THE SAINTS TREASURY.

EXODUS 15.11.

Who is like unto thee, O Lord, amongst the Gods! who is like unto thee, glorious in holiness, fearfull in praises, doing wonders!

His Scripture is this day fulfilled in our Eares, and before our eyes; that which God hath already begun to doe for this Kingdome and the neighbour Churches, doth shew unto us, that there is none like unto the Lord, Who is glorious in holiness, fearfull in praises, doing wonders.

The words though they be in the middle of the song, yet they are a kinde of an Epiphonema, which usually is at the end; but the spirit of Moses being raised in admiring at, and blessing God for the great things he had done for his people, he containeth not himselfe till he comes to the end, but breakes forth in the very middle with this applause of the glory of God, Who is like unto thee, O Lord amongst the Gods.
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rious in holiness, fearful in praises, doing wonders! You see then the words are a part of Moses' song, occasioned upon the goodness of God, in delivering of his people from Egypt, and carrying of them through the Red-sea. And this song is the most ancient song that ever was in the world; it is the first in Scripture, and we know of no Author before Moses; those that were skilful in the way of Poetry were many hundred years after Moses. It is a spiritual and most excellent song; the style of it is full of Elegancy, the matter of exceeding variety; it is Eucharistical, Triumphant, Propheticall, and 'tis pity we have not such an excellent song as this, turned into Meeter, to be sung in our Congregations. 'And it is a most delightfull song, and therefore you shall observe when God promised a great mercy to his people in which they should exceedingly rejoice, he hath reference to this song. Hosea 2. 13. And I will give her Vineyards from thence, and the valley of Achor for a doore of hope, and she shall sing there as in the days of her youth, and as in the day when she came up out of the Land of Egypt.' When God intended any great mercy to his people, he would have them sing according to this song of Moses. So then, if God be in a way of mercy, if he be opening a doore of hope to us, you see how reasonable this song is. And 'tis a Typicall song, as of the deliverance of Gods people out of Egypt, so a Type of the deliverance of Gods people from the bondage of Antichrist; therefore it is very observable, that this song was to be sung againe when the people of God should be delivered from Antichrist; In Revel. 15. and the beginning, you may see Gods judgements upon Antichrist, and in ver. 3. 'tis said they sing the song of Moses the servant of God, and the song of the Lamb, saying, Great and marvellous are thy works, Lord God almighty; just and true are thy ways, thou King of Saints. By this you may see that God would shew us, that the bondage under Antichrist is like the bondage in Egypt; and therefore Rome is called Egypt in the Revelations, because when we shall be delivered from Antichristian bondage, we shall renew this song of Moses. So that if we now expect deliverance from bondage under Antichrist, it is good for us to acquaint ourselves with this song, because it is that which shall be sung over againe when the bondage of Antichrist is removed.
moved. It is a miraculous song according to the opinion of
Aquinas, he brings in this song as one of the miracles, that is, that
God did at the same time by the spirit inspire all the people
of Israel, that they sung together one and the same song; and
therefore it was miraculous true if it had been so, but the Scrip-
ture is not cleere in that.

But we leave generalls and come to the words; though
there be many excellent things in the Chapter to make way to
that I have read; yet because I would not be hindered, I will
come instantly to the words, which are as it were a recapitula-
tion of all, containing the substance of all: as if he had said,
I have spoken of many particulars that God doth for his peo-
ple; but there is none like unto the Lord, who is glorious in holiness,
fearefull in praisess, doing wonders. There are foure things (you
see then) wherein the name of God is advanced here: Firstly,
there is none like the Lord: Secondly, glorious in holiness:
Thirdly, fearefull in praisess: Fourthly, doing wonders.

I confesse when my thoughts were first to speake upon this
Text, I intended onely the third particular, the opening of that
Title of God, fearefull in praisess; we finde not any such Title
that I know of in all the book of God but onely in this place;
but because I saw there was much of God in the two former,
therefore I thought it might be usefull to shew you what there
is of God in them, and was unwilling to passe them by. For the
two first then, who is like to thee, O Lord, amongst the Gods;
who is like unto thee, glorious in holiness, who is like to thee? this
you see is put by way of interrogation; now interrogations
in Scripture are especially brought in two wayes: First, by
way of admiration. Secondly, by way of negation. Sometimes
by way of admiration, Isaiah 63:1. Who is this that cometh from
Edom with dide garments from Bozrah? Many others we might
name by way of admiration: and by way of negation you
know there are hundreds of examples; and both these we are
to understand here in the Text: First, by way of admiration,
who is like unto thee O Lord amongst the Gods, &c. The spirit of
Moses and the people being struck with astonishment at the glo-
ry of God, now manifested by the great workes he did, they
admire and say, who is like unto thee O Lord? and then by way
of negation, who is like unto thee O Lord? that is, there is none like unto thee; that is the first expression of the glory of God, the lifting up of the name of God above all things whatsoever; there is none like to God.

And God doth much glory in this expression of his glory, that there is none like to him; we have it very often in Scripture. 1 Chron. 17.20. O Lord there is none like thee, neither is there any God besides thee, according to all that we have heard with our ears. So in Psalm. 86. 8. Among the Gods there is none like unto thee, O Lord: and Psalm. 89.6. For who in the heavens can be compared unto the Lord? who among the sons of the mighty can be likened unto the Lord? we might name divers other places where God glorifies much in this expression of his glory: and the people of God have gloried much in it; and there is great cause they should doe so. It is said of the godly Machabees that at first by reason their name was an offence, meeting with this sentence, who is like unto thee O Lord amongst the Gods? and being much taken with it, they wrote the first Hebrew Letter of every word in this sentence in their ensignes of warre, and carried them about with them; and upon this ground they were called the Machabees, glorying in this Title of God, who is like unto thee? And upon this ground the Holy Ghost concludes, that all should honour and glorifie God, because there is none like unto him. Psalm. 86. 8. Among the Gods there is none like unto thee O Lord, neither are there any works like unto thy works. Mark what followes in 9.10.11.12. verses. All Nations whom thou hast made, shall come and worship before thee, O Lord, and shall glorifie thy name; for thou art great and doest wondrous things, for thou art God alone; teach me thy way, O Lord, I will walke in thy truth, unite my heart to feare thy name; I will praise thee O Lord my God, with all my heart, and I will glorifie thy Name for evermore. Thus you see how the holy Prophet was taken with this expression of God; that there is none like to him, therefore teach me thy way, O Lord, I will walke in thy truth, &c.

There is none like unto the Lord amongst the Gods: So it is here, it may be translated as well amongst the mighties. God is lifted up here not onely above the Heathen gods, so that there is none like to him amongst them; but he is lifted up above whatever
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ever hath any excellency in it; there is none like to thee amongst the mighties: whoever is mighty & great, or let there be what might and greatnesse and excellency forever in the world, yet God is infinitely above all. It would take up too much of our time, if we should dilate ourselves in shewing to you somewhat of the glory of God in this, how he is above all things, and that there is none like to him: I will therefore but briefly name a few passages, and apply this particular, and passe to the seconnd, that we shall dwell longer upon.

There is none like to God: First, in that whatever is in God, is God himselfe; this is a propriety of God: there is no creature hath any excellency in it that reaches to this excellency, that whatever is in that creature should be the being of it, all creatures being made up of severall things; but now whatever is in God is God himselfe. Again, there is an universal goodnesse in God, and there is none like to him in that; one creature hath one good in it, and another, another: but God hath all good in him, there is all excellency and beauty in God in an eminently manner; there is none like to him in that. And then all beings are but one excellency in God, however we apprehend God in severall excellencies; one attribute shining through one creature, and another through another, yet all are united in God; And all that is in him is primitively in him, he is of himselfe, and from himselfe, and for himselfe. And then none can communicate himselfe so as God can; none can inflict evill, or convey good so as God can, and that this expression of God hath reference too: for it is peculiar to God to communicate as much of himselfe as he will, which no creature can doe; though the creature hath but little, some drops onely of goodnesse in comparison of the infinite Ocean that is in God, yet the creature cannot communicate of those drops as it will; it is the propriety of God onely to communicate of his goodnesse as he will. And not onely so, but he can make the creature that he communicates his goodnesse to, to be as sensible of his goodnesse as he pleaseth, which none else can doe; though one creature can communicate good to another, yet it cannot make that creature as sensible of that good as it will, which God can doe. And so in inflicting of evill there is none like
like to the Lord: in that, the Lord is able to let out all evil, to bring all evil at once; which none else can do; and he is able to make the creature upon whom he inflicts an evil, to be as sensible of that evil as he will; one that hurts another, yet cannot make him as sensible of that hurt as he pleases, but this is the propriety of God, as he can bring all evil together, so he is able to make the creature as sensible of all as he will; and God challengeth this as his own propriety, that he alone can do good, and he alone can do evil; and therefore there is none like to him; from hence it follows then, that there is none to be worshiped as the Lord; there is none to be honoured as the Lord; the Heathen gods, because they did but communicate some particular good, therefore they challenged but particular service; external worship, and worship in some particulars would serve the Heathen gods, and they were satisfied with it, and required no more; and there was reason for it, because they could not challenge to themselves a communication of a universal good; for one god was for one particular good, and another for another particular good; and therefore they had but particular worship suitable thereunto: but now there is none like to the Lord; he challengeth a universal worship and obedience: Thou shalt worship the Lord thy God with all thy heart, and soul, and strength: so that there is no such worship to be given to any as is given to God; and all because there is none like to him in the excellency of his nature, and in the way of communicating of himself unto his creature.

Now this that I have spoken, is exceeding useful in the whole course of our lives, in ordering of our ways and thoughts toward God: consider how useful this is, thus: It should be our care in beholding any beauty, any good, or excellency in the creature, to keep still in our thoughts and hearts, the sense and apprehension of the infinite distance that there is between God and that creature; the want of this is the cause of almost all the evil that there is in the world; and the true apprehension of this is a special means to enable us to glorifie God as a God. I say thus, when thou beholdest any excellency, beauty, or comeliness in a creature, and tastest any sweetness in it, be sure thou dost then keep in thy heart the sense of this truth, that
though there be some sweetness here, yet God is infinitely above the creature, and there is an infinite disproportion between that good, and beauty, and excellency that is in these creatures, and that which is in God himselfe. God gives us leave to let out our hearts upon, and to take the comfort of the creature, when we see a beauty and excellency in it; and that because it is his similitude upon the creature, and it is Gods excellency that is there, and a spirituall heart hath more freedom to let out it selfe to the; comforts of the creature then any in the world besides, because he can meet with, and taste God there; but though God give us leave to doe this, yet evermore so that we be sure to revere our hearts to God: to be sensible of the infinite excellency that is in God above any creature; and if we be not careful of this, we shall soon fall off from glorifying God as God, and our hearts will sticke in the creature.

And this hath been the ground of all the outward Idolatry and spiritual Idolatry in the world: Of outward Idolatry, which did arise thus; men at first seeing some excellency and worth in the creature, as the Sun and Moon, and Stars, they did acknowledge God above them; and that they were but creatures, and that there was more excellency in God then in any of these: but at last comming to look upon the creature too much, and being taken with the excellency they saw there, their hearts stuck in the creature, and they lost the apprehension of the infinite excellency of God above the creature, and so fell from God, and worshipping them that were no gods.

And so for spiritual Idolatry; those that commit Idolatry with riches, or any creature, come to them at first, and say to them, how doe you apprehend the comforts of the creature? Is there not infinitely more in God then there is in the creature? yes, they will say. I but by letting our hearts out upon the creature, and by poring upon the beauty of the creature, we begin at length to lose the power of this apprehension that was at first upon our hearts, and so commit spiritual Idolatry with the creature; and therefore it must be our care to keep in our apprehension and sense of that infinite distance that there is between God and all the comforts of the creature: and so long as thou dost keep thy apprehensions fresh and strong, here
here, there is no danger, and thou finnest not in letting thy selfe out to the creature, if it have not abated thy apprehensions of the infinite disproportion that there is between God and all creatures, therefore now seeing there is an infinite stupendious height of excellency in God above all creatures, there should be the like thoughts in our hearts towards God and the creature, thus: as there is an infinite distance between the excellency of God and the excellency of all creatures, so there ought to be a kinde of infiniteness in the distance and disproportion between that esteem and delight, and dependance we have in, and upon the creature, and that we have in and upon God; therefore you should not satisfie your selves in this that you acknowledge God above the creature, for all will do so; but you are to finde in your souls such a disproportion between your esteem and joy, and desire after the creature, and that you have after God, as is somewhat like the distance that there is between God and the creature, now the distance is infinite that is between God and the creature, therefore there should be a kinde of infiniteness in the distance between your esteem of, and the working of your hearts and endeavours after the creature; and that esteem and working of your hearts and souls which you have towards God; and this is to glorifie God as a God; this is the soul worship we owe to God in the world; this is the true sanctifying of the name of God when this comes practically upon our hearts.

Secondly, if there be none like to God, then it followes that there is none like to the people of God; for as a mans god is, so is he; look what god a man chuseth, he is as his god is; a covetous man, if he make riches his god, he is so to be judged; and so a voluptuous man or a Heathen. Now if the Saints of God have chose this God to be their God, and there be none like to him, then it must needs follow, that there is no people like to Gods people: and marke how the Holy Ghost makes this inference in divers Scriptures, as Deut. 33. 26, 29. compared verse 26. There is none like unto the God of Israruni, who vindeth upon the Heaven, in thy help and in his excellency in the skie: what is the inference of the Holy Ghost upon this verse 29. Happy art thou O Israel, who is like unto thee, O people saved by the Lord, &c. So that you
you see according to the glory of God in any particular there is a reflection of it upon the Saints of God, and this is the wonderfull excellency of Gods Saints to have the reflection of God upon them, happy are they that have God to be their God; if God be excellent, so are they; if God be above all, and there is none like to him, so are they above all, and there is none like to them. You have the same inference of the Holy Ghost, 2 Samuel 7.22,33. Wherefore thou art great, O Lord God, for there is none like thee, neither is there any God besides thee; according to all that we have heard with our ears. Marke what followes, and what one notion in the earth is like thy people, even like Israel? &c. So that there is none like the people of God; and it must needs follow from hence, for they are as their God is; therefore saies Moses (when he speaks of the people of God) Exod. 33.16. So shall we be separated, and the people, from all the people that are upon the earth, so you read it in your Bibles, but the word in the originall signifies wonderfully separated; Gods people are wonderfully separated from the world; as God is wonderfully high above all creatures; so are his people, therefore in Num. 27.9. it is said that Gods people shall dwell alone, and shall not be reckoned among the Nations; why because they are the people of God, and the people of that God that hath none like to him, and therefore there is none like to them; that is for the consolation of the Saints of God.

Thirdly, it followes from hence, that therefore it should be our care that none should doe for their gods so as we doe for ours; for if there be none like to our God, then it is a shame, that any that chuse other gods should doe that for them that is above that, which we doe for our God. As now for Idolators, to instance in outward and spirituall Idolatry: why, there is none like to out God, certainly all the Idolaters in the world have not such a God as we have, their rocke is not as our rocke, our enemies themselves being judges. What a shame then were it, if we should not doe more for our God then they doe for theirs? yea, we should labour to doe that for our God that may come up to that height of excellency which we apprehend to be in him. Will you see what Idolaters doe for their Gods: First, observe the earnestness of the spirits of Idolaters after their gods,
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Gods, their hearts are enflamed after their Idols: So we have: Isa. 57.5; enflaming your selves with Idols under every green Tree: their hearts were enflamed after their Idol gods, which seems like your God: O how then should our hearts be enflamed after our God? Should we content our selves with, and rest satisfied in cold and in dead services to our God? How much strength should that exhortation of the Apostle have upon us Romans 1:4. Be fervent in Spirit, serving the Lord? It is the Lord we serve, it is our God, the great and glorious God; and therefore we should be fervent in spirit, serving him.

Secondly, the Scripture saies that Idolaters, those that worship false gods, are mad upon their idols Jer. 50.38. The people of God then should have these hearts, yea after God, so that those that are carnall and not able to judge, should look upon them even as mad men, and indeed they doe so: whenever the hearts of the Saints are after God fully, they are looks upon as mad men; St. Paul was counted a mad man by Festus Acts 26.24, and we should not be afraid of the approaches of the world in this kind; though they despise us, and thinke us base and vile, and out of our wins: Why Idolaters are mad upon their Idols, therefore if there be any thing God calls for at our hands, though the world account it madness, yet our hearts must worke after God in it: and it is a shame that any mens hearts should be more after their gods, then our hearts are after ours; because there is more like unto our God.

Thirdly, the carnallness of the hearts of Idolaters after their Idol gods appeares from Jer. 8.1,2. At that time said the Lord, they shall bring out the bones of the Kings of Judah, &c. And they shall spread them before the Sun, and the Moon, and all the host of Heaven, whom they have loved, and whom they have served, and after whom they have walked, and whom they have sought, and whom they have worshipped: they shall not be gathered, nor be buried, &c. I have often thought of this Scripture; it is exceeding remarkable: I know no one Scripture in all the books of God, that hath so many expressions together, to shew the strength of the hearts of Gods people after God, as here we have to shew the strength of Idolaters after their Idols: And they shall spread them before the Sun, and the Moon, and all the host of Heaven. Markes 1. Whom they have
have loved. 2. Whom they have served. 3. After whom they have walked. 4. Whom they have sought. 5. Whom they have worshipped; and all in so few words: Thus their hearts were after their Idoll gods: how much more then ought it to be said of us concerning our God, whom we have loved, and whom we have served, and after whom we have walked, and whom we have sought, and whom we have worshipped?

Again, observe how the Scripture sets out the spirits of men after their Idoll gods, in regard of the cost they are willing to bestow upon them. Isa. 46. 6. They shall lavish gold out of the bag, and weigh silver in the balance, and hire a goldsmith, and he maketh it a god. They care not what cost they are at to worship their Idols. O what a shame would it be if we should not be willing to part with much of our estates for the true worship of the true God: and though we should lose our estates, yet if we can serve God better, and in a purer way, we should be content; for Idolaters will lavish gold out of the bag upon their Idols. Now there is none like to our God; therefore it is a shame that they should doe more for their gods then we doe for ours. And then what are Idolaters willing to suffer for their gods? 1 Kings 18. 28. how did Baals Priests there cut themselves after their manner, with Knives and Lancers, till the blood gushed out, to shew their respect to their Idols? let us then be willing to suffer any thing that God calls us to. And how constant were they to their Idols! therefore says God, Jer. 2. 10. 11. Consider diligently and see, if there be such a thing: but a Nation changed their gods which are yet no gods? but my people have changed their glory for that which doth not profit. How ill doth God take this: that Idolaters should not change their gods that are infinitely below him, and yet that his people should change their God who is infinitely above them?

Again, let us take heed lest there be any found that should have their hearts set more upon their lusts, then we are upon God: take all the excellencies in the world, and they are infinitely below God; how much more then is a lust? for what lust in comparison of all creatures in heaven and earth? and yet how are men's hearts set upon their lusts? yea, how hath my own heart been set upon wicked lust heretofore? thinke then with...
with thy selfe, what an infinite unreasonable thing is it that the
heart of any man in the world, or thy own heart, should be set
more upon a base lust then upon the living, eternall, and in-
finte God. 'Tis said of Abab, that he sold himselfe to worke:
wickedness, 1 Kings 21.20. be thou willing then to sell thy self
to God, to give up thy self to God; the hearts of the sonses of men,
(it is said) are set, and fully set to doe evil, Eccles.8.11. do not
thou content thy selfe with some faint wishes and deires after
God, but let thy heart be set and fully set for God. In Micab 7.
3. it is said they doe evil with both hands earnestly; marke, they
doe evil, and they doe evil earnestly, and they doe evil ear-
nestly with both hands. Now then, for shame be not thou fleg-
gish in doing service for thy God; doe that which is good, and
doe it with both thy hands, and doe it earnestly with all thy
heart.

Againe, we have one notable Scripture more that shewes how
the hearts of men are set upon that which is evil, Prov.19.28.
The mouth of the wicked devoureth iniquity, 'tis an elegant expres-
son of the Holy Ghost; its a metaphore taken from the practice
of brute creatures, as now take a beast that hath been kept from
drink a long time, and is exceeding thirsty, if you bring it to
the water, it will thrust its head into the water, as if it would
devour the whole River, and could never be satisfied: that is
the meaning of this phrase, the mouth of the wicked devoureth in-
quity, that is, when he comes to his sinne, he is as greedy upon it,
as the beast that hath been kept long from water is greedy of
water. O how should our hearts be infinitely more greedy after
God, and his service, then wicked men are or can be after the
service of their lusts! to conclude all this, with that you have
Exodus 30. from verse 34. to the end; there was a persueme there
to be made by the composition of the Apothecary; but there
was this charge given, as for the persueme which thou shalt make,
you shall not make to your selves, according to the composition thereof,
it shall be unto thee holy for the Lord, &c. So I conclude this point,
there is none like to God, he being above all; when your hearts
therefore are in any good frame towards God, perfumed and
lifted up towards God, take heed they be not lifted up towards
any creature in the same manner, as they are towards God: for

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your service to God must be suitable to the nature of God; now there is none like to God, therefore there should be no such service tendred to any, as is tendred to God: thus much for the first thing, whereby the name of God is advanced here; who is like unto thee, 0 Lord among the gods!

We come now to the second, glorious in holiness; The word translated here glorious, doth as well signify magnificent, noble, and so it is used in many places: thou art magnificent and noble in thy holiness. Brethren, it is the greatest magnificence, the greatest nobility, and height of spirit, that can be, to be holy: God himselfe is a magnificent God, and he is ensnibled by his holiness: this sets out the excellency of holiness.

Again, glorious in holiness, it is renderd by some glorious in holy things: that is, glorious in thy holy Angels, glorious in thy holy Saints, glorious in thy holy word, glorious in thy holy Ordinances, glorious in thy holy worship; God indeed is very glorious in his Angels, and in his Saints, and in his word, and in his worship, and in his Ordinances; but we will take the words as you have them here, glorious in holiness.

And for the explication of the glory of God in this Title, there are these three things to be done: First, to shew you a little what holiness in God is. Secondly, I shall open unto you how God is said to be glorious in holiness. And then Thirdly, I shall shew you why God hath this Title given him here in this place; why he is rather said here to be glorious in holiness, then glorious in power: for it was an act of power rather, that God did put forth in the destruction of the Egyptians, and deliverance of his people.

For the first: what is holiness in God? we understand this (as generally we doe almost all things of God,) rather by way of negation then otherwise; rather by what it is not, then by what it is, therefore we use to say that God's holiness is that whereby his nature is free from all kinde of mixture, and from the least soil and filth of finne: therefore God is called light, because light is so pure a creature and so free from any mixture of pollution, that it can be amongst filthy things without any defilement to it selfe: so God can worke with filthne is selfe, and yet without any defilement of his nature; but besides this negation,
gation, if you would know somewhat positively, what the holiness of God is, I would describe it briefly to you thus: It is the infinite rectitude and perfection of the will of God especially, whereby be doth will and work all things suitable to the infinite excellency of his own being; the excellency of God is the highest, and therefore the rule of all excellency; and the will of God being always suitable to his own infinite excellency, and impossible to vary in the least from it, therefore his will is the rule of all holiness. Let us consider it a little by looking into the holiness of the creature, and by that we shall see somewhat of the holiness of God: for as we cannot see the glory of the Sun by looking directly upon it, it being too bright an object for us: but by the reflection of its beams in the water we may behold its glory: so, the holiness of God is too bright to be beheld in itself; we cannot behold the infinite purity and holiness of God immediately; but by looking upon the holiness of the creature, which is as it were the reflection of God's holiness upon it, and a ray and beam of it, we may come to see somewhat of the holiness of God. Now the holiness of a creature is this, the separation of it from common things to a holy use, or the dedication of a creature in some immediate manner to God, for the lifting up of the name of God; the holiness of the Saints is this, the separation of their spirits from all common things to God as the highest and last end. And when they are able to work to God as the utmost end, and to will that they do in order to God as the last end; and so as is suitable to God as the highest end, that is the holiness of their wills: so it is in God's holiness: God's holiness is a dedication, as it were, of God to himself; that is, God being of and from himself, and himself being his own last end, he gives up himself unto himself, and wills himself as the highest and utmost end, and so wills all things in order to himself as the last and highest end: this is the holiness of God; and the image of this holiness is that stamp and worke of grace that is upon the creature: when the creature is enabled to will God as the highest end, and all things in subordination to him, the creature is then said to be holy, because it hath a stamp of God upon it: this is God's holiness.
... But, "Glorious in Holiness," how is God glorious in Holiness? God is glorious in all his attributes and works; and the truth is, there is not one thing in God more glorious than another, every attribute of God being in itself equally glorious; but in regard of manifestation and according to our apprehension, so one thing appears more glorious than another; and God is pleased to speak to us according to our apprehensions: therefore you may see how the Saints do especially glory in God as a holy God; looking upon him as a holy God, they do exceedingely rejoice and glory in him: therefore sayes the Psalmist, Psalm 99:3. Let them praise thy great and terrible name, for it is holy: and verse 5. Exalt ye the Lord our God, and worship at his footstool, for he is holy: and again, verse 9. Exalt the Lord our God and worship at his holy hill, for the Lord our God is holy. Thus the people of God look upon God in his holiness as the speciall ground of his praise and exaltation; yea, the Angels themselves in heaven, look upon God in his holiness, and especially exalt him from thence, Isaiah 6:3. The Cherubims and Seraphims cry three times, holy, holy, holy is the Lord of Hosts. You never finde any of Gods attributes mentioned so three times together: though it is true, God is infinite in power, and in wisdom, as well as in holiness; yet you never finde in Scripture that God is said to be wise, wise, wise; or, almighty, almighty, almighty; but holy, holy, holy, three times together: and as the Angels of Heaven adore God especially for his holiness, so the Church of God, Revelation 4:8. cries out, holy, holy, holy, Lord God almighty, shewing the blessed condition of the Church of God, when it shall be hereafter more sanctified, and God shall dwell amongst them, they shall exceedingly then adore God in his holiness above any other attribute: yet God himselfe seems to glory in his holiness above any other attribute; therefore when God would lift up himselfe in his glory, and give you the highest expression of himselfe, he doth it in this, as he is holy. Isaiah 57:15. For this saith the high and lofty one that inhabiteth eternity, whose name is holy. When God would lift up himselfe, it is in this whose name is holy: and so when God would sweare by himselfe (Amos 4:2,) he sweares by his holiness. Now as the Scripture sayes, when God could sweare by no greater, he sweare
by himselfe: so I may say, when God could swear by no excellency above this, he swears by his holinesse.

Again, God glories in heaven it selfe as the habitation of his holinesse: heaven is the habitation of God's glory, there God lets out his glory fully: but what is that glory? why the top of all, is, the holinesse of God. Isaiah 63.15. Look down from heaven and behold from the habitation of thy holiness and thy glory: yea the throne of God is Gods holiness, Psal. 47.8. God sitteth upon the throne of his holiness; you know Kings upon their thrones are exalted and lifted up, so is God lifted up upon the throne of his holiness. Solomon, he made himselfe a throne of Ivory, and overlaid it with the best gold, 1 Kings 10.18. But the throne of God is a throne of holiness, a throne of bright shining holiness.

Again, when God rejoices in his people, he doth it as they are a holy people, Deut.7.6. For thou art a holy people unto the Lord thy God: the Lord thy God hath chosen thee to be a peculiar people unto himselfe above all the people that are upon the face of the earth. Yea further, you shall finde that this attribute of holiness is more especially ascribed to the third person in the Trinity: God the Father is a holy God; the Son, he is the holy one of God; but the Holy ghost hath his name from Holiness: and its very observable, that all the three persons challenge an equal share in the working of holiness in the creature, it being such a part of God's glory, that all the three persons work it全世界, from the: as the Father, he is a Sanctifier. Jude speaks of the work of sanctification wrought by God the Father in the first verse of his Epistle, To them that are sanctified by God the Father. And then for the Son, Eph.5.25,26. Husbands, love your wives, even as Christ also loved the Church, and gave himselfe for it, that he might sanctifie and cleanse it with the washing of water by the Word. Christ he gives himselfe for his Church; to what end? Not that he might bring it to Heaven onely, but that he might sanctifie it also; and then the Spirit of God, 1 Cor.6.11. And such were some of you: but ye are washed, but ye are sanctified, but ye are justified, in the Name of the Lord Jesus, and by the Spirit of our God. So that all the three persons come in for a share in this work: this is the glorious work of Father, Son, and Holy ghost.
But yet further for the demonstration of it: holiness must needs be the glory of God, because it is the highest perfection and reductio of an Intelligent free Agent. An Intelligent free Agent is the highest being of all, and holiness is the reductio of that being, and therefore must needs be glorious. Hence it is, that grace is called God's image, because it is that which represents God in his highest excellency: for that is properly an Image of another thing, that sets it out in the excellency of it: if it doe it onely in a common and general way, it is not an Image of it. And then, in Scripture, holiness is called the beauty of God, Psalm 27.4. One thing have I desired of the Lord, that I will seek after, that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his Temple. Now what is God's beauty but the beauty of holiness; the holiness of God appearing in his Ordinances, and his worship is the luster and beauty of the infinite glory of God, as Psalm 110.3. the Ordinances are called the beauty of holiness: Thy people shall be willing in the day of thy power in the beauties of holiness, &c. Yea holiness, some seeds of it, the very Image of it, onely in the creature, is called the glory of God, Rom. 3. 23. All have sinned and come short of the glory of God; the very beginnings of the work of holiness in the hearts of Saints is called the glory of God; much more then the infinite holiness of God's own nature. Further, it is holiness that puts a luster upon all the other attributes of God, and makes them glorious and honourable, Psalm 111.9. Holy and reverend is his name; the name of God is therefore reverend, because holy; so take all the height of excellencies that are in God, yet if they be such as you can conceive them separated from his holiness, they doe not make his name reverend: and this shewes how infinitely it concerns us to labour after holiness; if all the excellencies of God cannot make his name reverend being separated from holiness, then let the creature have what excellency it will, for parts, for estate, for dignity, and honour in the world; take away holiness, & you cannot say reverend is his name, but holy and reverend is his name; so it is said of God, his name is reverend, because holy.

Again, God's name is glorious by holiness, because it is the speciall end of all his works, to advance holiness: a workman when
when he draws a worke, he shewes Art in the beginning of it: but when he comes to the top of it, there he shewes the excellency of his workmanship: 'tis so with God; God will be honoured in all his worke, of creation and providence: but now come to the height and pitch of all, and 'tis that he might be honoured as a holy God; and that he might have a holy people to honour him here, and to all eternity. I say holiness is that which God aimed at in creating of heaven and earth: 'tis that which God aymes at in all the wayes of his providence: it is the great businesse for which the son of God came into the world, that he might redeem himselfe a people to serve him in holiness: 'tis the end of the great counsell of God from all eternity; yea, and that he might manifest the beauty of his own holiness in those two great attributes, Mercy and Justice, which are the branches of his holiness, that he might make them shine to all eternity: this is that God aymes at; therefore holiness must needs be the glory of Gods name.

Now a little for the third: but what is the reason that this Title is given to God here in this Song of Moses, glorious in holiness? the reason is this: to shew, that the infinite excellency of Gods power is such, that it is without any mixture of the least evil in the exercise of it: here was an act of mighty power put forth, and God was infinitely holy in this act of his power. It is otherwise with men (observe the difference between God and man.) It is a very hard thing for a man to doe great things, and to manifest great power without a mixture of evil: as 'tis with the waters, while they run shallow, they may run clearly: but when once the waters rise and overflow, they run muddy, and usually there is a great deale of filth comes in with great streams: so though in common and ordinary workes we doe not manifest our uncleanliness, yet 'tis seldom when we ayme to doe great things, but we manifest a great deale of filthinesse: but it is otherwise with God; God is great in power, and in that keeps the glory of his holiness. And God manifested here the greatnesse of his wrath upon his enemies, and yet the glory of his holiness too. It is a very hard thing for men to doe so; let men have their anger stirr'd a little, O how much filth doe they presently discover? how many have we that all the while they are
are pleased are exceeding meek and loving, but let any thing
stirre their passion, and O what a great deal of filth appears,
like a pond that is full of mud at the bottom, and cleanest at
top, but stirre it a little and then its nothing but filth. A fa-
thor or a mother cannot tell how to be displeased with a childe
or correct it, but abundance of corruption comes with that an-
ger; and so a governour a servant. Who can execute Justice upon
others, but there will be much of self, self-ends and self-inter-
rest; but now here is the glory of God, that when he manifesteth
his wrath, though it be fore wrath, yet he is glorious in hol-
inesse in great wrath; he is infinitely powerfull in his wrath,
and in the execution of his Judgements, and yet infinite in ho-
linesse too; therefore the vials of God's wrath are said to be of
gold, which is the purest mettall; so is God in the executing
of his Judgements. O let us labour to imitate God in this:
that thou hast a passionate spirit, and art soon provoked, and
discoverest abundance of filthinesse, see how unlike thou art un-
to God; though thou shouldst be displeased with that which is
infull, and mayst correct thy children and servants, yet be
sure to keep that which is the beauty of all in thy correcting of
others, and that is holinesse.

Againe, this Title is given to God here, because in this great
worke of his he did manifest his faithfulness in fulfilling of his
promises to his people; many promises God had made to his
Church for their preservation and deliverance: and God in this
worke of his did fulfill these promises; now God's faithfulness
is a branch of his holinesse; therefore because he manifested his
faithfulness in this worke, Moses and the people extoll his
name by this Title, glorious in holinesse. It is observabled, and it
is of great use to us, that God's faithfulness is a branch of his
holinesse: if you compare two Scriptures, you will finde it for
Isaiah 55:3. saies God, I will make an everlasting covenant with
you, even the sure mercies of David. and this Scripture is quoted
Acts 13:34. I will give you the sure mercies of David: so we read its
but in the original it is the holy and faithfull things of David: So
that when God comes to shew mercy according to his word, he
doeth manifest the glory of his holinesse, and it is of admirable
use to Gods people to strengthen their faith. You have
heard
heard that the glory of God is his holiness, now one part of this holiness is his faithfulness, in fulfilling his promises to his people: therefore it concerns God as he loves his own glory, to be faithfull in fulfilling of his promises, and God lookes at it as his glory to doe it; thy comforts are deere to thee, and thy preservation is deere to thee, but Gods glory is dearer to him, yea Gods glory is dearer to him then thy soule, or thy eternall estate can be to thee; and the top of Gods glory is his holiness; and his holiness consists in this (in one thing) his faithfulness in his promises.

Now for the application of this, first: hence you may ob-
serve, whether ever you understood God aright or no; let me put this question to you, what is that excellency of God that your soul closeth with? we speak much of Gods excellency, and we all say, we love God, and delight in God, and bleffe God; but now, what is it in God that drawes thy heart so to him, and causeth thy soul to love thy God, and to bleffe thy God, and to delight in thy God (as thou sayest) since the time that ever thou knewest him? what, is it that God will shew mercy to thee, and pardon thy sinne, and save thy soule, and bring thee to heaven? these are things indeed that we are to love and bleffe God for: but there must be more; it is the very per-
son of God himselfe that our hearts must be taken with, and it must be the person of God in his excellency: and what is that? his holiness; therefore hath ever the luster of the infinite holiness of God shined upon thy heart, and drawne thy heart to God, and caused thee to stand and adore him, and admire him; and hast thy heart leaped upon the sight of the bright-
ness of his holiness? and doest thou therefore love him? if so, thou knowest God aright and thy heart hath been aright drawn to him: sayes David, Psalm. 119.140. thy word is very pure, there-
fore thy servant loves it. Canst thou say so, O Lord, thou art pure, thou art holy, therefore doth thy servant love thee; and thy word is holy, and thy worship is holy, and thy servants are holy, and thy Ordinances are holy, and therefore doth thy ser-
vant love all these: for if the beauty of Gods holiness be that which drawes thy heart forth in love unto God, then proportionably it will be the beauty of holiness in all holy things.
that will draw thy heart to love and delight in them: then thou wilt looke upon his Saints as glorious in holiness, and upon his worship, and word, and Ordinances, as glorious in holiness, and so thy heart will be drawn unto them. Psalm. 33. 21. you shall see there how the Saints of God did rejoyce in the Lord, and had their hearts drawn to him, because of his holiness; for our hearts shall rejoyce in him because we have trusted in his holy name: the trusting in Gods holy name, is that which makes our hearts rejoyce in him.

But Secondly, hence the people of God should exceedingly comfort themselves in God; in that they have to deal with him as a holy God: that though they meet with much unholiness in the spirits of men with whom they doe converse: yet there is in God nothing but holiness, yea the very beauty and glory of holiness: Brethren, it is a delightfull thing, yea a rare and a blessed thing, to meet with a friend that hath a cleane and a pure heart, that hath no mixture in him, that is holy in his ends and aymes, and that hath a spirit free from guile: O what rejoycing is there, when one friend that hath a heart pure and cleane, and free from guile, can meet with another such as himselfe, and can close together in every point! but what a delight then is it to meet with a God that is infinite in purity and holiness, in whom there is no mixture at all! God he takes delight in us, because we have but some drops of his holiness. O how should we then rejoyce in him who is infinite in holiness: Indeed when we deal with men, we doe not alwayes finde them as we expect; we many times meet with men of excellent parts and gifts; but when we come to close with them, we doe not finde their wayes and spirits suitable to the eminency and excellency of those parts and gifts; and this is a grievous vexation to the Saints, when they look upon men that are eminent and excellent, and hope to finde a proportion of spirit suitable thereunto, but instead thereof finde abundance of filth in their spirits; though this may trouble thee, yet bless thy God in this that when thou art to deal with God thou shalt finde nothing but holiness in him, thou shalt finde him working according to his excellency; for that I told you was the nature of Gods holiness, is the perfection of his will whereby he workes all things.
things suitable to his eminency and excellency. Man hath an excellency in him, but not alwayes grace in his heart to worke suitable to it; but God, I say, alwayes workes suitable to his eminency and excellency. Now when our hearts are raised with the sight of Gods excellency, and then thinke with ourselves we shall alwayes finde God working according to it; O what a comfort is this to a gracious soul against all the evil he meets with in the spirits of men, amongst whom he converseth?

Againe, further for the comfort of the Saints, if God, be glorious in holiness; (then as in the former point, as there is none like to God, so there is none like to his people; for as a mans god is, so is he;) so are the Saints glorious in holiness too; for that which can make an infinite God glorious, must needs make a poor worme a glorious creature. It is true, that which will make a poor man glorious, will not make a King glorious; but that which will make a King glorious must needs make a beggar glorious: now holiness puts a luster and glory upon the divine nature itself, upon the infinite God; so that if thou have it, it must needs put a glory upon thee; therefore it is observable, that the communication of Gods holiness to us is express in another way then when he communicates any other attribute to us: when God communicates his knowledge to us, we are not said to partake of the divine nature by it; and so his power; and the like: but when he communicates his holiness to us, we are then said to be made partakers of the divine nature: the holiness of the Saints is the same with Gods holiness; as it were a beam of his: so saies the Scripture, Heb. 12.10. He chasteth us for our profit, that we might be partakers of his holiness. Marke, his holiness: and therefore it puts a wonderfull glory and excellency upon us; for it enables us to worke as God, and to live as God: for what is Gods holiness, as I said before, but that whereby he workes to himselfe as his last end, suitable to his own excellency? So the Saints come to worke to God according to their measure, as their last end, suitable to the infinite excellency of God himselfe: and so they live as God, lives and worke as God workes, and so are fitted to have communion with God; as the life of a plant makes it not fit to have communion with beasts: nor the life of beasts with men: nor men with
with the life of God. Now holiness is the highest life of all beings, being the life of God: and therefore fits for communion with God: for in communion there must be the same life: therefore no creature can have communion with God, that doth not live the same life that God doth: but if thou partakest of holiness, thou livest the life that God doth, and so art fit to have communion with God himselfe.

Further, it puts not only a glory upon thy person, but upon all thou hast and doest: it sanctifies all, as the gold was sanctified by the Altar: so the very natural actions, and the ways of God's common providence, are sanctified to God's people: there is a lustre upon all the good they enjoy, by virtue of that holiness which God puts in them: as God's holiness puts a lustre upon all his attributes, so holiness in the Saints puts a lustre upon their parts, names, estates, converse with others; there is a beauty upon all by holiness; take a man that hath excellent natural parts, if he have no holiness, there is no lustre and beauty in him: but take a man that hath able parts, and holiness too, O the lustre that then appears in them.

Again, holiness is the very principle of eternal life, the very beginning of eternal life in the heart, and that which will certainly grow up to eternal life. Again, holiness is the proper object of God's delight; God delights not in the legs of a man, but in his holiness: let a man be what he will, if God see any impression of holiness in him, the soul of God closeth with that soul.

Further, holiness is that which is the separation of the creature for God, and eternal life: there is (you know) a twofold separation of a creature for God: you have the expression, Psalm. 4. 3. The Lord hath set apart him that is godly for himselfe: he is set apart passively; and then he hath an active principle to set apart himselfe for God. God in his eternal election sets apart those he intends to save for himselfe; here are those, says God, that I have set apart from the common lump of mankind, to magnifie the riches of my grace upon, and to live with me to all eternity. If God should now look from heaven upon a man or woman in the congregation, and say, Be it known to all the world that I from eternity have set apart such a man,
and woman, to glorifie them with my selfe for ever: every one would look upon such a man and woman as glorious creatures indeed: but now know, that if God hath stampt the image of his holinesse upon thee, thou hast much honour from God, as if he should thus speak to thee: and in some respects more: for if God should declare, that from all eternity thou art set apart from the creature for God, this were glorious; but when God hath put a principle of his own spirit into thee, to enable thee to set apart thy selfe, and to consecrate thy selfe, and thy all to God, this is more: for in the other thou art but passive, in this thou art active: As on the contrary, there is more dreadfull evill in unholiness than in reprobation; men are afraid of reprobation, that God should set them apart from eternity to magnifie the glory of his Justice upon them; and 'tis true, this is terrible: but while thou apprehendest this as terrible, thou thy selfe art active in that which is more terrible; that is, by the filthinesse and wickednesse of thy heart and life, thou dost actively set thy selfe apart for eternall wrath and misery: the other is passive, and thou art onely set apart: but in the wickednesse of thy heart thou art active, and seest thy selfe apart: For as holinesse is the dedication of the creature to God, the separation of it from all other things unto God by an active principle; so on the contrary, sinne is the separation of the creature by an active principle from God to all misery. I thought to have enlarged my selfe in comparing the glory and happinesse of the Saints, and the misery of the wicked together, but time will not give leave.

Further, as holinesse makes the name of God to be reverend, so holinesse in the Saints puts a reverend respect upon them in the very consciences of wicked men: take the vilest of wicked men, though they cry out of thee; yet know, if thou walkest strictly, thy close walking with God will gaine respect and reverence from their hearts, in spite of their hearts. And the reason why the people of God gaine not respect and esteeme, is, because they doe not walke strictly; many men mistake themselves: they thinke that strictnesse is slighted and contemned, and therefore they begin to lessen and abate in their exact walking; but this makes them disesteemed; and it is just with God
God it should be so: doth the abating of holiness helpe thee to a reverend respect? no, walke more closely with God, and thou wilt have respect from mens consciences: doe what they can, thou wilt anger their luft; but thou wilt convince their consciences: and in their most serious mood they will say, O that my soul were in this mans souls stead: and how often doe they say so on their death bed? and if holiness put an excellency and glory upon low and meane things, as in the law what a glory did it put upon a piece of Wood, or Leather, or Brass, when once it was consecrated to a holy use? because that was Gods Ordinance, God did put it in it, and not man: for a man to thinke it is in the power of his will to make God esteem, or that others in reference unto God should esteeme of a creature, more then what God hath put into it, is a great mistake: that common stones by my will should be holy, and consecrated to God, and must not be medled with, that I should put a divine excellency upon that which hath onely a naturall excellency in it; what a boldnesse would this be in me: but now, if Gods Ordinance be so, then there is a glory put upon it, as in the Temple, because it was dedicated to God by divine institution, there the very wood, and brass, and every thing had an excellency upon it. Now I would argue thus, shall ceremoniall holiness put such an excellency upon a piece of Leather! what then shall the image of God put upon an immortall soul!

A further use should have been this, If God be glorious in holiness, then certainly (brethren) God will maintaine holiness in the world: and this is one reason amongst others, of this Title given to God here, because he did worke for his Church: God will honour his own Ordinances and worship, and will maintaine his Saints that are holy; preserve me O Lord (sayes David) for I am holy: and thou wilt not give thy holy one to see corruption. If thou beest Gods holy one, he will not leave thee to the power of corruption, he will defend thee and maintaine thee: therefore sayes the Psalmist in Psalm 68. 35. O God thou art terrible out of thy holy places; what are there any that will be injurious to Gods people when they are in the way of his holy worship? God will be terrible out of his holy places unto such;
these expressions are against the enemies of God, because it is the holiness of God, and the people of God's holiness that they set themselves against. And let all men take heed what they do in opposing the Saints, and the ways of God's holy worship; for God will maintain holiness: therefore it concerns us all to honour holiness ourselves, and to set up the glory of God's holiness as much as we can in the world. O let us labour all to be holy, as our heavenly Father is holy: let that be our prayer, Psalm. 90. 17. Let the beauty of the Lord our God be upon us. O grow up more in holiness, which is the beauty of God: converse much with God, that thou mayest be holy: when Moses was forty days in the Mount conversing with God, he came down with his face shining: and certainly, those people that converse much with God will have their faces shine with holiness: there is much to be had in conversing with God, who is a holy God. And shew forth the beauty of holiness in thy conversation, that others may say, if one beame of holiness be so delightfull in such a man or woman, O how glorious in holiness then is God himselfe! I remember what a heathen said of the God of the Christians, when he saw the courage of the Christians, certainly (sayes he) the God of the Christians is a great God: why let us walske so holyly before others that they may read holiness in our conversations, and be forced to say, certainly the God of this people is a holy God: Especially looke to thy heart to cleanse that when thou drawest nere to this holy God, in this holy worship, then labour to sanctifie his name; looke to thy feet, come not in thy filth into the presence of so holy a God; 'tis a notable expression of Joshua, Joshua 24. 19. when the people say, we will serve the Lord, for he is our God: sayes Joshua, you cannot serve the Lord, for he is an holy God, &c. As if he should say, it is another manner of businesse to serve the Lord then you thinke for, for you have to deal with a holy God, and 'tis not externall worship will serve his turne. It is an argument people doe not know God, when they can turne his service oft to slightely: the sight of God would put thee into another frame; didst thou know God in his holiness, thou wouldst look upon the service of God as a great service; thou servest a holy God, as they say, Sam. 1.6.20.
who can stand before this holy God? so, didst thou apprehend God to be a holy God, thy heart would be stricken with fear and awe, and thou wouldst say, who can stand before this holy God? God is greatly to be feared in the assembly of the Saints, and to be had in reverence of those that are round about him, Psalm 89.7. God is to be had in reverence of all men; but if you come nearer to him, certainly then you must labour to sanctifie your hearts. How canst thou come before the luster and beauty of God's holiness, with full uncleanness in thy heart? Text in Job is very remarkable Job 13.11. Shall not his excellency make you afraid? You have heard that God's holiness is his excellency: now I say, to thee that hast to deal with him, shall not his excellency make thee afraid? art thou conscious of thy uncleanness and dost thou come into the presence of a holy God and not fear and tremble before him? O bold daring heart that thou hast, that canst come into the presence of a holy God with an unholy heart; and not tremble: it would be of admirable use in all our dealings with God, to have clear apprehensions of his holiness.

Again, labour to magnifie God this way: as God is glorious in holiness, so set him out in his glory by keeping his worship pure. It is a speciall thing God lookes at, that we take heed what we doe in defiling of his worship. God's Ordinances are the beauty of his holiness, therefore we must labour to come pure and cleane unto them: 'tis that which God commands his Church, to keep the vessels of his sanctuary holy, and those are the ordinances: and we are unfaithfull in our charge, if we do not keep the ordinances holy: in Exod. 20. 24.25. God gives them charge there to make him an Altar: but saies God, If thou wilt make me an Altar of stone, thou shalt not build it of hewn stone: for if thou lift up thy tool upon it, thou hast polluted it. What, might they say, shall we have an Altar of rude stone? shall we not polish it, and make it fine and sumptuous? will not that make it more specious to look upon? no, saies God; if you lift up a tool upon it you pollute it. We are apt to think, that such and such mixtures of men, and such and such ceremonies would make the worship of God glorious; but this is a great mistake. It is a usuall thing for whores to paint their faces
faces; they will not be content with their natural beauty, but are more pompous in their apparel then the chaste Matrons are. It is so with the whore of Babylon: how glorious are they in all their worship? and what strange things have they to take the outward senses? they are faine to dresse and trick up themselves, having not the purity of God's worship: but certainly these things defile the worship of God: compare two Texts for this, Isai.44,9. They that make a graven Image are all of them vanity, and their delectable things shall not profit: mark, the Images of Idolaters are delectable things in their esteeme: but see what God speaks of them, Ezek. 7. 20. As for the beauty of his ornament, be set it in Majesty: but they made the Images of their abominations, and of their detestable things therein. They call them delectable things, but God accounts them detestable: but when God speaks of his own ordinances, he says, as for the beauty of his ornament he set it in Majesty. O the worship of God in the plainness and simplicity of the Gospel! it is the ornament of God, the beauty of his ornament, and the beauty of his ornament set in Majesty: what phrases are here? this is Gods worship; but if man mix any thing of his own in Gods worship, it is detestable to God: therefore if we would honour and magnifie God in his holinesse, let us keep pure his worship; for holinesse becomes the worship of God for ever.

And then the consideration of this should humble us, and make us ashamed, for the remainder of all that unholiness that is in our hearts; the sight of Gods holinesse made Isaiah cry out, Isaiah 6.5. Woe is me, for I am undone, because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips, for mine eyes have seen the King, the Lord of hosts. And certainly there is nothing in the world hath that power to humble the heart so as Gods holiness: and then is your heart humbled for sinne aright, when you look upon it as that which is opposite to the pure nature of God. I am not onely troubled for my sinne because I am afraid it will bring hell along with it, but because I have had a sight of the infinite holiness of God, and the purity of his nature: and O that I should have a nature so filthy, and opposite to that infinite holiness of his. And hereby examine your hearts whether your humiliation be right or
no; and this is one good argument, when the infinite holiness of God hath made you see your uncleanness, and upon that hath humbled you.

Lastly, what need have we all of Jesus Christ! if God be glorious in holiness, we should all of us say, who can stand before so holy a God! were it not for the holiness of the blessed mediator who stands between the father and us, and presents his infinite satisfaction to the father for our sins, and clothes us with his righteousness, woe, woe unto us: if you could possibly imagine that all the excellencies of heaven and earth were put into one creature, except holiness, yet if that creature had but the least drop of uncleanness and unholliness in it, God would eternally hate that creature; and were there not a mediator between that creature and God, God would eternally let out his wrath upon it; for God is so glorious in holiness that he doth infinitely hate filthiness: we wonder to hear of such great misery threatened to wicked men, but we should not wonder, did we know God's holiness: God doth so infinitely hate sin that he did instantly send all the Angels that fell, down in chains of eternal darkness, and refused to enter into the least partly with them, or to be reconciled to them for ever. Now what is the reason, that though we have so much uncleanness in us, yet God is pleased to be reconciled to us, and to admit us into his presence, and give us hopes to see his face with joy to all eternity? 'tis this, because we have a mediator, and they have none: were it not for that, could we weep streams of blood from our eyes, yet God would hate and abhor us, and his wrath would eternally seize upon us. And therefore, though you may rejoice in inherent holiness, yet let your hearts especially be upon the perfect holiness of Jesus Christ, and tender up that to God: and though thou hast much uncleanness in thy selfe and in thy duties (for alas what is it for us to tender duty to the holy God?) yet let this comfort thee, thou hast not to deal with God in thy selfe, but through Christ; and in him thou hast liberty to come, and mayest look upon God's face with boldness; this is the great mystery of godliness, revealed in the Gospel, that notwithstanding the infiniteness of God's holiness, yet there should be a way for us polluted.
polluted creatures to looke upon this God with joy. This mystery is onely taught in the Gospel. Though men now thinke they can come and cry to God for mercy; yet hereafter when God shall let out the brightness of his holinesse to thee, and thou comest to see thy uncleanesse, then thy heart will sinke down in eternall despaire; thou wilt not endure to behold God then: And if thou bee not acquainted with God in this way of reconciliation, thou art undone for ever; therefore study the mystery of the Gospel; and make use of Christ, that the glory of God's holinesse may not be to thy terror, but to thy comfort.

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