

did he travail and die for you; the children of Christ are such as are willing to be instructed by him, παιδεύειν to instruct, comes from παις a child, because it is the property of a child to be willing to be instructed; a child doth obey his father without whys and wherefores, merely because the father commands; his command is the child's reason, For my father bid me, &c., the child is contented with the father's carving, goes to school about its business, and leaves its provision to the father, living in dependance on him. Now thus it is with you; you do depend on Christ, leave your condition to him, and obey, and do, because Christ or God commands, and are willing to be instructed by him; surely therefore you are the seed of Christ, and therefore Christ died for you, even for you in particular; and therefore though the great effects of his death may yet be hidden from you, yet he shall obtain all his ends upon you in your justification, sanctification, consolation, salvation; for he hath merited all these at the hand of the Father, and the Father will surely give out what Christ hath purchased, for he is faithful; wherefore comfort yourselves in these things, oh all ye seed of the Lord.

SERMON III.

CHRIST IN TRAVAIL, AND THE CONTENTMENT WHICH HE
DOETH AND SHALL FIND IN HIS ASSURANCE OF ISSUE.

"He shall see of the travail of his soul, and be satisfied." ISAIAH
liii. 11.

HAVING spoken to the second branch of the doctrine, viz. Christ's assurance of issue and his sight thereof; the third branch now follows, which is, The contentment, delight, and satisfaction which he doth and shall find therein.*

Satisfaction or delight is nothing else but that sabbath or rest, which the soul finds in the fruition of the thing desired; and as the thing is less or more desired so the delight and

* Delectatio se habet in assectibus sicut ques naturalis in corporalibus est enim aliqua convenientia seu connaturalitas.—Aquin.

satisfaction in the fruition of it is less or more; now Christ did very much desire to see the fruit of his travail; "I thirst," said he on the cross, which is the strongest of desires; and what did he thirst after, but the salvation of mankind, the fruit and issue of his travail? "The bread of the labouring man is sweet," saith Solomon; and the word עמל here used for the travail of Christ, signifies such a toilsome labour, as the poor man doth exercise in the sweat of his brows to get his daily bread; it is much contentment and satisfaction which the thirsty man doth find in his drink, or the hungry man doth find in his meat or bread. Now the word שבע here used, and translated *satisfied*, is the same that is used in Psalm cvii.: "The hungry he will satisfy with bread;" and is it not a great satisfaction, delight, and contentment, which the woman finds in the sight of her child, which she hath had a sore travail for? Our Saviour tells us that "she forgets her labour and travail, for joy that a man-child is born into the world." Such a travail was that of Christ's sufferings, and such contentment doth and will he find in his issue; and therefore as Jacob said, "These are the children which God hath given me;" so doth Christ say, "Behold, I and the children which God hath given me," Heb. ii. Only ye know that the delight and contentment will be proportionable to the travail; the greater the conflict is, and the sorrow of it, the greater will the joy be in the conquest; * and the lower Christ did descend in his sorrows and travails, the higher he will and shall ascend in his delights and satisfactions. Now when he suffered, he did conflict with the wrath of God, and did endure the torments of hell. Surely therefore, as he did lie low in his sufferings, so his heart doth and shall arise to the highest contentment and satisfaction in the sight and fruition of the fruit of his travail.

But wherein doth or did Christ express this height and greatness of contentment in the sight of his issue?

The issue of his travail is either that which he travailed with, namely, his seed; or that which he travailed for, namely, the fruit and effect of his death.

I. As for the issue that he travailed with, his seed.

* Quanto majus erat periculum in prelio tanto majus erit gaudium in triumpho.—Austin.

Is it not a great expression of delight and contentment in them, to suffer such hard things for them; will a man suffer an ordinary death for another whom he doth not delight much in? It is an argument of the martyrs' delight in and love to Christ, that they suffered such hard things for him with delight.* Oh, said one, suffering for Christ, I am in heaven already, before I come in heaven; I have so much joy in my prison, that I have found a nest of honey in the lion's body. Some sung in their prison, and some clapped their hands in the flames. Why? But to shew their delight and great contentment which they did find in Christ; and did their cheerful suffering for Christ argue their satisfaction in him; and doth not Christ's cheerful suffering for them argue his contentment in them? "I delight to do thy will, thy law is within my heart;" said he when he came to this suffering work, yea, now this is my hour, "The hour of the Son of man;" and again, when he went out to suffer, "Now," said he, "is the Son of man glorified." Surely he could never have borne those sufferings with such delight, if he had not great delight and contentment in those whom he suffered for.

Is it not an argument of great delight and contentment in his seed, that he doth draw them into communion and fellowship with him in his royal dignities? I do not say, that the saints are by Christ, deified, Christed, or that they are made Christs like him; there are some excellencies and prerogatives of Christ, which are not communicated; for though we are made partakers of the divine nature, yet our nature was never manifested in the Godhead. God was incarnate, and manifested in the flesh; and so Christ is truly called man, for the Word was made flesh, but flesh was not made the Word, nor was flesh manifested in the Godhead; and therefore man cannot be called God or Christ.† But though the seed of Christ are not drawn into this fel-

* *Amasti me Domine plusquam te, quia mori voluisti pro me.*—Austin.

† *Humana natura nunquam per se seorsim existebat neque habuit in se rationem personæ, atque adeo non potest proprie dici assumpsisse divinam naturam aut personam, sicut divina natura et persona dicitur assumpsisse humanam, neque potest humana natura tam proprie dici deificata, quem admodum divina natura et persona dicitur incarnata legimus enim Deum manifestatum fuisse et visibilem factum fuisse in carne, id est in humana natura, et eodem sensu legimus sermonem factum esse carnem, 1 John xiv., sed nusquam legimus carnem*

lowship with him, yet he hath taken them into communion with him, in his blessed unctions, therein they are called partners, *μελοχοῦς* Heb. i., “He hath anointed him with the oil of gladness above his fellows” or partners. Is he the anointed of the Lord? So are they said to be anointed, “Touch not mine anointed.” Is he called a Prophet? So are they called prophets, and “do my prophets no harm,” Psa. cv. Is he called a King and a Priest? So are they called also a royal priesthood, 1 Peter ii. 9; kings and priests unto God, Rev. v. 10. Is he called *Hephribo* in whom I am delighted, Matt. iii., or my delight in him? So are they called *Hephribah*, in which I am delighted, or my delight in her, Isa. lxii. 4.* Now what greater argument of true delight and contentment can there be, than thus to draw them into this communion and fellowship with himself?

Is it not a high expression of his love and delight, to have communion with them in all their sufferings? Thus it is, they have communion with him in his comforts, and he hath communion with them in their sorrows; once he bare the curse of their sin for them, and now he bears the cross of their sin with them; they have cedar-wood and gold and silver from him, he hath dirty cities from them,† “In all their afflictions he was afflicted,” Isa. lxiii. 9; and as a tender wife is afflicted with her husband, and doth run up and down for him; so doth Christ also, and therefore if ye look into Cant. vii. 10. ye shall find, that when the spouse saith, “I am my beloved’s, and his desire is towards me:” it is the

aut humanam naturam esse invisibilem factum in Deo, aut carnem factum esse Deum.—Ames. Sciagraph. domin. 6.

* Omnes qui vera fide in Christum recumbunt participes fiunt suo modula dignitatis Christi.

Participes sunt aliquo functionis prophetice quatenus spiritum Christi habent quo docentur de omnibus, 1 John i. 27, functionis et dignitatis sacerdotalis quatenus datur illis offerre sacrificia oblationes, et semetipsos Deo, Rom. xii. Regiæ dignitatis fiunt participes in quantum dominum habens per Dei gratiam in seipsus.—Ames. Sciag. p. 69.

† Quod servus aliquis seu mancipium agere solet pro suo Domino, idem fecit servator pro nobis hominibus, ut enim ille tota die laborat in commodum sui Domini, ita ut quicquid lucretur id cedat suo Domino, sibi autem nihil preter membra totumque corpus lassum et defatigatum reservat sic et Christus noster ipse laboravit, ad nos autem merces laboris reddit hoc est pro nobis laboravit.—Granatens. Compend. Catech. maj. lib. 3, de red. mysterio.

same words that is used for the wife, Gen. iii. 16. "And thy desire shall be towards thine husband?" Why so? not because Christ shall be subject to the will of the saints, as the will of the wife is to be subject to the will of the husband; but because (the word חֲשׂוּקָה, coming from the root קָשַׁח, signifying to run up and down, to and fro, with solicitude and carefulness) as the wife doth run up and down, looking to, and caring for her sick husband, being afflicted with him in all his afflictions. So Christ doth carefully tender, and is solicitous for the saints' good, his heart as it were, running up and down for them, and being afflicted with them in all their afflictions, she saith here, and his desire, or his running up and down affection, is towards me. Now what greater argument of delight, and contentment can there be?

Is it not an high expression of his delight and satisfaction in them, to spend and lay out his time and eternity for them, and on them? Thus it is, before he came into the world, he saith, Prov. viii. 31., "I was by him, rejoicing in the habitable parts of his earth, and my delights were with the sons of men." When he came into the world, he came to, and for them, Isa. ix. "For unto us a Child is born, unto us a Son is given:" while he lived here, he lived for them, "Behold thy King comes to thee, meekly riding on an ass:" when he died, he died for them; the just for the unjust; he died for our sins: and when he rose again, he rose for them; who died for our sins, saith the apostle, "and rose again for our justification: when he went to heaven, he went for them; "I go to prepare a place for you" (saith he, John xiv.); when he ascended, he did ascend for them, that he might give gifts unto men; and when he appeared before the Father, he did appear for them, Heb. ix. 24. and now he continues in heaven for them; "Seeing he ever liveth (saith the apostle) to make intercession for us," Heb. vii; there he negotiates for them still, and doth transact all their business; why should not we negotiate for him on earth, who doth negotiate for us in heaven? why should not we spend of all our time for him, who hath, and doth spend of the days of his eternity for us? But if Christ do thus spend, and lay out himself, and day, and time, and eternity for his seed; then surely he doth, and must needs take much contentment and satisfaction in them.

Is it not a great argument of his delight and satisfaction in his seed, that he will not suffer a cold wind to blow upon them to hurt them? When a mother is so tender of her child that she will not suffer a cold wind to blow upon it, you say, See how she loves and delights in that child. Now Christ hath said concerning his people: "He that toucheth you, toucheth the apple of mine eye," Zech. ii. The eye of man is the most tender part, you know, and men are the most tender of that: but I pray observe what kind of men they were that Christ was thus tender of: in Deut. xxxii. 10., it is said that God kept the people of Israel in the wilderness, "as the apple of his eye." There they were in a low and sad condition, yet there was the love of their youth expressed in following God; but now these men were in Babylon, and they were that part of the people of the Jews which did stay behind, when others were gone to rebuild the temple; and through unbelief did this part stay behind; therefore saith the prophet, verse 6. "Come forth, and flee from the land of the north;" yet concerning these, even these rebellious and unbelieving residue, doth the Lord say, "He that toucheth you, toucheth the apple of mine eye," verse 8. Surely then, if Christ had such tender care of these, in reference to all that might touch or hurt them, I may truly say in regard of his seed, he will not suffer a cold wind for to blow upon them: herein is his delight, and love manifested.

The neglect of himself (whilst he lived) in reference unto their good and salvation, speaks thus much also. If a child be fallen into the fire or water, the mother lays by all other business to pull it out, she lays by her very meat, and drink, and dressing; forgets and neglects herself, till she have obtained the safety of her child, and this argues her delight in it. So it was with Christ in the days of his flesh, he forgot and neglected himself altogether, till he had settled the great business of man's salvation; I have meat to eat that ye know not of, saith he: he had not whereon to lay his head, and did not mind himself, but was restless till he had set all things in safety, in reference to the salvation of his seed; why? but because of that great delight and satisfaction which he took in his work, and their good.

And when he went away, and could no longer stay here on

earth, he left his seed a blessed token of love, which he would have them wear in their bosoms till he come again, I mean the Lord's supper. "Do this as oft as ye do it (saith he) in remembrance of me." When a man goes from a place, and doth leave his friends, he bestows some token of love upon his best friends; or if he die, he gives his choice and beloved friend a token of remembrance; he doth not so by those whom he loves not, but by such as he loves much, and delights in. Thus did our Saviour Christ, when he went away, and died, he left a crucifix, as I may so call it, this ordinance of the supper, to be worn in the bosom of all the churches, as a memorial, or remembrance of him. The Socinians,* who are enemies to the cross of Christ, tell us that the word *αναμνησις*, remembrance, should rather be translated, celebration; do this in the celebration of me, and that the word doth signify celebration, and not remembrance: but if ye look into Heb. x. 3., ye shall find it is said, "But in those sacrifices, there is a remembrance again made of sin every year:" it is the same word that is used for the Lord's supper, and should it be translated a celebration there; should the words be read thus; but in these sacrifices, there is a celebration of sin every year? surely no: well then is the word translated in the institution of the Lord's supper, do this in remembrance of me, and in that Christ hath left such a remembrance for his seed; what doth this argue, but that they should delight in him, as he doth delight in them?

And is it not a very great, and high expression of his love, and delight in them, that he carried all their names upon his heart, into the presence of God the Father, owning and interceding for them? When the high priest went into the holy of holies, he carried the names of the twelve tribes upon his breast-plate, and with the blood of the sacrifice he sprinkled the mercy seat seven times, and prayed for them. So when our great High Priest went into heaven, he did

* Ex istis Pauli verbis apparet graviter errasse illos qui existimarunt, verbum (ut Vulgata et Erasmi interpretatio habet) commemorationem, quod in Græco est *αναμνησις* mutari debere in recordationem, neque enim dicit Paulus mortem Domini recordamini, &c. Non est igitur quod quis ex verbo illo colligat cœnam Domini in eum finem institutum fuisse ut nobis suggerat et in memoriam revocet mortem ipsius Domini, id quod nulla alioqui sacrarum litterarum autoritate, nullave ratione probari potest.—Faust. Socinus de usu et fine cœnæ Domini.

carry the names of all those whom he died for, sprinkling the mercy seat seven times for them, and doth yet pray, and intercede for such of them, as are not in heaven; and as if all this were not enough, he did presently send the Comforter, another advocate to intercede within them, Rom. viii. that as he took their flesh upon him, and was made one with them, so they should take of his Spirit, and be made one with him. Now can this and all these things be, without great contentment, and delight in them? Surely, the delight and satisfaction which Christ takes in his seed, is exceeding great and very full. In Prov. viii. he saith, his delights, in the plural number, are in them; and in Psalm. xvi. he saith, all "his delights is in them."

But why, and upon what account doth our Lord and Saviour Christ, take such delight and satisfaction in his seed?

He hath travailed for them, saith this doctrine, and will ye ask, why a woman takes so much delight in the child, which she hath had a sore travail for? without doubt, this delight is not raised from any worth in themselves considered. But,

They are his own, and men do naturally delight in their own. Now they are not his own only as a man's goods are his own, but they are his own, as his wife is his own, and his own body.*

They are given him of the Father: a man loves, and delights much in that which is given him by a most precious friend: such is the Father: and saith Christ, "Thine they were and thou gavest them to me."

They are related to him, with all the relations of love; they are his brethren, "He is not ashamed to call them brethren," Heb. ii. They are his children, "Behold I, and the children whom God hath given me," saith he, Heb. ii. They are his spouse, Ephes. 5. A man loves, and delights in him that is related to him, but with one single relation; but if one person could be invested with all relations of love, he would be much delighted in.† Thus it is with the seed of Christ, when they believe (for so I speak of them now) they are related to him with all the relations of love; "If any man (saith Christ) hear my words, and do them, he is my mother, and brother, and sister."

* Proprietas delectationis causa.

† Unumquodque in quantum amatum efficitur delectabile.—Aquin.

Yea, they are one with him, he with them, and they with him; one with the greatest oneness, of mutual in-being; "I in you, and you in me," saith Christ.

And they are very like him too, and suitable to him; all delight arises from a conjunction of suitables.* Christ and his believing seed are not only joined into one, but in this union there is a conjunction of suitables, Christ suiting with them, and they with him again, being of the same mind and affection. Doth Christ say unto his spouse, Cant. iv. 10. "Thy love is better than wine?" so doth the spouse say to him, Cant. i. 2: "Thy love is better than wine." Doth he say to his spouse, "Thou art all fair, my love, there there is no spot in thee?" Cant. iv. 7, so doth she say of him, "He is altogether lovely," Cant. v. 16. Doth he contemplate her beauty? Cant. iv.; so doth she contemplate his beauty, Cant. v. Only herein he doth exceed, even as David exceeded Jonathan; yet there is an answerableness of affection between Christ and his seed.

By them also, I mean his believing seed, he liveth, and his name is continued and borne up in the world unto all generations; "He shall prolong his days," saith Isaiah liii. 10. But how so? "He shall see his seed and so shall prolong his days: His name shall continue for ever," saith Ps. lxxii. 17. But how so? Even by the continual filiation of his seed and name. Now if he do yet live in them, and they only do bear up his name in the world; then no wonder that our Lord and Saviour Christ, doth take so much delight, contentment, and satisfaction in them; surely his delight in them is beyond all expression; for, saith he, Cant. vii. 6: "How fair and how pleasant art thou, O love, for delights?"†

II. As for the issue of Christ which he travailed for; namely, The fruits and effects of his death, his delight and

* *Omnis delectatio oritur ex conjunctione convenientis cum convenienti.*—Aquinas.

† *Da mihi filios quod si non, morior ego, Gen. xxx, morior, l. e memoria mei plane emoriatur et obliterabitur dum enim parentes post se relinquunt filios in illis quasi adhuc vivere et superesse videntur, unde vulgo apud Hebræos jactata est sententia cui non sunt liberi perinde est ac si mortuus sit: et Hebræi dicunt qui non habet filios non est ædificatus sed quasi dissipatus.*—Paulus Fag. in Ch. Paraphr. in Gen. xxx.

Psal. lxxii. 17. פְּלִיבִיטוּר שְׁמוֹ filiabitur nomen ejus.—Ar. Montan.

satisfaction must needs be great in the sight thereof. For, thereby he sees the good pleasure of God prosper in his hands, Isa. liii. 10: "He shall see his seed, and the pleasure of the Lord shall prosper in his hands." A good man delights to see the work of God prosper in his hands; and the greater the work is and the more it prospers, the more delight he hath and contentment; and when doth the work of God prosper in a man's hands, but when it attaineth the ends and due effects thereof. Now the work that Christ undertook was the greatest work in the world, and it was God the Father's work, insomuch as Christ is called his Servant; and, saith Christ, "Lo, I come to do thy will." Whenever therefore he sees the travail of his soul in the saving effects thereof, then he sees the good pleasure of the Lord prospering in his hands, and so his heart is at rest.

Thereby the reproach is rolled away from his sufferings; great was the scandal of the cross, the greatest scandal that ever was, and the greatest reproach cast upon it that ever was. It was a reproach to a woman to be barren, but when she brought forth a child, her reproach was rolled away; so when the cross and sufferings of Christ do bring forth, then the reproach and scandal of the cross is rolled away; and therefore when Christ doth see the travail of his soul in the effects thereof, his heart is at rest, and he is fully satisfied.

And thereby also he obtains the ends of his sufferings; as it is a dissatisfaction to a man to miss his ends, so it is a satisfaction to a man to obtain the end of his labour. Now the effects of Christ's travail are the ends which he aimed at in his travail; and therefore when he sees the travail of his soul in the effects thereof, he must needs be at rest in his heart, and be fully satisfied.

But how may it appear that Christ shall certainly obtain all those ends which he travailed for and aimed at?

I answer, This hath been cleared already; yet further thus: The will of Christ, and the will of the Father are one: "I and my Father, (saith he,) are one:" they are one in nature, and therefore there is but one will between them. Now God the Father cannot be frustrated of his ends, for he is a simple Being, and a pure act, nothing can come between his executive power and his will.* The soul

* *Finis a Deo destinatus semper attingitur.*

of man is a compounded being, his faculties differing from his essence, and his acts differing from his faculties; and therefore something can come between his will and the execution of it. But the executive power and the will of God being one, and his will and act being one, nothing can come between his will and his act; and therefore look whatever he wills, he shall certainly obtain, and cannot be frustrated of his ends.*

If you look into the Scripture, you shall find that the same things which are the effects of Christ's death, were the ends of his dying; and the same things which were the ends that he aimed at in his death, are the effects of his death. For example, did he aim at the remission of our sins by his death? Matt. xxvi. 28. Remission of sin is the effect of his death. Eph. i. 7. Did he aim at the washing and sanctifying of the church by his death? Eph. v. 25, 26. This cleansing, washing and sanctifying, is the effect of his death. 1 Cor. vi. 11. The ends and effects of his death are the same; why so? but to shew that he shall certainly obtain all those gracious ends which he travailed for.

If there be nothing that can keep our Lord and Saviour Christ from the obtainment of his ends, then he must needs see the same. Now the ends of his death and sufferings are many. He did not only die and suffer to deliver us from the wrath to come, and to reconcile us to God; but he died and suffered to "bring us to God, and to deliver us from this present evil world," Gal. i. 4. He died to sanctify, wash and cleanse those that he died for, Eph. v. 25; to destroy him that had the power of death, the devil, Heb. ii.; and to "redeem us from all iniquity," Titus ii. 14. Now what can hinder him from the obtainment of these his ends? Can the devil? he came to destroy him. Can the world? he came to deliver us from this present evil world. Can our sin or unbelief hinder him? he came to cleanse us, and wash us, and to redeem us from all iniquity. Why then are not those redeemed from all iniquity that he died for? Will ye say, because they will not, or because they do not believe? He came to redeem us from those unbelieving will nots; for that unbelief and that will not is a sin and iniquity, and he came to redeem us from all, not from some, but from all iniquity. Surely therefore, if he did die for all particular

* Dr. Preston on the Attributes.—The Simplicity of God.

men, he should redeem them all from all iniquity, and so from their unbelief.

But when the apostle saith, that Christ came to redeem us from all iniquity, by that *us* we are to understand believers only, and not all the particular men in the world.

Very true. But if he came to redeem believers only from all iniquity, and not others, then he did not die equally for all men, for he died to redeem some from all iniquity, and not others. But those that say Christ died for all, say also that he died equally, with equal intentions of love and mercy for all; and if he did die to redeem all particular men from all iniquity, why are not all particular men redeemed from all iniquity? Will it yet be said, because they will not? why that will not is an iniquity. Will it be said, because of their unbelief? why that unbelief is an iniquity, and a soul disease. Now if a physician come to cure all diseases, and he doth not cure the most because they have diseases, is this a good reason why he doth not cure them? You send a servant to wash and cleanse a pot from its filthiness, and he returns with it unwashed, uncleaned, and he tells you that he did not wash it, because there was filth in it; will you take this for a good reason from him? Surely no. Now Christ came to wash us and cleanse us from all iniquities, and will he not do it because of our iniquity? Surely this can be no reason; and seeing these are the ends of his death and sufferings, there is nothing that can hinder him from the obtainment of them: therefore he shall certainly see the travail of his soul in the obtainment of all those ends which he suffered for. Now two things there are which do give full contentment and satisfaction to the soul. The obtainment of one's end, and the knowledge of that obtainment; for though I have obtained my end, yet if I do not know that I have obtained it, I have not satisfaction; but where fruition, and knowledge of that fruition do meet, there is full contentment and satisfaction.* Now Christ shall not only obtain his ends, but he shall know and see the travail of his soul, and therefore he shall have full delight, contentment, and satisfaction therein. And so the main doctrine is now cleared, in all the three parts thereof.

* Delectatio oritur ex adeptione boni convenientis, et cognitione hujusmodi adeptionis.—Aquin.

1. If Christ shall thus see the travail of his soul and be satisfied, then here you may see the reason why we cannot be satisfied with that doctrine of universal redemption. How can we be satisfied with that which is dissatisfying to the heart of Christ? Now according to that doctrine, Christ shall see men damned for those very sins that he hath died and satisfied for. Corvinus is not ashamed to speak it out,* and it or worse must needs follow from that doctrine; for many shall be damned, not only for their unbelief and sins against the gospel, but for their sins against the law. Rom. ii. 12; 2 Cor. vi. 9. Either then Christ satisfied for these sins, when he died for them, or not. If not, then it seems that men possibly may have their sins against the law pardoned, which Christ hath not satisfied for; for the maintainers of that doctrine say, That it is possible that all may be saved, and so have their sins pardoned; and if men's sins may be pardoned, which Christ hath not satisfied for, then is the satisfaction of Christ made void according to the doctrine of the Socinians. And if Christ did bear, and die, and satisfy for these very sins which men are damned for; then shall God punish the same sin twice, which even a just man will not do. And then, wherein doth our great gospel sacrifice of Christ on the cross, exceed the sacrifices of the old testament? For the apostle tells us, that "in those sacrifices, there was a remembrance again made of sins every year," Heb. x. 3; but here shall be a remembrance again of sins made, not every year, but unto all eternity. Oh, how unsatisfying is this to the heart of Christ, that instead of seeing the travail of his soul, he shall see those damned that he died for, yea, damned for those sins that he satisfied for; all which must needs follow upon the doctrine of universal redemption. According to that doctrine, Christ may miss the ends of his death and sufferings; for he died not only for the salvation of those whom he died for, but for their sanctification. Ephes. v. 26; 1 Pet. i. 18; Tit. ii. 14. But all the

* *Quare cum talis fuerit satisfactio Christo, ut ea posita liberum fuerit Deo obtinendæ salutis eam conditionem ponere quam vellet, ipse veto Deus posuerit conditionem fidei, sequitur, quandoquidem salva justitia per eam Dei voluntatem fidei ad salutem necessitas ponitur eorum respectum pro quibus Christus satisfecit; eandem justitiam non lædi cum damnantur increduli licet pro ipsorum peccatis sic satisfactum.*—Corvin. contra Molin. cap. 23, pag. 445.

men of the world are not sanctified, cleansed, and redeemed from their vain conversation, and from all iniquity: surely therefore, if he should die for all particular men, he should miss his ends; yea, according to that doctrine, Christ may not obtain that which he hath merited and purchased; for he hath not only merited salvation, but grace and holiness for those whom he died for, as hath been proved already. If therefore he died for every particular man of the world, then all the men of the world must be gracious and holy, or Christ must never come into his purchase, nor obtain what he hath merited: and can that be satisfying to the heart of Christ?

But our Lord and Saviour Christ did die conditionally, and merited the blessings of the new covenant conditionally, to be given out upon condition of faith and repentance, which are the condition of the new covenant; and therefore though men do not obtain all the blessings of the covenant, yet Christ shall not lose his ends, nor the thing purchased by his death, because if men do not perform the condition, he never did intend they should have the blessing, or the thing purchased.*

But did Christ merit grace and holiness conditionally? The question now is, not about salvation or justification, but about our sanctification. If you speak of our salvation in remission of sin, you speak not to the matter in hand; and if you speak of our sanctification, what condition can be performed before that? And if Christ did merit and intend that our holiness and sanctification should be bestowed on us, upon condition of faith and repentance; then a man may repent and believe before he be sanctified, and before he have any true saving grace and holiness. No condition can be

* *Sciendum est ita Christum Dominum pro peccatis totius generis humani satisfecisse, donaque omnia gratiæ, quæ illi post lapsum primorum parentum conferuntur, infinitaque alia promeruisse, et nihilominus applicationem effectuum fuorum meritorum certis quibusdam legibus alligatam reliquerit.*—Molina. lib. arb. Concord. qu. 33, art. 45, disp. 2.

Talis fuit satisfactio Christi ut ea posita liberum fuit Deo obtinendæ salutis eam conditionem ponere quam vellet, ipse vero Deus posuit conditionem fidei.—Arnol. Corvin. contra Molinæ. cap. 28. p. 442.

Impetravit Christus omnibus reconciliationem et remissionem sed ea conditione.—Remonst. Coliat. Haglens. art. 2.

Licet satisfactio Christi sit præstita reatus noster non statim aboletur nisi prius fidei et pœnitentiæ conditionem impleamus.—Conr. Vorstius, schol. αλεξικακη ad 51.

performed before grace and holiness, but a work of nature ; and hath Christ merited that grace shall be bestowed upon a work of nature ? The apostle speaks directly contrary, " Who hath saved us and called us with an holy calling, not according to our works, but according to his own purpose and grace," 2 Tim. i. 9. And if Christ's merits were thus conditional, then the will of God the Father must be also conditional, for there is a correspondency between the merits of Christ and the will of the Father : the Father wills that to us, which the Son hath merited for us ; and as the Son merited, so doth the Father will the bestowing of the blessing. But the Father doth not will our grace, holiness and sanctification upon condition ; for the maintainers of that doctrine of universal redemption say, That God's secret will, and his revealed will, are one and the same, nothing different : if therefore God doth will our sanctification and holiness upon condition, then when he commands us to believe, repent and obey, his commandment must be conditional ; and when he commands us to forsake our sins, his command (for that is God's will) must be conditional ; and if those commandments be conditional, then they cannot be resisted, nor his will resisted, yea, then it will be no sin not to keep God's commandment ; for if his commandment be to be observed upon condition, then if I do not perform that condition, I do not transgress his commandment : as if you command your servant to do a thing *if he will*, if he will not he doth not transgress your commandment ; surely therefore the will of God and his commandments are absolute, such therefore is the merit of Christ.

But if Christ's merits were thus conditional, relating to the performance of some condition, as of faith, repentance and obedience ; then faith, repentance, and our obedience were not merited by the death of Christ : the contrary hath been proved already. Look, whatever Christ laid down his life for, that he merited : but he laid down his life to redeem us from our vain conversation and from all iniquity ; therefore from unbelief, hardness of heart, and from all the disobedience of our lives ; and therefore he merited our redemption from these.

If Christ's merits were thus conditional, then the will of God the Father must be pendulous, wavering, uncertain and

undetermined, until it be determined by some act of man's ; for if man do perform the condition, then he is to give out the blessing which Christ hath merited ; and if man do not perform the condition he is not to give it out. When a man, therefore, doth perform the condition, then is God's will determined. But as God is the first being, the first agent and the first mover, so he is the first determiner, and his will cannot be determined by any thing without himself: for as himself is the most perfect being, than which nothing can be imagined to be more perfect, so his will is the most perfect, than which no will can be imagined to be more perfect ; but it is a greater perfection to be determined by itself than by another, and to determine man's will is more perfect than to be determined by man's will. Bradwardine observes well :* A man, a king, or another, doth declare by public edict that he which doth such a good or evil shall receive this or that, and so he remains indifferent and undetermined in his will, until his indifferency be determined by some fact of his subjects. *Non sic autem Deus* ; but it is not so with God, who of himself only, begging nothing of following things, doth equally and determinately will or not will what he wills or not wills.

If Christ did merit that the blessings of the covenant should thus be bestowed upon condition, then he did merit that we might merit at the hand of God, at least *ex congruo*, for what is merit ? Bellarmine is sufficiently able to tell us what merit is ; and saith he : † Promises are of two sorts, either absolute or conditional : absolute, as suppose a prince doth promise an hundred pounds freely to a poor man upon no condition ; if the prince give it the poor man doth not merit at all : but then there is another promise that is conditional ; as if a man do promise to give another an hundred pounds for

* *Homo, rex, vel alius publico edicto promulgat, quod qui fecerit tale quid bonum vel malum, recipiet hoc vel illud, manetque ipse indifferens et indeterminatus in voluntate sua, et per facia subditorum indifferentia ejus, determinatur. Non sic autem Deus, ex se solo, nihil a posterioribus mendicando, semper æque determinate vult et non vult quæcunque.*—Bradward. p. 350.

† *Si promissio non requirat ullam conditionem operis, tunc quidem nullum indetinetur meritum ut si rex egenti alicui promittat in singulos annos certum numerorum numerum sine ulla conditione, debentur egenti illi pecuniæ regiæ, sed absque ullo merito ejus ; at si promissio contineat operis conditionem, orietur indetinetur meritum etiamsi opus illud alioqui non sit per se æquale mercedi ; vere enim qui opus illud fecerit, convenire poterit promissorem ac dicere, se meruisse præmium ab illo promissum.*

some work; Now, says he, though the condition be short in worth of the hundred pounds, yet if he give it upon that condition here is truly merit; for, says he, he doth merit *ex congruo, cui debetur*, unto whom the reward is due out of grace. But no protestant, unless tainted with popery, will say that Christ did merit for us that we might merit at the hand of God.

When our Lord and Saviour Christ died, he laid down his life as a ransom, *λυτρον*. Now where do we find in Scripture that where any ransom money was paid there was any other condition of deliverance or of the redemption, besides the *λυτρον* itself, or the ransom money? When the mortgage land was redeemed, what was the condition of that redemption but the paying of the ransom money, the *λυτρον*? Num. xviii. 15, 16, ye read of the redemption of the first-born, and was there any condition of that redemption besides the payment of five shekels? five shekels was the ransom money, the *λυτρον*, and the payment of that alone was the condition of that redemption, and the privileges of that redemption were obtained upon the payment thereof. Now if our Lord and Saviour Christ did lay down his life as a ransom, a *λυτρον*, then all the privileges of our redemption are to be given out upon his payment of this ransom money: but to make another condition of our redemption besides the payment of the *λυτρον*, or ransom money, is directly contrary unto all those redemptions in the old testament which were types of this; yea, contrary to the nature of all redemptions whatever.

If our Lord and Saviour Christ did merit the blessings of the covenant, to be given out conditionally upon the faith and repentance of all those that he died for; then if he died for all the particular men of the world, this truth should have been published to them, that they shall have salvation by Christ upon condition that they believe in him, and that if they do not, then they shall be damned; but this gospel or truth was not always published to all the particular men of the world, for says the apostle concerning the gospel, Col. i. 26, "Even the mystery which hath been hid from ages and from generations:" and saith the psalmist, "He sheweth his word unto Jacob, his statutes and his judgments unto Israel; he hath not dealt so with any nation, and as for his judgments they have not known him." He doth not say they have not

known them as Israel, but he saith, "The Lord hath not dealt so with other nations; as for his judgments they have not known them." Neither can it be said that God was ready to have made known this truth unto all the world, but did not because of their sin; for then it should have been declared to them that such truths of the gospel should be made known to them if they did not sin; but that hath not been declared to all the particular men of the world, and therefore Christ did not die for all men thus conditionally.*

If Christ did die and merit thus conditionally for all men, then all the particular men in the world are under a covenant of grace; for those that he died for are to receive the blessings of the new covenant upon the performance of the condition, saith this objection. Put all the particular men of the world are not under the covenant of grace, for the apostle saith of the Ephesians before their conversion, that they were "strangers from the covenants of promise, having no hope, and without God in the world," Eph. ii. 12. And God will write his laws in the hearts of all those that are under the covenant of grace. Heb. viii. But all the particular men in the world shall not have the laws of God written in their hearts: therefore the covenant of grace is not made with them, and

* *Ex ore tuo, &c., medicus venditat se remedium habere adversus omnes ægrotudines, quod ægris etiam omnibus communicare vellet ut ejus beneficio sanentur, interim vero nullo modo significat nisi paucissimis hujusmodi remedium ipsis paratum esse; similiter potens aliquis princeps pecuniam se parasse dicit redimendis omnibus captivis et liberationem eorum ex animo desiderare, sed quamvis hoc præ se fert tamen certo apud se decrevit sinere ut nulli captivi, paucis quibusdam exceptis, certiores unquam fiant vel intentionis vel præparationis hujus benignæ; An gloriatio hujusmodi medici vel principis esset justa? nihilo magis consistere potest quod Christus pro omnibus mortuus fuerit respectu voluntatis et intentionis divinæ nisi omnibus nota fiat hæc tam propensa voluntas.—Sic Remonstr. Collat. Hag. art. 2, arg. 5, p. 175, Brand.*

Neque negatur simpliciter a propheta, Deum gentibus verbum suum annunciasse, sed propheta loquitur comparative, scil. dicit non taliter Deum fecisse omnium nationi quam populo suo Israeli.—Corvinus contra Tilen. p. 99.

Falsa omnia et citra modestiam concepta, nam quod tribuitur Jacobo negatur gentibus et tribuitur Jacobo quod Deus annunciavit ipsi verbum suum, ergo hoc negatur gentibus; certe si dixisset non sic annunciasse verbum suum gentibus quem ad modum Jacobo recte collegisset Corvinus; et spiritus sanctus hoc primum tribuens Jacobo, quod scil. verbum ipsis curaret annunciari mox subjicit, non sic fecisse gentibus, quæ nullum alium sensum induere possunt, quam ut negent verbum gentibus annunciari.—Twiss in Corvini defens. Armin. contra Tilen. p. 66.

therefore Christ hath not merited that the blessings of the covenant shall be given out unto all the world upon conditions.

If all the benefits of Christ's death and blessings of the new covenant should be given out upon some condition to be performed by us, as faith and repentance; then our faith should give us a right and title unto all those blessings and benefits. As if I sell a thing upon condition that a man pay me so much money, his payment of the money being the performance of the condition gives him a right and title to the thing. Or if I promise to give a man an hundred pounds upon condition that he go of such an errand for me; if he go, his very going gives him a right and title to the hundred pounds, because he performs the condition. But though faith be our hand whereby we receive the benefits of Christ's death and blessings of the covenant, yet it doth not give us any right or title to them; all our right and title is in Christ's blood, his death, his satisfaction and his obedience, and in that alone.

This objection doth suppose the covenant of grace to be conditional; but the covenant of grace is free, absolute, and without all conditions to be performed by us. For,

The Lord hath delivered it without all such conditions. We read of the covenant of grace in Jer. xxxi., in Ezek. xxxvi., in Heb. viii., but where do we find any condition annexed to it? And if God make no conditions, why should we? Shall I hang my padlock upon God's door of mercy?

This covenant, saith the Lord, is as the covenant which he made with Noah. Did he promise Noah that the world should be drowned no more upon conditions of our faith or obedience? No, but saith the Lord, "I will not again curse the ground any more for man's sake, although the imaginations of man's hearts be evil," Gen. viii. 21. It may be you will translate the Hebrew *וְ*, because; but it comes all to one.

In the covenant of grace the Lord saith he will write his laws in our hearts; there is converting mercy promised; and that we shall all know him; there is enlightening mercy promised: both the habit and the act of grace promised, and he gives this reason—"For I will be merciful to your unrighteousness, and your sin and iniquity I will remember no more," Heb. viii. 11, 12. Now if forgiving mercy be the reason of

sanctifying mercy, if our forgiveness be the cause of our holiness, then no act of our grace or holiness can be the condition of our forgiveness or of the covenant.

The Spirit of God is promised in the covenant. "I will put my Spirit into you," saith God. But faith and repentance are not before the in-being or gift of the Spirit. Surely, therefore, all the blessings of the covenant are not given out upon these conditions.

If the covenant of grace should be thus conditional, then the covenant of grace should be harder than the covenant of works made with Adam in paradise; for then the condition was to be performed by our common person who was strong and free from all sin; but now we are weak and full of all sin, and therefore if the performance of the condition lie upon our hands, the terms of this covenant will be worse and harder for us than the terms of that covenant of works; neither can it be said that if all men have a sufficiency of grace and power to believe, that the performance of the condition of this covenant will be easier than of that; for who doth not know that it is an harder thing for one of us sinful creatures to believe, than for Adam to abstain from eating the forbidden fruit? But surely the covenant of grace is easier and sweeter than the covenant of works, and therefore the condition thereof was performed by Christ our second Adam, and there is now no condition of the covenant to be performed by us. Yet it is our duty to believe and repent and obey, which we are commanded to do by the gospel; but all our repentance, faith and obedience is a fruit of that covenant, not the condition of it. As in case Adam had stood, his seed should have obeyed, yet their obedience should not have been the condition but the fruit of the covenant; and as his posterity could not have had life unless they had obeyed, yet that their obedience was not the condition of that covenant. So though we cannot be justified unless we believe, nor be saved unless we repent and obey; yet our repentance, faith and obedience is not the condition but the fruit of the covenant. Christ and Christ alone, our second Adam, did perform the condition; as to us, the covenant of grace is free, absolute and without all conditions.

But all divines say that faith and repentance are the conditions of the covenants.

Not all: not so Luther, not so Zanchy, not so Junius, not so Dr. Ames, not so some of our own.* And those that do say so, say also that faith and repentance are also promised in the covenant; which comes to the same in effect with what I now say. They mean, also, that faith is that grace whereby we are justified, and that we cannot be saved without faith and repentance, which I grant,† but they do not say that there is any condition in the will of God moving or determining it, but a condition in the thing willed. But the remonstrants make a condition of the covenant in reference to the will of God, which is the thing I deny and have disproved all this while. I grant there is a conditional promise, but then God hath promised that condition in some other scripture, which

* *Duplices sunt promissiones Dei, legales quæ nituntur deorsum in nostris operibus, sicut illæ, si feceritis, bona terræ comedetis; aliæ sunt promissiones gratiæ, sicut Jer. xxxi., scribam legem meam in cordibus eorum; hæ promissiones non nituntur deorsum sed simpliciter bonitate et gratia Dei; quid ipse velit facere*—Luther in Gen. iv. p. 88.

Hos. ii. Desponsabo te mihi in perpetuum: sine ulla interjecta vel penitentiæ vel fidei conditione absolutissime ait desponsabo te, &c. hujusmodi autem absolutissimæ promissiones ad solos veros et secundum spiritum Israelitas, i. e. electos pertinent, ergo hæc est perfectissima et absolutissima evangelica promissio.—Zanch. in Hos. ii. 21, 22.

Statuens Dei gratiam eo luculentioribus hominibus explicatum esse, quod suis non fædus sed testamentum dederit, quia fædus conditiones mutuus fuisset habiturum, quas si altera pars non prestat, fædus est irritum, testamentum vero liberalitatis et gratiæ citra ullam conditionem instrumentum est; ex quo hæredes instituuntur citra contemplationem ullius officii quod ab ipsis proficisci possit.—Junius in Heb. viii.

Sic Amesius Coron. de Perseverant.

At ubi quæso sacrarum literarum quoties nostra renovatio sanctificatio, ad penitentiam revocatio spiritui sancto attribuitur vel levissima mentio sit conditionis, Jer. xxxi. hoc est fædus, &c. etiam omnem voluntatem Dei esse absolutam nullam autem conditionalem demonstravit variis argumentis.—Tho. Bradward. de causa Dei, lib. 2.

Twiss. Vindiciæ Gratæ pæfat. § 8.

† The manner of expressing the fore-mentioned promises of the new covenant is absolute, so as God undertaketh to perform them all: I will put my law into your minds; I will be to them a God; All shall know me; I will be merciful unto their sins. Hereby it is manifest that the privileges of the new covenant are absolutely promised to be performed on God's part: "It is God that justifieth," Rom. viii. 33. Sanctification is absolutely promised Ezek. xxxvi. 25, so the parts thereof: mortification, Rom. vi. 14; vivification, Rom. viii. 11; perseverance, 1 Cor. i. 8. Object. Is also the condition of faith and repentance required by the new covenant? Mark i. 15. Ans. He that requireth the condition promiseth also to work it in us.—Dr. Gouge on Heb. viii.

Naturæ legum et conditionum prescriptarum omnino conveniens est ut voluntas judicis a conditione postulata et prestita moveatur ad præmium.—Grevinchovius.

they deny. I grant that we are justified upon our believing, but then God hath promised faith too, which they deny. I grant a condition may be *rei volitæ*, of the thing willed, but *nulla est conditio voluntatis divinæ*, there is no condition of the divine will; they affirm it. I grant that one benefit of the death of Christ doth follow another, and one may be the cause of the other; but our Lord and Saviour Christ did not die conditionally, nor merit any thing for us conditionally; those that he died for he merited grace and holiness for, to be given out to them without all conditions; and therefore if he died for all men, he must needs lose his purchase, a thing most unsatisfying to the heart of Christ: yet this is the first born of that doctrine of universal redemption. Now, therefore, as you desire to stand free from all those opinions that are unsavoury to the heart of Christ, take heed of that doctrine of universal redemption. Yet further.

2. If Christ will certainly see the travail of his soul, and be satisfied, then here you may see the reason why we cannot be satisfied with that opinion of the saints' apostacy; this also is unsatisfying to the heart of Christ. Can a man be satisfied in seeing, and feeling one of his own members torn from his body? Can a man delight in seeing that leg or arm, which was once the member of his body, burning in the fire? Surely Christ cannot; Christ's love is not like to ours; *Non amat tanquam osurus*: Those whom he loves once, he doth love to the end; once in Christ, and for ever in Christ; once loved by Christ, and for ever loved by him: "Whom God hath called, them he hath also justified; and whom he hath justified, them he hath also glorified," Rom. viii. This is the Father's will (saith Christ, John vi. 39.) that of all that he hath given me, I should lose none;" and verse 37, he saith: "All that the Father giveth me shall come unto me." It seems therefore, that there are some whom the Father hath given unto Christ, and that before they believe, their faith being the fruit and consequent of this gift; therefore there is a particular election of some, and that election is not upon a foresight of faith, but a cause thereof. Our Saviour tells us here, "That all those that are given him, shall come to him;" that is, they shall believe; therefore it is not in our power to resist the grace of God, with an overcoming resistance; the converting grace

of God is irresistible. He saith here, That all those that are given him, shall come to him; therefore all his seed and children whom he travailed with and died for, shall come to him and believe on him; for those that the Father hath given him, are his children, Heb. ii. 13. But all the men of the world do not come to him; therefore they are not his seed and children, therefore he never travailed with them, therefore he did not die for all particular men. Our Saviour tells us here plainly, that when men do come to him, he will lose none of them; but saith he, "I will raise them up at the last day," verse 39. And lest any should doubt of this truth, he speaks yet more plainly; tells us that those who do come, are such as believe on him, and then for more assurance repeats the promise, verse 40, saying, "This is the will of him which sent me, That every one that seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day." Surely therefore, that doctrine of the saints' apostacy is unsound, yea, all the four doctrines of the Arminians are, by this one scripture, plainly refuted; but especially that of the saints' apostacy. It is a doctrine not only uncomfortable to the saints, but unsatisfying to the heart of Christ; "For he shall see of the travail of his soul and be satisfied." Seeing therefore that he travailed for their salvation, he shall see their perseverance and salvation.

3. But more practically: This doctrine looks wishly upon both godly men and ungodly.

It calls upon those that are ungodly to delight themselves in the Lord, and to satisfy themselves in Christ, in the things of Christ, and in the seed of Christ. Doth Christ delight in his seed, and will you hate, despise, and scorn his seed? Is he satisfied in seeing the travail of his soul in the saving effects of his death, justifying, sanctifying, and comforting the children of men; and will you be displeased therewith? Will you be pleased and satisfied in your sins and vain conversation, when Christ is satisfied in the redemption of men from their iniquity and vain conversation? The conversion of a sinner is the fruit of Christ's travail, wherein he rejoices and is delighted with a great delight, and doth it grieve you to see a sinner turned from the evil of his ways? Take heed how you walk contrary to Christ; for if you walk contrary

to him, he will walk contrary unto you; and either he will rejoice and be satisfied in your conversion, or he will be satisfied in your damnation; and if you do not convert and turn unto God, how can you think that you are the seed of Christ, whom he hath travailed with? But,

This doctrine looks wisely also upon the godly; such as are the visible seed of Christ, and to you it saith: Why should you not be contented and satisfied with Christ alone; all his delights are in you, why should not all your delights be in him? Is he satisfied in you? Why then should not you be satisfied with him, and with that condition which he carves for you? Through him the Father is satisfied for your sins, and he is satisfied in your person, why then should not you be satisfied about your condition? Why should you not labour to convert and draw others unto Christ? Thereby he sees the fruit of his travail, which is his delight; will you not do what you can to advance Christ's delights? And if Christ be satisfied and delighted in you, why should you not improve his affection for the good of the church? King Ahasuerus was taken with, and did delight much in Esther, and she improved his affection for the good of the church; have you gotten the heart of Christ, the affections of Christ, and will not you improve them for the good of the church? surely it is your duty. And upon this account why should you not labour to excel in virtue? His delights are in his seed, and they are such, saith the psalmist, as do excel in virtue, Ps. xvi. Now therefore that you may in some measure answer the delights of Christ, oh, labour more and more to excel in virtue.

What excellent things shall we (that are the visible seed of Christ) do, that we may answer the delights, contentments, and satisfactions which he doth take in us?

Many. First in reference to Christ himself and his service. It is an excellent thing to have and bear the same mind to Christ, that he had and bare unto us; he did neglect his own glory to procure our comfort; so, for us to neglect our own comfort, to procure his glory, is excellent. In time of temptation to look upon Christ as our gift, and in time of presumption to look upon him as our example; to trust in Christ as if we had no works, and yet to work as if we had no Christ: I mean for a man to be so obedient to the com-

mandment, as if he would be saved by the law; and yet to rest on the promise, as if he would be saved by grace; and in all our service to God in Christ, to walk by a law without us, and yet by a law within us—by a law without us as our rule, and by a law within us as our principle: these are excellent things in regard of Christ and his service.

As for the ordinance and means of grace. It is an excellent thing so to use the public ordinance, as we may be more fit for private exercise; and so to use our private exercise, as we may be the more fit for public ordinances. To wait upon God in the use of all means, yet not to tie the workings of the Spirit unto any one particular; to observe what that ordinance is that is most decried and despised by the world, and to advance and honour that; to worship Christ in a manner. These are excellent things in regard of the ordinances and means of grace.

As for your graces, gifts and comforts. An excellent thing it is, for a man so to exercise one grace, as he may be fit for another; so to exercise his faith, as he may be fit for repentance; and so to exercise his repentance, as he may grow up into more assurance; to make all your graces parents to your comforts, and your comforts handmaids to your graces; that your gifts may beautify your graces, and your graces sanctify your gifts; to be of high parts and a low spirit; to know much, and yet to love, respect, and honour those that know less. These are excellent things in regard of our gifts, graces and comforts.

As for your condition. It is an excellent thing for a man to be thankful for his present condition, and yet not to be in love therewith, nor to live thereon. It is ill to murmur in any condition, it is good to be content in some, but in every condition to be thankful is excellent. To fear the Lord in prosperity, and to love him in adversity: never to think that my condition is extraordinary; to trust God with my condition by experience, and yet to trust in God for my condition over and beyond all experience. These are excellent things in reference to your condition.

As for your converse and dealing with men. An excellent thing it is to use no company but such as you may receive some good from or communicate some good unto; to take no offence and to give none, being very unwilling to give offence

and very backward to take it; to rejoice in another's graces and to grieve for another's sins; to be a lamb in one's own cause and a lion in God's; of a sweet and meek disposition yet zealous and active for God; and in all our dealings with men, to deal with God through men, saying, If they curse or bless, God hath bid them do it; and in case that any man offend you, to be more ready to forgive than he is to acknowledge his offence, that your forgiveness may rather draw out his acknowledgment than his acknowledgment draw out your forgiveness. These are excellent things in regard of our converse or dealings with men.

As for your callings and outward estates. It is an excellent thing for a man so to use his particular calling as he may be fit for his general, and so to use his general as he may be fit for his particular; to make your sail fit for your vessel, that your heart may not be too big for your business nor your work too big for your heart; but yourself, *par negotio*, being like the the ant or pismire, that doth rather abound in *pectore*, in the breast, *ubi animus est*, where the mind lies, than in *ventre*, in the belly, *ubi stercus est*, where the dung lies; and if your estate be great, to account yourself God's steward, not his treasurer; and if it be little, to study rather how to give an account of your little than to increase unto much. These are excellent things in regard of your callings and estates.

As for your recreations and outward mirths. It is an excellent thing for a man so to be merry as he may not grieve for his mirth afterwards; to have your part and share in the saints' breakings as well as in their rejoicings; so to rejoice in the creature as not to forget the Creator; so to rejoice in the servant as not to forget the Master; so to rejoice in your inn as not to forget your home; so to recreate yourself as you may not take pleasure in your pleasure, but to rise from this table with an appetite, not with a glut, and to be a bungler at the best recreation, and to make all your recreations as so many engagements to serve God the more freely and cheerfully. These are excellent things in regard of your mirths and recreations.

As for the works of God and his dispensations. It is an excellent thing for a man to know what God's design is, yet to admire where you cannot understand; to praise God for

his judgments as well as for his mercies, for his hell as well as for his heaven; and though the vial be poured out upon your relation, yet to bless God, and at least to be silent; remember Aaron. And in all God's dealings still to make a good and candid interpretation, for that will argue your love to God, which will argue his love to you; for that which ends in your love to him, came from his love to you. These are excellent things in regard of God's works and dispensations.

As for truth and error. It is an excellent thing for a man so to mind the truth of the times as he do not neglect the power of godliness, and so to mind the power of godliness as he do not neglect the truth of the times; an excellent thing for a man so to mind new truth as not to lose old truth, and so to keep the old truth as not to neglect new truths. And in all times to stand free from the monopoly of an opinion; for it is the property of an error to monopolize the man, and to engross his thoughts, words and actions; but he that placeth his religion in one opinion, hath no religion in truth, though his opinion be true: good, therefore, it is, to stand clear and free from these monopolies. These are excellent things in regard of truth and error.

As for your death. It is an excellent thing for a man to desire to die and yet be contented to live; to desire death for the enjoyment of God and to be contented to live for the work of God; to give up your days to God as an act of your faith which you have received from him as an act of his love; to say in truth, If my Father have any more work for me to do I shall live longer, if his work be done, I am willing to go home to my Father, though I ride behind the worst servant that he keeps in his house: an excellent thing it is to die standing or kneeling; to die on that ground where I should live, and to live on that ground where I would die. These are excellent things in regard of death. Now excellent things do become those that are the seed, the visible seed of Christ. Are you, therefore, the visible seed of Christ? Then these excellent things do become you; for his delight is in the saints, and such as excel in virtue. Now, therefore, as you do desire to answer unto Christ's delights, oh, labour more and more to excel in virtue.

And thus I have done with this great argument—Christ in travail; the greatness of his travail, his assurance of issue,

and his delight and satisfaction in the sight thereof. Christ shall certainly see the travail of his soul and be satisfied; and if you do not yet see the issue of his travail accomplished on your soul, yet stay, wait and expect, for saith the text, “He shall see the travail of his soul and be satisfied;” and in due time you shall see it too and be satisfied. Wherefore wait on the Lord, and again I say wait on the Lord.