other Fowls, they when they are hungry make a noiſe, the Ravens cry for food, but the Eagle is never heard to make a noiſe though it wants meat, and it is from the nobleneſs and greatneſs of its Spirit: The Eagle is above other Fowls, and hath a Spirit ſuitable to its Nature; ſo it is an argument of an holy gallantry and magnitude of Spirit, that whatever croſs Providences befal a Chriſtian, he doth not cry and whine as others, but is ſilent, and lyes quietly at Gods feet. Here's much ſtrength of Grace in ſuch a Soul, nay, the height of Grace. When Grace is crowning, it is not ſo much to ſay, *Lord, Thy Will be done*, but when Grace is conflicting, and meets with croſſes and tryals, now to ſay, *Thy Will be done*, is a glorious thing indeed, and prepares for the garland of honour.

11. Conſideration, Perſons are uſually better in Adverſity than Proſperity, therefore ſtoop to Gods Will. A proſperous condition is not alwayes ſo ſafe; 'tis true, it is more pleaſing to the Palate, and every one deſires to get on the warm ſide of the hedge where the Sun of Proſperity ſhines, but it is not alwayes beſt: In a proſperous Eſtate there is more burden; many look at the ſhining and glittering of Proſperity, but not at the burden; *Plus oneris.*

(1.) The burden of care; therefore Chriſt calls Riches, Cares, *Luke* 8. 14. A Roſe hath its prickles, ſo have Riches; we think them happy that flouriſh in their Silks and Cloath of Gold, but we ſee not the Troubles and Cares that attend them. A Shooe may have Silver Lace on it, yet pinch the Foot. Many a Man that goes to his day-labour lives a more contented life than he that hath his Thouſands *per Annum.* Diſquieting Care is the *malus genius*, the evil Spirit that haunts the Rich Man. When his Cheſts are full of Gold his Heart is full of Care how to encreaſe, or how to ſecure what he hath gotten; he is ſometimes full of Care who he ſhall leave it to. A large Eſtate like a long trailing garment is oft more troubleſome than uſeful.

(2.) In a proſperous Eſtate there is the burden of Account. Such as are in high places have a far greater account to give to God than others; *Luke* 12. 48. *Unto whomſoever much is given of him ſhall be much required.* The more golden Talents any are intruſted with, the more they have to anſwer for; the more their Revenues, the more their Reckonings. God will ſay, I gave you a great Eſtate, what have you done with it, how have you employed it for my Glory. I have read of *Philip* King of *Spain*, when he was to dye, he ſaid, *O that I had never been King, O that I had lived a private ſolitary Life; here is all the fruit of my Kingdom, it hath made my accounts heavier.* So then may not this quiet our Hearts in a low adverſe condition, and make us ſay, *Lord, Thy Will be done*; as thou haſt given me a leſs portion of Worldly things, ſo I have a leſs burden of Care, and a leſs burden of Account.

2. A proſperous condition hath *plus periculi*, more danger in it. Such as are on the top of the pinacle of Honour, are in more danger of falling, they are ſubject to many temptations, their Table is oft a ſnare. *Heliogabalus* made Ponds of ſweet Water to bathe in; Millions are drowned in the ſweet Waters of Pleaſure. A great Sail overturns the Veſſel; how many by having too great Sails of Proſperity have had their Souls

Souls over-turn'd. Πλοῦς ἡ σοφία ἐλλογιμάζει, *Theophil.* It muſt be a ſtrong Head that bears heady Wine; he had need have much Wiſdom and Grace that knows how to bear an high condition. It is hard to carry a full Cup without ſpilling, and a full Eſtate without ſinning *Agar* feared if he were full, he ſhould deny God, and ſay, *Who is the Lord*; *Prov.* 30. 9. Proſperity breeds, 1. Pride: The Children of *Kohath* were in an higher Eſtate than the reſt of the *Levites*, they were imployed in the Tabernacle about the moſt holy things of all, *Numb.* 4. 4. they had the firſt lot, *Joſh.* 21. 10. but as they were lifted up above others of the *Levites* in Honour, ſo in Pride, *Numb.* 16. 3. In the *Thames* when the Tyde riſeth higher, the Boat riſeth higher; ſo when the Tyde of an Eſtate riſeth higher, many Mens Hearts riſe higher in Pride. 2. Proſperity breeds ſecurity. *Sampſon* fell aſleep in *Delilahs* lap, ſo do Men in the lap of Eaſe and Plenty. The Worlds golden ſands are quick-ſands. How hard is it for a rich Man to enter into the Kingdom of Heaven, *Luke* 18. 24. the conſideration of this ſhould make us ſubmit to God in adverſity, and ſay, *Thy Will be done*: God ſees what is beſt for us; if we have leſs Eſtate we are in leſs danger, if we want the Honours of others, ſo we want their Temptations.

12. Conſideration, The having of our Wills melted into Gods, is a good ſign that the preſent Affliction is ſanctified: Then an Affliction is ſanctified, when it attains the end for which it was ſent. The end why God ſends Affliction is to calm the Spirit, to ſubdue the Will, and bring it to Gods Will, when this is done, Affliction hath attained the end for which it came; it is ſanctified, and it will not be long ere it be removed: When the ſore is healed, the ſmarting Plaiſter is taken off.

13. Conſideration, How unworthy it is of a Chriſtian to be froward and unſubmiſſive, and not bring his Will to God.

(1.) It is below the Spirit of a Chriſtian. The Spirit of a Chriſtian is Dove-like, 'tis meek and ſedate, willing to be at Gods diſpoſe; *Not my will but thy will be done*; *Luke* 22. 42. A Chriſtian Spirit is not fretful, but humble, not craving but contented. See the picture of a Chriſtian Spirit in St *Paul*, *Phil.* 4. 12. *I know πεπνῦσθαι, how to be abaſed, and how to abound. Paul* could be either higher or lower as God ſaw good; he could ſail with any Wind of Providence, either a proſperous or a boiſterous gale, his Will was melted into Gods Will; now to be of a croſs Spirit that cannot ſubmit to God, is unworthy of the Spirit of a Chriſtian; 'tis like the Bird, that becauſe 'tis pent up in the Cage, and cannot fly in the open Air, beats it ſelf againſt the Cage.

(2.) A froward unſubmiſſive frame, that cannot ſubmit to Gods Will, is unworthy of a Chriſtians Profeſſion: He profeſſeth to live by Faith, yet repines at his condition. *Faith lives not by bread alone*, it feeds on Promiſes, it makes future Glory preſent; Faith ſees all in God: *When the fig-tree doth not bloſſom, Faith can joy in the God of its ſalvation, Hab.* 3. 17. Now to be troubled at the preſent Eſtate, becauſe low and mean, where is Faith? Sure that is a weak Faith, or no Faith, which muſt have crutches to ſupport it. O be aſhamed to call thy ſelf Believer if thou canſt not truſt God, and acquieſce in his Will, in the deficiency of outward Comforts.

(3.) To be of a froward unſubmiſſive Spirit, that cannot ſurrender its Will to God is unworthy of the high Dignities God hath put upon a Chriſtian. 1. He is a rich Heir; he is exalted above all Creatures that ever God made, except the Angels; yea, in ſome ſenſe, as his Nature is joyned in an Hypoſtatical Union to the Divine Nature, ſo he is above the Angels: O then how is it below his dignity, for want of a few earthly Comforts, to be froward and ready to quarrel with the Deity. Is it not unworthy for a Kings Son, becauſe he may not pluck ſuch a Flower, to be diſcontented and rebel againſt his Royal Father. 2. A Chriſtian is eſpouſed to Jeſus Chriſt, what to be married to Chriſt, yet froward and unſubmiſſive? Haſt not thou enough in him? As *Elkanah* ſaid to *Hannah*, 1 *Sam.* 1. 8. *Am not I better than ten Sons?* Is not Chriſt better than a thouſand Worldly Comforts? *Omnia bona in ſummo bono.* 'Tis a diſparagement to Chriſt that his Spouſe ſhould be froward when ſhe is matched into the Crown of Heaven.

(4) To be of a froward unſubmiſſive Spirit is unſuitable to the Prayers of a Chriſtian; he prayes, *Thy Will be done*, it is the Will of God he ſhould meet with ſuch troubles, whether Sickneſs, loſs of Eſtate, croſſes in Children, God hath decreed and ordered it, why then is there not ſubmiſſion? Why are we diſcontented at that which we pray for? It is a ſaying of *Latimer*, ſpeaking of *Peter* who denyed his Maſter, *Peter*, ſaith he, forgot his Prayer, for that was *Hallowed be thy Name*: So oft we forget our Prayers, nay, contradict them, for we pray, *Thy Will be done.* Now if unſubmiſſiveneſs to God be ſo unworthy of a Chriſtian, ſhould not we labour to bring our Wills to Gods, and ſay, Lord, let me not diſparage Religion, let me do nothing unworthy of a Chriſtian.

14. Con-

14. Consideration, Frowardneſs and unſubmiſſiveneſs of Will to God, is very ſinful.

(1.) It is ſinful in its Nature; to murmur when God croſſeth us in our Will ſhowes much ungodlineſs. The Apoſtle *Jude* ſpeaks of ungodly ones, *ver.* 15. and that we may better know who theſe are, he ſets a mark upon them, *ver.* 16. *Theſe are murmurers.* Some think they are not ſo ungodly as others, becauſe they do not ſwear, or are drunk, but you may be ungodly in murmuring; there are not only ungodly Drunkards but ungodly Murmurers; nay, this is the height of ungodlineſs, namely, Rebellion. *Korah* and his Company murmured againſt God, and ſee how the Lord interprets this, *Numb.* 17. 10. *Bring Aarons rod to be kept for a token againſt the rebels*: To be a murmurer and a rebel is in Gods account all one. *Numb.* 20. 13. *This is the water of Meribah, becauſe the children of Iſrael ſtrove with the Lord*: How did they ſtrive with God? becauſe they murmured at his Providence, *ver.* 3. what wilt thou be a Rebel againſt God? It is a ſhame for a Servant to ſtrive with his Maſter, but what is it for a Creature to ſtrive with its Maker?

(2.) To quarrel with Gods Providence, and be unſubmiſſive to his Will is ſinful in the ſpring and cauſe; it ariſeth from Pride. 'Twas Satans temptation, *Ye ſhall be as Gods*; *Gen.* 3. 5. A proud Perſon makes a God of himſelf, he diſdains to have his Will croſſed; he thinks himſelf better than others, therefore he finds fault with Gods Wiſdom, that he is not above others.

(3.) Quarrelſomeneſs and unſubmiſſiveneſs to Gods Will, is ſinful in the concomitants of it. 1. It is joyned with ſinful riſings of Heart. (1.) Evil Thoughts ariſe. We think hardly of God as if he had done us wrong, or as if we had deſerved better at his hand. (2.) Paſſions begin to ariſe; the Heart ſecretly frets againſt God. *Jonah* was croſſed in his Will, and Paſſion began to boyl in him; *Jonah* 4. 1. *He was very angry. Jonahs* Spirit as well as the Sea wrought and was tempeſtuous. 2. Unſubmiſſiveneſs of Will is joyned with unthankfulneſs, becauſe in ſome one thing we are afflicted, we forget all the Mercies we have; We deal with God juſt as the Widow of *Sarepta* did with the Prophet: The Prophet *Elijah* had been a means to keep her alive in the Famine, but aſſoon as her Child dyes, ſhe quarrels with the Prophet, 1 *Kings* 17. 18. *O thou man of God, art thou come to ſlay my Son?* So do we deal with God, we can be content to receive Bleſſings at his hand, but aſſoon as he doth in the leaſt thing croſs us in our Will, we grow touchy, and are ready in a Paſſion to fly out againſt him: Thus God loſeth all his Mercies, and is not this high ingratitude?

(4.) Frowardneſs and unſubmiſſiveneſs to Gods Will is evil in the effects. 1. It unfits for Duty: It is bad ſailing in a ſtorm, and it is ill praying when the Heart is ſtormy and unquiet: It is well if ſuch Prayers do not ſuffer ſhipwrack. 2. Unſubmiſſiveneſs of Spirit ſometimes unfits for the uſe of Reaſon. *Jonah* was diſcontented becauſe he had not his Will, God withered the goard, and his Heart fretted againſt God, and in the midſt of his Paſſion he ſpake no better than non-ſenſe and blaſphemy, *Jonah* 4. 9. *I do well to be angry to the death.* Sure he did not know well what he ſaid: What to be angry with God, and dye for anger? He ſpeaks as if he had loſt the uſe of his Reaſon. Thus unſubmiſſiveneſs of Will is ſinful in its Nature, Cauſes, Concomitants, Effects; may not this martyr our Wills, and bring our Wills to God in every thing, making us ſay, *Thy Will be done.*

15. Conſideration, Unſubmiſſiveneſs to Gods Will is very impudent, we get nothing by it, it doth not eaſe us of our burden, but rather makes it heavier. The more the Child ſtruggles with the Parent, the more it is beaten; when we ſtruggle with God, and will not ſubmit to his Will, we get nothing but more blowes. Inſtead of having our cords of Affliction looſned, we make God tye them the ſtrainer. Let us then ſubmit and ſay, Lord, *Thy Will be done.* Why ſhould I ſpin out my own trouble by impatience, and make my Croſs heavier? What got *Iſrael* by their frowardneſs, they were within eleven dayes journey of *Canaan*, they fall a murmuring, and God leads them a march of forty years longer in the Wilderneſs.

16. Conſideration, The miſchief of being unſubmiſſive to Gods Will in Affliction, it layes a Man open to many Temptations. When the Heart frets againſt God by diſcontent, here's good fiſhing for Satan in theſe troubled Waters. He uſually puts diſcontented Perſons upon indirect means. *Jobs* Wife fretted (ſo far was ſhe from holy ſubmiſſion) and ſhe preſently puts her Husband upon curſing of God; *Job* 2. 9. *Curſe God and dye.* What is the reaſon why ſome have turned Witches, and given themſelves to the Devil, but out of envy and diſcontent becauſe they have not had their Will. Others being under a Temptation of Poverty, and not having their Wills in living at ſuch an high rate as others, have laid violent hands upon themſelves. O the Temptations that

that Men of diſcontented Spirits are expoſed to. Here (ſaith Satan) is good fiſhing for me.

17. Conſideration, How far unſubmiſſiveneſs of Spirit is from that temper of Soul which God requires in Affliction. God would have us in Patience poſſeſs our Souls; *Luke* 21. 19 The *Greek* word for Patience, ὑπομονὴ, ſignifies to bear up under a burden without fainting or fretting; but to be froward in Affliction, and quarrel with Gods Will, where is this Chriſtian Patience? God would have us rejoyce in Affliction, *Jam.* 1. 2. *Count it all joy when ye fall into divers temptations*; that is, Afflictions. *Count it joy*, be as Birds that ſing in Winter: 1 *Theſſ.* 1. 6. *Ye received the word in affliction with joy. Paul* could leap in his Fetters, and ſing in the Stocks; *Acts* 16. 25. how far is a diſcontented Soul from this frame; he is far from rejoycing in Affliction that hath not learned to ſubmit.

18. Conſideration, What is it makes the difference between a Godly Man and an Ungodly Man in Affliction, but only this, the Godly Man ſubmits to Gods Will, the Ungodly Man will not ſubmit. A Wicked Man frets and fumes, and is like a wild Bull in a Net. He in Affliction blaſphemes God; *Rev.* 16. 9. *Men were ſcorched with great heat, and blaſphemed the name of God.* Put a ſtone in the fire, and it flyes in your face; ſtony hearts fly in Gods face. A ſtuff that is rotten, the more it is rubbed the more it frets and tears: When God afflicts the Sinner, he tears himſelf in anger; but a Godly Man is ſweetly ſubmiſſive to Gods Will, this is his ſpeech, *Shall not I drink the cup which my Father hath given me.* Spices when they are bruiſed ſend out a ſweet fragrant ſmell; when God bruiſeth his Saints they ſend out the ſweet perfume of Patience. *Servilius* an holy Man, long afflicted with the Palſie, yet this was his ordinary ſpeech, *Laudetur Deus*, Let God be praiſed; O let us ſay, *Thy Will be done*; let us bear that patiently which God inflicts juſtly, elſe how do we ſhow our Grace? What difference is there between us and the wicked in Affliction?

19. Conſideration, Not to ſubmit to Gods Providential Will, is highly provoking to God. Can we anger God more than by quarrelling with him, and not let him have his Will? Kings do not love to have their Wills oppoſed, though they may be unjuſt; how ill doth God take it when we will be diſputing againſt his Righteous Will; it is a ſin God cannot bear; *Numb.* 14. 26, 27. *How long ſhall I bear with this evil congregation which murmur againſt me?* May not God juſtly ſay thus, How long ſhall I bear with this wicked Perſon, who when any thing falls out croſs, murmurs againſt me; *ver.* 28. *Say unto them, as truly as I live ſaith the Lord, as ye have ſpoken in my ears, ſo will I do unto you.* God ſwears againſt a murmurer; *As I live*; and what will God do as he lived, *ver.* 29. *Your carcaſes ſhall fall in the wilderneſs.* You ſee how provoking a diſcontented quarrelſome Spirit is to God, it may coſt Men their Lives, nay, their Souls. God ſent fiery Serpents among the People for their murmuring, 1 *Cor.* 10. 10. he may ſend worſe than fiery Serpents, he may ſend Hell-fire.

20. Conſideration, How much doth God bear at our hand, and ſhall not we be content to bear ſomething at his hand? It would tyre the Patience of the Angels to bear with us one day; 2 *Pet.* 3. 9. *The Lord is long-ſuffering towards us*, μακροθυμεῖ: How oft do we offend in our Eye by envious impure glances; in our Tongue by raſh cenſuring, but God paſſeth by many injuries, he bears with us. Should the Lord puniſh us every time we offend, he might draw his ſword every day; ſhall God bear ſo much at our hands, and can we bear with nothing at his hands? Shall God be patient with us, and we impatient with him? Shall he be meek, and we murmur? Shall he endure our ſins, and ſhall not we endure his ſtrokes? Oh let us ſay, *Thy Will be done.* Lord, thou haſt been the greateſt ſufferer, thou haſt born more from me than I can from thee.

21. Conſideration, Submitting our Wills to God in Affliction diſappoints Satan of his hope, and quite ſpoils his deſign. The Devils end is in all our Afflictions to make us ſin. The Reaſon why Satan did ſmite *Job* in his Body and Eſtate was to perplex his Mind, and put him into a Paſſion; he hoped that *Job* would have been diſcontented, and in a fit of anger, not only have curſed his Birth-day, but curſed his God; but *Job* lying at Gods Feet, and bleſſing him in Affliction, diſappointed Satan of his hope, and quite ſpoiled his plot. Had *Job* murmured he had pleaſed Satan, had he fallen into an heat, and the ſparks of his anger flown about, the Devil had warmed himſelf at this fire of *Jobs* Paſſion, but *Job* quietly ſubmitted, and bleſſed God, here Satans deſign was fruſtrated, and he miſſed of his intent. The Devil hath oft deceived us, the beſt way to deceive him is by quiet ſubmiſſion to God in all things, and ſaying, *Thy Will be done.*

22. Consideration, It may rock our Hearts quiet in Affliction to consider, that to the Godly, the Nature of Affliction is quite changed; to a wicked Man it is a Curse, the Rod is turned into a Serpent; Affliction to him is but an effect of Gods displeasure, the beginning of Sorrow; but the nature of Affliction is quite chang'd to a Believer, it is by a divine Chymistry turn'd into a Blessing, it is like Poyson corrected, which becomes a Medicine, it is a Love-token, a Badge of Adoption, a preparatory to glory; should not this make us say, *Thy Will be done*: The poyson of the Affliction is gone it is not hurtful but healing, this hath made the Saints not only patient in Affliction, but have sounded forth Thankfulness: As Bells when they have been cast in the Fire, do afterwards make a sweeter sound; so the Godly after they have been cast into the Fire, of Affliction have sounded forth Gods Praise, *Psal.* 119. 71. *It is good for me that I was afflicted. Job.* 1. 21. *Blessed be the Name of the Lord.*

23. Consideration, To make us submit our Will to God in Affliction is, to think how many good things we receive from God, and shall we not be content to receive some evil? *Job* 2. 10. *Shall we receive good at the hand of God, and shall we not receive evil?* In the *Hebrew, hatton meeth ha elohim, shall we receive good from God, and not evil?* This may make us say, *Thy Will be done.* How many Blessings have we received at the Hand of Gods Bounty? we have been bemiracled with Mercy; what sparing, preventing, delivering Mercy have we had! the Honey-comb of Mercy hath continually drop'd upon us, *Lam.* 3. 23. *His Mercies are new every Morning.* Mercy comes in as constantly as the Tide, nay, how many Tides of Mercy do we see in one day? we never feed but Mercy carves every bit to us; we never drink but in the golden Cup of Mercy; we never go abroad but Mercy sets a guard of Angels about us; we never lie down in our bed but Mercy draws the Curtains of Protection close about us: Now, shall we receive so many good things at the hand of God, and shall we not receive evil? Our Mercies far out weigh our Afflictions, for one Affliction we have a thousand Mercies; O then let us submit to God and say, *Thy Will be done*: The Sea of Gods Mercy should swallow up a few drops of Affliction.

24. Consideration, To bring our Wills to God in Affliction doth much honour the Gospel: An unsubmissive Christian reproacheth Religion, as if it were not able to subdue an unruly Spirit; it is weak Physick which cannot purge out ill Humours; and sure it is a weak Gospel, if it cannot master our discontent, and martyr our Wills: Unsubmissiveness is a Reproach, but a chearful resignation of our Will to God sets a Crown of Honour upon the Head of Religion, it shows the power of the Gospel, which can charm down the Passions, and melt the Will into Gods Will; therefore in Scripture submissive patience is brought in as an adorning Grace, *Rev.* 14. 12. *Here is the Patience of the Saints.*

25. Consideration, The Example of our Lord Jesus; how flexible and submissive was he to his Father! He who taught us this Prayer, *Thy Will be done*, had learned it himself; Christs Will was perfectly tuned to his Fathers Will; it was the Will of his Father that he should dye for our sins, and he *endured the Cross, Heb.* 12. 2. It was a painful, shameful, cursed death; he suffered the very pains of Hell equivalently, yet he willingly submitted, *Isa.* 53. 7. *He opened not his Mouth*, he opened his sides when the blood ran out, but he opened not his Mouth in repining, his will was resolved into the will of his Father, *John* 18. 11. *Shall not I drink the Cup which my Father hath given me?* Now the more our Wills are subject to Gods Will in Affliction, the nearer we come to Christ our Pattern; is it not our Prayer we may be like Christ? by holy Submission we imitate him: His Will was melted into his Fathers Will.

26 Consideration, To Submit our Will to God is the way to have our Will; every one would be glad to have his Will; the way to have our Will is to resign it; God deals with us as we do with froward Children; while we fret and quarrel God will give us nothing, but when we are submissive, and say, *Thy Will be done*; now God carves out Mercy to us: The way to have our Will is to submit it: *David* brought his Will to God, 2 *Sam.* 15. 26. *Here am I, Let him do to me as seems good to him.* And after he resigned his Will, he had his Will; God brought him back to the Ark, and setled him again in his Throne, 2 *Sam.* 19. Many a Parent that hath had a dear Child sick, when he could bring his Will to God to part with it, God hath given him the life of his Child: There's nothing lost by referring our Will to God, the Lord takes it kindly from us, and it is the only way to have our Will.

27. and *Ult.* Consideration, We may the more chearfully surrender our Souls to God when we dye, when we have surrendred our Wills to God while we live: Our blessed Saviour had all along submitted his Will to God, there was but one Will between God the Father and Christ; now Christ having in his life time given up his Will to his Father, at death he chearfully gives up his Soul to him, *Luke* 23. 46. *Father, into thy hands I commend my Spirit.* You that resign up your Wills to God may at the hour of death comfortably bequeath your Souls to him.

II. The second Means to bring our Will to God in Affliction is, *Study the Will of God.*

(1.) It is a *Sovereign Will*, he hath a supream right and Dominion over his Creatures, to dispose of them as he pleaseth: A Man may do with his own as he list, *Mat.* 20. 15. *Is it not lawful for me to do what I will with my own?* A Man may cut his own Timber as he will. Gods Sovereignty may cause submission, he may do with us as he sees good; God is not accountable to any Creature for what he doth, *Job* 33. 13. *He giveth not account of any of his matters.* Who shall call God to account? Who is higher then the Higheſt? *Eccl.* 5. 8. What Man or Angel dare summon God to his Bar? He *giveth not account of any of his Matters.* God will take an account of our Carriage towards him, but he will give no account of his Carriage towards us; God hath an absolute Jurisdiction over us; the remembrance of this, Gods Will is a sovereign Will, to do with us what he please, may silence all discontents, and charm down all unruly Passions, we are not to dispute but submit.

(2.) Gods Will is a wise Will, he knows what is conducing to the good of his People, therefore submit, *Isa.* 30. 18. *The Lord is a God of Judgment*, that is, he is able to judge what is best for us; therefore rest in his Wisdom, and acquiesce in his Will: We rest in the wisdom of a Physician, we are content he should scarify and let us blood, because he is judicious, and knows what is most conducible to our health: If the Pilot be skilful, the Passenger saith, let him alone, he knows how best to steer the Ship; and shall we not rest in Gods Wisdom? Did we but study how wisely God steers all Occurrences, and how he often brings us to Heaven by a cross wind, it would much quiet our Spirits, and make us say, *Thy Will be done.* Gods Will is guided by Wisdom; should God sometimes let us have our Will, we would undo our selves; did he let us carve for our selves, we should choose the worst piece; *Lot* chose *Sodom* because well watered, and was as the Garden of the Lord, *Gen.* 13. 10. but God rained fire upon it out of Heaven, *Gen.* 19. 24.

(3.) Gods Will is a just Will, *Gen.* 18. 25. *Shall not the Judge of all the Earth do right?* Gods Will is *Regula & Mensura*, it is the Rule of Justice; the Wills of Men are corrupt, therefore unfit to give Law; but Gods Will is an holy unerring Will, which may cause submission, *Psal.* 97. 2. God may cross us, but he cannot wrong us; severe he may be, not unjust; therefore we must strike Sail, and say, *Thy Will be done.*

(4.) Gods Will is a good and gracious Will; it promotes our Interest; if it be Gods Will to afflict us, he will make us say at last, it was good for us that we were afflicted: Gods Flail shall only thresh off our Husks: That which is against our Will shall not be against our profit; Study what a good Will Gods is, and we will say, *Fiat Voluntas, let thy Will be done.*

(5.) Gods Will is an irresistible Will; we may oppose it, but we cannot hinder it: The rising of the Wave cannot stop the Ship when it is in full sail; so the rising up of our Will against God cannot stop the execution of his Will, *Rom.* 9. 19. *Who hath resisted his Will?* Who can stay the Chariot of the Sun in its full Career? Who can hinder the Progress of Gods Will? Therefore it is in vain to contest with God, his Will shall take place; there's no way to overcome God but by lying at his Feet.

3. Means to submission to God in Affliction is, Get a gracious heart; all the Rules and Helps in the World will do but little good, till Grace be infused; the Soul must have a good Byas, or it will not run according to our desire; to till God puts a new Byas of Grace into the Soul, which inclines the Will, it will never submit to God: Grace renews the Will, and it must be renewed before it be subdued: Grace teacheth self denyal, and we can never submit our Will till we deny it.

4. Means, Let us labour to have our Covenant-Interest cleared, to know that God is our God, *Psal.* 48. 14. *This God is our God*; he whose Faith doth flourish into assurance, that can say, God is his, will say, *Thy Will be done.* A wicked man may say, God hath laid this Affliction upon me, and I cannot help it; but a Believer saith, My God hath done it, and I will submit to it. He who can call God his, knows God loves him as he loves Christ, and designs his Salvation, therefore he will with Saint *Paul* take pleasure in Reproaches, 2 *Cor.* 12. 10. and in every adverse Providence yeild to God, as the Wax to the impression of the Seal.

5. Means to submission to God in Affliction, get an humble Spirit: A proud Man will never stoop to God, he will rather break then bend; but when the Heart is hum-

ble, the Will is pliable. What a vaſt difference was there between *Pharaoh* and *Eli*? *Pharaoh* cries out, *VVho is the Lord that I ſhould obey his Voice? Exod.* 5. 2. but *Eli* ſaith, *It is the Lord, let him do what ſeems good in his ſight*, 1 *Sam.* 3. 18. See the difference between an Heart that is ſwell'd with Pride, and that is ballaſted with Humility; *Pharaoh* ſaith, *VVho is the Lord? Eli, It is the Lord.* An humble Soul hath a deep ſence of ſin, he ſees how he hath provoked God, he wonders he is not in Hell; therefore whatever God inflicts, he knows it is leſs then his Iniquities deſerve; this makes him ſay, Lord, *Thy VVill be done.* O get into an humble poſture, the Will is never flexible till the Heart be Humble.

6. Means, Get your Heart looſened from things below; be crucified to the world: VVhence is Childrens frowardneſs but when you take away their Play-things; when we love the world, and God takes away theſe things from us, then we grow froward and unſubmiſſive to Gods Will. *Jonah* was exceeding glad of the Gourd, and when God ſmote it he grew froward; and becauſe God had killed his Gourd, kill me too, ſaith he, *Jonah* 4. 8. He who is, φιλόκοσμος, a Lover of the World, can never pray this Prayer heartily, *Thy Will be done*; his heart boils in anger againſt God, and when the World is gone, his Patience is gone too. Get mortified Affections to theſe ſublunary things.

7. Means, for ſubmiſſion to Gods Will: Get ſome good perſwaſion your ſin is pardoned; *feri Domine feri, quia peccata mea condonata ſunt*, Smite Lord, ſmite where thou wilt, ſaid *Luther*, becauſe my ſins are pardoned: Pardon of ſin is a crowning Bleſſing; hath God forgiven my ſin, I will bear any thing, I will not murmur but admire, I will not complain of the Burden of Affliction, but bleſs God for removing the Burden of ſin: The pardoned Soul ſaith this Prayer heartily, *Thy VVill be done.* Lord, uſe thy pruning Knife, ſo long as thou wilt not come with thy bloody Axe to hew me down.

8. Means, If we would have our wills ſubmit to God, let us not look ſo much on the dark ſide of the Cloud, as the light ſide; that is, let us not look ſo much on the ſmart of Affliction, as the good of Affliction; 'tis bad to pore all on the ſmart, as it is bad for ſore Eyes to look too much on the Fire; but we ſhould look on the good of Affliction: *Sampſon* did not only look on the Lions Carcaſe, but on the Honey-comb within it, *Judg.* 19. 8. *He turned to ſee the Carcaſe of the Lion, and behold there was Honey in the Carcaſe.* Affliction is the frightful Lion, but ſee what Honey there is in it: Affliction humbles, purifies, fills us with the Conſolations of God; here is Honey in the Belly of the Lyon; could we but look upon the benefit of Affliction, Stubbornneſs would be turned into ſubmiſſiveneſs, and we ſhould ſay, *Thy VVill be done.*

9. Means, Pray to God that he would calm our Spirits, and conquer our Wills; it is no eaſy thing to ſubmit to God in Affliction, there will be riſings of heart, therefore let us pray that what God inflicts Righteouſly, we may bear patiently; Prayer is the beſt Spell or Charm againſt Impatience; Prayer doth to the Heart, as Chriſt did to the Sea, when it was tempeſtuous, he rebuked the Wind, and there was a great Calm; ſo when the Paſſions are up, and the Will is apt to mutiny againſt God, Prayer makes a gracious Calm in the Soul: Prayer doth to the Heart as the Spunge to the Canon, when hot cools it.

10. Means, If we would ſubmit to Gods Will in Affliction, let us make a good interpretation of Gods Dealings; take all God doth in the beſt ſence: VVe are apt to miſconſtrue Gods Dealings, and put a bad Interpretation upon them, as *Iſrael, Numb.* 20. 4. *Ye have brought the Congregation of the Lord into this Wilderneſs, that we ſhould die there.* So God hath brought this Affliction upon us, becauſe he hates us, and intends to deſtroy us; and ſuch hard thoughts of God cauſe ſullenneſs and ſtubbornneſs: O let us make a fair and candid interpretation of Providence. Doth God afflict us, ſay thus, perhaps he intends us Mercy in this; he will try us whether we will love him in Affliction; he is about to mortify ſome ſin, or exerciſe ſome grace; he ſmites the Body that he may ſave the Soul. Could we put ſuch a good meaning upon Gods dealings, we would ſay, *Thy Will be done; Let the Righteous God ſmite me and it ſhall be a kindneſs, it ſhall be an excellent Oyl, which ſhall not break my Head, Pſal.* 141. 5.

11. and *Ult.* Means, If you would ſubmit to God in Affliction, believe that the preſent Condition is beſt for you; we are not competent Judges; we fancy it is beſt to have eaſe and plenty, and have the Rock pour out Rivers of Oyl; but God ſees Affliction beſt; he ſees our Souls thrive beſt upon the *bare Common*; the fall of the Leaf is the Spring of our Grace. Could we believe the preſent Condition is beſt, which God carves out to us, the Quarrel would ſoon be at an end, and we ſhould ſit down ſatisfied with what God doth, and ſay, *Thy Will be done.* So much for this Third Petition.

MATTH.

MATTH. vi. 11.

Give us this Day our daily Bread.

IN this Petition there are two things obſervable,

I. The Order.

II. The Matter.

I. The Order. Firſt, we pray, *Hallowed be thy Name*, before, *Give us this day our daily Bread*: Hence we learn;

Doct. *That the Glory of God ought to be preferred before our own perſonal Concerns.*

Firſt. We pray, *Hallowed be thy Name, Thy Kingdom come, Thy Will be done*, before we pray, *Give us this Day our daily Bread.* Gods Glory ought to weigh down all before it; it muſt be prefer'd before our deareſt Concerns: Chriſt prefer'd his Fathers Glory before his own Glory, as he was Man, *John* 8. 49, 50. *I Honour my Father, I ſeek not my own Glory.* Gods glory is that which is moſt dear to him, it is the Apple of his Eye; all his Riches lye here, as *Micah* ſaid, *Judg.* 18. 24. *What have I more?* So I may ſay of Gods glory, what hath he more? Gods glory is the moſt Orient Pearl of his Crown, which he will not part with, *Iſa.* 42. 8. *My Glory will I not give to another.* Gods glory is more worth then Heaven, more worth then the Salvation of all Mens Souls; better Kingdoms be demoliſhed; better Men and Angels be annihilated, then God loſe any part of his Glory. Firſt we pray, that Gods Name may be hallowed and glorified, before we pray, *Give us our daily Bread.* We are to prefer Gods glory before our neareſt concerns: Before there can be a preferring Gods glory before private concerns, there muſt be a New-Birth wrought. The natural Man ſeeks his own ſecular Intereſt before Gods glory, *John* 3. 31. *He is of the Earth earthly.* Let him have Peace and Trading, let the Rock pour out Rivers of Oyl, *Job* 29. 6. and let Gods glory go which way it will, he minds it not: A Worm cannot fly and ſing as a Lark: A natural Man whoſe heart creeps upon the Earth, cannot admire God, or advance his glory, as a Man elevated by grace doth.

USE. Of *Trial.* Do we prefer Gods glory before our private Concerns? Doth Gods glory take place? *Minus te amat qui aliquid tecum amat quod non propter te amat*, Aug. 1. Do we prefer Gods glory before our own Credit? *Fama pari paſſu ambulat cum Vita.* Credit is a Jewel highly valued, like precious Ointment it caſts a fragrant ſmell; but Gods glory muſt be dearer then Credit and Applauſe: We muſt be willing to have our Credit trampled upon, if Gods glory may be raiſed higher, *Acts* 5. 41. *The Apoſtles rejoyced that they were counted worthy to ſuffer ſhame for his Name*, ἵνα καταξιωθῶσιν ἀτιμασθῆναι, that they were graced ſo far as to be diſgraced for Chriſt. 2. Do we prefer Gods glory before our Relations? Relations are near, they are of our Fleſh and Bone, but Gods glory muſt be dearer, *Luke* 14. 26. *If any Man come after me and hate not Father and Mother, he cannot be my Diſciple.* Here *odium in ſuos* is *Pietas in Deum.* If my Friends (ſaith *Jerome*) ſhould perſwade me to deny Chriſt, if my Wife ſhould hang about my Neck, if my Mother ſhould ſhow me her Breaſts that gave me ſuck, I would trample upon all and fly to Chriſt. 3. We muſt prefer Gods glory before eſtate: gold is but ſhining duſt, Gods glory muſt weigh heavier: If it comes to this, I cannot keep my place of Profit, but Gods glory will be eclipſed; here I muſt rather ſuffer in my Eſtate, then Gods glory ſhould ſuffer; *Heb.* 10 34. 4. We muſt prefer Gods Glory before our life. *Rev.* 12. 11. *They loved not their own lives to the Death. Ignatius* called his Fetters, πνευματικὰ μαργαρίτας, his Spiritual Jewels, he wore them as a Chain of Pearl. *Gordius* the Martyr ſaid, it is to my Loſs if you bate me any thing of my Sufferings: This Argues grace *Creſcent*, and elevated in an high Degree. Who but a Soul inflamed in love to God can ſet God higheſt in the Throne, and prefer him above all private Concerns.

II. The ſecond thing in the Petition is the Matter of it: *Panem noſtrum quotidianum da nobis hodie, Give us this day our dayly Bread.* The ſum of this Petition is, that God will give us ſuch a Competency in theſe outward things, as he ſees moſt expedient for us; it is much like that Prayer of *Agur, Prov.* 30. 8. *Feed me with Food convenient for me*; give me a *Viaticum*, a Bait by the way, enough to bear my Charges till I come to Heaven, and it ſufficeth. Let me explain the Words; *Give us this day our dayly Bread*, [*Give*,] hence note, that the good things of this life are the gifts of God; He is the Donor of all our Bleſſings: *Give us*, not only Faith is the gift of God, but Food; not only dayly Grace is from God, but *daily Bread*; every good thing comes from God; *Jam.* 1. 17. *Every good Gift is from above, and comes down from the Father of Lights.* Wiſdom is the gift of God, *Iſa.* 28. 26. *His God doth inſtruct him to Diſcretion.* Riches

are the gift of God, 2 *Chron.* 1. 12. *I will give thee riches*; Peace is the gift of God, *Pſal.* 147. 14. *He makes peace in thy borders*; Health, which is the cream of Life, is the gift of God, *Jer.* 30. 17. *I will reſtore health to thee*; Rain is the gift of God, *Job* 5. 10. *Who giveth rain on the earth*; all comes from God. He makes the Corn to grow, and the Herbs to flouriſh.

USE I. See our own poverty and indigence, we live all upon alms, and upon free gift, *Give us this day*: All we have is from the hand of Gods Royal Bounty. We have nothing but what God gives us out of his Storehouſe; we cannot have one bit of Bread but from God. The Devil perſwaded our firſt Parents that by diſobeying God, they ſhould *be as Gods*, *Gen.* 3. 5. but we may now ſee what goodly Gods we are, that we have not a bit of bread to put in our mouths, unleſs God give it us: Here is an humbling Conſideration.

Br. 2. Is all a gift? then we are to ſeek every Mercy from God by Prayer, *Give us this day*. The Tree of Mercy will not drop its Fruit unleſs ſhaken by the hand of Prayer. Whatever we have, if it doth not come in the way of Prayer, it doth not come in the way of Love; 'tis given as *Iſraels* Quails in anger. If every thing be a gift we do not deſerve it, we are not fit for it, unleſs we ask for this alms; and muſt we go to God for every Mercy? How wicked are they who inſtead of going to God for food when they want, they go to the Devil, they make a compact with him, and if he will help them to a livelyhood they will give him their Souls: Better ſtarve than go to the Devil for provender. I wiſh there be none in our Age guilty of this, who when they are in want, uſe indirect means for a livelyhood, they conſult with Witches, who are the Devils Oracles; the end of theſe will be fearful as that of *Saul* was, whom the Lord is ſaid to have killed, becauſe he asked counſel at a familiar ſpirit.

3. If all be a Gift, then it is not a Debt; we cannot ſay to God as that Creditor ſaid, *Matth.* 18. 28. *Pay me what thou oweſt*. Who can make God a Debtor, or do any Act that is obliging and meritorious? Whatever we receive from God is a gift. We can give nothing to God but what he hath given us; 1 *Chron.* 29. 14. *All things come of thee, and of thine own have we given thee*. *David* and his People offered to the building of Gods Houſe Gold and Silver, but they offered nothing but what God had given them; *Of thine own have we given thee*. If we love God, God it is that hath given us an Heart to love him; if we praiſe him, he both gives us the Organ of the Tongue, and puts it in Tune; if we give Almes to others God hath given Almes to us firſt, ſo that we may ſay, *We offer, O Lord, of thine own to thee*. Is all of Gift, how abſurd then is the Doctrine of Merit? That was a proud ſpeech of a Fryar that ſaid *Redde mihi Vitam Æternam quam debes*; Give me Lord Eternal Life which thou oweſt me. We cannot deſerve a bit of Bread, much leſs a Crown of Glory. If all be a Gift then Merit is exploded, and ſhut out of doors.

4. If all be a Gift, *Give us this day*, then take notice of Gods goodneſs; there's nothing in us can deſerve or requite Gods kindneſs, yet ſuch is the ſweetneſs of his Nature, he gives us rich Proviſion, and feeds us with the fineſt of the Wheat. *Pindar* ſaith, it was an opinion of the People of *Rhodes*, that *Jupiter* rained down Gold upon the City. God hath rained down golden Mercies upon us; he is upon the giving hand. Obſerve three things in Gods giving.

(1.) He is not weary of giving; the ſprings of Mercy are ever running: God did not only diſpence Bleſſings in former Ages, but he ſtill gives gifts to us. As the Sun not only inricheth the World with its Morning light, but keeps Light for the Meridian. The Honey-comb of Gods bounty is ſtill dropping.

(2.) God delights in giving; *Micah* 7. 18. *He delighteth in mercy*. As the Mother delights to give the Child the breaſt, God loves we ſhould have the breaſt of Mercy in our mouth.

(3.) God gives to his very Enemies. Who will ſend in Proviſions to his Enemy? Men uſe to ſpread Nets for their Enemies, God ſpreads a Table. The dew drops on the Thiſtle as well as the Roſe; the dew of Gods bounty drops upon the worſt. Thoſe who have their mouths opened againſt God, yet God puts bread in thoſe mouths. O the Royal Bounty of God; *Pſal.* 52. 1. *The goodneſs of God endureth continually*. Swiniſh ſinners God puts Jewels upon, and feeds them every day.

5. If all be gift, ſee then the odious ingratitude of Men who ſin againſt their giver. God feeds them, and they fight againſt him; he gives them their bread, and they give him affronts. How unworthy is this, would we not cry ſhame of him who had a Friend alwayes feeding him with Money, and he ſhould betray and injure that Friend. Thus ungratefully do Sinners deal with God, they do not only forget his Mercies but abuſe them: *Jer.* 5. 7. *When I had fed them to the full, they then committed adultery*. O how horrid is this, to ſin againſt a bountiful God, to ſtrike (as it were) thoſe hands that relieve us: This gives a dye and tincture to Mens ſins, and makes them crimſon. How many

many make a dart of Gods Mercies and ſhoot at him; he gives them Wit, and they ſerve the Devil with it; he gives them Strength, and they waſte it among Harlots; he gives them Bread to eat, and they lift up the heel againſt him; *Deut.* 32. 15. *Jeſurun waxed fat and kicked*: Theſe are like *Abſalom*, who aſſoon as *David* his Father kiſſed him, plotted Treaſon againſt him, 2 *Sam.* 15. 10. like the Mule who kicks the Dam after ſhe hath given it Milk. Theſe who ſin againſt their giver, and abuſe Gods Royal Favours, the Mercies of God will come in as witneſſes againſt them. What ſmoother than Oyl, but if it be heated what more ſcalding? What ſweeter than Mercy, but if it be abuſed, what more dreadful? It turns to fury.

6. If God gives us all, let Gods giving excite us to Thankſgiving; he is the founder and donor of all our Bleſſings, let him have all our Acknowledgments. *All the rivers come from the ſea, and thither they return again*, *Eccl.* 1. 7. All our gifts come from God, and to him muſt all our Praiſes return. We are apt to *burn incenſe to our own drag*, *Hab.* 1. 16. to attribute all we have to our own Skill or ſecond Cauſes.

(1.) Our own Skill and Induſtry. God is the giver; he gives daily Bread, *Pſal.* 136. 35. he gives Riches, *Deut.* 8. 18. *He it is that giveth thee power to get wealth*.

Or, (2.) We oft aſcribe the praiſe to ſecond Cauſes, and forget God. If Friends have beſtowed an Eſtate, to look at them and admire them, but not God who is the great giver: As if one ſhould be thankful to the Steward, and never take notice of the Maſter of the Family that provides all. O if God gives all, our Eye-ſight, our Food, our Cloathing, let us ſacrifice the chief Praiſe to him; let not God be a loſer by his Mercies. Praiſe is a more illuſtrious part of Gods Worſhip. Our wants may ſend us to Prayer, Nature may make us beg Daily-bread, but it ſhows an Heart full of Ingenuity and Grace to be rendring Praiſes to God. In Petition we act like Men, in Praiſe we act like Angels. Doth God ſow ſeeds of Mercy, let Thankfulneſs be the crop we bring forth. We are called the Temples of God, 1 *Cor.* 3. 16. and where ſhould Gods Praiſes be founded forth but in his Temples? *Pſal.* 146. 2. *While I live will I bleſs the Lord, I will ſing praiſes to my God while I have any being*. God gives us daily Bread, let us give him daily Praiſe. Thankfulneſs to our Donor is the beſt policy; there's nothing loſt by it: To be thankful for one Mercy is the way to have more. Muſicians love to ſound their Trumpets where there is the beſt eccho, and God loves to beſtow his Mercies where there is the beſt eccho of Praiſe: And it is not only offering the calves of our Lips is enough, but we muſt ſhow our thankfulneſs by improving the gifts which God gives us, and as it were putting them out to uſe. God gives us an Eſtate, and we honour the Lord with our ſubſtance, *Prov.* 3. 9. he gives us the ſtaff of Bread, and we lay out the ſtrength we receive by it in his ſervice: This is to be thankful; and that we may be thankful be humble. Pride ſtops the current of gratitude: A proud Man will never be thankful; he looks upon all he hath, either to be of his own procuring or deſerving. Let us ſee all we have is Gods gift, and how unworthy we are to receive the leaſt favour, and this will make us much in doxology and gratitude, we will be Silver Trumpets ſounding forth Gods Praiſe.

Firſt, *Give*.] Hence I note, 1. That the good things of this Life are the gifts of God; he is the founder and donor. 2. From this word *give*, I note, that it is not unlawful to pray for Temporal things; we may pray for daily Bread, *Prov.* 30. 8. *Feed me with food convenient for me*; we may pray for Health, *Pſal.* 6. 2. *O Lord heal me, for my bones are vexed*. As theſe are in themſelves good things, ſo they are uſeful for us. They are as needful for the preſerving the Comfort of Life, as the Oyl is needful for preſerving the Lamp from going out. Only let me infert two things.

1. There is a great difference between our praying for Temporal things and Spiritual. In praying for Spiritual things we muſt be abſolute. When we pray for pardon of Sin, and the favour of God, and the ſanctifying graces of the Spirit, theſe are indiſpenſibly neceſſary to Salvation, and here we muſt take no denyal: But when we pray for Temporal things, here our Prayers muſt be limited, we muſt pray conditionally, ſo far as God ſees them good for us. God ſometimes ſees cauſe to with-hold Temporal things from us: They may be ſnares, and draw our Hearts from God; therefore we muſt pray for theſe things with ſubmiſſion to Gods Will. This was *Iſraels* ſin; they would be peremptory and abſolute in their deſire of Temporal things: Gods bill of fare did not pleaſe them, they muſt have dainties; *Numb.* 11. 18. *Who ſhall give us fleſh to eat?* God had given them Manna, he fed them with a Miracle from Heaven, but their wanton Pallats craved more, they muſt have Quails; God let them have their deſire, but they had ſower ſawce to their Quails; *Pſal.* 78. 31. *While the meat was yet in their mouths, the wrath of God came upon them and ſlew them*. *Rachel* was importunate in her deſires for a Child, *Gen.* 30. 1. *Give me children or I dye*: God let her have a Child, but it was a *Benoni*, a Son of Sorrow, it coſt her her Life in bringing forth; *Gen.* 35. 18. We muſt pray for outward things with ſubmiſſion to Gods Will, elſe they come in anger.

2. When

2. When we pray for things pertaining to this Life, we must desire Temporal things for Spiritual ends; we must desire these things to be as helps in our journey to Heaven. If we pray for Health, it must be that we may improve this talent of Health for Gods Glory, and may be fitter for his Service. If we pray for a competency of Estate, it must be for an holy end, that we may be kept from the temptations which Poverty usually expoſeth to, and that we may be in a better capacity to ſow the golden ſeeds of Charity, and relieve ſuch as are in want. *Temporal things muſt be prayed for, for Spiritual ends. Hannah* prayed for a Child, but it was for this end, that her Child might be devoted to God; 1 *Sam.* 1. 11. *O Lord, if thou wilt remember me, and wilt give unto thine hand-maid a man child, then I will give him unto the Lord all the dayes of his life.* Many pray for outward things, only to gratifie their ſenſual appetite: *The ravens cry for food*; *Pſal.* 147. 9. To pray for outward things only to ſatisfie Nature, is to cry rather like Ravens than Chriſtians. We muſt have an higher end in our Prayers, we muſt aim at Heaven, while we are praying for Earth: And muſt we pray for Temporal things for Spiritual ends, that we may be fitter to ſerve God, then how wicked are they, who beg Temporal Mercies that they may be more inabled to ſin againſt God; *Jam.* 4. 3. *Ye ask that ye may conſume it upon your luſts.* One Man is ſick and he prays for Health that he may be among his Cups and Harlots; another prays for an Eſtate, he would not only have his Belly filled but his Barns, and why would he be rich, that he may raiſe his Name, or that having more power in his hand, he may now take a fuller revenge on his enemies. This is impiety joyned with impudence; to pray to God to give us Temporal things that we may be the better inabled to ſerve the Devil.

USE. If we are to pray for Temporal good things, then how much more for Spiritual; if we are to pray for Bread, then how much more for the Bread of Life; if for Oyl, then how much more for the Oyl of gladneſs; if we pray to have our hunger ſatisfied, much more ſhould we pray to have our Souls ſaved. Alas, what if God ſhould hear our Prayers, and grant us theſe Temporal things, and no more, what were we the better? What is it to have Food and want Grace; what is it to have the back clothed and the Soul naked; to have a South land and want the living ſprings in Chriſts Blood, what comfort could that be? O therefore let us be earneſt for Spiritual Mercies. Lord, do not only feed me, but ſanctifie me, rather an Heart full of Grace than an Houſe full of Gold: If we are to pray for daily Bread, the things of this Life, much more for the things of the Life that is to come.

3. From this word *give*, I note, That they who God hath given a large meaſure of outward things to, yet we muſt pray, *Give us daily Bread.* And this may anſwer a Queſtion.

Queſt. *Some may ſay, we have an Eſtate already, and what need we pray*, Give us daily Bread?

Anſw. Suppoſing we have a plentiful Eſtate, yet we need make this Petition, *Give us Bread*: And that upon a double account.

(1.) That we may have a Bleſſing upon our Food, and all that we enjoy: *Pſalm* 132. 5. *I will bleſs her proviſion. Man lives not by bread alone, but by every word which proceedeth out of Gods mouth*; *Matth.* 4. 4. what is that but a word of Bleſſing? Though the Bread is in our hand, yet the Bleſſing is in Gods hand, and it muſt be fetch'd out of his hand by Prayer: Well therefore may rich Men pray, *Give us our Bread*, let it be ſeaſoned with a Bleſſing. If God ſhould with-hold a Bleſſing, nothing we have would do us good; our Cloths would not warm us, our Food would not nouriſh us: *Pſal.* 106. 15. *He gave them their requeſt, but ſent leanneſs into their ſoul*; that is, they pined away, and their Meat did not nouriſh them. If God ſhould with-hold a Bleſſing, what we eat would turn to bad humours, and haſten Death. If God doth not bleſs our Riches they will do us more hurt than good: *Eccl.* 5. 13. *Riches kept for the owners thereof to their hurt.* So that granting we have plentiful Eſtates, yet we had need pray, *Give us our Bread*; let us have a Bleſſing with what we have.

(2.) Though we have Eſtates, yet we had need pray, *give*, that we may hereby engage God to continue theſe Comforts to us. How many Caſualties may fall out? How many have had Corn in their Barn, and a fire hath come on a ſudden and conſumed all! How many have had loſſes at Sea, and great Eſtates boyled away to nothing; *Ruth* 1. 21. *I went out full, and the Lord hath brought me home again empty.* Therefore tho' we have Eſtates yet we had need pray, *Give us*, Lord, give a continuance of theſe Comforts, that they may not before we are aware, take wings and fly from us. So much for this firſt word in the Petition, *Give.*

Secondly, *Us.*] *Give us.*

Queſt. *Why do we pray here in the plural? Why* give us? *Why is it not ſaid*, Give me?

Anſw. To ſhow that we are to have publick Spirits in Prayer; we muſt not only pray for our ſelves but others; both the Law of God, and the Law of Love bind us to this.

this. *We muſt love our Neighbours as our ſelves*; therefore we muſt pray for them as well as for our ſelves. Every good Chriſtian hath a fellow-feeling of the wants and miſeries of others, and he prays that God would extend his bounty to them; eſpecially he prays for the Saints, *Eph.* 6. 18. *Praying alwayes for all Saints.* Theſe are Children of the Family.

USE I. Should we have publick Spirits in Prayer, *Give us*; it reproves ſuch narrow-ſpirited Men as move only within their own ſphere, they look only at themſelves but mind not the caſe of others; they leave others out of their Prayers; if they have daily Bread they care not though others ſtarve; if they are cloathed, they care not though others go naked. Chriſt hath taught us to pray for others, *Give us*; but ſelfiſh perſons are ſhut up within themſelves, as the Snail in the ſhell, and never ſpeak a word in Prayer for others: Theſe have no commiſeration or pity, they are like *Judas* whoſe Bowels fell out.

USE II. Let us pray for others as well as for our ſelves, *Give us: Vir bonus aliis prodeſt æque ac ſibi.* Spiders work only for themſelves, but Bees work for the good of others; the more excellent any thing is, the more it operates for the good of others. The Springs refreſh others with their chryſtal ſtreams; the Sun inlightens others with its golden beams; the more a Chriſtian is enobled with Grace, the more he beſiegeth Heaven with his Prayers for others. If we are Members of the Body Myſtical, we cannot but have a ſympathy with others in their wants, and this ſympathy ſets us a praying for them. *David* had a publick Spirit in Prayer, *Pſal.* 125. 4. *Do good, O Lord, unto thoſe that be good*: Though he begins the *Pſalm* with Prayer for himſelf, *Pſal.* 51. 1. *Have Mercy upon me, O God*, yet he ends the *Pſalm* with Prayer for others, *ver.* 18. *Do good in thy good pleaſure unto Sion.*

USE III. It is matter of Comfort to the Godly, who are but low in the World, yet they have the Prayers of Gods people for them, they pray not only for the increaſe of their Faith, but their Food, that God will give them *Daily Bread.* He is like to be rich who hath ſeveral ſtocks going; ſo are they in a likely way to thrive who have the Prayers of the Saints going for them in ſeveral parts of the World. So much for this ſecond word in the Petition, *Give us.*

Thirdly, The third word in the Petition is, σήμερον, *This day.*] We pray not give us Bread for a month, or a year, but a day; *Give us this day.*

Queſt. *Is it not lawful to lay up for afterwards? Doth not the Apoſtle ſay*, He who provides not for his Family is worſe than an Infidel; 1 *Tim.* 5. 8.

Anſw. 'Tis true, it is lawful to lay up for Poſterity, but our Saviour hath taught us to pray, *Give us this day our bread*, for two Reaſons: 1. That we ſhould not have carking care for the future. We ſhould not ſet our Wits upon the tenter, or torment our ſelves how to lay up great Eſtates; if we do *vivere in diem*, if we have but enough to ſupply for the preſent it may ſuffice; *Give us this day*: *Take no thought for to morrow*, *Matth.* 6. 34. God fed *Iſrael* with Manna in the wilderneſs, and he fed them from hand to mouth; ſometimes all their Manna was ſpent, and if any one had asked them where they would have their break-faſt next morning, they would have ſaid, our care is only for *this day*, God will rain down what Manna we need: If we have Bread *this day*, do not diſtruſt Gods Providence for the future. 2. Our Saviour will have us pray, *Give us bread this day*, to teach us to live every day as if it were our laſt. We are not to pray give us Bread to morrow, becauſe we do not know whether we ſhall live while to morrow; but Lord give us *this day*, it may be our laſt day we ſhall live, and then we ſhall need no more.

USE. If we pray for Bread only for a day, *Give us this day*, then you who have great Eſtates have cauſe to be thankful, you have more than you pray for; you pray but for Bread for one day, and God hath given you enough to ſuffice you all your life. What a bountiful God do you ſerve! Two things may make rich Men thankful, 1. God gives them more than they deſerve: 2. God gives them more than they pray for.

Fourthly, The fourth thing in the Petition is, *Our bread.*]

Queſt. *Why is it called* our Bread, *when it is not ours but Gods?*

Anſw. 1. We muſt underſtand it in a qualified ſenſe; it is our Bread being gotten by honeſt induſtry. There are two ſorts of Bread that cannot properly be called *our Bread.* (1.) The Bread of Idleneſs. (2.) The Bread of Violence.

(1.) The Bread of Idleneſs: *Prov.* 31. 27. *She eateth not the bread of idleneſs.* An idle Perſon doth *vivere aliena quadra*, he lives at another bodies coſt, and is at their finding, *Prov.* 1. 25. *His hands refuſe to labour.* We muſt not be as the Drones which eat the honey that other Bees have brought into the hive: If we eat the bread of Idleneſs, this is not our own bread: 2 *Theſſ.* 3. 11, 12. *There are ſome that walk diſorderly, working not at all, ſuch we command that they work, and eat their own bread.* The Apoſtle gives us this hint, that ſuch as live idly do not eat their own Bread.

(2.) The

(2.) The Bread of Violence. We cannot call this *our Bread*, for it is taken away from others. That which is gotten by ſtealth or fraud, or any manner of extortion, is not *our Bread*, it belongs to another. He who is a bird of prey, who takes away the Bread of the Widow and Fatherleſs, he eats that Bread which is none of his, nor can he pray for a bleſſing upon it: Can he pray God to bleſs that which he hath gotten unjuſtly?

2. It is called our Bread by vertue of our Title to it. There is a twofold title to Bread. (1.) A Spiritual Title: In and by Chriſt we have a right to the Creature, and may call it *our Bread*. As we are Believers we have the beſt Title to Earthly things, we hold all *in capite*, 1 *Cor.* 3. 22. *All things are yours*; by what Title? *Ye are Chriſts*. (2.) A Civil Title, which the Law confers on us: To deny Men a Civil Right to their Poſſeſſions, and make all common, it opens the door to Anarchy and Confuſion.

USE. See the priviledge of Believers, they have both a Spiritual and a Civil Right to what they poſſeſs: They who can ſay *Our Father*, can ſay *our Bread*. Wicked Men tho' they have a Legal right to what they poſſeſs, yet not a Covenant right; they have it by Providence not by Promiſe; with Gods leave, not with his Love. Wicked Men are in Gods eye no better than uſurpers, all they have, their Money and Land, is like Cloth taken up at the Drapers which is not paid for; but this is the ſweet priviledge of Believers, they can ſay, *our Bread*: Chriſt being theirs, all is theirs. O how ſweet is every bit of Bread dip'd in Chriſts Blood! How well doth that Meat reliſh which is a pledge and earneſt of more! The Meal in the barrel is an earneſt of our Angels food in Paradiſe. Here is the priviledge of Saints, they have a right to Earth and Heaven.

Fifthly, The fifth and laſt thing in this Petition is, the thing we pray for, *Daily Bread.*]

Queſt. *What is meant by Bread?*

Anſw. Bread here by a Synechdoche *ſpeciei pro genere*, is put for all the Temporal Bleſſings of this Life, Food, Fuel, Clothing; *Quicquid nobis conducit ad bene eſſe*, Auſt. whatever may ſerve for Neceſſity, or ſober Delight.

USE. Learn to be contented with that allowance God gives us. If we have Bread, a competency of theſe outward things, let us reſt ſatisfied. We pray but for Bread, *Give us our daily Bread*, we do not pray for ſuperfluities, not for Quails or Veniſon, but for Bread, that which may ſupport Life. Tho' we have not ſo much as others, ſo full a Crop, ſo rich an Eſtate, yet if we have the ſtaff of Bread to ſhore us up from falling, let us be content; moſt people are herein faulty. Tho' they pray that God would give them Bread (ſo much as he ſees expedient for them) yet they are not content with Gods allowance, but over-greedily covet more, and with the daughters of the Horſleach, cry, *Give, give*, *Prov.* 30. 15. this is a vice Naturally ingrafted in us. Many pray *Agurs* firſt Prayer, *Give me not Poverty*, but few pray his laſt Prayer, *Give me not Riches*, *Prov.* 30. 8. they are not content with daily Bread, but have the dry dropſie of Covetouſneſs, they are ſtill craving for more; *Hab.* 2. 5. *Who enlargeth his deſire as hell, and is as death, and cannot be ſatisfied. There are*, ſaith *Solomon*, *four things ſay, it is not enough*, Prov. 30. 15. *the grave, the barren womb, the earth, the fire*; and I may add a fifth thing, the Heart of a covetous Man. Such as are not content with daily Bread, but thirſt inſatiably after more, will break over the hedge of Gods Command, and to get Riches will ſtick at no ſin; *Cui nihil ſatis eſt, eidem nihil turpe*, Tacitus; therefore Covetouſneſs is called a Radical Vice, 1 *Tim.* 6. 10. *The root of all evil. Quid non mortalia pectora cogit, auri ſacra fames?* The word for Covetouſneſs πλεονεξία, ſignifies an inordinate deſire of getting. Covetouſneſs is not only in getting Riches unjuſtly, but in loving them inordinately: This is a key opens the door to all ſin. It cauſeth 1. Theft: *Achans* covetous humour made him ſteal that wedge of Gold which cleft aſunder his Soul from God; *Joſh.* 7. 21. 2. It cauſeth Treaſon: What made *Judas* betray Chriſt? It was the thirty pieces of Silver, *Matth.* 26. 15. 3. It produceth Murder: It was the inordinate love of the Vineyard made *Ahab* conſpire *Naboths* death, 1 *Kings* 21. 13. 4. It is the root of Perjury: 2 *Tim.* 3. 3. Men ſhall be φιλάργυροι, *covetous*, and it follows ἄσπονδοι, *truce-breakers*: Love of Silver will make Men take a falſe Oath, and break a juſt Oath. 5. It is the ſpring of Apoſtaſie: 2 *Tim.* 4. 10. *Demas hath forſaken me, having loved this preſent world.* He did not only forſake *Pauls* company, but his Doctrine. *Demas* afterwards became a Prieſt in an Idol Temple, ſaith *Dorotheus*. 6. Covetouſneſs will make Men Idolaters: *Col.* 3. 5. *Covetouſneſs which is idolatry.* Tho' the covetous Man will not worſhip graven Images in the Church, yet he will worſhip the graven Image in his Coyn. 7. Covetouſneſs makes Men give themſelves to the Devil. Pope *Sylveſter* the Second did ſell his Soul to the Devil for a Popedom. Coverous perſons forget this Prayer, *Give us daily Bread*, that which may ſatisfie Nature, but they are inſatiable in their deſire. O let us take heed of this dry Dropſie, *Heb.* 13. 5. *Be content with ſuch things as ye have.* *Natura parvo dimittitur*, Sen. That we may be content with *daily Bread*, that which God in his Providence carves out to us, and not covet or murmur, let me propoſe theſe things.

1. God

1. God can bleſs a little, *Exod.* 23. 24. *He will bleſs thy Bread and thy Water*: A Bleſſing puts ſweetneſs into the leaſt Morſel of Bread, 'tis like Sugar in Wine, *Pſal.* 132. 15. *I will bleſs her Proviſion*. *Daniel* and the three Children eat Pulſe (which was a coarſe Fare) yet they look'd fairer then thoſe which did eat of the Kings Meat, *Dan.* 1. 15. whence was this? God did infuſe a more then ordinary Bleſſing into the Pulſe; Gods Bleſſing was better then the Kings Veniſon, a piece of Bread with Gods Love is Angels Food.

2. God who gives us our allowance, knows what quantity of theſe outward things is fitteſt for us; a ſmaller proviſion may be fitter for ſome, Bread may be better then Dainties; every one cannot bear an high Condition, no more then a weak Brain can bear heady wine; hath one a larger proportion of worldly things, God ſees he can better manage ſuch a Condition; he can order his Affairs with diſcretion, which perhaps another cannot; as he hath a large Eſtate, ſo he hath a large heart to do good, which perhaps another hath not; this ſhould make us content with a ſhorter Bill of Fare; Gods Wiſdom is that we muſt acquieſce in, he ſees what is beſt for every one, that which is good for one may be bad for another.

3. In being contented with *daily Bread*, that which God carves to us, though it be a leſſer piece, much grace is ſeen in this; all the Graces act their part in a contented Soul; as the holy Ointment was made up of ſeveral Spices, Myrrhe, Cinamon, Caſſia, *Exod.* 30. 23. ſo contentment hath in it a mixture of ſeveral Graces, there is Faith, a Chriſtian believes God doth all for the beſt; and Love, which thinks no evil, but takes all God doth in good part; and Patience, ſubmitting chearfully to what God orders wiſely: God is much pleaſed to ſee ſo many graces at once ſweetly exerciſed, like ſo many bright Stars ſhining in a Conſtellation.

4. To be content with *daily Bread*: The allowance God gives, though but ſparingly, doth keep us from many Temptations, which diſcontented Perſons fall into, when the Devil ſees a Perſon juſt of *Iſraels* humour, not content with Manna, but muſt have Quails, ſaith Satan, here is good fiſhing for me; Satan oft tempts diſcontented ones to murmuring, and to unlawful means, cozening and defrauding; and he who increaſeth an Eſtate by indirect means, ſtuffs his Pillow with Thorns, and his head will lye very uneaſie when he comes to dye: If you would be freed from the Temptations which diſcontent expoſeth to, be content with ſuch things as ye have, bleſs God for *daily Bread*.

5. What a rare and admirable thing it is to be content with *daily bread*, though it be coarſe, and though there be but little of it; a Chriſtian though he hath but a *vaticum*, a little meal in the barrel, yet he hath that which gives him content; what he hath not in the Cupboard, he hath in the Promiſe; that bit of bread he hath is with the love of God, and that ſawce makes it reliſh ſweet, that little Oyl in the Cruſe is a Pledge and Earneſt of thoſe Dainties he ſhall taſt of in the Kingdom of God; this makes him content: What a rare and wonderful thing is this, it is no wonder to be content in Heaven, when we are at the Fountain-Head, and have all things we can deſire; but to be content when God keeps us to ſhort Commons, and we have ſcarce dayly bread, this is a wonder: When grace is crowning, it is no wonder to be content, but when grace is conflicting with ſtraits now to be content is a glorious thing indeed, and deſerves the Garland of Praiſe.

6. To make us content with *daily Bread*: Though God ſtraitens us in our allowance, think ſeriouſly of the danger that is in an high proſperous Condition; ſome are not content with daily bread, but deſire to have their Barns filled, and heap up Silver as duſt; this proves a ſnare to them, 1 *Tim.* 6. 10. *They that will be rich fall into a ſnare.* ἡ φιλαργυρία ἐκλεγχιζει, *Theophilact.* Pride, Idleneſs, Wantonneſs, are the three worms that uſually breed of Plenty; Proſperity oft deafens the ear againſt God, *Jer.* 22. 21. *I ſpake to thee in thy Proſperity, but thou ſaidſt, I will not hear.* Soft pleaſures harden the heart: In the Body the more fat, the leſs blood in the Veins, and the leſs Spirits; the more outward plenty often the leſs Piety. Proſperity hath its Honey, and alſo its Sting: Proſperity like the full of the Moon makes many Lunatick: The Paſtures of Proſperity are rank and ſurfeiting. Anxious care is the *malus Genius*, the evil Spirit that haunts the rich Man, and will not let him be quiet; when his Cheſts are full of Money his heart is full of care, either how to manage, or how to encreaſe, or how to ſecure what he hath gotten: Sunſhine in pleaſant, but ſometimes it ſcorcheth: Should not this make us content with that allowance God gives; if we have daily bread though not dainties; think of the Danger of Proſperity; the ſpreading of a full Table may be the ſpreading of a ſnare: Many have been ſunk to Hell with golden Weights: The ferry Man takes in all Paſſengers, that he may encreaſe his Fare, and ſometimes to the ſinking of the boat. 1 *Tim.* 6. 9. *They that will be rich fall into many hurtful Laſts, which drown them in Perdition.* The Worlds golden Sands are Quickſands; this may make us take our daily bread, though it be but coarſe, contentedly; what if we have leſs food, we have leſs

ſnare

ſnare, if leſs dignity, leſs danger; as we want the rich Proviſions of the World, ſo we want the Temptations.

7. If God keeps us to a ſpare diet, if he give us leſs Temporals, he hath made it up in Spirituals; he hath given us the Pearl of Price, and the holy anointing. 1. The Pearl of Price, the Lord Jeſus, he is the quinteſſence of all good things; to give us Chriſt is more then if God had given us all the world; God can make more worlds, but he hath no more Chriſts to beſtow; he is ſuch a golden mine that the Angels cannot dig to the bottom; *Eph.* 3. 8. From Chriſt we have Juſtification, Adoption, Coronation: The Sea of Gods Mercy in giving us Chriſt (ſaith *Luther*) ſhould ſwallow up all our wants. 2. The holy Unction, God hath anointed us with the graces of his Spirit: Grace is a ſeed of God, a bloſſom of Eternity; the graces are θεῖας φύσεως χαρακτῆρες, *Damaſcen*, the impreſſions of the divine Nature, Stars to enlighten us, Spices to perfume us, Diamonds to enrich us; and if God hath adorned the hidden Man of the heart with theſe ſacred Jewels, it may well make us content, tho' we have but ſhort Commons, and that coarſe too. God hath given his People better things then Corn and Wine, he hath given them that which he cannot give in anger, and which cannot ſtand with Reprobation, and they may ſay as *David*, *Pſal.* 16. 6. *The lines are fallen to them in pleaſant places, and they have a goodly heritage.* I have read of *Didimus* and *Anthony*, *Didimus* was a blind Man, but very holy; *Anthony* ask'd him if he was not troubled for the want of his eyes, he told him he was; why ſaid *Anthony*, are you troubled you want that which Flyes and Birds have, when you have that which Angels have: So I ſay to Chriſtians, if God hath not given you the Purſe, he hath given you his Spirit, if you want that which rich Men have, God hath given you that which Angels have, and are you not content?

8. If you have but *daily bread* enough to ſuffice nature, be content, conſider it is not having abundance makes the life always comfortable; it is not a great Cage will make the Bird ſing; a competency may breed contentment, when having more may make one leſs content: A ſtaff may help the Traveller, but a bundle of ſtaffs will be a burden to him. A great Eſtate may be like a long trayling garment, more burdenſome then uſeful: Many that have great incomes and revenues have not ſo much comfort in their Lives, as ſome that go to their hard labour.

9. If you have leſs *daily bread*, you will have leſs account to give: The Riches and Honours of the World like Alchimy make a great ſhow, and with their gliſtering dazle Mens eyes; but they do not conſider the great account they muſt give to God, *Luke* 16. 2. *Give an account of thy Stewardſhip.* What good haſt thou done with thy Eſtate? haſt thou as a good Steward traded thy golden Talents for Gods glory? haſt thou honoured the Lord with thy Subſtance? the greater Revenues the greater Reckonings; this may quiet and content us, if we have but little daily bread, our account will be leſs.

10. You that have but a ſmall competency in theſe outward things, your proviſions are ſhort, yet you may be content, to conſider how much you look for hereafter: God keeps the beſt Wine till laſt: What though now you have but a ſmall pittance, and are fed from hand to mouth, you look for an eternal Reward, white Robes, ſparkling Crowns, Rivers of Pleaſure: A Son is content though his Father gives him but now and then a little Money, as long as he expects his Father ſhould ſettle all his land upon him at laſt. If God give you but a little at preſent, yet you look for that glory which eye hath not ſeen; may not you be content? The World is but a *Diverſorium*, a great Inn; if God give you but ſufficient to pay for your Charges in your Inn, you may be content, you ſhall have enough when you come to your own Country.

Queſt. *How may we be content though God cut us ſhort in theſe Externals; though we have but little daily bread, and coarſe?*

Reſp. 1. Think with our ſelves ſome have been much lower then we, who have been better then we: *Jacob* an holy Patriarch goes over *Jordan* with his Staff, and lived in a mean condition a long time, he had the Clouds for his Canopy, and Stone for his Pillow: *Moſes* that might have been rich, ſome Hiſtorians ſay, *Pharaoh*'s Daughter adopted him for her Son, becauſe King *Pharaoh* had no Heir, and ſo *Moſes* was like to have come to the Crown, yet leaving the Honours of the Court, in what a low mean condition did he live in when he went to *Jethro* his Father-in-Law? *Muſculus* famous for Learning and Piety was put to great Straits, he was put to dig in a Town ditch, and had ſcarce daily bread, yet content. Nay, Chriſt, who was Heir of all, yet for our ſakes became poor, 2 *Cor.* 8. 9. Let all theſe Examples make us content.

2. Let us labour to have the Intereſt cleared between God and our Souls; he who can ſay, *My God*, hath enough to rock his heart quiet in the loweſt condition; what can he want who hath *El-Shaddai*, the all-ſufficient God for his portion; though the nether-Springs fail, yet he hath the upper-Springs; though the bill of fare grow ſhort, yet an Intereſt in God is a Pillar of Support to us, and we may with *David* encourage our ſelves in the Lord our God.

MATTH.

Mat. 6. 12. And forgive us our Debts, as we forgive our Debtors.

BEfore I ſpeak ſtrictly to the Words, I ſhall take notice, 1. That in this Prayer there is but *One* Petition for the Body, *Give us our daily Bread*, but two Petitions for the Soul, *Forgive us our Treſpaſſes, lead us not into Temptation, but deliver us from Evil*; Hence obſerve, that we are to be more careful for our *Souls*, than for our *Bodies*. More careful for Grace, than daily Bread, more deſirous to have our Souls ſaved, than our Bodies fed: in the Law, the Weight of the Sanctuary was twice as big as the common weight: to typify, that Spiritual Things muſt be of far greater Weight with us than Earthly. The Excellency of the Soul, may challenge our *Chief* Care about it.

1. The Soul is an *immaterial* Subſtance, it is an heavenly Spark, lighted by the Breath of God. It is the more refined ſpiritual Part of Man, it is of an Angelical Nature; it hath ſome faint reſemblance of God. The Body is the more dreggiſh part, it is but the Cabinet which (though curiouſly wrought) the Soul is the Jewel; the Soul is near a-kin to Angels, it is *Capax beatitudinis*, capable of Communion with God in Glory.

2. It is *immortal*; it doth never expire. It can act without the Body, tho' the Body diſſolve into Duſt, the Soul lives, *Luk.* 12. 4. The Eſſence of the Soul is Eternal, it hath a beginning, but no end: It is a Bloſſom of Eternity. Sure then if the Soul be ſo Ennobled and Dignifi'd, more care ſhould be taken about the Soul than the Body. We make but *One* Petition for the Body, but *Two* Petitions for the Soul.

Uſe. 1. It reproves them that take *more care for their Bodies*, than their *Souls*. The Body is but the brutiſh part, yet they take more care, 1. about *dreſſing* their Bodies, than their Souls. They put on their beſt Cloaths, are dreſſed in the Richeſt Garb, but care not how naked or undreſt their Souls are; they do not get the Jewels of Grace, to adorn their inner Man. 2. About *feeding* their Bodies, than their Souls, they are Caterers for the Fleſh, they do προνοιαν ποιεῖν, make Proviſion for the Fleſh, *Rom.* 13. 14. they have the beſt Diet, but let their Souls ſtarve. As if one ſhould feed his Hawk, but let his Child ſtarve. The Body muſt ſit in the *Chair of State*, but the Soul, that princely thing, is made a Lacky to run on the Devil's Errand.

Uſe 2. Let us be more careful for our Souls.

——*Omnia ſi perdas animam ſervare memento.*

If it be well with the Soul, it ſhall be well with the Body. If the Soul be *gracious*, the Body ſhall be *glorious*, for it ſhall ſhine like *Chriſt*'s Body. Therefore 'tis Wiſdom to look chiefly to the Soul, becauſe in ſaving the Soul, we ſecure the Happineſs of the Body. And, we cannot ſhew our Care for the Soul more, than in taking *all Seaſons* for our Souls, Reading, Praying, Hearing, Meditating. O look to the *Main Chance*, let the Soul be chiefly tended, the loſs of the Soul would be *fatal*, other Loſſes may be made up again. If one loſeth his Health, he may recover it again, if he loſe his Eſtate, he may get it up again, but if he loſe his Soul, this Loſs can never be made up again. The Merchant that ventures all he hath in one ſhip, if that ſhip be loſt, he is quite broken.

2. From the *Connexion* in the *Text*, aſſoon as *Chriſt* had ſaid, Give us *daily Bread*, he adds, *and forgive us*. *Chriſt* joyns this Petition of *Forgiveneſs of Sin* immediately to the other of *Daily Bread*, to ſhew us, that tho' we have *daily Bread*, yet all is nothing without Forgiveneſs. If our ſins be not pardoned, we can take but little comfort in our Food. As it is with a man that is condemned, tho' you bring him meat in Priſon, yet he takes little comfort in it without a pardon. So tho' we have *Daily Bread*, yet it will do us no good, unleſs Sin be forgiven. What tho' we ſhould have *Manna*, which was call'd *Angels Food*, tho' the Rock ſhould pour out Rivers of Oyl, *Job* 29. 6. all is nothing unleſs ſin be done away. When *Chriſt* had ſaid, give us our *Daily Bread*, he preſently adds, and *forgive* us our *Treſpaſſes*. Daily Bread may ſatisfie the Appetite, but forgiveneſs of ſin ſatisfies the Conſcience.

Use 1. It condemns the Folly of most People: If they have *Daily Bread*, the delicious things of this Life, they look no further, they are not sollicitous for the pardon of sin. If they have that which feeds them, they look not after that which should Crown them. Alas, you may have *Daily Bread*, and yet perish. The Rich man in the Gospel had *Daily Bread*, nay, he had *Dainties*, he fared *deliciously every day*, but in *Hell* he lift *up his Eyes*, *Luk.* 16. 19.

Use 2. Let us pray that God would not give us our Portion in this Life, that he would not put us off with *daily Bread*, but that he would give us Forgiveness. This is the sawce that would make our Bread Relish the sweeter. A Speech of *Luther*, *Valde protestatus sum me nolle sic satiari ab illo.* I did solemnly protest, that God should not put me off with outward things. Be *not content* with that which is common to the brute Creatures, the Dog or Elephant to have your Hunger satisfi'd, but besides *daily Bread*, get *pardon of Sin.* A drop of *Christ*'s Blood, a dram of forgiving Mercy, is infinitely more valuable, than all the Delights under the Sun. Daily Bread may make us live comfortably, but forgiveness of Sin will make us die comfortably. So I come to the words of the Petition, *Forgive us our Debts, &c.*

1. Here is a Term given to Sin, it is a Debt. 2. The confessing the Debt, *Our* Debts. 3. A Prayer, forgive us. 4. A Condition on which we desire Forgiveness, as we forgive our Debtors.

I shall speak of the *Term* given to Sin, it is ὀφειλήμα, a *Debt*, that which is here called a Debt, is called *Sin*, *Luk.* 11. 4. forgive *us our sins.* So then sin is a *Debt*, and every sinner is a Debtor. Sin is compar'd to a Debt of ten thousand Talents, *Mat.* 18. 24

1. Why is sin call'd a Debt? 2. Wherein sin is worse than other Debts we contract? 3. Wherein sinners have the property of bad Debtors?

Q. 1. *Why is Sin call'd a Debt?*

Answ. Because it so fitly resembles it.

1. A Debt ariseth upon non-payment of Money, or the not paying that which is ones due. So we owe to God exact Obedience, and not paying what is due, thus we come to be in debt. 2. As in case of non-payment, the Debtor goes to Prison. So by our sin, we become guilty, and stand oblig'd to God's Curse and Damnation. Tho' God doth a while grant a sinner a *Reprieve*, yet he stands bound to eternal Death, if the Debt be not forgiven.

2. *In what sence sin is the* worst *Debt?*

Answ. 1. Because we have *nothing to pay*; if we could pay the Debt, what need we pray, *forgive us?* We can't say, as he in the Gospel, Have patience with me, and I will *pay thee all*, we can pay neither *Principal* nor *Interest*. *Adam* made us all Bankrupts; in Innocency *Adam* had a stock of Original Righteousness to begin the world with, he could give God personal and perfect Obedience; but by his sin, he is quite broke, and hath beggar'd all his Posterity. We have nothing to pay, all our Duties are mixed with sin, and so we cannot pay God in currant Coyn.

2. Sin is the worst Debt, because it is against an *Infinite Majesty*. An Offence against the Person of a King, is *Crimen laesæ Majestatis*, it doth inhance and aggravate the Crime. Sin wrongs God, and so it is an Infinite Offence. The schoolmen say, *Omne peccatum contra conscientiam est quasi Deicidium.* Every known sin strikes at the God-head. The sinner would not only unthrone God, but un-God him, this makes the Debt infinite.

3. Sin is the worst Debt, because it is not a single, but a *multiplied* Debt. ὀφειλήματα, forgive us *our Debts*; we have debt upon debt, *Ps.* 40 12. *Innumerable Evils have compassed me about.* We may as well reckon all the drops in the Sea, as reckon all our spiritual Debts; we cannot tell you how much we owe. A man may know his other debts, but we cannot number our spiritual Debts. Every vain Thought is a sin, *Prov.* 24 9. the *thought of Foolishness is sin*; and what swarms of vain Thoughts have we? The first rising of Corruption, tho' it never blossom into outward Act, is a sin, then who *can understand* his *Errors?* we do not know how much we owe to God.

4. Sin is the worst Debt, because it is an *inexcusable* Debt in two Respects. 1. There is no denying the Debt. 2. There is no shifting it off.

1. There is *no denying the Debt*, other debts men may deny, if Money be not paid before Witness, or if the Creditor lose the Bond, the Debtor may say he owes him nothing; but there's no denying this debt of Sin. If we say we *have no Sin*, God can prove the Debt, *Psal.* 50. 21. I will set *thy sins in order*

order before thee. God writes down our Debts in his Book of Remembrance, and God's Book, and the Book of Conscience do exactly agree, so that this Debt cannot be denied.

2. There is no *shifting off the Debt*: other Debts may be shifted off.

1. We may get *Friends* to pay them; but neither Man nor Angel can pay this Debt for us. If all the Angels in Heaven should go to make a Purse, they cannot pay one of our Debts.

2. In other Debts, men may get a *Protection*, so that none can touch their Persons, or sue them for the Debt; but who shall give us a Protection from God's Justice? *Job* 10. 7. there is none that can *deliver out of thine Hand.* Indeed the Pope pretends, that his Pardon shall be mens Protection, and now God's Justice shall not sue them, but that is only a Forgery, and cannot be pleaded at God's Tribunal.

3. Other Debts, if the Debtor dies in Prison, cannot be recovered, death frees them from debt. But if we die in debt to God, He knows how to recover it; as long as we have Souls to strain on, God will not lose his Debt. Not the death of the Debtor, but the death of the Surety pays a sinners Debt.

4. In other debts, men may fly from their Creditor, leave their Countrey, and go into forrain Parts, and the Creditor cannot *find them*: but we cannot fly from God. God knows where to find all his Debtors. *Ps.* 139. 7. *Whether shall I fly from thy Presence? If I take the wings of the morning, and dwell in the utmost parts of the Sea, there shall thy right hand hold me.*

5. Sin is the worst debt, because it carries men in case of non-payment, to a *worse Prison* than any upon Earth, to a *fiery Prison*, and the sinner is laid in worse Chains, Chains *of Darkness*, where the sinner is bound under Wrath for ever.

Quest. 3. *Wherein we have the properties of bad Debtors?*

1. A bad debtor doth not love to be *called* to *Account*. There's a day coming, when God will call all his Debtors to Account, *Rom.* 14. 12. *so then every man shall give an Account for himself to God*, but we play away the time, and do not love to hear of the day of Judgment. We love not that Ministers should put us in mind of our debts, or speak of the day of Reckoning. What a confounding Word will that be to a *secure* sinner, *redde Rationem*, Give an Account of your Stewardship.

2. A bad debtor is unwilling to *confess his debt*, he will put it off, or make less of it. So we are more willing to excuse sin, than confess it. How hardly was *Saul* brought to Confession, 1 *Sam.* 15. 20. *I have obeyed the voice of the Lord, but the People took of the spoil.* He rather excuseth his sin, than confesseth it. *Aristot.* *Rom.* 1. 30.

3. A bad debtor is apt to hate his Creditor. οἱ ὀφειλοντες βούλονται μὴ εἶναι οἷς ὀφείλουσι. Debtors wish their Creditors dead. So wicked men naturally hate God, because they think he is a just Judge, and will call them to Account, θεοστυγεῖς, God-Haters The debtor doth not love to see his Creditor.

Use 1. It reproves them who are loth to be in debt, but make no reckoning of sin, which is the greatest Debt; they use no means to get out of it, but run still further in debt to God. We would think it strange, if Writs or Warrants were out against a man, or a *Judgment* granted to seize his Body and Estate, yet he is secure and regardless, as if he were unconcerned. God hath a Writ out against a sinner, nay many Writs, for Swearing, Drunkenness, Sabbath-breaking, yet the sinner eats and drinks, and is quiet, as if he were not in debt; what *Opium hath Satan* given men?

Use 2. *Exh.* If Sin be a Debt, 1. Let us be humbled. The name of Debt (saith St. *Ambrose*) is *Grave Vocabulum, grievous.*

Men in debt are full of *Shame*, they lie hid, and do not care to be seen. A Debtor is ever in *fear* of Arrest. *Canis latrat, & Cor palpitat.* O let us blush and tremble, who are so deeply indebted to God. A *Roman* dying in debt, *Augustus* the Emperour sent to buy his Pillow, because (saith he) I hope it hath some Vertue in it, to make me sleep, on which a man so much in debt could take his Ease: we that have so many spiritual Debts lying upon us, how can we be at rest, till we have some hope that they are discharged.

2. Let us *Confess* our Debt. Let us acknowledge that we are run in Arrears with God, and deserve that he should follow the Law upon us, and throw

us into Hell-Prison. By Confession we give Glory to God, *Josh.* 7. 19. *My Son, give Glory to the God of* Israel, *and make Confession to him.* Say that God were Righteous, if he should strain upon all we have; If we confess the debt, God will forgive it. 1 *Joh.* 1. 9. *If we confess our sins, he is just to forgive;* do but confess the Debt, and God will cross the Book, *Ps.* 32. 5. *I said I will confess my Transgression to the Lord, and thou forgavest me.*

3. Labour to get our *spiritual Debts paid*, that is, by our *Surety* Christ. Say, Lord, have patience with me, and *Christ* shall pay thee all. He hath laid down an infinite Price. The Covenant of Works would not admit of a Surety, it demanded Personal Obedience. But this Priviledge we have by the Gospel, which is a Court of Chancery to relieve us, that if we have nothing to pay, God will accept of a Surety. Believe in Christ's Blood, and the debt is paid.

Luk 11. 4. And forgive us our sins, for we also forgive every one that is indebted to us.

IN the Words are two Parts. 1. A *Petition*, forgive us our Sins. 2. A *Condition*, for we also forgive every one that is indebted to us. Our forgiving others is not a *Cause* of God's forgiving us, but it is a *Condition*, without which God will not forgive us.

1. I begin with the first, the *Petition*, *Remitte nobis peccata nostra*, *Forgive us our Sins.* A Blessed Petition! the ignorant world say, *who will shew us any good? Ps.* 4. 6. meaning, a good Lease, a good Purchase; but our Saviour here teacheth us to pray for that which is more noble, and will stand us in more stead, the pardon of sin, *Forgive us our Sins.* Forgiveness of sin, is a *Primary* Blessing, it is one of the first Mercies God bestows, *Ezek.* 36. 25. *I will sprinkle clean water upon you*, that is, Forgiveness. When God pardons there is nothing he will stick at to do for the Soul. He will Adopt, Sanctifie, Crown.

Quest. 1. *What Forgiveness of Sin is?*

Resp. It is God's *passing by Sin*, *Micah* 7. 18. his wiping off the score; and giving us a Discharge.

The nature of Forgiveness will more clearly appear, 1. By opening some Scripture-phrases. 2. By laying down some divine Aphorisms and Positions.

1. By opening some Scripture-phrases. 1. To forgive Sin is to *take away* Iniquity, *Job* 7. 21. *Why dost not thou take away mine Iniquity?* The Hebrew Word *Vethagnabir*, signifies to *lift off.* 'Tis a *Metaphor* taken from a man that carries an heavy Burden ready to sink him, and another comes and lifts off this Burden. So when the heavy burden of sin is on us, God in pardoning, lifts off this burden from the Conscience, and lays it upon *Christ.* *Isa.* 53. 6. *He hath laid on him the Iniquity of us all.*

2. To forgive sin is to *Cover* sin. *Ps.* 85. 2. *Thou hast covered all their sin.* This was typified by the Mercy-seat covering the Ark. To shew God's covering of sin through *Christ.* God doth not cover sin in the Antinomian Sence, so as he *sees it not*, but he doth so cover it, as he will not impute it.

3. To forgive sin is to *blot it out*, *Isa.* 43. 25. *I am he that blotteth out thy Transgressions.* The Hebrew Word *Mecha*, to blot out, alludes to a Creditor, who when his Debtor hath paid him, blots out the debt, and gives him an Acquittance. So God when he forgives sin, blots out the Debt, he draws the red Lines of Christ's Blood over our sins, and so crosseth the Debt-Book.

4. To forgive sin, is for God to *scatter our sins* as a Cloud, *Isa* .44.22. *I have blotted out as a thick Cloud your Transgressions.* Sin is the Cloud interposeth, God dispels the Cloud, and breaks forth with the light of his Countenance.

5. To forgive sin, is for God to *cast our sins* into the depths of the Sea. *Micah* 7. 19. which implies Gods *burying*, them out of sight, that they shall not rise up in judgment against us. *Thou wilt cast all their sins into the depths of the Sea.* God will throw them in not as Cork that riseth again, but as Lead that sinks to the bottom. 2. The nature of Forgiveness will appear by laying down some Divine Aphorisms or Positions.

Aphorism

Aphorism 1. Every sin is *Mortal*, and needs Forgiveness; I say Mortal, that is, deserves death. God may relax the Rigour of the Law, but every sin merits Damnation. The Papists distinguish of *Mortal Sins and Venial.* Some sins are *ex Surreptione*, they creep unawares into the mind, (as vain Thoughts, sudden Motions of Anger and Revenge) these saith *Bellarmine*, are in their own nature venial; it is true, the greatest sins are in one sence *Venial*, that is, God is able to forgive them, but the least sin is not in its own nature Venial, but deserves Damnation. We read of the Lusts of the Flesh, *Rom.* 13. 14. and the Works of the Flesh, *Gal.* 5. 19. the Lusts of the Flesh are sinful, as well as the Works of the Flesh. That which is a Transgression of the Law, merits damnation, but the first stirrings of Corruption are a breach of the Royal Law, *Rom* 7. 7. *Prov.* 24. 9. therefore they merit damnation. So that the least sin is mortal, and needs Forgiveness.

Aphorism 2. It is *God only* that forgives sin. To pardon sin is one of the *Jura Regalia*, the Flowers of God's Crown, *Mark* 2. 7. *Who can forgive sins, but God only?* It is most *proper* for God to pardon sin, only the Creditor can remit the debt. Sin is an Infinite Offence, and no finite Power can discharge an infinite Offence. That God only can forgive sin, I prove thus.

No man can take away sin, unless he be able to infuse Grace, (for as *Aquinas* saith) with Forgiveness is always infusion of Grace; but no man can infuse Grace, therefore no man can forgive sin. He only can forgive sin, who can remit the Penalty, but 'tis only God's Prerogative-Royal to forgive sin.

Object. 1. But a Christian is charged to forgive his Brother, *Col.* 3. 13. *Forgiving one another.*

Answ. In all second table sins, there are two distinct things. 1. *Disobedience against God.* 2. *Injury to Man.* That which man is requir'd to forgive, is the wrong done to himself; but the wrong done to God, he cannot forgive. Man may remit a Trespass against himself, but not a Transgression against God.

Object. 2. But the Scripture speaks of the Power committed to Ministers to forgive sin, *John* 20. 23. *Whose soever sins ye remit, they are remitted unto them.*

Answ. Ministers cannot remit sin authoritatively, and effectively, but only declaratively. They have a special Office and Authority, to apply the Promises of pardon to broken Hearts. When a Minister sees one humbled for sin, yet is afraid God hath not pardoned him, and is ready to be *swallowed up of Sorrow*, in this case a Minister for the easing of this man's Conscience, may in the Name of *Christ* declare to him, that he is pardoned, the Minister doth not forgive sin by his own Authority, but as an Herald in *Christ*'s Name, pronounceth a man's pardon; as it was with the Priest in the Law, God did *Cleanse* the Leper, the Priest only did *Pronounce* him clean: so it is God who by his Prerogative doth forgive sin, the Minister only pronounceth forgiveness to the sinner being Penitent.

Power to forgive sin authoritatively in ones *own name*, was never granted to any mortal man. A King may pardon a man's Life, but not pardon his sin. Popes Pardons are insignificant, like Blanks in a Lottery, good for nothing but to be torn.

Aphorism 3. Forgiveness of sin is purely an Act of God's Free-grace. There are some Acts of God, which declare his *Power*, as making and governing the World, other Acts that declare his Justice, as punishing the Guilty, other Acts that declare his Free-grace, as pardoning of sinners, *Isa.* 43. 25. *I am He that blotteth out sin for my own name sake.* As when a Creditor freely forgives a Debtor, 1 *Tim.* 1. 15. *I obtained mercy.* Gr. ἠλεήθην, I was all over besprinkled with Mercy. When God pardons a sin, he doth not *pay a debt*, but give *a Legacy.* Forgiveness is spun out of the Bowels of God's Mercy. There is nothing we can do, can deserve it. It is not our Prayers or Tears or good Deeds, can purchase pardon. When *Simon Magus* would have bought the Gift of the Holy Ghost with Money; *Thy Money* (*saith* Peter) *perish with thee*, *Acts* 8. 20. So they, who think they can buy pardon of sin with their Duties and Alms, their money perish with them: Forgiveness is an Act of *God's* Free-grace, here he displays the Banner of Love. This is that will raise the Trophies of God's Glory, and will cause the Saints Triumph in Heaven, that when there was no Worthiness in them, when they lay *in their Blood*, God took pity on them, and held forth the Golden Scepter of Love in forgiving: Forgiveness is a golden Thread spun out of the Bowels of Free-grace.

Aphorism

Aphoriſm or Poſition 4. Forgiveneſs is through the *Blood of Chriſt*. Free-grace is the inward Cauſe moving, Chriſt's Blood is the outward Cauſe meriting Pardon. *Epheſ.* 1. 7. *In whom we have Redemption through his Blood.* All Pardons are ſeal'd in Chriſt's Blood, the Guilt of ſin was infinite, and nothing but that Blood which was of infinite Value could procure Forgiveneſs.

Object. But if Chriſt laid down his Blood as the ἀντίλυτρον, the price of our Pardon, then how can we ſay, God freely forgives ſin? if it be by purchaſe, how is it by Grace?

Anſw. It was God's Free grace that found out a way of Redemption through a Mediator. Nay, God's Love appear'd more in letting Chriſt die for us, than if he had forgiven us without exacting any ſatisfaction.

2. It was Free-grace moved God to accept of the price paid for our ſins. That God ſhould accept a Surety, that one ſhould ſin, and another ſuffer, this was Free grace. So that forgiveneſs of ſin, though it be purchas'd by Chriſt's Blood, yet it is by Free-grace.

Aphoriſm 5. In Forgiveneſs of ſin, God remits the guilt and penalty, *Remiſſa culpa remittitur pœna.* Guilt is an Obligation to Puniſhment, Guilt cries for Juſtice. Now God in forgiving doth indulge the ſinner as to the Penalty. God ſeems to ſay to the ſinner thus; "Tho' thou art fallen into the hands of my "Juſtice, and deſerveſt to die, yet I will take off the Penalty, whatever is "charged upon thee, ſhall be diſcharged. When God pardons a Soul, he will not reckon with him *in a purely vindictive* way, he ſtops the Execution of Juſtice.

Aphoriſm 6. By vertue of this Pardon, God will no more call ſin into remembrance, *Heb.* 8. 12. *Their Sins and Iniquities will I remember no more.* God will paſs an Act of Oblivion, he will not upbraid us with former Unkindneſſes. When we fear God will call over our ſins again after pardon, look into this Act of Indemnity, their Iniquities will I remember no more. God is ſaid therefore to *blot out our Sin.* A man doth not call for a debt, when he hath croſſed the book. When God pardons a man, his former Diſpleaſure ceaſeth, *Heſ.* 14. 4. *Mine Anger is turned away.*

Object. But God is angry with his pardoned ones?

Anſw. Tho' a Child of God after pardon, may incur God's *fatherly Diſpleaſure*, yet God's *Judicial Wrath* is removed, tho' God may lay on the *Rod*, yet he hath taken away the *Curſe*: Correction may befal the Saints, but not Deſtruction, *Pſ.* 89. 31. *My loving kindneſs I will not take away.*

Aphoriſm or Poſition 7. That ſin is not forgiven, till it be repented of. Therefore they are put together, *Luke* 24. 47. *Repentance and Remiſſion*; *Domine da pœnitentiam, & poſtea indulgentiam. Fulgentius.* 9. Now in Repentance, there are three main Ingredients, and all theſe muſt be before Forgiveneſs. 1. Contrition. 2. Confeſſion. 3. Converſion. 1. *Contrition*, or brokenneſs of Heart. *Ezek.* 7. 16. *They ſhall be like Doves of the Vallcys, all of them mourning every one for his Iniquity.* This Contrition or rending of the Heart, is expreſſed, ſometimes by ſmiting on the Breaſt, *Luke* 18. 13. ſometimes by plucking off the Hair, *Ezra* 9. 3. ſometimes by watering the Couch, *Pſ.* 6. 6. but all Humiliation is not Contrition. Some have only *pretended Sorrow* for ſin, and ſo have miſſed of Forgiveneſs. *Ahab* humbled himſelf, his *Garments* were Rent, not his *Heart.*

Queſt. What is that Remorſe and Sorrow, which goes before Forgiveneſs of ſin?

Anſw. It is an *Holy Sorrow*, it is a grieving for ſin *Quatenus* ſin, *as it is ſin*, as it is a diſhonouring of God, and a defiling of the Soul. Tho' there were *no Sufferings* to follow, yet the true penitent would grieve for ſin, *Pſ* 51. 3. *My ſin is ever before me.* This Contrition goes before Remiſſion. *Jer.* 31. 18, 19. *I repented, I ſmote upon my Thigh, is* Ephraim *my dear Son? my Bowels are troubled for him, I will ſurely have mercy upon him. Ephraim* is troubled for ſinning, and God's Bowels were troubled for *Ephraim*, the Woman in the Goſpel ſtood at *Jeſus's* feet *weeping*, and a pardon followed, *Luke* 7. 47. *Wherefore I ſay, her ſins which are many, are forgiven her.* The Seal is ſet upon the Wax when it melts, God ſeals his Pardons upon melting Hearts.

2. The ſecond Ingredient into Repentance is *Confeſſion. Pſ.* 51. 4. *Againſt thee, thee only have I ſinned*: this is not *Auricular* Confeſſion. This the Papiſts make a Sacrament, and affirm, that without Confeſſion of all ones ſins in the Ears of a Prieſt, no man can receive forgivneſs of ſin; the Scripture is ignorant of it, nor do

do we read of any General Councel, til the *Lateran* Councel, which was about twelve hundred Years after *Chriſt*, did ever decree Auricular Confeſſion.

Object. But doth not the Scripture ſay, *Jam.* 5. 15. *Confeſs your ſins one to another?*

Reſp. This is abſurdly brought for auricular Confeſſion, for by this, the Prieſt muſt as well confeſs to the people, as the people to the Prieſt. The Sence of that place is, in caſe of publick Scandals, or private Wrongs; here Confeſſion is to be made to others: But *chiefly*, Confeſſion is to be made to God, who is the *Party offended.* Againſt thee, *thee only have I ſinned*; Confeſſion gives vent to *Sorrow.* Confeſſion muſt be free without Compulſion, ingenuous, without Reſerve, cordial, without Hypocriſy, the Heart muſt go along with the Confeſſion. This Confeſſion makes way for Forgiveneſs, *Pſal.* 32. 5. *I ſaid I would confeſs my ſin, and thou forgaveſt me.* When the Publican and Thief on the Croſs. confeſſed they had that Pardon. The Publican ſmote upon his Breaſt, there was Contrition, and ſaid, *God be merciful to me a ſinner*, there was Confeſſion; he went away juſtifi'd, there was Forgiveneſs: And the Thief on the Croſs, we indeed ſuffer juſtly, there was Confeſſion; and *Chriſt* abſolv'd him before he died, *Luke* 23 41. *This day ſhalt thou be with me in Paradiſe.* Which words of *Chriſt*, might occaſion that Saying of St. *Auſtin*, Confeſſion ſhuts the mouth of Hell, and opens the Gate of Paradiſe.

3. The third Ingredient in Repentance is *Converſion*, or turning from ſin, *Judg.* 10. 15. *We have ſinned*, there was *Confeſſion*, *ver.* 16. *They put away their ſtrange gods*, there was Converſion, and it muſt be an univerſal Turning from ſin, *Ezek.* 18. 31. *Caſt away from you all your Tranſgreſſions.* You would be loth God ſhould forgive only ſome of your ſins. Would you have God forgive all, and will not you forſake all? He that hides one Rebel, is a Traytor to the Crown: He that lives in one known ſin, is a traiterous Hypocrite, and it muſt not only be a Turning from ſin, but a Turning unto God. Therefore 'tis call'd Repentance, εἰς τὸν θεὸν. *Act.* 20. 20. *Towards God.* The Heart points towards God as the Needle to the *North* Pole. The Prodigal did not only leave his Harlots, but did ariſe and go to his Father, *Luke* 15. 17. This Repentance is the ready way to pardon, *Iſa.* 55. 7. *Let the wicked forſake his way, and turn to the Lord, and he will abundantly pardon.* A King will not pardon a Rebel, whilſt he continues in open Hoſtility. Thus you ſee Repentance goes before Remiſſion. They who never repented, can have no ground to hope that their ſins are *pardoned.*

7. *Aphoriſm or Poſition* is, that ſin is not forgiven, till it be repented of.

Caution, Not that Repentance doth merit the forgiveneſs of ſin. To make Repentance ſatisfactory is *popiſh*, by Repentance we *pleaſe* God, but we do not *ſatisfie* him: Alas, *Chriſt's Blood muſt waſh our Tears.* Repentance is a *Condition*, not a *Cauſe*; God will not pardon for Repentance, nor yet without it. God Seals his pardons on melting Hearts. Repentance makes us *prize* pardon the more. He who cries out of his broken Bones, will the more prize the mercy of having them ſet again; when there is nothing in the Soul but Clouds of Sorrow, and now God brings a pardon, (which is a ſetting up a Rainbow in the Cloud, to tell the Soul the Flood of God's Wrath ſhall not overflow) O what Joy, at the ſight of this Rainbow! the Soul now burns in love to God.

8. *Aphoriſm or Poſition*; The *greateſt Sins* come within the compaſs of Forgiveneſs, Inceſt, Sodomy, Adultery, Theft, Murder, which are Sins of the firſt magnitude, yet theſe are pardonable. *Paul* was a *Blaſphemer*, and ſo ſinn'd againſt the firſt Table, a *Perſecutor*, and ſo he ſinn'd againſt the ſecond Table; yet he obtain'd Mercy, 1 *Tim.* 1. 13. ἐλεήθην, I was all *beſprinkled with Mercy. Zacheus* an Extortioner, *Mary Magdalen* an unchaſt woman, out of whom ſeven Devils were caſt. *Manaſſeh* who made the ſtreets run with Blood, yet had their pardon. Some of the *Jews*, who had a hand in Crucifying of Chriſt were forgiven. God blots out not only the *Cloud*, but the *thick* Cloud, *Iſa* 44. 22. *Enormities* as well as *Infirmities*; the King in the Parable, forgave his Debtor that owed him ten thouſand Talents, *Mat.* 18. 27. a Talent weighed three thouſand Shekels, ten thouſand Talents, contain'd almoſt twelve Tun of Gold. This was an Emblem of God's forgiving great Sins; *Iſa.* 1. 18. *Tho' your Sins were as Scarlet, yet they ſhall be as white as Snow.* Scarlet in the Greek is call'd δίβαφον, *twice dip'd*, and the Art of Man cannot waſh out the dye again. But

tho'

tho' our sins are of a Scarlet-dye, God's Mercy can wash them away. The Sea can as well cover great Rocks, as little Sands. This I mention, that sinners may *not despair*: God counts it a *Glory* to him to forgive great Sins; now Mercy and Love ride in Triumph, 1 *Tim.* 1. 14. *The Grace of our Lord was exceeding abundant*; ὑπερεπλεόνασεν, it was exuberant, it did overflow as *Nilus*. We must not measure God by our *selves*. God's Mercy excels our sins, as much as Heaven doth Earth, *Isa.* 55. 9. If great sinners could not be forgiven, then great sinners should not be preached to, but the Gospel is to be preached to all. If they could not be forgiven, it were a dishonour to Christ's Blood, as if the wound were broader than the Plaister. God hath first made great sinners *broken Vessels*, he hath broken their heart for sin, and then he hath made them *golden Vessels*, he hath filled them with the Golden Oyl of pardoning Mercy. This may encourage great sinners to come in and repent. Indeed the sin against the *Holy Ghost* is unpardonable, not but that there is Mercy enough in God to forgive it, but because he who hath committed this sin, will have no pardon. He despights God, scorns his Mercy, spills the Cordial of Christ's Blood, and tramples it under foot, he puts away Salvation from him; but else the greatest sins are pardonable. When a poor sinner looks upon himself, and sees his Guilt, and when he looks upon God's Justice and Holiness, he falls down confounded, but here is that may be as Cork to the Net, to keep him from despair, if thou wilt leave thy sins and come to Christ, Mercy can seal thy pardon.

Aphorism 9. When God pardons a sinner, he forgives *all sins*, *Jer.* 33 8. *I will pardon all their Iniquities*. *Col.* 2. 13. *Having forgiven you all Trespasses*. The Mercy-Seat covered the whole Ark. The Mercy-Seat was a Type of Forgiveness, to shew that God covers all our Transgressions. He doth not leave *one sin* upon the *score*. He doth not take his Pen, and for fourscore sins write down fifty, but blots out all sin, *Psal.* 103. 3. *Who forgiveth all thine Iniquities*. When I say, God forgives all sins, I understand it of sins *Past*, but sins to *Come* are not forgiven till they are Repented of. Indeed, God hath decreed to pardon them, and when God forgives one sin, he will in time forgive all, but sins *future* are not actually pardon'd, till they are repented of. It is absurd to think sin should be forgiven, before it is committed.

1. If all sins past and to come are at once forgiven, then what need a man *pray* for the pardon of sin? 'Tis a vain thing to pray for the pardon of that which is already forgiven.

2. This opinion that sins to come (as well as past) are forgiven, doth take away and make *void Christ's Intercession*: Christ is an *Advocate* to interceed for *daily Sins*, 1 *John* 2. 1. but if sin be forgiven before it be committed, what need is there of Christ's daily Interceffion? What need have I of an Advocate, if sin be pardoned before it be committed? So that, God tho' he forgives all sins *past* to a Believer, yet sins *to come* are not forgiven, till Repentance be Renewed.

Aphorism 10 Faith doth necessarily antecede Forgiveness, there must be *Believing* on *our* part, before there is forgiving on God's part, *Acts* 10. 43. *To him give all the Prophets witness, that through his Name whosoever believeth in him, shall receive remission of Sins*. So that Faith is a necessary Antecedent to Forgiveness. There are two Acts of Faith, to *accept* Christ, and to trust in Christ, to accept of his Terms, to trust in his Merits; and he who doth neither of these can have no Forgiveness; he who doth not accept Christ, cannot have his Person, he that doth not trust in him, cannot have benefit by his *Blood*. So that without Faith, no Remission.

Aphorism 11. Tho' Justification and Sanctification are *not the same*, yet God never pardons a sinner, but he doth *Sanctifie* him, Justification and Sanctification are not the same.

1. Justification is *without* us, Sanctification is *within* us. The one is by Righteousness imputed, the other is by Righteousness imparted.

2. Justification is *equal*, Sanctification is *gradual*. Sanctification doth *recipere magis & minus*, one is sanctified more than another, but one is not justified more than another. One hath more Grace than another, but he is not more a Believer than another.

3. The matter of our Justification is perfect, *viz.* Christ's Righteousness, but our Sanctification is imperfect, there are the *spots of God's Children*, *Deut.* 32. 5. Our Graces are mixed, our Duties are defiled. Thus Justification and Sanctification are not the same: yet, for all that, they are not separated. God never pardons

pardons and justifies a sinner, but he doth sanctifie him, 1 *Cor.* 6. 11. *but ye are justified, but ye are sanctified.* 1 *John* 5. 6. *This is he that came by Water and Blood, even Jesus Christ*. Christ comes to the Soul by *Blood*, that denotes Remission, and by *Water*, that denotes Sanctification. Let no man say he is pardoned that is not made Holy. And *This*, I the rather urge against the *Antinomians*, who talk of being forgiven their sin, and having a part in Christ, and yet remain unconverted, and live in the grossest sins. *Pardon* and *Healing* go together, *Isa.* 57. 19. *I create the fruit of the lips, peace, and I will heal him*. Peace is the fruit of pardon, and then it follows, *I will heal him*. Where God pardons he purifies. As in the Inauguration of Kings, with the Crown there is the Oyl to anoint: So when God crowns a man with Forgiveness, there he gives the anointing Oyl of Grace to sanctifie, *Revel.* 2. 17. *I will give him a white Stone, and in the Stone a new Name*. A *white Stone*, that is, Absolution, and a *new Name* in the Stone, that is, Sanctification.

1. If God should pardon a man and not sanctifie him, this would be a *Reproach* to him, then he should love and be well pleased with men in their sins, which is diametrically contrary to his Holy Nature.

2. If God should pardon and not sanctifie, then he could have *no Glory* from us. God's people are formed to shew forth his Praise, *Isa.* 43. 21. but if he should pardon and not sanctifie us how could we shew forth his Praise? how could we glorifie him? what Glory can God have by a proud, ignorant prophane Heart?

3. If God should pardon and not sanctifie, then that should enter into Heaven that defileth, but *Revel.* 21. 27. *Nothing shall enter that defileth*. Then God should settle the inheritance upon men before they are fit for it, contrary to that *Col.* 1. 12. *He hath made us meet for the Inheritance*; how is that but by the Divine Unction? so that whoever God *forgives*, he *Transforms*. Let no man say his sins are forgiven, who doth not find an inherent Work of Holiness in his Heart.

Aphorism 12. Where God remits sin, he *imputes Righteousness*. This Righteousness of Christ imputed, is a *Salvo* to God's Law, and makes full satisfaction for the breaches of it. This Righteousness procures God's favour, God cannot but love us, when he sees us in his Sons Robe, which both covers and adorns us. In this spotless Robe of Christ, we Out-shine the Angels. Theirs is but the Righteousness of Creatures, this is the Righteousness of God himself, 2 *Cor.* 5. 21. *That we might be made the Righteousness of God in him*. How great a Blessing then is Forgiveness? With remission of sin is joyned imputation of Righteousness.

Aphorism 13. They whose sins are forgiven, must *not omit* praying for forgiveness. *Forgive us our Trespasses*. Believers who are pardoned, must be continual Suitors for pardon. When *Nathan* told *David*, *The Lord hath put away thy sin*, 2 *Sam.* 12. 13. yet *David* after that composed a penitential Psalm for the pardon of his sin. Sin after pardon *Rebels*. Sin like *Sampson's* Hair, tho' it be cut will grow again. We *sin daily*, and must as well ask for *daily pardon*, as for *daily bread*. Besides, a Christian's pardon is not so sure, but he may desire to have a clearer Evidence of it.

Aphorism 14. A full Absolution from all sin is not pronounc'd, till the day of Judgment. They day of Judgment is called a *time of Refreshing*, when sin shall be compleatly blotted out, *Acts* 3. 19. Now God blots out sin *Truly*, but then it shall be done in a more publick way. God will openly Pronounce the Saints Absolution before Men and Angels, their Happiness is not compleated till the day of Judgment, because then their Pardons shall be solemnly Pronounced, and there shall be the Triumphs of the heavenly Host. At that day it will be true indeed, that *God sees no sin in his Children*. They shall be as pure as the Angels, then the Church shall be presented *without wrinkle*, *Eph.* 5. 27. She shall be as free from *Stain* as *Guilt*, then *Satan* shall no more accuse, Christ will shew the Debt-book crossed in his Blood. Therefore the Church doth so pray for Christ's coming to Judgment, *Rev.* 22. 17. the Bride saith, *Come Lord Jesus, Light the Lamps, then burn the Incense*.

Use 1. *Informat.* From this word forgive, we learn, that if the debt of sin be no other way discharg'd but by being forgiven, then we cannot satisfie for it. Among other damnable Opinions of the Church of *Rome*, this is one, Man's power to satisfie for sin. The Councel of *Trent* holds, that God is satisfied by our undergoing the Penalty impos'd by the Censure of Priests. And again,

we have Works of our Own, by which we may satisfie for the wrong done to God; by these Opinions let any judge what the Popish Religion is. They intend to pay the debt they owe God themselves, to pay it in part, and do not look to have it all forgiven. But why did Christ teach us to pray, *forgive us our sins*, if we can of our selves satisfie God for the wrong we have done him? This Doctrine robs God of his Glory, Christ of his Merit, and the Soul of Salvation. Alas, is not the lock cut where our Strength lay? are not all our Works fly-blown with sin? and can sin satisfie for sin? this Doctrine makes men their own Saviours; it is most absurd to hold: for can the Obedience of a finite Creature satisfie for an infinite Offence? Sin being forgiven clearly implies we cannot satisfie for it.

2. From this word *Us*, forgive *us*, we learn that pardon is chiefly to be sought for our *selves*. For, tho' we are to pray for the pardon of others, *Jam.* 6. 16. *Pray one for another*, yet in the first place we are to beg pardon for our selves. What will anothers pardon do us good? every one is to endeavour to have his *own name* in the pardon. A Son may be made free by his Fathers Copy, but he cannot be pardoned by his Fathers pardon, he must have a pardon for himself. In this sence, selfishness is lawful, every one must be for himself, and get a pardon for his own sins. Forgive *Us*.

3. From this word ἡμῶν, *OUR*, *Our* sins, we learn how just God is in punishing us; the Text saith, *Our Sins*; we are not punished for other mens sins, but *our own*. *Nemo habet de proprio nisi peccatum*——*Augustine*. There's nothing we can call so properly ours as sin. Our *daily bread* we have from God, our daily sins we have from our selves. Sin is our *own Act*, a web of our own spinning. How righteous therefore is God in punishing of us? we sow the seed, and God only makes us reap what we sow, *Jer.* 17. 10. *I give every man the fruit of his own doings*. When we are punished, we do but tast the fruit of our own grafting.

4. From this word ἁμαρτίας, *Sins*, see from hence, the multitude of sins we stand guilty of; we pray not forgive us our *Sin*, (as if it were only a single debt) but *sins* in the plural; so vast is the Catalogue of our sins, that *David* cries out, *Who can understand his Errors? Psal.* 19. 12. Our sins are like the drops in the Sea, like the atoms in the Sun, they exceed all Arithmetick. Our debts we owe to God, we can no more number, than we can satisfie. Which, as it should humble us to consider how full of *black* Spots our Souls are, so it should put us upon seeking after the pardon of our sins, and this brings to the second *Use*.

Exhort. To labour to have the forgiveness of sin sealed up to us. How can we eat, or drink, or sleep without it? 'Tis sad dying without a pardon. This is to fall into the Labyrinth of Despair; of this the next time.

Use 2. Let us labour for the forgiveness of sin. If ever this was needful, then now, when the Times ring Changes, and Dangers seem to be marching towards us. Labour I say, for the *Forgiveness of sin*; this is a main Branch of the *Charter*, or Covenant of Grace, *Heb.* 10. 12. *I will be merciful to your Unrighteousness, and your Sins and Iniquities I will remember no more*. It is Mercy to feed us, but it is rich Mercy to pardon us; this is spun and woven out of the Bowels of Free-grace. Earthly things are no signs of God's love; he may give the *Venison*, but not the *Blessing*, but when God seals up Forgiveness, he gives his Love and Heaven with it, *Psal.* 21. 3. *Thou settest a Crown of pure Gold on his head*. A Crown of Gold was a Mercy, but if you look into 103. *Psalm*, you shall find a greater Mercy, *v.* 3, 4. *Who forgiveth all thine Iniquities, who crowneth thee with loving-kindness*. To be crowned with Forgiveness and Loving-kindness, is a far greater Mercy, than to have a Crown of pure Gold set upon the Head; it was a Mercy when Christ cured the palsy man, but when Christ said to him, *Thy sins are forgiven*, *Mar.* 2. 5. this was more than to have his palsy healed; forgiveness of Sin is the *Chief* thing to be sought after, and sure if conscience be once touched with a sence of Sin, there's nothing a man will thirst after more than forgiveness, *Ps.* 51. 3. *My Sin is ever before me*, this made *David* so earnest for pardon, *Ps.* 51. 1. *Have Mercy upon me, O God, blot out my Transgressions*. If one should have come to *David*, and asked him, *David* where is thy pain? what is it troubles thee? is it the fear of shame which
2 Sam. 12. 11. shall come upon thee in thy Wives? is it the fear of the Sword which God hath threatned shall not depart from thy House? he would have said, *No*, it is

is only my sin pains me; *My Sin is ever before me*. Were but this removed by forgiveness, tho' the Sword did ride in circuit in my Family I should be well enough content. When the Arrow of Guilt sticks in the Conscience, nothing is so desirable as to have this Arrow plucked out by forgiveness. Oh therefore *seek after the Forgiveness of Sin*, can you make a shift to live without it? but how will you do to die without it? will not death have a sting to an unpardoned Sinner? how do you think to get to Heaven without forgiveness? as at some solemn Festivals, there's no being admitted unless you bring a Ticket: so unless you have this *Ticket* to shew, *Forgiveness of Sin*, there's no being admitted into the Holy Place of Heaven. Will God ever Crown those that he will not forgive? *O be ambitious of pardoning Grace*. When God had made *Abraham* great and large Promises, *Abraham* replies, *Lord what is all, seeing I go Childless? Gen.* 15. 2. so when God hath given thee Riches, and all thy heart can wish, say to him, Lord, what is all this, seeing I want Forgiveness? let my pardon be sealed in Christ's Blood. A Prisoner in the *Tower* is in an ill Case, notwithstanding his brave Diet, great Attendance, soft Bed to lie on, because being Impeach'd, he looks every day for his Arraignment, and is afraid of the Sentence of Death. In such a Case, and worse is He, that swims in the Pleasures of the World, but his sins are not forgiven. A guilty Conscience doth impeach him, and he is in fear of being Arraign'd and Condemn'd at God's Judgment-Seat. Give not then sleep to your Eyes, or slumber to your Eye lids, till you have gotten some well-grounded hope that your sins are blotted out. Before I come to press the Exhortation to seek after forgiveness of Sin. I shall propound one question.

Quest. If pardon of Sin be so absolutely necessary, without it no Salvation; what is the Reason that so few in the world seek after it? If they want health they repair to the Physitian, if they want Riches they take a Voyage to the *Indies*, but if they want forgiveness of Sin, they seem to be unconcerned, and do not seek after it, whence is this?

Answ. 1. *Inadvertency* or want of Consideration, they do not look into their spiritual Estate, or cast up their Accounts to see how Matters stand between God and their Souls, *Isa.* 1. 3. *My people doth not consider*, they do not consider they are indebted to God in a Debt of ten thousand Talents, and that God will ere long call them to account, *Rom.* 14. 12. *So then every one of us shall give account of himself to God*. But people shun serious Thoughts, my *people doth not consider*. Hence it is they do not look after pardon.

2. Men do not seek after forgiveness of Sin, for want of *Conviction*. Few are convinc'd what a deadly Evil Sin is, it is the spirits of Mischief distilled, it turns a mans Glory into shame, it brings all plagues on the Body, and curses on the Soul. Unless a mans Sin be forgiven, there's not the vilest creature alive, the Dog, Serpent, Toad, but is in a better Condition than the Sinner, for when they die, they go but to the Earth, but he dying without pardon, goes into Hell-Torments for ever. Men are not convinced of this, but play with the Viper of Sin.

3. Men do not seek earnestly after Forgiveness, because they are *seeking other things*: they seek the World immoderately. When *Saul* was seeking after the Asses, he did not think of a Kingdom. The World is a golden Snare, *Divitiæ Sæculi sunt laquei Diaboli*, *Bern.* The Wedge of Gold hinders many from seeking after a pardon. Ministers cry to the people, get your pardon sealed, but if you call to a man that is in a Mill, the noise of the Mill drowns the voice that he cannot hear; so when the Mill of a Trade is going, it makes such a noise, that the people cannot hear the Minister when he lifts up his Voice like a Trumpet, and cries to them to look after the sealing of their pardon. He who spends all his time about the *World*, and doth not mind *Forgiveness*, will accuse himself of Folly at last. You would judge that Prisoner very unwise, that should spend all his time with the Cook to get his dinner ready, and should never mind getting a pardon.

4. Men seek not after the forgiveness of Sin, through a bold *Presumption* of Mercy, they conceit God to be made up all of Mercy, and that he will indulge them, tho' they take little or no pains to sue out their pardon. It is true, God is *Merciful*, but withal he is *Just*, he will not wrong his Justice by shewing Mercy; read the Proclamation, *Exod.* 34. 6. *The Lord, the Lord God merciful, ver.* 7. *and that will by no means clear the guilty*. Such as go on in Sin, and are so *slothful* or *wilful* that they will not seek after Forgiveness, tho there be a whole

Ocean of Mercy in the Lord, not one drop ſhall fall to their ſhare, he will by no means clear the guilty.

5. Men ſeek not earneſtly after Forgiveneſs out of hope of *Impunity*, they flatter themſelves in ſin, and becauſe they have been ſpared ſo long, therefore ſure God never intends to reckon with them, *Pſ.* 10. 11. *He hath ſaid in his Heart God hath forgotten, he hides his Face, he will never ſee it.* Atheiſts think either the Judge is blind, or forgetful; but let Sinners know, that long forbearance is no forgiveneſs. God did bear with *Sodom* a long time, but at laſt rain'd down Fire and Brimſtone upon them, the adjourning of the Aſſiſes doth not acquit the Priſoner, the longer God is taking his blow, the heavier it will be at laſt if ſinners repent not.

6. Men do not ſeek earneſtly after Forgiveneſs through *Miſtake*; they think getting a pardon is eaſie, it is but repenting at the laſt hour, a ſigh or a Lord have Mercy, and a pardon will drop into their Mouths. But is it ſo eaſie to repent and have a pardon? tell me O Sinner, is Regeneration eaſie, are there no Pangs in the new Birth? is Mortification eaſie? is it nothing to pluck out the right Eye? is it eaſie to leap out of *Dalilahs* Lap into *Abrahams* Boſom? This is the Draw-net by which the Devil drags Millions to Hell, the facility of Repenting and getting a Pardon.

7. Men do not look after Forgiveneſs through *Deſpair*. Oh, ſaith the deſponding Soul, it is a vain thing for me to expect pardon, my Sins are ſo many and hainous, that ſure God will not forgive me, *Jer.* 18. 12. *And they ſaid, There is no hope.* My Sins are huge Mountains, and can they ever be caſt into the Sea? Deſpair cuts the Sinews of Endeavour, who will uſe means that deſpairs of Succeſs? The Devil ſhews ſome men their ſins at the little end of the Perſpective-Glaſs, and they ſeem little or none at all: but he ſhews others their Sins at the great end of the Perſpective, and they fright them into Deſpair. This is a Soul-damning Sin, *Judas's* Deſpair was worſe than his Treaſon: Deſpair ſpills the Cordial of Chriſt's Blood, this is the Voice of Deſpair, Chriſt's Blood cannot pardon me. Thus you ſee whence it is that men ſeek no more earneſtly after the forgiveneſs of ſin. Having anſwered this Queſtion, I ſhall now come to preſs the Exhortation upon every One of us to ſeek earneſtly after the forgiveneſs of our Sins.

1. Our *very Life* lies upon the getting of a Pardon, 'tis call'd the *Juſtification of Life*, *Rom.* 5. 18. Now if our Life lies upon our Pardon, and we are dead and damned without it, doth it not concern us above all things to labour after forgiveneſs of Sin? *Deut.* 32. 47. *For it is not a vain thing for you, becauſe it is your Life.* If a man be under a Sentence of Death, he will ſet his Wits a work, and make uſe of all his friends to get the King to grant His pardon, becauſe his Life lies upon it. So we are by reaſon of Sin, under a Sentence of Damnation, now there is one friend at Court, we may make uſe of to procure our Pardon, namely, the *Lord Jeſus*. How earneſt then ſhould we be with him to be our Advocate to the Father for us, and that he would *Preſent* the Merit of his Blood to the Father, as the *Price* of our Pardon?

2. There is that in *Sin*, may make us deſire Forgiveneſs. Sin is the only thing that diſquiets the Soul: 1. Sin is a *Burden*, it burdens the *Creation*, *Rom.* 8. 22. it burdens the Conſcience, *Pſ.* 38. 4. A wicked man is not *ſenſible* of Sin; he is *dead in Sin*, and if you lay a thouſand weight upon a dead man, he feels it not. But to an awakened Conſcience, there's no ſuch Burden as Sin, when a man ſeriouſly weighs with himſelf the Glory and Purity of that Majeſty which Sin hath offended, the preciouſneſs of that Soul which Sin hath polluted, the loſs of that Happineſs which ſin hath indangered, the greatneſs of that Torment which Sin hath deſerved, to lay all this together, ſure muſt make ſin burdenſome, and ſhould not we labour to have this Burden removed by pardoning Mercy. 2. Sin is a *Debt*, *Mat.* 6. 12. *Forgive us our Debts*, and every Debt we owe, God hath written down in his Book, *Iſa.* 65. 6. *Behold, it is written before me*, and one day God's Debt-Book will be opened, *Rev.* 20. 12. *The Books were opened.* And is not this that which may make us look after Forgiveneſs? Sin being ſuch a debt as we muſt eternally lie in the Priſon of Hell for, if it be not diſcharged, ſhall not we be earneſt with God to croſs the Debt-book with the Blood of his Son? There is no way to look God in the face with Comfort; but by having our debts either payed or pardoned.

Rom. 7. 24

3. There

3. There is nothing but Forgiveneſs can give *Eaſe* to a troubled Conſcience; there is a great difference between having the *Fancy pleaſed* and having the *Conſcience eaſed*. Worldly things may pleaſe the Fancy, but not eaſe the Conſcience. Nothing but pardon can relieve a troubled Soul, it is ſtrange what ſhifts men will make for Eaſe when Conſcience is pained, and how many falſe Medicines they will uſe before they will take the right way for a Cure. When Conſcience is troubled, they will try what merry Company can do, they may perhaps drink away trouble of Conſcience, perhaps they may play it away at Cards, perhaps a lent whipping will do the deed. Perhaps multitude of Buſineſs will ſo take up their time, that they ſhall have no leiſure to hear the Clamours and Accuſations of Conſcience. But how vain are all theſe Attempts! ſtill their Wound bleeds inwardly, their Heart trembles, their Conſcience roars, and they can have no peace. Whence is it? Here is the Reaſon, they go not to the Mercy of God, and the Blood of Chriſt, for the pardon of their Sins, and hence it is they can have no eaſe. Suppoſe a man hath a Thorn in his Foot, which puts him to pain, let him anoint it, or wrap it up and keep it warm, yet till the Thorn be pluck'd out, it akes and ſwells and he hath no eaſe. So when the Thorn of Sin is gotten into a Man's Conſcience, there's no eaſe till the Thorn be pull'd out, when God removes Iniquity, now the Thorn is pluck'd out. How was *Davids* Heart ſinely quieted when *Nathan* the Prophet told him, *the Lord hath put away thy Sin*, 2. *Sam.* 12. 13. How ſhould we therefore labour for Forgiveneſs! till then we can have no eaſe in our Mind, nothing but a pardon ſeal'd in the Blood of a Redeemer can eaſe a wounded Spirit.

4. Forgiveneſs of ſin is feaſible, it may be obtained, Impoſſibility deſtroys Endeavour, but as *Ezra* 10. 2. *There is hope in* Iſrael *concerning this*; the Devils are paſt hope, a ſentence of death is paſſed upon them, which is irrevocable, but there is hope for us of obtaining a Pardon, *Pſal.* 130. 4. *There is Forgiveneſs with thee.* If pardon of ſin were not poſſible, then it were not to be pray'd for, but it hath been pray'd for, 2 *Sam.* 24. 10. *I beſeech thee, O Lord, take away mine Iniquity*; and Chriſt bids us pray for it, *Forgive us our Treſpaſſes.* That is poſſible which God hath promiſed, but God hath promiſed pardon upon Repentance, *Iſa.* 55. 7. *Let the wicked forſake his way, and return to the Lord, and he will have Mercy upon him, and to our God, for he will abundantly pardon.* Hebr. *Ki Jarbe liſloac.* He will multiply to pardon. That is poſſible which others have obtain'd, but others have arrived at Forgiveneſs, therefore it is haveable, *Pſal.* 32. 5. *Iſa.* 38. 17. *Thou haſt caſt all my Sins behind thy back*; this may make us endeavour after pardon, becauſe it is feaſible, it may be had.

5. Conſideration, to perſwade to it, is, forgiveneſs of Sin is a Choice Eminent Bleſſing, to have the Book cancel'd and God appeas'd is worth obtaining; which may whet our Endeavour after it. That it is a rare Tranſcendent Bleſſing, appears by three Demonſtrations.

1. If we conſider how this Bleſſing is *purchaſed*, namely, by the *Lord Jeſus*; there are three things in reference to Chriſt, which ſet forth the Choiceneſs and Pretiouſneſs of Forgiveneſs.

1. *No meer created Power in Heaven or Earth* could *expiate* one Sin, or procure a Pardon; only Jeſus Chriſt, 1 *John* 2. 2. He is ἱλασμὸς, the *propitiation for our Sins*, no *Merit* can buy out a Pardon. *Paul* had as much to boaſt of as any man. His high Birth, his Learning, his legal Righteouſneſs, but he diſclaims all in point of Juſtification, and lays them under Chriſt's Feet to tread upon. No *Angel* could with all his Holineſs lay down a price for the pardon of one Sin, 1 *Sam.* 2. 25. *If a man ſin againſt the Lord, who ſhall intreat for him?* What Angel durſt be ſo bold, as to open his Mouth to God for a delinquent ſinner? Only Jeſus Chriſt who is God-Man could deal with God's Juſtice and purchaſe Forgiveneſs.

2. Chriſt *himſelf* could not procure a Pardon but by *Dying*; every Pardon is the Price of Blood. Chriſt's Life was a Rule of Holineſs, and a Pattern of Obedience, *Mat.* 3. 15. *He fulfilled all Righteouſneſs.* And certainly, Chriſt's *Active* Obedience was of great Value and Merit; but here is that which raiſeth the worth of Forgiveneſs, Chriſt's active Obedience had not fully procured a Pardon for us with the ſhedding of his Blood. Therefore our Juſtification is aſcribed to his Blood, *Rom.* 5. 9. *Being juſtified by his Blood.* Chriſt did bleed out our Pardon. There is much aſcribed to Chriſt's Interceſſion, but his Inter-

terceſſion had not prevail'd with God for the forgiveneſs of one ſin, had not he ſhed his Blood. 'Tis worth our notice, that when Chriſt is deſcribed to *John* as an Interceſſor for his Church, he is repreſented to him in the likeneſs of a *Lamb ſlain*, *Revel.* 5. 6. To ſhew that Chriſt muſt die and be ſlain before he can be an Interceſſor.

3. Chriſt by dying had not purchaſed Forgiveneſs for us, if he had not dyed an *Execrable Death*, he endured the *Curſe*, *Gal.* 3. 13. All the Agonies Chriſt endured in his Soul, all the Torments in his Body, could not purchaſe a Pardon, except he had been made a Curſe for us. Chriſt muſt be curſed before we could be bleſſed with a pardon.

2. Forgiveneſs of Sin is a choice Bleſſing, if we conſider what glorious Attributes God puts forth in the pardoning of ſin. 1. God puts forth infinite *Power*; when *Moſes* was pleading with God for the pardon of *Iſraels* Sin, he ſpeaks thus, *Let the Power of my Lord be great*, *Numb.* 14. 17. Gods forgiving of Sin is a Work of as great Power, as to make Heaven and Earth. Nay, a *Greater*; for when God made the World, he met with no Oppoſition, but when he comes to pardon, *Satan* oppoſeth, and the Heart oppoſeth. A Sinner is deſperate, and ſlights, yea, defies a pardon till God by his mighty Power convinceth him of his Sin and Danger, and makes him willing to accept of a pardon. 2. God in forgiving ſin puts forth infinite *Mercy*, *Numb.* 14. 19. *Pardon, I beſeech thee, the Iniquity of this people, according to the Greatneſs of thy Mercy.* It is Mercy to have a *Reprieve*, and if there be Mercy in *ſparing* a ſinner, what Mercy then is in pardoning him? This is the *Flos lactis*, the *Cream* of Mercy. For God to put up ſo many Injuries, to wipe ſo many debts off the ſcore, this is infinite Favour; forgiveneſs of ſin is ſpun out of the Bowels of God's Mercy.

3. Forgiveneſs of ſin is a choice Bleſſing, as it lays a Foundation for other Mercies. It is a leading Mercy. 1. It makes way for *Temporal* Good Things. 1. It brings Health, when Chriſt ſaid to the palſy man, *Thy ſins are forgiven*, this made way for a bodily Cure, *Ariſe, take up thy Bed and walk*, *Mat.* 9. 6. The pardon of his ſin, made way for the healing of his Palſy. 2. It brings Proſperity, *Jer.* 33. 8, 9. 2. It makes way for *Spiritual* good Things. Forgiveneſs of Sin never comes alone, but hath other ſpiritual Bleſſings attending it. Whom God pardons He ſanctifies, adopts, crowns. It is a voluminous Mercy, it draws the ſilver Link of Grace, and the golden Link of Glory after it. It is an high Act of Indulgence, God ſeals the ſinners pardon with a Kiſs. And ſhould not we above all things ſeek after ſo great a Bleſſing, a forgiveneſs.

6. Conſideration, That which may make us ſeek after forgiveneſs of ſin, is God's *Inclinableneſs to pardon*, *Nehem.* 9. 17. *Thou art a God ready to pardon.* In the Hebrew it is *Eloha Selicoth, a God of Pardons.* We are apt to entertain wrong Conceits of God, that he is inexorable and will not forgive, *Mat.* 25. 24. *I knew thou were an hard man.* But God is a ſin pardoning God, *Exod.* 34. 6. *The Lord, merciful and gracious*, forgiving Iniquity, Tranſgreſſion and Sin. Here is my Name (ſaith God) if you would know how I am called, I tell you my Name, *The Lord*, the Lord God merciful; forgiving Iniquity. A Pyrat or Rebel that knows there is a Proclamation out againſt him, will never come in, but if he hears that the Prince is full of Clemency, and there is a Proclamation of Pardon to him if he ſubmit, this will be a great incentive to him to lay down his Arms, and become Loyal to his Prince. See God's Proclamation to repenting Sinners, *Jer.* 3. 12. *Go and proclaim theſe words and ſay, Return thou back-ſliding* Iſrael *ſaith the Lord, and I will not cauſe my Anger to fall upon thee, for I am merciful.* God's Mercy is a *Tender* Mercy, the Hebr. word for Mercy *Rakem*, ſignifies *Bowels*, God's Mercy is full of Sympathy, He is of a moſt ſweet Indulgent Nature, *Pſal.* 86 5. *Thou Lord art Good and ready to forgive*; the Bee doth not more naturally give Hony, than God ſhews Mercy.

Object. 1. But doth not God ſeem to delight in Punitive Acts, or Acts of Severity? *Prov.* 1. 26. *I will laugh at your Calamity.*

Reſp. Who doth God ſay ſo to? ſee *ver.* 25. *Ye have ſet at naught all my Counſel, and would none of my Reproof.* God delights in their Deſtruction who deſpiſe his Inſtruction, but an humble penitentiary breaking off ſin, and ſuing out his Pardon, the Lord delights in ſhewing Mercy to ſuch an one, *Micah* 7. 18. *He delighteth in Mercy.*

Object. 2.

Object. 2. But tho' God be ſo full of Mercy and ready to forgive, yet his Mercy reacheth not to all; he forgives only ſuch as are Elected, and I queſtion my Election?

Reſp. 1. No man can ſay he is not Elected, God hath not revealed this to any particular man that he is a Reprobate, excepting him only who hath ſin'd the Sin againſt the Holy Ghoſt; which ſin thou art far enough from, who mourneſt for ſin and ſeekeſt after Forgiveneſs.

2. Theſe thoughts of Non-Election, that we are not Elected; and that there is no pardon for us, come from *Satan*, and are the poiſon'd Arrows he ſhoots. He is the *Accuſer*, he accuſeth us to God, that we are great ſinners; and he accuſeth God to us, as if he were a Tyrant: one that did watch to deſtroy his Creature. Theſe are diabolical Suggeſtions; ſay, *Get thee behind me, Satan.*

3. 'Tis ſinful for any to hold, that he is not Elected; it would take him off from the Uſe of Means, from praying and repenting; it would harden him and make him deſperate. Therefore pry not into the *Arcana Cœli*, the Secrets of Heaven. Remember what befel the men of *Bethſhemeſh*, for looking into the Ark, 1 *Sam.* 6. 19. Know that we are not to go by Gods *Secret* Will, but by his *Revealed* Will; look into God's *Revealed* Will, and there we ſhall find enough to cheriſh Hope, and Encourage us to go to God for the pardon of our ſins. God hath revealed in his Word, *That he is rich in Mercy*, *Epheſ.* 2. 4. That he doth *not delight in the Deſtruction of a ſinner*, *Ezek.* 18. 32. *Jurat per Eſſentiam*, *Muſculus*, he ſwears by his Eſſence. *Ezek.* 33. 11. *As I live, ſaith the Lord God, I have no pleaſure in the death of the wicked.* Hence it is God waits ſo long, and puts off the Seſſions from time to time, to ſee if ſinners will repent and ſeek to him for pardon. therefore let God's tender Mercies and pretious Promiſes encourage us to ſeek to him for the forgiveneſs of our ſins.

Conſideration 7. To ſeek earneſtly for Pardon, is the unſpeakable Miſery of ſuch as want Forgiveneſs; it muſt needs be ill with that Malefactour that wants his Pardon.

1. The unpardoned ſinner (that lives and dies ſo) is under the greateſt *Loſs and Privation.* Is there any Happineſs like to the injoying of God in Glory? This is the Joy of Angels, the Crown of Saints glorified; but the unforgiven ſinner ſhall not behold God's ſmiling Face; he ſhall ſee God as an Enemy, not as a Friend; he ſhall have an affrighting ſight of God, not beatifical; he ſhall ſee the Black Rod, not the Mercy-Seat. Sins unpardoned are like the Angel with a flaming Sword, who ſtop'd the paſſage to Paradiſe. Sins unpardoned ſtop the way to the Heavenly Paradiſe; and how doleful is the Condition of that Soul, which is baniſh'd from the place of Bliſs? where the King of Glory keeps his Court?

2. The unpardoned ſinner hath nothing to do with any Promiſe, the Promiſes *Multifaria Evangelii*, the Breaſts that hold the ſincere Milk of the Word which fills the Soul with precious Sweetneſs, they are the Royal Charter. But what hath a ſtranger to do to meddle with the Charter? 'Twas the Dove pluck'd the Olive-branch. 'Tis only the Believer plucks the Tree of the Promiſe; till the Condition of the Promiſe be perform'd, no man can have right to the Comfort of the Promiſe; and how ſad is that not to have one promiſe to ſhew for Heaven?

3. An unpardoned ſinner is continually in danger of the Out-cry of an accuſing Conſcience. An accuſing Conſcience is a little Hell; *Siculi non invenere Tyranni tormentum majus*; we tremble to hear a Lyon roar. How terrible are the roarings of Conſcience? *Judas* hang'd himſelf to quiet his Conſcience; a ſinners Conſcience at preſent is either aſleep or ſeared, but when God ſhall awaken Conſcience, either by Affliction or at Death; how will the unpardoned ſinner be affrighted? When a man ſhall have all his ſins ſet before his Eyes, and drawn out in their bloody Colours, and the worm of Conſcience begins to gnaw; ſinner here are thy Debts, and the Book is not cancel'd, thou muſt to Hell; O what a trembling at heart will the ſinner have!

4. All the Curſes of God ſtand in full force againſt an unpardoned ſinner, his very Bleſſings are curſed, *Mal.* 2. 2. *I will curſe your Bleſſings.* His Table is a *Snare*; he eats and drinks a Curſe. What comfort could *Dioniſius* have at his Feaſt, when he imagined he ſaw a naked Sword hanging by a twine thread over his head? This is enough to ſpoil a ſinners Banquet; a Curſe like a naked

ked Sword hangs over his Head: *Cæsar* wondred to see one of his Soldiers so merry that was in debt. One would wonder that man should be merry who is Heir to all God's Curses; he doth not see these Curses, but is blinder than *Balaams* Ass, who saw the Angels Sword drawn.

5. The unpardoned sinner is in an ill case at Death. *Luther* profess'd there were three things which he durst not think of without Christ; of his sins, of Death, of the Day of Judgment. Death to a Christless Soul is the *King of Terrors*, as the Prophet *Ahijah* said to *Jeroboams* Wife, 1 *Kin.* 14. 6. *I am sent to thee with heavy Tidings.* So death is sent to the unpardoned Soul with heavy Tidings; 'Tis God's Jaylor to arrest him; death is a prologue to Damnation. In particular,

1. Death is a *Voyder* to take away all his earthly Comforts. it takes away his sugar'd Morsels; no more drinking Wine in Bowls, no more Mirth or Musick. *Revel.* 18. 22. *The Voice of Harpers and Musicians shall be heard no more at all in thee.* The sinner shall never tast of luscious Delights more to all Eternity. His Hony shall be turned to the *Gall of Asps*, *Job* 20. 14.

2. At Death there shall be an end put to all *Reprieves*. Now God reprieves a sinner; he spares him such a fit of Sickness; he respites him many years, the sinner should have died such a drinking bout, but God granted him a Reprieve; he lengthened out the silver Thread of Patience to a Miracle. But the sinner dying without Repentance unpardoned, now the Lease of God's Patience is run out, and the sinner must appear in person before the Righteous God to receive his Sentence; after which there shall be none to bail him, nor shall he hear of a Reprieve any more.

6. The unpardoned sinner dying so, must go into Damnation; this is the *second* Death, *Mors sine morte*. The unpardoned Soul must for ever bear the Anger of a Sin-revenging-God; as long as God is God, so long the Vial of his Wrath shall be dropping upon the damned Soul. This is an *Helpless* Condition; there is a time when a sinner *will* not be helped. Christ and Salvation are offer'd to him, but he slights them, he *will* not be helped; and there is a time shortly coming, when he *cannot* be helped. He calls out for Mercy, O a pardon, a pardon; but then it is too late, the date of Mercy is expir'd; O how sad then is it to live and die unpardoned? You may lay a Grave-stone upon that man, and write this Epitaph upon it; *It had been good for that man, he had never been born.* Now, if the misery of an unpardon'd State be so unexpressible; how should we labour for Forgiveness, that we may not be ingulph'd in so dreadful a Labyrinth of Fire and Brimstone to all Eternity.

7. Such as are unpardon'd must needs lead uncomfortable lives; *Deut.* 28. 66. *Thy Life shall hang in doubt before thee, and thou shalt be in continual fears.* Thus the unpardoned sinner must needs have a palpitation and trembling at Heart; he fears every Bush he sees, 1 *Joh.* 4. 18. *Fear hath Torment in it*, the Greek word for *Torment* κόλασις, is used sometimes for Hell; fear hath Hell in it. A man *in debt* fears every step he goes, lest he should be arrested: so the unpardoned sinner fears, what if this night Death which is God's Serjeant should arrest him? *Job* 7. 21. *Why dost not thou pardon my Sin, for now shall I sleep in the dust*; As if *Job* had said, *Lord I shall shortly die, I shall sleep in the dust*, and what shall I do if my sin be not pardoned? What comfort can an unpardon'd Soul take in any thing? Sure no more than a Prisoner can take in Meat or Musick that wants his pardon. Therefore by all these powerful Motives let us labour for the forgiveness of sin.

Object. 1. But I am discouraged from going to God for pardon, for I am unworthy of forgiveness; what am I, that God should do such a Favour for me?

Resp. God forgives not because we are worthy, but because he is *Gracious*, *Exod.* 34 6. *The Lord, the Lord, Merciful and Gracious.* God forgives out of his Clemency; Acts of *Pardon* are Acts of *Grace*. What worthiness was there in *Paul* before Conversion? He was a Blasphemer, and so he sinned against the first Table; he was a Persecutor, and so he sinned against the second Table; but Free-grace *Sealed* his Pardon, 1 *Tim.* 1. 13. *I obtained Mercy*, ἐλεήθην. I was all bestrowed with Mercy. What Worthiness was in the Woman of *Samaria*? She was Ignorant, *Joh.* 4. 22. she was Unclean, *ver* 18. she was Morose and Churlish, she would not give Christ so much as a Cup of cold water, *ver.* 9. How is it that thou being a *Jew*, askest drink of me which am a woman of *Samaria*? What worthiness was here? Yet Christ over-looked all, and pardoned her Ingratitude; and tho' she denied him water out of the Well, yet he gave her the Water of Life. *Gratia non invenit dignos, sed facit.* Free-grace doth not find us worthy, but makes us worthy. Therefore notwithstanding unworthiness, seek to God, and your sins may be pardoned.

Object. 2. But I have been a *Great* Sinner, and sure God will not pardon me?

Answ. David brings it as an Argument for pardon, *Psal.* 25. 11. *Pardon mine Iniquity, for it is great.* When God forgives *great* Sins, now he doth a Work *like himself*. The desperateness of the Wound doth the more set forth the Vertue of Christ's Blood in curing it. *Mary Magdalen* a *great* sinner, out of whom seven Devils were cast; yet she had her pardon. Some of the *Jews* who had an hand in Crucifying of Christ, upon their Repentance, the very Blood they shed did seal their pardon. Consider sins either for their number as the sands of the Sea, or for their weight, as the Rocks of the Sea; yet there is Mercy enough in God to forgive them, *Isa.* 1. 18. *Tho' your sins be as Scarlet, they shall be white as Snow.* Scarlet δίβαφον, signifies *Twice dipt*; which no art of man can get out: yet God can wash out this scarlet Dye. There is no sin excepted from pardon, but that sin which despiseth pardon, *viz.* the sin against the Holy Ghost, *Mat.* 12. 31. Therefore O sinner, do not cast away thy Anchor of Hope, but go to God for forgiveness. The vast Ocean hath *Bounds* set to it; but God's pardoning-Mercy is Boundless. God can as well forgive *Great* Sins, as *less*: as the Sea can as well cover great Rocks as little Sands. Nothing hinders pardon, but the sinners *not asking it*.

That a *Great* Sinner should not despair of forgiveness, consult that Scripture, *Isa.* 43. 25. *I, even I, am he that blotteth out thy Transgressions*: If you look on the foregoing words, you would wonder how this verse comes in, *ver.* 24. *Thou hast made me to serve with thy sins, thou hast wearied me with thy Iniquities*; and then it follows, *I, even I, am he that blotteth out thy Transgressions.* One would have thought it should have run thus, *Thou hast wearied me with thy Iniquities*; I, even I am he that will punish thy Iniquities; but God comes in a mild, loveing strain; *Thou hast wearied me with thy Iniquities, I am he that blots out thy Iniquities.* So that the greatness of our sins should not discourage us from going to God for forgiveness. Tho' thou hast committed Acts of Impiety, yet God can come with an *Act* of Indemnity, and say; *I, even I, am he that blotteth out thy Transgressions.* God counts it his Glory to display Free-grace in its Orient Colours, *Rom* 5. 20. *Where sin abounded, Grace did much more abound.* When Sin becomes exceeding sinful, Free-grace becomes exceeding glorious. God's pardoning-Love can conquer the sinner, and triumph over the sin. Consider, thou almost-despairing Soul, there is not so much sin in man as there is Mercy in God. Man's sin in comparison of God's Mercy, is but as a spark to the Ocean, and who would doubt whether a spark could be quenched in an Ocean?

Object. 3. But I have relapsed into the same sins, and how can I have the face to come to God for the pardon of those sins which I have more than once fallen into?

Answ. I know the *Novatians* held, that after a Relapse no forgiveness by the Church. But doubtless that was an Errour, *Abraham* did twice equivocate; *Lot* committed Incest twice; *Peter* sin'd thrice by carnal Fear, but these repenting had their Absolution.

There is a two-fold Relapse, 1. a *wilful* Relapse, when after a man hath solemnly vowed himself to God, he falls into a league with sin, and returns back to it, *Jer.* 2. 25. *I have loved Strangers, and after them will I go.*

2. There is a Relapse *through Infirmity*, when the Bent and Resolution of a mans Heart is against sin, but through the Violence of Temptation, and the withdrawing of God's Grace, he is carried down the stream against his Will. Now though wilful continued Relapses are desperate, and do *vastare Conscientiam* (as *Tertull.*) waste the Conscience, and run men upon the Precipice of damnation; yet if they are through Infirmity, and we mourn for them we may obtain forgiveness. A godly man doth not march after sin as his General, but is *led captive* by it; and the Lord will pity a captive Prisoner. Christ commands us to forgive a trespassing Brother seventy times seven, *Mat.* 18. 22. If he bids us do it, much more will he forgive a relapsing Sinner in case he repent, *Jer.* 3. 12.

Return thou back-sliding Israel, *for I am merciful, saith the Lord.* It is not falling once or twice into the Mire that drowns, but lying there; it is not once relapsing into sin, but lying in sin impenitently that damns.

Object. 4. But God requires so much Sorrow and Humiliation before Remission, that I fear I shall never arrive at it.

Answ. God requires no more Humiliation than may fit a Soul for Mercy. Many a Christian thinks because he hath not fill'd God's Bottle so full of Tears as others; therefore he is not humbled enough to receive a Pardon. But we must know, God's Dealings are *Various*; all have not the like Pangs in the New-Birth. Some are won with Love, the sence of God's Mercy abused causeth ingenuous Tears to flow; others are more *flagitious* and hardned, and these God deals more roughly with. This is *sure*, That Soul is humbled enough to receive a Pardon who is brought to a thorow Sence of sin, and sees the need of a Saviour, and loves him as the fairest of ten thousand; therefore be not discouraged, if thy Heart be bruised for sin, and broken off from it, thy sin shall be blotted out. No sooner did *Ephraim* fall a weeping, but God's Bowels fell a working, *Jer.* 31. 20. *My Bowels are troubled for him, I will surely have Mercy upon him.* Having answered these Objections, let me beseech you *above all things*, labour for the forgiveness of sin. Think with your selves, how great a Mercy it is: It is one of the Richest Jewels in the Cabinet of the New-Covenant, *Psal.* 32. 1. *Blessed is he whose Iniquity is forgiven*; in the Hebrew it is *Ashre, Blissednesses.* And think with your selves, the unparallel'd Misery of such, whose sins are not forgiven; such as had not the Blood of the Paschal Lamb sprinkled on their Door-posts, were destroy'd by the Angel, *Exod.* 12. So they who have not Christ's Blood sprinkled on them, to wash away the guilt of sin, will fall into the gulf of Perdition. And if you resolve to seek after forgiveness, do not *delay.*

Many say they will go about getting their pardon, but they procrastinate and put it off so long till it be *too late*; when the shadows of the Evening are stretch'd forth, and the night of Death aproacheth; then they begin to look after their pardon. This hath been the undoing of millions, they purpose they will look after their Souls, but they stay so long till the Lease of Mercy be run out; Oh therefore hasten the getting of a pardon! Think of the *Uncertainty* of Life. What Security have you, that you shall live another day? *Volat ambiguis mobilis alis hora,* our Life is a Taper soon blown out; 'tis made up of a few flying minutes. O thou *Dust* and *Ashes*! thou mayest fear every hour to be blown into thy Grave, and what if Death come to arrest thee before thy pardon be sealed? *Plutarch* reports of one *Archias*, who being among his Cups, one delivered to him a Letter, and desired him to read it presently, being about serious Business, saith he, *Seria cras*, I will mind serious things to morrow; and that night he was slain. Thou that sayest, To morrow I will repent, I will get my pardon, mayest suddenly be slain; therefore *to day*, while it is called *to day* look after the forgiveness of sin; after a while all the Conducts of Mercy will be stop'd, there will not be one drop of Christ's Blood to be had; there is no sealing of pardons after death.

2. *Branch of Exhortation*, Let us labour to have the *Evidence* of pardon, to know that our sins are forgiven. A man may have his sins forgiven and not know it; he may have a pardon in the Court of Heaven, when he hath it not in the Court of Conscience. *David's* sin was forgiven assoon as he repented, and God sent *Nathan* the Prophet to tell him so, 2 *Sam.* 12. 13. but *David* did not feel the comfort of it at present; as appears by the penitential Psalm compos'd after, *Psal.* 51. 8. *Make me to hear the Voice of Joy*, and *ver.* 12. *Cast me not away from thy Presence.* It is one thing to be pardoned, and another thing to feel it. The Evidence of pardon may not appear for a time; and this may be.

1. From the *Imbecillity and Weakness of Faith.* Forgiveness of sin is so strange and infinite a Blessing, that a Christian can hardly perswade himself that God will extend such a favour to him. As it is said of the Apostles when Christ appeared to them first; *They believed not for Joy, and wondred,* Luke 24. 41. So the Soul is so stricken with Admiration, that the wonder of pardon doth almost stagger his Faith.

2. A man may be pardoned and not know it, from the *Strength of Temptation*: Satan accuseth the Godly of sin, and tells them that God doth not love them. What should such sinners think of pardon? Believers are compared to *bruised Reeds, Mat.* 12. 20. and Temptations to *Winds, Mat.* 7. 25. Now, a Reed is easily

easily shaken with the wind. Temptations shake the godly, and tho' they are pardoned yet they know it not; *Job* in a Temptation thought God his Enemy, *Job* 16. 9. yet then he was in a pardoned condition.

Quest. But why doth God sometimes conceal the Evidence of pardon?

Answ. Tho' God doth pardon, yet he may withold the sence of it a while.

1. Because hereby he would lay us lower in Contrition. God would have us see what an evil and bitter thing it is to offend him; we shall therefore lie the longer steeping our selves in the brinish Tears of Repentance before we have the sence of Pardon. It being long before *David's broken Bones* were set, and his pardon sealed, the more contrite his Heart was, and this was a Sacrifice God delighted in.

2. Tho God doth forgive sin, yet he may deny the manifestation of it for a time; to make us prize pardon, and make it sweeter to us when it comes. The difficulty of obtaining a Mercy inhanceth the Value, when we have been a long time tugging at prayer for a Pardon of Sin, and still God witholds; but at last after many Sighs and Tears pardon comes, now we esteem it the more, and it is sweeter,—*Quo longiùs defertur eò suavius lætatur*,—the longer Mercy is in the Birth the more welcome will the Deliverance be.

Let me now reassume the Exhortation to labour for the *Evidence* and *Sence* of pardon. He who is pardoned and knows it not, is like one who hath an Estate befallen him, but knows it not. Our comfort consists in the knowledge of Forgiveness, *Psal.* 51. 8. *Make me to hear the Voice of Joy.* This is a Proclaiming a *Jubile* in the Soul, when we are able to read our pardon; and to the witness of Conscience God adds the witness of his Spirit; in the mouth of these two witnesses our Joy is confirmed: O labour for this Evidence of Forgiveness.

Quest. How shall we know that our sins are forgiven?

Answ. We must not be our *own judges* in this case, *Prov.* 28. 26. *He that trusteth in his own Heart is a fool: The Heart is deceitful, Jer.* 17. 9. and it is Folly to trust a Deceiver. The Lord only by his Word must be Judge in this Case, whether we are pardoned or no; as it was under the Law, no Leper might judge himself to be clean; *But the Priest was to pronounce him clean, Levit.* 13. 37. So we are not to judge of our selves to be clean from the Guilt of Sin, till we are such as the Word of God hath pronounced to be clean: How then shall we know by the Word whether our Guilt is done away, and our Sins pardoned?

Answ. 1. The pardoned sinner is a great weeper. The sence of Gods Love melts his Heart; that Free-grace should ever look upon me; that such Crimson Sins should be wash'd away in Christ's Blood! this makes the Heart melt, and the Eyes drop with Tears. Never did any man read his pardon with dry Eyes, *Luke* 7. 38. *She stood at his feet weeping*, her Heart was a spiritual Limbick, out of which those Tears were distill'd, *Mary's* Tears were more precious to Christ than her Ointment. Her Eyes which before did sparkle with Lust, whose amorous Glances had set on fire her Lovers. Now she makes them a Fountain and washeth Christ's feet with her Tears. She was a true penitent and had her pardon, *ver.* 47. *Wherefore I say her sins which were many are forgiven.* A pardon will make the hardest Heart relent, and cause the stony Heart to bleed; and is it thus with us, have we been dissolv'd into Tears for sin? God seals his pardons upon melting Hearts.

2. We may know our Sins are forgiven, by having the *Grace of Faith* infused, *Acts* 10. 43. *To him give all the Prophets witness, that whosoever believes in him shall receive remission of sins.* In saving Faith there are two things, Abrenunciation and Recumbency. 1. *Abrenunciation.* A man renounceth all Opinion of himself, dig'd out of his own Burrough; he is quite taken off himself, *Phil.* 3. 9 He sees all his Duties are but *broken Reeds*, tho' he could weep a sea of Tears, tho' he had all the Grace of Men and Angels, it could not purchase his pardon. 2. *Recumbency.* Faith is an *Assent* with *Affiance.* The Soul doth ἀνακλίνειν ἐπὶ χριστὸν, it gets hold of Christ as *Adonijah* did of the Horns of the Altar, 1 *Kin.* 1. 51. Faith casts it self upon the Stream of Christ's Blood, and saith, *If I perish, I perish*, if we have but the *Minimum quod sic*, the least Dram of this pretious Faith we have something to shew for pardon. *To him give all the Prophets witness that whosoever believes in him shall receive Remission of sin.* This Faith is *acceptable* to God, it pleaseth God more than offering up ten thousand Rivers of Oyl, than working Miracles, than Martyrdom or the highest Acts of Obedience. 2. Faith

is profitable to us; it is our best Certificate to shew for pardon: No sooner doth Faith reach forth its Hand to receive *Christ*, but *Christ* sets his Hand to our Pardon.

3. *Sign.* The Pardoned Soul is a God-admirer; *Micah* 7. 18. *Who is a God like thee, that pardoneſt iniquity?* O that God ſhould ever look upon me, I was a ſinner, and nothing but a ſinner, yet I *obtain'd mercy!* Who is a God like thee? Mercy hath been deſpiſed, yet that mercy ſhould ſave me: *Chriſt* hath been Crucified by me, yet his Croſs Crowns me. God hath *diſplay'd* the *Enſigns of Free-Grace*, he hath ſet up his Mercy above my Sin, nay, in ſpight of it; this cauſeth admiration; *Who is a God like thee?* A Man that goes over a narrow Bridge in the Night, and the next morning comes and ſees the danger he was in, and how miraculouſly he eſcaped, he is ſtricken with admiration: So when God ſhews a Soul how near he was a falling into Hell, and how that this Gulph is ſhut, all his ſins are pardoned, he is amaz'd; and cries out, *Who is a God like thee, that pardoneſt iniquity?* That God ſhould pardon one, and paſs by another; *One taken, another left*; this fills the ſoul with wonder and aſtoniſhment.

4. Where-ever God pardons ſin, he *ſubdues* it, Micah 7. 19. *He will have compaſſion on us, he will ſubdue our iniquity*, Hebr. *Iichbosh, ſub jugo ponet*: Where Mens *perſons are juſtified*, their *luſts are mortified*. There is in ſin *vis Imperatoria & Damnatoria*, a *Commanding* Power, and a *Condemning*. Then is the condemning power of ſin taken away, when the commanding power of it is taken away. Would we know whether our ſins are forgiven, are they ſubdued? If a Malefactor be in priſon, how ſhall he know that his Prince hath Pardoned him? if the Jailor come and knock off his Chains and Fetters, and lets him out of Priſon, then he may know he is Pardoned: So, How ſhall we know God hath pardoned us? if the Fetters of ſin be broken off, and we walk at liberty in the ways of God, Pſal. 119. 45. *I will walk at liberty*: this is a bleſſed ſign we are pardoned.

Such as are waſhed in *Chriſt*'s blood from that guilt, are made *Kings to God*, *Revel.* 1. 6. as Kings they rule over their ſins.

5. He whoſe ſins are forgiven, is full of *Love* to God. *Mary Magdalen*'s heart was fired with love, Luk. 7. 47. *Her ſins which are many are forgiven, for ſhe loved much.* Her *love* was not the *cauſe* of her Remiſſion, but a *ſign* of it. A pardoned Soul is a monument of mercy, and he thinks he can never love God enough; he wiſheth he had a Coal from God's Altar to inflame his heart in love; he wiſheth he could borrow the Wings of the Cherubims that he might fly ſwifter in Obedience: a pardoned Soul is *ſick of love*. He whoſe heart is like Marble, lock'd up in impenitency, that doth not melt in love, a ſign his pardon is yet to ſeal.

6. Where the ſin is pardoned, the nature is purified, Hoſ. 14. 9. *I will* heal their *backſlidings*, *I will* love them. Every Man, by Nature, is both *guilty* and *diſeaſed*; where God remits the guilt, he cures the diſeaſe, Pſal. 103. 3. *Who forgiveth all thy* Iniquities, *who healeth all thy* Diſeaſes. Herein God's pardon goes beyond the King's pardon; the King may forgive a Malefactor, but he cannot change his heart; he may have a thieviſh heart ſtill. But God, when he pardons, changeth the heart, Ezek. 36. 26. *A* new heart *alſo will I give you.* A pardoned Soul is adorned and embelliſhed with holineſs, 1 Joh. 5. 6. *This is he that came by water and blood.* Where *Chriſt* comes with Blood to juſtifie, he comes with Water to cleanſe, Zac. 3. 4. *I have cauſed thy iniquity to paſs from thee, and I will cloath thee with change of raiment.* I will cauſe thy iniquity to paſs from thee, there is *Pardoning* Grace; and I will cloath thee with change of raiment, there is *Sanctifying* Grace. Let not him ſay, he hath pardon, that wants Grace. Many tell us, they hope they are pardoned, but were never ſanctified. Yea, but they believe in *Chriſt*: But what Faith is it? a Swearing Faith, a Whoring Faith? the Faith of Devils is as good.

7. Such as are in the number of *God's People*, forgiveneſs of ſin belongs to them, Iſa. 40. 1. *Comfort ye my* People, *tell them their iniquity* is forgiven.

Queſt. How ſhall we know that we are God's Elect People?

R. By Three Characters.

1. God's people are an *humble people*. The livery which all *Chriſt*'s people wear, is Humility, 1 Pet. 5. 5. Ἐγκομβώσασθε, *be ye cloathed with humility*. 1. A ſight of God's *Glory* humbles: *Eliah* wrapped his Face in a Mantle when God's Glory paſſed by, Job 42. 5. *Now mine eye ſeeth thee, wherefore I abhor my ſelf*: The Stars vaniſh when the Sun appears. 2. A ſight of *ſin* humbles. In the Glaſs of the Word the godly ſee their ſpots, and theſe are humbling ſpots. Lo, ſaith the Soul,

Soul, I can call nothing my own, but *Sins* and *Wants*; this humbles. An humble Sinner is in a better condition than a proud Angel.

2. God's people are a *willing* people, Pſal. 110. 3. *Gnam nedabot*, a people of *willingneſs*. Love conſtrains them. They ſerve God ἑκουσίως, freely, and out of choice. They ſtick at no ſervice; they will run through a Sea, and a Wilderneſs; they will follow the *Lamb* whitherſoever he goeth.

3. They are an *heavenly* people, Stars, Joh. 17. 16. *Ye are not of the World.* As the Primum mobile in the Heavens hath a motion of its own, contrary to the other Orbs: So God's people have an heavenly motion of Soul, contrary to the Men of the World. They uſe the World as their Servant, but do not follow the World as their Maſter, Phil. 3. 20. *Our converſation is in heaven.* Such as have theſe Three Characters of God's people, have a good Certificate to ſhew that they are pardoned. Forgiveneſs of ſin belongs to them; *Comfort my people, tell them, their iniquity is forgiven.*

8. A ſign we are pardoned, if after many ſtorms, we have a ſweet calm and peace within, Rom. 5. 1. *Being juſtified, we have peace.* After many a bitter Tear ſhed, and Heart-breaking, the Mind hath been more ſedate, and a ſweet Serenity, or Still-Muſick hath followed; this brings tidings, God is appeaſed: Whereas before, *Conſcience* did accuſe; now it doth ſecretly whiſper comfort: This is a bleſſed Evidence a Man's ſins are pardoned. If the Bailiffs do not Trouble and Arreſt the Debtor, it is a ſign his Debt is Compounded, or Forgiven: So, if Conſcience do not Vex, or Accuſe, but, upon Good Grounds whiſper Conſolation, this is a ſign the Debt is Diſcharged, the Sin is Forgiven.

9. A ſign ſin is forgiven, when we have hearts *without guile*, Pſal. 32. 1, 2. *Bleſſed is he whoſe tranſgreſſion is forgiven, unto whom the Lord imputeth not iniquity, and in whoſe ſpirit there is* no guile.

Qu. What is this to be *ſine fuco*, without *Guile?*

1. He who is without guile, hath *Plainneſs* of heart: He is without colluſion, he hath not *cor duplex*, a *double heart*: His heart is right with God. A Man may do a *Right Action*, but not with a *Right Heart*, 2 Chr. 25. 2. *Amaziah did that which was right in the ſight of the Lord, but not with a perfect heart.* To have the heart right with God, is to ſerve God from a Right Principle, *Love*; by a Right Rule, the *Word*; to a Right End, the *Glory of God.*

2. An heart without guile dares not *allow* it ſelf in the leaſt ſin: He avoids *ſecret* ſins. He dares not hide any ſin as *Rachel* did her Fathers Images under her, *Gen.* 31. 34. He knows God ſees him, which is more than if Men and Angels did behold him. He avoids *Complexion-ſins*, Pſal. 18. 23. *I was alſo upright before him, and kept my ſelf from* my *iniquity.* As in the Hive there is a Maſter-Bee, ſo in the Heart there is a Maſter-Sin. An heart without guile takes the Sacrificing-knife of Mortification, and runs it through his Beloved-Sin.

3. An heart without guile deſires to know the whole mind and will of God. An unſound heart is afraid of the Light, *lucifuga*, he is not willing to know his Duty: A ſincere Soul ſaith, as Job 34. 32. *What I know not* teach thou *me.* Lord ſhew me what is my Duty, and wherein I offend; let me not ſin for want of light: what I know not teach thou me.

4. An heart without guile is *uniform* in Religion. He hath an equal eye at all God's Commands. 1. He makes Conſcience of *private* Duties, he worſhips God in his *Cloſet* as well as in the *Temple*. *Jacob*, when he was alone, wreſtled with the Angel, *Gen.* 32. 3, 4. So a Chriſtian, when he is alone, wreſtles with God in Prayer, and will not let him go till he hath bleſſed him. 2. He performs *diſcreet* duties, wherein the heart and ſpirit of Religion lie, and which do croſs fleſh and blood. His is much in ſelf-humbling and ſelf-examining; *Utitur ſpeculis magis quam perſpicillis*, Sen. He rather uſeth the Looking-glaſs of the Word to look into his own heart, than the broad Spectacles of Cenſure to ſpy the faults of others.

5. An heart without Guile is *true* to God's *intereſt*. 1. He *grieves* to ſee it go ill with the Church. *Nehemiah*, though the King's Cup-bearer, and Wine ſo near, yet was ſad when *Sion*'s Glory was Eclipſed, *Nehem.* 2. 3. Like the Tree I have read of, if any of the Leaves are cut, the reſt of the Leaves begin to ſhrink up themſelves, and for a time to hang down the head: So a ſincere Soul, when God's Church ſuffers, feels himſelf as it were touched in his own Perſon. 2. He *Rejoyceth* to ſee the Cauſe of God get Ground; To ſee Truth Triumph, Piety lift up its head, and the Flowers of *Chriſt*'s Crown flouriſh. This is an Heart without Guile, it's loyal and true to God's intereſt.

6. An

6. An heart without Guile is *Juſt* in his dealings: As he is upright in his *Words*, ſo he is upright in his *Weights*. He makes Conſcience of the Second Table as well as the Firſt: He is for Equity as well as Piety, 1 Theſſal. 4. 6 *That no Man go beyond and defraud his Brother in any matter.* A ſincere heart thinks he may as well *Rob* as *Defraud*. His Rule is, *to do* to *others*, what he would have *them do to him*, Matt. 7. 12.

7. An heart without Guile is True in his *Promiſes*. His Word is as good as his Bond: If he hath made a Promiſe, though it be to his prejudice, and doth intrench upon his Profit, he will not go back. The Hypocrite plays faſt and looſe, flies from his word; there's no more binding him with Oaths and Promiſes, than *Sampſon* could be bound with green Withs, *Judg.* 16. 7. A ſincere Soul ſaith as *Jephtha*, Judg. 11. 3, 5. *I have opened my mouth to the Lord, and I cannot go back.*

8. An Heart without Guile is faithful in his *Friendſhip*: He is what he pretends; his Heart goes along with his Tongue, as a well-made Dial goes with the Sun. He cannot Flatter and Hate, Commend and Cenſure. Counterfeiting of Love is Hypocriſie. 'Tis too uſual to betray with a Kiſs, 2 Sam. 20. 9. *Joab took Abner by the beard to kiſs him, and ſmote him in the fifth rib that he died.* Many deceive with Sugar Words. Phyſicians uſe to judge of the Health of the Body by the Tongue; if that look well, the Body is in Health: but we cannot judge of Friendſhip by the Tongue; the Words may be full of Honey, when the Heart hath the Gall of Malice. Sure his heart is not true to God, who is Treacherous to his Friend. Thus you ſee what an Heart without guile is; now, to have ſuch an Heart, is a Sign ſin is pardoned; *God will not impute Sin to him in whoſe Spirit is no Guile.* What a bleſſed thing is this not to have *Sin imputed?* If our Sins be not imputed, 'tis as if we had no Sin. Sins remitted are, as if they had not been committed: this is the bleſſing belongs to a ſincere Soul. God imputes not Iniquity to him in whoſe Spirit is no Guile.

9. He whoſe ſins are forgiven, is willing to *forgive others* who have offended him, *Epheſ.* 4. 32. Forgiving one another, *even as God for Chriſt's ſake hath forgiven you.* An Hypocrite will Read, come to Church, give Alms, build Hoſpitals, but cannot forgive Wrongs. He will rather want Forgiveneſs from God, than he will forgive his Enemies. A Pardon'd Soul argues thus; Hath God been ſo good to me, to forgive me my ſins, and ſhall not I imitate him in this? Hath he forgiven me Pounds, and ſhall not I forgive Pence? 'Tis noted of *Cranmer*, *Nihil obliviſci ſolet præter injurias* Cicero. He was of a *forgiving Spirit*, and would do Offices of Love to them that had injur'd him. Like the Sun, which having drawn up black Vapours from the Earth, returns them back in ſweet Showers.

By this Touchſtone we may try whether our ſins are pardoned; we need not climb up into Heaven to ſee whether our ſins be forgiven; but let us look into our hearts; Are we of *Forgiving Spirits?* Can we bury Injuries, requite Good for Evil, a good ſign we are forgiven of God. If we can find all theſe things wrought in our Souls, they are happy ſigns that our ſins are pardoned, and are good Letters Teſtimonials to ſhew for Heaven.

Uſe. 3. *Conſolation.* I ſhall open a *Box of Cordials*, and ſhew you ſome of the Glorious Priviledges of a pardoned condition. This is a *peculiar* favour, 'tis a *Spring ſhut up*, broched for none but the Elect. The Wicked may have *Forbearing* Mercy, but onely an Elect Perſon hath *Forgiving* Mercy. Forgiveneſs of ſin makes way for *ſolid joy*, Iſa. 40. 1. *Comfort ye, comfort ye my People ſaith your God, ſpeak ye comfortably to Jeruſalem*; or, as in the Hebrew, *Dabberu Gnal leu*; *ſpeak to her heart*— What was this muſt chear her heart? *tell her that her* iniquity *is* pardoned. If any thing would comfort her, the Lord knew it was this. When *Chriſt* would chear the Palſie Man, Matt. 9. 2. *Son, be of good chear, thy ſins be forgiven thee.* It was a greater comfort to have his ſins forgiven, than to have his Palſie healed. This made *David* put on his beſt clothes, and anoint himſelf, 2 *Sam.* 12. 20. It was ſtrange, his Child was newly dead, and God had told him, *the ſword ſhould not depart from his houſe:* yet now he ſpruceth up himſelf, he puts on his beſt Clothes, and Anoints himſelf; Whence was this? *David* had heard good News; God ſent him his Pardon by *Nathan* the Prophet, 2 Sam. 12. 13. *The Lord hath put away thy ſin.* This could not but revive his heart, and in token of joy he Anoints himſelf. *Philo* ſaith, it was an opinion of ſome of the Philoſophers, that among the Heavenly Sphears, there is ſuch a ſweet

ſweet Harmonious Melody, that if the ſound of it could reach our ears, it would affect us with wonder and delight. Sure he who is pardoned hath ſuch a *Divine Melody* in his Soul, as doth repleniſh him with infinite delight. When *Chriſt* had ſaid to *Mary Magdalen*, *Thy ſins are forgiven*; he preſently adds, *Go in peace*, Luk. 7. 50. More particularly.

1. *Comfort.* God looks upon a pardoned Soul, as if he had *never ſinned*. As the Cancelling a Bond nulls the Bond, and makes it as if the Money had never been owing. Forgiving ſin makes it not to be: where Sin is *Remitted*, it is as if it had not been *Committed*, Jerem. 50. 20. So that, as *Rachel* wept becauſe her children were not; ſo a Child of God may rejoice becauſe his ſins are not. God looks upon him as if he had never offended. Though ſin remain in him after pardon, yet God doth not look upon him as a Sinner, but as a Juſt Man.

2. *Comfort.* God having pardoned ſin, will paſs an *Act of Oblivion*, Jer. 31. 34. *I will forgive their Iniquity, and I'll* remember *their* ſin no more. When a Creditor hath croſſed the Book, he doth not call for the Debt again. God will not reckon with the Sinner in a *Judicial* way. When our ſins are laid upon the head of *Chriſt* our Scape-goat, they are carried into a Land of forgetfulneſs.

3. *Comfort.* The pardoned ſoul is for ever *ſecured* from the wrath of God. How terrible is God's wrath? Pſal. 90. 11. *Who knows the power of thine anger?* If a ſpark of God's Wrath, when it lights into a Mans Conſcience, fills it with ſuch horror, (as in the caſe of *Spira*) then what is it to be always ſcorching in that Torrid Zone, to lie upon Beds of Flames? Now, from this avenging Wrath of God every pardoned Soul is freed: Though he may taſt of the bitter *Cup* of Affliction, yet he ſhall never drink of the *Sea* of God's Wrath, Rom. 5. 9. *Being juſtified by his* blood, *we ſhall be* ſaved from wrath *through him. Chriſt's* blood quencheth the flames of Hell. *Rom 8. 1.*

4. *Comfort.* Sin being pardoned, *Conſcience* hath no more *authority to accuſe*. Conſcience roars againſt the Unpardoned Sinner, but it hath nothing to do to Terrifie or Accuſe him that is pardoned. God hath *diſcharged* the ſinner, and if the Creditor diſcharge the Debtor, what hath the *Sergeant* to do to Arreſt him? The truth is, if God Abſolve, Conſcience, if rightly informed, Abſolves. If once God ſaith, Thy ſins are pardoned: Conſcience ſaith, Go in peace. If the Sky be clear, and no ſtorms blow there, then the Sea is calm. If all be clear above, and God ſhine with pardoning Mercy upon the Soul, then Conſcience is calm and ſerene.

5. *Comfort.* Nothing that befals a pardoned Soul, ſhall *hurt him*, οὐδὲ κακωθήσεται, *Judæus*, Pſal. 90. 10 No evil *ſhall touch thee*: That is, no *deſtructive* evil. Every thing to a wicked Man is hurtful. Good things are for his hurt. His very bleſſings are turned into a curſe, Mal. 2. 2. *I will curſe your bleſſings. Riches* and Proſperity do him hurt. They are not *munera*, but *inſidiæ*, Sen. *Golden ſnares*, Eccleſ. 5. 13. *Riches kept for the owners thereof to their* hurt. Like *Haman's* Banquet, which did uſher in his Funeral. *Ordinances* do a ſinner hurt; they are ὀσμὴ θανάτου, a *Savour of Death*, 2 Cor. 2. 16. Cordials themſelves kill. The beſt things hurt the wicked; but the worſt things which befal a pardoned Soul, ſhall do him no hurt: the Sting, the Poiſon, the Curſe is gone. His Soul is no more hurt, than *David* hurt *Saul*, when he cut off the Lap of his Garment.

6. To a pardoned Soul, every thing hath a Commiſſion to do him Good. *Afflictions* ſhall do him good; *Poverty, Reproach, Perſecution*, Gen. 50. 20. *Ye thought evil againſt me, but God* meant it unto good. As the Elements, though of contrary qualities, yet God hath ſo tempered them, that they work for the good of the Univerſe: So the moſt croſs Providences ſhall work for good to a pardoned Soul. Correction ſhall be a *Corroſive*, to eat out ſin; it ſhall cure the ſwelling of Pride, the Feaver of Luſt, the Dropſie of Avarice: it ſhall be a *Refining Fire* to purifie Grace, and make it ſparkle as Gold; (Ἀφεσὶς λαμπρύνει Παιδείαν.) *Chriſoſtom.* Every croſs-Providence to a pardon'd Soul, ſhall be like *Paul's Euroclidon*, or croſs-wind, *Acts* 27. which, though it broke the Ship, yet *Paul* was brought to ſhore upon the broken pieces.

7. A pardoned Soul is not onely exempted from *Wrath*, but inveſted with *Dignity*; as *Joſeph*, was not onely freed from Priſon, but advanced to be Second Man in the Kingdom.

A Pardon'd Soul is made a Favourite of Heaven. A King may pardon a Traitor, but will not make him one of his Privy-Council: but whom God Pardons he receives into Favour. I may ſay to him, as the Angel to V. *Mary*, Luk. 1. 30.

Thou

Thou haſt found favour *with God*. Hence ſuch as are forgiven are ſaid to be Crowned *with Loving-kindneſs*, Pſal. 103.3, 4. *Whom God pardons he Crowns*. Whom God Abſolves he marries himſelf to, Jer. 3.12. *I am merciful, and I will not keep anger for ever*; there is *Forgiveneſs*: and, in the 14th *Verſe*, *I am Married to you*: and he who is Match'd into the Crown of Heaven, is as rich as the Angels, as rich as Heaven can make him.

8. Sin being pardon'd, we may come with *humble boldneſs* to God in Prayer. Guilt makes us afraid to go to God. *Adam* having ſinn'd, Gen. 3.10. *I was afraid and hid my ſelf*. Guilt clips the wings of Prayer, it fills the Face with bluſhing; but Forgiveneſs breeds confidence: we may look upon God as a Father of Mercy, holding forth a Golden Scepter: he that hath got his pardon can look upon his Prince with comfort.

9. Forgiveneſs of Sin makes our Services acceptable. God takes all we do in good part. A guilty perſon, nothing he doth pleaſeth God. His Prayer is *turned into ſin*; but when ſin is pardoned, now God accepts our offering. We read of *Joſhua* ſtanding before the Angel of the Lord. * *Joſhua was clothed with filthy garments*, Zach. 3.3. that is, he was guilty of divers ſins: now, ſaith the Lord, Verſ. 4. *Take away his filthy Garments, I have cauſed thine iniquity to paſs from thee*: and then he ſtood and Miniſtred before the Lord, and his Services were accepted.

10. Forgiveneſs of ſin is the *Sawce* which ſweetens all the comforts of this life. As guilt imbitters our comforts, it puts Wormwood into our Cup; ſo pardon of Sin ſweetens all, it is like Sugar to Wine. Health and Pardon, Eſtate and Pardon reliſheth well. Pardon of ſin gives a Sanctified Title, and a delicious taſt to every comfort. As *Naaman* ſaid to *Gehazi*, 2 King. 5.23. *Take two Talents*: So ſaith God to the Pardoned Soul, Take two Talents; take the *Veniſon*, and take a *Bleſſing* with it; Take the *Oil* in the Cruſe, and take my *Love* with it. *Take two Talents*. 'Tis obſervable *Chriſt* joins theſe two together, *Give us our daily bread*, and *forgive us* our *treſpaſſes*: as if *Chriſt* would teach us, there is little comfort in daily bread, unleſs ſin be forgiven. Forgiveneſs doth perfume and drop ſweetneſs into every earthly enjoyment.

11. If ſin be forgiven, God will never *upbraid us* with our former ſins. When the Prodigal came home to his Father, the Father received him into his loving embraces, and never mentioned his former Luxury, or ſpending his Eſtate among Harlots: So God will not upbraid us with former ſins; nay, he will intirely love us, we ſhall be his Jewels, and he will put us in his boſom. *Mary Magdalen*, a pardoned Penitent, after *Chriſt* aroſe, he appeared firſt to her, *Mark* 16. 9. So far was *Chriſt* from upbraiding her, that he brings her the firſt New of his Reſurrection.

12. Sin being pardoned, is a pillar of ſupport in the loſs of dear Friends. God hath taken away thy Child, thy Husband, but withal he hath taken away thy ſins. He hath given thee more than he hath taken away: He hath taken away a Flower, and given thee a Jewel. He hath given thee *Chriſt*, and the Spirit, and the earneſt of Glory. He hath given thee more than he hath taken away.

13. Where God Pardons Sins he *beſtows righteouſneſs*. With Remiſſion of ſin goes Imputation of Righteouſneſs, Iſa. 61.10. *I will greatly rejoice in the Lord, he hath covered me with the Robe of Righteouſneſs*. If a Chriſtian can take any comfort in his Inherent Righteouſneſs, which is ſo ſtain'd and mix'd with ſin, O then what comfort may he take in *Chriſt*'s Righteouſneſs, which is a better Righteouſneſs than that of *Adam*? *Adam*'s Righteouſneſs was Mutable; but ſuppoſe it had been *Unchangeable*, yet it was but the Righteouſneſs of a *Man*: but that Righteouſneſs which is Imputed, is the Righteouſneſs of him who is *God*, 2 Cor. 5.21. *That we might be made the Righteouſneſs of* God *in* Him. O bleſſed priviledge, to be reputed in the ſight of God Righteous as *Chriſt*, having his Embroidered Robe put upon the Soul. This is the comfort of every one that is pardoned, he hath a *Perfect* Righteouſneſs; and now God ſaith of him, *Thou art all fair, my Love, and there is* no ſpot *in thee*, Cant. 4.7.

14. A pardon'd Soul needs not *fear death*. He may look on Death with Joy, who can look on Forgiveneſs with Faith. To a pardoned Soul death hath loſt his Sting. Death to a pardon'd ſinner is like the Arreſting a Man after the Debt is paid. Death may Arreſt, but *Chriſt* will ſhew the Debt-book Croſſed in his Blood. A pardoned Soul may Triumph over Death, *O Death where is thy Sting, O Grave where is thy Victory!* He who is *pardon'd needs not fear death*; it is

is not a Deſtruction but a Deliverance: It is to him a day of *Jubilee*, or Releaſe, it releaſeth him from all his ſins. Death comes to a pardoned Soul, as the Angel did to *Peter*, it ſmote him, and beat off his Chains, and carried him out of Priſon: So doth Death to him who is pardon'd, it ſmites his Body, and the Chains of Sin fall off. Death gives a pardon'd Soul a *Quietus Eſt*; it frees him from all *his Labours*, Revel. 14.13. *Fælix tranſitus à labore ad Requiem* *. * Bern.

Death, as it will wipe off our *Tears*, ſo it will wipe off our *Sweat*. Death will do a pardon'd Chriſtian the greateſt good turn, therefore it is made a part of the *Inventory*, 1 Cor. 3.22. *Death is yours*. Death is like the Waggon which was ſent for old *Jacob*, it came ratling with its Wheels, but it was to carry *Jacob* to his Son *Joſeph*: So the Wheels of Death's Chariot may rattle, and make a noiſe, but they are to carry a Believer to *Chriſt*. While a Believer is here, he is *abſent from the Lord*, 2 Cor. 5.6. He lives far from Court, and cannot ſee him whom his Soul loves: But Death gives him a ſight of the King of Glory, *in whoſe preſence is fulneſs of Joy*. To a pardoned Soul, Death is *Tranſitus ad regnum*; it removes him to the place of Bliſs, where he ſhall hear the Triumphs and Anthems of Praiſe Sung in the Quire of Angels. No cauſe hath a pardoned Soul to fear Death. What needs he fear to have his Body buried in the Earth, who hath his Sins buried in *Chriſt*'s Wounds? What hurt can Death do to him? It is but his Ferry-man, to Ferry him over to the Land of Promiſe. The day of Death to a pardon'd Soul is his Aſcenſion-day to Heaven, his Coronation-day when he ſhall be Crown'd with thoſe delights of Paradice which are unſpeakable and full of glory. Παντα χαρα, παντα ερωτων, παντα ευφροσυνη. Chryſoſt. Thus you ſee the rich Conſolations which belong to a pardoned ſinner. Well might *David* proclaim him bleſſed, Pſal. 32.1. *Bleſſed is he whoſe iniquity is forgiven*: In the Hebrew it is in the plural, אשרות, *Bleſſednеſſes*. Here is a Plurality of Bleſſings. Forgiveneſs of ſin is like the firſt link of a Chain, which draws all the links after it; it draws theſe 14 Priviledges after it: It Crowns with Grace and Glory. Who then would not labour to have his ſins forgiven? *Bleſſed is he whoſe Iniquity is forgiven, whoſe ſin is covered.*

Now followeth the Duties of ſuch as have their ſins forgiven. ——Mercy calls for Duty. Be much in Praiſe and Doxology, *Pſal.* 103.

1. *Bleſs* the Lord, O my Soul, who forgiveth all thy Iniquities. Hath God Crowned you with pardoning Mercy? ſet the Crown of your Praiſe upon the head of Free Grace. Pardon of ſin is a *Diſcriminating* Mercy, a Jewel hung onely upon the Elect; this calls for Acclamations of Praiſe. You will give thanks for *daily bread*, and will you not much more for *Pardon*? You will give thanks for deliverance from Sickneſs, and will you not for deliverance from Hell? God hath done more for you in forgiving your ſin, than if he had given you a Kingdom: And, that you may be more thankful, do but ſet the *Unpardoned condition before your eyes*. How ſad is it to want a pardon? all the Curſes of the Law ſtand in full force againſt ſuch an one. The Unpardoned Sinner dying, he drops into the Grave and Hell *both* at once. He muſt quarter among the Damned; and will not this make you Thankful, that this is not your condition, but that you are *delivered from wrath to come?*

2. Let God's pardoning love inflame your hearts with love to God. For God to pardon *freely*, without any *deſert* of yours, to pardon ſo *many offences*, that he ſhould pardon *you* and paſs by others; that he ſhould take you out of the ruines of Mankind, and of a clod of duſt and ſin make you a Jewel ſparkling with Heavenly Glory; Will not this make you love God *much?* Three Priſoners that deſerve to die, if the King pardon one of theſe, and leave the other two to the ſeverity of the Law, will not he that is pardoned love his Prince, who hath been ſo full of Clemency? How ſhould your hearts be indeared in love to God? The Schoolmen diſtinguiſh of a Two-fold Love, *Amor gratuitus*, a Love of *Bounty*; that is, God's Love to us in Forgiving: and *Amor debitus*, a Love of *Duty*; that is, our Love to God by way of Retaliation. We ſhould ſhew our love, by admiring God, by ſweetly ſolacing our ſelves in him, and binding our ſelves to him in a perpetual Covenant.

3. Let the Sence of God's Love in forgiving, make you more Cautious and *Fearful* of ſin for the future, Pſal. 130.4. *There is forgiveneſs with thee that thou maiſt be feared*. O fear to offend this God who hath been ſo gracious to you in forgiving. If a Friend hath done a kindneſs for us, we will not diſoblige him, or abuſe his Love. After *Nathan* had told *David*, *The Lord hath put away thy*

sin: How tender was *David*'s Conscience? How fearful was he of staining his Soul with the guilt of more blood? *Psal.* 51. 14. *Deliver me from Blood-guiltiness O God.* Men committing gross sin after pardon, God *changeth his carriage* towards them, he turns his Smile into a Frown; they lie, as *Jonah*, in the *belly of hell*; God's Wrath falls into their Conscience, as a drop of scalding Lead into the Eye: the Promises are as a *Fountain sealed*, not a drop of comfort comes from them. O Christians, do you not *remember* what it cost you before to get your pardon? How long it was before your *broken bones* were *set*; And will you again venture to sin? You may be in such a condition, that you may question whether you belong to God or no; though God doth not Damn you, he may send you to Hell in this Life.

4. If God hath given you good hope that you are pardoned, walk chearfully, Rom. 5. 11. *We joy in God, through our Lord Jesus Christ, by whom we have received the Atonement.* Who should rejoice if not he that hath his *pardon?* God rejoiceth when he shews us Mercy; And should not we rejoice when we receive Mercy? In the saddest times a pardoned Soul may rejoice. Afflictions have a Commission to do him good; every cross-wind of Providence shall blow him nearer to the Haven of Glory. Christian, God hath pull'd off your Prison-fetters, and Cloth'd you with the Robe of Righteousness, and Crown'd you with Loving-kindness, and yet art thou sad? Rom. 5. 2. *We rejoice in hope of the Glory of God.* Can the Wicked rejoice who have onely a short Reprieve from Hell, and not they who have a full Pardon sealed?

5. Hath God pardoned you? Do all the *Service* you can for God. 1 Cor. 15. 58. *Always abounding in the work of the Lord.* Let your head study for God, let your hands work for him, let your Tongue be the Organ of his Praise. *Paul* got his pardon, 1 *Tim.* 1. 16. *I obtained Mercy:* and this was as Oyl to the Wheels, it made him move faster in obedience, 1 Cor. 15. 10. *I laboured, περισσότερον, more abundantly than they all.* *Paul*'s obedience did not move slow as the Sun on the Dial, but swiftly, as the Sun in the Firmament. *He did spend, and was spent for Christ.* The pardoned Soul thinks he can never love God enough, or serve him enough.

The last thing is, to lay down some *Rules* or *Directions*, how we may obtain forgiveness of Sin.

1. We must take heed of Mistakes about pardon of Sin.

1. *Mistake*, That our sins are *pardoned*, when they are *not*.

Q. Whence is this Mistake?

R. From Two Grounds.

1. Because God is *Merciful*.

Answ. God's being Merciful shews, that a Man's sins are *pardonable*; but there is a great deal of difference between sins *pardonable*, and sins *pardoned*. Thy sins may be pardonable yet not pardoned. Though God be merciful, yet who is God's Mercy for? not for the *Presuming* sinner, but the *Repenting* sinner. Such as go on in sin, cannot lay claim to it. God's Mercy is like the *Ark*, none but the Priests might touch the Ark: none but such as are Spiritual Priests, Sacrificing their sins, may touch this Ark of God's Mercy.

2. Because *Christ* died for their sins, therefore they are forgiven.

Answ. That *Christ* died for Remission of sin, is *true*; but that therefore all have Remission, is *false*: Then *Judas* should be forgiven. Remission is limited to *Believers*, Act. 13. 39. *By him all that* believe *are justified*; but all do not believe. Some slight, and trample *Christ*'s blood under foot, *Heb.* 10. 29. So that notwithstanding *Christ*'s Death, all are not pardoned. Take heed of this dangerous mistake. Who will seek after pardon, that thinks he hath it already?

2. *Mistake.* That pardon is easie to be had; it is but a sigh, or, Lord have Mercy: But, How dearly hath pardon cost them who have obtained it? How long was it ere *David*'s broken bones were set? Happy we, if we have the pardon of sin sealed, though at the very last hour: But, Why do Men think pardon of sin so easie to be obtained? their sins are but *small*, therefore *Venial*. The Devil holds the small end of the Perspective-glass before their eyes. But, *First*, There is no sin small, being against a Deity: Why is he punished with death, that Clips the King's Coin, or defaceth his Statue, but because it is an abuse offered to the Person of the King. *Secondly*, Little sins, when *multiplied*, become great. A little sum, when *multiplied*, comes to Millions. What is less than a grain of Sand, but when the Sand is multiplied, what heavier? *Thirdly*, Thy sins cost no small price. View thy sins in the Glass of *Christ*'s Sufferings: *Christ* did vail his Glory, lose his Joy, and pour out his Soul an Offering for the least sin. *Fourthly*, Little sins, unrepented of, will damn thee as well as greater. Not onely great Rivers fall into the Sea, but little Brooks: Not onely greater sins carry Men to Hell, but lesser; therefore do not think pardon easie, because sin is small; beware of mistakes.

2. The Second Means for Pardon of sin, is, see your selves *guilty*. Come to God as Condemned Men, 1 King. 20. 32. *They put Ropes upon their heads, and came to the King of Israel:* Let us come to God in profound Humility: Say not thus, Lord, my heart is good, and my life blameless, God hates this. Lie in the dust, be covered with sackcloth; say as the Centurion, Mat. 8. 8 *Lord, I am not worthy that thou shouldest come under my roof:* I deserve not the least smile from Heaven. This is the way for pardon.

3. The Third Means for pardon is hearty Confession of sin, Psal. 32. 5. *I confessed my sin, and thou forgavest me.* Would we have God cover our sins, we must discover *them*, 1 Joh. 1. 9. *If we confess our sins, he is just to forgive them.* One would have thought it *should* have run thus; If we confess our sins, he is *merciful* to forgive them; nay, but he is *just* to forgive them. Why Just? because he hath bound himself by promise to forgive an humble Confessor of sin. *Cum accusat, excusat*, Tertull. When we accuse our selves, God absolves us. We are apt to hide our sins, *Job* 31. 33. which is as great a folly as for one to hide his disease from the Physitian: But when we open our sins to God by Confessing, he opens his Mercy to us by Forgiving.

4. Means, for pardon, found *Repentance:* Repentance and Remission are put together, *Luk.* 24. 47. There is a Promise of a Fountain Opened for the washing away the guilt of sin, *Zach.* 13. 1. But see what goes before, *Zac.* 12. 10. *They shall look upon me whom they have pierced, and shall mourn for him,* Isa. 1. 16. *Wash ye, make ye clean*; that is, wash in the waters of Repentance; and then follows a promise of Forgiveness. *Though your sins be as scarlet, they shall be white as snow.* 'Tis easie to turn white into scarlet, but not so easie to turn scarlet into white; yet, upon Repentance, God hath promised to make the scarlet-sinner of a Milk-like whiteness.

Caut. Not that Repentance *merits* pardon; but it *prepares* for it. We set our Seal on the Wax when it melts: God seals his pardons on melting hearts.

5. Means, Faith in the blood of *Christ*. It's *Christ*'s blood washeth away sin, *Rev.* 1. 6. but this blood will not wash away sin unless it be *apply'd* by Faith. The Apostle speaks of the *Sprinkling* of the blood of *Christ*, 1 Pet. 1. 2. Many are not pardoned, though *Christ*'s blood be shed, because it is not sprinkled: Now it is Faith that sprinkles *Christ*'s blood on the Soul, for the Remission of sin. As *Thomas* put his hands into *Christ*'s sides, *Joh.* 20 27. So Faith puts its hand into *Christ*'s wounds, and takes of the blood and sprinkles it upon the Conscience, for the washing away of guilt. Hence in Scripture we are said to obtain pardon through Faith, Act. 13. 39. *By him all that believe are justified.* Luk. 7. 48. *Thy sins are forgiven.* Whence was this? Vers. 50. *Thy faith hath saved thee.* O let us labour for Faith: *Christ* is a Propitiation or Atonement, to take away sin, But how? through *Faith* in his blood, *Rom* 3. 25.

6. Means, Pray much for Pardon, Hos. 14. 2. *Take away all iniquity,* Luk. 18. 13. *The Publican smote upon his breast, saying, God be me merciful to me a sinner:* and the Text saith, *he went away justified.* Many pray for Health, Riches, Children; but *Christ* hath taught us what to pray for chiefly, *remitte nobis debita nostra*; *Forgive us our sins.* And be *earnest Suitors* for pardon: Consider, what *guilt* of sin is; it *binds one over* to the *Wrath of God:* Better thy House were haunted with Devils, than thy Soul with guilt. He who is in the *bond of iniquity*, must needs be in the *Gall of bitterness*, Acts 8. 23. A guilty Soul wears *Cain*'s Mark, which was a Trembling at Heart, and a Shaking in his Flesh. Guilt makes the sinner afraid, lest every Trouble he meets with should Arrest him, and bring him to Judgment. If guilt be so dismal, and breeds such Convulsion-fits in the Conscience, How earnest should we be in Prayer, that God would remove this guilt, and so earnest, as to Resolve to take no denial? Plead hard with God for Pardon, as a Man would plead with a Judge for his Life: Fall upon thy Knees, say, Lord, hear one word. Why may God say, *What* canst thou say for thy self, that thou shouldst not dye? Lord, I can say but *little*, but I put in my *surety*, Christ shall answer for me, O look upon that blood which speaks better things than the blood of *Abel*; Christ is my Priest, his Blood is my Sacrifice,

Sacrifice, his Divine Nature is my Altar. As *Rahab* was to ſhew the Scarlet thread in the Window, and when *Joſhua* ſaw it, he did not deſtroy her, *Joſh.* 2. 18. 21. *Joſh.* 6. 22, 23. So ſhew the Lord the Scarlet thread of Chriſts Blood, and that is the way to have mercy. But, will God ſay, *why* ſhould I pardon thee, thou haſt no ways obliged me? but, Lord, pardon me becauſe thou haſt *promiſed it*; I urge thy *Covenant*; when a Man is to dye by the Law, he calls for his *Book*; ſo ſay, Lord, let me have the benefit of my Book; thy Word ſaith, if the ſinner forſake his evil way, thou wilt pardon abundantly, *Iſa.* 55. 7. Lord, I have forſaken my ſin, let me therefore have mercy. I plead the benefit of the Book. But, for *whoſe ſake* ſhould I pardon, thou canſt not deſerve it? Lord, for thy own *name ſake*, thou haſt ſaid thou wilt blot out ſin, for thy *own name ſake*, *Iſa.* 43. 25. 'Twill be no Eclipſing to thy Crown; how will thy mercy ſhine forth, and all thy other Attributes ride in triumph, if thou ſhalt pardon me? Thus plead with God in Prayer, and reſolve not to give him over till thy pardon be ſealed. God cannot deny importunity. He delights in Mercy, as the Mother, ſaith *Chryſoſtom*, delights to have her Breaſt milked: ſo God delights to Milk out the Breaſt of Mercy to the ſinner, theſe means being uſed will procure this great bleſſedneſs, the Forgiveneſs of Sin. Thus I have done with the firſt part of this fifth Petition, *Forgive us our Sins*, I come next to the ſecond part of the Petition, *as we forgive our Debtors.*

Mat. 6. 12. As we forgive our Debtors, or, as we forgive them that treſpaſs againſt us.

I proceed to the ſecond part of the Petition. *As we forgive them that treſpaſs againſt us.*

As we forgive] This word *As*, is not a note of *Equality*, but *Similitude*; not that we *equal* God in forgiving, but *imitate* him.

This great Duty of forgiving others, is a croſſing the ſtream, 'tis contrary to fleſh and blood. Men forget kindneſſes, but remember injuries. But it is an indiſpenſable duty to forgive, we are not bound to *truſt* an Enemy, but we are bound to forgive him. We are naturally prone to *revenge*. Revenge (ſaith *Homer*) is ſweet as dropping Honey. The Heathen Philoſophers held revenge lawful. *Ulciſci te laceſſitus potes. Cicero.* But we learn better things out of the Oracles of Scripture, Mar. 11. 25. *when ye ſtand praying, forgive*, Mat. 5. 44. Col. 3. 13. *If a Man have a quarrel againſt any, even as Chriſt forgave you, ſo alſo do ye.*

Queſt. 1. *How can we forgive others when it is only God forgives ſin?*

Anſw. In every breach of the ſecond Table, there are two things; an offence againſt God, and a treſpaſs againſt Man: ſo far as it is an offence againſt God, only he can forgive, but ſo far as it is a treſpaſs againſt Man, ſo we may forgive.

Queſt. 2. *When do we forgive others?*

Anſw. When we ſtrive againſt all thoughts of revenge, if it be in our power to do our enemies miſchief we will not, we wiſh well to them, grieve at their Calamities, we pray for them, we ſeek reconciliation with them, we ſhew our ſelves ready on all occaſions to relieve them, this is Goſpel forgiving.

Object. 1. *But I have been much injur'd and abuſed, and to put it up, will be a ſtain to my reputation.*

Anſw. 1. To paſs by an injury without revenge is no eclipſing ones credit; the Scripture ſaith, *Prov.* 19. 11. *It is the glory of a man to paſs over a tranſgreſſion.* 'Tis more honour to *bury* an injury than *revenge* it; wrathfulneſs denotes weakneſs, a noble Heroick Spirit overlooks a petty offence.

2. Suppoſe a Mans Credit ſhould be impaired with thoſe whoſe cenſure is not to be valued, yet conſider the folly of challenging another to a Duel; 'tis little Wiſdom for a Man to redeem his Credit by loſing his Life, and to run into Hell to be counted valorous.

Object. 2. *But the wrong he hath done me is great.*

Anſw. But thy not forgiving him is a greater wrong, he in injuring thee hath offended againſt a Man, but thou in not forgiving him offendeſt againſt God.

Object. 3. *But if I forgive one injury I ſhall occaſion more?*

Anſw. If the more injuries thou forgiveſt the more thou meeteſt with, this will make *thy Grace ſhine the more*; often forgiving will add more to the weight of his ſin, and to the weight of thy glory. If any ſhall ſay, I ſtrive to excel in *other Graces*, but as for this of forgiving, I cannot do it, I deſire in this to be excuſed. What

What doſt thou talk of other Graces? the Graces are *inter ſe connexæ*, link'd and chain'd together, where there is one there is *all*, he that cannot Forgive, his Grace is Counterfeit, his Faith is Fancy, his Devotion is Hypocriſie.

Queſt. 3. *But ſuppoſe another hath wronged me in my Eſtate, may not I go to Law for my Debt?*

Anſw. Yes, elſe what uſe were there of Law Courts. God hath ſet judges to decide caſes in Law, and to give every *one his right*. It is with going to Law, as it is with going to War, when the juſt rights of a Nation are Invaded, here it is lawful to go to War. So when a Mans Eſtate is treſpaſs'd upon by another, he may go to law to recover it. But the Law muſt be uſed in the *laſt place*, when no entreaties or arbitrations will prevail, then the Chancery muſt decide it. Yet this is *no revenge*, it is not ſo much to injure another as to right ones ſelf, this may be, yet one may live in Charity.

USE. 1. Here is a Bill of inditement againſt ſuch as ſtudy revenge, and cannot put up the leaſt diſcourteſie. They would have God forgive them, but they will not forgive others, they will Pray, come to Church, give Alms, but as Chriſt ſaid, Mark 10. 21. *Yet lackeſt thou One Thing*, they lack a forgiving Spirit, they will rather want forgiveneſs from God, than they will forgive their Brother. How ſad is it that for every *ſlight wrong*, or *diſgraceful word*, men ſhould let malice boil in their Hearts. Would there be ſo many Duels, Arreſts, Murders, if Men had the art of forgiving. Revenge is the proper ſin of the Devil; he is no Drunkard, or Adulterer, but this old Serpent is full of the Poiſon of Malice; and what ſhall we ſay to them who make *profeſſion* of Religion, yet inſtead of forgiving purſue others deſpightfully; it was Propheſied the Wolf ſhould dwell with the Lamb, *Iſa.* 11. 6. but what ſhall we ſay when ſuch as profeſs to be Lambs become Wolves? Theſe open the mouths of the prophane againſt Religion, they will ſay, theſe are as full of rancour as any. O whither is Love and Mercy fled? if the Son of Man did come ſhould he find *Charity on the Earth?* I fear but a little. Such as cheriſh Anger and Malice in their Hearts, and will not Forgive, how can they pray, Forgive us as we forgive others? either they muſt omit this Petition, (as *Chryſoſtom* ſaith ſome did in his Time) or elſe they pray againſt themſelves.

Uſe 2. Let it *perſuade* us all as ever we *hope for Salvation*, to paſs by petty injuries and diſcourteſies, and labour to be of forgiving Spirits, *Col.* 3. 13. *Forbearing one another, and forgiving one another.*

1. Herein we reſemble God. He is ready to *forgive*, Pſal. 86. 5. He befriends His Enemies: He opens his Hands to relieve them who open their Mouths againſt Him. 'Twas *Adams* Pride to go to reſemble God in omniſciency. But here it is lawful to reſemble God in Forgiving Enemies. This is a God-like diſpoſition, and what is Godlineſs but God-likeneſs?

2. To forgive is one of the higheſt evidences of Grace. When Grace comes into the Heart, it makes a man as *Caleb, of another Spirit*, Numb. 14. 24. It makes a great Metamorphoſis, it ſweetens the Heart, and fills it with Love and Candour. When a Siene is grafted into a Stock, it partakes of the Nature, and Sap of the Tree, and brings forth the ſame fruit. Take a Crab, graft it into a Pepin, it brings forth the ſame fruit as the Pepin. So he who was once of a ſour crabby diſpoſition, given to revenge, when he is once ingrafted into Chriſt, he partakes of the Sap of this Heavenly Olive, and bears ſweet and generous fruit, he is Full of Love to his Enemies, and *requites Good* for Evil. As the Sun draws up many thick noxious Vapours from the Earth, and returns them in ſweet ſhowers: ſo a gracious Heart returns the unkindneſſes of others, with the ſweet influences of love and mercifulneſs, Pſal. 35. 13. *They rewarded me Evil for Good; but as for me, when they were ſick, my* clothing was Sackcloth: *I humbled my Soul with Faſting.* This is a good Certificate to ſhew for Heaven.

3. The bleſſed example of our Lord Jeſus, He was of a Forgiving Spirit. His Enemies reviled him, but he did pitty them. Their words were more bitter than the Gall and Vinegar they gave him, but Chriſts words were ſmoother than Oil. They ſpat upon him, Peirced him with the Spear and Nails, but he prayed for them, *Father forgive them*, he wept over his Enemies, he ſhed tears for them that ſhed his Blood; never ſuch a pattern of amazing kindneſs. Chriſt bids us *learn of him*, Mat. 11. 29. he doth not bid us learn of him to work Miracles, but he would have us learn of him to forgive our Enemies. If we do not imitate Chriſts Life, we cannot be ſaved by his Death.

4. The

4. The danger of an implacable unforgiving Spirit. It *hinders* the *efficacy* of Ordinances. It is like an obſtruction in the Body which keeps it from thriving. A revengeful Spirit poiſons our Sacrifice: our prayers are turned into ſin; will God receive prayer mingled with this ſtrange Fire? Our coming to the Sacrament is ſin. We come not in charity: ſo that ordinances are turn'd into ſin. It were ſad if all the Meat one did eat ſhould turn to Poiſon. Malice poiſons the Sacramental Cup, men Eat and Drink their own Damnation, *Judas* came to the Paſſover in malice, and after the Sop Satan entred, *John* 13. 27.

5. God hath tyed his Mercy to this condition, if we do not forgive neither will he forgive us, Mat 6. 15. *If ye forgive not men their Treſpaſſes, neither will your Heavenly Father forgive your Treſpaſſes.* A man may as well go to Hell for *not forgiving*, as for *not believing*. How can they expect mercy from God whoſe Bowels are ſhut up, and are mercileſs to their treſpaſſing Brethren? Jam. 2. 13. *He ſhall have Judgment without Mercy, that hath ſhewed no Mercy.* I cannot Forgive ſaid one, tho I go to Hell.

6. The examples of the Saints who have been of forgiving Spirit. *Joſeph* Forgave his Brethren, tho they put him into a Pit and ſold him, Gen. 50. 21. *Fear not, I will nouriſh you, and your little ones. Stephen* pray'd for his Perſecutors. *Moſes* was of a forgiving Spirit. How many injuries and affronts did he put up? The People of *Iſrael* dealt unkindly with him, they murmur'd againſt him at the Waters of *Marah*, (the Water was not ſo bitter as their Spirits,) but he fell to prayer for them. *Exod.* 15. 24. *He cried unto the Lord, and the Lord ſhewed him a Tree, which when he had caſt into the Waters, they were made ſweet.* When they wanted Water they fell a chiding with *Moſes*, *Exod.* 17. 3. *Why haſt thou brought us out of Egypt to kill us with thirſt?* As if they had ſaid, if we dye we will lay our Death to thy charge, here was enough to have made *Moſes* call for Fire from Heaven upon them, but he *paſſeth by* this injury, and to ſhew he forgave them, he becomes an *interceſſor* for them, *ver.* 4. and ſet the Rock abroach for them, *ver.* 6. The Prophet *Eliſha* feaſted his Enemies, 2 *Kin.* 6. 23. He prepar'd a Table for them who would have prepared his Grave. *Cranmer* was famous for forgiving injuries. When *Luther* had revil'd *Calvin*, ſaith *Calvin*, *Etiamſi millies me diabolum vocet*, tho he call me Devil a thouſand times, yet I will love and honour him as a pretious Servant of Chriſt. When one had abus'd and wronged a Chriſtian, asking him, What wonders hath your Maſter Chriſt wrought? ſaith he, He hath wrought this wonder, that tho you have ſo injured me, yet I can forgive you, and pray for you.

7. Forgiving and requiting good for evil, is the beſt way to conquer and melt the Heart of an Enemy. *Saul* having purſued *David* with Malice, and hunted him as a Partridge upon the Mountains, yet *David* would not do him a miſchief when it was in his power. *Davids* kindneſs melted *Sauls* Heart, 1 Sam. 24. 16, 17. *Is this thy voice, my Son David? and Saul lift up his Voice and Wept, and ſaid, Thou art more righteous than I, for thou haſt rewarded me good.* This forgiving is *heaping Coals*, which melts the Enemies Heart. *Rom.* 12. 20. This is the moſt noble Victory, to overcome an Enemy without ſtriking a blow, to conquer him with love. *Philip* of *Macedon* when it was told him that one *Nicanor* did openly rail againſt him, the King inſtead of putting him to death, ſent him a rich *preſent*, which did ſo overcome the man, and make his Heart relent, that he went up and down to recant what he had ſaid againſt the King, and did highly extol the Kings Clemency.

8. Forgiving others, is the way to have forgiveneſs, from God, and is a ſign of ſorgiveneſs.

1. It is the *way to* have forgiveneſs, Mat. 6. 14. *If ye forgive men their treſpaſſes, your Heavenly Father will alſo forgive you.* But one would think other things ſhould ſooner procure forgiveneſs from God, than our forgiving others. No ſurely, nothing like this to procure forgiveneſs, for all other acts of Religion may have *leaven* in them. God forbad Leaven in the Sacrifice, *Exod.* 34. 25. One may give Alms, yet there may be the leaven of Vain-glory in this. The Phariſees *ſounded a Trumpet*, they did not give Alms, but ſell them for applauſe, *Mat.* 6. 2. one may give his Body to be burned, yet there may be leaven in this, it may be a falſe zeal, there may be Leaven in many acts of Religion, which ſoures the whole lump, but to forgive others that have offended us, this can have no *Leaven* in it, no *Siniſter aim*, this is a Duty wholly Spiritual, and is done purely out of love to God; hence it is God rather annexeth forgiveneſs to this, then to the higheſt and moſt renown'd works of Charity which are ſo cried up in the World.

2. I

2. It is a ſign of Gods forgiving us. It is not a cauſe of Gods forgiving us, but a *ſign*. We need not climb up into Heaven to ſee whether our ſins are Forgiven, let us look into our Hearts, and ſee if we can Forgive others, then we need not doubt but God hath forgiven us. Our loving others is nothing but the reflection of Gods love to us. Oh therefore by all theſe arguments, let us be perſuaded to the forgiving others. Chriſtians how many offences hath God paſs'd by in us? Our ſins are *innumerable*, and *Heinous*; is God willing to forgive us ſo many offences, and cannot we forgive a few? no man can do ſo much wrong to us all our life as we do to God in one day.

Queſt. But how muſt we Forgive?

Anſw. As God *Forgives* us.

1. *Cordially*, God doth not only make a ſhow of forgiving, and keeps our ſins by him, but doth really forgive; He paſſeth an act of Oblivion, *Jer.* 31. 34. ſo we muſt not only ſay we Forgive, but do it with the Heart, Mat. 18. 35. *If ye from your* Hearts forgive not.

2. God forgives *Fully*; he forgives *all* our ſins. He doth not for fourſcore write down fifty, Pſalm 103. 3. *who Forgiveth all thy iniquities.* Hypocrites paſs by ſome offences but retain others. Would we have God deal ſo with us? to remit only ſome treſpaſſes and call us to account for the reſt.

3. God forgives *often*, we run afreſh upon the ſcore, but God *multiplies* pardon, *Iſa.* 55. 7. *Peter* asks the queſtion, *Mat.* 18. 21. *Lord how oft ſhall my Brother ſin againſt me, and I forgive him? Till ſeven times? Jeſus ſaith to him, I ſay not, until ſeven times, but until ſeventy times ſeven. If he ſay, I Repent, you muſt ſay, I Remit.*

Queſt. But this is one of the higheſt acts of Religion, Fleſh and Blood cannot do it? how ſhall I attain to it?

Anſw. 1. Let us conſider, how many wrongs and injuries we have done againſt God; What Volume can hold our Errata? Our ſins are more than the Sparks in a Furnace.

2. If we would forgive, ſee Gods hand in all that men do or ſay againſt us Did we look higher than Inſtruments, our Hearts would grow calm, and we would not meditate revenge. *Shimei* reproach'd *David* and Curſed him, *David* look'd higher 2 Sam 16 11. *Let him alone, let him curſe, for the Lord hath bidden him.* What made Chriſt that when he was reviled he reviled not again? He look'd beyond *Judas* and *Pilate*, he ſaw his Father putting the bitter Cup into his Hand, and as we muſt *ſee Gods hand*, in all the affronts and Incivilities we receive from men, ſo we muſt believe God will *do us good* by all if we belong to him, 2 Sam. 16. 12. *It may be the Lord will requite me good for his curſing this day; quiſquis detrahit famæ meæ addet meriti meæ. Aug.* He that injures me ſhall add to my reward, he that Clips my name to make it weigh lighter, ſhall make my Crown weigh heavier. Well might *Stephen* pray For his Enemies, Lord lay not this ſin to their charge, *Act.* 7. 60. he knew they did but encreaſe his Glory in Heaven, every Stone his Enemies threw at him added a Pearl to his Crown.

3. Lay up a *ſtock of Faith*, Luk. 17. 4. *If thy Brother treſpaſs againſt thee ſeven times in a day, and ſeven times in a day, turn again to thee, and ſay, I Repent, thou ſhalt forgive him. And the Apoſtles ſaid to the Lord, Encreaſe our Faith.* As if they had ſaid, We can never do this without a great deal of Faith, Lord encreaſe our Faith. Believe God hath pardoned you, and you will pardon others, only Faith can throw duſt upon injuries, and bury them in the Grave of forgetfulneſs.

4. Think how thou haſt ſometimes wronged others, and may it not be juſt with God, that the ſame meaſure you mete to others ſhould be meaſured to you again? haſt not thou wronged others, if not in their *Goods*, yet in their *Name*? If thou haſt not born falſe witneſs againſt them, yet perhaps thou haſt ſpoken falſly of them; the conſideration of this may make Chriſtians bury injuries in ſilence.

5. Get humble Hearts. A proud Man thinks it a diſgrace to put up an injury. What cauſeth ſo many Duels and Murders as Pride? *Be cloth'd with humility.* 1 Pet. 5. 5. He who is low in his own Eyes will not be troubled much, tho others lay him low. He knows there's a day a coming, when there ſhall be a Reſurrection of Names as well as *Bodies*, and God will avenge him of his Adverſaries, *Luk.* 18. 7.

18. 7. *And ſhall not God avenge his own Elect?* the humble Soul leaves all his wrongs to God to requite, who hath ſaid vengeance is mine, *Rom.* 12. 19.

Uſe of Comfort. Such as Forgive, God will forgive them. You have a good argument to plead with God for Forgiveneſs, lo, I am willing to Forgive him who makes me no ſatisfaction and wilt not thou Forgive me, who haſt received ſatisfaction in Chriſt my ſurety: ſo ends the fifth Petition.

Mat. 6. 13. And lead us not into Temptation, but deliver us from Evil.

THIS Petition conſiſts of two parts.

First, *Deprecatory*, Lead us not into Temptation.

Second, *Petitory*, But deliver us from evil.

First, *Ne nos inducas in tentationem*, Lead us not into temptation. Doth God lead into Temptation? God tempts no man to ſin, Jam. 1. 13. *Let no man ſay when he is Tempted, I am tempted of God*, for *God tempteth not any man.* God doth permit ſin, but not promote it. He who is an encourager of holineſs cannot be a Patron of ſin. God doth not Tempt to that which he hath an antipathy againſt. what King will tempt his Subjects to break thoſe Laws which he himſelf hath eſtabliſhed?

Queſt. But is it not ſaid God tempted *Abraham*? *Gen.* 22. 1.

Anſw. Tempting there was no more than trying. God tryed *Abrahams* Faith, as a Gold-ſmith tries Gold in the Fire, but there is a great deal of difference between Gods trying his Peoples Grace, and exciting their corruption. he tryeth their Grace, but doth not excite their corruptions, mans ſin cannot be juſtly father'd on God. God tempts no man.

Queſt. What then is the meaning of this, *Lead us not into temptation?*

Anſw. When we pray, *Lead us not into Temptation*, the meaning is we deſire of God, that he would not ſuffer us to be overcome by temptation; that we may not be given up to the power of a Temptation, which is when we are trapann'd into ſin.

Queſt. 2. Whence do temptations come?

Anſw. 1. *Ab intra*, from *our ſelves*, the Heart is *Fomes peccati*, the breeder of all evil; our own Hearts are the greateſt *Tempters*; *quiſque ſibi Satan eſt*, *Jam.* 1. 14. *Every man is tempted when he is drawn away of his own luſt*, the Heart is a perfect decoy.

2. Temptations come *ab extrà*, from *Satan* he is call'd ὁ πειράζων the *Tempter*. *Mat.* 4. 3. he lies in Ambuſh to do us miſchief, *ſtat in procinctu Diabolus*, the Devil lays a Train of Temptation, to blow up the Fort of our Grace. The Devil is not yet fully caſt into Priſon, but is like a Priſoner that goes under Bail, the World is his *Dioceſs* where he viſits, we are ſure to find Satan whatever we are doing, reading, praying, meditating; we find him *within*, how he came there we know not; we are ſure of his company, uncertain how we came by it. A Saints whole Life (ſaith *Auſtin*) is a Temptation; *Elias* who could ſhut Heaven by Prayer, could not ſhut his Heart from a Temptation. This is a great moleſtation to a Child of God; as it is a trouble to a Virgin to have her Chaſtity daily aſſaulted: the more one is tempted to evil, the more he is hindred from good; we are in great *danger* of Satan, the *Prince of the Air*, and we had need often pray, leads us not into Temptation, that we may ſee in what danger we are of Satans Temptations.

Conſider 1. His *Malice* in tempting.

This Helliſh Serpent is ſwell'd with the Poiſon of malice. Satan envies mans happineſs. To ſee a clod of Duſt ſo near to God, and himſelf (once a glorious Angel) caſt out of the Heavenly Paradiſe, this makes him purſue mankind with inveterate hatred, *Rev.* 12. 12. The Devil is come down to you having great wrath: If there be any thing this Infernal Spirit of Hell can delight in, it is to ruine Souls, and bring them into the ſame condemnation with himſelf, this malice of Satan in tempting muſt needs be great, if we conſider three things.

1. That when Satan is ſo full of *Torment*, yet, that at ſuch a time he ſhould tempt: one would think Satan ſhould ſcarce have a thought free from thinking of

of his own miſery; yet ſuch is his rage and malice, that when God is puniſhing him he is tempting.

2. Satan's Malice is great, that he will tempt where he knows he cannot prevail. He will put forth his ſting tho he cannot hurt; he tempted Chriſt, *Mat.* 4. 3. *If thou be the Son of God.* He knew well enough Chriſt was God as well as Man, yet he would tempt him. Such was his malice againſt Chriſt, that he would put an Affront upon Chriſt, tho' he knew he could not conquer him. He tempts the Elect to Blaſphemy, he knows he cannot prevail againſt the Eelect; yet ſuch is his Malice, that tho' he cannot ſtorm the Garriſon of their Hearts, yet he will plant his Pieces of Ordnance againſt them.

3. Satan's Malice is great, that tho' he knows his tempting men to ſin will encreaſe his own Torment in Hell, yet he will not leave off tempting; every Temptation makes his Chain heavier, and his fire hotter, yet he will tempt. Therefore Satan being ſuch a malicious revengeful Spirit, had not we need pray that God would not ſuffer him to prevail by his Temptations? *Lead us not into Temptation.*

2. Conſider Satan's *Diligence* in tempting, 1 *Pet* 5. 8. περιπατεῖ, *He walketh about.* He neglects no time, he who would have us *Idle*, yet himſelf is always buſied. This Lyon is ever hunting after his Prey, he compaſſeth Sea and Land to make a Proſelyte; he walks *about*, he walks not as a *Pilgrim*, but a *Spy*, he watcheth where he may throw in the Fire-ball of a Temptation. He is a *reſtleſs Spirit*, if we repulſe him, yet he will not deſiſt, but come again with a Temptation. Like *Marcellus*, a *Roman* Captain *Hannibal* ſpeaks of; whether he was conquer'd or did conquer, he was never quiet. More particularly, Satan's Diligence in tempting is ſeen in this.

1. If he gets the *leaſt Advantage* by Temptation, he *purſues* it to the utmoſt. If his Motion to ſin begins to take, he follows it cloſe, and preſſeth to the *Act* of ſin. When he tempted *Judas* to betray Chriſt, and found that *Judas* was inclinable, and began to bite at the Bait of thirty Pieces of ſilver; he hurries him on, and never leaves him till he had Betrayed his Lord and Maſter. When he had tempted *Spira* to Renounce his Religion, and ſaw *Spira* began to yield, he follows his Temptation cloſe, and never left till he had made him go to the Legate at *Venice*, and there Abjure his Faith in Chriſt.

2. *Again*, Satan's Diligence in tempting is ſeen in this, The *Variety* of Temptations he uſeth. He doth not confine himſelf to one ſort of Temptation, he hath more Plots than one; if he finds one Temptation doth not prevail he will have another; if he cannot tempt to Luſt, he will tempt to Pride. If a Temptation to Covetouſneſs doth not prevail, he will tempt to Profuſeneſs. If he cannot fright men into Deſpair, he will ſee if he can draw them to Preſumption. If he cannot make them Profane, he will ſee if he can make them Formaliſts. If he cannot make them Vitious, he will tempt them to be *Erroneous*. He will tempt them to leave off Ordinances, he will pretend *Revelations*. Error damns as well as Vice, the one piſtols, the other poiſons; thus Satan's Diligence in tempting is Great, he will turn every Stone, he hath ſeveral Tools to work with; if one temptation will not do, he will make uſe of another. Had not we need then pray, *Lead us not into Temptation?*

3. Conſider Satan's *Power* in tempting. He is called the Prince of the World, *John* 12 31. and ὁ ἰσχυρὸς, the *ſtrong* Man, *Luke* 11. 21. and the *Great Red Dragon* who with his Tail caſt down the third part of the Stars, *Rev.* 12. 4. He is full of Power, being an *Angel*; tho Satan hath loſt his Holineſs, yet not his Strength. The Devils Power in tempting is ſeen ſeveral ways. 1. He as a *Spirit* having an intellectual Being, can convey himſelf into the Fancy, and poiſon it with bad Thoughts. As the Holy Ghoſt doth caſt in good Motions, ſo the Devil doth bad. He put it into *Judas* Heart *to betray Chriſt*, *John* 13, 2.—2. Satan tho' he cannot compel the Will, yet he can *preſent* pleaſing Objects to the Senſes, which have a great Force in them. He ſet a *Wedg of Gold* before *Achan*, and ſo enticed him with that Golden Bait. 3. The Devil can excite and ſtir up the *Corruption within*, and work ſome *Inclinableneſs* in the Heart to embrace the Temptation. Thus he ſtirr'd up Corruption in *David's* Heart, and provok'd him to number the People, 1 *Chron.* 21. 1. Satan can blow the ſpark of Luſt into a Flame.

4. Herein lies much of his Power, that he being a *Spirit*, can ſo ſtrangely convey his Temptations into our Minds, that we cannot eaſily diſcern whether they come from Satan or from *our ſelves*. Whether they are his Suggeſtions, or the natural Births of our own Hearts. A Bird may hatch the Egg of another Bird, thinking it is her own. Often we hatch the Devils Motions, thinking they come from our own Hearts. When *Peter* diſſwaded Chriſt from Suffering, ſure *Peter* thought it came from the good Affection which he did bear to his Maſter, *Matt.* 16. 22. little did *Peter* think Satan had an hand in it. Now if the Devil hath ſuch a Power to inſtil his Temptations that we hardly know whether they be *His* or *Ours*, we are in a great deal of danger; and had need pray, not to be led into Temptation. Here I know ſome are deſirous to move the Queſtion.

Queſt. How ſhall we perceive when a Motion comes from our *Own* Hearts, and when from Satan?

Reſp. It is hard (as *Bernard* ſaith) to diſtinguiſh, *Inter morſum Serpentis & morbum Mentis*, between thoſe Suggeſtions which come from Satan, and which breed out of our own Hearts. But I conceive there is this three-fold difference.

1. Such Motions to Evil as come from our own Hearts, ſpring up more *leaſurely* and by degrees. A ſin is long concocted in the Thoughts ere conſent be given. But uſually we may know a Motion comes from Satan by its *Suddenneſs*. Therefore Temptation is compared to a Dart. *Eph.* 6. 16. becauſe it is ſhot ſuddenly. *David's* Numbring the people was a Motion which the Devil did inject ſuddenly.

2. The Motions to Evil which come from our own Hearts are not ſo *Terrible*. Few are frighted at the ſight of their own Children. But Motions coming from Satan are more ghaſtly and frightful, as Motions to Blaſphemy and ſelf-Murder. Hence it is Temptations are compared to *fiery Darts*, *Epheſ.* 6. For their Terribleneſs, becauſe they do as flaſhes of fire ſtartle and affright the Soul.

3. When Evil Thoughts are thrown into our Mind, which we loath, and have Reluctancy againſt, when we ſtrive againſt them and fly from them, as *Moſes* did from the Serpent; this ſhews, they are not the Natural Birth of our own Heart, but the *Hand of Joab is* in this. Satan hath injected theſe impure Motions.

4. Satan's Power in tempting, appears by the long Experience he hath gotten in the *Art*. He hath been a Tempter well nigh as long as he hath been an Angel. Who are fitter for Action than Men of Experience? Who is fitter to ſteer a Ship, than an old Experienced Pilot? Satan hath gained much Experience by his being ſo long vers'd in the Trade of Tempting. He having ſuch Experience knows what are the Temptations which have foiled others, and are moſt likely to prevail: The Fowler lays thoſe ſnares which have caught other Birds. Satan having ſuch Power in tempting, we are in danger, and had need pray, *Lead us not into Temptation.*

5. Conſider Satans's *Subtilty* in tempting. The Greek word to *Tempt*, πειράζειν, ſignifies to *Deceive*. Satan in tempting uſeth many ſubtil Policies to deceive, we read of the *Depths* of Satan, *Rev.* 2. 24. and his νοήματα, his *Devices* or Stratagems, 2 *Cor.* 2. 11. we read of his *Snares* and his *Darts*, his Snares are worſe than his Darts: He is call'd a Lion for his Cruelty, and an old Serpent for his Subtilty, he hath ſeveral ſorts of ſubtilty in tempting.

1. *Subtilty.* The Devil obſerves the *Natural* Temper and Conſtitution, *Omnium diſcutit mores*—the Devil doth not know the Hearts of men, but he may feel their Pulſe, know their Temper, and ſo accordingly can apply himſelf. As the Husbandman knows what ſeed is proper to ſow in ſuch a ſoil; ſo Satan finding out the Temper, knows what temptation is proper to ſow in ſuch an heart. That way the Tide of a mans Conſtitution runs, that way the wind of Temptation blows. Satan tempts the Ambitious Man with a Crown, the Sanguine Man with Beauty, the Covetous Man with a Wedge of Gold. He provides *Savory* Meat ſuch as the ſinner loves.

2. *Subtilty.* Satan chooſeth the *fitteſt Seaſon* to tempt in. As a cunning Angler caſts in his Angle when the fiſh will bite beſt. The Devil can hit the very joynt of Time, when a Temptation is likeſt to prevail; there are ſeveral ſeaſons he tempts in.

1. In our firſt Initiation and Entrance into Religion, when we have newly given up our names to Chriſt. Satan will never diſturb his *Vaſſals*, but when we

we have broke his Priſon in Converſion, now he purſues us with violent Temptations. *Solet inter primordia Converſionis acrius inſurgere. Bern.* When *Iſrael* were got a little out of *Egypt*, then *Pharaoh* purſues them. *Herod* aſſoon as Chriſt was born ſent to deſtroy him. So when the Child of Grace is newly born, the Devil labours to ſtrangle it with Temptation. When the firſt Buddings and Bloſſoms of Grace begin to appear, the Devil would nip theſe tender Buds with the ſharp blaſts of his Temptations. Indeed at firſt Converſion, Grace is ſo weak, and Temptation ſo ſtrong, that one would wonder how the young Convert ſcapes with his Life; Satan hath a ſpight at the *New Creature*.

2. *Seaſon.* The Devil tempts when he finds us *idle* and *unimploy'd*. We do not ſow ſeed in fallow Ground; but Satan ſows moſt of his ſeed in a perſon that lies fallow; when the Fowler ſees a Bird ſit ſtill and pearch upon the Tree, now he ſhoots it. So when Satan obſerves us to ſit ſtill, now he ſhoots his fiery Darts of Temptation at us, *Mat.* 13. 25 *While men ſlept the Enemy ſowed Tares.* So while men ſleep in Sloath Satan ſows his Tares. When *David* was walking on the Leads, and unimploy'd, now the Devil ſet a tempting Object before him, and it prevail'd, 2 *Sam.* 11. 3.

3. *Seaſon.* When a Perſon is reduced to outward wants and ſtraits, now is the Devils tempting-time. When Chriſt had faſted fourty days and was hungry, then the Devil comes and tempts him with *the Glory of the World*, *Mat.* 4. 8. When Proviſions grow ſhort, now Satan ſets in with a Temptation. What, wilt thou ſtarve rather than ſteal? Reach forth thy hand, pluck the forbidden Fruit. How oft doth this Temptation prevail? How many do we ſee who inſtead of living by Faith, live by their ſhifts, and will ſteal the Veniſon tho' they loſe the Bleſſing.

Seaſon 4. Satan tempts *after* an Ordinance. When we have been at hearing of the Word, or Prayer, or Sacrament; now Satan caſts in the Angle of a Temptation. When Chriſt had been Faſting and Praying, then came the Tempter, *Mat.* 4. 3.

Queſt. Why doth Satan chooſe this time to tempt in after an Ordinance? One would think this were the moſt *diſadvantagious* time, for now the Soul is rais'd up to an heavenly Frame?

Anſw. 1. *Malice* puts Satan upon it. The Ordinances that cauſe *Fervour* in a Saint, cauſe *Fury* in Satan. He knows in every Duty we have a deſign againſt him. In every Prayer we put up a Suit in Heaven againſt him. In the Lord's Supper we take the Sacrament upon it, to fight under Chriſt's Banner againſt the Devil; therefore now Satan is more enraged, he now lays his Snares, and ſhoots his Darts againſt us.

2. Satan tempts after an Ordinance, becauſe he thinks he ſhall now find us moſt *ſecure*. After we have been at the Solemn Worſhip of God we are apt to grow remiſs, and leave off former Strictneſs: Like a Soldier, that after the Battle leaves off his Armour: Now Satan watcheth his time, he doth as *David* did the *Amalekites*; after they had taken the Spoil and were ſecure, they did eat and drink, and dance; now *David* fell upon them and did ſmite them, 1 *Sam.* 30. 17. So when we grow remiſs after an Ordinance, and perhaps too much indulge our ſelves in carnal Delights; now Satan falls upon us by a Temptation, and oft foils us. As after a full Meal, men are apt to grow drowſie: So after we have had a full meal at an Ordinance, we are apt to ſlumber and grow ſecure; and now Satan ſhoots his Arrow of Temptation and hits us between the joynts of our Armour.

Seaſon 5. Satan tempts after ſome *Diſcoveries* of God's Love. Satan like a Pyrat, ſets on a ſhip that is richly laden: So when a Soul hath been laden with ſpiritual Comforts; now the Devil will be ſhooting at him to rob him of all. The Devil envies to ſee a Soul feaſted with ſpiritual Joy. *Joſephs* party-colour'd Coat made his Brethren envy him, and plot againſt him. After *David* had the good news of the Pardon of his ſin, (which muſt needs fill him with Conſolation) Satan preſently tempted him to a new ſin in numbring the people; and ſo all his Comfort leak'd out and was ſpilt.

Seaſon 6. Satan tempts when he ſees us *weakeſt*. He breaks over the Hedge where it is *loweſt*. As the Sons of *Jacob* came upon the *Shechemites* when they were *ſore*, and could make no Reſiſtance, *Gen.* 34. 25. At two times Satan comes upon us in our weakneſs.

1. When we are *alone*. So he came to *Eve* when her Husband was away, and the leſs able to reſiſt his Temptation. Satan hath this Policy, he gives his Poiſon privately, when no body is by; others might diſcover his Treachery. Satan is like a cunning Suitor, that wooes the Daughter when the Parents are from home. So when one is *alone*, and none near; now the Devil comes a wooing with a Temptation, and hopes to have the Match ſtruck up.

2. When the hour of *Death* approaches. As the poor ſheep when it is ſick and weak and can hardly help it ſelf, now the Crows lie pecking at it. So when a Saint is weak on his Death-bed; now the Devil lies pecking at him with a Temptation, he reſerves his moſt furious Aſſaults till the laſt. The people of *Iſrael* were never ſo fiercely aſſaulted, as when they were going to take Poſſeſſion of the promiſed Land; then all the Kings of *Canaan* combin'd their Forces againſt them: So when the Saints are leaving the World, and going to ſet their foot into the Heavenly *Canaan*; now Satan ſets upon them by Temptation, he tells them they are Hypocrites, all their Evidences are Counterfeit. Thus like a Coward he ſtrikes the Saints when they are down. When Death is ſtriking at the Body, he is ſtriking at the Soul. This is his ſecond Subtilty, Satan chooſeth the fitteſt ſeaſon when to throw in a Temptation.

Subtilty 3. A third ſubtil Policy of Satan in tempting is, He baits his Hook with *Religion*, the Devil can hang out Chriſt's Colours, and tempt to ſin under pretences of Piety. Now he is the *White Devil*, and transforms himſelf into an Angel of Light. *Celſus* wrote a Book full of *Errour*, and he Intitled it; *Liber Veritatis, The Book of Truth*. So Satan can write the Title of Religion upon his worſt Temptations. He comes to Chriſt with Scripture in his Mouth, *It is written, &c.* So he comes to many and tempts them to ſin under the pretence of Religion; he tempts to Evil that *Good may come* of it. He tempts men to ſuch unwarrantable Actions, that they may be put into a Capacity of honouring God the more. He tempts them to accept of Preferment againſt Conſcience, that hereby they may be in a condition of doing more good; He put *Herod* upon killing *John Baptiſt*, that hereby he might be kept from the Violation of his Oath. He tempts many to Oppreſſion and Extortion, telling them they are bound to provide for their Families. He tempts many to make away with themſelves, that they may live no longer to ſin againſt God; thus he wraps his poiſonous Pills in ſugar. Who would ſuſpect him when he comes as a *Divine*, and quotes Scripture?

4. *Subtilty* of Satan is to tempt to ſin *Gradually*. The *old Serpent* winds himſelf in *by degrees*. He tempts firſt to *leſſer ſins*, that ſo he may bring on *greater*. A ſmall Offence may occaſion a great Crime; as a little prick of an Artery may occaſion a mortal Gangrene. Satan firſt tempted *David* to an impure glance of the Eye, to look on *Bathſheba*, and that unclean look occaſion'd Adultery and Murder. Firſt the Devil tempts to go into the Company of the wicked, then to twiſt into a Cord of Friendſhip, and ſo by degrees to be brought into the ſame Condemnation with them; This is a great Subtilty of Satan to tempt to leſſer ſins firſt; for theſe harden the Heart, and fit men for the committing of more horrid tremendous Sins.

5. *Subtilty*. Satans Policy is to hand over Temptations to us by thoſe whom we leaſt ſuſpect.

1. By *near* Friends; he tempts us by them who are near in Blood. He tempted *Job* by a *Proxy*, he handed over a Temptation to him by his Wife, *Job* 2. 9. *Doſt thou ſtill retain thy Integrity?* As if he had ſaid, *Job* thou ſeeſt how for all thy Religion God deals with thee. His hand is gone out ſore againſt thee, what and ſtill pray, and weep? Caſt off all religion, turn Atheiſt? *Curſe God and die*. Thus Satan made uſe of *Job's* Wife to do his work: the woman was made of the Rib, and Satan made a Bow of this Rib, out of which he ſhot the Arrow of his Tentation. *Per coſtam petit Cor*, the Devil oft ſtands behind the *Curtain*, he will not be ſeen in the Buſineſs; but puts others to do his work. As a man makes uſe of a Sergeant to arreſt another: ſo Satan makes uſe of a *Proxy* to tempt; as he did creep into the Serpent, ſo he can creep into a near Relation.

2. He tempts ſometimes by religious Friends. The Devil keeps ſtill out of ſight, that his *Cloven Foot* may not be ſeen. Who would have thought to have found the Devil in *Peter?* When he diſſwaded Chriſt from ſuffering. *Maſter, ſpare thy ſelf*. Chriſt ſpied Satan in the Temptation. *Get thee behind me, Satan*. When our religious Friends would diſſwade us from doing our Duty,

Satan

Satan is a lying ſpirit in their Mouths; and would by them entice us to Evil.

6. Subtilty, Satan tempts ſome Perſons *more* than others: ſome are like wet Tinder, who will not ſo ſoon take the fire of Temptation as others. Satan tempts moſt where he thinks his Policy's will more eaſily prevail; ſome are fitter to receive the impreſſion of Temptations: as ſoft Wax is fitter to take the ſtamp of the Seal. The Apoſtle ſpeaks of *Veſſels filled* for Deſtruction, *Rom.* 9. 22. ſo there are Veſſels *fitted* for Temptation. Some like the ſponge ſuck in Satan's Temptations. There are five ſorts of perſons that Satan doth moſt fit brooding upon by his Temptations.

1. *Ignorant Perſons*. The Devil can lead them into any ſnare; you may lead a blind man any whither. God made a Law that the *Jews* ſhould not put a ſtumbling block in the way of the blind, *Levit.* 19. 14. Satan knows it is eaſie to put a Temptation in the way of the blind, at which they ſhall ſtumble into Hell. When the *Syrians* were ſmitten with Blindneſs, the Prophet *Eliſha* could lead them whither he would into the Enemies Country, 2 *Kin.* 6. 20. The bird that is blind is ſoon ſhot by the Fowler. Satan the God of this World blinds men and then ſhoots them. An ignorant man cannot *ſee* the Devils ſnares; Satan tells him ſuch a thing is no ſin, or but a little one, and he will do well enough. 'Tis but repent.

2. Satan tempts *Unbelievers*. He who with *Diagoras* doubts of a Deity, or with the *Phœnicians* denies Hell; what ſin will not this man be drawn to. He is like metal that Satan can caſt into any Mould; he can dye him of any colour. An Unbeliever will ſtick at no ſin, Luxury, Perjury, Injuſtice. *Paul* was afraid of none ſo much as them that did not believe, *Rom.* 15. 31. *That I may be delivered from them that do not believe in* Judea.

3. Satan tempts *proud* Perſons; theſe he hath more power of: none is in greater danger of falling by a Temptation, than he who ſtands high in his own Conceit. When *David's* Heart was lifted up in pride, then the Devil ſtirr'd himſelf up to *Number* the people, 2 *Sam.* 24. 2. *Celſæ graviore caſu decidunt Turres, feriuntq; ſummos fulmina montes, Hor.* Satan made uſe of *Hamans* pride to be his ſhame.

4. *Melancholy Perſons*. Melancholy is *atra bilis, a black Humour* ſeated chiefly in the Brain. Melancholy clothes the Mind in *Sable*, it doth diſturb Reaſon. Satan works much upon this Humour. There are three things in Melancholy which give the Devil great Advantage. 1. It *unfits* for Duty, it pulls off the Chariot-Wheels, it diſpirits a man. Lute-ſtrings when they are *wet* will not ſound. When the ſpirit is ſad and melancholy, a Chriſtian is out of tune for ſpiritual Actions. 2. Melancholy *ſides* often with Satan againſt God; the Devil tells ſuch a perſon, God doth not love him, there is no Mercy for him; and the Melancholy Soul is apt to think ſo too, and ſets his hand to the Devils Lies. 3. Melancholy breeds *Diſcontent*; and Diſcontent is a cauſe of many ſins; Unthankfulneſs, Impatience, and oft it ends in ſelf-murder. Judge then what an Advantage Satan hath againſt a melancholy Perſon, and how eaſily he may prevail with his Temptations. A melancholy perſon tempts the Devil to tempt him. 4. Idle *Perſons*; He who is idle, the Devil will find him work to do. *Jerom* gives his Friend this Counſel to be ever well employ'd, that when the Tempter came he might find him working in the Vineyard. If the Hands be not *working*, the Head will be plotting ſin, *Micah* 2. 1.

7. *Subtilty*. Of Satan is to give ſome little Reſpite, and ſeem to leave off tempting a while that he may come on after with more Advantage. As *Iſrael* made as if they were beaten before the Men of *Ai*, and fled; but it was a Policy to draw them out of their fenced Cities, and enſnare them by an Ambuſh, *Joſh.* 8. 15. The Devil ſometimes raiſeth the Siege, and feigns a flight that he may the better obtain the Victory. He goes away for a time, that he may return when he ſees a better ſeaſon, *Luke* 11. 24. *When the unclean Spirit is gone out of a man, he walks in dry places, ſeeking reſt and finding none, he ſaith, I will return to my Houſe whence I came out*. Satan by feigning a flight, and leaving off tempting a while, cauſeth *Security* in perſons, and they think they are ſafe, and are become Victors, when on a ſudden Satan falls on and wounds them. As one that is going to leap runs back a little, that he may take the greater Jump. Satan ſeems to retire and run back a little, that he may come on again with a Temptation more furiouſly and ſucceſsfully. Therefore we need always to *watch* and have on our ſpiritual *Armour*.

8. *Sub-*

8. *Subtilty* Of the old Serpent is either to take men off from the use of means, or to make them miscarry in the use of means.

First, He labours to *take men off from Duty*, from praying and hearing; his design is to *Discourage* them, and to do that he hath two Artifices.

1. He discourageth them from Duty, by suggesting to them their *Unworthiness*, they are not worthy to approach to God, or have any signals of his Love and Favour. They are *sinful*, and God is Holy, how dare they presume to bring their impure Offering to God? This is a Temptation indeed; that we should see our selves unworthy is good, and argues Humility; but to think we should not approach to God because of unworthiness, is a conclusion of the Devils making. God saith, *Come*, tho' unworthy. By this Tentation the Devil takes off many from coming to the Lords Table. O (saith he) this is a solemn Ordinance, and requires much Holiness; how dareſt thou so unworthily come, lest thou eateſt and drinkeſt unworthily? Thus as *Saul* kept the people from eating Hony, so the Devil by this Temptation scares many from this Ordinance, which is sweeter than hony and the hony-comb.

Secondly, Satan endeavours to discourage from Duty by *objecting want of Success*. When men have waited upon God in the use of Ordinances and yet find not that Comfort they desire; now Satan disheartens them and, puts them upon resolves of declining all Religion; they begin to say as that wicked King, 2 *Kings* 6. 33. *Why should I wait on the Lord any longer?* When *Saul* saw God answered him not by Dreams and Visions, Satan tempted him to leave God's Worship, and seek to the Witch of *Endor*, 1 *Sam.* 28. 6. No answer of Prayer comes, therefore saith Satan leave off praying; who will sow seed, where no Crop comes up? Thus the Devil would by his subtil Logick dispute a poor Soul out of Duty. But if he sees he cannot prevail this way to take men off from the use of means, then he labours,

2. To make them miscarry *in the use of means*. By this Artifice he prevails over multitudes of Professors. The Devil stands as he did at *Joshua's right Hand*, to resist men, *Zach.* 3. 1. If he can't hinder them *from* Duty, he will be sure to hinder them *in* Duty two ways.

First, By causing *Distraction* in the Service of God, and this he doth by proposing *Objects of Vanity*, or by whispering in mens Ears that they can scarce mind what they are doing.

Secondly, Satan hinders by putting men upon doing Duties in a wrong manner. 1. In a *dead formal* manner, that so they may fail of the success. Satan knows duties done superficially were as good be left undone. That Prayer which doth not pierce the Heart will never pierce Heaven. 2. He puts them upon doing duties for *wrong* ends, *Finis specificat actionem*; He will make them look a-squint and have by-ends in Duty, *Mat.* 6. 5. *Be not as the Hypocrites, for they love to pray standing in the corners of the streets, that they may be seen of men.* Prayer is good, but to pray to be seen of men, this was a dead fly in the *Box of Oyntment*; the Oyl of vain-glory fed their Lamp, sinister Aims corrupt and fly-blow our Holy Things. Here is Satans Policy, either to prevent Duty or pervert it; either to take men off from the use of means, or make them miscarry in the use of Means.

9. *Subtilty*, Satan can colour over sin with the name and pretence of Virtue. *Alcibiades* hung a Curtain curiously Embroidered over a foul Picture full of Satyrs: so Satan can put the Image of vertue over the foul Picture of sin. Satan can cheat men with false Wares, he can make them believe that Presumption is Faith, that intemperate Passion is Zeal; Revenge is Prudence, Covetousness is Frugality and Prodigality, good Hospitality. Come see my *Zeal for the Lord*, saith *Jehu*. Satan perswaded him it was a Fire from Heaven, when it was nothing but the Wild-fire of his own Ambition; 'Twas not Zeal, but State-Policy. This is a subtil Art of Satan to deceive by tempting, and put men off with the dead Child instead of the live Child, to make men believe that is a Grace which is a Sin; as if one should write Balm-water upon a Glass of Poyson. If Satan hath all these subtil Artifices in tempting, are not we in great Danger of this Prince of the Air, and had not we need often pray, *Lord suffer us not to be led into Temptation?* as the Serpent beguil'd *Eve* with his Subtilty, 2 *Cor.* 11. 2. Let us not be beguil'd by the Snares and Policies of this hellish *Machiavel*.

Satan is ὁ πανοῦργος, he hath a Dexterity in subtil Contrivances. He doth more hurt as a Fox, than a Lion. His Snares are worse than his Darts, 2 *Cor.* 2. 11. *We are not ignorant of his Devices.*

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10. The next *Subtilty* of Satan is, He labours to ensnare us by *Lawful Things*. *In licitis periimus omnes*; more are hurt by lawful things than unlawful, as more are kill'd with Wine than Poison; Gross Sins affright, but how many take a surfeit and die in using lawful things inordinately? Recreation is lawful, Eating and Drinking is lawful, but many offend by Excess, and their *Table is a Snare*. Relations are lawful, but how oft doth Satan tempt to over-love? how oft is the Wife and Child laid in God's Room? Excess makes things lawful become sinful.

11. *Subtilty* of Satan is to make the Duties of our General and Particular Calling hinder and *justle out* one another. Our General Calling is serving God, our Particular Calling is minding our Employments in the World. 'Tis Wisdom to be regular in both these, when the Particular Calling doth not eat out the time for God's Service; nor the Service of God hinder Diligence in a Calling. The Devil's Art is to make Christians defective in one of these two. Some spend all their time in Hearing, Reading, and under a pretence of living by Faith, do not live in a Calling: others Satan takes off from Duties of Religion under a pretence that they must provide for their Families. He makes them so careful for their Bodies, that they quite neglect their Souls. This is the Subtilty of the old *Serpent*, to make men negligent in the Duties either of the first Table or the second.

12. *Subtilty* of Satan in Tempting is, to *misrepresent true Holiness*, that he may make others out of love with it. He paints the Face of Religion full of Scars, and with seeming Blemishes, that he may create in the Minds of Men prejudice against it. Satan misrepresents Religion as the most *Melancholy* Thing, and that he who embraceth it, must banish all Joy out of his Dioces. Tho' the Apostle saith, *Joy in Believing*, *Rom.* 15. 13. Satan suggests that Religion exposeth men to *Danger*, he shews them the Cross, but hides the Crown from them. He labours to put all the *Disgrace* he can upon Holiness, that he may tempt men to the Renouncing of it. Satan abuseth the Good Christian and gives him a *wrong Name*. The truly Zealous Man Satan calls hot-headed and factious. The patient man that bears Injuries without Revenge, Satan represents him as a Coward. The humble man is low-spirited, the heavenly-man, Satan calls fool, he lets go things that are seen, for things that are not seen. Thus the Devil misrepresents Religion to the World. As *John Husse* that Holy Man was painted with Red Devils: So Satan paints Holiness with as deform'd, misshapen a Face as he can, that he may by this Temptation draw men off from solid Piety; and make them rather scorn than embrace it. The *hand of Joab* is in this. Satan is tempting persons to Atheism, to cast off all Religion.

13. *Subtilty* of Satan in tempting is, to draw men off from the Love of the Truth to embrace *Errour*, 2 *Thes.* 2. 11. *That they should believe a Lie*. Satan is call'd in Scripture not only an *Unclean* Spirit, but a *Lying* Spirit. As an *Unclean* Spirit, so he labours to defile the Soul with Lust, and as a *Lying* Spirit, so he labours to corrupt the Mind with Errour. And indeed this is dangerous, because many Errours do look so like the Truth, as Alchimy represents true Gold; Satan thus beguiles Souls. Tho' the Scripture blames Hereticks for being the Promoters of Errour; Yet it chargeth Satan with being the chief Contriver of it. They spread the Errour, but the Devil is a lying Spirit in their Mouths. This is Satan's great Temptation, he makes men believe such are *glorious* Truths which are dangerous *Impostures*, thus he transforms himself *into an Angel of Light*. What is the meaning of Satans *sowing Tares* in the Parable, *Mat.* 13. 25. but Satan sowing Errour instead of Truth. How quickly had the Devil broach'd false Doctrine in the Apostles times. That it was necessary to be Circumcised, *Acts* 15. 1. that Angel-Worship was lawful, and that Christ was not yet come in the Flesh, 1 *Joh.* 4. 3. Now the Devil tempts by drawing Men to Errour, because he knows how deadly this snare is; and the great Mischief Errour will do where it comes. 1. Errour is of a spreading Nature, it is compar'd to *Leaven*, because it sowres, *Mat.* 16. 11. and to a *Gangrene*, because it spreads, 2 *Tim.* 2. 17. 1. One Errour spreads *into more*, like a Circle in the water that multiplies into more Circles. One Errour seldom goes alone. 2. Errour spreads from *one person to another*, it is like the Plague which infects all round about. Satan by infecting one person with Errour, infects more. The Errour of *Pelagius* did spread on a sudden into *Palestine*, *Africa*, *Italy*; the *Arrian* Errour was at first but a single spark, but at last it set almost all the World on fire. 2. The Devil lays this snare of Errour, because Errour brings Divisi-

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ons into the Church, and Diviſions bring an *Opprobrium* and Scandal upon the ways of God. The Devil danceth at Diſcord; Diviſion deſtroys Peace, which was Chriſt's Legacy, and Love, which is the Bond of Perfection. Not only Chriſt's *Coat* hath been Rent, but his Body, by the diviſions which Errour hath cauſed; in Churches or Families where Errour creeps in, what Animoſities and Fractions doth it make? it ſets the Father againſt the Son, and the Son againſt the Father. What Slaughters and Bloodſhed have been occaſion'd by Errors broach'd in the Church? 3. The Devils Policy in raiſing Errors is to hinder *Reformation*; the Devil was never a friend to Reformation. In the Primitive Times after the Apoſtles days, the Serpent caſt out of his Mouth Water as a flood after the Woman, *Rev.* 12. 15. which was a deluge of Hereſies, that ſo he might hinder the Progreſs of the Goſpel. 4. Satan tempts to Error, becauſe Error devours Godlineſs. The *Gnoſticks*, as *Epiphanius* obſerves, were not only corrupted in their *Judgments*, but in their *Morals*; they were looſe in their Lives, *Jude* 4. *Ungodly men turning the Grace of our God into Laſciviouſneſs.* The Familiſts afterwards turn'd Ranters, and gave themſelves over to Vices and Immoralities, and this they did boaſting of the *Spirit* and *Perfection*. 5. The Devils deſign in ſeducing by Error is, he knows Error is pernicious to Souls; Error damns as well as Vice. Poiſon kills as well as Piſtol, 2 *Pet.* 2. 1. *They ſhall privily bring in damnable Hereſies.* Now if Satan be thus ſubtil in laying ſnares of Error to deceive, had not we need pray that God would not ſuffer us to be led into *Temptation*; that he would make us wiſe to keep out of the ſnare of Error, or if we have fallen into it, that he would give us to recover out of the ſnare by Repentance?

14. Another *Subtilty* of Satan is, to bewitch and enſnare men by ſetting *Pleaſing Baits* before them; the Riches, Pleaſures, Honours of the World, *Mat.* 4. 9. *All this will I will give thee*; how many doth Satan tempt with this *Golden Apple*? Pride, Idleneſs, Luxury are the three Worms which breed of Plenty, 1 *Tim.* 6. 9. *They that will be rich fall into Temptation and a Snare.* Satan kills with theſe ſilver Darts; how many ſurfeit on Luſcious Delights? The Pleaſures of the World are the great Engine by which Satan batters down mens Souls. His Policy is to tickle them to death, to damn them with Delights. The Fleſh would fain be pleaſed, and Satan prevails by this Temptation. He drowns them in the ſweet Waters of Pleaſure; ſuch as have abundance of the World walk in the midſt of Golden Snares. We had need watch our Hearts in Proſperity, and pray not to *be led into Temptation*. We have as much need to be careful that we are not endanger'd by Proſperity, as a man hath to be careful at a Feaſt, where there are ſome poiſon'd Diſhes of Meat.

15. *Subtilty* of Satan in tempting is to plead *Neceſſity*. Satans Policy in tempting men under a Plea of Neceſſity is this, he knows that Neceſſity may in ſome Caſes ſeem to palliate and excuſe a ſin. It may ſeem to make a leſſer Evil good to avoid a Greater. As *Lot* offered to expoſe his Daughters to the *Sodomites*, and was willing that they ſhould defile them, that he might preſerve the Angel-ſtrangers that were come into his Houſe, *Gen.* 19. 8. Doubtleſs Satan had an Hand in this Temptation, and made *Lot* believe that the neceſſity of this Action would excuſe the ſin. The Tradeſman pleads a neceſſity of unlawful Gain, elſe he cannot live. Another pleads a Neceſſity of Revenge, elſe his Credit will be impaired; thus Satan tempts men to ſin by telling them of the Neceſſity. Nay, the Devil will quote Scripture for it, that in ſome Caſes extraordinary, there may be a Neceſſity of doing that which is not juſtifiable. Did not *David* in caſe of Neceſſity *eat the Shew-bread, which was not lawful for him, but only the Prieſts?* *Mat.* 12. 4. nor do we read he was blam'd; then will Satan ſay, Why may not you in Caſes Extraordinary treſpaſs a little, and take the forbidden Fruit: O beware of this Temptation, ſee Satans Cloven Foot in it: Nothing can warrant a thing in its own nature *ſinful*. Neceſſity will not juſtifie Impiety.

16. *Subtilty* of Satan in tempting is, to draw men to *Preſumption*. *Preſumption is a Confidence without Ground*: it is made up of two Ingredients, *Audacity* and *Security*; this Temptation is common. There is a two-fold Preſumption, 1. Satan tempts men to preſume of their *own Hearts*, that they are better than they are; they preſume they have Grace when they have none. They will not take Gold on truſt, but they will take Grace upon truſt; the fooliſh Virgins preſumed that they had Oyl in their Veſſels when they had none. Here that Rule of *Epicharmus* is good, *μηδεποτε πιστευειν*, diſtruſt a fallacious Heart. 2. Satan tempts men to preſume of God's Mercy: tho' they are not ſo good as they ſhould be, yet God is merciful. They look upon God's Mercy with the broad Spectacles of Preſumption.

ſumption. Satan ſooths Men up in their ſins; he Preacheth to them *all Hope, no Fear*; and ſo deludes them with theſe Golden Dreams: *Quam multi cum vana ſpe deſcendunt ad inferos.* Aug. Preſumption is Satan's draw-net, by which he drags Millions to Hell. Satan, by this Temptation, oft draws the Godly to ſin; they preſume upon their Priviledges, or Graces, and ſo venture on occaſions of ſin. *Jehoſhaphat* twiſted into a League of Amity with K. *Ahab*, preſuming, his Grace would be Antidote ſtrong enough againſt the infection, 2 *Chron.* 18. 3. Satan tempted *Peter* to preſume upon his own ſtrength, and when it came to a trial, he was foiled, and came off with ſhame. We had therefore need Pray, That we may not be led into this Temptation; and with *David*, *Keep back thy ſervant from preſumptuous ſins*, Pſal. 19. 13.

17. *Subtilty* of Satan in tempting, is, to carry on his deſigns againſt us, under the higheſt pretences of *Friendſhip*. He thus puts Silver upon his bait, and dips his poiſon'd Pills in Sugar. Satan doth as ſome Courtiers, make the greateſt pretences of Love where they have the moſt deadly hatred. *Joab*'s Sword was uſher'd in with a Kiſs; *He kiſt Abner, and then ſmote him under the fifth rib.* Satan puts off his Lions skin, and comes in ſheeps clothing; he pretends kindneſs and friendſhip: He would conſult what might be for our good. Thus Satan came to *Chriſt*, *Command that theſe ſtones be made bread*, Mat. 4. As if he had ſaid to *Chriſt*, I ſee thou art hungry, and here is no Table ſpread for thee in the Wilderneſs; I therefore pitying thy condition, with thee to get ſomething to eat; Turn ſtones to bread, that thy hunger may be ſatisfied: but *Chriſt* ſpied the Temptation, and with the Sword of the Spirit wounded the Old Serpent. Thus Satan came to *Eve*, and tempted her under the notion of a Friend; Eat, ſaith he, of the forbidden Fruit, for the Lord knows, *that in the day ye eat thereof ye ſhall be as Gods.* As if he had ſaid, I perſwade you onely to that which will put you into a better condition than now you are; eat of this Tree and it will make you Omniſcient, *ye ſhall be as Gods.* What a kind Devil was here? but it was a ſubtil Temptation, ſhe greedily ſwallowing the bait, it undid her and all her Poſterity. Let us fear his fallacious flatteries. *Timeo Danaos & Dona ferentes.*

18. *Subtilty*, is, When Satan hath tempted Men to ſin, he perſwades them to keep his Counſel: Like them that have ſome foul Diſeaſe, they will rather die than tell the Phyſitian. It were wiſdom in caſe of ſore temptation, to open ones Mind to ſome experienc'd Chriſtian, whoſe Counſel might be an Antidote againſt the Temptation. But the danger of a Temptation lies in the concealing of it; 'Tis like the concealing of Treaſon, which may prove Mortal. How had we need renew this Petition, *Lead us not?* &c.

19. *Subtilty* Of Satan in Tempting, is to make uſe of fit tools and engines, for the carrying on of his Work; That is, he makes uſe of ſuch perſons as may be likely means to promote his tempting deſigns. The Devil lays the plot of a Temptation, and as it were cuts out the Work, and then he imploys others to finiſh it.

1. Satan makes uſe of ſuch as are in places of Dignity, Men of Renown. He knows if he can get theſe on his ſide, they may draw others into Snares: When the Princes and Heads of the Tribes joined with *Corah*, they preſently drew a Multitude into the Conſpiracy, *Numb.* 16. 2. 10.

2. The Devil makes uſe of ſuch to carry on his Tempting Deſigns, as are Men of Wit and Parts; ſuch, as if it were poſſible, ſhould deceive the very Elect. He muſt have a great deal of cunning that ſhall perſwade a Man to be out of love with his Food: The Devil can make uſe of ſuch Heretical Spirits as ſhall perſwade Men to be out of love with the *Ordinances* of God, which they profeſs they have found comfort in. Many who once ſeemed to be ſtrict frequenters of the Houſe of God, are now perſwaded, by Satan's cunning Inſtruments, to leave off all, and follow an *Ignis Fatuus*, the Light within them. This is a great ſubtilty of the Devil to make uſe of ſuch cunning ſubtil-pated Men, as may be fit to carry on his Tempting Deſigns.

3. Satan makes uſe of bad company to be inſtruments of tempting: They draw Youth to ſin. Firſt they perſwade them to come into their Company, then to Twiſt into a Cord of Friendſhip; then to Drink with them; and, by degrees, debauch them: Theſe are the Devils Decoys to tempt others.

20. *Subtilty* of Satan is, He, in his Temptation, ſtrikes at ſome *Grace* more than other: As in tempting, he aims at ſome *Perſons* more than others; ſo he aims at ſome *Grace* more than other; and if he can prevail in this, he knows

what an advantage it will be to him. If you ask what Grace it is that Satan in his Temptations doth moſt ſtrike at? I Anſwer, it is the Grace of Faith: He lays the Train of his Temptation to blow up the Fort of our Faith, *Fidei ſcutum percutit.* Why did *Chriſt* pray more for *Peter*'s Faith, than any other Grace? Luk. 22.32. Becauſe *Chriſt* ſaw that his Faith was moſt in danger, the Devil was ſtriking at this Grace. Satan in Tempting *Eve*, did labour to weaken her Faith, Gen. 3. 1. *Yea, hath God ſaid, ye ſhall not eat of every Tree of the Garden?* The Devil would perſwade her, that God had not ſpoken Truth; and when he had once wrought her to diſtruſt, then ſhe took of the Tree. 'Tis called *Scutum fidei*, the *Shield of Faith*, Epheſ. 6. 16. Satan, in Tempting, ſtrikes moſt at our Shield, he aſſaults our Faith. True Faith, though it cannot be wholly loſt, yet it may ſuffer a great Eclipſe. Though the Devil cannot, by Temptation, take away the Life of Faith, yet he may the lively acting: He cannot *Gratiam diruere*, but he may *debilitare.*

Queſt. But why doth Satan, in Tempting, chiefly ſet upon our *Faith?* A. 1 *King.* 22. 31. *Fight neither with ſmall nor great, ſave only with the King.* So Faith is as it were the King of the Graces; it is a Royal Princely Grace, and puts forth the moſt Majeſtick and noble Acts, therefore Satan fights chiefly with this Kingly Grace. I ſhall ſhew you the Devils Policy in aſſaulting Faith moſt.

Firſt, Becauſe this is the Grace doth Satan moſt *Miſchief*: it makes the moſt reſiſtance againſt him, 1 Pet. 5. 9. *Whom reſiſt, ſtedfaſt in Faith.* No Grace doth more bruiſe the *Serpents Head* than Faith. Faith is both a Shield and a Sword, *defenſive* and *offenſive.* 1. It is a *Shield.* A ſhield guards the Head, defends the Vitals; the ſhield of Faith cauſeth that the fiery darts of Temptation do not pierce us thorough. 2. Faith is a Sword, it wounds the Red Dragon.

Queſt. How comes Faith to be ſo ſtrong that it can reſiſt Satan, and put him to flight?

Anſw. 1. Becauſe Faith brings the ſtrength of *Chriſt* into the Soul: *Sampſon*'s ſtrength lay in his Hair, ours lies in *Chriſt*: If a Child be aſſaulted, it runs and calls to its Father for help: So, when Faith is aſſaulted, it runs and calls *Chriſt*, and in his Strength overcomes.

2. Faith furniſheth it ſelf with *ſtore of Promiſes*; the Promiſes are Faith's Weapons to fight with. Now, as *David*, by Five Stones in his Sling, wounded *Goliah*, 2 *Sam.* 17. 40. So Faith puts the Promiſes, as Stones, into its Sling, *I will never leave thee nor forſake thee*, Heb. 13. 5. *He will not break the bruiſed reed*, Matt. 12. 20. *He will not ſuffer you to be tempted above that ye are able*, 1 Cor. 10. 13. *The Lord will ſhortly bruiſe Satan under your feet*, Rom. 16. 20. *None ſhall pluck you out of my Fathers hands*, Joh. 10. 29. Here are Five Promiſes, like five Stones put in the Sling of Faith, and with theſe a Believer wounds the Red Dragon. Now Faith being ſuch a Grace, that doth ſo reſiſt and wound Satan, he will watch his opportunity that he may *batter* our ſhield, though he cannot *break it.*

2. Satan ſtrikes moſt at our Faith, and would weaken and deſtroy it, becauſe Faith hath a *great influence* upon all the *other Graces*: Faith ſets all the Graces a-work. Like ſome rich Clothier, that gives out a ſtock of Wool to the Poor, and ſets them all a Spinning: So Faith gives out a ſtock to all the other Graces, and ſets them a working. Faith ſets Love a-work, πίστις δι' ἀγάπης ἐνεργουμένη. Gal. 5. 6. *Faith which worketh by love.* When once the Soul believes God's Love, this kindles Love to God. The believing Martyrs burned hotter in Love, than in Fire. Faith ſets Repentance a-work. When the Soul believes there is *Mercy* to be had, and that this mercy is for *him*, this ſets the eyes a Weeping. O ſaith the Soul, that ever I ſhould offend ſo gracious a God. Repenting tears drop from the eye of Faith, Mark 9. 24. *The Father of the Child cried out with tears, Lord I believe.* Faith ſet his eyes abroach with Tears; therefore the Devil hath moſt ſpight at Faith, and by his Temptations would undermine it; becauſe it is ſuch an Operative Grace, it ſets all the other Graces on work. If the Devil cannot *deſtroy* our Faith, yet if he can *diſturb* it, if he can hinder and ſtop the actings of Faith, he knows all the other Graces will be lame and unactive. If the Spring in a Watch be ſtopp'd, it will hinder the motion of the Wheels: If Faith be down, all the other Graces are at a ſtand.

21. *Subtilty* of Satan in Tempting, is, In broaching thoſe Doctrines that are *Fleſh-pleaſing.* Satan knows the Fleſh loves to be gratified, it cries out for eaſe and liberty: it will not endure any yoke, unleſs it be lined and made ſoft. The Devil will be ſure ſo to lay his bait of Temptation, as to pleaſe and humour the

the fleſh. The Word ſaith, ἀγωνίζεσθε, Strive, as in an Agony, to enter into Glory; Crucifie the Fleſh; Take the Kingdom of Heaven by holy Violence. Now Satan, to enervate and weaken theſe Scriptures, comes with Temptations and flatters the Fleſh. He tells Men, there needs no ſuch *Strictneſs*; Why ſo much zeal and violence? a ſoftlier pace will ſerve; ſure there is an eaſier way to Heaven: There needs no breaking the heart for Sin; do but confeſs to a Prieſt, or tell over a few *Beads*, or ſay ſome *Ave Maries*, and this will procure you a Pardon, and give you admiſſion into Paradiſe: Or, the Devil can go another way to work; if he ſees Men ſtartle at Popery, then he ſtirs up the Flattering *Antinomian*, and he comes in another Diſguiſe, and ſaith, What needs all this coſt? What needs Repenting Tears? Theſe are legal. VVhat need you be ſo ſtrict in your Obedience? *Chriſt* hath done all for you; you may make uſe of your *Chriſtian Liberty.* This Temptation draws away many; it takes them off from ſtrictneſs of life. He who ſells cheapeſt ſhall have moſt Cuſtomers. The Devil knows this is a cheap, eaſie Doctrine, which will pleaſe the fleſh, and he doth not doubt but he ſhall have Cuſtomers enough.

22. *Subtilty* of Satan in Tempting, is in Reference to *Holy Duties.* His policy is either to hinder from duty, or diſcourage in duty, or put Men on too far in duty.

I. To hinder *from Duty*, as 1 Theſ. 2. 18. *I would have come once and again, but Satan hindred me.* So many Duties of Religion had been performed, but Satan hindered. The hand of *Joab* is in this. There are Three Duties which the Devil is an enemy to, and labours to keep us from.

1. *Meditation.* He will let Men Profeſs, or Pray and Hear in a formal manner; This doth him no hurt, nor them no good: but he doth oppoſe Meditation, as being a means to *compoſe* the heart, and make it *ſerious.* Satan can ſtand your ſmall ſhot, ſo you do not put in this Bullet. He cares not how much you Hear, nor how little you Meditate: Meditation is a *chewing of the cud*, it makes the VVord digeſt, and turn to nouriſhment. Meditation is the Bellows of the Affections. The Devil is an enemy to this. When *Chriſt* was alone in the Wilderneſs, giving himſelf to Divine Contemplations, then the Devil comes and tempts him, to hinder him. He will thruſt in Worldly Buſineſs, ſomething or other to keep Men off from Holy Meditation.

2. *Duty*, which Satan, by his tempting, would keep us from, is *Mortification.* This is as needful as Heaven, Col. 3. 5. *Mortifie your Members which are upon the Earth, uncleanneſs, inordinate affection.* Satan will let Men be *angry* with ſin, *exchange* ſin, *reſtrain* ſin, which is keeping ſin Priſoner, that it doth not break out; but when it comes to the taking away the Life of Sin, Satan labours to ſtop the Warrant, and hinder the Execution. When Sin is Mortifying, Satan is Crucifying.

3. Self-examination, 2 Cor. 13. 5. *Examine your ſelves*, πειράζετε, a Metaphor from Metal, that is pierced thorow, to ſee if it be Gold within. Self-examination is a Spiritual Inquiſition, ſet up in ones Soul: a Man muſt ſearch his heart for ſin, as one would ſearch an houſe for a Traitor; or, as *Iſrael* ſought for Leaven to burn it. Satan, if it be poſſible, will by his Temptations keep Men from this Duty. He uſeth a great deal of ſubtilty.

1. Here, Firſt he tells them, Their Eſtate is good, and what need they put themſelves to the trouble of Examination? Though Men will not take their Money on Truſt, but will examine it by the Touchſtone; yet Satan perſwades them to take their Grace on truſt. The Devil perſwaded the Foolith Virgins they had Oyl in their Lamps.

2. Satan hath another Policy, he will ſhew Men the *Faults* of *others*, to keep them from ſearching their own: See what a Proud Covetous Man goes there. He will allow them *Spectacles* to ſee what is amiſs in others, but not a *Looking-glaſs* to behold their own Faces, and ſee what is amiſs in themſelves.

II. Satan's Policy is, to diſcourage us in Duty. When one hath been about the performing of Holy Duties, then the Devil ſtands up and tells him, He hath play'd the Hypocrite; he hath ſerved God for a *Livery*; he hath had ſiniſter ends. His Duties have been full of diſtraction; they have been Fly-blown with Pride. He hath Offered the blind and lame, and can he expect a reward from God? Satan tells a Chriſtian, He hath encreaſed his ſin by Prayer; and by this Temptation he would make a Child of God quite out of conceit with his Duties, he knows not whether he had beſt Pray or no.

III. Or Thirdly, if this Plot will not take, Satan labours by Temptation to put a Christian on *too far* in duty: If he cannot keep a Child of God from duty, he will run him on too far in it. For instance, humiliation and mourning for sin is a duty; but Satan will put one on too far in it; Thou art not (saith he) humbled enough. And indeed, Satan never thinks a Man is humbled enough till he despairs. He would make a Christian wade so far in the Waters of Repentance, that he should wade beyond his depth, and be drown'd in the Gulph of Despair. Satan comes thus to the Soul; Thy *sins* have been great, and thy *sorrow* should be *proportionable to your sin*. But is it so? Canst thou say thou hast been as great a Mourner as thou hast been a Sinner? Thou didst for many years drive no other Trade but sin; And is a drop of Sorrow enough for a Sea of Sin? No: thy Soul must be more humbled, and lie steeping longer in the brinish waters of Repentance. Satan would have a Christian weep himself blind, and in a desperate mood throw away the Anchor of Hope: Now, lest any here be troubled with this Temptation, let me say this; This is a meer Fallacy of Satan, for sorrow proportionable to sin is not attainable in this Life, nor doth God expect it. It is sufficient for thee (Christian) if thou hast a Gospel-sorrow, if thou grievest so far, as to see Sin hateful, and *Christ* precious. If thou grievest so, as to break off Iniquity; if thy *Remorse* end in *Divorce*, this is to be humbled enough. Then the Gold hath lain long enough in the fire, when the Dross is purged out: then a Christian hath lain long enough in Humiliation, when the Love of Sin is purged out. This is to be humbled enough to Divine *Acceptation*. God for *Christ*'s sake will accept of this Sorrow for Sin; therefore let not Satans Temptations drive to despair. You see how subtil an Enemy he is, to hinder from Duty, or discourage in Duty, or put Men on too far in Duty, that he may run them upon the Rock of Despair. Had we not then need (having such a subtil Enemy) Pray, *Lord, lead us not into temptation*: As the Serpent beguiled *Eve*, let us not be beguiled by this Hellish *Machiavel*.

23. *Subtilty* of Satan, in Tempting to the act of sin, is the *hopes* of *returning* out of it by speedy Repentance. But this is a *fallacy*; it is easie for the Bird to fly into the Snare, but it is not so easie to get out of the Snare. Is it so facile a thing to Repent? Are there no pangs in the New Birth? Is it easie to leap out of *Dalilah's* Lap into *Abraham's* Bosom? How many hath Satan flattered into Hell by this policy, that if they sin, they may recover themselves by Repentance? Alas, Is Repentance in our *Power*? A Spring lock can shut of it self, but it cannot open without a Key: We can shut of our selves to God, but we cannot open by Repentance, till God open our heart, who hath the *Key of David* in his hand.

24. *Subtilty* of Satan in Tempting, is to put us upon doing that which is good *unseasonably*.

1. To *Mourn for sin* is a duty. The Sacrifices of God are a *broken heart*, Psal. 51. 17. but yet there is a time when it may not be so seasonable. After some eminent Deliverance, which calls for Rejoycing, now to have the Spirits dyed of a Sad Colour, and to sit Weeping, is not seasonable. There was a Special Time at the Feast of Tabernacles, when God call'd his People to Chearfulness. Deut. 16. 15. *Seven days shalt thou keep a Solemn Feast to the Lord thy God, and thou shalt* surely rejoyce. Now if at this time the *Israelites* had hung their *Harps* upon the Willows, and been Disconsolate, it had been very unseasonable, like Mourning at a Wedding. When God, by his Providence, calls us to Thanksgiving, and we sit Drooping, and, with *Rachel*, refuse to be comforted; this is very evil, and savours of Ingratitude. This is Satan's Temptation, *the hand of Joab is in this*.

2. To *Rejoyce* is a Duty, Psal. 33. 1. *Praise is comely for the Upright*. But when God by his judgments calls us to Weeping, now Joy and Mirth is unseasonable, Isa. 22. 12. *In that day did the Lord call to weeping, and behold joy and gladness*. *Oecolampadius*, and other Learned Writers think, it was in the time of King *Ahaz*, when the Signs of God's Anger, like a Blazing-Star, did appear; now to be given to Mirth was very unseasonable.

3. To *Read*. The *Word* is a Duty; but Satan will sometimes put Men upon it when it is unseasonable. To Read at home, when God's Word is Preaching, or the Sacrament Administring, is unseasonable, yea sinful. As *Hushai* said, 2 *Sam.* 17. 7. *The Counsel is not good at this time*: There was a Set-time enjoyned for the Passover, when the *Jews* were to bring their Offering to the Lord, *Numb.* 9. 2. Had

Had the People been Reading the Law at home, in the time of the Passover, it had not been in season, and God would have punished it for a contempt. This is the Devil's subtil Temptation, either to keep us from duty, or to put us upon it when it is least in season. Duties of Religion not well timed and done in season, are dangerous. Snow and Hail are good for the ground when they come in their season; but in Harvest, when the Corn is ripe, then a Storm of Hail would do hurt.

25. Subtilty of Satan in Tempting, is, to perswade Men to *delay* their repenting and turning to God. He saith, as Hag. 1. 2. *The time is not yet come*. Now youth is budding, or you are but in the flower of your age, it is too soon to repent, the *time is not yet come*. This Temptation is the Devil's draw-net by which he drags Millions to Hell. It is a dangerous Temptation. Sin is *Dulce venenum*, Bern. a *Poison*; the longer Poison lies in the Body, the more mortal. By delay of Repentance, sin strengthens, and the heart hardens. The longer Ice freezeth, the harder it is to be broken. The longer a Man freezeth in impenitency, the more difficult it will be to have his heart broken. When sin hath gotten an haunt, it is not easily shaken off. Besides, the danger of this Temptation to delay Repentance, appears in this, because life is hazardous, and may on a sudden *expire*. What security have you that you shall live another day? Life is made up of a few flying Minutes; it is a Taper soon blown out. Jam. 4. 14. *What is your life? It is but a vapour*. The body is like a Vessel, tun'd with a little breath; Sickness broacheth this Vessel, Death draws it out: How dangerous therefore is this Temptation to procrastinate and put off turning to God by repentance. Many now in Hell did purpose to Repent, but Death surpriz'd them.

26. *Subtilty* of Satan in Tempting, is, to *infringe* and *weaken* the *Saints peace*: If he cannot *Destroy* their Grace, he will *Disturb* their Peace. Satan envies a Christian should have a good day; and if he cannot keep him from Heaven, he will keep him from an Heaven upon *Earth*. There is nothing (next to Holiness) a Christian prizeth more, than Peace and Tranquillity of Mind. This is the Cream of Life, a *Bunch* of *Grapes* by the way: Now it is Satans great policy to shake a Christian's Peace; that if he will go to Heaven, he shall go thither through Frights, and plenty of *Tears*. The Devil throws in his *Fireballs* of Temptation, to set the Saints Peace on fire. Of such great concern is Spiritual Peace, that no wonder if Satan would, by his Intricate subtilties, Rob us of this Jewel.

Spiritual Peace is a Token of God's *Favour*. As *Joseph* had a special testimony of his Fathers Kindness in the Party-coloured Coat he gave him; so have the Saints a special token of God's Good-will to them, when he gives them inward Peace, which is, as it were, the party-coloured Coat to wear. No wonder then if Satan so much rage against the Saints Peace, and would tear off this comfortable Robe from them.

The Devil troubles the waters of the Saints Peace, because hereby he hopes to have the more advantage of them.

1. By this perplexing of their Spirits, Satan takes off their Chariot-wheels; *unfits* them for the *Service* of God: Body and Mind are both out of temper, like an Instrument out of Tune. Sadness of Spirit prevailing, a Christian can think of nothing but his Troubles; his Mind is full of doubts, fears, surmises; that he is like a person distracted, and is scarce himself: Either he neglects the duties of Religion, or his mind is taken off from them while he is doing them. *Especially*, there is one Duty, that melancholy and sadness of spirit unfits for, and that is *Thankfulness*. Thankfulness is a Tribute, or Quit-rent due to God, Psal. 149. 3. *Let the Saints be joyful, let the high praises of God be in their mouth*. But when Satan hath disturbed a Christian's spirit, and fill'd his Mind full of black, and almost despairing thoughts, how can he be Thankful. It rejoyceth Satan to see how his Plot takes, by making God's Children *Unquiet*, he makes them *Unthankful*.

2. Satan, by troubling the Saints Peace, hath this advantage, of laying a *stumbling-block* in the way of others: By this policy the Devil gets an occasion to render the ways of God unlovely to those who are looking Heaven-ward. He sets before *new beginners* the perplexing Thoughts, the Tears, the Groans of them who are *wounded in Spirit*, to scare them quite off from all seriousness in Religion. He will object to *new beginners*; Do you not see how these sad Souls torture themselves with melancholy Thoughts, and will you change the comforts and pleasures of this life to sit always in the *house of mourning*? Will you espouse that Religion, which makes you a terror to your selves, and a burden to others? Can you

you be in love with such a Religion, as is ready to fright you out of your wits? This advantage the Devil gets by troubling the Saints Peace, he would discourage others who are looking towards Heaven; he would beat them off from Praying, and hearing all Soul-awakening Sermons, lest they fall into this black humour of Melancholy, and end their days in despair.

3. By this subtil policy of Satan, in disturbing the Saints Peace, and making them believe God doth not love them, he hath this advantage, he sometimes so far prevails over them, as to make them begin to entertain *hard thoughts* of God. Through the black Spectacles of Melancholy, God's dealings look sad and Ghastly. Satan tempts the Godly to have strange thoughts of God; to think he hath cast off all pity, and hath *forgotten to be gracious*, Psal 77. and to make *sad conclusions*, Isai. 38. 13. *I reckoned that as a Lion, so will he break all my bones; from day even to night wilt thou make an end of me.* The Devil setting in with Melancholy, causeth a sad Eclipse in the Soul; it begins to think, God hath shut up the Springs of Mercy, and there is no *Hope*. Hereupon, Satan gets *farther advantage* of a troubled Spirit, sometimes he puts the troubled Soul upon sinful *wishes* and *execrations* against it self: *Job*, in distemper of Mind, Cursed his Birth-day, *Job* 3. 3. *Job*, though he did not curse his God, yet he cursed his Birth-day. Thus you see what advantages the Devil gets by raising storms, and troubling the Saints Peace: and let me tell you, if the Devil is capable of any delight, it is to see the *Saints disquiets*; their Groans are his Musick: 'Tis a sport to him to see them torture themselves upon the wrack of Melancholy, and almost drown themselves in tears. When the Godly have unjust surmises of God, question his Love, deny the Work of Grace, and fall to wishing they had never been Born; now Satan is ready to clap his hands and shout for a Victory.

Having shewn you the advantages the Devil gets by this Temptation of disturbing the Saints Peace, I shall Answer a Question, by what Arts and Methods doth Satan in Tempting disturb the Saints Peace?

Answ. 1. Satan slily conveys evil thoughts, and then makes a Christian believe they come from his own heart. The Cup was found in *Benjamin*'s sack, but it was of *Joseph*'s putting in: So a Child of God oft finds Atheistical Blasphemous Thoughts in his mind, but Satan hath cast them in. The Devil doth, as some, lay their children at anothers door: So Satan lays his Temptations at our door, *fathers* them upon us, and then we trouble our selves about them, and Nurse them as if they were our own.

2. Satan disturbs the Saints Peace, by drawing forth their *sins* in the most *black* colours, to *affright* them, and make them ready to give up the Ghost. Satan is called the *Accuser of the Brethren*; not onely because he accuseth them to God, but accuseth them to themselves: He tells them, they are guilty of such sins, and they are Hypocrites. Whereas the sins of a Believer shew only, that Grace is not perfect, not, that he hath no Grace: When Satan comes with this Temptation, shew him that Scripture, 1 Joh. 1. 7. *The blood of Jesus Christ his Son cleanseth us from all sin.*

27. *Subtilty* of Satan, is, by plausible Arguments, to tempt Men to be *felo de se*, to make away themselves. This Temptation doth not onely cross the current of Scripture, but is abhorring to Nature, to be ones own Executioner. Yet such cunning artifices hath Satan, that he perswades many to lay violent hands upon themselves; which the Bills of Mortality witness.

1. He tempts some to this in *terror* of *Conscience*; telling them, All the Hell they shall have is in their Conscience, and Death will give them present ease.

2. He tempts others to make away themselves, that they may live no longer to sin against God.

3. Others he tempts to make away themselves, that they may presently arrive at happiness: he tells them, The best of the Saints desire Heaven, and the sooner they are there the better.

Austin speaks of *Cleombratus*, who hearing *Plato* Read a *Lecture* of the *Immortality of the Soul, and the Joys of the other World, se in precipitium dejecit*; threw himself down a steep Precipice, or Rock, and kill'd himself. This is Satan's Plot, but we must not *break prison*, by laying Violent hands upon our selves; but stay, till God send and open the door. Let us Pray, *Lead us not into temptation*. Still bear in mind that Scripture, Exod. 20. 13. *Thou shalt not kill. Clamitat in Cœlum vox sanguinis*—— if we may not kill another, much less our selves; and take heed of discontent, which often opens the door to self-murder.

Thus

Thus I have shewn you 27 *Subtilties* of Satan in Tempting, that so you may the better know them and avoid them.

There is a Story of a *Jew* that should have Poisoned *Luther*, but a Friend sent to *Luther* the Picture of this *Jew*, warning him to take heed of such a Man when he saw him, by which means he knew the Murderer, and escaped his hands. I have told you the subtil devices of Satan in tempting; I have shewn you (as it were) the Picture of him that would Murder you; I beseech you, being forewarned, take heed of the Murderer.

1. *Use.* From this subtilty of Satan in Tempting, let me draw two Inferences.

1. It may administer matter of wonder to us how any soul is saved. How may we admire, that Satan, this *Abaddon*, or Angel of the Bottomless Pit, *Rev.* 9. 11. This *Apollyon*, this Soul-devourer, doth not ruine all Mankind? What a wonder is it that some are preserved, that neither Satan's *hidden snares* prevail, nor his *fiery darts*: that neither the *Head of the Serpent*, nor the *Paw of the Lion* destroys them? Sure it will be matter of admiration to the Saints when they come to Heaven, to think how strangely they came thither; that notwithstanding all the force and fraud, the power and policy of Hell, yet they should arrive safe at the Heavenly Port: This is through the safe Conduct of *Christ*, the *Captain* of our *Salvation*; *Michael* is too hard for the Dragon.

2. Is Satan so subtil; see then what need we have to pray to God for wisdom, to discern the snares of Satan, and strength to resist them; we cannot of our selves stand against Temptation, if we could, this Prayer were needless, *Lead us not*, &c. Let us not think we can be too cunning for the Devil, we can escape his wiles and darts. If *David* and *Peter* who were *Pillars in God's Temple*, fell by Temptation, how soon should such weak Reeds as we, be blown down, and God leave us? Take *Christ*'s Advice, Mat. 26. 41. *Watch and pray, that ye enter not into Temptation.*

Inference. 3. See what the end of all Satans subtilties in tempting is, He is a *Tempter* that he may be an *accuser*. He lays the plot, enticeth men to Sin, and then brings in the Indictment; as if one should make another drunk, and then complain of him to the Magistrate for being drunk. The Devil is first a Tempter and then an Informer, first a Liar, and then a Murderer. 2 *Sam.* 18. 2.

Having shewn you the subtilties of Satan in tempting, I shall answer two questions.

Quest. 1. Why doth God suffer his Saints to be so hurried and buffeted by Satans Temptations?

Answ. The Lord doth it for many wise and holy ends.

1. He lets them be tempted to try them. The Hebrew word *Nissa* in *Pyhil* signifies both to *Tempt* and to *Try*. Temptation is a *Touchstone* to try what is in *the Heart*. The Devil tempts that he may *deceive*, but God lets us be tempted to *try* us. *Qui non tentatur non probatur.* Aug.

1. Hereby God tries our *sincerity*; *Jobs* sincerity was tryed by Temptation, the Devil told God that *Job* was an Hypocrite, and served God only for a Livery, but saith he, *Touch* him, (that is, let me tempt him) and then see if he will not curse thee to thy Face? *Job* 1. 11. well, God did let the Devil touch him by a Temptation, yet *Job* remains holy, he worships God, and blesseth God, *ver.* 20. 21. Here *Jobs* sincerity was proved, *Job* had Fiery Temptations, but he came out of the Fire a Golden Christian, πάντως πειρασμὸν ἀμίαντον φαιδρότερον γίνεσθαι. *Chrys. Temptation is a touchstone of sincerity.*

2. By Tentation God tries our *Love*, the Wife of *Tigranes* did never so shew her chastity and love to her Husband, as when she was tempted by *Cyrus*, but did *not* yield. So our love to God is seen in this, when we can look a Temptation in the Face, and turn our back upon it; tho' the Devil come as a Serpent subtilly, and offers a Golden Apple, yet we will not touch the forbidden fruit. When the Devil shew'd Christ all the Kingdoms of the World and the glory of them: such was Christs love to his Father, that he abhor'd the Temptation. True love will not be bribed. When the Devils Darts are most fiery, a Saints love to God is most Fervent.

3. By Temptation God tries our courage, Hos. 7. 11. *Ephraim is a silly Dove without* an Heart. So it may be said of many, they are *excordes*, without an Heart: they have no Heart to resist a temptation, no sooner doth Satan come with his solicitations but they yield; like a Coward as soon as the thief approacheth he deli-

vers

vers his Purse. But he is the valorous Christian that brandisheth the Sword of the Spirit against Satan and will rather die than yield; the courage of the Romans was never more seen than when they were assaulted by the *Carthaginians*; the Heroick Spirit of a Saint is never more seen than in a Field Battle when he is fighting with the *Red-Dragon*, and by the power of faith puts the Devil to flight. *Fidei robur potest esse concussum, non excussum Tertul.* This is one reason why God lets his People be tempted, that their mettal may be tryed, their sincerity, love, magnanimity; when Grace is proved, the Gospel is honoured.

2. God suffers his Children to be tempted, that they may be kept from *Pride, quos non Gula, quos non Avaritia superavit*, Cypr. Pride crept once into the *Angels*, and into the Apostles, when they disputed *which of them should be greatest*, and in *Peter, tho' all men forsake thee, yet I will not*, as if he had had more Grace than all the Apostles. Pride keeps Grace low, that it cannot thrive, as the Spleen swells, so the other parts of the body consume. As Pride grows, so Grace consumes. God *resists* Pride, and that he may keep his Children humble he suffers them sometimes to fall into temptation, 2 *Cor.* 12. 7. *lest I should be exalted, there was given to me a Thorn in the Flesh, a Messenger of Satan to buffet me.* When *Paul* was lifted up in Revelations, he was in danger to be lifted up in Pride. Now came the *Messenger of Satan* to Buffet him, that was, some sore temptation to humble him. The Thorn in the Flesh was to prick the Bladder of Pride. Better is that temptation that humbles me, than that duty which makes me Proud. Rather than a Christian shall be Proud, God lets him fall into the Devils Hands a while, that he may be cured of his Imposthume.

3. God lets his People be tempted, that they may be fitter to *comfort others*, as are in the same distress: they can speak a word in *due season* to such as are weary. St. *Paul* was train'd up in the Fencing School of temptation, 2 *Cor.* 2. 11. and he was able to acquaint others with Satans Wiles and Stratagems. A Man that hath rid over a place where there are *Quick sands*, is the fittest to guide others through that dangerous way. He who hath been buffeted by Satan, and hath felt the Claws of this Roaring Lion, is the fittest Man to deal with one that is tempted.

4. God lets his Children be tempted to make them *long more for Heaven*, where they shall be out of Gunshot; there they shall be freed from the hissing of the old Serpent. Satan is not yet fully cast into Prison, but is like a Prisoner that goes under Bail, he doth vex and molest the Saints, ἐπάλληλοι ἐν πειρασμοῖς, *Chr.* He lays his snares, throws his Fire-balls, but this is only to make the People of God long to be gone from hence, and that they may pray that they had *the Wings of a Dove*, to fly away beyond Satans temptations. God suffered *Israel* to be vexed with the *Egyptians*, that they might long the more to be in *Canaan*. Heaven is *centrum*, a *place of rest*, *centrum quietativum*, no Bullets of temptation fly there, the Eagle that Soars aloft in the Air, and sits pearching upon the tops of high Trees, is not troubled with the stinging of Serpents; so, when believers are gotten above into the Empyrean Heaven, they shall not be stung with the Old Serpent. The Devil is cast out of the Heavenly Paradise. Heaven is compared to an exceeding *high Mountain*, Rev. 21. 10. it is so high, that Satans fiery Darts cannot reach up to it. *Nullus ibi hostium metus, nulla insidiæ dæmonum*, Bern.

The Temptations here are to make the Saints long till Death sound a Retreat, and call them off the Field where the Bullets of Temptation fly so thick, that they may receive a victorious Crown. Thus I have answered this question, why God lets his dear Servants be tempted.

Quest. 2. What Rocks of support are there, or what comfort for tempted Souls?

Answ. 1. That it is not *our case* alone, but hath been the case of Gods eminent Saints. 1 Cor. 10. 13. *There hath no temptation taken you, but that which is* ἀνθρώπινος, *common to man*, yea, to the Best: Men Christs Lambs which have had the ear-mark of Election upon them, have been set upon by the Wolf. *Elijah* that could shut Heaven by Prayer, could not shut his Heart from a temptation, 1 *Kin.* 19. 4. *Job* was tempted to Curse God, *Peter* to deny Christ; hardly ever any Saint hath got to Heaven, but hath met with a Lion by the Way, *sortem quam omnes sancti patiuntur nemo recusat*, nay, Jesus Christ himself, tho he were free from *sin*, yet not from *Temptation*, we read of Christs Baptism, Mat. 3. 16. and Mat. 4. 1. *Then was he led into the Wilderness to be tempted of the Devil.* No sooner was Christ out of the Water of Baptism, but he was in the Fire of Temptation, and if the Devil would set upon Christ, no wonder if he set upon us. There was no sin in Christ,

Christ, no Powder for the Devils fire. Temptation to Christ was like a Bur on a Christal Glass which glides off, or like a spark of fire on a marble Pillar which will not stick; yet Satan was so bold as to tempt Christ; this is some comfort, such as have been our *Betters* have wrestled with Temptations.

2. Rock of support that may comfort a tempted Soul is. that temptations (where they are burdens) *evidence Grace*. Satan doth not tempt Gods Children because they have sin in them, but because they have Grace in them. Had they no Grace, the Devil would not disturb them, where he keeps possession all is *in peace*, *Luk.* 11. 21. his Temptations are to rob the Saints of their Grace, a Thief will not assault an empty House, but where he thinks there is Treasure. A Pyrate will not set upon an empty Ship, but that is full fraught with Spices and Jewels: so the Devil most assaults the people of God because he thinks they have a rich treasure of Grace in their Hearts, and he would rob them of that. What makes so many Cudgels be thrown at a Tree but because there is so much fruit hanging upon it? the Devil throws his temptations at you, because he sees you have so much fruit of Grace growing upon you. Tho to be tempted is a *trouble*, yet to think why you are tempted is a *comfort*.

3 The third Rock of support or comfort is, that Jesus Christ is *near at hand*, and *stands by us* in all our temptations. Here take notice of two things,

1. Christs sympathy
2. Christs succour

} in temptation.

1. Christs *Sympathy* in our temptations. *Nobis compatitur Christus.*

Heb. 4. 15. *We have not an High-priest who* cannot be touch'd *with the feeling of our Infirmities*. Jesus Christ doth συμπαθῆσαι, sympathise with us, he is so sensible of our Temptations, as if he himself lay under them, and did feel them in his own Soul. As in Musick when one string is touched all the rest sound: So Christs Bowels sound; we cannot be *Tempted*, but he is *touched*. If you saw a Wolf worry your Child, would you not pity your Child? You cannot pity it so as Christ doth tempted ones. Christ had a fellow feeling when he was upon Earth, much more now in glory.

Quest. But how can it stand with Christs glory now in Heaven, to have a fellow-feeling of our miseries and temptations?

Answ. This fellow-feeling in Christ ariseth not from any infirmity or passion, but from the *mystical union* between him and his Members, Zach. 2. 8. *He that toucheth you, toucheth the Apple of mine Eye.* Every injury done to a Saint, Christ takes as done to him in Heaven; every temptation is a striking at Christ, and he is touch'd with the feeling of our temptations

2. Christs *succour* in temptation; as the good Samaritan first had compassion on the wounded Man, there was *Sympathy*, then he poured in Wine and Oil, there was *succour*, *Luke.* 10. 34. So when we are wounded by the *Red Dragon*, Christ is first touched with compassion, and then he pours in Wine and Oil, *Heb.* 2. 18. in that he himself hath suffer'd being tempted, he is able to *succour* them that are tempted. The Greek word to *succour*, βοηθῆσαι signifies to run speedily to ones help; so fierce is Satan, so frail is Man, that Christ who is God-man runs speedily to his help. When *Peter* was ready to sink, and said, *Lord save me*, Christ presently *stretched* forth *his hand* and caught him. So when a poor Soul is tempted, and cries to Heaven for help, *Lord save me*, Christ comes in with his Auxiliary Forces: *Noscit Christus*, our Lord Jesus knows what it is to be tempted, therefore is so ready to succour such as are tempted; it hath been an observation, that child-bearing Women are more pittiful to others in their Travails, than such Women as are Barren. So the Lord Jesus having been in Travail by Temptations and Sufferings, is more ready to pity and succour such as are tempted.

Concerning Christs succouring the Tempted, consider two things.

1. Christs Ability
2. His Agility

} to succour.

1. Christs *Ability* to succour, *Heb.* 2. 18. δύναται he is *able* to succour them that are tempted. Christ is call'd *Michael*, *Rev.* 12. 7. which signifies, *Who is like God?* Tho the Tempted Soul is weak, yet he fights under a good Captain; *The Lion*

of the Tribe of Judah. When a tempted Soul fights, Christ comes into the Field as his *Second. Michael* will be too hard for the Dragon; when the Devil lays the Siege of a Temptation, Christ can raise the Siege when he please. He can beat through the Enemies quarters, and can so rout Satan, that he shall never be able to rally his forces any more. Jesus Christ is on the Saints side, and who would desire a better Live-guard than Omnipotency?

2. Christs *Agility* in succouring. As Christ is able to succour the tempted, so he will certainly succour them. Christs power inables him, his love inclines him, his faithfulness engageth him to succour tempted Souls. This is a great comfort to a Soul in Temptation, he hath a *succouring Saviour*, as God did succour Israel in the Wilderness among fiery Serpents. they had the Rock set abroach, the Manna, the Pillar of Cloud, the Brazen Serpent; what was this but a Type of Gods succouring a poor Soul in the Wilderness of Temptation, stung with the Devil that fiery Serpent? *Alexander* being asked how he could sleep so securely when his Enemies were about him, said, *Antipater* is awake, who is always vigilant. So when our tempting Enemy is near us, Jesus Christ is awake, who is a *Wall of Fire* about us. There is a great deal of succour to the tempted in the *Names* given to Christ. As Satans names may terrifie, so Christs names may succour. The Devil is called Apollyon, the *Devourer*, *Rev.* 9. 11. Christ is called a *Saviour*, the Devil is call'd ὁ ἰσχυρὸς the *Strong man*; Mat. 12. 29. Christ is call'd *el Gibbor*, the mighty God, *Isa.* 9 6. the Devil is call'd the *Accuser*, Rev. 12. 10. Christ is called the Advocate, 1 *Joh.* 2. 1. The Devil is called the *Tempter*, Mat. 4. 3. Christ is called the *Comforter*, Luke 2. 25. The Devil is call'd the Prince of Darkness, Christ is call'd the Sun of Righteousness: The Devil is call'd the Old *Serpent*, Christ is call'd the Brazen Serpent that Heals, *John* 3. 15.

Thus the very names of Christ have some succour in them for Tempted Souls.

Quest. How, and in what manner doth Christ succour them that are tempted.

Answ. Several ways.

1. Christ succours them by sending his *Spirit*, whose works it is to bring those *promises* to their mind, which are fortifying, *John* 14. 26. he shall bring all things to your remembrance. The Spirit furnisheth us with *promises*, as so many Weapons to fight against the old Serpent, *Rom.* 16. 20. the Lord will shortly bruise Satan under your feet, 1 *Cor.* 10. 13. God will not suffer you to be tempted ὑπὲρ ὃ δύνασθε above that ye are able, Gen. 3. 15. *The Seed of the Woman shall break the Serpents Head.* We are oft in times of Temptation as a Man that hath his House beset, and cannot find his Weapons, he hath his Sword and his Gun to seek: now, in this case Christ sends his Spirit, and he brings things to our remembrance that help us in our Combat with Satan. The Spirit of Christ doth to one that is tempted as *Aaron* and *Hur* did to *Moses*, they put a Stone under him, and held up his Hands, and then *Israel* prevailed. So Gods Spirit puts the Promises under the Hand of Faith, and then a Christian overcomes the Devil that spiritual *Amalek*. The Promise is to the Soul as the Anchor is to a Ship, which keeps it steddy in a Storm.

2. Christ succours them that are tempted, by his blessed interceeding for them. When the Devil is tempting, Christ is praying.

Of this the next time.

2. Christ succours his Saints by *interceeding* for them, when *Satan* is tempting Christ is praying. That prayer Christ put up for *Peter*, when he was tempted, extends to all the Saints, *Luk.* 22. 32. Lord, saith Christ, it is my Child that is tempted, Father pitty him, when a poor Soul lies bleeding of his wounds the Devil hath given him. Christ presents his Wounds to his Father, and in the virtue of those pleads for Mercy. How powerful must Christs *Prayer* needs be. He is a *Favorite*, *John.* 11. 42. He is both an High-Priest and a *Son*, if God could forget that Christ were a Priest, yet he cannot forget that he is a *Son*; besides, Christ prays for nothing but what is agreeable to his Fathers Will, if a Kings Son Petitions only for that which his Father hath a Mind to grant, his suit will not be denied.

3. Christ succours his People by *taking of*, the Tempter, a Shepherd when the Sheep begins to straggle, may set the Dog on the Sheep to bring it nearer the Fold, but then he calls off the Dog again. God will take of the Tempter, 1 *Cor.* 10. 13. *He will with the Temptation make a way to escape*, σὺν τῷ πειρασμῷ, he will make

make an Out-let. Christ will rebuke the Tempter, Zach. 3. 2. *The Lord rebuke thee, O Satan.* This is no small support, that Christ succours the Tempted. The Mother succours the Child most when it is sick: she sits by its Bed-side, brings it Cordials. So when a Soul is most assaulted it shall be most assisted.

Object. But I have dealt unkindly with Christ, and sinn'd against his Love, and sure he will not succour me, but let me perish in the Battel.

Answ. Christ is a *merciful High-priest*, and will succour thee notwithstanding thy failings. *Joseph* was a Type of Christ. His Brethren sold him away, and the *Irons entered into his Soul*, yet afterwards when his Brethren were ready to die in the Famine, he forgot their injuries and succoured them with Money and Corn. I am, saith he, *Joseph your Brother*, so will Christ say to a tempted Soul, I know thy unkindnesses, how thou hast distrusted my Love, grieved my Spirit, but I am *Joseph*, I am Jesus, therefore I will succour thee when thou art tempted.

4. Rock of support. The best Men may be most tempted. A rich Ship may be violently set upon by Pyrats. He who is rich in Faith yet may have the Devil (that Pyrate) set upon him by his battering pieces. *Job* an eminent Saint, yet how fiercely was he assaulted. Satan did smite his body, that he might tempt him either to question Gods Providence or quarrel with it, St. *Paul* was a *chosen vessel*, but how was this vessel battered with Tentation, 2 *Cor.* 12. 7.

Object. But is it not said, he who is born of God the Wicked one *toucheth him not*? 1 Joh. 5. 18.

Answ. It is not meant that the Devil doth not tempt him, but, he toucheth him not, that is, *tactu lethali Cajetan*, with a deadly touch, 1 Joh. 5. 16. *There is a* sin unto Death; now Satan with all his Temptations doth not make a Child of God sin a *sin unto Death.* Thus he toucheth him not.

5. Rock of support. Satan can go no further in tempting than God will *give him leave.* The power of the Tempter is limited. A whole Legion of Devils could not touch one Swine till Christ gave them leave. Satan would have sifted *Peter*, to have sifted out all his Grace, but Christ would not suffer him, I have *prayed for thee*, &c. Christ *binds the* Devil in a *Chain*, Rev. 20. 1. If Satans *power* were according to his *malice*, not one Soul should be saved, but he is a Chained Enemy; this is a comfort, Satan cannot go an Hairs breadth beyond Gods permission. If an Enemy could not touch a Child further than the Father did appoint, sure he should do the Child no great hurt.

6. Rock of support. It is not the having a Tentation makes guilty, but the *giving consent.* We cannot hinder a Tentation, *Elijah* that could by Prayer shut Heaven, could not shut out a Temptation, but if we abhor the Temptation, it is our *burden*, not our sin. We read in the old Law if one went to force a Virgin, and she cried out, she was reputed innocent. If Satan would by temptation commit a Rape upon a Christian, and he cries out, and will not give consent, the Lord will charge it upon the Devils score. It is not the laying the Bait hurts the Fish, if the Fish doth not bite.

7. Rock of support. Our being tempted is *no sign* of Gods *hating us.* A Child of God oft thinks God doth not love him, because he lets him be haunted with the Devil, *non sequitur*, this is a wrong conclusion, was not Christ himself tempted, yet by a Voice from Heaven proclaimed, *This* is my *beloved Son*, Mat. 3. 17. Satans tempting and Gods loving may stand together. The Goldsmith loves his Gold in the Fire, God loves a Saint tho shot at by fiery Darts.

8. Rock of support. Christs *Temptation* was for our *consolation, aqua-ignis.* Jesus Christ is to be looked upon as a *publick person*, as our Head and Representative, and what Christ did he did for us. His prayer was for us, his suffering was for us, when he was tempted and overcame the temptation, he overcame for us. Christs conquering Satan, was to shew that every Elect Person shall at last be a Conqueror over Satan; when Christ overcame Satans temptations, it was not only to give us an example of Courage, but an assurance of Conquest. We have overcome Satan already in our Head, and we shall at last perfectly overcome.

9. Rock of support, the Saints Temptations shall not be *above* their strength. The Luteniſt will not stretch the strings of his Lute too hard, lest they break, 1 *Cor.* 10. 13. *God is faithful, who will not suffer you to be tempted* ὑπὲρ ὃ δύνασθε, *above that ye are able.* God will proportion our strength to the stroke. 2 Cor. 12. 9. *My* Grace is *sufficient for thee.* The Torch-light of Faith shall be kept burning, notwithstanding all the Winds of Temptation blowing.

10. Rock of ſupport, theſe temptations ſhall produce much good.

1. They ſhall quicken a *Spirit of Prayer* in the Saints, they ſhall pray *more* and *better*. Temptation is *orationis flabellum*, the exciter of Prayer! perhaps (before) the Saints came to God as cold ſuiters in Prayer, they pray'd as if they pray'd not; temptation is a Medicine for ſecurity. When *Paul* had a Meſſenger of Satan to buffet him, he was more earneſt in Prayer, 2 Cor. 12. 8. *Three times I beſought the Lord*; the *Thorn in the Fleſh* was a Spur in his ſides to quicken him in Prayer. The Deer being ſhot with the Dart, runs faſter to the Water. when a Soul is ſhot with the *fiery Darts* of Temptation, he runs the faſter to the Throne of Grace, now he is earneſt with God either to take off the Tempter, or to ſtand by him when he is tempted.

2. God makes the temptation to ſin a means to *prevent* ſin. The more a Chriſtian is tempted, the more he Fights againſt the temptation, the more a chaſt Woman is aſſaulted, the more ſhe abhors the motion. The ſtronger *Joſephs* temptation was, the ſtronger was his oppoſition. The more the Enemy attempts to ſtorm a Caſtle, the more he is repelled and beat back.

3. Godly temptations cauſeth the *encreaſe* of Grace. *Unus Chriſtianus temptatus mille.* One tempted Chriſtian, ſaith *Luther*, is worth a thouſand. He grows more in Grace. As the Bellows encreaſeth the flame; So the Bellows of a Temptation doth encreaſe the flame of Grace.

4. By theſe temptations God makes way for *comfort*. As Chriſt after he was tempted, the Angels came and miniſtred unto him, *Mat.* 4. 11. As when *Abraham* had been warring, *Mechiſedeck* brought him Bread and Wine to revive his Spirits, *Gen.* 14. 18. ſo after the Saints have been warring with Satan, now God ſends His Spirit to comfort them, which made *Luther* ſay, that temptations were *Amplexus Chriſti*, Chriſts embraces, becauſe he doth then moſt ſweetly manifeſt himſelf to the Soul. Thus you ſee what Rocks of ſupport there are for tempted Souls.

That I may further comfort ſuch as are tempted, let me ſpeak to two caſes of the tempted.

1. *Caſe.* I have horrid temptations to blaſphemy?

Anſ. Did not the Devil tempt Chriſt after this manner? Mat. 4. 9. *All this will I give thee if thou wilt fall down and worſhip me.* What greater Blaſphemy can be imagined, than that the God of Heaven and Earth ſhould worſhip the Devil? yet Chriſt was tempted to this. If when Blaſphemous thoughts are injected you tremble at them, and are in a cold ſweat, they are not *yours*, Satan ſhall anſwer for them. Let him that plots the Treaſon ſuffer.

2. *Caſe.* But my caſe is yet worſe. I have been tempted to ſuch ſins and have *yielded*; the Tempter hath overcome me?

Anſ. I grant that through the with-drawing of Gods Grace, and the force of a temptation a Child of God may be overcome. *David* was overcome by temptation in caſe of *Bathſheba* and numbring the people. There is a party of Grace in the Heart, true to Chriſt, but ſometimes it may be over-voted by corruption, and then a Chriſtian yields; 'tis ſad thus to yield to the Tempter, but yet let not a Child of God be wholly diſcouraged, and ſay there is no hope, let me pour in ſome Balm of *Gilead* into this wounded Soul. Tho' a Chriſtian may fall by a temptation, yet the Seed of God is in him, 1 John 3. 9. *His Seed remaineth in him. Gratia concutitur, non excutitur*, Aug. A Man may be bruis'd by a fall, yet there is Life in him; a Chriſtian being foiled by Satan, may be like him who going to *Jericho*, fell among Thieves *wounded and half dead*, Luk. 10. 30. but ſtill there's τὸ ζῶον, a vital principle of Grace, his Seed remains in him. Tho' a Child of God may be overcome in *prælio*, in a skirmiſh, yet not in *bello* in the main Battel. an Army may be worſted in a Skirmiſh, but overcomes at laſt. Tho' Satan may foil a Child of God in a Skirmiſh by Tentation, yet the Believer ſhall overcome at laſt. A Saint may be foiled, not conquered; he may loſe Ground, not loſe the Victory.

3. God doth not judge of his Children by *one action*, but by the frame of their Heart, as God doth not judge of a Wicked Man by one *good action*, ſo neither of a Godly Man by one *bad action*; a Holy perſon may be worſted by a temptation, but God doth not meaſure him by that, who meaſures milk when it ſeeths and boils up? God doth not take the meaſure of a Saint, when the Devil hath boiled him up in a paſſion, but God judgeth of him by the Pulſe and Temper of his Heart, he would fear God, when he fails he weeps; God looks which way the Biaſs of his Heart ſtands: If his Heart be ſet againſt Sin, God will Pardon.

4. God

4. God will make a Saints being foil'd by Temptation, turn to his ſpiritual Advantage.

1. He may let a Regenerate Perſon fall by a Temptation, to make him more *Watchful*. Perhaps he walks looſly, and ſo was decoy'd into ſin; but for the future he grows more curious and cautious in his walking: The foiled Chriſtian is a vigilant Chriſtian. He will have a care of coming within the Lions Chain any more, he will be ſhy and fearful of the Occaſions of ſin; he will not go abroad without his ſpiritual Armour, and he girds on his Armour by Prayer. When a wild Beaſt gets over the Hedge and hurts the Corn, a Man will make his Fence the ſtronger. So when the Devil gets over the Hedge by a Temptation, and foils a Chriſtian, he will be ſure to mend his Fence, and be more vigilant againſt a Temptation afterwards.

2. God lets his Children be ſometimes foiled by a Temptation, that they may ſee their *Continual Dependance* on God, and may go to him for ſtrength. We need not only habitual Grace to ſtand againſt Temptation, but Auxiliary Grace. As the Boat needs not only the Oars, but Wind to carry it againſt a ſtrong Tide. God lets his Children ſometimes fall by a Temptation that ſeeing their own Weakneſs, they may reſt more on Chriſt and Free-Grace, *Cant.* 8. 5.

3. God by ſuffering his Children to be foiled by a Temptation, will *ſettle* them the *more in Grace*; they ſhall get ſtrength by their Foils. The Poets feign, that *Antæus* the Giant in Wreſtling with *Hercules* got Strength by every fall to the ground; it is true here. A Saint being foiled in wreſtling with Satan gets more ſpiritual Strength. *Peter* had never ſuch a ſtrengthening in his Faith, as after his being foiled in the High-Prieſt's Hall. How was he fired with Zeal, ſteeled with Courage? He who before was daſh'd out of Countenance by the Voice of a Maid; now dares openly confeſs Chriſt before the Rulers and the Councils. *Acts* 2. 14. The ſhaking of the Tree ſettles it the more; God lets his Children be ſhaken with the Wind of Temptation, that they may be more ſetled in Grace afterwards. This I have ſpoken that ſuch Chriſtians as God hath ſuffered to be foiled by Temptation, may not caſt away their Anchor, or give way to ſad deſpairing Thoughts.

Object. But this may ſeem to make Chriſtians careleſs whether they fall into a Temptation or no; if God can make their being foiled by a Temptation advantagious to them?

Anſw. We muſt diſtinguiſh between one who is foiled through *Weakneſs*, and through *Wilfulneſs*. If a Soldier fights, but is foil'd for want of Strength, the General of the Army will pity him and bind up his Wounds. But if he be wilfully foil'd, and proves treacherous, he muſt expect no Favour. So if a Chriſtian fight it out with Satan, but is foil'd for want of Strength, (as it was with *Peter*,) God will pity him, and do him good by his being foil'd. But if he be foil'd wilfully and runs into a Temptation, (as it was with *Judas*,) God will ſhew him no Favour, but will execute Martial Law upon him.

The *Uſes* Remain.

Uſe 1. See in what continual Danger we are. Satan is an exquiſite Artiſt, a deep Headpiece, he lies in Ambuſh to enſnare; he is ὁ πειράζων, the *Tempter*, it is his Delight to make the Saints ſin, and he is ſubtil in tempting; he hath νοήματα, Ways and Methods to deceive.

Firſt. He brings a Saint into ſin, by making him *Confide in his habitual Graces*. Satan makes him believe he hath ſuch a ſtock of Grace, as will Antidote him againſt all Temptations. Thus Satan deceiv'd *Peter*, he made him truſt in his Grace; he had ſuch a Cable of Faith, and ſtrong Tacklings, that tho' the Winds of Temptation did blow never ſo fierce, he could weather the Point. *Tho all men forſake thee, yet, I will not*; as if he had more Grace than all the Apoſtles: thus he was led into Temptation and fell in the Battle; a man may make an Idol of Grace. *Habitual* Grace is not ſufficient without *Auxiliary*. The Boat needs not only Oars, but a Gale of Wind to carry it againſt Tide; ſo we need not only habitual Grace but the blowing of the Spirit to carry us againſt a ſtrong Temptation.

Secondly. Satan tempts to ſin by the *Baits* and *Allurements* of the World. *Facnus Pecuniæ funus Animæ*——one of Chriſt's own Apoſtles was caught with a ſilver Bait. Such as the Devil cannot debauch with Vice, he will corrupt with Money. *All this will I give thee*, was his *laſt Temptation*, *Mat.* 4. 9. *Achan* was deluded

deluded by a Wedge of Gold. *Silvester* the *Second* did sell his Soul to the Devil for a Popedom.

Thirdly. Satan tempts to sin *sub specie boni*, under a mask and shew of *good*; his Temptations seem gracious Motions.

1. He tempts Men to *Duties of Religion*; you will think this strange that Satan should tempt to duty, but it is so: 1. he tempts Men to duty out of *sinister* Ends. Thus he tempted the *Pharisees* to Pray and give Alms, *That they might be seen of men*, *Mat.* 6. 5. Prayer is a Duty, but to look a-squint in Prayer, to do it for Vain-glory, this Prayer is turn'd into sin. 2. He tempts to duty when it is *not in season*, *Numb.* 28. 2. *My Offering and my Bread for my Sacrifices shall ye offer unto me in their due season.* Satan tempts to duty when it is out of season. He tempts to read the Word at home, when we should be hearing the Word. He will so tempt to one duty as it may hinder another. 3. He tempts some to duty, out of *design* that it may be a *Cloak for sin*. He tempts them to frequency in duty that they may sin and be less suspected. He tempted the *Pharisees* to make long Prayers, *That they might devour widows houses* under this pretence, *Mat.* 23. 14. Who would suspect him of false Weights, that so oft holds a Bible in his hand? Thus cunning is Satan, he tempts to duty.

2. He tempts men to sin out of a *shew of Love* to Christ. You will think this strange, but there's truth in it. Many a good Heart may think what he doth is in love to Christ, and all this while he may be under a Temptation. Christ told *Peter*, he must suffer at *Jerusalem*, *Peter* took him and rebuked him, *Be it far from thee*, *Lord*, *Mat.* 16. 21. as if he had said to Christ, Lord thou hast deserved no such shameful death, and this shall not be unto thee. *Peter* as he thought did this out of love to Christ, but *Peter* was all this while under a Temptation. What had become of us if Christ had hearkened to *Peter*, and had not suffered? So when Christ wash'd his *Disciples* Feet, *Peter* was so mannerly, that he would not let Christ wash his Feet, *Joh.* 13 8. *Thou shalt never wash my Feet.* This *Peter* did (as he thought) out of Love and Respect to Christ; *Peter* thought Christ was too good to wash his Feet, and therefore would have put Christ off; but this was a Temptation, the Devil put *Peter* upon this sinful Modesty; he struck at *Peters* Salvation, insomuch that Christ saith, *If I wash thee not, thou hast no part in me.* So again, when the *Samaritans* would not receive Christ, the Disciples, *James* and *John* said, *Lord, wilt thou that we command fire from Heaven to consume them? Luke* 9. 54. They did this as they thought out of Love to Christ. they would wish for fire to consume his Enemies. But they were under a Temptation, it was not Zeal, but the Wild-fire of their own Passion; Ye know not (saith Christ) what spirits ye are of.

Fourthly. Satan tempts to that sin which a mans Heart is naturally *most inclinable to*; he will not tempt a civil Man to *Gross* sin, this is abhorring to the light of Nature. Satan never sets a dish before men that they do not love? but he will tempt a civil man to *Pride*, and to trust in his own Righteousness; and to make a Saviour of his Civility. The Spider weaves a Web out of her own Bowels; the civil Man would weave a Web of Salvation out of his own Righteousness. See then in what danger we are when Satan is continually lying in Ambush with his Temptations.

Inference 2. See mans Inability of himself to resist a Temptation. Could he stand of himself against a Temptation, this Prayer were needless, *Lead us not into Temptation*; no man hath Power of himself to resist a Temptation *further* than God gives him Strength, *Jer.* 10. 23. *O Lord, I know that the way of man is not in himself.* If *Peter* who had *True Grace*, and *Adam* who had *Perfect Grace* could not stand against Temptation; much less can any stand by the Power of Nature, which Confutes the Doctrine of *Free-will*; what freedom of Will hath man, when he cannot resist the least Temptation?

Infer. 3 Here is Matter of Humiliation that there is in us such an Aptitude and proneness to yield to Temptation---*Nitimur in vetitum*----we are as ready to swallow a Temptation as the fish to swallow the Bait. If the Devil tempt to Pride, Lust, Envy, Revenge; how do we symbolize with Satan, and embrace his snares. Like a Woman that hath a Suitor come to her, and she doth not need much wooing, she presently gives her Consent: Satan comes a wooing by Temptation, and we soon yield; he strikes fire and we are as dry Tinder that catcheth the first spark. He knocks by temptation, and (it is sad to think how) soon we

we open the door to the Devil, which is as if one should open the door to a Thief, this may cause a spring of Tears.

Infer. 4. See hence a Christians Life is *no easie* life, it is *Military*; he hath a *Goliah* in the field to Encounter with, one that is arm'd with Power and Subtilty; he hath his *Wiles* and *Darts*. A Christian must be continually Watching and Fighting; Satans Designs carry death in the Front, 1 *Pet.* 5. 8. *Seeking whom he may devour.* Therefore we had need be always with our Weapons in our hand. How few think their Life a warfare? Tho' they have an Enemy in the field that is always laying of Snares or shooting of Darts, yet they do not stand Sentinel or get their spiritual Artillery ready? They put on their *Jewels*, but not their *Armour*, *Job* 21. 12. *They take the Tymbrel, and Harp, and rejoyce at the sound of the Organ*, as if they were rather in Musick than in Battle. Many are asleep in sloth when they should be fighting against Satan, and no wonder the Devil shoots them when he finds them asleep.

Use 2. It reproves them who pray, *Lead us not into Temptation*, yet *run* themselves into Temptation. Such are they who go to Plays and Masquerades, and hunt after strange Flesh. Some go a slower pace to Hell, but such as run themselves into Temptation, these go galloping thither; we have too many of these in this debauch'd Age, who as if they thought they could not sin fast enough, tempt the Devil to tempt them.

Use 3. *Exhortation.* Let us labour that we be not overcome by temptation.

Quest. What means may be used that Satans Temptations may not prevail against us?

Resp. 1. *Avoid Solitarinesse.* It is no Wisdom in fighting with an Enemy to give him the *Advantage of the Ground*; we give Satan Advantage of the Ground, when we are alone. *Eve* was foiled in the Absence of her Husband; a Virgin is not so soon set upon in company, *Eccles.* 4 10. *Two are better than one.* Get into the *Communion of Saints*, and that is a good Remedy against Temptation.

2. If you would not be overcome of Temptation, beware of the *Predominancy* of *Melancholy*. This is *Atra bilis*, a black Humour seated chiefly in the Brain; Melancholy disturbs Reason, and exposeth to Temptation. One calls Melancholy *Balneum Diaboli*, the Devils *Bath*; he baths himself with Delight in such a Person. Melancholy clothes the Mind in Sable, it fills it with such dismal Apprehensions, as oft end in self-murder.

3. If you would not be overcome of Temptation, study *Sobriety.* 1 *Pet.* 5. 8. *Be sober, because your Adversary walketh about.* Sober-mindedness consists in the moderate use of earthly Things; an immoderate desire of these things oft brings men into the snare of the Devil. 1 *Tim.* 6 9. *They that will be rich fall into a Snare.* He who loves Riches inordinately, will purchase them unjustly. *Ahab* would swim to *Naboths* Vineyard in Blood. He who is drunk with the Love of the World is never free from Temptation, he will pull down his Soul to build up an Estate. *Quid non mortalia pectora cogis auri sacra fames?*-----Be *sober*, take heed of being drunk with the love of the World, lest ye fall into Temptation.

4. Be always upon *your Guard*, watch against Satans Wiles and Subtilties, 1 *Pet.* 5. 8. *Be vigilant, because your Adversary the Devil walks about.* A Christian must *Excubias agere*, keep Watch and Ward. See where Satan labours to make a Breach, see what Grace he most strikes at, or what sin he most tempts to, *Mark* 13. 37. *I say to you all Watch.* Watch all the Sences, the Eye, the Ear, the Touch; Satan can creep in here. O how needful is the spiritual Watch! shall Satan be watchful and we drowsie? Doth he watch to devour us, and shall not we watch to save our selves? Let us see what sin our Heart most naturally inclines to, and watch against this.

5. Beware of *Idleness*. Satan sows most of his seed in fallow Ground; it was *Hieroms* Counsel to his Friend to be ever busied, that if the Devil did come he might find him working in the Vineyard. Idleness tempts the Devil to tempt; the Bird that sits still is shot, he that wants Employment, never wants Temptation. When a man hath nothing to do, Satan will bring Grist to the Mill, and find him work enough.

6. Make known thy Case to some godly Friend. The hiding a Serpent in the Bosom, is not the way to be safe. When the old Serpent hath gotten into your Bosom by a Temptation, do not hide him there by keeping his Coun-

sel:

ſel. If a ſpark be got into the Thatch, it is not Wiſdom to conceal it, it may ſet the Houſe on fire; conceal not Temptation. The keeping of Secrets is for familiar Friends: be not ſo great a friend to Satan as to keep his ſecrets; Reveal your Temptations, which is the way to procure others Prayer and Advice. Let all ſee that you are not true to Satans Party, becauſe you tell all his Plots, and reveal his Treaſons. Beſides, the telling our Caſe to ſome Experienced Chriſtian, is the way to have eaſe; as the opening a Vein gives eaſe; ſo the opening our Caſe to a Friend, gives eaſe to the Soul, and a Temptation doth not ſo much inflame.

7. Make uſe of the *Word*. This the Apoſtle calls the *Sword of the Spirit*, *Epheſ.* 6. 17. a fit Weapon to fight againſt the Tempter. This *Sword of the Spirit* is *Gladius anceps*, a Two-edged Sword; it wounds carnal Luſt, and it wounds Satan. He who travels a Road where there is *Robbing*, will be ſure to ride with his Sword. We are travelling to Heaven, and in this *Road* there is a Thief will always beſet us. Satan is in every place where we go. He meets us at Church, he doth not miſs a Sermon, he will be tempting us there, ſometimes to *Drowſineſs*; when you ſleep at a Sermon the Devil rocks you a-ſleep, ſometimes he tempts by diſtracting the Mind in Hearing. Sometimes he tempts to queſtion the Truth of what you hear, thus we meet with the Tempter at Church; and he tempts in the ſhop, he tempts you to uſe Colluſion and Deceit, *Hoſ.* 12. 7. *The Ballances of Deceit are in his Hand.* So that we meet with the Tempter every where; therefore, this Thief being in the Road, we had need ride with a Sword; we muſt have the *Sword of the Spirit* about us. We muſt have skill to uſe this Sword, and have an Heart to draw it out, and this Sword will put the Devil to flight. Thus our Bleſſed Saviour when Satan tempted him to Diſtruſt and Blaſphemy, he uſed a Scripture Weapon. *It is written.* Three times Chriſt wounded the old Serpent with this Sword. Chriſt could with his Power and Authority have rebuked the Prince of the Air, as he did the Winds, but he ſtops the Devils Mouth with Scripture, *It is written.* It is not our Vows or Reſolutions will do it, it is not the Papiſts Holy-Water or Charms will drive away the Devil, but let us bring the Word of God againſt him; this is ſuch an Argument as he cannot anſwer. It was a ſaying of *Luther*, I have had great Troubles of Mind, but ſo ſoon as I laid hold on any place of Scripture, and ſtaid my ſelf upon it, as upon my chief Anchor; ſtraightway my Temptations vaniſhed away; there's no Temptation but we have a fit Scripture to anſwer it. If Satan tempts to Sabbath-Breaking anſwer him, *It is written, Remember to keep the Sabbath Day Holy.* If he tempts to Uncleanneſs, anſwer him, *It is written, Whore-Mongers and Adulterers God will judge.* If he tempts to Carnal Fear, ſay, *It is written, Fear not them that kill the Body, and after that have no more that they can do.* No ſuch way to confute Temptation as by Scripture. The Arrows which we ſhoot againſt Satan muſt be fetch'd out of this Quiver. Many People want this *Sword of the Spirit*, they have not a Bible; others ſeldom make uſe of this Sword, but let it ruſt, they look ſeldom into the Scripture; therefore no wonder they are overcome by Temptations. He who is well skill'd in the Word, is like one who hath a Plaiſter ready to lay upon the Wound aſſoon as it is made, and ſo the danger is prevented. Oh ſtudy the Scripture and you will be too hard for the Devil; he cannot ſtand againſt this.

8. Let us be careful of our *own Hearts*, that they do not *DECOY* us into ſin. The Apoſtle ſaith, *A Man is drawn away of his own Heart and enticed*, *Jam.* 1. 14. *Quiſq; ſibi Satan eſt, Bern.* Every man hath a Tempter in his *own Boſom*. A Traitor within the Caſtle is dangerous. The Heart can bring forth a Temptation, tho' Satan doth not Midwife it into the World. If Satan were dead and buried, the Heart could draw us to Evil. As the Ground of all Diſeaſes lies in the Humours of the Body; ſo the Seed of all ſin lies in Original Luſt. Look to your Hearts.

9. If you would not be overcome of Temptation, fly the *Occaſions of ſin*. Occaſions of ſin have a *Great Force* in them to awaken Luſt within. He that would keep himſelf free from Infection, will not come near an infected Houſe, if you would be ſober avoid drunken Company. *Joſeph* when he was enticed by his Miſtreſs ſhun'd the Occaſion, the Text ſaith, he would *not be with her*, *Gen.* 39. 10. If you would not be enſnared by Popery, do not hear the Maſs. The *Nazarite* who was forbid Wine, might not eat Grapes; which might occaſion

caſion intemperance. Come not near the *Borders* of a temptation. Suppoſe one had a body made of Gunpowder, he would not come near the leaſt ſpark of Fire, leſt he ſhould be blown up: Many Pray, *Lead us not into Temptation*, and they run themſelves into temptation.

10. If you would not be overcome by temptation, make uſe of *Faith* above all things. Take the *Shield of Faith*, Epheſ. 6. 16. Faith wards off Satan's fiery darts, that they do not hurt. 1 Pet. 5. 9. *Whom reſiſt, ſtedfaſt in Faith.* Mariners in a ſtorm flie to their Anchor. Flie to your Anchor of Faith: Faith brings *Chriſt* along with it. Duellers bring their *Second* with them into the Field: Faith brings *Chriſt* for its *Second*. Faith puts us into *Chriſt*, and then the Devil cannot hurt us. The Chicken is ſafe from the Birds of Prey under the Wings of the Hen; and we are ſecure from the Tempter under the Wings of the Lord *Jeſus*. Though other Graces are of uſe to reſiſt the Impulſions of Satan, yet Faith is the *Conquering* Grace: Faith takes hold of *Chriſt's* Merits, Value and Vertue, and ſo a Chriſtian is too hard for the Devil. The Stars vaniſh when the Sun appears: Satan vaniſheth when Faith appears.

11. If you would not be overcome of temptation, be much in *Prayer*. Such as walk in infectious places, carry Antidotes about them. Prayer is the beſt Antidote againſt temptation. When the Apoſtle had exhorted *to put on the whole Armour of God*, Epheſ. 6. 11. he adds, Verſ. 18. *Praying with all Prayer*. Without this *Reliqua arma parum proſunt*. Zanchy. All other Weapons will do little good. *Chriſt* preſcribes this Remedy, *Watch and pray, leſt ye enter into temptation*, Mark 14. 38. A Chriſtian fetcheth down ſtrength from Heaven by Prayer. Let us Cry to God for help againſt the Tempter, as *Sampſon* cried to Heaven for help, Judg. 16. 28. *O Lord God, remember me, and ſtrengthen me I pray thee, that I may be avenged of the Philiſtines*: and, verſ. 30. *The houſe fell upon the Lords, and upon all the People.*

Prayer is *flagellum diaboli*, it whips and torments the Devil: The Apoſtle bids us Pray, Ἀδιαλείπτως, *without ceaſing*, 1 Theſ. 5. 17. It was *Luther's* advice to a Lady, when temptation came, to fall upon her knees by Prayer. Prayer doth aſſwage the force of a temptation. Prayer is the beſt *Charm* or *Spell* we can uſe againſt the Devil. Temptation may bruiſe our Heel, but by Prayer we wound the Serpents Head. When *Paul* had a *Meſſenger of Satan to buffet him*, what remedy doth he uſe? He betook himſelf to Prayer, 2 Cor. 12. 8. *For this thing I beſought the Lord thrice, that it might depart from me.* When Satan aſſaults furiouſly, let us Pray fervently.

12. If you would not be overcome of temptation, be Humble *in your own eyes*: Such are neareſt falling who preſume of their own ſtrength. *Penelon* who ſaid, his fat fleſh ſhould melt in the fire; inſtead of his fat melting, his heart melted, and he turned from the Truth. When Men grow into a big conceit, God lets them fall, to prick the Bladder of Pride. O be humble! Such are like to hold out beſt in a temptation, who have *moſt Grace*: but God gives more Grace to the humble, *James* 4. 6. Beware of Pride; an Impoſthume is not more dangerous in the Body, than Pride in the Soul. The Doves (ſaith *Pliny*) take a pride in their Feathers, and in their flying high; at laſt they flie ſo high that they are a prey to the Hawk: When Men flie high in Pride and Self-confidence, they become a prey to the Tempter.

13. If you would not be foil'd by temptation, do not enter into a *Diſpute* with Satan. When *Eve* began to argue the Caſe with the Serpent, the Serpent was too hard for her. The Devil, by his Logick, diſputed her out of Paradiſe: Satan can mince ſin, and make it ſmall, and varniſh it over, and make it look like Vertue; Satan is too ſubtil a Sophiſter to hold an Argument with him. Diſpute not, but Fight. If you enter into a Parley with Satan, you give him half the Victory.

14. If we would not be overcome of Satan, let us put on Chriſtian *Fortitude*. An Enemy we muſt expect, who is either ſhooting of darts, or laying of ſnares. therefore let us be armed with courage, 2 Chr. 19. 11. *Deal couragiouſly, and the Lord ſhall be with the good.* The Coward never won Victory: And, to animate us in our Combat with Satan,

1. We have a good Captain that Marcheth before us. *Chriſt* is called the Captain of our Salvation, *Heb.* 2. 10.

2. We have good Armour; Grace is Πανοπλία θεοῦ, Armour of God's making, *Epheſ.* 6. 11.

3. Satan is beaten in part already: *Christ* hath given him his Deaths-wound upon the Cross, *Col.* 1. 15.

4. Satan is a *Chained* Enemy, his Power is limited. He cannot *Force the Will:* It was all *Eve* complained of, that the Serpent *deceived* her, not *constrained* her, *Gen.* 3. 13. Satan hath *astutiam Suadendi*, not *potentiam Cogendi*; he may *perswade*, not *compel*.

5. He is a Cursed Enemy, and God's Curse will blast him: Therefore put on Holy Gallantry of Spirit and Magnanimity. Fear not Satan. Greater is he that is in you, than he that is against you.

15. If we would not be overcome of a Temptation, let us call in the *help* of others. If an House be set on fire, would you not call in help? Satan tempts that he may rob you of your Soul; acquaint some Friends with your Case, and beg their *Counsel* and *Prayers*: Who knows but Satan may be *cast out* by the joynt-prayer of others? In case of Temptation, how exceeding helpful is the *Communion of Saints*.

16. If we would not be overcome of Temptation, let us make use of all the *Encouragements* we can. If Satan be a Roaring Lion, *Christ is the Lion of the Tribe of Judah*; if Satan Tempts, *Christ* Prays: If Satan be a Serpent to Sting, *Christ* is a Brazen-Serpent to Heal: if the *Conflict* be hard, look to the *Crown*, James 1. 12. Whilst we are fighting, *Christ* will Succour us, and when we overcome he will Crown us. What makes the Soldier endure a bloody fight, but hope of a Golden Harvest? Think, that shortly God will call us out of the Field, where the Bullets of Temptation fly so fast, and he will set a Garland of Glory upon our head. How will the case be altered? Instead of Fighting, Singing; instead of an Helmet, a Diadem; instead of a Sword, a Palm-branch of Victory; instead of Armour, White Robes; instead of Satan's Skirmishes, the Kisses and Embraces of a Saviour? The viewing these eternal Recompences would keep us from yielding to Temptation. Who would to gratifie a Lust, lose a Crown.

Use 4. A word of *Counsel* to such as are Tempted; Be so wise as to *make good use* of your Temptations; as we should labour to improve our *Afflictions*, so to improve our *Temptations*. We should pick some good out of Temptation, as *Sampson* got Honey out of the Lion.

Quest. What Good comes out of a Temptation? Can there be any good in being set upon by an Enemy? Can there be any good to have *fiery darts* shot at us? Yes, God that can make a Treacle of Poison, can make his People get much good by their Temptations. *First*, Hereby a Christian sees that *Corruption* in his heart, which he never saw before: Water in a Glass looks pure, but set it on the fire, and the Scum boils up: So in Temptation, a Christian sees that Scum of Sin boil up, that Passion and Distrust of God as he thought had not been in his heart. *Secondly*, Hereby a Christian sees more of the *Wiles of Satan*, and is better able to withstand them. St. *Paul* had been in the Fencing School of Temptation, and he grew expert in finding out Satan's Stratagems, 2 Cor. 2. 11. *We are not ignorant of his devices. Thirdly*, Hereby a Christian grows more *humble*; God will rather let his Children fall into the Devil's hands than be Proud; Temptation makes the Plumes of Pride fall, 2 Cor. 12. 7. *Lest I should be exalted above measure, there was given me a thorn in the flesh.* Better is that Temptation that Humbles, than that Duty which makes one Proud. Thus you see how much good a Christian may get by Temptation; which made *Luther* say, Three things make a good *Divine*, Prayer, Meditation, Temptation.

Use 5. To such as have been under sore Temptations and Buffetings of Satan, to (Lust, Revenge, Self-murder,) but God hath stood by them, and given them strength to overcome the Tempter.

1. Be very *thankful to God*; say as, 1 Cor. 15. 57. *Thanks be to God who gives us the Victory.* Be much in Doxology. Why were we kept more than others from falling into sin? Was it because Temptation was not so strong? No: Satan shoots his darts with all his Force. Was the Cause in our *Will?* No: such a broken Shield would never have conquer'd Satans Temptations; know, that it was Free-grace that beat back the Tempter, and brought us off with Trophies of Victory. O be thankful to God: had you been overcome by Temptation, you might have put black-spots in the face of Religion, and given occasion to the Enemies of God to blaspheme, 2 *Sam.* 12. 14. Had you been overcome, you might have lain sick of a *Wounded Spirit*, and cried out with *David* of *Broken Bones*. After *David* yielded temptation, he lay for above three quarters of a year

year in horror of Mind; and some *Divines* think, he never recovered his full joy to the day of his Death. O therefore, what cause have they to stand upon Mount *Gerizim*, blessing of God, who, in a Field-battel, have got the better of Satan, and been more than Conquerours. Say as the Psalmist, Psal. 124. 6. *Blessed be the Lord who hath not given us as a prey to their Teeth:* So blessed be God who hath not given us as a prey to Satan that Roaring Lion. When God puts Mercy in the Premisses, we must put Praise in the Conclusion.

2. You that have been tempted and come off Victors, be full of *Sympathy*, pity tempted souls; shew your *Piety* in your *Pity*. Do you see Satan's darts sticking in their sides, do what you can to pull out these darts; communicate your experiences to them; tell them how you broke the Devils snare, and your *Saviour* was your *Succourer*—— The Apostle speaks of restoring others in the *Spirit of meekness*, Gal. 1. 6. The word Καταρτίζετε, to *restore*, alludes to Chirurgians, who set Bones out of joint: So when we see such as are tempted, and Satan hath, as it were, put their bones out of joint, labour to set them in joint again with all love, meekness and compassion. A word *spoken in season* may relieve a Soul fainting in Temptation; and you may do, as the good *Samaritan*, drop in oil and wine into the wound, *Luk.* 10. 34. *Vir spiritualis consilia magis quàm convitia meditatur.* Aug.

3. You that have got a Conquest of Satan, be *not Secure*. Think not that you shall never be troubled with the Tempter more: He is not like the *Syrians*, 2 King. 6 23. *The bands of Syria came no more into the Land of Israel.* A Cock if he be made once to run away, he will fight no more: But 'tis not so with Satan; He is a *Restless enemy*; and if you have beaten him back, he will make a fresh onset. *Hannibal* said of *Marcellus*, a *Roman* Captain, That whether he did beat, or was beaten, he was never quiet.

When *Christ* had worsted Satan he went away from *Christ*; but, *ad Tempus*, for a Season, *Luk.* 4. 13. as if he meant to come again. When we have gotten the better of Satan, we are apt to grow secure, to lay aside our Armour, and leave off our Watch; which, when Satan perceives, then he comes upon us with a new Temptation and wounds us: He deals with us as *David* did with the *Amalekites*, when they had taken the spoil, and were secure, 1 Sam. 30. 16. *They were spread upon the Earth, eating and drinking and dancing:* then, Vers. 17. *David smote them, and there escaped not a man of them.* Therefore, after we have got the better of the Tempter, we must do, as Mariners in a *Calm*, *mend our Tackling*, as not knowing how soon another storm may come. Satan may, for a time, retreat, that he may afterwards come on more fiercely. He may go away a while, and bring seven other Spirits with him, *Luk.* 11. 26.

Therefore be not *Secure*, but stand upon your Watch-tower. Lie in your Armour; always expect a Fight. Say, as he that hath a short respit from an Ague, I look every day when my Fit should come: So say, I look every day when the Tempter should come; I will put my self into a Warlike posture. Satan, when he is beaten out of the Field, is not beaten out of heart, he will come again. He had little hope to prevail against *Christ*; *Christ* gave him three deadly wounds, and made him retreat; yet he departed onely *for a Season*. If the Devil cannot conquer us, yet he knows he shall molest us: if he cannot destroy us, he will disturb us. Therefore we must, with the Pilot, have our Compass ready, and be able to turn our Needle to any Point where Temptation shall blow. If the Tempter come not so soon as we expect, yet by putting our selves into a posture, we have this advantage, we are always *Prepared*.

To conclude all; Let us oft make this Prayer, *Lead us not into Temptation:* If Satan wooes us by a temptation, let us not give *Consent*. But in case a Christian hath, through weakness, (and not out of design) *yielded* to a temptation, yet let him not *cast away* his *Anchor*. Take heed of *Despair*, this is worse than the fall it self.

Christian, steep thy soul in the brinish Waters of *Repentance*, and God will be appeased. Repentance gives the Soul a Vomit. *Christ* loved *Peter* after his denial of him, and sent the first news of his Resurrection to him; *Go tell the Disciples and Peter*. 'Tis an Error, to think that one act of sin can destroy the *Habit of Grace*. 'Tis a wrong to God's Mercy and a Christian's Comfort, to make this despairing conclusion, that after one hath fallen by temptation, his Estate is irrecoverable. Therefore Christian, if thou hast fallen with *Peter*, repent with *Peter*, and God will be ready to seal thy Pardon.

Matt. 6. 13. But deliver us from Evil.

2. THe Second Branch of this Sixth Petition, is, *Libera nos a malo*; *Deliver us from evil.* There is more in this Petition than is expreſſed: The thing *Expreſſed* is, that we may be kept from Evil: The thing farther intended is, that we may make a Progreſs in Piety, Titus 2. 11. *Denying ungodlineſs and worldly luſts*; there is, being delivered from Evil; *that we ſhould live ſoberly, righteouſly and godly*; there is a progreſs in Piety.

I begin with the firſt thing in this Petition *Expreſſed*, *Deliver us from Evil.*

Queſt. What Evil do we Pray to be delivered from?

Anſw. 1. In *General*, from the evil of ſin.

2. More particularly, we Pray to be delivered,

Firſt, From the Evil of our own *Heart*; it is called an *Evil Heart*, Heb. 3. 12.

Secondly, From the Evil of *Satan*; He is called, ὁ πονηρὸς, the *Evil One*, Matt. 13. 19.

Thirdly, From the Evil of the World; it is called the preſent *evil World*, Gal. 1. 4.

1. In *General*; *Deliver us from evil*: We Pray to be delivered from the evil of ſin. Not that we pray to be delivered immediately from the *Preſence* and *Inbeing* of ſin, for that cannot be in this life. We cannot ſhake off this Viper: but we Pray that God will deliver us more and more from the Power and Practice, from the Scandalous Acts of Sin, which caſt a Reflection upon the Goſpel.

Sin then is the Deadly Evil we pray againſt; *Deliver us from Evil*: With what Pencil ſhall I be able to draw the deformed face of ſin. The Devil would Baptize ſin with the Name of Vertue: 'Tis eaſie to lay fair Colours on a Black Face.

But I ſhall endeavour to ſhew you what a Prodigious Monſter ſin is; and there is great reaſon we ſhould pray, *Deliver us from evil.*

Sin is, (as the Apoſtle ſaith) Καθ' ὑπερβολὴν, exceeding ſinful, *Rom.* 7. 13. Sin is the very Spirits of Miſchief diſtilled; 'tis called, חרם, the *Accurſed thing*, Joſh. 7. 13. That ſin is the moſt execrable evil, appears ſeveral ways.

1. Look upon Sin in its Original.
2. Look upon Sin in its Nature.
3. Look upon Sin in the Judgment and Opinion of the Godly.
4. Look upon Sin in the Comparative.
5. Look upon Sin in the manner of cure.
6. Look upon Sin in its direful effects, and when you have ſeen all theſe you will apprehend, what an horrid evil ſin is, and what great reaſon we have to pray, Deliver us from evil.

1. Look upon ſin in its *Original*; it fetcheth its pedigree from Hell: Sin is of the Devil, *John* 8. 44. Sin calls the Devil Father, it is *Serpentis venenum*, as *Auſtin* ſaith, it is the Poiſon the Old Serpent hath ſpit into our Virgin Nature.

2. Look upon Sin in its Nature, and ſo it is evil.

1. See what the Scripture compares it to. Sin hath got a bad name, 'tis compared to the Vomit of Dogs, 2 *Pet.* 2. 22. to a menſtruous Cloath, *Iſa.* 30. 22. which as *Jerom* ſaith, was the moſt unclean thing under the Law, it is compared to the Plague, 1 *Kin.* 8. 38. to a Gangrene, 2 *Tim.* 2. 17. perſons under theſe diſeaſes we would be loth to Eat and Drink with.

2. Sin is evil in its Nature as it is *injurious* to God three ways.

1. It is ἀνομία a breach of Gods Royal Law, 1 John 3. 4. *Sin is a tranſgreſſion of the Law*: It is *Crimen læſæ Majeſtatis*, High Treaſon againſt Heaven. What greater injury can be offered to a Prince, than to trample upon his Royal Edicts? *Neh.* 9. 26. *They have caſt thy Laws behind their Backs.*

2. Sin is a contumacious affront to God, 'tis a walking *contrary* to him, *Lev.* 26. 40. the Hebrew word for ſin, *Paſhang*, ſignifies *Rebellion*; ſin flies in the Face of God, *Job* 15. 25. He *ſtretcheth out his hand againſt God*; we ought not to lift up a thought againſt God, much leſs to lift up an hand againſt him; but the ſinner doth ſo; Sin is *Deicidium*, it would not only un-throne God, but Ungod him, if Sin could help it God ſhould be no longer God.

3. Sin

3. Sin is injurious to God as it is an act of high *ingratitude*. God feeds a ſinner, Screens off many evils from him, yet he not only forgets Gods Mercies, but abuſeth them, Hoſ. 2. 8. *I gave her Corn and Wine and Oil, and multiplied her Silver, which they prepared for Baal.* God may ſay, I gave thee Wit, Health, Riches, which thou haſt employed againſt me. A ſinner makes an Arrow of Gods Mercies, and ſhoots at him, 2 Sam. 16 17. *Is this thy kindneſs to thy friend?* did God give thee life to ſin? Did he give thee Wages to ſerve the Devil? O what an ungrateful thing is ſin! Ingratitude forfeits Mercy, as the Merchant doth his Goods by not paying cuſtom.

3. Sin is evil in its nature, as it is a *fooliſh thing*, Luk. 12. 20. Ἄφρων, Thou Fool, *this night ſhall thy Soul be required of thee.* 1 Sam 13. 13. Is it not fooliſh to prefer a ſhort Leaſe before an Inheritance? a ſinner prefers the pleaſures of ſin for a ſeaſon, before thoſe pleaſures which run at Gods right hand for evermore. Is it not folly to gratifie an Enemy? Sin gratifies Satan. *Mortalium errores epulæ ſunt dæmonum.* Mens ſins feaſt the Devil. Is it not folly for a Man to be *felo de ſe*, guilty of his own deſtruction, to give himſelf Poiſon? a Sinner hath an hand in his own Death, Prov. 1. 18. *They lay wait for their own blood*, no creature did ever willingly kill it ſelf but Man.

4. Sin is a *polluting* thing. Sin is not only a *defection*, but a pollution, tis as ruſt to Gold, as a ſtain to Beauty, 'tis call'd filthineſs of Fleſh and Spirit, 2 *Cor.* 7. 1. it makes the Soul red with guilt, and black with filth, *quanta ſæditas vitioſæ mentis!* Cicero. This filth of ſin is *inward*. A ſpot in the Face may eaſily be wiped off, but to have the Liver and Lungs tainted is far worſe; ſin hath got into the Conſcience, *Tit.* 1. 15. ſin defiles all the faculties, the Mind, Memory, Affections, as if the whole Maſs of Blood were corrupted, ſin pollutes and flyblows our holy things: the Leper in the Law if he had touched the Altar, the Altar had not cleanſed him, but he had polluted the Altar; an Emblem of ſins Leproſie ſpotting our holy things.

5. Sin is a *debaſing* thing, it degrades us of our honour, *Dan.* 11. 25. In thoſe days ſhall ſtand up a vile perſon; this was ſpoken of *Antiochus Epiphanes* who was a King, and his name ſignifies illuſtrious, but ſin had made him vile; ſin blots a Mans name, nothing ſo turns a Mans Glory into ſhame as ſin doth, ſin makes one like a Beaſt, *Pſal.* 49. 20. 'tis worſe to be like a Beaſt, than to be a Beaſt, 'tis no ſhame to be a Beaſt, but it is a ſhame for a Man to be like a Beaſt, Luſt makes a Man Bruti∫h, and Wrath makes him Devili∫h.

6. Sin is an *enſlaving* thing. A ſinner is a Slave when he ſins moſt freely. *Grave ſervitutis jugum*, Cicero. Sin makes Men the *Devils Servants*. Satan bids them ſin, and they do it, he bid *Judas* betray Chriſt, and he did it; he bid *Ananias* tell a Lye, and he did it, *Act.* 5. 3. when a Man commits a ſin he is the Devils Lacky, and runs on his errand, they who ſerve Satan have ſuch a bad Maſter, that they will be afraid to receive their Wages.

7. Sin is an *unſavory* thing, Pſal. 14. 3. *They are altogether* become filthy, in the Hebrew, *neelachu* they are become *ſtinking*! ſin is very noiſome to God, that perſon who ſhall Worſhip in Gods Houſe, yet live in the ſin of uncleanneſs, let him be perfum'd with all the Spices of *Arabia* his Prayers are unſavoury, Iſa. 1. 13. *Incenſe is an* abomination to me; therefore God is ſaid to behold the Proud *afar off*, *Pſal.* 138. 6. He will not come near the Dung-hill ſinner, that hath ſuch noiſome Vapours coming from him.

8. Sin is a *painful* thing, it coſts Men much labour and pains to accompliſh their wicked deſigns, Jer. 9. 5. *They weary themſelves to* commit iniquity. *Peccatum eſt ſui ipſius pœna.* What pains did *Judas* take to bring about his Treaſon? He goes to the High-Prieſt, and then after to the Band of Soldiers, and then back again to the Garden: What pains did the Powder-traiters take in digging through a thick Stone Wall? what pains in laying their Barrels of Powder, and then covering them with Crows of Iron? How did they tire out themſelves in ſins Drudgery, *Chryſoſtom* ſaith *Vertue* is eaſier than *Vice*. 'Tis eaſier to be ſober than *intemperate*. 'Tis eaſier to ſerve God than to follow ſin. A wicked man ſweats at the Devils Plough, and is at great pains to Damn himſelf.

9. Sin is a *diſturbing* thing. Whatever defiles diſturbs. Sin breaks the peace of the Soul, *Iſa.* 57. 21. No peace to the Wicked. When a Man ſins preſumptuouſly he ſtuffs his Pillow with Thorns, and his head will lie very uneaſy when he comes to dye. Sin cauſeth a *Trembling at the Heart*. When *Spira* had ſinn'd he had a Hell in his Conſcience, he was in that horror that he profeſſed he envied *Cain* and *Judas*. *Charles* the ninth who was guilty of the Maſſacre in

Paris,

Paris, was afterwards a *terrour to himself*, he was frighted at every noise, and could not endure to be waked out of his sleep without Musick. Sin breaks the peace of the Soul. *Cain* in killing *Abel* stab'd half the World at a blow, but could not kill the Worm of his own Conscience. Thus you see what an evil sin is in the nature of it, and had not we need pray, Deliver us from Evil.

3. Look upon sin in the *Judgment* and opinion of the Godly, and it will appear to be the most prodigious evil.

1. Sin is so great an evil, that the Godly will rather do any thing than sin, Heb. 11. 24. *Moses chose rather to suffer with the People of God, than to enjoy the pleasures of sin.* The Primitive Christians said, *Ad leonem potius quàm lenonem*, they chose rather to be devoured by Lions without, than Lusts within. *Irenæus* was carried to a place where was a Cross on one side and an Idol on the other, and he was put to his choice either to bow to the Idol or suffer on the Cross, and he chose the latter; a Wise Man will chuse rather to have a rent in his Coat than in his Flesh. The Godly will rather endure outward sufferings, than a rent in their Conscience. So great an evil is in sin, that the Godly will not sin for the *greatest gain*, they will not sin tho' they might purchase an estate by it; nay, tho' they were sure to promote Gods Glory by it.

2. The Godly testifie sin is a great evil, in that they desire to die upon no account more than this, that they may be rid of sin; they are desirous to put off the clothing of the Flesh, that they may be uncloathed of sin. It is their greatest grief that they are troubled with such *Inmates*, they have the stirrings of Pride, Lust, Envy. It was a cruel Torment *Mezentius* used, he tied a dead Man to a living: Thus, a Child of God hath corruption join'd with Grace, here is a dead Man tied to the living. So hateful is this, that a believer desires to die for no other reason more than this, that death shall free him from sin. Sin brought death into the World, and death shall carry sin out of the World. Thus you see in the opinion of the Godly, sin is the most hyperbolical and execrable evil.

4. Look upon sin in the *comparative*, and it will appear to be the most deadly evil. Compare what you will with it;

1. Affliction,
2. Death,
3. Hell;

And still sin is worse.

First, Compare sin with *affliction*; there is more evil in a drop of sin than in a Sea of affliction.

1. Sin is the *Cause* of affliction, the cause is more than the effect. Sin brings all mischief, διὰ τὰ ἁμαρτήματα πολεμοι, νόσοι, &c. *Chrysost.* Sin hath sickness, Sword, Famine, and all Judgments in the Womb of it. Sin rots the name, consumes the estate, wastes the radical moisture, as the Poets fain of *Pandora*'s Box, when it was opened, it filled the World full of Diseases: when *Adam* broke the Box of Original Righteousnes, it hath caus'd all the Penal evils in the World. Sin is the *Phaeton* that sets the World on Fire. Sin turn'd the Angels out of Heaven, and *Adam* out of Paradise; ὅπου ἁμαρτία, ἐκεῖ χαμαί. Chrys. Sin causeth Mutinies, Divisions, Massacres, Jer. 47. 6. *O thou Sword of the Lord, how long will it be ere thou be quiet?* the Sword of Gods justice lies quietly in the Scabbard, till sin draws it out, and whets it against a Nation, so that sin is worse than affliction, it being the cause of it; the cause is more than the effect.

2. God is the *author* of affliction, *Amos* 3. 6. *Is there any evil in a City and the Lord hath not done it?* it's meant of the evil of affliction. God hath an hand in affliction, but no hand in sin! God is the cause of every action, so far as it is *Natural*, but not as it is *Sinful*. He who makes an instrument of Iron is not the cause of the Rust or Canker which corrupts the Iron. So God made the Instrument of our Souls, but the Rust and Canker of sin which corrupts our Souls God never made; *Peccatum Deus non fecit*, Austin. God can no more act evil than the Sun can darken. In this sense sin is worse than affliction; God hath an hand in affliction, but disclaims having any hand in sin.

3. Affliction doth but reach the Body and make that miserable, but sin makes the Soul miserable. The Soul is the most noble part, τίμιον τὸ σῶμα ἢ ψυχή. Macar. The Soul is a Diamond set in a ring of Clay; it is excellent in its *Essence*, a Spiritual, immortal substance; excellent in the *Price* paid for it, redeemed with the Blood

Blood of God, *Act.* 20. 28. it is more worth than a *World*, the World is of a courser make, the Soul of a finer spinning, in the World we see the Finger of God, in the Soul the Image of God. To have the pretious Soul endangered, is far worse than to have the Body endangered. Sin wrongs the Soul, *Prov.* 8. 36. Sin casts this Jewel of the Soul over-board. Affliction is but Skin deep, it can but take away the Life, but sin takes away the Soul, *Luk.* 12. 20. the loss of the Soul is an *unparallell'd loss*, it can never be made up again. God (saith St. *Chrysostom*) hath given thee two Eyes, if thou losest one thou hast another, but thou hast but one Soul, and if that be lost, it can never be repaired. Thus sin is worse than affliction, one can but reach the Body, the other ruins the Soul; is there not great reason then, that we should often put up this Petition, deliver us from evil?

4. Afflictions are good for us, Psalm. 119. 71. *It is* good for me *that I was afflicted*; many can bless God for affliction. Affliction humbles, Lam. 3. 19. *remembring my affliction, the Wormwood and the Gall, my Soul hath them still in remembrance, and is humbled in me*; afflictions are compar'd to *thorns*, Hos. 2. 8. these Thorns are to prick the Bladder of Pride. Affliction is the School of Repentance, Jer. 31. 18. *Thou hast chastised me and I was chastised, I Repented.* The Fire being put under the *Still*, makes the Water drop from the Roses: the fire of Affliction makes the Water of Repentance drop from the Eyes. Affliction brings us nearer to God. The Loadstone of Mercy doth not draw us so near to God, as the Cords of Affliction. When the Prodigal was pinch'd with want, then saith he, *I will arise and go to my father*, Luke 15. 18. Afflictions *prepare* for glory. 2 Cor. 4. 17. *This light affliction works for us an eternal weight of glory*; the Limner lays his Gold upon dark colours: so God lays first the dark colours of affliction, and then the Golden colour of Glory. Thus Affliction is for our good, but sin is *not for* our Good; it keeps *good things from us*, Jer. 5. 25. Your sins have with-holden *good things from you*; sin stops the current of Gods Mercy, it precipitates men to ruine. *Manasses* affliction brought him to humiliation, but *Judas* his sin brought him to desperation.

5. A man may be afflicted, and his *Conscience* may be *quiet*. *Pauls* feet were in the stocks, yet he had the Witness of his Conscience, 2 *Cor.* 1. 12. the Head may ake, yet the Heart may be well, the outward Man may be afflicted, yet the Soul may dwell at ease, *Psal.* 25. 13. the Hail may beat upon the Tiles of the House, when there is Musick within, in the midst of outward pain, there may be inward peace. Thus in affliction Conscience may be quiet: but when a Man commits a presumptuous scandalous sin, Conscience is troubled; ἡ συνείδησις τὴν ψυχὴν πλήττει, by defiling the purity of Conscience, we lose the peace of Conscience, when *Spira* had sinned, and abjured the Faith, he was a terror to himself, he had an Hell in his Conscience.

Tiberius the Emperor, felt such a sting in his Conscience that he told the Senate he suffered death daily.

6. In Affliction we may have the *Love of God*. Afflictions are love tokens, *Rev.* 3. 19. as many as *I love I rebuke*. Afflictions are sharp arrows, but shot from the Hand of a loving Father. If a Man should throw a Bag of Money at another, and it should bruise him a little, and raise the Skin, he would not be offended, but take it as a fruit of love: so when God bruiseth us with affliction, it is to enrich us with the Golden Graces of his Spirit, *all is love*, but when we commit sin God *withdraws* his love; 'tis like the Sun overcast with a Cloud, nothing appears but anger and displeasure. When *David* had sin'd in the matter of *Uriah*, 2 *Sam.* 11. 27. the thing that *David* had done displeas'd the Lord.

7. There are many *encouragements* to suffer affliction. God himself suffers with us, Isa. 63. 9. *In all their afflictions he was afflicted*; God will strengthen us in our sufferings, Psal. 37. 39. *He is their strength in the time of trouble.* Either God makes our burden lighter, or our Faith stronger. He will compensate and recompence our sufferings, Mat. 19. 29. *Every one that hath forsaken Houses or Lands for my name sake, shall receive an hundred fold, and inherit Life everlasting.* Here are encouragements to suffer affliction, but there is no *encouragement* to *sin*! God hath brandish'd a flaming Sword of threatnings to deter us from sin, Psal. 68. 21. *God shall wound the Hairy scalp of such an one as goes on still in his trespasses.* There is a flying Roul of Curses which enter into the House of a sinner, *Zac.* 5. 4. if a Man sin, be it at his peril, *Deut.* 32. 42. *I will make mine* Arrows drunk with *Blood.* God will make Men weary of their sins or he will make them weary of their Lives. Thus sin is worse

worse than Affliction, there are Encouragements to suffer Affliction, but no Encouragement to sin.

8. When a Person is afflicted, only *he himself* suffers, but by sinning openly he doth *hurt to others.*

1. He doth hurt to the *Unconverted*; one mans sin may lay a stone in another mans way, at which he may stumble and fall into Hell; *O the Evil of scandalous Sin!* some are *discouraged*, others *hardned*; thy sinning may be a cause of anothers damning, *Mat* 2. 7,8. The Priests going wrong caused others to stumble.

2. He doth hurt to the *Converted*; by an open scandalous sin he offends weak Believers, and so sins against Christ, 1 *Cor.* 8. 12. Thus sin is worse than Affliction, because it doth hurt to others.

9. In Afflictions the Saints may *Rejoyce*, 1 *Thes.* 1.6. *Ye receiv'd the Word in much Affliction with Joy*, *Heb.* 10.34. *Ye took joyfully the spoiling of your Goods. Aristotle* speaks of a Bird that lives among Thorns, yet sings sweetly; so a Child of God can rejoyce in Affliction, St. *Paul* had his Prison-songs, *Rom.* 5. 3. *We glory in Tribulation*, καυχώμεθα, the Word, signifies an Exuberancy of Joy, a Joy with Boasting and Triumph. God doth oft pour in those *Divine Consolations* as cause the Saints to rejoyce in Afflictions; they had rather have their Afflictions, than want their Comforts; God doth candy their Wormwood with Sugar, *Rom.* 5. 5. You have seen the Sun shine when it rains. The Saints have had the shining of Gods Face, when Affliction hath rained and drop'd upon them. Thus we may rejoyce in Affliction, but we *cannot* rejoyce in sin, *Hos* 9. 1. *Rejoyce not O Israel, for Joy, as other people, for thou hast gone a Whoring from thy God.* Sin is Matter of Shame and Grief, not of Joy. *David* having sinn'd in numbring of the people, *His Heart smote him*, 2 *Sam.* 24. 10. as the pricking of a Vein lets out the Blood: so when sin hath prick'd the Conscience, it lets out the Joy.

10. Affliction is a Magnifying of a Person, *Job* 7. 17. *What is Man that thou shouldest magnifie him, and visit him every morning?* That is, visit him with Affliction.

How do Afflictions magnifie us?

Answ. 1. As they are signs of Son-ship, *Heb.* 12. 7. *If ye endure Chastening, God deals with you as Sons.* Every Print of the Rod is a Badge of Honor.

2. As the sufferings of the Godly have raised their Fame and Renown in the World. the Zeal and Constancy of the Martyrs in their Suffering have Eterniz'd their Name: O how Eminent was *Job* for his Patience! *Jam.* 5. 11. *Ye have heard of the Patience of* Job. *Job* the Sufferer was more Renown'd than *Alexander* the Conqueror. Thus Afflictions Magnifie a Person, but sin doth not magnifie, but vilifie him. When *Elies* Sons had sinn'd, and prophan'd their Priesthood, they turn'd their glory into shame; the Text saith, *They made themselves Vile*, 1 *Sam.* 3. 13. Sin casts an indelible Blot on a mans Name, *Prov.* 6. 32, 33. *Whoso commits Adultery with a Woman, a Wound and Dishonour shall he get, and his Reproach shall not be wiped away.*

11. A man may suffer Affliction and bring *Honour to Religion. Pauls* Iron Chain, made the Gospel wear a Gold Chain; suffering Credits, and propagates the Gospel: but committing of sin brings a Dishonour and Scandal upon the ways of God. *Cyprian* saith when in the Primitive Times a Virgin who vow'd her self to Religion, had defil'd her Chastity, *Totum Ecclesiæ Cœtum erubescere*, Shame and Grief fill'd the face of the whole Congregation. When scandalous sins are committed by a few, they bring a Reproach upon all that profess. As three or four brass shillings in a summ of Mony make all the rest suspected.

12. when a mans Afflictions are upon a good Account, that he suffers for Christ, he hath the *Prayers* of God's People. 'Tis no small priviledge to have a stock of Prayer going; 'tis like a Merchant that hath a part in several Ships: Suffering Saints have a large share in the Prayers of others, *Acts* 12. 5. Peter *was in Prison, but Prayer was made without ceasing of the Church to God for him.* What greater Happiness than to have God's Promises. and the Saints Prayers? But when a Man sins presumptuously and scandalously, he hath the Saints bitter Tears. and just Censures; he is a burden to all that know him, as *David* speaks in another Case, *Psal.* 31. 11. *They that did see me without fled from me.* So a scandalous sinner, the People of God fly from him; he is like an infected person, every one shuns and avoids him.

13. Affliction can hurt a Man only *while he is living, but* sin doth hurt when he is dead; as a Mans Vertues and Alms may do good when he is dead: so a Mans sin may do Mischief when he is dead. When a Spider is kill'd, the Poison

Poison of it may do hurt: so the Poison of an Evil Example may do much hurt, when a man is in his Grave. Affliction at most can but *last a Mans Life*, but his sin lives and doth hurt when he is gone. Thus you see sin is far worse than Affliction.

2. Sin is worse than *Death*, *Aristotle* calls Death φοβερῶν φοβερώτατον, the Terrible of Terribles, and *Job* calls it *The King of Terrors*, *Job* 18. 14. but sin is more deadly than Death it self.

First, Death tho' it be painful, yet it were not hurtful but for sin. It is sin that imbitters Death, and makes it sting, 1 *Cor.* 15. 56. *The Sting of Death is sin.* Were it not for sin, tho' Death might kill us, it could not curse us. Sin poisons Deaths Arrow, so that sin is worse than death, because it puts a sting into Death.

Secondly, Death doth but separate between the Body and the Soul: but sin (without Repentance) separates between God and the Soul, *Judg.* 18. 24. *Ye have taken away my Gods, and what have I more?* Death doth but take away our Life from us; but sin takes away our God from us. So that sin is worse than Death.

Thirdly, Sin is worse than Hell. In Hell there is the *Worm* and the *Fire*, but sin is worse.

1. Hell is of *God's making*, but sin is none of his making. 'Tis a Monster of the Devils Creating.

2. The Torments of Hell are a burden only to the sinner; but sin is a burden to God, *Amos* 2. 13. *I am pressed under you, as a Cart is pressed that is full of Sheaves.*

3. In Hell-Torments there is something that is *Good.* There is the Execution of God's Justice; there is justice in Hell, but sin is the most unjust thing: It would rob God of his Glory, Christ of his Purchase, the Soul of its Happiness. So that it is worse than Hell.

Fifthly, Look upon sin in the *manner of its Cure*; it cost dear to be done away. The Guilt of sin could not be removed, but by the Blood of Christ, he who was God must die and be made a *Curse* for us before sin could be remitted. How horrid is sin that no Angel or Arch-Angel, nor all the Powers of Heaven could procure the Pardon of sin, but it cost the Blood of God. If a Man should commit an Offence, and all the Nobles should kneel upon their Knees before the King for him; but no Pardon could be had unless the King's Son be Arraigned and suffer Death for him; all would conceive it was an horrible Fact that must be the cause of this: such is the case here, the Son of God must die to appease God's Anger for our sins. O the Agonies and Sufferings of Christ! 1. In his *Body*; his Head Crown'd with Thorns, his Face spit upon, his Side pierced with the Spear, his Hands and Feet nailed,——*Totum pro vulnere Corpus.*— 2. He suffered in his Soul, *Mat* 26. 38. περίλυπός ἐστιν ἡ ψυχή, *My Soul is exceeding sorrowful unto Death.* He drank a bitter Cup mingled with Curses; which made him tho' he were sanctified by the Spirit, supported by the Diety, comforted by Angels, sweat great Drops of Blood, and cry out upon the Cross, *My God, why hast thou forsaken me?* All this was to do away our sin; view sin in Christ's Blood and it will appear of a Crimson Colour.

Sixthly, Look upon sin in the *dismal Effects* of it, and it will appear the most horrid prodigious Evil, *Rom.* 6. 23. *The Wages of sin is Death*, that is, the *Second Death*, *Rev.* 21 8. Sin hath shame for its Companion and Death for its Wages. A wicked man knows what sin is in the Pleasure of it, but doth not know what sin is in the Punishment of it. Sin is *Scorpio pungens*, it draws Hell at the heels of it. This hellish Torment, consists of two Parts.

1. *Pœna damni*, the Punishment *of Loss*, *Mat.* 7. 23. *Depart from me.* It was a great trouble to *Absalom* that he might not see the Kings face; to lose Gods Smiles, to be banished from his Presence, in whose Presence is fulness of Joy, how sad and tremendous! this word *Depart* saith *Chrysostom* is worse than the fire. Sure sin must be the *Greatest Evil* which separates us from the *Greatest Good.*

2. *Pœna sensus*, the Punishment of Sence. *Mat* 25. 41. *Depart from me, ye cursed, into everlasting Fire, prepared for the Devil and his Angels.* Why, might sinners plead, Lord, if we must depart from thee, let us have thy *Blessing*; no, *Go ye Cursed.* But if we must depart from thee, let it be into some place of *Ease* and *Rest*; no, go into fire. But if we must into the fire, let it be but for a *little time*; let the fire be quickly put out; no, go into everlasting fire. But if it be so that we must be there, let us be with good Company; no, with the Devil and his Angels. O what an Evil is sin? All the Torments of this

Life are but *Ludibrium & Risus*, a kind of sport to Hell-Torments; what is a burning Fever, to the burning in Hell? It is call'd *the Wrath of the Almighty*, *Rev.* 19. 15. The Almighty God inflicts the Punishment, therefore it will be heavy; a Child cannot strike very hard, but if a Giant strike he kills with a Blow. To have the Almighty God to lay on the stroke, it will be intolerable. Hell is the *EMPHASIS* of Misery. The Body and Soul which have sinn'd together, shall suffer together; and these Torments shall have *no Period* put to them, *Rev.* 9. 6. *They shall seek Death, and shall not find it.* Rev. 24. 11. *And the Smoak of their Torment ascendeth for ever and ever.* Here the wicked thought a Prayer long, a Sabbath long; but how long will it be to lie upon Beds of Flames for ever; this word ever breaks the Heart. Thus you see sin is the most deadly and execrable Evil; look upon it in its Original, in its Nature, in the Judgment and Estimate of the Wise; look upon it comparatively, it is worse than Affliction, Death, Hell; look upon it in the manner of Cure, and in the dismal Effect, it brings Eternal Damnation; is there not then a great deal of Reason that we should make this Prayer, *Deliver us from Evil?*

Use 1. *Branch* I. Is Sin such a deadly, pernitious Evil, the Evil of Evils? See then what it is we are to pray most to be delivered from, and that is from *Sin*. Our Saviour hath taught us to pray, *Deliver us from Evil.* Hypocrites pray more against *Temporal* Evils than *Spiritual*. *Pharaoh* pray'd more to have the Plague of Hail and Thunder to be remov'd, than his hard Heart should be removed, *Exod.* 9. 28. The *Israelites* pray'd, *Tolle Serpentes*, Take away the *Serpents* from us, more than to have their sin taken away, *Numb.* 21 8. The Hypocrites prayer is *Carnal*, he prays more to be cured of his Deafness and Lameness than of his Unbelief. More that God would take away his Pain, than take away his sin. But our Prayer should be, *Deliver us from Evil.* Spiritual Prayers are best; hast thou a diseased Body? Pray more that the Disease of thy Soul may be removed than thy Body, *Psal.* 41. 4. *Heal my Soul, for I have sinned.* The *Plague* of the Heart is worse than a Cancer in the Breast. Hast thou a Child that is crooked? Pray more to have its Unholiness removed than its Crookedness; spiritual Prayers are more pleasing to God, and are as Musick in his Ears. Christ hath here taught us to pray against sin, *Deliver us from Evil.*

II. *Branch.* If sin be so great an Evil, then admire the *Wonderful Patience* of God that bears with Sinners. Sin is a breach of God's Royal Law, it strikes at his Glory; now, for God to bear with sinners who so provoke him, it shews admirable Patience; well may he be called, *The God of Patience*, *Rom.* 15. 4. It would tire the Patience of the Angels to bear with mens sins one day; but what doth God bear? How many Affronts and Injuries doth he *put* up? God sees all the Intreagues and horrid Impieties committed in a Nation, *Jer.* 29. 23. *They have committed Villany in* Israel, *and have committed Adultery, even I know, and am a Witness, saith the Lord.* God could strike men *dead in their sins*, but he forbears and respites them. My thinks I see the Justice of God with a flaming Sword in his Hand ready to strike the Stroke, and Patience steps in for the sinner; Lord *Spare* him a while longer. My thinks I hear the Angels saying to God, as the King of *Israel* to the Prophet, 2 *Xing.* 6. 21. *Shall I smite them, shall I smite them?* Lord, here is such a sinner, shall I smite him? Shall I take off the Head of such a Drunkard, Swearer, Sabbath-breaker? And Gods Patience saith as the Dresser of the Vineyard, *Luke* 13. 8. *Let him alone this year*, O the infinite Patience of God, that sin being so *Great* an Evil, and so *Contrary* to God, he should bear with sinners so long, 1 *Sam.* 24. 19. *If a man find his enemy, will he let him go well away?* God finds his Enemies, yet he lets them go, he is not presently aveng'd on them? Every sin hath a voice to cry to God for Vengeance. *Sodom's* sin cried, *Gen.* 18. 20. yet God spares men; But let not sinners presume upon God's Patience. if they repent not, long forbearance is no forgiveness; Gods Patience abus'd will leave men more inexcusable.

III. *Branch.* If Sin be so great an Evil, then there *is no sin little*. There's no little *Treason*; every sin strikes at God's Crown and Dignity; and in this sence it may be said, as *Job* 22. 5. *Are not thy Iniquities infinite?* The least sin (as the Schoolmen say) is infinite *objectivè*, because it is committed against an infinite Majesty. And besides, nothing can do away sin, but that which hath an *Infiniteness* in it. For tho' the Sufferings of Christ (as Man) were not infinite, yet the Divine Nature did shed forth an *Infinite* Value and Merit upon his Sufferings, So that no sin is little, there is *no little Hell* for sin; as we are not to think

think any of Gods Mercies little, because they are more than we can deserve: so neither are we to think any of our sins little, because they are more than we can answer for. That sin we esteem lightest, without Christ's Blood will be heavy enough to sink us into Perdition.

IV. *Branch.* If Sin be so great an Evil, then see whence all personal or national *Troubles come*; they come from the Evil of *Sin*; our Sins grow high, that makes our Divisions grow wide: Sin is the *Achan* that troubles us, it is the Cockatrice's Egg, out of which comes a fiery flying Serpent. Sin is like *Phaeton*, who (as the Poets fain) driving the Chariot of the Sun, set the World on fire. Sin like the Planet *Saturn* hath a Malignant Influence; Sin brings us into straits, 2. *Sam.* 24. 14. David *said unto* Gad, *I am in a great Streight*, *Jer.* 4. 17. *As Keepers of a field are they against her round about*: As Horses or Deer in a field are so enclosed with Hedges, and so narrowly watched, that they cannot get out: so, *Jerusalem* was so close besieg'd with Enemies, and watch'd that there was no escape for her. Whence was this? *Ver.* 18. *This is thy Wickedness.* All our Evils are from the Evil of Sin. The Cords that pinch us are of our own twisting. *Flagitium & flagellum sunt tanquam Acus & Filum.* Sin raiseth all the Storms in Conscience; the Sword of God's Justice lies quiet till Sin draws it out of the scabbard, and makes God whet it against a Nation.

V. *Br.* If sin be so great an Evil, then how little Reason hath any one to be *in Love* with sin? Some are so infatuated with sin, that they delight in it. The Devil can so cook and dress sin, that it pleaseth the sinners Palate, *Job* 20. 12. *Tho' Wickedness be sweet in his Mouth.* Sin is as delightful to corrupt Nature as Meat to the Taste. Sin is a Feast on which Men feed their Lusts? but there's little cause to be so in love with sin, *Job.* 20. 14. *Tho' Wickedness be sweet in his Mouth, it is the Gall of Asps within him.* To love sin is to hug an Enemy. Sin puts a Worm into Conscience, a Sting into Death, a Fire into Hell. Sin is like those Locusts, *Rev.* 9. 7. *On their Heads were as it were Crowns like Gold, and they had Hair as the Hair of Women; and their Teeth were as the Teeth of Lions; and they had Tails like Scorpions, and they had Stings in their Tails*; after the Womens Hair comes the Scorpions Sting.

VI. *Br.* If sin be so great an Evil, then what may we judge of them who *make light* of sin? as if there were *no danger* in it; as if God were not *in earnest* when he threatens sin; or as if Ministers were about a *needless* Work, when they Preach against sin. Some people make nothing of *breaking a Commandment*; they make nothing of telling a Lie, of Couzening, of Slandering, nothing of living in the sin of Uncleanness; if you weigh sin in the Ballance of some mens Judgments, it weighs very light; but who are those that make so light of sin? *Solomon* hath describ'd them, *Prov.* 19. 9. *Fools make a mock of sin, Stultus in vitia cito dilabitur, Isidor.* Who but Fools would make light of that which grieves the Spirit of God? who but Fools would put such a Viperous sin in their Bosoms? Who but fools would laugh at their own Calamity, and make sport while they give themselves Poison.

VII. *Br.* If sin be so great an Evil, then I infer that there's *no good to be* gotten by Sin; of this Thorn we cannot gather Grapes. If Sin be so deadly an Evil, then we cannot get any *profit* by it; no man did ever thrive upon this Trade: Those Atheists said, *Mal.* 3 14. *It is in vain to serve God, and what profit is it?* But we may say more truly, what profit is there in Sin? *Rom.* 6. 21. *What Fruit had ye in those things, whereof ye are now ashamed?* Where are your Earnings? what have you gotten by Sin? It hath shame for its Companion, and death for its Wages. What profit had *Achan* of his Wedge of Gold? That wedge seemed to cleave asunder his Soul from God: What profit had *Ahab* of the Vineyard he got unjustly? the Dogs licked his Blood, 1 *King.* 21. 19. What profit had *Judas* of his Treason? For thirty pieces he sold his Saviour and bought his own Damnation. All the Gain men get by their Sins, they may put in their Eye; nay, they must, and weep it out again.

VIII. *Br.* If Sin be so great an Evil, see then the Folly of those who venture upon sin, because of the *Pleasure* they have in it, 2 *Thes.* 2. 12. συδοκησαντες τῇ ἀδικίᾳ, *Who have Pleasure in Unrighteousness.* As for the Pleasure of sin, 1. It is but *Seeming*, it is but a pleasant Fancy, a golden Dream. 2. And besides, it is a *mixed* Pleasure, it hath Bitterness intermingled, *Prov.* 7. 17. *I have* (saith the Harlot) *perfum'd my Bed with Myrrh, Aloes and Cinnamon.* For one sweet here are two bitters. Cinnamon is sweet, but Myrrh and Aloes are bitter; the Harlots Pleasure is mix'd. There are those inward Fears, and Lashes of Conscience, as imbitter the Pleasure. 3. If there be any Pleasure in sin, it

is only to the *Body*, the bruitish Part; the Soul is not at all gratified by the Pleasure, *Luk.* 12. 19. *Soul, take thy Ease.* He might more properly have said, *Body take thy Ease.* The Soul cannot feed on sensual Objects. 4. In short, that Pleasure men talk of in sin, is their *Disease*; some take pleasure in eating Chalk, or Coals, this is from their Disease. So when men talk of Pleasure in eating the Forbidden Fruit, it is from the Sickness and Disease of their Souls; *they put bitter for sweet, Isa.* 5. 20. O what folly is it for a Cup of Pleasure to drink a Sea of Wrath? Sin will be bitter in the end, *Prov.* 23. 31, 32. *Look not on the Wine when it is red, when it gives his Colour in the Cup; at last it bites like a Serpent.* Sin will prove like *Ezekiels* Rowl, sweet in the Mouth, but bitter in the Belly, *Mel in Ore, Fel in Corde*; ask *Cain* now how he likes his Murder? *Achan* how he likes his golden Wedge? O remember that saying of *Austin, Momentaneum est quod delectat, aternum quod Cruciat.* The Pleasure of sin is soon gone, but the sting remains.

IX. *Branch.* If Sin be so great an Evil, then what *Wisdom* is it to depart from Evil? *Job* 28. 28. *To depart from Evil is Understanding.* To sin is to do foolishly: therefore to depart from sin is to do wisely, *Solomon* saith, *Prov.* 29. 6. *In every Transgression there is a Snare.* Is it not Wisdom to avoid a Snare? Sin is a *Deceiver*, it cheated our first Parents; instead of being as Gods, they became like *the Beasts that perish, Psal.* 49. 20. Sin hath cheated all that have medled with it; is it not Wisdom to shun such a Cheater? Sin hath many fair pleas, and tells you how it will gratifie all the Senses with Pleasure: But saith a gracious Soul, Christ's Love is sweeter; Peace of Conscience is sweeter; what are the Pleasures of Sin, to the Pleasures of Paradise? Well may the Saints be call'd *Wise Virgins*, because they spie the Deceits that are in sin and avoid the Snares. The Fear of the Lord that is Wisdom, and to depart from Evil is Understanding.

X. *Branch.* If Sin be so great an Evil, then how *justifiable* and commendable are all those Means which are used to keep Men from sin. How justifiable are a Ministers Admonitions and Reproofs? *Titus* 1. 13. *Rebuke them sharply.* ἀποτόμως, Cuttingly; a Metaphor from a Chirurgeon that searches a Wound and cuts out the Proud Flesh, that the Patient may be sound: So God's Minister comes with a cutting Reproof, but it is to keep you from sin, and to save your Souls, *Si Meritò objurgaverit te aliquis, scito quia profuit. Sen.* Esteem them your *best Friends*, who would keep you from sinning against God. If a man were going to poison or drown himself, were not he his Friend who would hinder him from doing it? All a Ministers Reproofs are but to keep you from sin, and hinder you from Self-Murder; *all is in Love, 2 Cor.* 5. 11. *Knowing the Terror of the Lord, we persuade men.* 'Tis the Passion of most to be angry with them that would reclaim them from sin, *Amos* 5. 10. *They hate him that rebuketh in the Gate.* Who is angry with the Physician for prescribing a bitter Potion, seeing it is to purge out the peccant Humour? 'Tis *Mercy* to Mens Souls to tell them of their sins. And surely those are Priests for the Devil, 2 *Chr.* 11. 15. who see men go on in sin and ready to drop into Hell, yet never pull them back by a Reproof; nay, perhaps flatter them in their sins. God never made Ministers as false Glasses, to make bad Faces look Fair. Such make themselves guilty of other mens Sins.

11. *Inference.* If sin be so great an evil, the evil of evils; then see what a bad choice they make, who choose sin to avoid affliction: As if to save the Coat from being rent, one should suffer his Flesh to be rent. It was a false charge that *Elihu* brought against *Job*, Chap. 36. 21. *Thou hast chosen iniquity rather than affliction.* This is a bad choice. Affliction hath a Promise made to it, 2 *Sam.* 22. 28. but sin hath no Promise made to it. Affliction is for our good, but Sin is not for our good; it would intail Hell and Damnation upon us. *Spira* chose iniquity rather than affliction, but it cost him dear. He at last repented of his choice. He who commits sin to avoid suffering, is like one that runs into a Lions Den to avoid the stinging of a Gnat.

12. *Inference.* If sin be so great an evil, see then what should be a Christians great care in this life, to keep from sin: *Deliver us from evil.* Some make it all their care to keep out of trouble; they had rather keep their Skin whole, than their Conscience pure: But our care should be chiefly to keep from sin. How careful are we to forbear such a Dish, as the Phisician tells us is hurtful for us; it will bring the Stone or Gout? Much more should we be careful, that we eat not the *forbidden fruit*, which will bring Divine Vengeance, 1 Tim. 5. 22. *Keep*

22. *Keep thy self pure.* It hath been always the study of the Saints, to keep aloof off from sin, Gen. 39. 9. *How can I do this great wickedness and sin against God.* Psal. 19. 13. *Keep back thy Servant from presumptuous sins.* It was a saying of *Anselm*, If Sin were on one side, and Hell on the other, I would rather leap into Hell, than willingly sin against my God. O what a Mercy is it to be kept from sin? We count it a great Mercy to be kept from the Plague and Fire; But what is it to be kept from sin?

13. *Inference.* Is sin so great an evil; see then that which may make us long for Heaven, when we shall be perfectly freed from sin; not onely from the *outward Acts* of sin, but from the *in-being* of sin. But then we shall not need to pray this Prayer, *Deliver us from evil.* What a blessed time will it be, when we shall never have a Vain Thought more? Then *Christ's* Spouse shall be *sine macula & ruga, without spot or wrinkle*, Ephes. 5. 27. Now, there's a Dead Man tied to the Living; we cannot do any Holy Duty but we mix Sin; we cannot Pray without Wandring; we cannot Believe without Doubting: But then, our Virgin-Souls shall not be capable of the least tincture of Sin, but we shall all be as the *Angels of God.*

In Heaven we shall have no Temptation to sin. The Old Serpent is cast out of Paradise, and his fiery darts shall never come near to touch us.

2. *Use of Exhort.* And it hath Two distinct Branches.

1. *Branch.* To all *in General.* If Sin be so great and prodigious an evil; Then as you love your Souls, *Take heed of sin.* If you taste of the *Forbidden Fruit*, it will cost you dear, it will cost you Bitter Tears, it may cost you lying in Hell: O therefore flie from sin.

First, Take heed of sins of *Omission*, Matt. 23. 23. It is as well dangerous not to do things Commanded, as to do things forbidden. Some think it no great matter to omit Reading Scripture. The Bible lies by like Rusty Armour, which they never use: They think it no great matter to omit Family, or Closet-prayer; they can go several Months and God never hear of them. These have nothing sanctified to them; they feed upon a Curse; *For every Creature is Sanctified by Prayer*, 1 Tim. 4. 5. The Bird may shame many, it never takes a drop, but the eye is lift up towards Heaven. Oh take heed of living in the neglect of any known duty. It was the Prayer of a Reverend Holy Man on his Death-bed, Lord, forgive my sins of Omission.

Secondly, Take heed of *Secret* sins. Some are more modest than to sin openly in a *Balcony*; but they will carry their sins under a *Canopy*, they will sin in *Secret*. *Rachel* did not let her Fathers Images be seen, but *She put them under her, and sat upon them*, Gen. 31. 34. Many will be Drunk, and Unclean, if they may do it that no body may see them. They are like one that shuts up his Shop-windows, but follows his Trade within doors. But if sin be so great an evil, let me warn you this day, not to sin *in Secret*; know, that you can never sin so privately, but that there are Two Witnesses always by, God and Conscience.

Thirdly, Take heed of your *Complexion-sin*. That sin which your Nature and Constitution doth most incline you to. As in the Hive there's a Master-Bee, so in the Heart there's a Master-sin, Psal. 18. 23. *I have kept my Self from mine Iniquity:* There is some sin that is the special Favourite, the *peccatum in delicis*; the Darling-Sin, that lies in the Bosom; and this doth bewitch and draw away the heart. O beware of this.

Quest. How may this Darling-sin be known?

Answ. 1. That Sin which a Man doth most *cherish*, and to which all other sins are subservient; This is the sin which is most tended and waited upon: The Pharisees darling-sin was Vain-glory, all they did was to feed this sin of Pride, Matt. 6. 2. *That they may have Glory of Men:* When they gave Alms, they sounded a Trumpet. If a stranger had Asked the Question, Why doth this Trumpet sound? The Answer was, The Pharisees are going to give Alms to the Poor. Their Lamp of Charity was fill'd with the Oil of Vain-glory, *Matt.* 23. 5. All their Works *for to be seen of Men.* Pride was their Bosom-sin. Oftentimes Covetousness is the darling-sin; all other sins are committed to maintain this. Why do Men Equivocate, Oppress, Defraud, Take Bribes, all is to uphold Covetousness.

2. That sin which a Man doth *not* love to have *reproved*, is the darling-sin: *Herod* could not endure to have his *Incest* spoken against: if *John Baptist* meddles with that Sin, it shall cost him his Head.

3. That

3. That Sin which hath moſt *power over one*, and doth moſt eaſily lead him *Captive*, that is the Beloved of the Soul. There are ſome ſins a Man can better put off, and give a repulſe to; but there is one ſin, which, if it comes to be a Suitor, he cannot deny, but is overcome by it; this is the boſom-ſin. The young Man in the Goſpel had a Complexion-ſin which he could not reſiſt, and that was the Love of the World: His Silver was dearer to him than his Saviour. It is a ſad thing a Man ſhould be ſo bewitch'd by a Luſt, that he will part with the Kingdom of Heaven to gratifie it.

4. That ſin which Men *uſe Arguments* to defend, is the darling ſin. To plead for ſin is to be the Devil's Attorney. If the ſin be Covetouſneſs, and we vindicate it; if it be raſh Anger, and we juſtifie it, Jonah 4. 9. *I do well to be angry*: This is the Complexion-ſin.

5. That ſin which doth moſt *Trouble* one, and fly in his Face in an hour of Sickneſs and Diſtreſs, that is the beloved ſin. When *Joſeph*'s Brethren were diſtreſſed, their ſin came to remembrance in ſelling their Brother, *Gen.* 12. 21. So when a Man is upon his Sick-bed, and Conſcience ſhall ſay, Doſt not thou remember how thou haſt lived in ſuch a ſin, though thou haſt been often warned, yet thou wouldſt not leave it. Conſcience reads a Curtain Lecture: Sure that was the Darling ſin.

6. That ſin which a Man is moſt *unwilling to part with*, that is the Darling ſin. *Jacob* could, of all his Sons, moſt hardly part with *Benjamin*, Gen. 42. 36. *Joſeph is not, and Simeon is not, and ye will take Benjamin away.* So ſaith the Sinner, this and that ſin I have parted with, But muſt *Benjamin* go? Muſt I part with this delightful ſin? That goes to the Heart. This is the *Dalilah*, the beloved ſin. O if ſin be ſuch a deadly evil, dare not to indulge any boſom ſin: This is of all other moſt dangerous; like an Humour ſtriking to the Heart, which is mortal. Leave open but one Gap, the wild Beaſt may enter at it. One darling ſin liv'd in, is ſetting open a Gap for Satan to enter.

4. Take heed of the Sins which attend your *particular Callings*. A Calling you muſt live in. *Adam* in Paradiſe Tilled the Ground: God never Sealed Warrants to Idleneſs: but every Calling hath its ſnare. As ſome ſin in living out of a Calling; ſo others ſin in a Calling. Remember how deadly an evil ſin is, avoid thoſe ſins which you may be expoſed to in your *Trade*. Take heed of all fraud and colluſion in your dealings, Matt. 7. 12. *Whatſoever ye would that Men ſhould do to you, do ye even ſo to them.*

Firſt, Take heed of a *deceitful tongue* in Selling: The Scripture makes it the Character of one that goes to Heaven, Pſal. 15. 2. *He ſpeaketh the truth from his heart.* It is the Cuſtom of many to ſay, The Commodity ſtands them in more, yet take leſs. This is hardly credible.

Secondly, Beware of a deceitful *Balance*, Hoſ. 12. 7. *The Balances of deceit are in his hand:* Men, by making their Weights lighter, make their Account heavier.

Thirdly, Beware of ſophiſticating, mingling and embaſing commodities, Am. 8. 6. *They ſell the refuſe of the Wheat.* They would pick out the beſt Grains of the Wheat, and ſell the worſt at the ſame price as they did the beſt; to mix a courſer commodity with a fine, and yet ſell it all for fine, is no better than deceit, *Iſa.* 1. 22.

Fourthly, Beware of ſtretching your Conſciences too far, or taking more a great deal for a Commodity than it is worth, Levit. 25. 14. *If thou ſell ought unto thy Neighbour, ye ſhall not oppreſs one another.* There is a lawful gain allowed, yet one may not ſo advantage himſelf, as to damnifie another. Let that be the Tradeſman's Motto, Act. 24. 16. *A Conſcience void of offence towards God, and towards Man.* He hath an hard bargain, that doth Purchaſe the World with the loſs of his Soul.

Fifthly, Sin being ſo deadly an evil, take heed of the *Appearance* of ſin, 1 Theſ. 5. 22. *Abſtain from the appearance of evil.* Abſtain not onely from apparent evil, but the appearance of Evil: If it be not abſolutely a ſin, yet if it looks like ſin, avoid it. He who is loyal to his Prince, not onely forbears to have his hand in Treaſon, but he will take heed of that which hath a ſhow of Treaſon. *Joſeph's* Miſtriſs tempted him, and he fled and would not be *with her*, Gen. 39. 12. An appearance of Good is too little, and an appearance of Evil is too much.

1. The appearance of evil is oft an *occaſion* of evil: Dalliance is an appearance of evil, and oftentimes it occaſions evil. Touching the Forbidden Fruit, may occaſion

occaſion taſting. Dancing in Maſquerades hath oft been the occaſion of Uncleanneſs.

2. The appearance of evil may ſcandalize another, 1 *Cor.* 8. 12. when ye ſin againſt the Brethren, and wound their weak conſcience, ye ſin againſt *Chriſt*: ſinning againſt a Member of *Chriſt*, is a ſinning againſt *Chriſt*.

Thus you ſee, ſin being ſo deadly an evil, we ſhould avoid all ſin; Sins of Omiſſion, Secret Sins, Complexion Sins, Sins that attend our particular Calling, yea, the appearance of evil.

Queſt. What means ſhall we uſe to be kept from the Acts of Sin?

R. If you would be preſerved from actual and ſcandalous Sins, labour to Mortifie *Original Sin.* If you would not have the branches bud and bloſſom, ſmite at the root. I know Original Sin cannot in this life be *removed*, but labour to have it *ſubdued.* Why do Men break forth into *Actual ſins*, but becauſe they do not mortifie *Heart-ſins.* Suppreſs the firſt riſings of Pride, Luſt, Paſſion: Original ſin unmortified will prove ſuch a Root of *Bitterneſs*, as will bring forth the curſed fruit of Scandalous Sin.

2. If you would be kept from Actual Sins, think what an *odious* thing ſin is. Beſides, what you have heard, remember, Sin is the Accurſed thing, *Joſh.* 7. 21. It is the abominable thing God hates, *Jer.* 44. 4. O do not this abominable thing that I hate. Sin is the Spirits of Witchcraft. It is the Devil's Excrement; it is call'd ῥυπαρία, *filthineſs*, Jam. 1. 21. If all the evils in the World were put together, and their quinteſſence ſtrain'd out, they could not make a thing ſo filthy as Sin doth. So odious is a Sinner, that God loaths the ſight of him, *Zec.* 11. 8. *My Soul loathed them.* He who defiles himſelf with Avarice, What is he but a a Serpent licking the duſt? He who defiles himſelf with the Luſt of Uncleanneſs, What is he but a Swine with a Man's Head? He who defiles himſelf with Pride, What is he but a Bladder, whom the Devil hath blown up? He who defiles himſelf with Drunkenneſs, What is he but a Beaſt that hath got the Staggers. To conſider how odious and baſe a thing Sin is, would be a means to keep us from ſinning.

3. If you would be kept from actual ſins, get the Fear of God planted in your hearts; ἐν φόβῳ φοβώμεθα ἁμαρτίαν, *Chryſ.* Prov. 16. 6. *By the Fear of the Lord Men depart from evil. Cavebis ſi pavebis*; Fear is a *Bridle* to Sin, and a *Spur* to Holineſs. Fear puts an holy awe upon the heart, and binds it to its good behaviour. By the Fear of the Lord Men depart from evil. When the Empereſs *Eudoxia* threatned to baniſh *Chryſoſtom*; *Tell her*, ſaith he, *I Fear nothing but ſin.* Fear is *janitor animæ*; it ſtands as a Porter at the door of the Soul, and keeps ſin from entring: All ſin is committed for want of the fear of God, Rom. 3. 14. *Whoſe Mouth is full of Curſing and Bitterneſs; their feet are ſwift to ſhed blood; there is no fear of God before their eyes.* Holy fear ſtands Sentinel, and is ever watching againſt Security, Pride, Wantonneſs. Fear is a Chriſtians Life-guard, to defend him againſt the fiery darts of Temptation. *Si vis eſſe ſecurus, ſemper time.* The way to be ſafe, is always to fear, *Prov.* 28. 14.

4. If we would be kept from actual Sins, let us be careful to avoid all the Inlets and Occaſions of ſin? Run not into *Evil Company*: he that would not have the Plague, will not go into an infected Houſe. Guard your *Senſes*, which may be the Inlets to ſin. Keep the two Portals, the *Eye*, and the *Ear*. Eſpecially, look to your *Eye*; much ſin comes in by the *Eye*; the Eye is oft an *Inlet* to ſin; ſin takes fire at the Eye: The firſt ſin in the World began at the Eye, Gen. 3. 6. *When the Woman ſaw that the Tree was good for Food, and was pleaſant to the Eyes; then ſhe took of the Fruit thereof.* Looking begat Luſting, Intemperance begins at the Eye; Looking on the Wine when it is red, and gives its Colour in the Glaſs, cauſeth Exceſs of drinking, *Prov.* 23. 21. Covetouſneſs begins at the Eye, Joſh. 7 21. *When I ſaw among the Spoils, a goodly Babyloniſh Garment, and a Wedge of Gold, I coveted and took them.* The fire of Luſt begins to kindle at the Eye. David *walking upon the Roof of his Houſe, ſaw a woman waſhing her ſelf, and ſhe was* (ſaith the Text) *beautiful to look upon*, and he ſent Meſſengers and took her, and defiled himſelf with her, 2 Sam. 11. 2. O therefore look to your Eyes; Job *made a Covenant with his Eyes*, Job 31. 1. If the Eye be once inflamed, it will be hard to ſtand out long againſt ſin. If the out-works are taken by an Enemy, there's great danger of taking the whole Caſtle.

5. If you would be kept from actual groſs ſin, ſtudy Sobriety and Temperance, 1 Pet. 5. 8. *Sobrii eſte, Be ſober.* Check the inordinacy of Appetite: Sin doth frequently

frequently make its entrance this way. By gratifying the ſenſitive appetite, the Soul that is a-kin to Angels, is inſlav'd to the bruitiſh part. Many drink, if not to Drunkenneſs, yet to Drowſineſs. The not denying the ſenſitive appetite, makes Mens Conſcience ſo full of guilt, and the World ſo full of ſcandal. If you would be kept from running into ſin, lay reſtraint upon the fleſh: What hath God given reaſon and conſcience for, but to be a bridle to check inordinate deſires?

6. If you would be kept from actual ſins, be continually upon your ſpiritual *watch*: ὅσης ἐμὲν ἀγρυπνίας χρεία. Chryſoſt.

1. Watch your *Thoughts*, Jer. 4. 14. *How long ſhall thy vain thoughts lodge within thee?* Sin begins at the thoughts. Firſt Men cheriſh revengeful thoughts, then they dip their hands in blood. Set a Spy over your thoughts.

2. Watch your *Paſſions*; Paſſions of Anger, Paſſions of Luſt. The heart is ready to be deſtroyed by its own Paſſions, as the Veſſel is to be overturned by the Sail. Paſſion tranſports beyond the bounds of reaſon; it is *brevis inſania*, Sen. A ſhort frenzy. *Moſes*, in a Paſſion, ſpake unadviſedly with his Lips, *Pſal.* 106. 33. The Diſciples, in a Paſſion, called for fire from Heaven. A man in a Paſſion is like a Ship in a Storm, that hath neither Pilot nor Sails to help it, but it is expos'd to the Waves and Rocks.

3. Watch your *Temptations*. Satan continually lies in ambuſh, and watcheth to draw us to *ſin*; *Stat in procinctu diabolus*; he is fiſhing for our Souls: he is either laying of ſnares, or ſhooting of darts, therefore we had need watch the Tempter, that we be not decoyed into ſin. Moſt ſin is committed for want of watchfulneſs.

7. If you would be kept from the evil of ſin, conſult with the *Oracles* of God, be well verſed in Scripture, Pſal. 119. 11. *Thy word have I hid in my heart, that I might not ſin againſt thee.* The word is *Anceps gladius*, a two-edged Sword, to cut aſunder mens luſts. When the Fogs and Vapours of ſin begin to ariſe, let but the Light of Scripture ſhine into the Soul, and it diſpels thoſe Fogs: *Let the word of Chriſt dwell richly in you*, Col. 3. 16. *Alphonſus* King of *Arragon* read over the Bible Fourteen times. The word ſhews the damnable evil of ſin; it furniſheth us with *Precepts*, which are ſo many *Receipts* and *Antidotes* againſt ſin. When *Chriſt* had a Temptation to ſin, he beat back the Tempter, and wounded him Three times with this Sword of the Spirit, *It is written.*

Why do men live in ſin, but becauſe they either do not Read the Word, or do not believe it.

8. If you would be preſerv'd from groſs, preſumptuous ſin, get your hearts fired with *love* to God. Love hath a great force in it, it is *ſtrong as death*; it breaks the league between the heart and ſin.

Two things in God cauſe Love.

Firſt, His *Orient Beauty*: *Moſes* deſired to ſee ſome glimpſe of it; *Lord, ſhew me thy glory.*

2. His *Amazing Love*; What a Prodigy of Love was it, to give his Son out of his Boſom, and lay ſuch a Jewel to pawn for our Redemption. Theſe two, the *Orient* of God's Beauty, and the *Magnitude* of his Love, may, like two Loadſtones, draw our Love to God; and if we love him, we will not ſin againſt him. He that loves his Friend, will not by any means diſpleaſe him. I have read of four men meeting together, who asked one another, What it was that kept them from ſinning? One ſaid, The Fear of Hell; Another ſaid, The Joys of Heaven; The Third ſaid, The Odiouſneſs of Sin; The Fourth ſaid, That which keeps me from ſin, is, *Love* to God: Shall I ſin againſt ſo good a God? Shall I abuſe Love? Love to God is the beſt Curben-bit to keep from ſin.

9. If you would be kept from the evil of ſin, be diligent in a *Calling*. *Dii Laboribus omnia vendunt*—— *Adam* in Paradiſe muſt till the Ground. Such as live idly expoſe themſelves to ſin: if we have no work to do, Satan will find us work. He ſows moſt of his ſeed in *Fallow* ground. A Woman being much tempted to ſin, came to Reverend Mr. *Greenham* for Advice, What ſhe ſhould do to reſiſt the Temptation? He gave her this Anſwer; Be always well employed, that ſo when Satan comes, he may find thee buſied in thy Calling, and thou maiſt not be at leiſure to liſten to his Temptations.

10. If you would be kept from ſin, fix the eye of your Mind upon the *Beauty of Holineſs*: Holineſs conſiſts in our *Conformity* to God; Holineſs is the ſparkling of the Divine Nature; a beam of God ſhining in the Soul. How lovely is *Chriſt*'s Bride, when decked and beſpangled with the Jewels of Holineſs? What makes the

the Seraphims Angels of Light but their Holineſs? Do but think with your ſelves what a ſplendid glorious thing Holineſs is, and it will cauſe a diſguſt and hatred of ſin, which is ſo contrary to it. The beholding of Beauty, makes one out of love with Deformity.

11. If you would keep from the evil of ſin, meditate frequently of Death, *Firſt*, The unavoidableneſs of it, *Heb.* 9. 27. *Statutum eſt*, *It is appointed for all once to die.* We are not ſo ſure to lie down this night in our *Bed*, as we are to lie down in our *Grave*. *Secondly*, The uncertainty of the *Time*. We are but *Tenants at will*; we hold our Life at the Will of our Landlord; And how ſoon may God turn us out of this houſe of clay? Death oft comes when we *leaſt* look for it. The Floud (as ſome Learned Writers obſerve) came in the Month *Zif*, or *April*, in the Spring, when the Trees were Bloſſoming, and the Birds Singing; then came the Floud, when they leaſt looked for it. So oft in the Spring of Youth, when the Body is moſt healthy, and the Spirits moſt ſprightly and vigorous, and Death is leaſt thought on, then it comes. Could we think often and ſeriouſly of Death, it would give a Death's-wound to ſin. *Nihil ſic revocato peccata quàm crebra mortis contemplatio.* Aug. No ſtronger Antidote againſt ſin than this: Am I now Singing, and to morrow may be Dying? What if Death ſhould take me doing the Devil's work? Would it not ſend me to him to receive my Wages? Would but the Adulterer think, I am now in the Act of Sin, but how ſoon may Death come; and then I who have burned in luſt, muſt burn in Hell. This ſure would ſtrike a damp into him, and make him afraid of going after ſtrange Fleſh.

12. If you would be kept from Groſs Scandalous Sins, beware of a *Covetous* Heart. Covetouſneſs is a *dry Drunkenneſs*. He who thirſts inſatiably after the World, will ſtick at no ſin, he will betray *Chriſt* and a Good Cauſe for Money: *Cui nihil ſatis eidem nihil turpe.* Tacitus. 1 Tim. 6. 10. *The love of Money is the root of all evil.* From this Root comes, *Firſt*, Theft. *Achan*'s covetous humour made him ſteal the VVedge of Gold, Joſh. 7. 21. Covetouſneſs makes the Jayls ſo full. *Secondly*, From this root comes Murder. VVhy did *Ahab* Stone *Naboth* to death, but to poſſeſs his Vineyard? 1 *King.* 21. 13. Covetouſneſs hath made many ſwim to the Crown in blood. *Thirdly*, From this bitter Root of Covetouſneſs proceeds Couſenage: It is the Covetous hand holds falſe weights. *Fourthly*, From this Root of covetouſneſs comes Uncleanneſs. You read of the *hire* of a Whore, *Deut.* 23. 18. For Money ſhe would let both her Conſcience and Chaſtity be ſet to ſale. O if you would be kept from the evil of ſin, beware of Covetouſneſs which is the In-let to ſo many ſins.

13. Let us be much in Prayer to God, to keep us from Ingulphing our ſelves in ſin, Pſal. 19. 11. *Keep back thy ſervant from preſumptuous ſins.* We have no power inherent to keep our ſelves from evil. *Arnoldus* ſaith, That Man in his corrupt eſtate, hath *Aliquas reliquias vitæ Spiritualis*—— Some Reliques of Spiritual Life left: And *Arminius* ſaith, Man hath a ſufficiency of Grace in himſelf, whereby he may, *Abſtinere à malo*, abſtain from evil. Free-will is a ſufficient curb to check and pull him back from ſin. But then what needed *Chriſt* to have Taught us this Prayer, *Libera nos à malo*, *Deliver us from evil?* If we have power of our ſelves to keep from ſin, What need we pray to God for power? Alaſs, if *David* and *Peter* who had an Habit of Grace, fell, for want of a freſh gale of the Spirit to hold them up, much more will they be in danger of falling, who have onely the power of Free will to hold them.

Let us therefore ſue to God for ſtrength to keep us from ſinning; Pray that Prayer of *David*, Pſal. 119. 117. *Hold thou me up, and I ſhall be ſafe:* and that other Prayer, Pſal. 17. 5. *Hold up my goings in thy paths, that my footſteps ſlip not.* Lord keep me from diſhonouring thee, keep me from the defiling ſins of the Age, that I may not be worſe for the Times, nor the Times the worſe for me. *Keep back thy ſervant from preſumptuous ſins.* Lord, whatever I ſuffer, keep me from ſin. The Child is ſafe in the Nurſes arms; and we are onely ſafe from falling into Sin, while we are held up in the Arms of *Chriſt* and Free-Grace.

2. *Branch* Of the Exhortation hath an aſpect to God's Children, you that are Profeſſors, and carry *Chriſt*'s Colours, I beſeech you, above all others, to

take heed of ſin; beware of any action that is ſcandalous and unbecoming the Goſpel. You have heard what a prodigious hyperbolical evil ſin is. Come not near the forbidden fruit, Hoſ. 4. 15. *Though Iſrael play the harlot, yet let not Judah offend.* So, though wicked Men run into ſin, yet let not the Spouſe of *Chriſt* defile the breaſts of her Virginity. Sin doth ill become any, but it doth worſe become Profeſſors. Dung is unhandſome in the Street, but to ſee it in the Temple, How offenſive is it? Leproſie in the Foot doth ill, but to ſee a leprous ſore in the Face is much worſe. To ſee ſin break forth in them, who have a Face of Religion, is moſt to be abominated. The ſins of the wicked are not *ſo much* wondered at, Dan. 12. 10. *The wicked ſhall do wickedly.* It is no wonder to ſee a Toad ſpit Poiſon; it was not ſo much wondered to ſee *Cain*, or *Ahab* ſin; but to ſee *Lot*'s Inceſt, to ſee *David*'s hands ſtained with blood, this was ſtrange. When the Sun is Eclipſed, every one ſtands and looks upon it. So when a Child of light is Eclipſed by ſcandalous ſin, all ſtand and gaze at this Eclipſe.

The Sins of God's People, do, in ſome ſenſe, more provoke God, than the ſins of the Wicked. We read of the provoking of his *Sons and Daughters*, Deut. 32. 19. The ſins of the Wicked Anger God, but the ſins of his People Grieve him. The ſins of God's People have a more malignant aſpect, and are of a blacker dye than others: There are thoſe aggravations in the ſins of God's People, as are not to be found in the ſins of the Unregenerate, in Eight *Particulars*.

For, *Firſt*, The Godly have ſomething which may *ponere obicem*, *Reſtrain* them from ſin. Wicked Men, when they ſin, have no Principle to reſtrain them; they have Wind and Tide to carry them, but have nothing to pull them back
Gal. 5. 17. from ſin: but a Child of God hath a Principle of Grace to give check to ſin. He hath the impulſes of God's Spirit diſſwading him from evil; therefore for him to commit ſin is far worſe than for others. This is to ſin more *deſperately*; it is as if a Woman ſhould go about to kill the Child in her Womb. Chriſtian, this thou art going to do, when thou ſinneſt Preſumptuouſly, thou doeſt what in thee lies to kill the Babe of Grace in thy Soul.

Secondly. The ſins of God's People are greater than others, becauſe they ſin againſt more *Mercy*. This is like a Weight put in the Scale, it makes ſin weigh heavier. God hath given *Chriſt* to a Believer, he hath cut him off from the wild ſtock of Nature, and grafted him into the True Olive; and for him to abuſe all this Mercy, it is to out-do the Wicked, and to ſin with an higher aggravation, becauſe it is to ſin againſt greater love. How was *Peter*'s ſin inhanced and accented, that when *Chriſt* had done more for him than others, he had dropped ſome of the Holy Oil upon him; He had taken him into the number of the Apoſtles, he had carried him up into the Mount of Transfiguration, and ſhewn him the Glory of Heaven in a Viſion; now that *Peter* ſhould deny *Chriſt* after all this Mercy, this was heinous, and could not be forgiven but by a Prodigy and Miracle of Love.

Thirdly, The Sins of the Godly are worſe, and have this aggravation in them, that they Sin againſt more clear illuminations than the Wicked, *Job* 24. 13. They are of thoſe that rebel againſt the Light: Light is there taken figuratively for knowledge. It can't be deny'd but the Wicked Sin knowingly; but the Godly have a light beyond them, ſuch a divine, penetrating light, as no Hypocrite can attain unto: They have better eyes to ſee Sin than others, and for them to meddle with Sin, and embrace this Dunghil, How muſt this needs provoke God, and make the Fury riſe up in his Face? Oh therefore you that are the People of God fly from Sin; your Sins are more inhanc'd, and have worſe aggravations in them than the Sins of the Unregenerate.

Fourthly, The Sins of the Godly are worſe than the Sins of the Unregenerate; for when they Sin, it is againſt *Greater Experiences*. They have felt the bitterneſs of Sin in the pangs of the New-birth, and afterwards God hath ſpoken peace, and they have had an experimental taſt how *Sweet the Lord* is; and yet, after theſe Experiences, that they ſhould touch the *Forbidden Fruit*, venture upon a Preſumptuous Sin, How doth this inhance and aggravate their Guilt, and is like putting a weight more in the Scale to make their Sin weigh heavier? The Wicked, when they Sin, never taſted the ſweetneſs of an Heavenly Life; they never knew what it was to have any Smiles from God; they never taſted any thing ſweeter

ſweeter than Corn and Wine, therefore no wonder if they Sin: But for a Child of God, who hath had ſuch Love-Tokens from Heaven, and Signal experiences, for him to Gratifie a Luſt, How horrid is this! It was an aggravation of *Solomon*'s Sin, that his heart was turned from the Lord which had appeared to him Twice, 1 *King.* 11. 9.

Fifthly, The Sins of the Godly are greater than others, becauſe they Sin againſt their *Sonſhip*. When Wicked Men Sin, they Sin againſt the Command; but when the Godly Sin, they Sin againſt a Priviledge, they abuſe their *Sonſhip*. The Godly are adopted into the Family of Heaven, they have a *New Name*: Is it a light thing [ſaid *David*] to be Son-in-Law to a King? So to be called the Sons of God, to be Heirs of the Promiſes, is no ſmall honour: Now, for ſuch to run into any open offence, it is a Sinning againſt their Adoption; they hereby make themſelves *Vile*; as if a King's Son ſhould be tumbling in the Mire, or lie among Swine.

Sixthly, The Sins of the Godly are worſe than others, becauſe they are committed againſt more *Vows* and Engagements. They have given up their Names to God; They have Bound themſelves ſolemnly to God by Oath, Pſal. 119. 106. *I have Sworn that I will keep thy Statutes*: And, in the Supper of the Lord, they have renewed this Sacred Vow: and, after this, to run into a Preſumptuous Sin, 'tis a Breach of Vow, a kind of Perjury, which dyes the Sin of a Crimſon Colour.

Seventhly, The Sins of the Godly are worſe than others, becauſe they bring a greater *Reproach* upon Religion: for the wicked to Sin, there's no other expected from them: Swine will wallow in the Mire. But when *Sheep* do ſo, when the Godly Sin, that redounds to the diſhonour of the Goſpel, 2 Sam. 12. 14. *By this deed thou haſt given great occaſion to the enemies of the Lord to blaſpheme.* A Stain in Scarlet, every ones eye is upon it. For the Godly to Sin, it is like a Spot in Scarlet, it is more taken notice of, and it reflects a greater diſhonour upon the ways of God. When the Sun is Eclipſed, every one ſtands and looks upon it: So when a Child of Light is Eclipſed by ſcandalous Sin, all ſtand and gaze at this Eclipſe. How doth the Goſpel ſuffer by the miſcarriages of the Godly? their Blood can never waſh off the ſtain that they bring upon Religion.

Eighthly, The Sins of the Godly are worſe, becauſe they are a means to encourage and *harden* wicked Men in Sin: If the Wicked ſee the Godly to be looſe and uncircumſpect in their lives, they think they may do ſo to. The Wicked make the Godly their *Pattern*, not in imitating their *Vertues*, but their *Vices*; And is not this fearful to be a means to damn others? Theſe are the aggravations of the Sins of the Godly; therefore *you, above all others*, beware of *Preſumptuous ſins*: your Sins wound Conſcience, weaken Grace, and do more highly provoke God than the Sins of others: and God will be ſure to puniſh you; whoever eſcapes you ſhall not, Amos 3. 3. *You onely have I known of all the Families of the Earth, therefore I will puniſh you for all your Iniquities.* If God doth not damn you, yet he may ſend you to Hell in this Life. He may cauſe ſuch Agonies and Tremblings of heart, that you may be a Terror to your ſelves. You may draw nigh to deſpair, and be ready to look upon your ſelves as Caſt-aways. When *David* had ſtained himſelf with Adultery and Murder, he complained of his *Broken Bones*, Pſal. 51. 8. A Metaphor to ſet forth the Grief and Agony of his Soul: he lay in ſore deſertion Three Quarters of a year, and it is thought he never recovered his full joy to his Dying day. Oh therefore *you*, who belong to God, and are enrolled in his Family, take heed of blemiſhing your Profeſſion with ſcandalous Sin; you will pay dear for it; think of the *Broken Bones*. Though God doth not blot you out of his Book, yet he may caſt you out of his Preſence, *Pſal.* 51. 11. He may keep you in long deſertion. You may feel ſuch laſhes in your Conſcience, [that you may roar out, and think your ſelves half in Hell.]

So much for the Firſt, *Deliver us from evil*; We Pray to be delivered from *Evil* in *General*, that is, *Sin*.

2. In *Special*, *Deliver us from Evil*: We Pray to be delivered *from evil*, under a Three-fold Notion.

First, From the Evil of our *Heart*. It is call'd πονηρὸς καρδία, an *Evil Heart*, *Hebr.* 3. 12.

Secondly, From the Evil of *Satan*. He is call'd ὁ πονηρὸς, The *Evil one*, *Mat.* 13. 19.

Thirdly, From the Evil of the *World*. 'Tis call'd an Evil World, *Gal.* 1. 4.

1. In this Petition, *Deliver us from Evil*; we pray to be delivered from the evil of our *Heart*, that it may not decoy and trapan us into sin: The Heart is the poisoned Fountain, from whence all actual sins flow, *Mark* 7. 21. *Out of the Heart proceed evil Thoughts, Fornications, Murders.* The Cause of all Evil lies in a mans own Breast. *All sin begins at the Heart.* Lust is first conceived in the Heart, and then it is midwifed into the World. Whence comes rash Anger? The Heart sets the Tongue on fire. The Heart is a Shop or Work-house where all sin is contrived and hammer'd out. How needful therefore is this Prayer, *Deliver us from Devil*, from the Evil of our Hearts. The Heart is the greatest *Seducer*, therefore the Apostle *James* saith, *Every man is drawn away of his own Lust and enticed*, *Jam.* 1. 14. The Devil could not hurt us, if our own Hearts did not give consent. All that he can do is to lay the Bait, but it is our fault to swallow the Bait.

O let us pray to be delivered from the *Lusts* and *Deceits* of our Hearts; *Deliver us from Evil. Luther* fear'd his Heart more than the Pope or Cardinal, and it was *Austins* Prayer, *Libera me Domine à meipso*, Lord, deliver me from my self. It was good Advice one gave to his Friend, *Caveas teipsum*; beware of the bosom-Traytor, the Flesh. The Heart of Man is the *Trojan* Horse, out of which comes a whole Army of Lusts.

2. In this Petition, *Deliver us from Evil*, we pray to be delivered from the Evil of *Satan*. He is ὁ πονηρὸς *The Evil One*, *Mat.* 13. 19.

Quest. In what respect is Satan the *Evil One*?

Answ. 1. He is the first *Inventor* of Evil, *Joh.* 8. 44. *He plotted the first Treason.*

2. His *Inclination* is only to Evil, *Ephes.* 6. 12.

His constant *Practice* is doing Evil, 1 *Pet.* 5. 8.

4 All the Evils and Mischiefs that fall out in the World, he hath some hand in them.

First, He *hinders* from Good, *Zach.* 3. 1. *He shewed me* Joshua *the High-Priest standing before the Angel of the Lord, and Satan at his right Hand to resist him.*

Secondly, He *provokes* to Evil; He put it into *Ananias*'s Heart to lie, *Act.* 5. 3. *Why hath Satan fill'd thy Heart to lie to the Holy Ghost?* The Devil blows the fire of Lust and Strife. When men are proud, the Old Serpent hath poison'd them, and makes them swell. Thus he is the *Evil One*, and well may we pray, *Lord deliver us from the Evil One.* The Word *Satan*, in the Hebrew signifies an *Opponent* or *Adversary*.

1. He is a *Restless* Adversary, he never sleeps; Spirits needs no sleep. He is a Peripatetick, *He walks about*, 1 *Pet.* 5. 8. and how doth he walk? Not as a *Pilgrim*, but as a *Spye*; he narrowly observes where he may plant his Pieces of Battery, and make his Assaults with most Advantage against us. Satan is a subtil *Engineer*; there is no place that can secure us from Satans Assaults and Inrodes. We find him while we are Praying, Hearing, Meditating. We are sure of his Company, uncertain how we came by it.

2. Satan is a puissant Adversary, he is armed with *Power*. He is call'd ὁ ἰσχυρὸς, *The strong Man*, *Luke* 11. 21. He takes men captive at his pleasure, 2 *Tim.* 2. 26. *Who are taken captive by him at his Will.* Gr. ζωγρημένοι, who are *taken alive* by him. It alludes to a Bird that is taken alive in the Snare; thus you see he is the Evil one. The Devils work is to angle for mens Souls; he lays *suitable* Baits. He allures the ambitious Man with Honour, the covetous Man with Riches, he hooks his Baits with Silver, he allures the lustful Man with Beauty, he tempts Men to *Delila*'s Lap, to keep them from *Abraham*'s Bosom. The Devil glories in the Damnation of Souls; how needful then is this Prayer? *Deliver us from Evil.* Lord keep us from the Evil One. Tho' Satan may sollicite us to sin; suffer us not to give Consent. Tho' he may Assault the Castle of our Hearts, yet, let us not deliver up the Keys of the Castle to our mortal Enemy.

3. In this Petition, *Deliver us from Evil*; we pray to be delivered from the Evil of the World. 'Tis call'd an *Evil World*, *Gal.* 1. 4. not but that the World (as God made it) is Good; but *through our Corruption* it becomes Evil, and we had need pray, deliver us from an *Evil World*.

Quest. In what Sence is it *Seculum malum*, an Evil World?

Answ. 1. As it is a *defiling* World. 'Tis like living in an infectious Air, it requires an high degree of Grace to keep our selves *unspotted from the World*, *Jam.* 1. 27. 'Tis as hard to live in the World and not be defiled, as to go much in the Sun and not be tanned.

1. The *Opinions* of the World are defiling, that a little Religion will serve the turn; like Leaf-Gold, it must be spread but thin. That Morality runs parallel with Grace; that to be Zealous, is to be Righteous over-much. That it is better to keep the skin whole, than the Conscience Pure. That the Flesh is rather to be gratified, than mortified. These Opinions of the World are defiling.

2. The *Examples* of the World are defiling Examples, have a great Force in them to draw us to Evil. ——*Princeps imperio magnus exemplo major*, Princes are Looking-Glasses which we dress our selves by; if they do Evil, we are apt to imitate them. Great Men are Copies we set before us, and usually we write most like the Copy when it is blotted; there's a great *Proneness* in us to follow the Examples of the World. Therefore God hath put in a *Caveat* against it, *Exod.* 23. 2. *Thou shalt not follow a multitude to do Evil.* How easily are we hurried to sin, when we have the Tide of *Natural Corruption*, and the wind of *Example* to carry us. *Lot* was the worlds Wonder, the Complexion of his Soul kept Pure in *Sodoms* infectious Air. The River of *Peru* in *America*, after it hath run into the main Sea, keeps fresh, and doth not mingle with the salt Waters: To this River might *Lot* be compared, whose Piety kept fresh in *Sodoms* salt Water. Bad Examples are *catching*, *Psal.* 106. 35. *They were mingled among the Heathen, and Learned their Works.* Had not we need then pray, Lord deliver us from this Evil World? Living in the World is like travelling in a dirty Road.

2. It is an evil World, as it is an *insnaring* World. The World's full of *Snares*. Company is a snare, Recreation a snare, Oaths are snares, Riches are golden snares; ——*Opes irritamenta malorum*. The Apostle speaks of *the Lust of the Flesh, the Lust of the Eye, and the Pride of Life*, 1 *Joh.* 2. 16. The Lust of the Flesh is Beauty, the Lust of the Eye is Money, the Pride of Life is Honour; these are the natural Mans *Trinity*. *In mundo splendor Opum, Gloria Majestas, Voluptatum illecebra ab amore Dei nos abstrahunt.* The World is a flattering Enemy; whom it kisses, it oft betrays; it is a silken Halter: the Pleasures of the World like *Opium*, cast men into the sleep of Security. *Lysimachus* sold his Crown for a draught of Water; so many part with Heaven for the World. It is an ensnaring World; the King of *Armenia* was sent Prisoner to Queen *Cleopatra* in Golden Fetters. Too many are inslaved with the worlds golden Fetters; the World bewitch'd *Demas*, 2 *Tim.* 4. 10. One of Christs own Apostles was caught with a silver Bait. 'Tis hard to drink the Wine of Prosperity and not be giddy. Thus the World through our innate Corruption is Evil, as it is a Snare, 1 *Tim.* 6. 9. *They that will be rich, fall into Temptation and a Snare.* If an Angel were to live here, there were no danger of the Worlds insnaring him, because he hath no Principle within to receive the Temptation: but we have a Corrupt Principle that suits with the Temptation, and that makes us always in Danger.

3. It is an evil World, as it is a *discouraging* World. It casts Scorn and Reproach upon them who live vertuously; what, you will be holier than others? Wiser than your Ancestors? The World deals with the Professors of Religion, as *Sanballat* did with the *Jews* when they were building, *Nehem.* 4. 1. *He mocked the Jews, and said, What do these feeble* Jews, *will they Fortifie themselves? will they revive the Stones out of the heaps of Rubbish that are burnt?* So the wicked

ed World casts out Squibs of Reproach at the godly, what will ye build for Heaven? What needs all this Cost? What Profit is it to serve *the Almighty*? Thus the World would pluck off our Chariot-Wheels when we are driving towards Heaven: they are called *Cruel Mockings, Heb.* 11. 36. It requires a great measure of Sanctity to with-stand the Discouragements of the World, to dance among Serpents, to laugh at Reproaches, and bind them as a Crown about our Head.

4. It is an evil World, as it is a *deadning* World. It dulls and deadneth the Affections to Heavenly Objects. The World cools Holy Motions, like a Damp in a silver Mine which puts out the Light; Earthly things choke the *Seed of the Word*. A man intangled in the World, is so taken up about secular Concerns, that he can no more mind the things above, than the earth can ascend, or the Elephant fly in the Air. And, even such as have Grace in them; yet, when their Affections are belimed with the Earth, they find themselves much indisposed to Meditation and Prayer, 'tis like swimming with a Stone about the Neck.

5. 'Tis an evil World, as it is a *maligning* World. It doth disgust and hate the people of God, *John* 15. 19. *Because ye are not of the World, therefore the World hateth you.* Hatred is πρὸς τὸ γένος, (as *Aristotle* saith) against the whole Kind. *Hamans* hatred was against the Seed of the whole *Jews*. When you can find a Serpent without a Sting, or a Leopard without Spots, then you may expect to find a wicked World without Hatred. the *White* that is shot at is *Piety*, *Psal.* 38. 20. *They are mine Adversaries, because I follow the thing that Good is.* The World pretends to hate the Godly for something else, but the ground of the Quarrel is Holiness. The Worlds Hatred is *Implacable*; Anger may be reconciled, Hatred cannot. You may as well reconcile Heaven and Hell as the *two Seeds*. If the World hated Christ, no wonder it hates us, *John* 15. 18. *The World hated me before it hated you* Why should any hate Christ? This Blessed Dove had no Gall, this Rose of *Sharon* did send forth a most sweet Perfume; but this shews the worlds Baseness, it is a Christ-hating and a Saint-eating World. Had not we need pray, Deliver us from this evil World?

6. It is an evil World, as it is a *Deceitful World.*

First. There is Deceit in dealing, *Hos.* 12. 7. *He is a Merchant, the Balances of Deceit are in his Hand.* The Hebrew word *Rimmah in Pyhil*, signifies both to deceive and to oppress. He who dares use Deceit will not spare to oppress.

Secondly, There is Deceit in Friendship, *Prov.* 20. 6. *But a faithful Man who can find?*

——*Trita frequensq; via est per amici fallere Nomen.*——

Some use too much Courtship in Friendship: they are like Trumpets which make a great noise, but within they are hollow. Some can flatter and hate, commend and censure. *Mel in Ore, Fel in Corde.* Dissembled Love is worse than Hatred.

Thirdly, There is Deceit in Riches, *Mat.* 13. 22. ἀπάτη τοῦ πλούτου, *The Deceitfulness of Riches.* The World makes us believe it will satisfie our Desires, and it doth but encrease them; it makes us believe it will stay with us, and it *takes wings, Prov.* 23. 5.

7. It is an Evil World, as it is a disquieting World. 'Tis full of Trouble, *John* 16.33. The World is like a Bee-hive, when we have tasted a little Hony, we have been stung with a thousand Bees. St. *Basil* was of opinion, that before the Fall, the Rose did grow without prickles; but now, every sweet flower of our Life hath its prickles. There are many things cause disquiet; loss of Friends, Law-Suits, Crosses in Estate: Relations are not without their Troubles. Some are troubled that they want Children, others troubled that they have Children; the World is a *vexing Vanity*. If a man be poor, he is despised by the Rich,

Rich; if he be rich, he is envied by the poor. If we do not find it an *insnaring* World, we shall find it an *afflicting* World; it hath more in it to *wean* us than *tempt* us. The World is a Sea, where we are tossed upon the surging Waves of Sorrow, and often in danger of Shipwrack; the World is a Wilderderness, full of *fiery* Serpents. [What storms of Persecution are raised against the Righteous? *2 Tim.* 3. 12.] The wicked are *Briars*, *Micah* 7. 4. where Christ's sheep lose some of their Golden Fleece. Then had not we need pray, Lord deliver us from being hurt by this Evil World? Why should we *Love* the World? Tho' we are commanded to love *our Enemies*, yet *this Enemy* we must not love, *1 John* 2. 15. *Love not the World.*

I have been all this while opening the first Sence of this Petition, *Libera nos à malo, Deliver us from Evil*; we pray to be delivered from *Sin* in general, and to be delivered from Evil under this three-fold Notion, from the Evil of our Heart, from the Evil of Satan, from the Evil of the World; ere I leave this, let me insert a Caution.

Caution. Not that our abstaining from, or forbearing the external Acts of Sin is sufficient to intitle us to Salvation; but when we pray, *Deliver us from Evil*, there is more implyed in it, namely, that *we make a progress in Holiness*. Being divorced from sin is not enough, unless we are espoused to Vertue; therefore in Scripture, these two are joyn'd, *Psal.* 34. 14. *Depart from Evil, and do Good. Rom* 12. 9. And *Isa.* 1. 16. *Cease to do Evil Learn to do well.* 2 *Cor.* 7. 1. *Let us cleanse our selves from all Filthiness of Flesh and Spirit, perfecting Holiness.* Leaving sin is not enough, unless we embrace Righteousness. *Virtutis est magis honesta agere quàm non Turpia*, as it is in the Body, it is not enough that the Disease be stop'd, but it must grow in health. So it is in the Soul; it is not enough Acts of sin be forborn, (which is the stopping a Disease) but it must be healthy, that is, grow in Holiness.

Use, Which reproves those who labour only to suppress the *Outward Acts* of sin, but do not press on to Holiness. They cease from doing Evil, but do not learn to do well; their Religion lies only in *Negatives*. They glory in this, that they are given to no Vice, none can charge them with any foul Miscarriages, *Luke* 18. 11. *God, I thank thee, that I am not as other men are; Extortioners, Unjust, Adulterers.* This is not enough; you must advance a step further in solid Piety. It is not enough, that a field be not sown with Tares or Hemlock; but it must be sown with good Seed. Consider two things.

1. If this be the best Certificate you have to shew, that you are not guilty of gross Sins, God makes no Account of you. A piece of Brass tho' it be not so bad as Clay, yet not being so good as Silver, it will not pass for currant Coyn. So tho' you are not grosly prophane, yet not being of the right Mettal, wanting the stamp of Holiness, you will never pass currant in Heaven.

2. A Man may abstain from Evil, yet he may go to Hell for not doing good, *Mat* 3. 10. *Every Tree that bringeth not forth good Fruit, is hewn down and cast into the fire.* Why were the foolish Virgins shut out? They had done no hurt, they had not broke their Lamps; Yea but their fault was, there was no goodness in them, they had no Oyl in their Lamps. Oh! therefore let us not content our selves in being free from gross Acts of Sin, but let us launch forth further in Holiness. Let us cleanse our selves from all Pollution perfecting Holiness.

Secondly, *Deliver us from Evil*; that is, from *Temporal* Evil; we pray that God will either *prevent* temporal Evils, or *deliver* us out of them.

1. We pray that God will *prevent* Temporal Evils; That he will be our Screen to stand betwen us and Danger, *Psal.* 7. 1. *Save me from them that persecute me.* We may lawfully pray against the Plots of the wicked, that they may prove abortive. That tho' they have a design upon us, they may not have their desire upon us, *Psal.* 141. 9. *Keep me from the snare which they have laid for me.*

2. We

2. We pray, that God will *deliver us* out of Temporal Evils. That he will remove his Judgments from us, whether Famine, Sword, Peſtilence, *Pſal.* 39. 10. *Remove thy Stroke away from me.* Yet with this Caution.

Caution. We may pray to be delivered from *Temporal* Evils, only ſo far as God ſees it good for us. We may pray to be delivered from the Evil of Sin abſolutely, but we muſt pray to be delivered from *Temporal* Evils conditionally, ſo far as God ſees it fitting for us, and may ſtand with his Glory.

Uſe. In all the Troubles that lie upon us, let us look up to God for Eaſe and Succour; *Deliver us from Evil, Iſa.* 8. 19. *Should not a people ſeek unto their God?* To blame then are the *Papiſts*, who knock at the wrong door. When they are in any Trouble, they pray to the Saints to deliver them. When they are in danger of Shipwrack, they pray to St. *Nicholas*; when they are in the fit of a Fever, they pray to St. *Petronelle*; when they are in Travel, they pray to St. *Margaret.* How unlawful it is to invocate Saints in Prayer, I will prove from one Scripture, *Rom.* 10. 14. *How then ſhall they call on him, in whom they have not believed?* We may pray to none but ſuch as we may believe in, but we ought not to believe in any Saint, therefore we may not pray to him. The Papiſts have in their Ladies Pſalter directed their Prayers for Deliverance to the Virgin *Mary.* Deliver me O Lady, *Benedicta Domina, in manibus tuis repoſita eſt noſtra ſalus*; O thou bleſſed Lady, in thy hands our Salvation is laid up. But *Abraham is ignorant of us, Iſa.* 63. 16. The Saints and Virgin *Mary* are ignorant of us.

To pray to Saints is Idolatry advanced to Blaſphemy. Our Saviour hath taught us better, in all our Diſtreſſes to pray to God for a Cure, *Deliver us from Evil.*——He only knows what our Troubles are, and can give us help from Trouble; he only that laid the Burden on can take it off. *David* went to God, *Pſal.* 25. 17. *O bring thou me out of my Diſtreſſes.* God can with a word heal, *Pſal.* 107. 20. *He ſent forth his Word and healed them.* He delivered the three Children out of the fiery Furnace, *Joſeph* out of Priſon, *Daniel* out of the Lions Den. This proves him to be God, becauſe none can deliver as he doth, *Dan.* 3. 29. *There is no other God that can deliver after this ſort.* Let us then in all our Straits and Exigencies ſeek to God, and ſay, *Deliver us from Evil.*

An

An Addition of ſome Sermons Preached by the Reverend Mr. Tho. Watſon, *formerly Miniſter of St.* Stephen's Walbrook.

Of Wiſdom and Innocency.

Matth. 10. 16. *Be ye therefore wiſe as Serpents, and harmleſs as Doves.*

THE Apoſtle ſaith, *All Scripture is of Divine inſpiration*, 2 Tim. 3. 16. God's Word is compared to a *Lamp*, for its enlightning quality, *Pſal.* 119. 105. and to *Silver refined*, for its enriching quality, *Pſal.* 12. 6. Among other parts of Sacred Writ, this in the Text, is not the leaſt; *Be ye wiſe as Serpents, and innocent as Doves.* This is the Speech of our Bleſſed Saviour. His Lips were a *Tree of Life which fed many.* His Works were Miracles, his Words were Oracles, and deſerve to be engraven upon our hearts, as with the *point of a Diamond.*

This is a golden Sentence; *Be ye wiſe as Serpents, and innocent as Doves.* Our Lord Jeſus, in this Chapter,

Firſt, Gives his Apoſtles their Commiſſion.

Secondly, Foretells their Danger.

Thirdly, Gives them ſeveral Inſtructions.

I. Chriſt gives his Apoſtles their *Commiſſion.* Before they went abroad to preach, Chriſt ordains them, *verſ.* 5. *Theſe Twelve Jeſus ſent forth.* Thoſe who exerciſe in the Miniſterial Function, muſt have a *Lawful Call.* Hebr. 5. 4. *No Man takes this Honour to himſelf, but he who is called of God.* Chriſt gave not only the Apoſtles and Prophets a Call to their Office, (who were *extraordinary Miniſters*;) but even *Paſtors and Teachers*, Epheſ. 4. 11.

Queſt. But if one have Gifts, is not this ſufficient to the Miniſterial Office?

Anſw. No: As Grace is not ſufficient to make a Miniſter, ſo neither Gifts; therefore it is obſervable, that the Scripture puts a difference between *Gifting* and *Sending.* *Rom.* 10. 15. *How ſhall they Preach, unleſs they be Sent?* If Gifts were enough to conſtitute a Miniſter, the Apoſtle ſhould have ſaid, *How ſhall they Preach unleſs they be Gifted?* But he ſaith, *unleſs they be Sent*: Which denotes a lawful Call, or Inveſtiture into the Office. The Attorney that pleads at the Barr may have as good Gifts as the Judge that ſits upon the Bench; but he muſt have a lawful Commiſſion before he ſit as Judge. If it be thus in *Matters Civil*, then much more in *Church-Matters*, which are of an higher Concern. Thoſe therefore who uſurp the Work of the Miniſtry without being ſolemnly ſet apart for it, diſcover more *Pride* than *Zeal*; and they can expect no Bleſſing. *Jer.* 23. 32. *I ſent them not, nor commanded them, therefore they ſhall not profit this People, ſaith the Lord.* So much for the Firſt; the Apoſtles Commiſſion they received: *Theſe Twelve Jeſus ſent forth.*

II. Chriſt *foretells* their Danger, *ver.* 16. *Behold I ſend you forth as Sheep in the midſt of Wolves.* The Apoſtles were going about a *glorious* Work, but an *hazardous* Work; they would meet with Enemies fierce and ſavage, like Wolves. As *all* that will live godly in Chriſt, ſhall meet with Sufferings; ſo commonly Chriſt's Ambaſſadors encounter the deepeſt Trials. Moſt of the Apoſtles died by the hands of Tyrants. *Peter* was crucified with his head downwards. *Luke* the Evangeliſt was executed on an Olive-Tree. *John* was caſt by *Domitian* into a Veſſel of ſcalding Oyl. *Maximinus* the Emperor (as *Euſebius* relates) gave charge to his Officers to put none to death, but τὴν ἐκκλησίων ἄρχοντας; the Governors and Paſtors of the Church. The Miniſters are Chriſt's *Anteſignani*, his Enſign-bearers to carry his Colours; therefore they are moſt ſhot at: They hold forth his Truth: *Phil.* 1. 17. *I am ſet for the defence of the Goſpel.* The Greek Word κεῖμαι, alludes to a Soldier that is

set in the Forefront of the Battel, and hath all the Bullets flying about his Ears. The Minister's Work is to part between Men and their Sins; and this causeth opposition. When *Paul* preached against *Diana*, all the City was in an uproar, *Acts* 19. This may stir up Prayer for Christ's Ministers, that they may be able to withstand the Assaults of the Enemy, 2 *Thes.* 3. 2.

III. Christ gives the Apostles their *Instructions*; whereof this was one in the Text; *Be ye wise as Serpents, and innocent as Doves.* 1. The Exhortation: *Be ye wise.* 2. The Simile, *as Serpents.* 3. The Qualification of this Wisdom; a Wisdom mixt with Innocency; *Harmless as Doves.*

This *Union* of the Dove and the Serpent, is hard to find. *Mat.* 24. 45. *Who then is a wise and faithful Servant?* On which Place, saith St. *Chrysostom*, It is an hard matter to find one *faithful* and *wise*. *Faithful*, there is the *Dove*; *Wise*, there is the *Serpent*. 'Tis hard to find both: If one would seek for a faithful Man, questionless he may find many; if for a wise Man, he may find many; but if he seek for one both wise and faithful, this is *rara avis*, hard to find: yet, it is possible, though not common. *Moses*, a man *learned in all the Wisdom of the Egyptians*, Acts 7. 22. There was the Wisdom of the Serpent: And the meekest man alive, *Numb.* 12. 3. Now the Man *Moses was very meek above all the men upon the face of the Earth*; there was the Innocency of the Dove. *Daniel* was an excellent person, *Dan.* 5. 14. *Excellent Wisdom is found in thee*; there was the Prudence of the Serpent: And, *Dan.* 6. 4. The Presidents and *Princes sought to find occasion against Daniel*; *but they could find no occasion or fault*: Behold here the innocency of the Dove. Look on St. *Paul*, *Acts* 23. 6. *When Paul perceived that the one part were Sadducees, and the other Pharisees, he cried out, I am a Pharisee*; By which Speech *Paul* got all the Pharisees on his side: Here was the Wisdom of the Serpent. And, *ver.* 1. *I have lived in all good Conscience before God until this day*: Here was the innocency of the Dove. How amiable is this, the *Union of the Dove and the Serpent?* The Scripture joins these two together, *Meekness of Wisdom*, Jam. 3. 13. *Wisdom*, there is the Serpent; *Meekness*, there is the Dove. This beautifies a Christian, when he hath the *Serpent's Eye* in the *Dove's Head*. We must have Innocency with our Wisdom, else our Wisdom is but *Craftiness*; and we must have Wisdom with our Innocency, else our Innocency is but *Weakness*. We must have the Innocency of the Dove, that we may not circumvent others; and we must have the Wisdom of the Serpent, that others may not circumvent us. We must have the Innocency of the Dove, that we may not betray the Truth; and the Wisdom of the Serpent, that we may not betray our selves. In short, Religion without Policy, is too weak to be safe: Policy without Religion, is too subtil to be good. When Wisdom and Innocency, like *Castor* and *Pollux*, appear together, they presage the Soul's Happiness.

Doct. 3. That Christians must be both *wise* and *innocent*.

I begin with the first, *Wise*: *Be ye wise as Serpents.*

1. I shall speak concerning Wisdom *in general*. *Solomon* saith, *Wisdom is the principal thing*, Prov. 4. 7. *'Tis better than Riches*, Prov. 3. 14. *Happy is the Man that findeth Wisdom; for the Merchandise of it is better than the Merchandise of Silver.* If the Mountains were *Pearl*, if every sand of the Sea were a *Diamond*, it were not comparable to Wisdom. Without Wisdom a person is like a Ship without a Pilot, in danger to split upon Rocks. *Job* sets forth the Encomium and Praise of Wisdom, *Job* 28. 13, 18. *The Price of Wisdom is above Rubies.* The *Ruby* is a precious Stone, transparent, of a *red fiery colour*. It is reported of one of the Kings of *India*, that he wore a Ruby of that bigness and splendor, that he might be seen by it in the dark: But Wisdom casts a more sparkling colour than the *Ruby*; it makes us shine *as Angels*. No Chain of Pearl you wear, doth so adorn you as Wisdom. Wisdom consists chiefly in three things.

1. Knowledge to discern.
2. Skill to judge.
3. Activity to prosecute.

1. Knowledge to discern wherein Happiness lies.
2. Skill to judge what will be the fittest Means to conduce to it.
3. Activity to prosecute those things which will certainly accomplish that End.

So much for Wisdom in general.

More *particularly*: Wisdom is variously distinguished. 'Tis either *Natural*, or *Moral*, or *Theological*.

1. A *Natural*

1. *A Natural* Wisdom: Which is seen in finding out the *Arcana Naturæ*, the Secrets of Nature. *Aristotle* was by some of the Ancients called an Eagle fallen from the Clouds, because he was of such raised Intellectuals, and had so profound an insight into the Causes of Things. This Natural Wisdom is *adorning*; but it is not *sufficient* to Salvation. St. *Hierom* brings in *Aristotle* with his Syllogisms, and *Tully* with his Rhetorick, crying out in Hell.

2. A *Moral* Wisdom: Which consists in two Things; *Malum respuendo, Bonum elegendo*: Moral Wisdom lies in the rejection of those things which are prejudicial, and the election of those things which are beneficial. This is called *PRUDENCE*. Knowledge without Prudence may do hurt: Many a man's Wit hath undone him for want of Wisdom.

3. A *Theological*, or *Sacred* Wisdom: which is our *knowing of God*: who is the supream and sovereign Good. *Greece* was counted the Eye of the World, for Wisdom, and *Athens* the Eye of *Greece*; but neither of them knew God. *Acts* 17. 23. *I found an Altar with this Inscription,* ἀγνώστῳ θεῷ; *To the unknown God.* To know God, in whom is both *Verum & Bonum*, Truth and Goodness, is the Master-piece of Wisdom. 1 *Chron.* 28. 9. *And thou Solomon my Son, know thou the God of thy Father.* And this knowledge of God is *through Christ*. Christ is the *Glass* in which the Face of God is seen, *Col.* 1. 15. And then we know God *aright*, when we know him not only with a knowledge of *Speculation*, but *Appropriation*. *Psal.* 48. 14. *This God is OUR God.* This knowledge of God is the most *sublime* Wisdom; therefore 'tis called ἄνωθεν σοφία; *Wisdom from above*, Jam. 3. 17.

But to come nearer to the Text, and speak of the *Wisdom of the Serpent*: *Be ye wise as Serpents.*

Quest. But must we in every thing be like the Serpent?

Answ. No. Our Saviour meant not that in every thing we should imitate the Serpent. I shall shew you,

1. Wherein we should not be like the Serpent.
2. Wherein we should be like the Serpent.

I. Wherein we should not be like the Serpent.

1. The Serpent *eats Dust*. Isa. 65. 25. *Dust shall be the Serpent's Meat*: It was a Curse upon the Serpent. Thus we should not be like the Serpent, to feed immoderately on earthly Things. It is absurd for him that hath an heaven-born Soul capable of Communion with God and Angels, to eat greedily the Serpent's Meat: A Christian hath better Food to feed on; the heavenly Manna, the precious Promises, the Body and Blood of Christ. 'Tis counted a Miracle to find a Diamond in a Gold-Mine; and it is as great a Miracle to find Christ, the Pearl of Price, in an earthly heart. The *Lapwing* wears a little Coronet on its head, yet feeds on dung. To have a Crown of Profession on the head, yet feed inordinately on these dunghil-Comforts, is unworthy of a Christian. What a poor contemptible thing is the World? It cannot fill the Heart: If Satan should take a Christian up to the top of the Pinacle, and shew him all the Kingdoms and Glory of the World, what could he shew him, but a σχῆμα, a *Shew*, a pleasant Delusion? There is a *lawful Use* God allows of these outward things; but the Sin is in the *Excess*. The Bee may suck a little Honey from the Leaf; but put it in a Barrel of Honey, and it is drown'd. The wicked are thus characterized, *Ephes.* 3. 19. *They mind earthly things.* They are like *Saul, hid among the Stuff*. We should be as *Eagles* flying aloft towards Heaven, not as *Serpents*, creeping on the Earth, and licking the Dust.

2. The Serpent is *deceitful*. The Serpent useth many *Shifts*, and glides so cunningly, that we cannot trace him. This was one of those four things which wise *Agur* could not find out, *the way of a Serpent upon a Rock*, Prov. 30. 19. 'Tis a deceitful Creature: We should not in this fence be like the Serpent, for deceitfulness. Naturally we too much resemble the Serpent for Fraud and Collusion, *Jer.* 17. 9. *The Heart is deceitful above all things.*

1. Deceit towards *Man*: 1. To dissemble *Friendship*; to cover Malice with pretences of Love; to commend and censure; to flatter and hate; a *Judas*-Kiss, and a *Joab*'s Sword; *Mel in ore, Fel in corde.* 2. To dissemble *Honesty*; to pretend just dealing, yet use false Weights.

2. Deceit towards *God*. To draw nigh to God with the Lips, and the Heart is far from him; to serve God, and seek our selves; to pretend to love God, and yet be in league with Sin; we should not in this fence be like the Serpent, deceitful, and given to Shifts. *O be upright!* Be what you seem to be: God loves Plainness of Heart, *Psal.* 51. 6. The plainer the Diamond is, the more it sparkles: The plainer the Heart is, the more it sparkles in God's Eye. What a Commendation did Christ

give *Nathanael*, *Joh.* 1. 47. *Behold an Iſraelite indeed in whom there is no Guile.*

3. The Serpent caſts the Coat, but another *new Coat* comes in the room; in this we ſhould not be like the Serpent, to caſt the Coat, to caſt off one Sin, and another Sin as bad come in the room. The Drunkard leaves his Drunkenneſs, becauſe it impairs his Health, his Credit, his Purſe, and falls to the Sin of Cozenage: The Prodigal leaves his Prodigality, and turns Uſurer: This is as if one Diſeaſe ſhould leave a Man, and he ſhould fall into another as bad. His Ague leaves him, and he falls into a Conſumption. O be not like the Serpent, that caſts one Coat and another comes. This is like him in the Goſpel, that had one Devil go out of him, and ſeven worſe Spirits came in the Room, *Matth.* 12. 45.

4. The Serpent is a *Venomous* Creature, 'tis *full of Poiſon*, *Deut.* 32. 24. In this be not like the Serpent. 'Tis ſaid of Wicked Men, their Poiſon is like the *Poiſon of a Serpent*, *Pſal.* 58. 4. What is this Poiſon? it is the Poiſon of Malice: Malice is the Devil's Picture. Luſt makes Men brutiſh, and Malice makes them Deviliſh: ἡ κακία ἐν ἑαυτῇ τὴν τιμωρίαν ἔχει, *Chryſ.* Malice carries in it its own puniſhment: A malicious Man to *hurt* another will injure himſelf. *Quintillian* ſpeaks of one who had a Garden of Flowers, and he poiſoned his Flowers, that his Neighbours Bees ſucking from them might be poiſoned and die. Oh be not *venomous* like the *Serpent*. Malice is *Mental Murder*, you may kill a Man and never touch him. 1 *Joh.* 3. 15. *Whoſoever hates his Brother is a Murderer.* Malice ſpoils all your good Duties; the malicious Man defiles his Prayers, poiſons the Sacramental Cup; he *eats and drinks his own Damnation.* I have read of one who lived in Malice, and being asked, how he could ſay the Lords Prayer? He anſwered, I leave out thoſe Words, *As we forgive them that Treſpaſs againſt us*. But St. *Auſtin* brings in God replying thus to him, becauſe thou doſt not ſay my Prayer, therefore I will not hear Thine. The malicious Man is not like to enjoy either Earth or Heaven; not the *Earth*, for the *Meek* ſhall inherit the Earth, *Matth.* 5. 4. Nor is he like to enjoy *Heaven*, for God will *beautifie the Meek with Salvation*, *Pſal.* 149. 4. So that the malicious Man is cut off both from Earth and Heaven.

5. The Serpent is given to Hiſſing: So 'tis ſaid of the Baſiliſk. In this be not like the Serpent, to hiſs out Reproaches and Invectives againſt the Saints and People of God. Thy are the Seed of the Serpent that hiſs at Godlineſs. The Lord will one Day reckon with Men for all their *hard Speeches*, *Jude* 15. *Lucian* was ſuch an one who did hiſs out and ſcoff againſt Religion, and as a juſt Judgment of God, he was afterwards torn in pieces by Dogs.

6. The Serpent *Stops her Ear.* It is an obſtinate Deafneſs. *Pſal.* 58. 4. *They are as the Deaf Adder which ſtoppeth her Ear.* In this be not like the Serpent, obſtinately to ſtop your Ears to the Voice of God's Word. While God calls you to repent of Sin, be not as the Baſiliſk, to ſtop your Ear, *Zach.* 7. 11. *They refuſed to hearken, and ſtopp'd their Ears, that they might not hear*: the Word denounceth threatnings againſt Sin; but many inſtead of being like the *Publican*, ſmiting on their Breaſt, they are as Deaf Adders ſtopping their Ears: If you ſhut your Ear againſt God's Word, take heed God doth not ſhut Heaven againſt you: If God crys to you to repent, and you will not hear; when you cry for Mercy, God will not hear. *Zach.* 7. 13. *As he cryed and they would not hear, ſo they cryed and I would not hear, ſaith the Lord of Hoſts.*

7. The Serpent *caſts her Coat, but keeps her Sting*: In this ſence be not like the Serpent, to caſt off the *outward Acts* of Sin, and keep the *Love* of Sin. He whoſe Heart is in Love with any Sin, is an Hypocrite. 1. A Man may *forbear* Sin, yet retain the Love of it: He may forbear the act of groſs Sin, *Formidine Pœnæ*, for fear of Hell; as a Man may forbear a Diſh he loves for fear it ſhould bring his Diſeaſe upon him; the Stone or Gout. 2. A Man may *forſake* Sin, yet keep the Love of Sin; he may forſake Sin, either out of Policy or Neceſſity. 1. Policy, Vice will impair his Health, eclipſe his Credit; therefore out of Policy he will forſake it: Or, 2. Neceſſity. Perhaps he can follow the Trade of Sin no longer; the Adulterer is grown old, the Prodigal poor; either the Purſe fails, or the Strength. Thus a Man may refrain the Act of Sin, yet retain the Love of Sin: This is like the Serpent, which caſts her Coat, but keeps her Sting. Oh! take heed of this; herein be not like the Serpent; remember that ſaying of *Hierom*, *Gravius eſt peccatum diligere quam perpetrare*: 'Tis worſe to love Sin than to commit it: A Man may commit Sin through a Tentation, or out of Ignorance, and when he knows it to be a Sin he is ſorry for it; but he that loves Sin, his Will is in the Sin, and that aggravates it, and is like the *Dye* which makes the Wool of a Grimſon Colour.

8. Ser-

8. Serpents are *chaſed* away with ſweet *perfumes*, the perfume of Harts-Horn, or the ſweet odour of the *Styrax* drives the Serpent away. In this be not like the Serpent, to be driven away with the ſweet perfumes of Holineſs. Carnal Hearts are for Things only which delight the Senſes, they will diſcourſe of News or Traffick; here they are in their Element; but let a Man bring with him the ſweet perfume of Religious diſcourſe, let him talk of Chriſt, or living by Faith, this ſpiritual perfume drives them away: Oh, be not in this like the Serpent! How do you think to live with the Saints in Heaven, that cannot endure their Company here? You hate the ſweet *ſavour of their Oyntments*, the fragrant perfume of their Graces?

9. The Serpent (as is noted of the *Stellio*, a kind of Serpent) he doth no ſooner caſt his skin but he *eats it up again*: In this be not like the Serpent, to forſake Sin and then *take* it up again. 2 *Pet.* 2. 22. It is happened according to the Proverb, the Dog is returned to his own Vomit again; ſuch were *Demas* and *Julian*. Many after a Divorce, eſpouſe their Sins again; as if one's Ague ſhould leave him a while, and then come again: The Devil ſeemed to be caſt out, but comes the ſecond Time, and the end of that Man is *worſe than his beginning*, *Luk.* 11. 24. becauſe his Sin is greater; he ſins knowingly and wilfully, and his Damnation will be greater.

10. Serpents are great *Lovers of Wine*. *Pliny*, who writes of Natural Hiſtory, ſaith, if Serpents come where Wine is, they drink inſatiably: In this be not like the Serpent; though the Scripture allows the uſe of Wine, 1 *Tim.* 5. 23. yet it forbids the exceſs, *Eph.* 5. 18. *Be not drunk with Wine, wherein is exceſs*; be not like the Serpents in this, *Lovers of Wine*. Becauſe this Sin of Drunkenneſs doth ſo abound in this Age, I ſhall enlarge ſomething more on this Head. 'Tis ſaid of the Old World, *They eat, they drank, till the Flood came*, Luk. 17. 27. Drinking is not a Sin; but the meaning is, they drank to intemperance, they diſordered themſelves with Drink, and God let them have Liquor enough; firſt they were drowned in Wine, and then in Water.

There is no Sin which doth more *deface* God's Image than Drunkenneſs, it diſguiſeth a Perſon, and doth even unman him; Drunkenneſs makes him have the Throat of a Fiſh, the Belly of a Swine, and the Head of an Aſs; Drunkenneſs is the Shame of Nature, the Extinguiſher of Reaſon, the Shipwrack of Chaſtity, and the Murder of Conſcience; Drunkenneſs is hurtful for the Body: The Cup kills more than the Cannon; it cauſeth Dropſies, Catarrhs, Apoplexies; Drunkenneſs fills the Eyes with Fire and the Legs with Water, and turns the Body into an Hoſpital; but the greateſt hurt is that it doth to the Soul. Exceſs of Wine breeds the Worm of Conſtience. The Drunkard is ſeldom reclaimed by repentance; and the ground of it is, *partly*, becauſe by this Sin the Senſes are ſo inchanted, Reaſon ſo impaired, and Luſt ſo inflamed; and, *partly*, it is *judicial*, the Drunkard being ſo befotted with this Sin, God ſaith of him as of *Ephraim*, Hoſ. 4. 17. *Ephraim is joyned to Idols, let him alone*; ſo this Man is joyned to his Cups, *let him alone*, let him drown himſelf in Liquor till he ſcorch himſelf in Fire. How many Woes hath God pronounced againſt this Sin, *Iſa.* 28. 1. *Woe to the Drunkards of Ephraim!* Joel 1. 5. *Howl ye Drinkers of Wine!* Drunkenneſs excludes a Perſon from Heaven. 1 *Cor.* 6. 10. *Drunkards ſhall not inherit the Kingdom of God*: A Man cannot go to Heaven reeling. King *Solomon* makes an oration full of Invectives againſt this Sin, *Prov.* 23. 29. *Who hath Woe? Who hath Contentions? Who hath Babling? Who hath redneſs of Eyes? they that tarry long at the Wine. Who hath Contentions?* Drink when abuſed breeds Quarrels, it cauſeth Duels. *Who hath Babling?* When one is in Drink, his Tongue runs, he will reveal any Secrets of his Friend. *Who hath redneſs of Eyes?* Redneſs of Eyes comes ſometimes from Weeping, but too often from drinking; And what is the Iſſue? *verſe* 32. at laſt the Wine *bites like a Serpent*, and ſtingeth like an Adder. The Wine ſmiles in the Glaſs, but ſtings in the Conſcience. Drunkenneſs is a Sin againſt all the Ten Commandments.

1. Drunkenneſs caſts off the true God: *Hoſ.* 4. 11. *Wine takes away the Heart*: It takes the Heart off from God.

2. It makes the *Belly a God*, Phil. 3. 19. To this the Drunkard pours Drink-Offerings; there's a breach of the Second Commandment.

3. The Drunkard in his Cups takes God's Name in vain by his Oaths.

4. The Drunkard makes no difference of Days; he is ſeldom ſober on a Sabbath; he on that Day worſhips *Bacchus*.

5. The Drunkard Honours neither his *Natural* Father, nor the Magiſtrate his *Civil* Father; he will be intemperate, though the Laws of the Land forbid it.

6. The Drunkard commits *Murder*. *Alexander* killed his Friend *Clitus* when he was Drunk, for whom he would have given half his Kingdom when he was Sober.

7. The

7. The Drunkard's Wine provokes Lust. *Austin* calls Wine, *Fomentum libidinis*, the Inflamer of Lust. *Nunquam ego ebrium castum putavi*, I never did believe a drunken Man to be chast, saith St. *Hierom.*

8. The Drunkard is a Thief; he spends that Money upon his drunken Lust, which should have been given to charitable Uses; so he robs the Poor.

9. The Drunkard is a Slanderer; he cares not, when he is on the Ale Bench, how he doth defame and belye others; when he hath taken his full Cups, he is now fit to take a false Oath.

10. The Drunkard Sins against the Tenth Commandment; for he Covets to get another's Estate, by Circumvention and Extortion, that he may be the better able to follow his drunken Trade. Thus he Sins against all the Ten Commandments.

If this Sin of Drunkenness be not reformed, I pray God the Sword be not made Drunk with Blood. And whereas some will go to shift off this Sin from themselves that they are no Drunkards, because they have not drunk away their Reason and Senses; they are not so far gone in drink that they cannot go: He is a Drunkard in the Scripture-sence, who is *mighty to drink Wine*, Isa. 5. 22. *He is a Drunkard* (saith *Solomon*) *that tarries long at the Wine*, Prov. 23. 30. He who sits at it from Morning to Night, that drinks away his precious Time, though he doth not drink away his Reason, he is a Drunkard that drinks more than doth him good, and that though he be not himself drunk, yet he makes another drunk: *Hab.* 2. 15. *Woe to him that gives his Neighbour drink, that puttest thy Bottle to him and makest him drunk.* Oh! I beseech you be not in this like the Serpent, *Lovers of Wine.* This I fear is one cause why the Word Preached doth so little good on many in this City, they drink away Sermons, they do as the hunted Deer when it is wounded, runs to the Water and drinks; so when they have been at a Sermon, and the Arrow of Reproof hath wounded their Conscience, they run presently and drink away those Convictions; they steep the Sermon in Wine. The Tavern-Bell doth more hurt, than the Sermon Bell doth good. Thus you have seen wherein we should not be like Serpents.

II. Wherein we *should be like the Serpent*, and that is in *Prudence and Wisdom*: *Be ye Wise as Serpents.* The Serpent is a most prudent Creature, therefore the Devil made use of the Serpent to deceive our First Parents, because it was such a subtile Creature: *Gen.* 3. 1. *The Serpent was more subtile than any Beast of the Field.* There is a Natural Wisdom and Subtilty in every part of the Serpent, and we should labour to imitate them, and be *Wise as Serpents.*

First, The Serpent hath a subtilty in his Eye, he hath a singular *sharpness* of sight; therefore among the *Gracians*, ὄφεως ὄμμα, a *Serpent's Eye*, was a Proverbial Speech for one of a *quick Understanding*; in this we should be like the Serpent. Get the Serpent's *Eye*, have a quick in-sight into the Mysteries of the Christian Religion. Knowledge is the Beauty and Ornament of a Christian, *Prov.* 14. 18. *The Prudent are Crowned with Knowledge.* Get the Serpent's Eye; be *divinely illuminated.* Faith without Knowledge is Presumption: Zeal without Knowledge is Passion: *Prov.* 19. 2. without Knowledge the *Mind is not good*: For one to say he hath a good Heart who hath no Knowledge, is as if one should say he hath a good Eye when he hath no sight; in this be like the Serpent of a quick Understanding.

Secondly, The Serpent hath a Prudence and Subtilty in his Ear; the Serpent will not be deluded with the Voice of the Charmer, but *stops its Ear*: In this we must be Wise as Serpents, stop our Ears to false Teachers, who are the Devil's Charmers.

1. We must stop our Ears to *Arminian* Teachers, who place the chief Power *in the Will*, as if that were the Helm that turns about the Soul in *Conversion.* 1 Cor. 4. 7. *Who maketh thee to differ from another? Ego me ipsum discerno*, said *Grevinchovius*, I have made my self to differ. Be as the Serpent, stop your Ears to such Doctrine.

2. We must stop our Ears to *Socinian* Teachers, who raze the Foundation of all Religion, and deny Christ's Divinity. This the Apostle calls a damnable Heresie, 2 *Pet.* 2.

3. We must stop our Ears to *Popish* Teachers, who teach Merit, Indulgencies, Transubstantiation, who teach that the Pope is the Head of the Church. Christ is called the Head of the Church, *Eph.* 5. 23. For the Pope to be Head is to make the Church Monstrous, to have two Heads. *Popish* Teachers teach the People Nonsense and Blasphemy; they cause the People to Pray without Understanding,

to

to Obey without Reason, to Believe without Sence; it is a damnable Religion; therefore worshiping the Beast, and drinking the Cup of God's Indignation are put together, *Rev.* 14. 9. Oh! in this be Wise as Serpents, stop your Ear to the charming of false Teachers. God hath given his People this Wisdom to stop their Ears to Heretick's: *Joh.* 10. 5. *A Stranger will they not follow, but flee from him.*

3. The Serpent hath a chief care to defend his *Head*; a blow there is deadly; so in this we should be *Wise as Serpents*; our chief care should be to defend our head from *Error.* The Plague in the Head is worst. Loose Principles breed loose Practices. If the Head be tainted with Erroneous Opinions, That Believers are free *a Lege Morali*, That there is no Resurrection, That we may do Evil that Good may come of it; What Sin will not this lead to, or keep your Head? Error is a *Spiritual Gangrene*, 2 *Tim.* 2. 17. which spreads, and if not presently cured, is Mortal. Heresies destroy the Doctrine of Faith, they rend the Mantle of the Churches Peace, and eat out the Heart of Religion. The *Gnosticks*, as *Epiphanius* observes, did not only pervert the Judgments of their Proselytes, but brought them at last to Corporeal Uncleanness. Error damns as well as Vice. Vice is like killing with a Pistol, and Error like killing with Poison. O be wise as Serpents, defend your Head. *Be ye Wise as Serpents, and harmless as Doves.*

Our Saviour Christ here commends to us the Wisdom of the Serpent, and the Innocency of the Dove. The Elect are call'd *wise Virgins*, Mat. 25. 4. *Virgins*, there is the *Dove*: *Wise*, there is the *Serpent.* We must have Innocency with our Wisdom, else our Wisdom is but Craftiness; and we must have Wisdom with our Innocency, else our Innocency is but Weakness. We must have the Innocency of the Dove, that we may not circumvent others; and we must have the Wisdom of the Serpent, that others may not circumvent us.

Doctr. Christians must be both *wise* and *innocent.*

This Union of the Dove and the Serpent, is *Hard* to find, but, it is possible: *Moses was learned in all the Wisdom of the Egyptians*, Acts 7. 22. There was the Prudence of the Serpent; and he was *meek above all the Men upon the face of the Earth*, *Numb.* 12. 3. There was the Innocency of the Dove. But the most famous instance of Wisdom and Innocency, was in our Saviour; When the *Jews* came to him with an insnaring Question, *Mark* 12. 14. *Is it lawful to give Tribute to Cæsar, or not?* Christ answers wisely, *v.* 17. *Render to Cæsar the things that are Cæsar's, and to God the things that are God's.* Deny not *Cæsar* his Civil Right, nor God his Religious Worship: Let your Loyalty be mixed with Piety; here he shew'd the Wisdom of the Serpent. And would you see Christ's Innocency? 1 *Pet.* 2. 22. *There was no guile found in his mouth; who when he was reviled, reviled not again.* He opened his Mouth in praying for his Enemies, but not in reviling them. Behold here the Innocency of the Dove.

Two Things I am to speak of; the *Serpent*, and the *Dove.*

I. The *Serpent.*

Quest. Wherein should we be like the Serpent?

Answ. In *Prudence* and Sagacity; *Be ye wise as Serpents.* The Serpent is the most prudent Creature; therefore the Devil made use of the Serpent to deceive our first Parents, *Gen.* 3. 1. *The Serpent was more subtil than any Beast of the Field.* There's a natural Wisdom and Subtilty in every part of the Serpent; and herein we should endeavour to imitate him. *Be wise as Serpents.*

1. The Serpent hath a subtilty in his *Eye*; he hath a singular sharpness of sight: therefore among the *Grecians*, ὄφεως ὄμμα, a *Serpent's Eye*, was a Proverbial Speech for one of a quick understanding. In this we should be like the Serpent, have a quick in-sight into the Mysteries of the Gospel. Get the Serpent's Eye. *Prov.* 10, 14. *Wise men lay up knowledge.* Faith without Knowledge is Presumption; Zeal without Knowledge is Frenzy.

2. The Serpent hath a Prudence and Subtilty in his *Ear*; the Serpent will not be deluded with the Voice of the Charmer, but stops its Ears: In this *be wise as Serpents*; stop your Ears from such as would discourage you from strict, holy walking. Some inspired by Satan, would raise prejudices against the Ways of God, that they are strew'd with Thorns of Mortification and Persecution. If you will be religious, you must hang your *Harps upon the Willows*, and bid Adieu to all Joy. *Acts* 28. 22. *This Sect is every where spoken against*: Oh, *be wise as Serpents!* Stop your Ears to such as would discourage you from holy walking; they are the Devil's

vil's *Charmers*. Godliness is the Root on which all true Joy grows; solid Joy, though not wanton. *Psal.* 138. 5. *Yea, they shall sing in the ways of the Lord.* Acts 9. 31. If we leave God, whither shall we go? When *Saul* left God, he went to the Witch of *Endor*, 1 *Sam.* 28. 8.

3. The Serpent hath a Subtilty in its *Wings*; For Naturalists report, such Serpents are found in *Æthiopia*, as have Wings; and the Scripture mentions a fiery flying Serpent, *Isa.* 14. 29. Which Wings denote the subtilty of the Serpent in the hasty prosecution of his Prey: In this be like the Serpent, in having *winged Desires* after heavenly Objects. Desire is the wing of the Soul, which sets it a flying: Haste after Ordinances; they are *Pabulum Animæ*, the Food of the Soul; fly to them with Appetite; get the Serpent's Wing. *Psal.* 122. 1. *Come, let us go up to the House of the Lord.* We know not how long we shall enjoy the Blessings of the Sanctuary. When Manna was to cease on the seventh day, the People of *Israel* gathered twice as much on the sixth. If we have the Wisdom from *above*, we shall neglect no Season wherein we may get the Bread of Life broken to us.

4. Serpents have a Subtilty and Prudence in their *drinking*: before they drink, *expiunt venenum*, they cast up their Poison. In this we should be *wise as Serpents*; before we come to Ordinances, we should cast up the Poison of Sin by Repentance. If a Man takes *Opium* or *Mercury*, a Cordial will do him no good: So, as long as Men feed on their Sins, Ordinances will do them no good; nay, much hurt; they eat and drink their own Damnation: In this therefore let us be Wise as Serpents, cast up the Poison of Sin, before we come to drink of the Waters of the Sanctuary.

5. The Serpent hath a Subtilty in his whole Body, which he wraps together like a Circle to defend his Head; a Blow on his Head is deadly, and his chief Policy is to safeguard his *Head*: In this let us learn of the Serpent, our chief care should be to defend our *Head* from *Error*; the Apostle calls them *damnable Heresies*, 2 *Pet.* 2. 1. they destroy the Doctrine of Faith, rend the Coat of the Churches Peace, and eat out the Heart of Religion. Let us as the Serpent defend our *Head*. Let us keep our Head from *Socinian* Opinions, who deny the Deity of Christ; from *Popish* Opinions, Merit, Image-Worship, Transubstantiation; *Papists* cause the People to Pray without Understanding, to Obey without Reason, to Believe against Sense: Have a care to defend your Head from being tainted with Popish Aphorisms. Thus you see wherein we should be like the Serpent, in Prudence and Sagacity.

II. The Second thing I am to speak of is the *Dove*; *be harmless as Doves*. The Dove is an excellent Creature; it was so acceptable, that in the old Law God would have the Dove offered in Sacrifice: The Holy Ghost, when he would appear in a *visible* shape, assumed the likeness of a *Dove*, *Matth.* 3. 16. We should be as *Doves* in Three Respects.

In Respect of { I. *Meekness.* II. *Innocency.* III. *Purity.*

I. In respect of *Meekness*. The Dove is the Emblem of Meekness; 'tis *sine Felle, without Gall*; we should be as Doves for Meekness, we must avoid unruly Passion, which is *brevis Insania*, a *short Frenzy*; we must be without the *Gall* of Bitterness and Revenge; we must be of mild Spirits, *Praying for our Enemies*: So *Stephen*, Act. 7. 60. *Lord, lay not this Sin to their charge.* This Dove like Meekness is the best Jewel and Ornament we can wear: 1 *Pet.* 3. 4. *The Ornament of a meek Spirit, which is in the sight of God of great Price.* Passion doth disguise, Meekness adorns.

II. We should be as Doves for *Innocency*.

The Innocency of the Dove is seen in Two Things.

1. Not to Deceive.

2. Not to Hurt.

1. Not to Deceive. The Dove is as without *Gall*, so without *Guile*; it doth not deceive or lie at the catch. Thus we should be as the Dove, without Fraud and Craft. There is an Holy *Simplicity* commendable; *Rom.* 16. 19. *I would have you Simple concerning Evil*; to be a Bungler at Sin, not to have the Art to Beguile; this is a good Simplicity; as *Nathanael, in whose Spirit there was no guile*; Joh. 1. 42. Where almost is this Dove-like Innocency to be found? We live in an Age wherein there are more *Foxes* than *Doves*: Persons are full of Guile, they study nothing but Fallacies, that one knows not how to deal with them; *Psal.* 12. 2. *With a double Heart do they speak.*

2. Not

2. Not to *hurt*. The Dove *rostro non ladit*; the Dove hath no Horns or Talons to hurt, only Wings to defend it self by flight: Other Creatures are commonly well armed; the Lion hath his Paw, the Boar its Tusk, the Stagg its Horns; but the Dove is a most harmless Creature, it hath nothing wherewith to offend. Thus we should be as Doves for *Harmlessness*: We should not do wrong to others, but rather suffer wrong. Such a Dove was *Samuel*, 1 *Sam.* 12. 3. *Whose Ox have I taken, or whose Ass have I taken, or whom have I defrauded?* He did not get Mens Estates into his hands, or raise himself upon the Ruine of others. How rare is it to find such Doves? Sure they are flown away. How many *Birds of Prey are there? Micah* 7. 2. *They all lie in wait for Blood, they hunt every Man his Brother with a Net.* These are not Doves, but Vultures; *they travel with mischief, and are in pain till they bring forth.*

III. We should be as Doves for *Purity*. The Dove is the Emblem of Purity; it loves the purest Air; it feeds on pure Grain: The Raven fed on the Carkass, but the Dove feeds pure. Thus let us be as Doves for Sanctity, *cleansing our selves from all pollution both of Flesh and Spirit*, 2 Cor. 7. 1. Christ's Dove is pure: Cant. 5. 2. *My Dove, my undefiled.* Let us keep pure among dregs. 1 *Tim.* 5. 22. *Keep thy self pure.* Better have a Rent in the Flesh, than an Hell in the Conscience. The Dove is a chast, pure Creature: Let us be Doves for Purity.

Use 1. See here the Nature of a good Christian; he is *wise* and *innocent*: He hath so much of the Serpent, that he doth not forfeit his discretion, and so much of the Dove, that he doth not defile his Conscience. A godly man is look'd upon by a *carnal Eye*, as weak and indiscreet, as having something of the Dove, but nothing of the Serpent. To believe things not seen, to chuse Suffering, rather than Sin, this is counted Folly: But the World is mistaken in a Believer; he hath his Eyes in his Head, he knows what he doth; he is prudent as well as holy; he is wise that finds the *Pearl of price*; he is wise that provides for Eternity; he is the wisest man that hath wit to save his Soul; he is wise that makes him his Friend who shall be his Judge. The godly man acts both the *Politician*, and the *Divine*; he retains his Ingenuity; yet doth not part with his Integrity.

Use 2. *Reproof.* It reproves them who have too much of the *Serpent*, but nothing of the *Dove*. *Jer.* 4. 22. *Wise to do evil, but to do good they have no knowledge.* These are like the *Devil*, who retains his Subtilty, but not his Innocency. We have many in this Age like the Serpent for *Craftiness*. Dan. 8. 25. *Through policy he shall cause Craft to prosper.* Men have the Head-piece of Subtilty, but want the Breast-plate of Honesty; they are wise to contrive Sin, to forge Plots, to study Compliance, rather than Conscience: The Port they aim at, is Preferment; the Compass they sail by, is Policy; the Pilot that steers them, is Satan. These have the Craftiness of the Serpent: *They are wise to do evil.*

2. They are like the Serpent for Mischief. You know the *Fiery Serpents* did sting *Israel*. These have the sting of the Serpent; they have a sting in their Tongues, stinging the People of God with bitter Slanders and Invectives, calling them *Factious* and *Seditious*; and they sting with their Indictments and Excommunications, *Gal.* 4. 29. Such stinging Serpents were *Nero*, *Diocletian*, and *Julian*; and their *Spirit is yet alive* in the world. These have too much of the Serpent in them, but nothing of the Dove. 2 *Pet.* 2. 3. *Their Damnation slumbereth not.*

Use 3. *Exhortation.* To put in practice our Saviour's Counsel in the Text; join the Serpent and the Dove together, Wisdom and Holiness: Here lies the *Knot*; this is the great difficulty, to unite these two together, the Serpent and the Dove, Prudence and Innocency: If you separate these two, you spoil all.

Quest. Wherein doth a Christian join these two together, the Serpent and the Dove, Prudence and Holiness?

Answ. This I shall answer in Twelve Particulars.

1. To be wise and innocent, consists in this; To be *sensible* of an injury, yet *not revenge it*. A Christian is not a *Stoick*, nor yet a *Fury*; he is so wise, that he knows when an injury is done him; but so holy, that he knows how to pass it by. This is τὸ ἁγνὸν τοῦ θυμοῦ, a most excellent temper of Soul; I had almost said, Angelical. As the Wind doth allay the heat of the Air, so Grace doth allay the heat of Revenge. *Moses* herein shew'd a mixture of the Serpent and the Dove: *Miriam* murmured against him. *Numb.* 12. 2. *Hath the Lord spoken only by Moses?* is he the only Prophet to declare God's Mind to us? *Moses* was so wise as to discern her Pride, and slighting of him; yet so meek, as to bury the injury: When God struck her with Leprosie, he prays for her. *Numb.* 12. 13. *Heal her now, O God, I beseech thee.* And upon his Prayer, she was cured of her Leprosie. A good

Christian hath so much Wisdom as to discern his Enemy's Malice; but so much Grace as to conquer his own: He knows it is the *Glory of a Man* to pass by a Transgression, *Prov.* 19. 11. Though a Christian hath so much Prudence as to vindicate himself, yet so much Goodness, as not to avenge himself. Behold here the Serpent and the Dove united; Sagacity and Innocency.

2. The mixing Wisdom and Innocency, is seen in this; To be *humble*, but not *base*: Humility is part of the Dove's Innocency. 1 *Pet.* 5. 5. *Be ye cloathed with Humility.* St. *Paul*, though *the chief of the Apostles*, calls himself *the least of Saints.*

A gracious Soul hath low Thoughts of himself, and carries himself lowly toward others; but though he be *humble*, he is not *base*; though he will not saucily resist his Superiours, he will not sinfully humour them: Though he will not do such proud Actions, as to make his Enemies hate him; yet he will not do such sordid Actions as to make them despise him: Here is the Serpent and the Dove united.

A good Christian is so humble, as to oblige others; but not so unworthy, as to disobey God. St. *Paul*, as far as he could with a good Conscience, did *become all things to all, that he might save some*, 1 Cor. 9. 20, 22. But he would not break a Commandment to gratifie any. When God's Glory lay at stake, who more resolute than *Paul?* Gal. 2. 5. The Three Children were humble; they gave the King his Title of Honour; but they were not sordidly timorous. *Dan.* 3. 18. *Be it known unto thee, O King, we will not serve thy Gods.* Though they shew'd Reverence to the King's Person, yet no Reverence to the Image he set up. A good Christian will not do any thing below himself; though he is for obeying of Laws, yet he will not prostitute himself to Mens Lusts. He is humble; there he shews the Innocency of the Dove; but not base, there he shews the Wisdom of the Serpent.

3. The Prudence of the Serpent, and Innocency of the Dove is seen in this; to *reprove the Sin*, yet *love the Person.* We are commanded to reprove; *Levit.* 19. 17. *Thou shalt not hate thy Brother in thy heart; thou shalt rebuke him, and not suffer Sin upon him.* Not to reprove Sin, is to approve it: But this Sword of Reproof is a dangerous Weapon if it be not well handled: To reprove, and yet love, is to act both the Serpent and the Dove.

Quest. How may a Christian so reprove Sin, as to shew Love to the Person?

Answ. 1. In taking a fit season to reprove another; that is, when his Anger is over: As when God did rebuke *Adam*, he came to him *in the cool of the Day*, Gen. 3. 8. So when we are to reprove any, we are to come to them when their Spirits are more *cool*, and fit to receive a Reproof. To reprove a Man when he is in a Passion, is to give Strong Water in a Fever; it doth more hurt than good. By observing a fit season, we shew both Prudence and Holiness; we discover as well Discretion as Affection.

2. Reproving Sin, so as to shew Love to the Person, is seen in this; when, though we tell him plainly of his Sin, yet it is in mild, not provoking Words. 2 *Tim.* 2. 25. *In meekness instructing those that oppose themselves.* *Peter* tells the *Jews* plainly of their Sin in crucifying Christ; but useth Suasives and Gospel-Lenitives, to allure and encourage them to believe. *Acts* 2. 23. *Him ye have taken, and by wicked hands crucified.* ver. 38. *Repent, and be baptized in the Name of Jesus Christ for the remission of sin; for the Promise is to you and to your Children.* Reproof is a bitter Pill, and hard to swallow; therefore we must dip it in Sugar, use those sweet mollifying expressions, that others may see Love coming along with the Reproof. *David* compares Reproof to *Oil*, Psal. 141. 5. Oil supples the joints when they are hard and stiff: Our Reproofs being mixed with the Oil of Compassion, they work most kindly, and do most soften stiff, obdurate Hearts.

3. Reproving Sin, yet Love to the Person, is when the End of our Reproof is not to *Revile* him, but to *Reclaim* him. While we go to heal men's *Consciences*, we must take heed of wounding their *Names*. The Chirurgeon in opening a Vein, shews both Skill and Love; Skill, in not cutting an Artery; and Love, in letting out the bad Blood: Here is the mixing the *Serpent* and the *Dove*; the Wisdom of the Serpent is seen, in not reproaching the Sinner; the innocency of the Dove is seen in reclaiming him from Sin.

4. Prudence and Holiness is seen in this; to *know what we speak of*, and *do what we know.* To know what we should do, there's the Wisdom of the Serpent; to do what we know, there is the Innocency of the Dove. *Knowledge is a Jewel above him that wears it*, Eccl. 6. 8. It is the enriching and beautifying of the Mind. Knowledge is to be *the Eye*, the Eye of the Soul, to guide it in the right way; but this Knowledge must be *joyn'd with Purity*, Prudence. To separate Practice from Know-

Knowledge, is to *separate the Dove from the Serpent.* Many illuminated Heads can discourse fluently in Matters of Religion; but they do not live up to their knowledge: This is to have good Eyes, but to have the Feet cut off: They know they should not break the Sabbath, they should not *defame* or *defraud*; but they do not practise what they know: Here they separate the Dove from the Serpent; *Vertue* from Knowledge. How vain is Knowledge without Practice! As if one should know a Sovereign Medicine, and not apply it. *Satan* is a *knowing Spirit*, he hath enough of the Serpent; but that which makes him a *Devil* is, he wants the Dove, he doth not practise Holiness.

5. To mix the Serpent and the Dove is to keep two Trades going. To understand worldly Affairs, there is the Wisdom of the Serpent; yet not neglect the Soul, there is the Innocency of the Dove. God hath said, *Six Days shalt thou Labour*, Exod. 20. 9. Religion did never grant a Patent to idleness: There is a Lawful Care to be had about Secular Things: To have insight into one's Calling is a commendable Wisdom; but with this Wisdom joyn the *Dove*'s Innocency; so follow your Calling as not to neglect your Soul. The Soul is a precious thing, Τίμιον πρᾶγμα ἡ ψυχή, it would beggar the Angels to give half the price of a Soul. Our greatest care should be to get Grace. While you put Gold in your Bag, do not forget to put Oil in your Vessel. Trade beyond the *East Indies.* Drive a *Trade of Holiness. This Merchandice is better than the Merchandice of Silver*, Prov. 3. 14. Live in a Calling, but especially live by Faith. Look to the providing for your Families, but especially to the saving of your Souls. The Soul is the *Angelical* part; the loss of this can never be made up again. God, saith *Chrysostom*, hath given a Man two Eyes, if he lose one Eye he hath another; but he hath but one Soul, if he lose that it is irrecoverable, it can never be made up again. *O unite the Serpent and the Dove*, Prudence and Holiness; *use* the World, but *love* your Soul: Trade on Earth, but beware of breaking in your Trade for Heaven. How many part these two, the Serpent and the Dove? they are wise for the World, but Fools for their Souls. 'Tis too often seen that Men pull down their Souls to build up an Estate.

6. To join the Serpent and the Dove, Prudence and Innocency, consists in this, To know how to *give Counsel*, and how to *keep Counsel.* He hath the Wisdom of the Serpent that can give Counsel, he knows how to advise another in difficult cases, and speak a Word *in due season*: 2 Sam. 16. 23. *The Counsel of Achitophel was as if a Man had enquired at the Oracle of God.* But this is not enough to have the *Wisdom of the Serpent*, in being able to give Counsel; but there must be the *Innocency of the Dove* too in keeping Counsel. If a Friend's secret be imparted to us (unless in case of *Blood*) we are not to reveal it. A Friend is *alter idem, as one's own Soul*, Deut. 13. 6. And what he imparts of his Heart should be kept under Lock and Key. *Prov.* 25. 9. *Discover not a Secret to another, lest he that hear thee put thee to shame*, &c. To disclose a Friend's secrets, though it be not Treason, it is Treachery; it is most Unchristian; a Word may be spoken in secret, which when it is Trumpeted out, may occasion Quarrels or Law-suits. He that cannot keep a Matter committed to him, is like a Vessel that runs out, or a sick Stomach that cannot keep the Meat but brings it up again. He that publisheth his Friends secret, doth publish his own shame.

7. To mix these two, Prudence and Holiness, is to *know the Seasons* of Grace and *improve* them. To know the Seasons of Grace, there's the *Wisdom of the Serpent.* 'Tis Wisdom in an Husband-Man to know the fit time for pruning of Trees, sowing of Seed; so it is no less Wisdom to know the Golden Seasons of Grace: While we hear the joyful Sound, while we have praying Hours, while the Spirit of God blows on our Hearts, here is a Gale for Heaven. The day of Grace will not always last; the Shadows of the Evening seem to be stretched out; Things look as if the Gospel tended a-pace to a Sun-setting. Be *Wise as Serpents* to know what a prize is put in your Hands; and with the Serpent joyn the Dove; that is, in *improving the Seasons* of Grace: The *Stork* and *Turtle* not only know their *Season*, but improve it; they approach to the warmer *Climate* against Spring, saith *Pliny*: Here is the Serpent and Dove united, knowing and improving the Day of Grace; when we profit by Ordinances, when we mix the Word with Faith, when an Ordinance hath stamped Holiness upon us, as the Seal leaves its print upon the Wax. This is to improve the Seasons of Grace.

8. The Serpent and the Dove, Wisdom and Innocency, is to be *moderate* yet *zealous.* Moderation is good in some cases. *Phil.* 4. 5. *Let your Moderation be known to all.*

First, Moderation is good in case of *Anger.* When the Passions are up, Moderation

ſits as Queen and Governeſs in the Soul; it allays the Heat of Paſſion. Moderation is *Frenum Iræ*, the *Bridle of Anger*.

Secondly, Moderation is good in caſe of *Law-Suits*; ſo the *Greek* Word for Moderation, ἐπιεικὲς, is properly taken. If there be a Diſpute in Law, between us and others, we are not to take the *Extremity of the Law*, but uſe Chriſtian Equity and Mildneſs; nay, for Peace ſake, *cedere de Jure*, rather part with ſome of our right than oppreſs them; this much Honours the Goſpel.

Thirdly, Moderation is good in Things *indifferent*. Things ought not to be rigorouſly impoſed in God's Worſhip, which are not of Divine Injunction; God never made Governours of the Church to be like Pilots of a Ship, to ſteer Men's Conſciences which way they pleaſe. Moderation and Chriſtian Forbearance in Things indifferent, would much tend to the Peace and Unity of the Church. All this Moderation is commendable, and ſhows the Wiſdom of the Serpent; but remember to joyn the *Dove* with the Serpent: We muſt ſo exerciſe Moderation as withal to cheriſh Zeal. St. *Paul* in ſome things was moderate, he did not preſs *Circumciſion*, *Act.* 15. 25. He was tender of laying a Yoke upon the Conſciences of the Diſciples; but he had Zeal with his Moderation; when he ſaw their Idolatry at *Athens*, the Fire of his Zeal broke forth. *Acts* 17. 16. *His Spirit was ſtirred in him.* 'Twas good advice *Calvin* gave to *Melanthon*, that he ſhould not ſo affect the Name of *Moderate*, as to loſe all his Zeal. To be cool and ſilent, when God's bleſſed Truths are undermined or adulterated, is not Moderation, but Luke-warmneſs, which is to God a moſt hateful temper, *Rev.* 3. 15. *I would you were cold or hot*, any thing but Luke-warm. This is to ſhew Prudence and Holineſs, when we are Moderate yet Zealous.

9. To Unite Serpent and Dove, conſiſts in this, when we defend the Truth by Argument, and adorn it by Life. *Defending the Truth is the Serpent's Wiſdom.* An intelligent Chriſtian can ἐλέγχειν, *convince* Gainſayers. This Wiſdom of the Serpent was eminently in *Stephen*. *Act.* 6. 9. *There aroſe certain of the Synagogue, diſputing with* Stephen, *and they were not able to reſiſt the Wiſdom and the Spirit by which he ſpake.* We read in the Acts and Monuments of the Church, *John Fryth*, Martyr, being oppoſed by three Papiſts, he, like another *Hercules*, fighting with all three at once, did by his Wiſdom ſo *convince* them, that one of them turned from Popery and became a zealous Proteſtant: Herein is the Wiſdom of the Serpent, not only to *love them that profeſs the Truth*, but *ſilence them that oppoſe it*: But with this *Wiſdom of the Serpent* there muſt be joyned the *Dove*; together with defending the Truth by Argument, there muſt be adorning it by Life, *Tit.* 2. 10. *That they may adorn the Doctrine of God our Saviour.* There are ſome who can diſpute for the Truth, but diſgrace it by their bad living. This is to act both the Serpent and the Dove, when we not only plead for the Truth, but walk in the Truth; like *Nazianzen*; of whom it was ſaid he did Thunder in his Doctrine, and Lighten in his Converſation.

10. The uniting the Serpent and the Dove, is to be *Serious* in Religion, yet *Chearful*. Seriouſneſs puts the Heart in an Holy Frame, it fixeth it on God. Seriouſneſs is to the Soul, as Ballaſt to the Ship, it keeps the Soul from being overturned with Vanity. The Heart is ever beſt when it is ſerious; but this Seriouſneſs in Religion muſt be mixed with Cheerfulneſs. Cheerfulneſs conduceth to Health, *Prov.* 17. 22. it Honours Religion, it proclaims to the World we ſerve a good Maſter. Cheerfulneſs is a Friend to Grace, it puts the Heart in Tune to praiſe God, *Pſal.* 71. 23. Unchearful Chriſtians, like the *Spies*, bring an evil report on the Good Land: Others ſuſpect there's ſomething *unpleaſant* in Religion, that they who profeſs it hang their *Harps upon the Willows*, and walk ſo dejectedly. Be ſerious yet cheerful. *Phil.* 4. 4. *Rejoyce in the Lord always.* Why was Chriſt anointed, but to give the Oyl of Joy for Mourning? *Iſa.* 61. 1. Joy is as well a Fruit of the Spirit as Faith, *Gal.* 5. 22. One way of *grieving the Spirit* (ſaith *Heinſius*) is by Chriſtians unchearful walking: If you would render the Goſpel lovely, mix the Dove and the Serpent, be ſerious yet chearful in God.

11. The uniting of the Serpent and the Dove, Wiſdom and Holineſs, conſiſts in this, when we ſo *lay up*, as *we lay out*. 'Tis a Duty to provide for our Charge; 1 *Tim.* 5. 8. *If any provide not for his own he is worſe than an Infidel*: To lay up for our Family, here's the Wiſdom of the Serpent; but we muſt lay out for the Poor too, here's the mixture of the Dove. 1 *Tim.* 6. 17. *Charge them that are rich in the World that they do Good, that they be rich in Good Works.* The Poor Man is as it were an *Altar*, if we bring our Alms and lay upon it, with ſuch Sacrifices God is well pleaſed. Faith though it hath ſometimes a trembling Hand, it muſt not have a withered Hand; but muſt ſtretch forth it ſelf to Works of Mercy: There's nothing loſt by Charitableneſs: *Prov.* 11. 25. *The liberal Soul ſhall be made fat.* Pſal. 41. 1. *Bleſſed is he that conſidereth the Poor, thou wilt make all his Bed in his Sickneſs.* While Men do ſo remember their Family, that they do not forget the Poor, they ſhow both Prudence and Piety; they unite the Serpent and the Dove.

12. The Serpent's Wiſdom and the Dove's Innocency is ſeen in this, ſo to avoid Danger, as not to commit Sin; to preſerve our Liberty, yet keep our Integrity. There's a *ſinful eſcaping Danger*, namely, when we are called to ſuffer for the Truth, and we decline it: But there's an *eſcaping Danger without Sin*, as thus, when we do not betray our ſelves into the Enemies Hands by raſhneſs, nor yet betray the Truth by Cowardice; we have a Pattern of this in our Saviour, he avoided his Enemies in one place that he might Preach the Goſpel in another. *Luk.* 4. 30. *They brought him to the brow of the Hill, that they might caſt him down headlong; but he paſſing through the midſt of them went his way*: There was Chriſt's Wiſdom in not betraying himſelf to his Enemy. And *ver.* 43. *I muſt Preach to other Cities alſo*: There was his Holineſs. Chriſt's ſecuring of himſelf, was in order to the Preaching of the Goſpel. This is to mix Prudence and Innocency, when we ſo avoid Danger as we do not commit Sin.

Thus I have, as briefly and as clearly as I could, ſhown you how we muſt unite theſe Two, the Serpent and the Dove, *Prudence* and *Holineſs*: For want of Coupling theſe two together, Religion doth much ſuffer in the Chriſtian World. *What Chriſt hath joyn'd together, let no Man put aſunder.* Obſerve theſe two, *Prudence* and *Holineſs*; here is the Serpent's Eye in the Dove's Head. When theſe Two, Wiſdom and Innocency (like *Caſtor* and *Pollux*) appear together, they preſage much Good and Happineſs that will befall a Chriſtian.

Who in are Chriſt are New Creatures.

2. Cor. 5. 17. *Therefore if any Man be in Chriſt, he is a New Creature, Old Things are paſſed away, behold all Things are become New.*

IN this Scripture conſiſts the Eſſence and Soul of Religion.
I note here Two Things.

1. *Doctr.* That the true Definition of a Chriſtian is to be in Chriſt: *If any Man be in Chriſt.* He may be in the Church Viſible, yet not in Chriſt. 'Tis not to be baptized into Chriſt's Name, makes a true Chriſtian; but to be in Chriſt; that is, to be grafted into him by Faith: And if to be in Chriſt makes a Chriſtian, then there are but few Chriſtians. Many are in Chriſt nominally not really; they are in Chriſt by *Profeſſion*, not by Myſtical Union. Are they in Chriſt that do not know him? Are they in Chriſt who perſecute them that are in Chriſt? Sure ſuch as Holy Head as Chriſt will diſclaim ſuch ſpurious Members.

2. *Doctr.* That whoſoever is in Chriſt, is a New Creature.

For Illuſtration I ſhall ſhew, { I. What a New Creature is.
II. What a kind of Work it is.

I. What a New Creature is: It is a Second Birth added to the Firſt, *Joh.* 3. 3. It may be thus deſcribed: It is a *Supernatural* Work of God's Spirit, renewing and transforming the Heart into the Divine Likeneſs.

1. The *efficient* Cauſe of the New Creature, is the Holy Ghoſt; no Angel or Archangel is able to produce it. Who but God can alter the Hearts of Men, and turn Stones into Fleſh? If the New Creature were not produced by the Holy Ghoſt, then the greateſt Glory in a Man's Converſion would belong to himſelf; but this Glory God will not give to another; the turning of the Will to God is from God: *Jer.* 31. 19. *After I was turned I repented.*

2. The

2. The *Organical* Cause, or Instrument, by which the New Creature is formed, is the Word of God: *Jam.* 1. 18. *Of his own Will begat he us by the Word of Truth.* The Word is the Seed out of which springs the Flower of the New-Creature.

3. The *Matter* of which the New-Creature consists, is the restoring God's Image lost by the Fall.

Quest. But doth God in the New Creature give a new Soul?

Answ. No, he doth not bestow new Faculties but new Qualities; as in the altering of a Lute, the Strings are not new, but the Tune is mended: So in the New Creature, the substance of the Soul is not new, but is new tun'd by Grace; the Heart that before was Proud is now Humble; the Eyes that before were full of Lust, are now full of Tears. Here are new Qualities infused.

II. What a kind of Work the New Creature is.

1. The New Creature is a Work of *Divine Power*; so much it imports, because it is a *Creation*. The same Power which raised Christ from the Grave goes to the production of the New Creature, *Eph.* 1. 20. It is a Work of greater Power to produce the New Creature, than to make a *World*. 'Tis true, in respect of God, all things are alike possible to him: But as to our apprehension it requires a greater Power to make a new Creature, than to make a World: For,

1. When God made the World he met with no opposition; but when God is about to make the New Creature, he meets with opposition; *Satan* opposeth him, and the Heart opposeth him.

2. It cost God nothing to make the World, but to make the New Creature costs him something: Christ himself was fain to become Man. In making the World it was but speaking a Word; but in making of the New Creature, it cost Christ the shedding of his Blood.

3. God made the World in six Days; but he is carrying on the New Creature in us all our Lives long. The New Creature is but begun here, it is not perfected or drawn in all its Orient Colours till it come to Heaven.

II. The New Creature is a Work of *Free Grace*. There is nothing in us to move God to make us anew; by Nature we are full of *Pollution* and *Enmity*, yet now God forms the New Creature. Behold the *Banner of Love* displayed! The New Creature may say, *By the Grace of God I am what I am.* In the Creation we may see the Strength of God's Arm, in the New Creature we may see the Working of God's Bowels. That God should Consecrate any Heart, and Anoint it with Grace, is an Act of pure Love: That he should pluck one out of the State of Nature, and not another, must be resolved into Free Grace: *Matth.* 11. 26. *Even so Father, for so it seemed good in thy sight.* This will increase the Saints Triumphs in Heaven, that the Lot of Free Grace should fall upon them, and not on others.

3. The New Creature is a Work of *rare Excellency*. A Natural Man is a lump of Earth and Sin, God loaths him, *Zach.* 11. 8. But upon the New Creature is a Spiritual Glory: As if we should see a piece of Clay turned into a sparkling Diamond: *Cant.* 3. 16. *Who is this that cometh out of the Wilderness, like Pillars of Smoak perfumed with Myrrhe and Frankincense?* That is the Natural Man coming out of the Wilderness of Sin, perfumed with all the Graces of the Spirit. The New Creature must needs be Glorious, for it *partakes of the Divine Nature*, 2 Pet. 1. 4. A Soul beautified with Holiness, is like the Firmament bespangled with glittering Stars. It is God's lesser Heaven, *Isa.* 57. 15. In the Incarnation God made himself in the Image of Man, in the New Creation Man is made in the Image of God: By our being Creatures we are the Sons of *Adam*, by being New Creatures we are the Members of Christ. Reason makes one live the Life of a Man, the New Creature makes him live the Life of God. A New Creature excells the rational Nature, and equals the Angelical. It is excellent to hear of Christ's being Crucified for us, but more excellent to have Christ formed in us.

Concerning the New Creature, I shall lay down Two *Positions*.

1 *Posit.* That it is not in the Power of a Natural Man to *convert himself*; because it is a New *Creation*. As we cannot make our selves Creatures, so not New Creatures.

Quest. But why doth God command us to convert our selves, if we have no Power? *Ezek.* 18. 31. *Make you a New Heart.*

Answ. 1. We once had Power. God gave us a Stock of Holiness, but we lost it. If a Master give his Servant Money to imploy in his Service, and he wastes and imbezles

imbezles it, may not the Master require the Money of him? Though we have lost our Power to Obey, God hath not lost his Right to Command.

2. Though Men cannot convert themselves, and make themselves new Creatures, yet they may do more than they do in a tendency to it; they may avoid Temptations, they may read the Word; the same Feet that carry them to a Play will carry them to a Sermon; they may implore Divine Grace, but they do not what they are able; they do not improve the Power of Nature to the utmost, and put God to the Trial, whether he will give Grace.

3. God is not wanting to them who seek to him for Grace: *Deus volentibus non deest*: He is willing to put to his helping Hand: With his *Command* there goes a *Promise*, Ezek. 18. 31. *Make you a New Heart*; and there is a Promise, *Ezek.* 36. 26. *A New Heart will I give you.*

2 *Posit.* When God converts a Sinner he doth *more* than use a *Moral Perswasion*. For Conversion is a New *Creation*, *Eph.* 4. 24. The *Pelagians* talk much of Free Will; they say the Will of Man is by Nature asleep, and Conversion is nothing but the awakening a Sinner out of sleep, which is done by a Moral Perswasion: But *Man is by Nature dead in Sin*, Eph. 2. 1. And God must do more than awaken him, he must enliven him before he be a New Creature.

1 *Use. Terrour*, to such as are not New Creatures; such as are still growing upon the Stock of *Old Adam*, who continue in their Sins, and are resolved so to do, these are in the *Gall of Bitterness*, and are the most miserable Creatures that ever God made, except the Devils. These stand in the place where all God's Arrows fly; these are the Centre where all God's Curses meet. An Unregenerate Person is like one *in Debt*, that is in fear to be arrested; he is every Hour in fear to be arrested by Death, and carried Prisoner to Hell. Can that Traytor be happy who is fed by his Prince in Prison, only to be kept alive for Execution? God feeds the Wicked as Prisoners, they are reserved for the Day of Wrath, 2 *Pet.* 2. 9. How should this fright Men out of their Natural Condition, and make them restless till they are New Creatures.

2 *Use. Trial*, whether we are New Creatures, our Salvation depends upon it.

1. I shall show you the Counterfeit of the New Creature, or that which seems to be the New Creature, but is not.

1 *Counterfeit. Natural Honesty*, *Moral Vertue*, Prudence, Justice, Liberality, Temperance; these make a Glorious show in the Eye of the World, but differ as much from the New Creature, as a Meteor from a Star. Morality indeed is commendable, and it were well if there were more of it. This our Saviour loves. *Mark* 10. 21. *Then Jesus beholding him loved him.* It was a love of Compassion not Election. Morality is but Nature at best, it doth not amount to Grace.

1. There is nothing of Christ in Morality, and that Fruit is sowre which grows not upon the Root Christ.

2. Moral Actions are done out of a vain-glorious Humour, not any respect to God's Glory. The Apostle calls the Heathen Magistrates Unjust, 1 *Cor.* 6. 1. While they were doing Justice in their Civil Courts they were Unjust; their Vertue became Vice, because Faith was wanting, and they did all to raise them Trophies for their own Praise and Fame; so that Morality is but the wild Olive of Nature, it doth not amount to Grace. Heat Water to the highest degree, you cannot make Wine of it, it is Water still: So let Morality be raised to the highest, it is Nature still; 'tis but *Old Adam* put in a better dress. I may say to a civil Man, *Yet lackest thou One Thing*, Mark 10. 21. Moral Vertue may stand with the hatred of Godliness. A Moral Man doth as much hate Holiness as he doth Vice. The *Stoicks* were Moralists, and had sublime Notions about Vertue, yet were the deadliest Enemies St. *Paul* had, *Acts* 17. 18. So that this is a counterfeit Jewel.

2 *Counterfeit, Religious Education* is not the New-Creature. Education doth much cultivate and refine Nature: Education is a good Wall to plant the Vine of Grace against, but it is not Grace. King *Joash* was good, as long as his Uncle *Jehoiada* lived, but when *Jehoiada* died, all *Joash* his Religion was buried in his Uncle's Grave, 2 *Kings* 12. 2. Have not we seen many who have been trained up religiously under their Parents, and were very hopeful; yet these fair Blossoms of Hope, have been blown off, and they have lived to be a shame to their Friends?

3 *Counterfeit. A Form of Godliness* is not the New Creature. Every Bird that hath fine Feathers hath not sweet Flesh. All that shine with the Golden Feathers of Profession are not Saints: 2 *Tim.* 3. 5. Ἔχοντες μόρφωσιν, *Having a Form of Godliness but denying the Power.* What is a lifeless Form? Formality is the Ape of Piety.

Formalists may perform all the external parts of Religion, Pray, Fast, give Alms. Whatever Duties a Believer doth in sincerity, the same may a Formalist do in Hypocrisie. How devout were the Pharisees? How Humble was *Ahab*? What a Reformer was *Jehu*? yet all this was but a formal show of Religion. *Dædalus* by art made Images to move of themselves, insomuch that People thought they were living. Formalists do so counterfeit, and play a Devotion, that others think they are living Saints. They are Religious Mountebanks.

4 *Counterfeit.* Every *Change of Opinion* doth not amount to the New Creature: A Man may change from Error to Truth, yet no New Creature; here is a Change in the Head, but not in the Heart: One may be Orthodox in his judgment, yet not cordially embrace the Gospel: He may be no Papist, yet no true Believer: He who is changed only in Opinion, is but almost a Christian, and shall be but almost saved.

5 *Counterfeit.* Every *sudden Passion*, or stirring of the *Affections*, is not the New Creature. There may be Affections of *Sorrow*; some upon the reading the History of Christ's Passion may be ready to weep, but it is only a Natural tenderness which relents at any Tragical sight. Affections of *desire* may be stirred, *Joh.* 6. *Lord evermore give us this Bread:* But these basely deserted Christ, and would walk no more with him, *ver.* 66. Many desire Heaven but will not come up to the Price. Affections of *Joy* may be stirred: In the Parable the Second sort of Hearers are said to receive the Word with *joy*, *Matth.* 13.20. What was this but to have the Affections moved with delight in hearing: Yet that this did not amount to the New Creature is plain. 1. Because those Hearers are said to have no root. 2. Because they fell away, *ver.* 21. King *Herod* did hear *John Baptist* gladly; he was much affected with *John*'s Preaching; Where then was the defect? Why was not *Herod* a New Creature? The reason was, because *Herod* was not *reformed* by the Baptist's Preaching; his Affections were moved, but his Sin was not removed. Many have sweet Motions of Heart, and seem to be much affected with the Word, but their love to Sin is stronger than their love to the Word; therefore all their good Affections prove abortive and come to nothing.

6 *Counterfeit.* One may have *trouble for Sin*, yet not be a New Creature. Trouble of Spirit may appear, while God's Judgments lie upon Men; but when these are removed, their trouble ceaseth, *Psal.* 78. 34. *When he slew them, then they sought him, nevertheless they did flatter him with their Lips.* Metal that melts in a Furnace, take it out of the Furnace and it returns to its former hardness: Many in time of Sickness seem to be like *melted Metal.* What Weeping and wringing of Hands? What Confessions of Sin will they make? Do not these look like New Creatures? But as soon as they recover they are as bad as ever; their Pangs go off again, and it never comes to a New Birth.

7 *Counterfeit.* A Man may have the *Spirit*, yet not be a New Creature. The Apostle supposeth a Case, that one might be made Partaker of the Holy Ghost, yet fall away, *Heb.* 6. 4. A Man may have some slight transient Work of the Spirit, but it doth not go to the root; he may have the *common Gifts* of the Spirit, but not the *special Grace*; he may have the Spirit to convince him, not to convert him; the Light he hath is like a *Winter Sun*, which hath little or no influence; it doth not make him more Holy; he hath the Motions of the Spirit, but walks after the Flesh.

8 *Counterfeit.* Every *abstaining from Sin* is not the New Creature. This abstaining may be,

1. From Restraining Grace, not Renewing Grace: As God with-held *Laban* from hurting *Jacob*, *Gen.* 31. 24. The Lord may restrain Men from Sin by the Terrour of a Natural Conscience. Conscience stands as the Angel with a drawn Sword, and saith, *do not this Evil.* Men may be frighted from Sin, but not divorced.

2. Men may abstain from Sin for a while, and then return to it again; as *Saul* left off pursuing *David* for some time, and then hunted him again. This is like a Man that holds his Breath under Water, and then takes Breath again. *Jer.* 34. 15, 16. *Ye were now turned, and had done right in my sight; but ye turned and polluted my Holy Name.*

3. Men may leave gross Sin, and yet live in more Spiritual Sins; leave Drunkenness, and live in Pride; leave Uncleanness and live in Malice: The Pharisee boasted he was no Adulterer, that he could not say he was not Proud or Superstitious; there he left gross Sin, but lived in Spiritual Sins.

4. Men

4. Men may leave Sin partially; abstain from some Sins, not all; they feed some Sin in a corner. *Herod* left many Sins, but one Sin he lived in, *viz. Incest.* All this doth not amount to the *New Creature.*

II. I shall shew you wherein the *Essence* of the *New Creature* consists.

1 In *General.* To the constituting of the *New Creature*, there must be a *great Change* wrought. He who is a New Creature is not the same Man he was. *Alter idem.* He is of another Spirit. *Numb.* 14. 24. *My Servant Caleb, because he had another Spirit.* When the Harlot *Lais* came to one of her old Acquaintance, after he was converted, and tempted him to Sin, *Ego non sum Ego*, saith he, *I am not the same Man.*

When one becomes a New Creature, there is such a *visible* Change, that all may see it; therefore it is call'd a Change from *Darkness* to *Light*, Acts 26. 18. *Paul*, a Persecutor, when converted, was so altered, that all who saw him, wondred at him, and could scarce believe that he was the same Man, *Acts* 9. 21. as if another Soul had lived in the same Body. *Mary Magdalen*, an unchast Sinner, when once savingly wrought upon, what a penitent Creature did she become? Her Eyes, that were enticements of Lust, she takes Penance of them, and washed Christ's Feet with her Tears: Her Hair, which she was so proud of, and which was a Net to entangle her Lovers, she now takes Penance of it, and wipes Christ's Feet with it. Thus the New Creature makes a *visible* change. Such as are the same as they were, as vain and proud as ever, here is no New Creature to be seen; for then a mighty change would appear. 1 *Cor.* 6. 11. *And such were some of you; but ye are washed, but ye are sanctified,* &c.

But every Change doth not evidence the New Creature.

1. There is a change from one Extream to another; from a Prodigal, to an Usurer; from a *Turk*, to a *Papist*. This is as if one should recover of one Disease, and die of another.

2. There is an *outward* change, which is like the washing of a Swine. *Ahab* was much changed to outward view, when he *rent his Cloaths, and put on Sackcloth:* 1 *Kings* 21. 27. insomuch that God stands and wonders at him: *Seest thou how Ahab humbleth himself?* Yet for all this, he was but an Hypocrite.

Quest. What Change then is that which is requisite in the New Creature?

Answ. It is an *inward* Change, a change of *Heart.* Though the heart be not *new made*, it is new moulded. *Jer.* 4. 14. *Wash thy heart, O Jerusalem. Ahab*'s Cloaths were rent, but not his Heart. The *outward* change will do no good without the *inward.* What will become of them then who have not so much as an outward Change?

Thus you see in *General*, That in the production of the New Creature, there must be a change.

II. More particularly: The Change in the new creature consists in two things; and they are both set down in the Text: *Old things are passed away; behold all things are become new.*

1. *Old Things are passed away.*] Old Pride, old Ignorance, old Malice. The old House must be pulled down, ere you can set up a new.

Object. If all old things must pass away, then there are no new creatures. Who can be quite freed from Sin? Doth not the Apostle complain of a *Body of Death?*

Answ. We must know that the change wrought in the new creature, though it be a *through* change, yet it is not a *perfect* change; Sin will remain: As there is a Principle of Grace, so of Corruption; like Wine and Water mix'd, there is in the Regenerate Flesh as well as Spirit. Here a Question ariseth.

Quest. If Sin in the Regenerate is not quite done away, then how far must one put off the old Man that he may be a new creature? Of which hereafter.

Therefore if any Man be in Christ, he is a new Creature; old things are passed away, behold all things are become new.

Doct. That whosoever is in Christ, is a new Creature.

We are now upon the Trial of the *New Creature.* In it there is a Change wrought, and this Change consists in Two Things; which are set down in the Text.

1. *Old things are passed away.*
2. *All things are become new.*

1. *Old things are passed away.*] Old Pride, old Ignorance, old Malice. The old House must be pull'd down ere you can set up a new.

Object. But if all old things must pass away, then there are no new Creatures. Who can be quite freed from Sin? Doth not *Paul* complain of a *Body of Death?*

Answ. We must know the change wrought in the new Creature is but *imperfect*; as there is a Principle of Grace, so of Corruption; like Wine and Water mixed, there is in the regenerate Flesh as well as Spirit.

Quest. If Sin in the regenerate is not quite done away, then how far must one put off the *old Man* that he may be a *new Creature?*

Answ. 1. There must be a grieving for the Remains of corruption. *Rom.* 7. 24. *O wretched man that I am, who shall deliver me from this body of Death? Paul* did not cry out of his Sufferings, his being beaten with Rods, ship-wrack'd, stoned; but (like the Bird of Paradise) he bemoaned himself for sin. In the new Creature there must be *quotidianus mugitus*, a daily mourning for the in-dwelling presence of corruption. A Child of God doth not wear Sin as a Gold-Chain, but as a Fetter.

2. In the new Creature there must be a *detestation* of old things; as one would detest a Garment in which is the Plague. It is not enough to be angry with Sin; but we must hate it. *Psal.* 119, 163. *I hate and abhor lying.* Hatred is the highest degree of Enmity. And we must hate Sin, not only for its *hurtful Effect*, but its *loathsom Nature*; as one hates a Toad for its poysonful quality.

3. In the new Creature there is an opposition against all old things. A Christian not only complains of Sin, but fights against it, *Gal.* 5. 17.

Quest. But may not a natural man oppose Sin?

Answ. Yes; but there is a great difference between his opposing Sin, and the new Creature's opposing it.

I. There is a difference in the *Manner* of Opposition.

1. The Natural Man opposeth Sin only for the *Shame* of it, as it eclipseth his Credit: But the new Creature opposeth Sin for the *Filth* of it: it is the Spirit of Mischief: 'Tis like Rust to Gold, or as a Stain to Beauty.

2. The Natural Man doth not oppose all Sin.

1. He doth not oppose *inward* Sins; he fights against such sins as are against the light of a natural Conscience; but not against *Heart-sins*, the first risings of vain Thoughts, the stirrings of Anger and Concupiscence, the venom and impurity of his Nature.

2. He doth not oppose *Gospel-sins*; Pride, Unbelief, Hardness of Heart, spiritual Barrenness; he is not troubled that he can love God no more.

3. He opposeth not *Complexion-sins*; such as the Byass of his Heart carries him more strongly to; as Lust, or Avarice. He saith of his Constitution-sin as *Naaman*, 2 Kings 5. 18. *In this thing the Lord pardon thy Servant.* But the new Creature opposeth all kind of sin; *Odium circa speciem.* As he that hates a Serpent, hates all kind of Serpents. *Psal.* 119. 104. *I hate every false way.*

II. There is difference between the Natural Man's opposing Sin, and the New Creature's opposing it, in regard of the *Motives.*

A Natural Man opposeth sin from *carnal* Motives; to stop the Mouth of Conscience, and to prevent Hell.

But the new Creature opposeth sin upon more *noble* Motives; out of love to God, and fear of dishonouring the Gospel.

4. In the new Creature there is mortifying old corrupt Lusts. *Gal.* 5. 24. *They that are Christ's have crucified the Flesh.* The new Creature is said to be *dead to Sin, Rom.* 6. 11. He is dead as to the love of sin, that it doth not bewitch; and as to the power of it, that it doth not command. The new Creature is *continually crucifying Sin.* Some Limb of the old *Adam* every day drops off; though Sin doth not die *perfectly*, it dies *daily.*

A gracious Soul thinks he can never kill sin enough. He deals with sin as *Joab* with *Absalom.* 2 Sam. 18. 14. *He took three darts in his hand, and thrust them through the heart of Absalom.* So with the three Darts of Faith, Prayer, and Repentance, a Christian thrusts through the Body of Sin; he never thinks this *Absalom* is enough dead.

Try then if we have this first Sign of the new Creature, *Old things are passed away.* There is a grieving for sin, a detesting it, an opposing it, a mortifying it: This is the passing away of *old things*; though not in a legal sence, yet in an Evangelical; and though it be not to Satisfaction, yet it is to Acceptation.

The second Trial of the New Creature, is, *All things are become new.* The new Creature is new all over. Grace, though it be but in part, yet is in every part.

By

By nature every branch of the Soul is defiled with sin, as every part of Wormwood is bitter; so in Regeneration, every part of the Soul is replenished with Grace. Therefore Grace is call'd *The new Man*, Eph. 4. 24. Not a new Eye, or a new Tongue; but a new Man. There are new Dispositions, new Principles, new Aims; *all things are become new.*

I. In the new Creature there is a new Understanding. *Eph.* 4. 23. *Be renewed in the Spirit of your Mind.* The first thing a Limner draws in a Picture is the Eye. When God newly limns us, and makes us new Creatures, the first thing he draws in our Souls, is a new Eye: The new Creature is enlightned to see that which he never saw before.

1. He knows *Christ* after another manner. An unconverted Man by the Light of common Grace may believe Christ to be the Son of God; but the new Creature knows Christ after another-guise manner; so as to esteem him above all, to adore him, to touch him by Faith, to fetch an healing virtue from him.

2. The new Creature knows himself better than he did. When the Sun shines into a Room, it discovers all the Dust and Cobwebs in it; so, when the Light of the Spirit shines into the Heart, it discovers that Corruption which before lay hid; it shews a man his own vileness and Nothingness. *Job* 40. 4. *Behold I am vile.* A wicked man, blinded with Self-Love, admires himself; like *Narcissus*, that seeing his own shadow upon the Water, fell in love with it. Saving Knowledge works self-abasement. *Lord, thou art Heaven, and I am Hell*, said a Martyr. Hath this *Day-Star* of Knowledge shined in our Mind?

II. The new Creature is renewed in his *Conscience.* The Conscience of a Natural Man is either blind, or dumb, or seared: But Conscience in the new Creature, is renewed. Let us examine, Doth Conscience check for sin? The least Hair makes the Eye weep; and the least sin makes Conscience smite. How did *David's* Heart smite him for cutting off the Lap of *Saul's* Garment? A good Conscience is a Star to guide, a Register to record, a Judge to determine, a Witness to accuse or excuse; if Conscience doth all these Offices right, then it is a renewed Conscience, and speaks peace.

III. In the new Creature the *Will* is renewed. An old Bowl may have a new Byass put into it: The Will having a new Byass of Grace put into it, is strongly carried to Good. The Will of a Natural man opposeth God. When the Wind goes one way, and the Tide another, then there is a Storm; so it is when God's Will goes one way, and ours another: But when our Will goes with God's, as the Wind with the Tide, then there's a sweet Calm of Peace in the Soul. The sanctified Will answers to God's Will, as the Echo to the Voice. *Psal.* 27. 8. *When thou saidst, Seek ye my face, my Heart said unto thee, Thy Face, Lord, will I seek;* and the Will being renewed, like the *primum Mobile*, it carries all the Affections along with it.

IV. The new Creature hath a new *Conversation.* Grace alters a man's walk: Before he walked proudly, now humbly; before loosly, now holily. He makes the Word his Rule, and Christ's Life his Patern. *Phil.* 3. 20. *Our Conversation is in Heaven.* As a Ship that is sailing Eastward, there comes a Gale of wind and blows it Westward; So, before a man did sail Hell-ward, and on a sudden the Spirit of God comes upon him, and blows him Heaven-ward; here is a new Conversation. It was a Speech of *Oecolampadius*, *I would not speak or do any thing that I thought Jesus Christ would not approve of, if he were here corporally present.* Where there is circumcision of heart, there is circumspection of Life. If we find it thus, that *all things are become new*, then we are *new Creatures*, and shall go to the *new Jerusalem* when we die.

Use 3. *Exhortation.* Labour to be new creatures. Nothing else will *avail us.* Gal. 6. 15. *Neither Circumcision availeth any thing, nor Uncircumcision, but a new Creature.* We are for *new Things*; we love new Fashions, and why not new Hearts? But People are full of Prejudices against the new Creature.

Object. 1. If we are new creatures, there must be so much strictness in Religion, so much praying and watching as discourageth.

Answ. 1. Is there any thing excellent to be obtained without Labour? What pains is taken in searching for a Vein of Silver, or seeking for Pearl? Men cannot have the world without labour; and would they have Salvation so?

2. The Labour in Religion bears no proportion with the Reward. What are a few tears shed, to a weight of Glory? The Soldier is content to wrestle with difficulties, and undergo a bloody Fight for a glorious Victory. In all Labour for Heaven there is Profit: 'Tis like a Man that digs in a Gold-Mine, and carries away all the Gold.

3. Men take more pains to go to Hell: What pains doth an ambitious man take to climb to the Pinacle of Honour? *Tullia* rid over the dead Body of her Father to be made Queen. How doth the covetous man tire himself, break his sleep, and his peace, to get the World? Thus some Men take more pains in the Service of sin, than others do in the pursuit of holiness. Men talk of pains in Religion; when God's Spirit comes into one, it turns Labour into Delight. 'Twas *Paul*'s Heaven to serve God, *Rom.* 7.22. *The ways of Wisdom are pleasantness*, Prov. 3.17. 'Tis like walking among Beds of Spices, which cast forth a sweet Perfume.

Object. 2. But if we leave our old company, and become new creatures, we shall be exposed to many Reproaches.

Answ. Who are they that speak evil of Religion, but such as are evil? *Male de me loquuntur sed mali*, said *Seneca*. Besides, is it not better that Men reproach us for being good, than that God damn us for being wicked? *Mat.* 5.11. *Blessed are ye when men shall revile you.* Stars are nevertheless glorious, though they have ugly Names given them, as the *Bear*, and the *Dragon*. A Saint's Reproachs are like a Soldier's Scars, honourable. 1 *Pet.* 4.14. *If ye are reproached for the Name of Christ, a Spirit of God, and of Glory rests upon you.* While Men clip your Credit, to make it weigh lighter, they make your Crown heavier.

Having answered these Objections, I come now to re-assume the Exhortation. Above all things, labour to be New Creatures.

MOTIVES.

1. In this true Christianity doth consist; it is not Baptism makes a Christian: Many are no better than baptized Heathens. The essential part of Religion lies in the new creature. *Rom.* 2.29. *Circumcision is that of the Heart.* Every thing hath a Name from the *better part*; we call a Man a *Reasonable Creature*, because of his *Soul*, which is the more noble part; so one is called a *Christian*, because he acts from a Principle of the new creature, which the carnal man doth not.

2. It is the new creature fits us for *Communion* with God: We cannot converse with God till then. Birds cannot converse with men unless they had a *Rational* Nature put into them; nor can Men converse with God, unless being made new creatures, they partake of the Divine Nature. Communion with God is a Mystery to most. Every one that hangs about the Court, doth not speak with the King: All that meddle with holy Duties, and as it were, hang about the Court of Heaven, have not communion with God. 'Tis only the new creature enjoys God's Presence in Ordinances, and sweetly converses with him, as a Child with a Father.

3. The necessity of being new creatures.

1. Till then we are odious to God. *Zech.* 11.8. *My Soul loathed them.* A Sinner is to God worse than a Toad; a Toad hath no Poyson, but what God hath put into it; but a Sinner hath that which the Devil hath put into him. *Acts* 5.3. *Why hath Satan filled thy heart to lye?* A wicked Man is possessed with an *evil Spirit*. One man is possessed with the Devil of Pride, another with the Devil of Malice. This must needs make Persons odious to God, to be possessed with the Devil. Thus it is till we become new creatures.

2. Till we are new creatures, our Duties are not accepted with God; they are but *wild Grapes*.

1. Because God accepts no man but where he sees his Image. The new creature is call'd *the renewing of God's Image*, Eph. 4.24. When they brought *Tamerlane* a Pot of Gold, he asked what stamp it had on it: And when he saw the *Roman* stamp on it, he refused it: So if God doth not see his own *Stamp* and *Image* on the Soul, he rejects the most specious Services.

2. Duties of Religion are not accepted without the new Creature, because there is that *wanting* which should make them a sweet Savour to God. The *holy Oil* for the Tabernacle, was to be made of several Spices and Ingredients, *Exod.* 30.23. Now, if any of these Spices had been left out, it had not been pleasing. The unregenerate Man leaves out the chief Spice in his Duties, and that is *Faith*. And, *Heb.* 11.6. *Without Faith it is impossible to please God.* Faith lays hold on Christ, and so is accepted.

3. Such as are not new creatures, but grow upon the Stock of old *Adam*, get no benefit by Ordinances: They are to them as *Diascordium* in a dead Man's Mouth; they lose their virtue. Nay, not only Ordinances do them no good, but hurt. It were sad if all a man did eat should turn to poison. The Word Preached is *a Savour of Death*; 'tis not *healing*, but *hardning*. Nay, Christ himself is accidentally a *Rock of*

of offence, 1 Pet. 2.7. The Wicked stumble at a Saviour, and suck death from the Tree of Life.

4. Without being new creatures, we cannot arrive at Heaven. *Rev.* 21.27. *There shall in no wise enter into it any thing that defileth.* Heaven is not like *Noah*'s Ark, that received clean and unclean. A Sinner is compared to *Swine*, 2 Pet. 2.22. And shall a *Swinish* Creature tread upon the Golden Pavement of Heaven? Indeed the Frogs came into King *Pharoah*'s Court; but in Heaven there is no entertainment for such Vermin.

'Tis only the new creature qualifies us for Glory. This *consecrates* the Heart, and only *the pure in heart shall see God.* The new creature *elevates* the Soul, as the Loadstone elevates the Iron. A Soul *renewed* by Grace, is fit to ascend to the heavenly Glory.

4. The Excellency of the *new Creature*.

1. the Nobility.
2. The Immortality.

I. The *Nobility*. The new Creature fetcheth its Pedigree from Heaven; 'tis born of God. God counts none else of the Blood Royal; it *enobles* a man's Spirit; he aspires after the Favour of God, and looks no lower than a Crown. The new creature raiseth one to honour; he excells the *Princes* of the Earth, *Psal.* 89.27. and is Fellow-Commoner with Angels.

II. The *Immortality*. The new creature is begotten of the *incorruptible Seed* of the Word, and never dies: It lasts as long as the Soul, as Angels, as Heaven. God hath laid out much *Cost* upon it; and if it perish, he should lose all his *Cost*. When *Xerxes* destroyed the Temples in *Greece*, he caused the Temple of *Diana* to be preserved for its beautiful Structure. The new creature is God's Temple, adorned with all the Graces, which he will not suffer to be demolished. Riches take Wings, Kings Crowns tumble in the Dust: Nay, some of the Graces may cease; Faith and Hope shall be no more, but the new creature abideth for ever, 1 *John.* 2.27.

5. The Misery of the unregenerate creature: Dying so, I may say of him, as Christ said of *Judas*, *Mark* 14.21. *It were good for that Man if he had not been born.* Better have been a Toad, a Serpent, any thing, if not a new creature. The old Sinner must go into old *Tophet*, Isa. 30.33.

Damned Caitiffs will have nothing to ease their Torments; not one drop of Honey in all their Gall. In the *Sacrifice of Jealousie*, there was to be no *Oil* put to it, *Numb.* 5. In Hell there is no Oil of Mercy put to the Sufferings of the damned, to lenifie them.

Therefore get out of the *Wild Olive* of Nature; labour to be new creatures, lest you curse your selves at last. A sinful Life will cause a despairing Death.

Quest. What shall we do to be *new Creatures?*

Answ. 1. Wait on the Ordinances. The Preaching of the Word is the Seed of which the *new Creature* is formed: This is the Trumpet which must make the dead in Sin come out of their Grave.

2. Pray earnestly for the *new Creature*: Lord, thou hast made me once, make me again: What shall I do with this old heart? It defiles all it toucheth. Urge God with his Promise. *Ezek.* 36.26. *A new Heart will I give you.* Say, Lord, I am as the *dry Bones*; but thou didst cause *Breath* to come into them, *Ezek.* 37.10. Do the same to me; breath a supernatural Life of Grace into me.

Use 4. *Thankfulness.* Let such as are new creatures stand upon Mount *Gerizim*, blessing and praising God: Ascribe all to the Riches of God's Love; set the Crown upon the head of free Grace. God hath done more for you than if he had made you Kings and Queens. Though you have not so much of the World as others, you are happier than the greatest Monarchs upon Earth; and I dare say, you would not change with them. The Apostles seldom speak of the new Creation, but they join some thankful Praises with it. 1 *Pet.* 1.3. *Blessed be God, who according to his abundant mercy hath begotten us again to a lively hope.* Col. 1.12. *Giving thanks to the Father, who hath made us meet for the inheritance in light.* The new creature is a sign of Election, a badge of Adoption. What distinguishing Love is this, that God should make any of us new creatures, when he hath left the greatest part of the World to perish in their Sins? Such as are Paterns of Mercy should be Trumpets of Praise.

Of

Of the Government of the Tongue.

Jam. 3. 6. *And the Tongue is a Fire, a World of Iniquity.*

THE Apoſtle *James* in this Scripture deſcribes the Evil of the Tongue: *The Tongue is a Fire, a World of Iniquity.*

1. It *is a Fire*: It burns with intemperate heat; it cauſeth the Heat of Contention; it ſets others in a Flame.

2. A *World of Iniquity*: It was at firſt made to be an Organ of God's Praiſe, but it is become an Inſtrument of Unrighteouſneſs. All the Members of the Body are ſinful, as there is bitterneſs in every Branch of Wormwood; but the Tongue is exceſſively ſinful, *full of deadly Poiſon*, verſ. 8.

Doctr. The Tongue, though it be a little Member, yet it hath a World of Sin in it. The Tongue is an unruly Evil. We put *Bitts* in Horſes Mouths and rule them; but the Tongue is an unbridled Thing. It is hard to find a Curbing-bitt to rule the Tongue. There is a World of Sin in the Tongue. The Devil makes uſe of Men's Tongues for the promoting moſt of the Wickedneſs which is in the World. I ſhall ſhow you ſome of the Evils of the Tongue.

I. The Evil Tongue (travel a little over this World) is the *ſilent* Tongue: It is wholly mute in Matters of Religion; it never ſpeaks of God or Heaven, as if it cleaved to the roof of the Mouth. Men are fluent and diſcurſive enough in other Things, but in Matters of Religion their Lips are ſealed up. If we come into ſome People's Company, we do not know what Religion they are of, whether *Jews* or *Mahometans*, for they never ſpeak of Chriſt; they are like the Man in the Goſpel, who was poſſeſſed with a *Dumb Devil*, *Mar.* 9. 17.

II. The Evil Tongue is the *earthly* Tongue: Men talk of nothing but the World, their Wares and Drugs, or their rich Purchace. Son's of the Earth; they have the Serpent's Curſe, *lick the Duſt*. *Joh.* 3. 31. *He that is of the Earth, ſpeaketh of the Earth*: as if all their Hopes were here, and they looked for an earthly Eternity; theſe have *Britiſh Minds*. *Seneca* being asked of what Country he was, anſwered, that he was κοσμοπολίτης, a Citizen of this World: So, many are Citizens of this World, all their Diſcourſe and Traffick is here. Their *Speech* bewrays them.

III. The Evil Tongue is the *haſty* or *angry* Tongue: They have no command of Paſſions, but are carried away with them, as a Chariot with wild Horſes. I know there is an Holy Anger, when we are angry with Sin: Chriſt had this Anger when they made the Temple a place of Merchandice, *Joh.* 2. 15. That Anger is without Sin, which is againſt Sin; but that is an Evil Tongue, which is preſently blown up into exorbitant Paſſion; this Tongue is *ſet on Fire from Hell*. *Iſaiah*'s Lips were touched with a Coal from the Altar, *Iſa.* 6. His Tongue was ſet on Fire from Heaven; but the angry furious Tongue is ſet on Fire from Hell. When the Tongue is on Fire, it is the Devil that lights the Match. *Eccleſ.* 7. 9. *Anger reſts in the Boſom of Fools*: It may be in a Wiſe Man, but it reſts in a Fool. More are drunk with Paſſion than Wine: *Hierome*. Water when it is hot ſoon boils over: So when the Heart is heated with Anger, it ſoon boils over in fiery and paſſionate Speeches. 1 *King.* 19. 12. *after the Earthquake a Fire, but God was not in the Fire*: So I may ſay of the Fire of raſh Anger, God is not in this Fire. Grace heats the Heart but cools the Tongue; makes it meek and calm. Paſſion tranſports it oft, diſturbs the uſe of Reaſon; *Brevis Inſania*; and if Reaſon cannot act, much leſs can Grace. Raſhneſs of Anger *hinders Holy Duties*. Hot Paſſions make cold Prayers. A wrathful Spirit is *unſuitable* to the Goſpel: It is a Goſpel of Peace, and it is ſealed by the Spirit, who came in the Form of a Dove; a meek peaceable Creature. Thou who art given much to Paſſion, whoſe Tongue is often ſet on Fire, take heed thou doſt not one Day in Hell deſire a drop of Water to cool thy Tongue.

IV. The Evil Tongue is the *Vain* Tongue, that vents its ſelf in idle Words: as if a Tree ſhould bear nothing but Bloſſoms, *Pſal.* 10. 7. under his *Tongue* is Vanity; his Speaking is like a Child's Scribling, vain and inſignificant. Men want Grace to Ballaſt them, and make them ſerious. A vain Tongue ſhows a light Heart. A good Man's Words are weighty and prudent; his Lips are as a Tree of Life to feed many; his Speech is edifying: *Prov.* 10. 20. *The Tongue of the Juſt is as choice Silver.* Gracious

Gracious Words drop as Silver from him, to the enriching the Souls of others: But, *Prov.* 15. 2. *the Mouth of Fools poors out fooliſhneſs*: like the Water in a Sponge, that runs out unprofitably and doth no good. Many have a Sea of Words, but ſcarce a drop of Matter; they have Words without Wiſdom. How many idle away the Day of Grace in frivolous Diſcourſes? A piece of Gold ſinks into the Water, but a Feather ſwims upon it. A Wiſe Man's Words are like Gold, weighty, and will ſink into the Hearts of others; but the Words of many are light and feathery, and will make no impreſſion. *Matth.* 12. 36. *Every idle Word that Men ſhall ſpeak they ſhall give an account thereof in the Day of Judgment.* Words that are of no account will turn to an heavy account.

5. The Evil Tongue is the *Cenſorious* Tongue: *Jam.* 4. 12. *Who art thou that judgeſt another?* Some make it a part of their Religion to judge and cenſure others; they do not imitate their Graces, but cenſure their Failings: Such an one is raſh and indiſcreet; ſuch an one is an Hypocrite; this comes from *Pride*. Were Men's Hearts more humble, their Tongues would be more charitable. The Cenſurer ſits in the Chair of Pride, and paſſeth Sentence upon another, and doth reprobate him: This is to uſurp God's Prerogative, and take his Work out of his Hands; 'tis God's Work to judge, not ours. He who ſpends his Time in *cenſuring others*, ſpends but little Time in *examining himſelf*; he doth not ſee his own faults. I fear this is the Sin of many Profeſſors, when they meet together to caſt the Stone of Cenſure at others. There's not a greater ſign of *Hypocriſie*, than to be over-haſty in judging and cenſuring Perſons. A Gracious Heart cenſures himſelf, and hath charitable thoughts of others; the Hypocrite *è contra*.

6. The Evil Tongue is the *Slanderous* Tongue. *Pſal.* 50. 20. *Thou ſitteſt and ſlandereſt thy own Mother's Son.* Slandering is when we ſpeak to the prejudice of another, and ſpeak that which is not true. Worth and Eminency is commonly *blaſted* by Slander: Holineſs it ſelf is no Shield from Slander. The Lambs innocency will not preſerve it from the Wolf. *John Baptiſt came neither eating nor drinking, yet they ſay he hath a Devil*, Matth. 11. 18. Slandering *Job* calls the Scourge of the Tongue, *Job* 5. 21. And *Jer.* 18. 18. *Come and let us ſmite him with the Tongue*; you may ſmite another and never touch him. *Pſal.* 64. 3. *Their Tongues are Arrows ſhot out.* A Slanderer wounds another's Fame, and no Phyſician can heal theſe Wounds. *Majora ſunt linguæ vulnera quam gladii*, Aug. *The Sword doth not make ſo deep a Wound as the Tongue.* The *Greek* Word for *Slanderer* ſignifies *Devil*, 1 *Tim.* 3. 11. Some think it is no great matter to belye and defame another; but know, this is to act the part of a Devil. The Slanderer's Tongue is a two-edged Sword, it Wounds two at once. While the Slanderer wounds another in his Name, he Wounds himſelf in his Conſcience. This is contrary to Scripture, *Jam.* 4. 11. *Speak not Evil one of another.* μὴ καταλαλεῖτε. God takes this ill at our Hands, to ſpeak Evil of others, eſpecially ſuch as are eminently Holy, and help to bear up the Honour of Religion. *Numb.* 12. 8. *Were not ye afraid to ſpeak againſt my Servant Moſes.* What my Servant, who hath wrought ſo many Miracles, whom I have ſpoken with in the Mount Face to Face, were not ye afraid to ſpeak againſt him? So will God ſay. It is the Devils proper Sin, he is the *Accuſer of the Brethren*; he doth not commit Adultery, but bears Falſe Witneſs. The Slanderer is ſtill clipping the Credit of his Neighbour, that he may make it weigh lighter: Take heed of this, it is a Sin our Nature is very prone to; and remember 'tis no leſs Sin to rob another of his Good Name, than to ſteal his Goods or Wares out of his Shop.

7. The Evil Tongue is the *Unclean* Tongue, that vents it ſelf in filthy and ſcurillous words. Men's Language is ſuch as if they came out of Hell: This is forbidden, *Eph.* 4. 29. *Let no corrupt Communication proceed out of your Mouth.* Better be born Dumb, than to have the Devil in ones Tongue. A Sign of a great Diſtemper, that the Fever is high, when the Tongue is black. A Sign Men's Hearts are very Evil, when ſuch black Words come from them. When I go in the Streets, and hear the Language of ſome, I think of the Man in the Goſpel, who had the Spirit of an *Unclean Devil* in him, *Luk.* 4. 33. Men's Lips do not drop as the Honycomb, but they drop Poiſon to the defiling of others, 1 *Cor.* 15. 33. It is a Sign when the Face breaks out in Sores and Pimples, that the Blood is corrupt; ſo an unclean Tongue may be compared to a Sink, where all the Filth of the Houſe is carried forth. We read that the Lips of the Leper were to be covered, *Lev.* 13. 45. 'Twere well if we had ſuch Magiſtrates as would by their Authority cover the unclean Lips of thoſe Lepers in this City.

8. The Evil Tongue is the *Lying* Tongue. *Col.* 3. 9. *Lye not one to another.* The *Cretians* were noted for Lyars, *Tit.* 1. 12. Κρῆτες ἀεὶ ψεῦσται, &c. *The* Cretians *are*

are always Lyars. It becomes not *Christians* to be *Cretians.* Nothing more contrary to God than a Lye; it shews much *Irreligion*: In Heart there wants the fear of God, which should Bridle lying Lips. Lying is a Sin that doth not go alone; it usheres in other Sins. *Absalom* told his Father a Lye, that he was going to pay his Vow at *Hebron*, 2 *Sam.* 15. 7. and this Lye was a Preface to his Treason. Lying is such a Sin as takes away all Society and Converse with Men: How can you have Converse with him that you cannot trust a Word he saith? It is a Sin so sordid, that when the Lyar is convicted he is ashamed. God's Children have this Character, they are Children that will not Lye, *Isa.* 63. 8. the New Nature in them will not suffer them. The Lyar is near a Kin to the Devil; and the Devil will shortly claim kindred with him: *Joh.* 8. 44. *The Devil is a Lyar and the Father of it.* He seduced our First Parents by a Lye, *Gen.* 3. 4. How doth this Sin incense God? he struck *Ananias* dead for telling a Lye, *Act.* 5. 5. The Furnace of Hell is heated to throw Lyars into. *Rev.* 22. 15. *Without are Dogs, and Sorcerers, and Whoremongers, and whosoever loveth and telleth a Lye.*

9. The Evil Tongue is the *Flattering* Tongue: That will speak fair to ones Face, but will defame: *Pro.* 26. 25. *He that hateth dissembleth with his Lips*: When he speaketh fair believe him not: Dissembled Love is worse than Hatred. Some can commend and reproach, flatter and hate: [Honey in their Mouths, but a sting of Malice in their Hearts:] Better are the Wounds of a Friend, than the Kisses of such an Enemy. *Hierome* saith, *The* Arrian *Faction pretended Friendship; they*, saith he, *kissed my Hands, but slandered me and sought my Ruine.* Many have dissembling Tongues; they can say, *Your Servant*, and lay Snares: *Prov.* 29. 5. *A Man that flattereth his Neighbour, spreadeth snares for his Feet:* You oft think you have a Friend in your Bosom, but he proves a Viper. To dissemble Love is no better than a Lye; for there is a pretence of that Love which is not. Many are like *Joab*, 2 Sam. 20. 9. *And* Joab *said to* Amasa *art thou in Health my Brother, and he took him by the Beard to kiss him, and he smote him in the Fifth Rib that he dyed. Impia sub dulci melle venena latent.* For my part, I much question his Truth towards God, that will flatter and lye to his Friend: He who counterfeits love to his Friend, is worse than he that Coins counterfeit Money. God will bring such an one to shame at last. *Prov.* 26. 26. *Whose hatred is covered by deceit, his Wickedness shall be shewed before the whole Congregation.*

10. The Evil Tongue is the Tongue given to *Boasting. Jam.* 3. 5. *The Tongue is a little Member, and boasteth great things.* There is an Holy boasting, *Psal.* 44. 8. *In God we boast all the Day*; when we triumph in his Power and Mercy: But it is a sinful boasting, when Men display their Trophies, boast of their own *Worth* and Eminency, that others may admire and cry them up: A Man's *self* is his *Idol*, and he loves to have this Idol worshipped: *Acts* 5. 36. *There arose up Theudas boasting himself to be Somebody.* 2. Sinful boasting is when Men boast of their *Sins*: Psal. 52. 1. *Why boastest thou thy self in mischief, O mighty Man?* Some boast how wicked they have been; how many they have made drunk; how many they have deflowered: As if a Beggar should boast of his Sores; or a Thief boast of being burnt in the Hand: Such as boast of their sinful Exploits, will have little cause to rejoice or hang up their Trophies when they come to Hell.

XI. The Evil Tongue is the *Swearing* Tongue: *Matth.* 5. 34. *Swear not at all.* The Scripture allows an Oath for the ending of a Controversie, and to clear the Truth, *Heb.* 6. 16. But in ordinary discourse to use an Oath, and so to take God's Name in Vain, is sinful. Swearing may be called the *unfruitful Work of Darkness*; there is neither Pleasure nor Profit in it; 'tis like an Hook the Fish comes to without a Bait. *Jer.* 23. 10. *Because of Swearing the Land Mourns.* Some think it the *grace* of their Speech; but will God reckon with Men for *idle Words*, what will he do for *sinful Oaths?*

Obj. But it is only a petty Oath? they but Swear by their Faith?

Answ. Sure they which have so much Faith in their Mouth, have none in their Heart. But it is my Custom. Is this an excuse or an aggravation of the Sin? If a Malefactor should be Arraigned for Robbing, and he should say to the Judge, Spare me, it is my Custom to rob on the Highway; the Judge would say, Thou shalt the rather die. For every Oath thou Swearest, God puts a drop of Wrath into his Viol.

Obj. But may some think, what though now and then I Swear an Oath, Words are but Wind?

Answ. But they are such a Wind as will blow thee into Hell, without repentance.

XII. The

12. The *Railing* Tongue is an evil Tongue. This is a Plague-Sore breaking out at the Tongue, when we give *opprobrious Language.* When the Dispute was between the *Arch-Angel and the Devil about the Body of Moses*, Jude *v.* 9. *the Arch-Angel durst not bring a railing Accusation against him; but said, The Lord rebuke thee.* The *Arch-Angel* durst not *rail* against the *Devil.* Railing oft ends in Reviling, and so Men bring themselves into a *Præmunire*, and are in danger of *Hell-Fire*, Matth. 5. 22.

13. The *Seducing* Tongue is an evil Tongue. The Tongue that by fine Rhetorick decoys Men into Error. *Rom.* 16. 18. *By fair Speechs they deceive the hearts of the simple.* A fair Tongue can put off bad Wares. Error is bad Ware, which a seducing Tongue can put off. The Deceit lies in this; a smooth Tongue can make Error look so like Truth, that you can hardly know them asunder: As thus; in *Justification*: Christ bears infinite Love to justified Persons; this is a glorious Truth; but under this Notion, the *Antinomian* presseth *Libertinism*: Believers may take more liberty to sin, and God sees no Sin in them: Thus, by crying up *Justification*, they destroy *Sanctification.* Here is the *Seducing* Tongue; and Error is as dangerous as Vice: One may die by Poyson as well as a Pistol.

14. The evil Tongue is the *cruel* Tongue, that speaks to the wounding the hearts of others. The Tongue is made almost in the fashion of a Sword; and the Tongue is sharp as a Sword. *Psal.* 57. 4. *Their Tongue is a sharp Sword.* Kind, loving Words should be spoken to such as are of a heavy heart. *Job* 6. 14. *To him that is afflicted pity should be shown.* Healing Words are fittest for a broken heart; but that is a cruel, unmerciful Tongue which speaks such Words to the afflicted, as cut them to the heart. *Psal.* 69. 26. *They talk to the grief of those whom thou hast wounded.* *Hannah* was a Woman of a troubled Spirit. 1 *Sam.* 1. 10. *She was in bitterness of Soul, and wept sore.* And now *Eli*, ver. 14. *said unto her, How long wilt thou be drunken? Put away thy Wine from thee.* This Word was like pouring Vinegar into the Wound. When *Job* was afflicted with God's Hand, his Friends, instead of *comforting* him, tell him he was an *Hypocrite. Job* 11. 2. These were *cutting Words*, which went to his heart. Instead of giving him Cordials in his fainting, they use Corrosives. This is to lay more weight upon a dying Man.

15. The evil Tongue is the *murmuring* Tongue. *Jude* 16. *These are Murmurers.* Murmuring is Discontent breaking out at the Lips. Men quarrel with God, and tax his Providence, as if he had not dealt well with them. Why should any murmur, or be discontented at their Condition? Doth God owe them any thing? Or, can they deserve any thing at his hands? Oh, how uncomely is it to murmur at Providence! It is fittest for a *Cain* to be *Wroth with God.* Gen. 4. 6.

1. Murmuring proceeds from Unbelief. When men distrust God's Promise, then they murmur at his Providence. *Psal.* 106. 24, 25. *They believed not his Word, but murmured.* When Faith grows low, then Passions grow high.

2. Murmuring proceeds from Pride, men think they have deserv'd *better*; and because they are crossed, therefore they utter discontented Expressions against God. He who is humble bears any thing from God; he knows his Punishment is less than his Sin; therefore saith, *I will bear the indignation of the Lord*, Micah 7. 9. But Pride conjures up this Devil of Discontent; and hence come Murmurings: Murmuring is a Sin that God cannot bear. *Numb.* 14. 27. *How long shall I bear with this People that murmur against me?* The Murmurer discovers much *Ingratitude.* A murmuring Tongue is always an unthankful Tongue: He considers not how he is a Debtor to Free Grace; and whatever he hath is more than God owes him: He considers not that his Mercies out-weigh his Afflictions; there's more Honey in his Cup than Wormwood: He considers not what God hath done for him more than such as are better than he: He hath the finest of Wheat, when others feed as *Daniel*, on Pulse. The Murmurer, I say, doth not consider this; but because he is crossed in some small matter, he repines against God. Oh Ingratitude! *Israel*, though they had *Manna* from Heaven, to satisfie their Hunger, Angels Food; yet murmured for want of Quails; not content that God should supply their want, but must satisfie their Lusts too. Oh unthankful! *Israel's* murmuring cost many of them their Lives. 1 *Cor.* 10. 10. *Neither murmur ye as some of them did, and were destroyed of the Destroyer.* Their Speechs were venomous, and God punished them with venomous Serpents.

16. The evil Tongue is the *scoffing* Tongue. The Scoffer sits in the Chair of Scorners, and derides Religion. Surely the Devil hath taken great possession of men, when they have arrived at such a degree of Sin as to scoff at Holiness. It was foretold as a Sin of the last Times. 2 *Pet.* 3. 3. *There shall come in the last days*

Scoffers. Some ſcoff at the Authority of Scripture, Deity of Chriſt, the Immortality of the Soul: This is the worſt ſort of Tongues. When Men have laid aſide the Veil of Modeſty, and their Conſciences are ſeared, then they fall a ſcoffing at Religion; and when once they are come to this, their caſe is deſperate; no Reproofs will reclaim them. Tell them of their Sin, and they will hate you the more. *Prov.* 9. 8. *Reprove not a Scorner, leſt he hate thee.* Such a man is on the Threſhold of Damnation.

17. The evil Tongue is the Tongue given to *Curſing.* Pſal. 10. 7. *His Mouth is full of curſing*; a wiſhing ſome great evil to befall another. Curſing is the Scum that boils off from a wicked Heart. Though it is true, *the Curſe cauſleſs ſhall not come*; [it is not in man's power to make another curſed,] yet to wiſh a Curſe is a fearful Sin. If to *hate* our Brother, be *Murder*, 1 John 3. 15. then to *curſe* him, which is the higheſt degree of Hatred, muſt needs be *Murder*. To uſe an Execration or Curſe, is for a man to do what lies in him to damn another. Some wiſh a Curſe upon themſelves: So the *Jews, His Blood be upon us*, &c. and ſo do your *God damme's*, as if Damnation did not come faſt enough. *Pſal.* 109. 17. *As he loved curſing, ſo let it come to him.*

18. The evil Tongue is the *unjuſt* Tongue; that will for a piece of Money open its Mouth in a bad Cauſe. The Lawyer hath *Linguam venalem*, a Tongue that will be ſold for Money. *Pſal.* 82. 2. *How long will ye judge unjuſtly?* Some will plead any Cauſe, though never ſo bad: Though it appears the Deeds are forged, the Witneſſes bribed, there's Perjury in the Cauſe; yet they will plead it. When a man pleads a bad Cauſe, he is the Devil's Attorney. As God hates falſe weights, ſo a falſe Cauſe. Better be born dumb, than open ones mouth in a bad Cauſe. Oh, what times are we in! Many pervert Juſtice, and for enriching themſelves, overthrow a righteous Cauſe. Theſe are worſe than they that *rob*; for they fleece mens Eſtates under a colour of Law, and ruine them under a pretence of doing Juſtice.

Uſe 1. *Branch* 1. See what a Blow we have ſuſtained by the Fall; it hath put out of frame the whole courſe of Nature. Original Sin hath diffuſed it ſelf as a poyſon into all the Members of the Body. It hath made the Eye unchaſt, the Hands full of Bribes; among the reſt, it hath defiled the Tongue; it is a world of iniquity: That which was made to be the Organ of God's Praiſe, is become a weapon of unrighteouſneſs.

Bran 2. If there be ſo much evil in the Tongue, what is in the Heart? If the Stream be ſo full of Water, how full of Water is the Fountain? If there be a world of iniquity in the Tongue, how many worlds of Sin are there in the heart? *Pſal.* 5. 9. *Their inward part is very wickedneſs.* If the Tongue, which is the outward part, be ſo wicked, the inward part is very wickedneſs. *Pſal.* 64. 6. *The Heart is deep.* It is ſuch a Deep as cannot be fathom'd; deep Pride, Hypocriſie, Atheiſm. The Heart is like the Sea, where is the *Leviathan*, and *creeping things innumerable*, Pſal. 104. If the Skin hath Boils or Leproſie in it, how much Corruption is in the Blood? If the Tongue be ſo bad, how diabolical is the Heart? It is the Heart ſets the Tongue a-work. *Out of the abundance of the Heart the Mouth ſpeaketh.* There are the Seeds of all Atheiſm and Blaſphemy. The Heart is the *Trojan* Horſe, out of which a whole Army of Sin comes. Matth. 15. 9. *Out of the Heart proceed evil Thoughts, Murders, Adulteries; theſe defile a man.* If a Branch of Wormwood be ſo bitter, then how bitter is the Root? Oh, what a Root of Bitterneſs grows in a man's Heart! Some ſay they have good Hearts, but if the Tongue be ſo bad, *quid Cor?* If I ſee a Smoak come out of the top of a Chimney, what a Fire burns within? *Prov.* 6. 12, 14. *A wicked man walketh with a froward mouth: frowardneſs is in his Heart. Solomon* ſhews Reaſon why the Mouth is ſo froward; *Frowardneſs is in his Heart.* The Heart is a Store-houſe of Wickedneſs; therefore call'd the *evil Treaſure of the Heart*, Mat. 12. 35. Original Righteouſneſs was a good Treaſure; but we were robb'd of that; and now there is an evil Treaſure of Sin. The Word *Treaſure*, denotes Plenty; to ſhew the fulneſs and abundance of Sin that is in the Heart. The Heart is a leſſer Hell; which is matter of deep Humiliation. The Heart is like the *Egyptian* Temples, full of Spiders and Serpents.

Uſe 2. *Reproof.* It reproves ſuch as abuſe their Tongues in all manner of evil ſpeaking, Lying, Slandering, raſh Anger. The Heart is a Veſſel full of Sin, and the Tongue ſets it abroach. O how faſt do mens Tongues gallop in Sin! They ſay, they give God their hearts; but let the Devil take poſſeſſion of their Tongues. *Pſ.* 12. 4. *Our Lips are our own, who is Lord over us?* Who hath any thing to do with our Words? Who ſhall controll us? Who is Lord over us? There's no Engine the Devil

vil makes more uſe of than the Tongue. What Errors, Contentions, Impieties have been propagated this way to the Diſhonour of the high God? *David* calls his Tongue his *Glory*. *Pſal.* 57. 8. *Awake my Glory.* Why did he call his *Tongue* his *Glory*, but becauſe by it he did ſet forth God's Glory in praiſing him? But a wicked man's Tongue is not his *Glory*, but his *Shame*. With his Tongue he wounds the Glory of God; *it is ſet on fire of Hell.*

Uſe 3. *Confutation. Bran.* 1. It confutes the *Cathariſts*, and *Perfectiſts*, that plead for Perfection in this Life. If the Tongue hath ſo many Evils in it, how are they perfect? *Prov.* 20. 9. *Who can ſay I have made my heart clean, I am pure from Sin?* He makes a challenge to all the World. But the Perfectiſt ſaith, *he is pure from Sin*: Like *Iſidore* the Monk, *Non habeo, Domine, quod mihi ignoſcas*; I have nothing, Lord, for thee to pardon. If pure and perfect, then they put Chriſt out of Office; he hath nothing to do for them as an Advocate; they have no need of his Interceſſion. But, *Eccleſ.* 7. 20. *There is not a juſt man upon Earth, that doth good, and ſinneth not.* Nay, that ſinneth not in doing good. In the *Grammar*, with the Preſent Tenſe is joyn'd the Imperfect: With the Preſent State of Grace is joyn'd Imperfection. *There's not a juſt man on earth, that ſinneth not*; nay, I may ſay, that ſinneth not in his tongue. *Moſes* was noted for the *meekeſt man* alive; yet he *ſpake unadviſedly with his Lips: Hear ye Rebels. Moſes* could not plead Perfection. *Paul* was an *elect Veſſel*; but there fell out a ſharp contention between him and *Barnabas*; and they grew ſo hot in their Words, that they parted each from other; and we do not read that they had any more friendly Viſits, *Acts* 15. 39. *Paul* himſelf was not perfect. Sin is like the wild Fig-tree in the Wall; cut off the Branches, and Stump, yet ſome Sprig or other will ſpring out again. How proud and ſupercilious are they who hold they are perfect, when the holieſt men alive, at ſome time or other offend in their Tongue? There is no Perfection on this ſide the Grave. Perfection never begins till the Life ends. Only the Death of the Body will free us from the Body of Death.

Branch 2. It confutes the *Arminians*; thoſe Patrons of *Free Will*: they ſay, they have power to their own Salvation; they can change their Heart. The Apoſtle ſaith, *The Tongue can no man tame*, Jam. 3. 8. If they cannot bridle their Tongue, how can they conquer their Will? If they cannot maſter this little Member, (Tongue,) how can they change their Nature? Alas, as St. *Auſtin* ſaith, *Cathedram habet in Cœlo, qui corda docet in Terra*; He hath his Pulpit in Heaven, that converts Hearts. But what Reply will Men make at the laſt Day, when God ſhall ſay, You had power to convert your ſelves, why were you not converted? You could have come to Chriſt if you pleaſed; but why did ye not? It was Wilfulneſs. *Ex ore tuo, out of thy own mouth I will condemn thee.*

Uſe 4. *Caution.* Take heed to your Tongue; have a care that ye offend not with your Tongue. *Pſal.* 34. 14. *Keep thy Tongue from evil.* A Sin we are very prone to, to laſh out with our Tongues. There's the Fire of Luſt in the Eye, and the Fire of Paſſion in the Tongue. *Pſal.* 39. 1. *I ſaid, I will take heed to my Ways, that I offend not with my tongue.* An hard Leſſon! *Pambus* ſaid he was above twenty years learning that Scripture, not to *offend with his tongue.* The *Tongue is an unruly Member*; God hath ſet a double Hedge before the Tongue, the Teeth and Lips, to keep it within its bounds, that it doth not ſpeak vainly. O, look to your Tongue. When a City is beſieged, he that keeps the Gates of the City, keeps the whole City ſafe; ſo, if you keep the Gates or Doors of your Mouth, you keep your whole Soul.

Rules for the well ordering and regulating your Words, or the governing of your Tongue, that you do not diſhonour God therewith.

1 *Rule.* If you would have better Tongues, labour for better Hearts. It is the Heart hath *Influence* upon the Tongue. The Heart fills the Tongue with Words, as the Ciſtern is fill'd from the Spunge. The way to heal the Tongue, is to better the Heart. The Vapours that trouble the Head, come from the Stomach. If you would cure the Head, apply ſomething to the Stomach. If the Stomach were better, the Head would be better; Reformation muſt begin at the Heart. In a Watch, when the Wheels are out of order, they mend the Spring thereof; ſo when the Tongue is like a Watch that runs too faſt in vain, ſinful talk, mend the Spring; let thy Heart be bettered. If the Heart be vain and earthly, the Tongue will be ſo. If the Water be foul in the Fountain, it cannot be clear in the Veſſel. If the Heart be holy, the Tongue will be ſo. Look to thy Heart; get a *better Heart*, and a *better Tongue.*

Queſt. How ſhall I get my Heart bettered?

Anſw. Get a Principle of Grace infuſed: Grace is like the Salt caſt into the Spring: Grace changeth the Heart, and ſanctifies all the Members of the Body; it ſanctifies the Eyes, and makes them Chaſt; it ſanctifies the Tongue, and makes it Meek and Calm. When the Holy Ghoſt came upon the Apoſtles, *they began to ſpeak with other Tongues*, Act. 2. 4. When God's Spirit comes on a Man with a ſanctifying Work, he ſpeaks with another Tongue; the Speech is Heavenly; Grace makes the Heart *Serious*, and that cures the levity of the Tongue. When the Heart is ſerious, the Words are ſavoury.

2 *Rule.* If you would not Sin in your Tongue, call to Mind how you have formerly offended in your Tongue, and that will make you more watchful for the Future. Have not you ſpoken Words that have ſavoured of Diſcontent or Envy? Have not you been guilty of Cenſuring and Slandering? Have not you been diſguiſed with Paſſion? Hath not your Tongue out-run your Diſcretion? Have not you ſpoken Words that you have been ſorry for afterwards, and have cauſed either ſhame or tears? O obſerve former failings, how you have ſinned in your Tongue, and that will be a good help for the future. *David* certainly made a Critical Obſervation upon ſome of his Words, wherein he had offended: Words of Pride: *Pſal.* 30. 6. *In my Proſperity I ſaid I ſhall never be moved.* And, *Pſal.* 116. 14. *I ſaid in my haſte, All Men are Lyars:* Even *Samuel* and all the Prophets, who promiſed me the Kingdom, they are all Lyars; and I ſhall die before I can come to enjoy it. *David* having obſerved how he had offended in his Tongue, he is more careful of his Words, and made a ſtrict Vow with himſelf that he would look better them. *Pſal.* 39. 1. *I ſaid I would take heed to my Ways, that I offend not with my Tongue.* Look to the former ſlips of your Tongue, and how you have by your Words provoked God, and that will be a good means to make you more cautious for the future. A Mariner that hath twice touched upon a Rock, and been like to be caſt away, will be more careful how he comes there again.

3 *Rule.* Watch your Tongue: Moſt Sin is committed for want of Watchfulneſs. As the Tongue hath a double Fence ſet about it, ſo it had need have a double Watch. The Tongue when it is *let looſe* will be ready to ſpeak *looſly*; watch it, leſt it run beyond its Bounds, in frothy and ſinful Diſcourſe: *Prov.* 30. 32. *If thou haſt thought Evil, lay thy Hand upon thy Mouth*: That is (ſay ſome) lay thy Hand upon thy Mouth in token of Repentance. But it may bear another Sence: If thou haſt thought Evil, if angry malicious thoughts come into thy Mind, *lay thy Hand upon thy Mouth* to ſtop thy Lips, that thy thoughts come not into Words; do not ſpeak what thou thinkeſt. If thou haſt in thy Heart *conceived* Evil, let not thy Tongue be the Midwife to bring it forth; *lay thy Hand upon thy Mouth.* The Spiritual Watch muſt be kept daily: *Watch and Pray*: 'Tis not enough to Pray againſt Sin, but you muſt Watch againſt it. Look to your Tongue that there be no *Wild Fire* got into it. The *Jews* Sealed the *Sepulchre and ſet a Watch*: So Seal up your Lips, by an Holy Vow, and then Watch them that they ſpeak no Evil.

4 *Rule.* If you would not offend in your Tongue, *ponder* your Words well before you ſpeak, *Eccleſ.* 5. 1. *Be not raſh with thy Mouth.* Some ſpeak *vainly*, becauſe *inconſiderately*; they do not weigh their Words before they ſpeak them. He muſt needs make wild Work in Printing, that ſhould print his Letters and never mind how he ſets them. He that ſpeaks *raſhly*, ſpeaks *rudely*, and diſcovers either Indiſcretion or Sin. Words ſpoken in haſte may be repented of at leiſure: As it is with a Man's going; if he goes carelefly, and doth not mind his way, his Foot may be in a Slough e'er he is aware: So with a Man's ſpeaking, if he do not mind his Words, but gives his Tongue liberty, he may ſpeak not only unadviſedly, but unholily, and give juſt offence.

5 *Rule.* If you would not offend in your Tongue, *pray to God to guard your Tongue*: Pſal. 141. 3. *Set a Watch, O Lord, before my Mouth.* Set not about this Work in your own Strength, but implore God's help. The *Tongue can no Man tame*, Jam. 3. 8. Man that can tame the fierceſt Creatures, Lion, Wolf, Elephant, yet cannot tame the Tongue; but God can tame it; therefore go to him by Prayer: Pray, *Lord, ſet a Watch* before the Door of my Lips; keep me, that I may ſpeak nothing to grieve thy Spirit, or that may tend to thy diſhonour. God is the great Lord-Keeper, he keeps the Heart and Tongue. Pray, that his fear may be a Golden Bridle to check us from ſpeaking Evil; then we are ſafe when we have God for our Guardian.

6 *Rule.* If

6 *Rule.* If you would be kept from evil ſpeaking, *inure* your Tongues to good ſpeaking. If you would not have the Cask have a bad ſcent, put good Liquor into it: So if you would not have your Tongue run out ſinfully, let it be uſed to good diſcourſe; ſpeak often one to another of Chriſt, and the things pertaining to the Kingdom of God: *The Spouſes Lips drop'd as an Honey-comb*, Cant. 4. 11.

MOTIVES.

Uſe. To beware of Tongue-Sins.

1 *Motive.* If you have no care of your Tongues, all your Religion is *Vain*. *Jam.* 1. 26. *If any Man among you ſeems to be Religious, and bridleth not his Tongue, this Man's Religion is vain.* Many a one will hear the Word, and make a profeſſion of Religion; but cares not what Liberty he takes in his Tongue, to reproach and vilifie others. This Man's Religion is vain: That is, 1. He hath no Religion, his Religion is but a ſhew or pretence. The Blazing Comet is no Star. 2. It is vain, becauſe it is ineffectual; it hath not that force upon him as Religion ought. That is a vain Thing, that doth not do its Work, or Anſwer its End. That Engine is vain, that will not carry the Water. That Phyſick is vain, that will not Work. That Ship is vain, that will not Sail. And that Religion is vain, which is ineffectual; it will not Bridle the Tongue, or Maſter the Paſſions. That which doth not attain the end for which it was appointed, is a vain Thing.

2 *Motive.* The Tongue diſcovers much of the Heart. *Verba ſunt nuncia cordis*: Such as the Tongue is, ſuch commonly the Heart is. A laſcivious Tongue ſhews a luſtful Heart; an earthly Tongue a covetous Heart; a murmuring Tongue a diſcontented Heart: The Tongue is oft a Commentary upon the Heart. As the Face breaking out in Sores ſhows the Blood is corrupt; ſo the Tongue breaking out in ſinful Diſcourſe ſhows the Heart is corrupt.

3 *Motive.* To allow our ſelves in the abuſe of the Tongue, cannot ſtand with Grace. I know a good Man may ſometimes ſpeak unadviſedly with his Lips; he may fly out in Words, be in a Paſſion; but he doth not allow himſelf in it; when his Paſſion is over he weeps. *Rom.* 7. 15. *What I do I allow not*; but for a Man to allow himſelf in Sin, Cenſuring, Slandering, dropping Words like Coals of Fire; ſure it is not conſiſtent with Grace. A Sheep may fall into the Dirt, but doth not lie there. A good Man may fall into a Sin of the Tongue, but doth not lie in it, he gets out again by repentance. To allow one's ſelf in Sin, ſhews a Man is overcome of it; that he regards it in his Heart, and that is inconſiſtent with Grace, *Pſal.* 66. 18.

4 *Motive.* The Sins of the Tongue are very *defiling*: ἡ γλῶσσα σπιλοῦσα, *Jam.* 3. 6. *The Tongue defileth*: Defiling to one's ſelf, and chiefly *defiling to others*. The Tongue conveys Poiſon into the Ear of another; ſometimes by falſe Suggeſtions, raiſing Prejudices in the Mind of another, againſt ſuch a Perſon; ſometimes by paſſionate Speeches, the Spirit of another is provoked; as the firing one Beacon cauſeth more Beacons to be fired: So one angry Tongue makes more, and ſtirs up the Fire of Contention.

5 *Motive.* The Evil Tongue is ſet on Fire of Hell. In the Text, *Iſaiah*'s Tongue was ſet on Fire from Heaven; but a malicious, cenſorious, paſſionate Tongue, is ſet on Fire from Hell. When *Satan* inflames the Tongue, then it ſpits Fire: How raſhly and ſinfully did the Prophet *Jonah* ſpeak, *Ch.* 4. 9. *I do well to be angry to the Death. Jonah* in the *Hebrew* ſignifies a *Dove*, which is without Gall; but he ſhew'd too much Gall of bitterneſs: What! to be angry! and to be angry with God! and to juſtifie it! Sure his Tongue had not a Coal from God's Altar; for that was very unſeemly for a Prophet. When you find your Spirits inflamed, and your Tongues on Fire, ſay as it is *Deut.* 29. 24. *What means the Heat of this Great Anger?* Whence doth this Fire come? Is this Coal fetched from the Altar, or the Infernal Pit? Doth not *Satan* kindle this Fire in my Tongue, and then warm himſelf at it?

6 *Motive.* The Sins of the Tongue are provoking to God, and prejudicial to us. 1. *Provoking* to God; they make the fury riſe up in his Face, *Pſal.* 106. 33. *Moſes* ſpake unadviſedly with his Lips. What was this unadviſed Speech? *Numb.* 20. 10, 11. *Hear now ye Rebells; muſt we fetch you Water out of this Rock?* Though he were a Favourite, and God had ſpoken with him Face to Face, yet God gives him a check for it; it turned his ſmile into a frown. 2. *Prejudicial* to us: *Moſes*'s raſh Speech ſhut him out of *Canaan*; it may as out of Heaven, of which that was but a Type. The *Fiery Tongue* oft brings Men to the *Fiery Furnace*. The rich Man cried for a drop of Water to cool his Tongue. *Origen* notes, he had ſinned moſt in his Tongue, and God puniſhed him moſt in his Tongue.

7 *Motive.*

7 *Motive.* He who offends not in his Tongue is a *perfect* Man: An high expreſſion. *If any Man offend not in Word, the ſame is a perfect Man*; that is, attained to a very high degree; in the higheſt Form of Chriſt's School: A prudent Man, or an upright Man, or comparatively, in compariſon of others, ſuch as have not gotten the Conqueſt over their Paſſions; he is far above them; and in compariſon of them he is a perfect Man; ſuch an one was Holy *Cranmer*, that could not be provoked by the ill carriages of others, but requited injuries with kindneſs.

8 *Motive.* You muſt give an account to God, as well of your Speeches, as your Actions, *Mat.* 12. 36. *Every idle Word that Men ſhall ſpeak, they ſhall give account thereof in the Day of Judgment*: Words of *no account* will have an *heavy account*; and if God will reckon with Men for every idle, angry Word, then what will he do for ſinful Oaths? *O that my Words were written*, Job 19. 23. Truly if many People's Words were written, they would be aſhamed of them. And let me tell you, your Words are written, *Rev.* 20. 12. *The Books were opened. In the Book of God's remembrance all your Words are written*: You had need then be careful you offend not with your Tongues; *God writes down all you ſpeak*, and you muſt give an account to him. When *Latimer* heard the Pen going behind the Hangings, he was careful in his Anſwers: And let me tell you, as your *Words* are, ſuch will your *Sentence* be; when the Books are opened, God will proceed with you in Judicature, according to your Words. By your Words you ſhall be ſaved or condemned, *Matth.* 12. 37. *By thy Words thou ſhalt be juſtified, and by thy Words thou ſhalt be condemned*: This ſhould Bridle our Tongues from evil ſpeaking. If our Words be good, the Sentence will go on our ſide; if evil, the Sentence will go againſt us; *By thy Words*, &c. Treaſonable Words make Men guilty in Man's Court; and vain, ſinful in God's.

Againſt being weary in well-doing.

Gal. 6. 9. *And let us not be weary in well-doing, for in due Seaſon we ſhall reap, if we faint not.*

IN the Verſes before the Text, the Apoſtle had laid down a Propoſition; *What a Man ſoweth that ſhall he reap*, v. 7. He that ſows in Sin, ſhall reap in Sorrow; he that Sows the Seeds of Grace, ſhall reap Glory: There is the Propoſition. In the Text, the Apoſtle makes the application, *Let us not be weary of well-doing.* We that have ſown the good Seed of Repentance, and an Holy Life, *let us not be weary, for in due ſeaſon we ſhall reap, if we faint not.*

Firſt, A *Dehortation*; *Let us not be weary.*
Secondly, The *Argument*; *We ſhall reap in due ſeaſon.*

Firſt, A *Dehortation*; μὴ ἐκκακῶμεν; *Let us not be weary.* Where there is,
I. Something *implied*; that we are apt to be weary in well-doing.
II. Something *expreſſed*; that we ought not to be weary in well-doing.

I. The thing *implied*, that we are apt to be weary in well-doing. This laſſitude and wearineſs is not from the regenerate part, but the fleſhly; as *Peter*'s ſinking in the Water, was not from the Faith in him, but the Fear: This wearineſs in a Chriſtian courſe is occaſioned from four Things.

1. From the *revilings* of the World: *Pſal.* 41. 5. *My Enemies ſpeak evil of me.* Innocency is no ſhield againſt reproach; But why ſhould this make us weary of well-doing? Will a Soldier run from his Colours, and quit the Field, becauſe of a little Small-ſhot? Did not Jeſus Chriſt undergo reproach for us, when the *Jews* put a Crown of Thorns on him, and bowed the Knee in ſcorn? Is it any diſhonour to us to be reproached for doing that which is *Good*? Is it any diſparagement to a Virgin to be reproached for her Beauty and Chaſtity? Our reproaches for Chriſt we ſhould bind as a *Crown* about our Head. Now a *Spirit of Glory* reſts upon us, 1 *Pet.* 4. 14. *If ye be reproached for the Name of Chriſt, happy are ye; for a Spirit of God and of*

of Glory reſteth upon you. Regium eſt benè facere & malè audire: He that clips our Credit to make it weigh lighter, makes our Crown heavier.

2. That which is apt to occaſion wearineſs in well-doing, is the preſent *ſufferings* we are expoſed to: 2 *Cor.* 4. 8. *We are troubled on every ſide*, like a Ship that hath the Pirates ſhooting at it on both ſides. The Croſs is the Saint's Joynture, 2 *Tim.* 3. 12. But why ſhould this make us weary of well-doing? Is not our Life a *Warfare*? 'Tis no more ſtrange to meet with Sufferings in Religion, than for a Mariner to meet with Storms, or a Soldier to meet with Bullets. Do not we conſider upon what terms we entred into Religion? Did not we Vow in Baptiſm to Fight under Chriſt's Banner? Doth not our Lord tell us we muſt *take up the Croſs and follow him*, Matth. 16. 24. Is not this part of the Legacy Chriſt hath bequeathed us? *Joh.* 16. 33. We would partake of Chriſt's Glory, but not of his Sufferings. Beſides, doth not many a Man ſuffer for his Sins? Do not Men's Luſts bring them to an untimely end? Do Men ſuffer for their Sins, and do we think much to ſuffer for Chriſt? How did St. *Paul* rejoice in Sufferings! 2 *Cor.* 7. 4. How did he rattle his Chain that he wore for Chriſt? How did he Glory in it, ὡς γύνη φιλόσοφος, *As a Woman that is proud of her Jewels: Chryſoſt.* Why ſhould Sufferings make us faint? Who would not be willing to tread upon a few Thorns that is going to a Kingdom?

3. That which is apt to occaſion wearineſs in well-doing, is the *deferring* of the Reward. We are apt to be diſcouraged and grow weary, if we have not what we deſire preſently; we are all for *preſent pay*. But conſider,

1. Our Work is *not yet done*, we have not yet *finiſhed the Faith*: The Servant doth not receive his pay till his Work be done. Even Chriſt's reward was deferred till he had done his Work; when he had compleated our Redemption, and laid upon the Croſs *it is finiſhed*, then he entred into Glory. God doth not think it meet we ſhould have our *pay beforehand.*

2. God defers the reward to make Heaven more welcome to us. *Quo longius defertur eò ſuavius lætatur*: After all our Praying, Weeping, Suffering, how ſweet will the Wine of Paradiſe taſte! Nay, the longer the reward is deferred, the *greater* will it be; the longeſt Voyages have the greateſt Returns.

4. That which is apt to occaſion wearineſs in well-doing, is the difficulty of a Chriſtians Work. *Superas evadere ad auras, hic labor hoc opus eſt.* A Chriſtian hath no time to lie Fallow; he hath many Precepts to obey, Promiſes to believe, Temptations to reſiſt; his whole Life is a Race; he muſt Watch and Pray; he muſt put forth not only *Diligence*, but *Violence* for Heaven. But why ſhould this make us weary? Difficulty whets a generous Mind. The Soldiers Life hath its difficulties, but they raiſe his Spirits the more; he loves to encounter hardſhip, and will endure a Bloody Fight for a Golden Harveſt.

Beſides, where there is the *leaſt Principle of Grace*, it renders the way of Religion *eaſie and pleaſant.* When the Load-ſtone draws, it is eaſie for the Iron to move. When God's Spirit draws, we move in the way of Religion, with facility and delight. *Spiritu Sancto accenditur renatorum voluntas.* Aug. Chriſt's Service is *freedom. Pſal.* 119. 45. *I will walk at Liberty*: to ſerve God, to love God, to enjoy God, is the ſweeteſt Liberty in the World; beſides, while we ſerve God we gratifie our ſelves: As he who digs in a Mine, while he ſweats he gets Gold; while we glorifie God, we promote our own Glory.

II. The Second thing expreſſed is, *that we ſhould not grow weary in a Chriſtian courſe*, we ſhould not tire in our Race; *Let us not be weary in well-doing.* The *Greek* Word to be *weary*, ἐκκακεῖν, ſignifies, *to ſhrink back as Cowards in War*: Let it not be thus with us; let us not ſhrink back from Chriſt's Colours. *Heb.* 4. 14. *Let us hold faſt our profeſſion*: We muſt not only hold forth our profeſſion, but hold faſt our profeſſion: Our zeal in Religion ſhould be as the Fire on the Altar, which never went out, *Lev.* 6. 13. *Non pugnanti ſed vincenti dabitur Corona*, Aug. *The Crown is not given to him that Fights, but to him that overcomes.*

1 *Uſe. Redargution.* It *reproves* ſuch as are weary of well-doing. There are Falling Stars. 2 *Tim.* 4. 10. *Demas* forſook God, and afterwards became a Prieſt in an Idol Temple: *Dorotheus.* Hoſ. 8. 3. *Iſrael hath caſt off the thing that is good.* Many have thrown off Chriſt's Livery; they have left off an Holy courſe of Life, they have turned to *Worldlineſs* or *Wantonneſs*, *Gal.* 5. 7. *Ye did run well, who hindred you?* Why did you tire in your Race? It is ſad to ſee thoſe who formerly ſeemed to be eminent Saints; Stars of the firſt magnitude; yet now are fallen away, and are ready to embrace either the Maſs or the *Alcoran*; that which begins in Hypocriſie ends in Apoſtacy. 2 *Per.* 2. 21. *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.*

2 *Uſe.*

2 *Uſe. Exhortation. Let us not be weary in well-doing.* Conſider,

1. The Way of Religion is of *Good Repore*: Heb. 11. 2. *By Faith the Elders obtained a Good Report.* Shall we be weary of that which is our Credit? if indeed the Chriſtian Religion were a thing that would bring ſhame or loſs (as the Ways of Sin do) then we had cauſe to deſert it, and grow weary of it; but it brings Honour, *Prov.* 4. 9. *He ſhall give to thy Head an Ornament of Grace.* Beſides the Credit, an Holy courſe of Life brings inward *Joy* and *Delight*: Prov. 3. 17. *All her ways are pleaſantneſs.* What ſweet Muſick doth the Bird of Conſcience make in the Breaſt? *Act.* 9. 31. *Walking in the fear of the Lord, and in the Comforts of the Holy Ghoſt.* Why then ſhould we be weary of well-doing?

2. The *Beauty* of a Chriſtian is to hold on in Piety without being weary: *Act.* 21. 16. *Mnaſon of Cyprus an old Diſciple.* 'Tis a beautiful ſight to ſee Silver Hairs crowned with Golden Vertues. The Beauty of a thing is when it comes to be finiſhed. The Beauty of a Picture is, when it is drawn out in its full Lineaments, and laid in its Orient Colours. The Beauty of a Chriſtian is when he hath *finiſhed his Faith*, 2 *Tim.* 4. 7. It was the Glory of the Church of *Thyatira*, ſhe kept her beſt Wine till laſt. *Rev.* 2. 19. *I know thy Works, and the laſt to be more than the firſt.*

3. Such as are weary of well-doing, it is a ſign they never acted in Religion from a *right Principle.* Things that proceed from a Principle of Life do not ceaſe, as the beating of the Pulſe: But things that move from an artificial Spring are ſoon at an end, as the Motion of a Watch. Unſound Hearts move only from the external Spring of Applauſe or Preferment; and when theſe fail their ſeeming Goodneſs ceaſeth. Naturaliſts obſerve of the *Chelydonian* Stone, that it retains its Virtue no longer than it is incloſed in Gold, take it out of the Gold and it loſeth its Virtue: Falſe Hearts retain their Goodneſs no longer than they are incloſed in Golden Preferments; take them out of the Gold, and they loſe all their ſeeming Piety. Such as are weary of well-doing, never ſerved God out of *choice*, or from a Principle of *Faith.* If the Water in a Ciſtern fail, it is becauſe it is not fed from a Fountain: If Men's Religion fails, it is becauſe it wants that Fountain-Grace of Faith to feed it.

4. *God is never weary of doing us Good*; therefore we ſhould not be weary of ſerving him. The Honey-comb of Mercy is continually dropping upon us. God ſends us in freſh Proviſions every Day; he gives us the *fineſt of the Wheat*; he is not weary of watching over us, but keeps a continual Guard about us. *Pſal.* 21. 3. God is not weary of detecting and defeating the Plots of our Enemies. And ſhall we be weary of engaging in his Service? A King that is continually obliging his Subject by Gifts and Graticuites, that Subject hath no cauſe to be weary of ſerving his Prince.

5. If we grow weary, and throw off Religion, we make all we have done null and void. *Ezek.* 18. 24. *When the Righteous turneth away from his righteouſneſs, all his righteouſneſs that he hath done ſhall not be mentioned.* He who hath been ſerving God, and doing Angel's Work, if once he grows weary and deſiſts, he unravels all his Work, and miſſeth of the recompence of reward: *He that runs half a Race, and then tires, loſeth the Garland.* O what *folly* is it to do well a while, and then by Apoſtaſie to unravel all: As if a Limner ſhould with his Pencil draw a fair Picture, and then come with his Spunge and wipe it out again.

6. Conſider the *Examples* of ſuch as have continued their Progreſs unwearіably in a Chriſtian courſe. The Apoſtle ſets before our Eyes a *Cloud* of *Witneſſes*: Heb. 12. 1. *Being compaſſed about with ſo great a Cloud of Witneſſes, let us run the Race that is ſet before us*; let us run it with celerity and conſtancy. How many Noble Martyrs and Confeſſors of old, have walked in the ways of God, though they have been ſtrew'd with Thorns? they ſcorned Preferments, laughed at Impriſonments, and their love to Chriſt burned hotter than the Fire. *Polycarp*, when he came before the Proconſul, and he bad him deny Chriſt; he replyed, *Octoginta ſexannos illi inſervii*, &c. *I have ſerved Chriſt theſe 86 years, and he hath not once hurt me, and ſhall I deny him now?* *Tertullian* ſaith, ſuch was the conſtancy of the Primitive Saints that the Perſecutors, cryed out, *Quæ miſeria eſt hæc? What a Miſery is this, that we are more weary in tormenting than they are in enduring Torment.* Let us tread in their ſteps, who through Faith and Patience inherit the Promiſes.

7. It will be our *Comfort* on our *Death-bed*, to review a well-ſpent Life. It was *Auguſtus*'s wiſh, that he might have an εὐθανασία, a quiet, eaſie Death. If any thing make our Pillow eaſie at Death, it will be this, that we have been unwearіable in God's Work: This will be a Death-bed Cordial. Did you ever know any repent at Death, that they have been too Holy? Many have repented that they have followed

followed the World too much; not that they have prayed too much, that they have repented too much. What hath made Death ſweet, but that they have *finiſhed their Courſe and kept the Faith?*

8. Think of the *Great Reward* we ſhall have, if we do not give over, or grow weary, and that is *Glory and Immortality.*

1. This Glory is *ponderous*; 'tis called, βάρος δόξης, *a Weight of Glory*, 2 *Cor.* 4. 17. The Weight adds to the Worth; the weightier a Crown of Gold is, the more it is worth.

2. It is *ſatisfying*, Pſal. 17. 15. *I ſhall be ſatisfied when I awake with thy likeneſs.* This Glory will abundantly *recompenſe* all our Labours and Sufferings. The Joy of *Harveſt makes amends for all the Labour in ſowing.* O what an Harveſt ſhall the Saints reap! It will be always reaping time in Heaven; and this reaping will be in the due ſeaſon: So the Apoſtle ſaith in the Text, *we ſhall reap*, καιρῷ ἰδίῳ, *in due Seaſon.* The Husband-man doth not deſire to reap till the *Seaſon*; he will not reap his Corn while it is green, but when it is ripe: So we ſhall reap the Reward of Glory in *due Seaſon*: When our Work is done, when our Sins are purged out, when our Graces are come to their full growth, then is the Seaſon of reaping: Therefore let us not be weary of well-doing, but hold on in Prayer, Reading, and all the Exerciſes of Religion, we ſhall *reap in due ſeaſon, if we faint not.* To keep us from fainting, know, that the Reward promiſed is very near: *Rom.* 13. 11. *Our Salvation is nearer than when we believed.* We are but within a few Days March of the Heavenly *Canaan.* It is but a few more Prayers, and Tears ſhed, and we ſhall be perfected in Glory; as that Martyr, Dr. *Taylor*, ſaid, *I have but one Style more to go over, and I ſhall be at my Father's Houſe.* Stay but a while, Chriſtians, and your Troubles will be over, and your Coronation-Day ſhall come. Chriſt, who is the *Oracle* of Truth, hath ſaid, *Behold I come quickly*, Rev. 22. 20. And yet *Death*'s coming is ſooner than Chriſt's Perſonal coming; and then begins the Saints Bleſſed *Jubile.*

Queſt. What Means ſhall we uſe, that we may not wax weary in a Chriſtian courſe.

Anſw. 1. Let us, *otium excutere*, ſhake off Spiritual Sloath. Sloath ſaith, there is a Lyon in the way. He who is ſloathful, will ſoon grow weary; he is fitter to lie on his Couch, than to run a Race. It is a ſtrange Sight, to ſee a buſie Devil, and an idle Chriſtian.

Anſw. 2. If we would not grow weary, let us pray for *perſevering* Grace: It was *David*'s Prayer, *Pſal.* 119. 117. *Hold thou me up, and I ſhall be ſafe*: And it was *Beza*'s Prayer, *Domine, quod Cœpiſti perfice*, &c. *Lord, perfect what thou haſt begun in me, that I may not ſuffer Shipwrack within ſight of the Haven.* That we may hold on a Chriſtian Courſe, let us labour for Three perſevering Graces.

1. *Faith.* Faith keeps from Fainting; Faith gives a Subſtance to Things not ſeen, and makes them to be as it were *preſent*, *Heb.* 11. 1. As a Perſpective-Glaſs makes thoſe things which are at a diſtance near to the Eye; ſo to Faith, Heaven and Glory ſeem near. A Chriſtian will not be weary of Service, that hath the Crown in his Eye.

2. The Second perſevering Grace is *Hope. Credula vitam ſpes fovet*: *Hope animates the Spirits*; it is to the Soul, as the Cork to the Net, which keeps it from ſinking. Hope breeds Patience, and Patience breeds Perſeverance. Hope is compared to an Anchor, *Heb.* 6. 19. The Chriſtian never ſinks, but when he caſts away his Anchor.

3. Perſevering Grace is *Love.* Love makes a Man that he is never weary. Love may be compared to the Rod of Mirtle in the Traveller's Hand, which refreſheth him and keeps him from being weary in his Journey. He who loves the World is never weary of following the World; he who loves God will not be weary of ſerving him: That is the Reaſon, why the Saints and Angels in Heaven, are never weary of Praiſing and Worſhiping God; becauſe their Love to God is perfect; and Love turns Service into Delight. Get the Love of God in your Hearts, and you will run in his Ways, and not be weary.

Of knowing to do Good, and not to do it.

James 4. 17. *To him that knoweth to do good, and doth it not, to him it is Sin.*

THE Apoſtle in the former Verſes had met with a Sin common in thoſe days, a ſinful Boaſting among Men. *Ver.* 13. *Go to now ye that ſay to day or to morrow we will go into ſuch a City, and buy and ſell, and get gain; whereas ye know not what ſhall be on the morrow*: you may be in your Graves before to morrow; *for what is your Life? it is even a Vapour.* A Vapour being an Exhalation, it cannot continue long; as it is raiſed by the Sun, ſo it is diſperſed by the Wind: Such is your Life; a *Vapour*, a ſhort Breath, a flying Shadow: it appears πρὸς ὀλίγον, for *a little time, and then vaniſheth.* Well might they ſay, what need we be taught ſuch a plain Leſſon? who knows not all this, that Life is a Vapour, and that we ought not to boaſt what we will do to morrow? The Apoſtle ſeems in the Text to meet with them by way of Anſwer: Do ye know all this? Then the greater is your Sin, that you do it not. *To him that knoweth to do good, and doth it not, to him it is Sin.* I ſhall only explain this Phraſe, αὐτῷ ἁμαρτία ἐστίν, *to him it is Sin*; that is, it is an heinous Sin, it is Sin with a witneſs; every infirmity, every thing that falls ſhort of the Rule, is Sin; much more that which contradicts the Rule; this man's Sin hath an *Emphaſis*, it is a crimſon Sin, and it ſhall have a greater puniſhment. He that *knew his Maſter's Will, and did it not, ſhall be beaten with many ſtripes*, Luke 12. 47. If he that ſins ignorantly be damned, then he that ſins knowingly ſhall be double damned.

1. *Doct.* implied; That we ought to know to do good: *know our Duty.*

2. That we ought not only to know to do good, but to do it.

3. That he that knoweth to do good, and doth it not, is of all others moſt guilty.

I. *Doct.* implied; That we ought to know to do good; we ought to be well informed of thoſe things which are to be done by us in order to Salvation. The Word written is a Rule of Knowledge, and the Word preached is a Commentary upon the Word written; and both of them are to enrich our underſtanding, and to nurſe us up in the knowledge of that which is good.

The Reaſons why we ſhould know to do good, are,

1. Knowledge is our Lamp and Star to guide us in the Truth. It ſhews us what we are to do, and what we are to leave undone. If we do not know that which is good, we can never practiſe it. Without Knowledge we cannot do any thing in Religion aright; we offer up the *Blind*; we cannot give God a *reaſonable Sacrifice.* He that doth not know his Trade, is like to make but bad Work of it.

2. Knowledge is the *Foundation of all Grace*: Every Grace borrows its Light from this Lamp; it is the radical Vertue; it is the Seed out of which the Flower of Grace grows; it uſhers in *Faith. They that know thy Name, will put their truſt in thee*, Pſal. 9. 10. Knowledge carries the Torch before Faith. A blind Faith is as bad as a dead Faith. It inflames *Love* Phil. 1. 9. *This I pray that your Love may abound yet more and more in Knowledge.* The Knowledge of Chriſt's Beauty enticeth our Love; it breeds *Perſeverance*; it is like the Mariner's Lanthorn, to direct the Ship, and as the Anchor, that holds it ſteddy in Storms and Tempeſts. The Apoſtle joyns theſe two together; *unlearned and unſtable*, 2 Pet. 3. 16. Such as are *unlearned will be unſtable.*

3. The chief Work in Converſion conſiſts in Knowledge. *Rom.* 12. 2. *Be ye transformed by the renewing of your Mind.* The Mind being renewed, the Man is transformed. The firſt thing in the Creation, was *Light*; ſo in Converſion, the firſt thing is *Illumination*: The firſt part of God's Image conſiſts in *Knowledge*, Col. 3. 10. The firſt thing a Limner draws in a Picture is the *Eye*; ſo the firſt thing God draws in the Soul, is the Eye of *Knowledge.* Pſal 51. 6. *In the hidden part thou ſhalt make me to know Wiſdom.*

4. There is nothing in Religion, though never ſo excellent, can do us good without *Knowledge.* The Bleſſed Sacrament, which is one of the higheſt Ordinances;

nances; yet if we come to it without *Knowledge*, it can do us no good: What Benefit can he receive, that is not able to *diſcern the Lord's Body?* If one come to a Phyſick-Garden, and knows not the Nature of the Herbs, he may gather Poiſon inſtead of the Phyſical Herb; as he who went into the Field, and gathered *wild Gourds*, and then there was *Death in the Pot*, 2 Kings 4. 39. So, if one underſtand not the *Myſtery of the Lord's Supper*, there is Death in the *Cup*; *he eats and drinks his own Damnation.*

Uſe. See how neceſſary it is to get the knowledge of what is good. It uſhers in Salvation, 1 *Tim.* 2. 4. We muſt know to do good before we can do it. *Omne Peccatum fundatur in ignorantia*: Ignorance of God is the cauſe of all Sin. *Jer.* 9. 3. *They proceed from evil to evil, and know not me, ſaith the Lord.* Ignorance of God damns. *Hoſ.* 4. 6. *My People are deſtroyed for want of Knowledge.* 'Tis ſad to be ignorant in Goſpel-times, to be blind in the Sun. How many go to Hell blind-fold? And which is worſe, not only *neſcire*, but *nolle ſcire*; they do not only not know Good, but they are not willing to know. *Jer.* 9. 6. *They refuſe to know me, ſaith the Lord.*

II. *Doct.* That we ought not only to know to do Good, but to do it. This the Apoſtle implies: *To him that knows to do good, and doth it not*;] he implies, that he who knows to do Good, ſhould do it. The *End of Knowledge is Practice.* Search from one end of the Bible to the other, and you will find that it is the practick part of Religion is chiefly intended. The Crown is not ſet upon the Head of Knowledge but Practice. *Rev.* 22. 14. *Bleſſed are they that do his Commandments, that they may have right to the Tree of Life.* The Eye is to direct the Foot: Knowledge is the Eye that is to direct the Foot of Obedience.

Uſe 1. It ſhews us wherein moſt Chriſtians are defective in the Times of Goſpel, *viz.* in the doing part of Religion, they *know how to do Good, but do it not*: They have good Eye-ſight, but are lame on their Feet; they are like *Rachel, beautiful*, in regard of Knowledge; but *barren.* We are like our firſt Parents, greedy of the Tree of Knowledge: Knowledge is an Ornament, and People love to hang this Jewel on their Ear; but though they know what they ought to do, yet they do it not. They know they ſhould abſtain from evil, and purſue Holineſs; they know to do Good, but do it not.

1. They know they ſhould *abſtain from evil.* They know they ſhould not ſwear. *Matth.* 5. 34. *Swear not all*; yet they do it; they are more free of their Oaths, than their Alms. They know uncleanneſs to be a Sin; it waſtes the Body, wounds the Conſcience, blots the Name, damns the Soul, *Gal.* 5. 19. Yet they will go on in that Sin, and for a Cup of Pleaſure drink a Sea of Wrath. They know Drunkenneſs to be a Sin; it doth brutifie them, take away their Reaſon; they cannot think to go reeling to Heaven. God is brewing a Cup for the Drunkard. *Rev.* 16. 19. *The Cup of the Wine of the fierceneſs of his Wrath*; *Wormwood-Wine*, yet he will not leave his drunken Fits. Men know that raſh cenſuring is a Sin. *Jam.* 4. 11. *Speak not evil one of another, Brethren.* Yet they are guilty of this; they will not ſwear, but they will ſlander, and ſpeak to the prejudice of others: They can never make them Recompence for this. No Phyſician can heal the Wounds of the Tongue. Thus they know that Covetouſneſs is a Sin; yea, *the root of all evil*; yet the World ingroſſeth all their Time and Thoughts. They are like *Midas*, who wiſhed every thing that he touched might be Gold: They have this dry Dropſie; thirſting after Gold more than Grace, and labouring more to have a full Purſe, than a good Conſcience. They know they ſhould not vent their Paſſions, *Jam.* 1. 26. *If any man among you ſeems to be religious, and bridleth not his Tongue, this Man's Religion is vain.* *Origen* obſerves of the Rich Man in the Goſpel, he had no Water to cool his *Tongue.* He had ſinn'd moſt in his Tongue, therefore was puniſhed moſt in it. How unworthy is it for Men to have their Eyes and Hands lift up to Heaven, and their Tongues ſet on fire from Hell; at one time praying, and another time curſing? The Devil rejoyceth in this, he warms himſelf at the Fire of Mens Paſſions. How can ſuch pray in a Family, that are poſſeſſed with an angry Devil? Hot Paſſions make cold Prayers. Thus men know they ſhould abſtain from evil, but they do it not.

2. They know they ſhould *purſue Holineſs*, but they do it not. They know they ſhould read the Word, ſanctifie the Sabbath, uſe holy Converence, pray in their Families, redeem the Time, walk circumſpectly; they know to do Good, but do it not.

Queſt. Whence is it that Men know to do Good, yet do it not?

Anſw. 1. It is for want of *ſound Conviction.* Men are not throughly convinced of the neceſſity of practick Godlineſs: They think there's a neceſſity of Knowledge,

becauſe elſe there's no Salvation, they will get ſome Notions of Chriſt, that he is a Saviour, and has ſatisfied Divine Juſtice, and they hope they believe in him: Well then; we tell them that Faith and Obedience go together, then God is merciful, and though they are not ſo good as they ſhould be, yet Free Grace will ſave them. Thus Men content themſelves with general Notions of Religion, but are not convinced of the Practick Part of Godlineſs.

2. Men know to do Good, yet do it not, becauſe they are not awakened out of *their Spiritual Sloth.* It is eaſie to get the Knowledge of a Truth, to give aſſent to it, to commend it, to profeſs it; but to digeſt Knowledge into Practice, is difficult; and men are lying upon the Bed of Sloth, and are not willing to put themſelves to too much trouble; they know they ſhould deny themſelves; but the Work of Self-denial is hard, ſo that the Plough ſtands ſtill, and nothing of the practick part of Religion goes forward. *Prov.* 19. 24. *A ſlothful man hideth his hand in his boſom,* and will not pull it forth though it be to lay hold on a Crown.

3. Men know to do Good, but do it not, through *Incredulity*; they are in part Atheiſts. Did they believe that Sin were ſo bitter, that Wrath and Hell followed it, would they not leave off their Sins? Did they believe, that to do the Will of God, were a privilege, Religion were their Intereſt, that there is Joy in the way of Godlineſs, and Heaven at the end, would they not eſpouſe Holineſs? But People, though they have ſome ſlight tranſient thoughts of theſe things, yet they are not brought to the Belief of them; therefore though they know to do good, yet they do it not. The Reaſon why there are ſo few Doers of the Word, is, becauſe there are ſo few Believers.

4. Men know to do Good, but do it not; becauſe the Knowledge in their Head, never works into their Hearts; it doth not quicken them, or warm their Affections with Love to the Truth. Their Light is greater than their Love; their Knowledge doth not work upon their Conſcience; like a few Heat-drops that wet the leaf, but never go to the Root of the Tree. Men are not tranſformed by their Knowledge, therefore they are not reformed; their Hearts never took the full impreſſion of the Word; like Wooll that hath had only a ſlight Tincture, but not a deep Dye.

5. Men know to do Good, but do it not, becauſe of prejudicate Opinion. Prejudice is a Bar in the way of Men's Salvation. He who hath an ill opinion of the Phyſick will not take it. The things to be done in Religion, are judg'd to be too ſtrict and ſevere; they reſtrain Sin too much, or they preſs too much to Holineſs. When Chriſt had been preaching to the young Man, that he muſt *ſell all, and give to the Poor, and he ſhould have Treaſure in Heaven*, 'tis ſaid, *Mark* 10. 22. *he was ſad at that Saying, and went away grieved.* Many, though they know the Truth, yet do diſguſt it, and have a ſecret hatred at the Spirituality of it. As *Michal looked out at a Window*, ſee to *David* when he danced before the Ark; but the Text ſaith, *ſhe deſpiſed him in her Heart*, 1 *Chron.* 15. 29. So many go out to meet a Sermon, but hate it in their Heart.

6. Men know to do Good, yet do it not, becauſe they love their Sin more than they love the Word. *Hoſ.* 4. 8. *They ſet their Heart on their Iniquity.* Though Sin be a Meat that breeds the Worm of Conſcience, yet they love it; and the more Sin is loved, the more the Word is loathed. The Word Preached calls for plucking out the *right Eye*; it comes to ſeparate between Men and their Luſts, and they cannot endure to hear of a Divorce. When *John Baptiſt* comes to break off the Match between *Herod* and his Inceſt, rather than he will behead his Sin, the Prophet himſelf ſhall be beheaded. This is much to be lamented, and laid to heart, that Men know to do Good, but do it not. Some content themſelves with having Means of Knowledge. *Judg.* 17. 13. *Then ſaid Micah, now know I that the Lord will do me good, ſeeing I have a Levite to my Prieſt.* But what is one the better to know what Phyſick he ſhould take, if he doth not take it. It will be but poor Comfort on a Death-Bed, for a Man to remember what glorious Ordinances he hath had, and what a deal of Knowledge he hath gain'd, when his Conſcience ſhall tell him, this is his Condemnation, that he knew to do Good, but did it not.

Uſe 2. *Exhortation.* Let me beſeech you all who have been Hearers of the Word, and have been lighting your Lamps at the Sanctuary, and have gotten a great meaſure of Knowledge, that as you *know to do Good*, you *would do it.* This is the Soul of Religion. *Luther* ſays, *Mallem obedire quam Miracula facere*; I had rather do the Will of God, than be able to work Miracles.

1. To do what you know, evidenceth your Relation to Chriſt. You count it a great Honour to be near allied to the Crown; but it is more Honour to be a-kin to Chriſt.

Chriſt. It was much to be of Chriſt's Line and Race: *Rom.* 9. 5. *Of whom concerning the Fleſh Chriſt came*: But would you ſee whom Chriſt counts his beſt Kindred, ſuch as do what they know: *Matth.* 12. 50. *Whoſoever ſhall do the Will of my Father in Heaven, the ſame is my Brother and Siſter*: That is, he is dear to me, as if he had a Natural Alliance in Blood: nay, far dearer; for many of Chriſt's Kindred in the Fleſh are in Hell; but where there's a Spiritual Conſanguinity, there's no fear of periſhing. Such as know Chriſt's Will and do it not, are Strangers to Chriſt, and he will ſay, *I know you not*: But if you that know to do good, do it, Chriſt will know you; ſure he will know his kindred, his Siſters and Brothers.

2. To know to do good, and do it, ſets a *Crown upon the Goſpel*: *Rom.* 16. 19. *Your Obedience is come abroad unto all Men*; not your *Knowledge*, but your *Obedience.* When Chriſtians do what they know, are eminent in Humility and Charity, when they walk exemplarily, this adorns Religion. To know to do good, and not to do it, hardens others in Sin, ſcandalizeth Religion, and makes People ready to turn Atheiſts. When ſome of the *Spaniards* came into *Hiſpaniola*, the *Spaniards* carriage being looſe and prophane, the *Indians* asked them, What God they ſerved? they anſwered, the God of Heaven; the *Indians* replied, Sure your God is not a good God that hath ſuch bad Servants: Thus to know to do good, yet not do it, puts a ſcar in the Face of Religion, and brings an evil report upon it; but to do what we know, Trumpets forth the Fame of the Goſpel, and makes them that oppoſe it to admire it.

3. To know to do good, and to do it, entitles you to Bleſſedneſs. *Jam.* 1. 25. *He ſhall be Bleſſed in the Deed*; not *for* the deed, but *in* the deed. God will not only pour golden Oil of Temporal Bleſſings on you, give you Corn and Wine; but he will bleſs you with Salvation: *Heb.* 5. 9. *He became the Author of Salvation to all them that obey.* And that you may do what you know, beg the Holy Spirit. God hath promiſed to give us his Spirit, to make us walk in his Statutes, *Ezek.* 36. 27. *Lex jubet, gratia juvat*: *The Word commands, the Spirit inables.* The Word is a Star to direct us, the Spirit is a Load-ſtone to draw us. The Word Anoints our Eyes, the Spirit Guides our Feet into the Path of God's Commandments.

3 *Doct.* That he who knoweth to do good, and doth it not, is *of all others moſt guilty*; to him it is Sin, Crimſon Sin; that *is*, it is heinous Sin, Capital Sin, Sin emphatically, Sin with a Witneſs, and puniſhed with a Vengeance. Such an one is a notorious, deſperate Sinner; he knows he ſhould abſtain from ſuch Sins, becauſe the Law of God forbids them, yet he goes on in thoſe Sins; he knows he ſhould do ſuch Duties, becauſe the Law of God enjoins them: Sanctifie the Sabbath, be juſt in his Dealings; but though he knows to do good, yet he doth it not; ſuch a one is a deſperate, prodigious Sinner, he Sins with a Witneſs: And the Reaſon is, becauſe he that knows to do good, yet doth it not, he Sins *preſumptuouſly.* Under the Law there was a Sacrifice for Sins of *Ignorance*, but for *preſumptuous* Sins there was no Sacrifice. *Numb.* 15. 30. *The Soul that doth ought preſumptuouſly, the ſame reproacheth the Lord, and that Soul ſhall be cut off from among his People.*

Queſt. What is it to Sin preſumptuouſly?

Anſw. To Sin preſumptuouſly, is to Sin *againſt the Light which ſhines into a Man's Conſcience*; *i. e.* A Man is convinced, thoſe things he doth are Sin: Conſcience ſaith, O do not this great Evil: Conſcience, like the *Cherubims*, hath a flaming Sword in its Hand to affright and deterr the Sinner, yet he will pluck the *Forbidden Fruit*: This is to Sin preſumptuouſly. To Sin *ignorantly*, doth ſomething extenuate and take off from the Sin; it excuſeth *à tanto*; *Joh.* 15. 22. *He had had no Sin.* It may be ſuppoſed, that if the Man had known the thing had been ſo Evil, he would not have done it; but he that Sins knowingly is a Preſumptuous Sinner; he Sins with his Eyes open; he is like one that hath a Torch in his Hand, and yet runs into the Pond and drowns himſelf. *Job* 24. 13. *They are of thoſe that Rebel againſt the Light*: This is deſperate; this is to be worſe than *Balaam*; for when he ſaw the Angel before him with a *naked Sword*, he durſt not go on; but the preſumptuous Sinner, though he ſees the Flaming Sword of God's Wrath before him, yet he will go on in Sin. O Sinner, thou art making way for thy own *Torment*, thou that ſinneſt againſt the Light of Conſcience, thou ſtuffeſt the Pillow of Conſcience with Thorns, on which thy Head muſt lie to all Eternity. If a Man Sins out of Ignorance (ſaith *Ariſtot.*) when he knows it he repents; if out of Paſſion, when the Paſſion is over he weeps; but he that Sins knowingly againſt his Conſcience, he is ſet upon Sin, and he will hardly be reclaimed. Now there are two aggravations of this preſumptuous

ſumptuous Sin, *viz.* Sinning againſt the Light of Conſcience: And, to know to do good, yet not to do it.

1. This ſinning preſumptuouſly againſt Conſcience, is after Councils, Admonitions, Warnings. Such an one cannot ſay, he was never told of his Sin; he hath had *Miniſters riſing up early*, who have told him what a damnable Thing Sin was, yet he would venture on; ſo that now he hath no excuſe: *John* 15. 22. *Now you have no Cloak for your Sin.* After Reproofs and Caveats, now to perſiſt in Sin, it gives a Dye and Tincture to the Sin. Thou that liveſt in Malice, Uncleanneſs, and neglect of Family Duty, think how often thou haſt been warned of Sin. We read if the Prophet had warned another, *Ezek.* 33. 9. *If thou warn the Wicked of his way, to turn from it, if he do not turn from his way, he ſhall die in his Iniquity*; this made *Saul*'s Sin *Preſumptuous*, and it is called *Rebellion*, becauſe the Prophet had warned him, and given him expreſs charge utterly to deſtroy *Amaleck*; yet he *ſpared Agag, and the beſt of the Sheep and Oxen*, 1 Sam. 15. 9. This was Rebellion, and for it he loſt his Kingdom. To Sin againſt *Conſcience*, and to do it after *warning*, doth give an Accent to Sin, as the Dye to Wool, or as a Weight put in the Scale, which makes it weigh heavier: Oh! take heed all you that go on in Sin preſumptuouſly; there hath been a Trumpet blown in your Ears; you have been told what Sin would coſt you; God himſelf will draw up the Charge againſt you, and this will be put in your Indictment, it was after *warning*. If a Sea-mark be ſet up to give notice, that there are Shelves and Rocks in *iſto loco*; yet if the Mariner will Sail there, and ſplit his Ship, he is preſumptuous, and none will pity him, becauſe there was a Sea-mark ſet up to give him *warning* of the danger.

2. Tis an aggravation to ſin preſumptuouſly againſt Conſcience, when it is after *Afflictions*. After God hath made *him hear the Voice of the Rod*, he hath made him to feel Sin bitter, to read his Sin in his Puniſhment, yet he Sins; his Sin was following Evil Company, and God hath puniſhed him for it; he hath almoſt waſted his Eſtate with riotous living, or he hath almoſt drunk himſelf Blind, yet he will not leave his Sin; his Sin was Uncleanneſs, and his Body is diſeaſed, and full of noxious Humours; yet though he feels the ſmart of Sin, he retains the love of Sin; the Arrow ſticks in his ſides, yet he Sins; though God makes him *ſick with ſmiting*, yet he is not ſick of ſinning: Here is an aggravation of Sin: 2 *Chron.* 28. 22. *In the time of his diſtreſs, did he Trèſpaſs yet more againſt the Lord: This is that King* Ahaz.

Uſe. 3. To know what is good, yet not to do it, is to Sin preſumptuouſly, it is full of obſtinacy and pertinaciouſneſs; it is ſo becauſe Men can ſay nothing for their Sins, can bring no Reaſon, they can make no defence for themſelves, yet they are reſolved to hold faſt their Iniquity: This is deſperate wilfulneſs. *Voluntas eſt regula, & menſura actionis*: *The more of the Will in a Sin, the greater the Sin.* The Will gives a Dye to the Sin: *Jer.* 18. 12. *And they ſaid there is no hope, but we will walk after our own Devices, and we will every one do after the Imagination of his own Evil Heart*: We are reſolved upon it, though there be Death and Hell every ſtep, we will march on under Satan's Colours: This made the Sin of the Devils ſo heinous, for which they are locked up in Chains for ever, becauſe they were wilful in their Sin, they had no Ignorance in their Mind, no Paſſion to ſtir them up, there was no Tempter to deceive them; but they ſinned obſtinately and out of pure choice. This is deſperate, when Men will have the other Game at Sin, though it coſt them their Souls.

Uſe. 4. Take heed of Preſumptuous Sin. To Sin againſt the Light ſhining in your Conſcience; to know what is good, yet not to do it; to know what is evil, yet not to avoid it. Take heed, I ſay, of ſinning preſumptuouſly after this manner. *David* prayed, *Keep back thy Servant from preſumptuous Sins*, Pſal. 19. 13. If God hath been ſo terrible againſt Sins of Infirmity and Paſſion, as we ſee in *Moſes* and *Uzzah*: O how fierce will his Anger be againſt the Preſumptuous Sinner! Better never have known the Ways of God, than to know to do good, yet not to do it. *Pilate* ſinned preſumptuouſly, in condemning Chriſt; he knew he did not well in it; he knew that of *envy the Jews delivered him*, Matth. 27. 18. *He confeſſed he found no fault with him*, Luk. 23. 14. And God would have ſtop'd him in his Sin; he admoniſhed him by his own Wife; *She ſent to him, have nothing to do with that Juſt Man*, Matth. 27. 19. And yet for all this he gave the Sentence againſt Chriſt: While he condemned Chriſt, his own Conſcience condemned him. Oh! as you love your Souls, take heed of preſumptuous Sins. Knowing what is good, yet not to do it; knowing what is evil, yet not to avoid it; this is very deſperate: For,

1. Such

1. Such kind of preſumptuous ſinning is *ex conſilio*; it is committed with much premeditation and fore-thoughts. The preſumptuous Sinner doth not ſin unawares; but he doth project and caſt in his Mind how to bring his Sin about; juſt as *Joſeph*'s Brethren did conſult, and lay their Heads together how to betray the innocent. Sinners are ſaid to plot Sin. *Pſal.* 36. 4. *He deviſeth Miſchief on his Bed.* This doth put an *Emphaſis* upon Sin, and make it κατ' ὑπερβολὴν, *out of meaſure ſinful*, becauſe the preſumptuous Sinner, that knows to do Good, and doth it not, that ſins againſt the light of his Conſcience, is a deliberate Sinner, a Student in wickedneſs; he beats his brains in the cunning contrivance of Sin, as *Judas* in betraying Chriſt, and as thoſe *Jews* that laid in wait for *Paul*. They were witty in the contrivance of Sin. *Acts* 23. 15. *Signifie to the chief Captain, that he bring Paul down to you to morrow, as though you would enquire ſomething of him more perfectly, and we are he come near, are ready to kill him.*

2. To know to do Good, yet not to do it, to ſin preſumptuouſly, againſt Conſcience, is deſperate, becauſe this kind of ſinning is accompanied with *Pride*. The Sinner knows the Mind of God, yet will act contrary to it: This ſhews Arrogancy; he ſets his Will above God's Will. *Who is the Lord*, ſaith *Pharaoh?* So ſaith the preſumptuous Sinner; *Who is God?* What is the Word, that I ſhould obey it? A proud Sinner will not endure to be controlled; he ſlights the Precept, ſcorns the Threatning. No Toad ſwells ſo with Poyſon, as the preſumptuous Sinner with Pride; Pride of Judgment, to approve that Sin which God hath branded; and Pride of Will, to eat of that Tree which God hath forbidden.

3. To ſin preſumptuouſly, to know what is good, yet not to do it; to know what is evil, yet perſiſt in it, is accompanied with Impudency. Such a Sinner lays aſide all fear of God; he is worſe than brutiſh. The Lion fears Fire; but he fears not Hell-Fire; like the *Leviathan, he is made without fear*, Job 41. 33. He lays aſide the Veil of Modeſty, he hath ſinn'd away Shame. *Zeph.* 3. 5. *The unjuſt knoweth no ſhame, he hath a Forehead of Braſs.* Jer. 6. 15. *Neſciunt erubeſcere*; *they were not at all aſhamed, neither could they bluſh.* He lays aſide all Arguments. Mercy cannot be heard to ſpeak; the Judgments of God ſet themſelves in Battel array, yet they cannot ſtop him, let what will come on it; let God take it well or ill, yet he will go on in Sin. Here's Impudency! *Judas* knew Chriſt was the *Meſſiah*, he was convicted of it, by an Oracle from Heaven, and by the Miracles he wrought; and yet he impudently entertains a Treaſonable Plot againſt him: Nay, when Chriſt ſaid, *He that dips his hand in the Diſh with me, he ſhall betray me*; and *Judas* knew that he was the Perſon Chriſt meant; and Chriſt, when *Judas* was going about his Treaſon, pronounced a Woe to him, *Luke* 22. 22. yet for all this he proceeded in his Treaſon. Thus ſinning preſumptuouſly is accompanied with Impudency. Such are ſo far from bluſhing, that they *glory in their ſhame*, Phil. 3. 19.

4. To ſin preſumptuouſly, to know what is Good, yet not to do it, is heinous, becauſe it is *Ingratitude*: 'Tis an *high abuſe of God's Kindneſs*; and God cannot endure, of all things, to have his Kindneſs abuſed. God's Kindneſs is ſeen in this, that he hath acquainted the Sinner with his Mind and Will; that he hath not only inſtructed him, but perſwaded him, made Mercy ſtoop and kneel to the Sinner; he hath wooed him by his Spirit, that he would fly from Sin, and purſue Holineſs. Kindneſs is ſeen in this, that God hath ſpared the Sinner ſo long, and not ſtruck him dead in the Act of Sin. Kindneſs in this, that though the Sinner hath ſinn'd againſt his Conſcience, yet now if he will repent of Sin, God will repent of his Judgments, and the white Flag of Mercy ſhall be held forth. *Jer.* 3. 1. *Thou haſt plaid the Harlot with many Lovers; yet return again to me, ſaith the Lord.* But the Sinner is of a baſe, moroſe Spirit; he is not melted with all this Love; but his Heart, like Clay, hardens under the Sun. Here's an apparent Abuſe of God's Kindneſs; and God cannot endure to have his Kindneſs abuſed. The Vulture draws Sickneſs from Perfumes; ſo the Sinner contracts Wickedneſs from the Mercy of God. Here's high Ingratitude!

5. To ſin preſumptuouſly, to know what is good, yet not to do it, is a Contempt done to God. A Noble Spirit cannot bear a contempt: It is bad enough for a Sinner to *forget* God; but it is worſe to *contemn* him. He that knows to do Good, yet doth it not, he ſlighteth God: he cares not whether God be pleaſed or no; he will have his Sin. Therefore the preſumptuous Sinner is ſaid to *reproach* God. *Numb.* 15. 30. *The Soul that doth ought preſumptuouſly, the ſame reproacheth the Lord*; every Sin diſpleaſeth the Lord. To contemn the Authority of a Prince, is a Reproach done to him. The preſumptuous Sinner, who knows to do Good, but doth it not, reproacheth the Lord; though not explicitly, yet interpretatively; by

his

his presumptuous Sin, he makes as if God were either ignorant, and did not know his Wickedness; or impotent, and were not able to punish him. How horrid is this to reproach the Lord? There's a kind of *Blasphemy* against God in every presumptuous Sin. The Sinner that knows what is good, yet will not do it, what is evil, yet will do it; he contemns God; and in contemning him, blasphemes him. Contempt is the highest Affront that we can offer to God; and an Affront will make one draw his Sword.

6. To sin presumptuously, to know what is good, yet not to do it, is a bold Contest with God, a daring of God to punish. The Man that sins against Conscience presumptuously, and will not be reclaimed, doth in effect say, What care I for the Commandment; it shall be no Check upon me, but I will go on in Sin, and let God do his worst. A godly Man is said to *fear the Commandment*, Prov. 13. 13. He dares not sin, because the Law of God stands in his way. He fears the Commandment; but the presumptuous Sinner doth not value the Commandment; he will sin in spight of God's Law. This is sawcily to contest with God, to throw down the Gantlet, and challenge God to a Duel. 1 *Cor.* 10. 22. *Do we provoke the Lord to Anger? Are we stronger than he?* Shall the Child go to fight with an Archangel? This is the Folly and Madness of a presumptuous Sinner; he dares God to his Face, and hangs forth the Flag of Defiance against Heaven. O then, good reason we should take heed of presumptuous Sin, it is so heinous and desperate! *To him that knows to do Good, yet doth it not, to him it is Sin*; it is Sin with a Witness.

Use 2. *Trial.* Let us examine if we are not guilty of sinning thus presumptuously, knowing to do good, yet not to do it.

1. Is it not to *sin presumptuously*, when we live in the total neglect of Duty? We know we ought to pray in our Families, yet do it not. Houses that have no Prayer in them, are the Devil's Houses; and it is a wonder they are not haunted. *Jer.* 10. 25. *Pour out thy Wrath upon the Families that call not on thy Name.* Neglect of Family-Prayer, doth *quasi* uncover the Roof of your Houses, and make way for a Curse to be rain'd down upon your Table. To live in the neglect of Family-Duties, is not this to sin presumptuously, to know to do Good, and not to do it?

2. Is it not to sin presumptuously, when we will venture upon the same Sins which we condemn in others? *Rom.* 2. 1. *Therefore thou art inexcusable, O Man, whosoever thou art that judgest; for thou that judgest, dost the same things.* As *Austin* speaks of *Seneca*; He wrote a Book against Superstitions; but *quod culpabat adoravit*: he worshipped those Images he reproved. Thou (Christian) condemnest another for Pride, and yet thou livest in that Sin thy self. A Father condemns his Son for swearing; yet he himself swears: The Master reproves his Servant for being drunk; yet he himself will be drunk. The Snuffers of the Tabernacle were of *pure Gold*: Those who are to reprove and snuff the Vices of others, had need themselves to be free from those Sins. The Snuffers must be of Gold. Is not this to sin presumptuously, to live in those Sins which we condemn in others?

3. Do not they sin presumptuously against Conscience, who will sin *in spight of Heaven*? Though they see the *Judgments* of God executed on others, yet will adventure on the same Sins? *Exempla efficaciùs docent quam Præcepta.* Dan. 5. 22. *And thou his Son, O Belshazar, hast not humbled thy heart, though thou knewest all this.* Though thou sawest the Judgments of God upon thy Father, God turn'd him to Grass for his Pride; yet thou goest on in the same Sin. *Jer.* 3. 8. *When for all the Causes whereby Israel had committed Adultery, I had put her away, and given her a Bill of Divorce, yet her treacherous Sister Judah feared not; but went and played the Harlot also.* He is a bold Thief indeed, who sees his Fellow-Thief hung up in Chains, yet is not afraid to rob in that place. This is to run upon the thick *Bosses* of God's *Buckler*, Job 15. 26. To venture in Sin against all the Judgments and Threatnings of God?

4. Do not they sin presumptuously; they know to do Good, yet do it not, who labour to stifle *the Convictions* of their Conscience, and will not let Conscience speak freely to them? They smother the Light of it; like one that puts his Light in a dark Lanthorn, that it may not be seen. This the Scripture calls, *holding the Truth in unrighteousness*, Rom. 1. 18. They labour to blot out all the common Notions of God engraven in their Minds.

5. Do not they sin presumptuously, who know to do Good, but do it not; who after they have felt the smart of Sin, it hath bred a Worm in their Conscience, a Moth in their Estate; yet after all this, they again embrace their Sins? Though this Viper hath stung them, they will put it again in their Bosom; is not this to sin presumptuously, and to *rebel against Light?* If there be any such here who are guilty in this high degree, *know to do Good, but do it not*, let them fear and tremble; their Case

Case is sad. The Wrath of God hangs over their Heads; and that I may shew you you have cause to fear, and that I may beat you off from presumptuous Sins, let these things be seriously laid to Heart.

1. These presumptuous Sins, knowing to do Good, and yet not to do it; knowing what is evil, yet not forbearing, these Sins do much *harden the Heart.* These are two of the greatest Blessings, a sound Judgment, and a soft Heart. But sinning presumptuously and knowingly, doth congeal the Heart; it doth both waste the Conscience, and sear it, 1 *Tim.* 4. 2. By sinning knowingly, a Person gets a *Custom* of Sin; and the Custom of sinning takes away the *Sense* of sinning. *Ephes.* 4. 19. *Being past feeling.* Tell the presumptuous Sinner, there are Treasures of Wrath laid up for him; lead him to the Brink of Hell, and bid him hear the Roarings of the damned, and the rattling of their Chains; bid him look upon the infernal Flames, and see the Devils, that must shortly keep him company, he fears not; his Heart is like a piece of Marble or Adamant, that will take no impression. When Men *know to do Good, yet do it not*, their *Hearts harden insensibly*, and that is *dangerous*: Now they cannot repent; that makes the Sin against the Holy Ghost uncapable of Pardon, because he that hath sinn'd it, is uncapable of Repentance.

2. Such as sin presumptuously, they know to do good, yet do it not, are αὐτοκαλάκριτοι, self-condemned. *Tit.* 3. 11. *Being condemned in himself.* The Sinner knows in his Conscience he is guilty; he hath sinn'd against Warnings, Education, Conviction, so that his own Heart condemns him. When the Judge saith to the Malefactor, Thou hast committed such things worthy of Death, and the Evidence is clear against thee, What canst thou say for thy self that thou shouldest not die? he is forc'd to cry Guilty. The presumptuous Sinner is self-condemned, and he will clear God when God judgeth him. *Psal.* 51. 4. *That thou mayst be clear when thou judgest.* When God condemns the Prisoner, he will clear his Judge.

3. To know to do good, yet not to do it; such presumptuous Sins *make deep Wounds in the Soul.* A Prick of a Pin fetcheth Blood; but the Thrust of a Rapier brings Death. The least Sin fetcheth Blood; but presumptuous Sins are like a stab at the Heart. 'Tis a Miracle if ever such recover by Repentance. Every little Hole in the Tiling, lets in Rain; but a Crack in the Foundation, indangers the Fall of the House. Every Sin of Infirmity is hurtful; but presumptuous Sin cracks the Conscience, and threatens the Ruine of that Soul. Presumptuous Sin makes way for Despair; (*a deep Wound.*) Despair is the Agony of the Soul. *Spira*, in Despair, was like a living Man in Hell; Despair did suck out his Marrow and Vital Blood; it made him a very Anatomy. Now, to sin against the Light of Conscience, will bring to despair at last. The Sinner goes on stubbornly; yet his foolish Heart tells him, all will be well: But when God begins to set his Sins in order before him, and Conscience, which before was like a Lion asleep, begins to be awakened, and roars upon him, and he sees Death and Hell before him, now his Heart faints, his Presumption is turn'd to Despair, and he cries out as *Cain*, Gen. 4. 13. *My punishment is greater than I can bear.* Now the Sinner begins to think with himself thus; I would have my Sins, and I had them; and I have the wrath of God with them. Oh, how foolish was I to refuse Instruction! but it is too late now; the Mercy-Seat is quite covered with Clouds; I am shut out from all hope of Mercy; my Wounds are such, that the Balm of *Gilead* will not heal. The more Presumption in the Time of Life, the more Despair at the hour of Death.

4. To know to do Good, and not to do it, to sin presumptuously, God may in just Judgment *leave such an one to himself.* It is a terrible thing when God shall say, Thou hast by thy presumptuous Sin affronted me, and provoked me to my Face, therefore I will give thee up to thine own Heart; thou shalt *sin still*; seeing thou wilt *be filthy, thou shalt be filthy still.* 'Tis sad for a Man to be left to himself: 'tis like a Ship without a Rudder or Pilot, driven of the Winds, and dashing upon a Rock. *Rom.* 1. 21, 24. *Because when they knew God, they glorified him not as God; wherefore God gave them up to uncleanness.* What is the Condition of a Patient when the Physician gives him over, and leaves him to his own sick Palate? Saith he, Physick will do him no good; he may eat what he pleases; for he will die. So God, after Men have sinn'd wilfully, gives them up to their Lusts; let them do what they will, they are in a dying condition.

5. To know what is good, yet not do to it; to sin presumptuously, is a great degree of the Sin against the *Holy Ghost.* Such as sin presumptuously, sin *wilfully*: Put but one Weight more into the Scale, add but *Despight and Malice* against the Spirit, and it becomes the unpardonable Sin. Though Presumption is not final

Apoſtacy; yet it comes very near to it, and a little matter more will make thee ſo guilty, that there remains no more Sacrifice for Sin. To ſin preſumptuouſly againſt Light, may in time bring on Malice and Deſpight to the Spirit. As it was with *Julian*, who threw up his Dagger in the Air, as if he would be revenged on God: When once it is come to this, there's but one ſtep lower a Man can fall, and that is into Hell.

6. A preſumptuous perſon, who knows to do Good, and doth it not, is *poſſeſſed with the Devil*; Satan hath a great power over him: A Man that is reſolved in Sin, let God and Conſcience ſay what they will, I may ſay, as *Acts* 5. 2. *Why hath Satan filled thy Heart?* The Prince of the Air hath blown on thee, and fill'd thy Sails, that thou moveſt ſo ſwiftly in Sin. In Chriſt's time, there were many bodily poſſeſs'd; but in our time, I fear they have their Souls poſſeſs'd with the Devil; ſhe would have her Will *licet Corpus & Animam in æternum damnavit.* May it not be ſaid of ſuch a Perſon, as *Mat.* 15. 22. *My Daughter is grievouſly vexed with a Devil?*

7. There is *little hope* for ſuch as know to do Good, yet do it not, know what is evil, but will not forbear. There were Sacrifices for Sins of *Ignorance*; but no Sacrifices for Sins of *Preſumption.* Numb. 15. 30. Indeed preſumptuous Sinners hope all will be well. *Prov.* 14. 16. *The Fool is confident.* Such a Fool is ſpoken of, *Deut.* 29. 19. *When he hears the words of this Curſe, he bleſſeth himſelf, ſaying, I ſhall have peace, though I walk after the imagination of my heart, to add Drunkenneſs to Thirſt; the Lord will not ſpare him, but the Anger and Jealouſie of the Lord ſhall ſmoke againſt that Man.* Though the humble, penitent may fly to the Mercy of God, as to an Altar of Refuge; yet God will pluck the preſumptuous Sinner from this Altar. *Exod.* 23. 7. *I will not juſtifie the wicked.* Should God favour preſumptuous Sinners, he ſhould juſtifie the wicked, ſeem to like and approve all they have done; but he will not juſtifie the wicked. So that ſuch who rebel againſt Light, and ſin preſumptuouſly, there is little hope for ſuch. The preſumptuous Sinner ſtops his Ear to the Councels of the Word, vexeth the holy Spirit, tramples on Chriſt's Blood; he rejects the Remedy, he neceſſitates himſelf to Damnation.

8. Such as ſin preſumptuouſly, that know to do Good, yet do it not; know what is evil, yet will not forbear it, *God refuſeth all their Services.* They ſin againſt their Conſcience, and yet come and worſhip God. *God abhors their Sacrifice.* Iſa. 1. 15. *When you make many Prayers I will not hear, your hands are full of Blood.* For Men to ſin preſumptuouſly, and come and pray, and hear the Word, they do but provoke God the more. And take notice, ſuch as live in Sin againſt their Conſcience, when they pray moſt, God will puniſh them moſt. *Hoſ.* 8. 13. *They ſacrifice Fleſh for the Sacrifices of mine Offerings; but the Lord accepteth them not; now will he remember their iniquities, and viſit their Sins.* They were highly guilty of Idolatry; they had ſet up one Idol in *Dan*, and another in *Bethel*: Here they ſinn'd preſumptuouſly, went againſt Light, and now they come and offer their Sacrifices to God: Saith God, *I will not accept your Offering; now will I remember your Iniquities*; and while you are worſhipping me, I will puniſh you. *Now will I viſit your Sins.* Thus you ſee what cauſe you have to tremble, who are guilty in this kind; you ſee your Miſery.

Beſides all that hath been ſaid, conſider theſe Two Things.

2. You that ſin preſumptuouſly, that know to do Good, and do it not; that know what is evil, yet will not forbear, you cannot ſin *ſo cheap as others*; though Sin will coſt every one dear, yet it will coſt you dearer. You go directly againſt Conſcience, and if there be either Juſtice in Heaven, or Fire in Hell, you ſhall be ſure to be puniſhed. Some Places you uſe to ſay are dearer to live in than others; it is dearer living in the *City* than the *Country*: Let me tell you, it is dearer ſinning in the City, than in a blind Village, where they have not had the Means of Grace. To lye, cozen, and be drunk after the powerful Preaching of the Word, the Convictions of Conſcience, the Enlightnings of the Holy Ghoſt; this will put a Weight into the Scale; it will make Sin the heavier, and Hell the hotter.

2. You who ſin preſumptuouſly, cannot take ſo much *Pleaſure* in your Sin as another may have. One whoſe Conſcience is leſs enlightned, though his Sin will be bitter to him afterwards, yet at preſent he may rowl it as Honey under his Tongue, and find *Pleaſure* in it; but you that ſin againſt your Knowledge, you cannot have ſo much pleaſure in Sin as he; for Conſcience will put forth a Sting; and all the Threatnings of the Word will ſet themſelves in Battel array againſt you; ſo that you can have no quiet. He that hath the Tooth-Ach, doth not taſte ſo much ſweetneſs in his Meat as another. O preſumptuous Sinner, every ſtep thou takeſt in Sin, thou goeſt with a *Thorn* in thy Foot, and that Trouble thou feeleſt now in thy Conſcience, is but the beginning of Sorrow. *Queſt.*

Queſt. What ſhall we do that we may not ſin preſumptuouſly againſt Conſcience?

Anſw. Take heed of *little Sins*; though, (to ſpeak properly) there are no ſuch things as *little Sins*, no little Treaſon; but comparatively, one Sin may be leſſer than another. *Take heed of little Sins.* The frequent committing of leſſer Sins, will prepare for greater. A leſſer Diſtemper of Body, if it be let alone, prepares for a greater Diſtemper. Being unjuſt in a little, prepares for being *unjuſt in much*, *Luke* 16. 10. Such as were at firſt more modeſt, yet by accuſtoming themſelves to leſſer Sins, by degrees their Sins have boiled up to a greater height. Jayl-Sins have begun at little Sins.

2. If you would not ſin preſumptuouſly, *viz.* knowingly and wilfully, then reverence the Dictates of Conſcience; get Conſcience well inform'd by the Word, as you ſet your Watch by the Sun; and then be ruled by it; do nothing againſt Conſcience. If Conſcience ſaith, do ſuch a thing, though never ſo unpleaſing, fet upon the Duty. When Conſcience ſaith, Take heed of ſuch a thing; come not nigh the forbidden Fruit. Conſcience is God's Deputy or Proxy in the Soul. The Voice of Conſcience is the Voice of God. Do not ſtifle any Checks of Conſcience, leſt God ſuffer thee to harden in Sin, and by degrees come to preſumptuous Sin.

3. Labour to have your Knowledge ſanctified. Men ſin againſt their Knowledge, becauſe their Knowledge is not ſanctified. Knowledge is like the Moon, Light in it, but no Heat. Sanctified Knowledge works upon the Soul; it inclines us to Good; it makes us fly from Sin. Sanctified Knowledge is like a Breaſt-plate, which keeps the Arrow of preſumptuous Sin from entring.

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