manner of communion with God here in his tabernacle of ordinances. Of which you may observe the three following things.

1. That is our essay-piece for heaven: they whom God admits to communion with him in ordinances, he will never debar from communion with him in heaven: and they that never get communion with him in the lower house, being capable of it, will never get it in heaven.

2. The same kind of qualifications are necessary for the one as for the other. The answer to both questions is one.

3. Lastly, Wherefore just as you were living in this world under ordinances, so may you expect your lot in the other world.

Let these things move you therefore seriously to think on this important matter, and the Lord give you understanding in all things.

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THE CITIZEN OF ZION AN UPRIGHT WALKER.

**Psalm xv. 2.**

*He that walketh uprightly.*

This is the first character of one that shall be an inhabitant of heaven. It is taken from his walk, that is, his habitual and ordinary course of life. Men’s walk in this world is the sign of the place and state they are making to in another world. His walk is upright; he is upright in heart and life; or perfect and entire, namely, in the way of gospel perfection.

The text affords this doctrine.

Docr. It is such as walk uprightly now, that shall dwell in heaven hereafter.

In handling this doctrine, I shall,

I. Unfold this character of walking uprightly.

II. Confirm the point, that such as walk uprightly now, shall dwell in heaven hereafter.

III. Apply the subject.

I. I shall unfold this character. He that shall dwell in heaven hereafter, walks uprightly now. And he that walks uprightly,

1. Is sincere in the frame and disposition of his heart. Hence prays the Psalmist, “Do good, O Lord, unto those that be good, and to them that are upright in their hearts,” Psal. cxxv. 4. There cannot be uprightness of life without uprightness of heart. If the cripple is made to go straight, his legs must have a new set; and if men be brought to walk uprightly, their hearts must get a new set
by converting grace. An unsound heart will certainly make an unholy life, agreeable to that, Psal. lxxviii. 37, "Their heart was not right with God, neither were they stedfast in his covenant." All the religion of an unregenerate man is but hypocrisy, hateful to God, and unprofitable to himself. God made man upright; and he lost his uprightness. When God new-makes him, he makes him upright again; gives his heart a set and bent towards God and holiness. So that the choice and desire of his soul is conformity to the will of God in all things.

2. He walks entirely in the interests of religion. This is the walk of the man that is within the covenant, Gen. xvii. 1. Walk before me, and be thou perfect. It is the same word in the text. He is evangelically perfect in parts, though not in degrees. The apostle explains it, Jam. i. 4. "Let patience have her perfect work, that ye may be perfect and entire, wanting nothing." His religion consists of holiness and righteousness, Luke i. 74. He is conscientious and tender in his duty to God, and to his neighbour. Try him in the matters of piety, he is in the interests of religion there; try him in the matters of morality, he is in the same interests there: for he walks entirely and perfectly. Vessels fitted for destruction, some of them choose the one half of religion, making painted hypocrites; others the other half, making mere moralists; others cast off all show of piety and morality too, making practical Atheists. The vessels fitted for glory, chuse, embrace, and walk in the whole of religion, piety, and morality.

3. He walks uniformly, his walk and religion is of a piece, Col. iv. 12.—"that ye may stand perfect and complete in all the will of God." It was a piece of the Baptist's character, that he was consistent with himself, not here and there according to the blowing of the wind, Luke vii. 24. Men may hide and discover their art as they please: but nature will out. They whose religion is artificial, are never uniform in it; there are always some things wherein they have no use for it, but lay it aside as what would mar the course of their corrupt nature. Hence many will be flaming hot in some opinion of religion, and key-cold in the duties of love to their neighbour: in their personal walk something like Christians, but in their relative duties divested of conscience towards God; in the matters of God seeming to be somewhat, but in their dealings with men stark naught. But religion is made natural in some sort to the vessel of glory, namely, in respect of their new nature, and being natural will be of a piece.

4. He walks in the way of known duty universally, like Zacharias and Elizabeth, whose character is, that they "walked in all the
commandments and ordinances of the Lord blameless,” Luke i. 6. Wheresoever he perceives God to call him, he follows, and so follows the Lord fully; not sticking at, or willingly failing in any commanded duty. Such are they who are fitted for the upper Canaan, Numb. xiv. 24. It was David’s character in opposition to Saul, that he would be universal in his obedience, Acts xiii. 22, “I have found David,—a man after mine own heart, which shall fulfil all mine own will.” And Saul lost the kingdom, but it was established for ever. And it is always the characters of the vessels fitted for destruction, whatever their attainments be, One thing thou lackest, Matth. x. 21. Hence,

(1.) He that walketh uprightly, will not walk on in gross-pollutions of the outward man: that cannot be universal obedience that has such a seen gross defect. Psal. xxiv. 3, 4, “Who shall ascend into the hill of the Lord? and who shall stand in his holy place? He that hath clean hands and a pure heart; who hath not lift up his soul unto vanity, nor sworn deceitfully.” Psal. cxix. 1. “Blessed are the undefiled in the way, who walk in the law of the Lord.” The upright want not their spots, sins of daily infirmity: but a course of wallowing in the mire of drunkenness, sensuality, filthiness, swearing, lying, &c. I doubt if that be found the spot of God’s people, 1 Cor. vi. 11. And such were some of you, says Paul to the Corinthians, that is fornicators, &c. verse 9, 10. but ye are washed, &c. Gal. v. 19, “Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness,” &c.

(2.) He that walketh uprightly, will not allow himself in any known sin whatsoever, seen or unseen to the world. Hence David says, “I was upright before him: and I kept myself from mine iniquity,” Psal. xviii. 23. Such a bias of the heart and way as leads to the indulgence of any sin, speaks a heart parted between the Lord and lusts. The upright man is at odds with sin as sin, and therefore with all that is known to be sin.

5. He walks as under the eye of God. Hence said the Lord to Abraham, Walk before me, Gen. xvii. 1. And says David, I have set the Lord always before me, Psal. xvi. 8. Knowing him to be his witness in all things, and believing his omniscience with application, he studies to approve himself unto God. “Our rejoicing is this, says the apostle, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world,” 2 Cor. i. 12. There is a spice of Atheism in hypocrisy. The careless sinner forgets God, and minds not that the eye of God is upon him: the presumptuous sinner, if he can carry the matter securely as to the world’s part,
stands not on the Lord's knowledge of his crime, Psal. xxxvi. 1. "The transgression of the wicked saith within my heart, that there is no fear of God before his eyes." But the upright man deals with God, as if the eyes of all men were on him; and with men, as knowing that the eye of God is upon him. And his main care is to approve himself to God, whether the world approve or condemn him.

6. He walks singly, 2 Cor. i. 12, above cited. The upright man is opposite to the double minded man, who in the language of the Holy Ghost hath a heart and a heart, Psal. xii. 2, that is a double heart. This singleness was a bright part of the character of the primitive Christians, of whom it is said, Acts ii. 46, that, "they did eat their meat with gladness and singleness of heart;" but it is a rare character with us. The upright man walks singly,

(1.) In opposition to deceitfulness, Col. iii. 22. He dare not deal deceitfully with God, like those who with the mouth showed much love, but their hearts went after their covetousness. Hence the upright man is content that God would search and sift him, as desiring to be open before him: Psal. cxxxix. 23, 24. "Search me, O God, says David, and know my heart: try me, and know my thoughts. And see if there be any wicked way in me, and lead me in the way everlasting." He abhors deceitful men, as knowing it is an abomination to the Lord. He dares not use the by-ways and tricks that others stand not upon; but deals singly towards God and man.

(2.) In opposition to selfishness, Eph. vi. 5. They will labour to be single in their aims and designs, for the honour of God in the chief place, and their own and their neighbour's good in the next. Selfishness is a devouring deep that swallows up all due concern for the honour of God, and the good of others; and sacrifices all to one's own interest: so that self is all that such seek in their religious performances, and worldly business. Where it predominates, there is no room for uprightness.

7. Lastly, He walks constantly in the paths of uprightness, John viii. 31, "If ye continue in my word, then are ye my disciples indeed." He walketh, which denotes a continued action; he perseveres in the Lord's way; uprightness is his constant course in the whole of his life. A good man may do an ill thing, and an ill man may do a good thing: but it is the habitual course of a man's life that designates him a good or ill man. For men to take their religion by fits and starts, and now and then to make conscience of their duty to God and to man: and anon to shake all loose again, and walk like men of Belial without yoke: that is not the upright walking that is the character of those who shall be inhabitants of heaven. Remember that saying of Christ's, "He that shall endure unto the end, the same shall be saved," Matth. xxiv. 13.
II. I proceed to confirm the doctrine, that it is such as walk uprightly now, who shall dwell in heaven hereafter. In order to this, consider,

1. Heaven is the land of uprightness, Psal. cxxiii. 10. All are upright there, God, angels, and men. All liars or dissemblers with God and men, are excluded from heaven, and declared to be such as shall have their portion in hell, Matth. xxiv. ult. Rev. xxii. 15. It is the upright only that will dwell in heaven, Psal. cxli. ult. "The upright shall dwell in thy presence."

2. The new birth, which is from heaven, and makes men meet for heaven, frames them to an upright walk. No person gets there, but such as are born again: for, says our Lord, "Except a man be born again, he cannot see the kingdom of God," John iii. 3. None are born again, but thereby they get a new heart, whereby they get a new set of heart, whereby they are made upright in heart, Psal. xxxvi. 10. And an upright heart will certainly shew itself in one's walk; 2 Cor. v. 17. "If any man be in Christ, he is a new creature: old things are passed away, behold, all things are new." Therefore a pure heart and clean hands are joined together, Psal. xxiv. 4.

3. An upright walk is the saint's walk, in which they make forward to the kingdom. Hence Solomon says, "Thou hast showed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee," 1 Kings iii. 6. And no man can expect on good grounds to walk in white in heaven, but he who walks in uprightness here. Hence Christ says to the church of Sardis, "Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white," Rev. iii. 4. The contrary way is the way of the wicked, and it leads to darkness, "Whose ways are crooked, and they froward in their paths," Prov. ii. 15.

4. Lastly, The Lord himself hath plainly determined in his word, that upright walkers and they only shall be saved, Prov. xxviii. 18. Whoso walketh uprightly, shall be saved. If the blood of Christ hath touched a man's conscience, and the Spirit of Christ sanctifieth his soul, that man will walk uprightly. As for others, they have no share of these; and however they may carry it a while, they will be ruined in a moment.

I come now to the application of this subject, which I shall discuss in an use of conviction and an use of exhortation.

Use I. for conviction. This may serve to convince us, that there are few of this generation that will dwell in heaven, if they turn not over a new leaf, and fall on a way they are not acquainted with
yet, viz. the way of uprightness. Well may we take up Micah's la-
mentation over the men of these dregs of time we live in, Micah vii.
1.—4. "Wo is me, for I am as when they have gathered the sum-
mer-fruits, as the grape-gleanings of the vintage: there is no cluster
to eat: my soul desirereth the first ripe fruit. The good man is per-
ished out of the earth: and there is none upright among men: they
all lie in wait for blood: they hunt every man his brother with a
net. That they may do evil with both hands earnestly, the prince
asketh, and the judge asketh for a reward: and the great man he
uttereth his mischievous desire: so they wrapt it up. The best of
them is as a brier: the most upright is sharper than a thorn-hedge:
the day of thy watchmen, and thy visitation cometh; now shall be
their perplexity." But instead of uprightness, there is much double
dealing with God and with men. I offer a few of many glaring
signs and evidences of want of uprightness.

Sign 1. Men keeping still some beloved lust or other, that all the
checks they get for it, from the word, their consciences, or provi-
dence, cannot make them part with. They never deal uprightly
with God, but still like Ananias and Sapphira keep back a part;
quite contrary to the practice of the holy Psalmist, who says, "I
was upright before him: and I kept myself from mine iniquity,"
Psal. xviii. 23.

Sign 2. Having more regard to the eye of men, than to the eye of
the all-seeing God. Their credit has more weight with them than
their conscience; and if they can please men, they little regard
whether they please God or not, Gal. i. 10. Hence if they can
carry their wickedness secretly to the world, they regard no more
than if God were closed up in heaven.

Sign 3. Impatience of reproof, a sad sign of a heart not upright
with God. As a man that desires to keep a clean face, will bear
with one that tells him of a spot upon it; so an upright man will
take with warnings, admonitions, and reproofs, Psal. cxli. 5. "Let
the righteous smite me, it shall be a kindness; and let him reprove
me, it shall be an excellent oil, which shall not break my head:
for yet my prayer also shall be in their calamities." And alas! there
are few this day of that sort. Men love their sins, at least their
credit, better than to bear with having it told them that they have
done an ill thing.

Sign 4. Not labouring to approve one's self to God in one's deal-
ings with men, in matters of the world, Eph. vi. 5, 6; 2 Cor. i. 12.
An upright man, in worldly matters, will look on God as his party,
as well as his neighbour. He will deal in these things, as knowing
that God is his witness, and will be his judge. But alas! most men
have no eye to God but in their religious duties, which shews that they are not upright with God there neither.

Sign 5. The wearing out of the sense of the binding force of that rule from off the spirits of men, Matth. vii. 12. "All things whatsoever ye would that men should do unto you, do ye even so to them." This is a rule of practice, which the very light of nature teacheth, as the bond of society, confirmed to us by divine revelation; but so little regarded in our day, as if men had renounced their reason, as well as their religion, in favour of their own selfish ends. Hence, when there is occasion of advantage offering to many, there is no more considered by them, but if it be for their own profit; no more consideration of their neighbours, than if they alone were in the world, or at least that they may very well build up the interest of their dear self on the ruins of others.

Sign 6. The abounding of fraud, deceit, and violence among men. Religion in the power of it is much worn out from among the generation, and moral honesty is dying out apace. The fear of God is cast off by the most part, and an upright regard to men is rare to be found. It was so with the Jews before the Babylonish captivity, Jer. ix. 4, 5, 9. "Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Shall I not visit them for these things? saith the Lord: shall not my soul be avenged on such a nation as this?" It was so with the old world before the deluge came on, Gen. vi. 4, 11. "There were giants in the earth in those days; and also after that, when the sons of God came in unto the daughters of men, and they bare children to them; the same became mighty men, which were of old, men of renown. The earth also was corrupt before God; and the earth was filled with violence." It is so with us at this day; and there is no ground to doubt but it will bring a heavy stroke on the generation.

Use II. of exhortation. As ever ye would dwell in heaven, walk uprightly on this earth. I shall enforce this exhortation with a few motives.

Mot. 1. They who walk otherwise declare themselves strangers to Christ, without Christ, without hope, and without God in the world. They have no saving interest in Christ who do not love him, 1 Cor. xvi. 22. "If any man love not the Lord Jesus Christ, let him be anathema, Maran-atha." It is the upright only that love him, Cant. i. 4. They only are accounted to love him that are upright in their
walk, John xiv. 15. *If ye love me, keep my commandments.* 1 John v. 3. *This is the love of God, that we keep his commandments.* Hence upright walking is declared to be the evidence of one's right and title to heaven, Rev. xxii. 14. "Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city."

**Mot. 2.** God hates hypocritical and deceitful men, and excludes them from communion with him here and hereafter, Psal. v. 5, 6. "The foolish shall not stand in thy sight: thou hatest all workers of iniquity. Thou shalt destroy them that speak leasing." God is light, which sets every thing in its true colours. As darkness then is contrary to light, so are they to the nature and will of God, and darkness will be their portion, Matth. xxiv. ult. "He shall cut him asunder, and appoint him his portion with the hypocrites: there shall be weeping and gnashing of teeth."

**Mot. 3.** The cheat falls heaviest on the man himself who does not walk uprightly. Men deal deceitfully with God; but can they deceive him, can they blind his all-seeing eye? No: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap," Gal. vi. 7. They deal deceitfully with men, and they may deceive them indeed: but where is the gain, when perhaps they procure a good opinion of themselves from others, which they do not deserve; but in the mean time they bring double guilt on their own souls, both doing evil, and pretending the contrary; and so expose themselves to God's wrath both as evil-doers and as dissemblers.

**Mot. 4.** The trade of deceitful dealing and dissembling either with God or man, will not last. All the hypocrisy and deceit of the world will be exposed to open view ere long, when Christ shall set his throne for judgment. "There is nothing covered, (says he,) that shall not be revealed; and hid, that shall not be known, Matth. x. 26. For God shall bring every work into judgment, with every secret thing, whether it be good, or whether it be evil," Eccl. xii. ult. And there will be no place for deceit any more. None will pretend to be what he is not in hell; and there will be no place for over-reaching others there.

**Mot. 5.** There is nothing in the world worth going off the way of uprightness for, Isa. xxxiii. 15. For whatever is to be had that way, is had with God's displeasure, and instead of a rod it becomes a serpent, Eccl. x. 8. "He that diggeth a pit, shall fall into it; and whose breaketh an hedge, a serpent shall bite him." And however men fare according to their wish in such a way, it is a dear reckoning that comes in at the end. It is a way to cut men's days, Psal.
iv. ult. "Bloody and deceitful men shall not live out half their days:" and a fair way to ruin them for another world, Jer. xvii. 11. "He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool."

Mot. last. Consider the excellency of uprightness and walking uprightly.

1. It is very pleasing and acceptable in the sight of God, Psal. xi. 7. "The righteous Lord loveth righteousness, his countenance doth behold the upright." It is his own image, and he cannot but love it. When he made man like himself, he made him upright. Job was a nonsuch man in God's account, and he was an upright man, Job i. 8. See how Christ commends Nathanael, Behold an Israelite indeed, in whom is no guile, John i. 47.

2. Though there be many weaknesses hanging about a man, yet, if what he does, he do uprightly, that will not mar the acceptance of his work with God through Christ, Cant. v. 1. Gold is precious, though it be among much dross; and our gracious God knows how to discern betwixt and separate the dross from the gold, 1 Kings xv. 14, "The high places were not removed: nevertheless, Asa his heart was perfect with the Lord all his days."

3. It is the great distinguishing character betwixt good and bad men, Christ's sheep and the devil's goats, whether hypocrites or profane, Psal. cxxv. 4, 5, "Do good, O Lord, unto those that be good, and to them that are upright in their hearts. As for such as turn aside unto their crooked ways, the Lord shall lead them forth with the workers of iniquity: but peace shall be upon Israel."

4. It is a great preservative against apostasy, 1 John ii. 19, "They went out from us, but they were not of us: for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest, that they were not all of us. Prov. xiii. 6, Righteousness keepeth him that is upright in the way." It is the want of it, that makes so many apostates, in an ensnaring world, wherein they that will be led off the way, will not want suitable temptations.

5. It is a notable comfort in the worst of times, that will last when all other comforts are taken from us, 2 Cor. i. 12, forecited. Conscience of uprightness is a feast indeed.

6. They are entitled to protection from the evil day in a special manner, whether God takes them away ere it come, Isa. lvii. 2, or they be sheltered when it comes, as Noah was, Gen. vi. 9.

7. Lastly, Their end will be peace, Psal. xxxvii. 37, "Mark the perfect man, and behold the upright: for the end of that man is peace." A blessing follows theirs after they are dead and gone, Psal. cxii. 2, "The generation of the upright shall be blessed."