MOUNT PISGAH:
OR, A PROSPECT OF HEAVEN.
BEING
An Exposition on the Fourth Chapter of The First Epistle of St. Paul to the Thessalonians, from the 13th. verse, to the end of the Chapter.

Divided into Three Parts.

By THO. CASE, Somtimes Student in Christ-Church Oxon, and Minister of the Gospel.

LONDON,
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TO THE
Honourable, and his much Honoured
Son-in-Law,
Sr. ROBERT BOOTH, Knight,
Lord Chief Justice of the Common-Pleas
in Ireland.
Grace, Mercy, and Peace.

Dear Sir,

These Meditations presented to you, were first intended for a diversion to your and my sorrow, Conceived by the death of that Excellent Child your First-born, your Benjamin; but his
The Epistle Dedicatory.

Precious Mother’s Ben-oni, for she brought him forth, not with the hazard only, but, with the loss of her own Life; his Birth was her Death: from which very moment of time, You were pleased to concredit his Education to his tender Grand-Mother, your Pious Mother, and my Self; a Depositum, than which there could nothing have been more Sacred to us in the world: I am sure we were as tender of it, as of our own Lives; yea verily our Lives were bound up in the Child’s Life. He was indeed Natus delicia-rum, a Delectable Child, in whom Nature and Grace seemed to be at a strife, which should excel in her workmanship: and as he grew in age, so he grew in sweetness of disposition, and in all Natural and Moral Endowments, of which
which his Age was capable: yea he out-grew his Age, and was always before-hand with his Education; Imbibing instruction faster than we durst (rationally) infuse it, for fear of hurting the tender Vessel: So that he seemed to be a Man before his Childhood was expired: As many Loved him as knew him; and were in dispute with themselves, whether such Maturity did Prophesie an Eximious Life, or an Immature Death: I must confess (whether my infirmity or no, I know not) I was often offended at the mention of the latter, as too boldly intrenching upon God's Prerogative: But such (it seems) was the Divine Decree, so it proved; His work was done betimes, and ours about him afore we thought of it; and while we said of him in our hearts, as
once Lameck said of his Son Noah, This Child shall Comfort us; he shall live with us; God said Nay, he shall leave you, and shall live with me; for before he was Eleaven years old, God snatch't him out of our Tuition, and removed him into an Higher Form; where he should learn no more by the sight of the eye, and hearing of the ear, which are subject to mistake; but by clear and perfect Vision; where he knows more than we could teach him; yea able to teach us what we are not capable to understand; while we see but in a glass darkly, he is seeing Face to Face. Oh could I but write what he is able to dictate concerning the Facial Vision which I am now (with fear and trembling) but peeping into; what a rare Exposition should I publish to the world,
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world, upon the present Context before us? such as Eye never Read, nor Ear ever Heard, nor can ever enter into the heart of man, until we enter into that Light where he is; where his intellectual Eye is married to the Sun of Righteousness, and his naked will is swimming and bathing itself in Rivers of pleasures for ever. This may be indeed (what these papers wished to be, and that is all) a perfumed Handkerchief to wipe off tears from your eyes, and fill your Soul with joy; Your loss is his infinite gain.

It was a satisfaction good enough for an Ethnic, who, when one brought him the tidings of his Eldest Son’s death, was able to reply, Scio me genuiffe mortalem: Your Comfort may express it self in a higher straine, Scio me
me genuine Immortalem; for though Nature did not make him Immortal by his Generation, Grace hath made him Immortal by his Regeneration: So that all that you and I have to do, is but to breathe after that Perfection, of which (through Grace) I am humbly confident he is already possess’d: Let us so run that we may obtain. As for my self, so many deaths have been rushing in upon me (deep calling unto deep) as have not only retarded the birth of these Conceptions, but threatened their burial in the same Womb which conceived them, which is the just cause they have stuck so long in the Birth. But since it hath pleased the Living God to let me live to see the travail of my Soul, though miserably mangled in the Birth by unskilful hands: Such
The Epistle Dedicatory.

as they are, Dear Son, I dedicate them to your Name, to be as an Absalom's Pillar, until God may raise up a Living Monument in the room of that which he hath removed: And because this may be too weak and obscure, let me provoke you (Sir) to erect to your self a Monument that may be worthy of you; Let your own Life be a Name to you when you are dead; a Name better than of Sons and Daughters; by filling that Honourable Station, wherein God hath fixed you, and all your other Relations, with such Fruitfulness, Wisdom, and Fidelity, that all that know you, may rise up and call you blessed; yea, that your Name may be as a sweet Perfume to Posterity: Live your own Life and your Son's too.

As for me, I cannot long Survive, having so often received in my selfe the
The Epistle Dedicatory.

2 Cor. 1. 9.
Psal. 59. 10.

Sentence of Death; I have lived already one full Age of man, and am now in the third year of my LabouR AND SorRow, and it is little I can do for God; I must Decrease, but may you Increase; yet pray for me, that I may live much in a little time; and that myself and your Aged Mother may like those Trees of God, Psal. 92. 14, 15. bring forth more fruit in old age, then in the beginning, to shew that the Lord is upright, &c.

Farewell Honoured Son, and God All-Mighty make you amends for the loane which you have lent to God, if not in the Stream, yet in the Fountain. He Bless you, and make you a Blessing: So prayeth

Your Faithful, and most Affectionate
Father-in-Law,

Thomas Case.
To my Worthy Son-in-Law,
WILLIAM HAWES, Dr. in Physick;
AND
To Mrs. ELIZABETH HAWES his
Vertuous Consort,
Grace, Mercy, and Peace.

Dear Son and Daughter,

It is not (certainly) without
some special design of Providence, that these Meditations
which were conceived upon the death of your hopeful Nephew,
the only Son of your Elder Brother
Sir
The Epistle Dedicatory.

Sir Robert Booth, now in Ireland; should not, by reason of those distempers which have ever since pursued me unceasingly, as you (to your trouble) know; be able to come to the Birth until this time, when our sorrows are doubled in the death of your precious Child Martin Hawes, your First-born: Possibly, (as we may rationally conjecture) that we should not too soon forget the Affliction and the Misery, the Wormwood and the Gall; but that our Souls having them continually in remembrance, might be humbled in us, Lam. 3. 19, 20.

Possibly; that the Children being every way alike, both in Person and in Disposition, one and the same Plaister might give ease and cure to the wound; and one and the same Monument per-
petuated their Memorial unto Poste-

Truly they were a pair of lovely Babes;
Babes in Age, though men in knowledge
and understanding; of whom we may
(in their Capacity) sing as David once
in his Funeral Elegies of Saul and Jon-
athan,

They were pleasant in their lives,
in their death they were not divided.

Their lives indeed were short; so it
seemed good to the Divine Wisdome,
after He had shewed two such excellent
pieces in the Light for a while; timely
to lay them up amongst his Jewels, lest they
should receive hurt or stain from a pre-
sent evil world. But although their
lives were short, yet verily they were
precious, such, as allowing them this A-

bate-
batement, that they were children; neither Parents nor Strangers by could rationally have wished they had been otherwise then they were. And though there were some distance of years, yet there was the greatest parity of Persons observed between them, that though they were but the Brother's and Sister's Sons, you could not (had they been together) have distinguished them from natural Brethren, or Tynnes (rather) of the same Birth.

For Elegancy of Person, Loveliness of Countenance, Solidness of Judgment, Acuteness of Wit, Tenaciousness of Memory, Sweetness of Disposition, Universal Innocence, and Modesty in behaviour; Obedience to Parents (Next or Remote) Submission to Governors, Observance to Superiors, Love to Equals,
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Quals, Condescension to Inferiority, and
candor to all, ev ery h i n t, t o d e e n e d. 

And (that which deservedly is of
higher value with God,) Reverend At-
tention to his Word Read or Preached,
together with some suitable ability to give
a methodical repetition of both. Studies
in Learning Catechisms, of which they
were able to give such a rational ac-
count, as if they had been Candidates
for the University, as many, both of
the Nobility and others in the Parish of
Giles's in the Fields can (at this day)
witness: Love to the best things, and a
due respect to the best men, with a more
then a Childish dislike of, and adver-
ness to what they understood to be e-
vil, &c.

These Desirablenesses according to,
yea and above the rate of Children, ren-
dered.
rendered them so like one another, as if one Soul had animated two bodies; or one and the same Conception had been formed up into two Patterns, though reserved to be seen successively; to the end (as it were) that the Elder might outlive himself in the Younger; Aut Utrumq; putabis esse verum, aut Utrumq; putabis esse pictum: You would have deemed them to be either the same Person, or two Pictures; one the Original, the other a Copy.

Sic oculos, sic ille manus, sic ora ferbat: He that had seen one, might have known them both.

And as they were alike in their Lives, so in their Death they were not divided; or if a little, in time, not at all in the manner and Circumstances.

They both Lived with us, but died with
with you; they lived with the Divine, but died with the Physician, to shew that neither Religion doth kill, nor Physick can keep alive.

Nevertheless, though they died with you, they came not to dye, any further than the hidden Decree of the Divine will had before determined.

They died alive as it were, Death gave them so little warning. Neither Parents or Children understood wherefore they came; until within a very few days, Death showed his Commission, and as soon Executed it.

They died both of them in the absence of their Trustees, who though one step higher in the Parental line, were not (I am sure) half a step lower in Parental affection, which the Divine eye Saw, and pitied; and therefore out of Compassion,
passion, hiding from us what he was about to do; As he snatched us from the Elder, by sending us abroad: So He snatched the Younger from us by sending him Home to his Fathers House: So pitying our Infirmity, who otherwise (possibly) might not have parted with them so willingly, nor have born their loss so patiently. The loss of two such choicce Patterns of Divine workmanship, could not but have been an heart-breaking object to us, as it was to you, but that their constant absence from you, was a preparative, whereby the terror of death was something abated: their very absence, so long before was a little death.

That which sweetneth it to us all, is, (that God hath not left us to mourn as men without hope) that in the Con-
text before us, The Children are not dead, but sleep, they sleep in Jesus.

If any Stander by shall judge (possibly) that my affection hath transported my Charity into this excess; my Apology is this this, that I had rather be guilty of an Excess in Charity, than a Defect in thankfulness. I know we cannot expect such rational accounts of Grace in Children, as may be found in Adult Saints, but that that doxologie, out of the mouths of Babes and Sucklings, thou hast ordained strength, Psal. 8. 2. doth not exclude Children, though not confine the meaning of the words so narrow; is the judgment of the old St. Ignatius, who from those Scripture instances of Samuel, Josiah, and others, denieth not but that the Spirit of God working in young ones, doth many times give
give out early discoveries of the Grace of the Covenant, when Elder Persons (Ignat. Epist. ad Magn.) do only carry their Gray-haires as a badge of their Ingratitude to God.

As for your dear Children, God hath not left himself without further witness in their death, of an interest in them; Those heavenly whisperers which the tender Aunt, laying her ear to the pale lips of her dying Nephew, as he lay upon his back, with eyes fixed Heaven-ward, when he wanted strength to make his heart audible, God---Christ---Grace, &c.

And her own dear Childs delight in that little Book, A Guide to Heaven, a book little in bulk, but great in Excellency; which as it caused him to make it his Vade Mecum while he lived;
ed; his Golden Cup, out of which he drank his Mornings draught every morning in his Bed: So it caused him to take it with him as his Viaticum to Heaven, when he came to dye. For it was found with him when dead: These I say are overplusses of Divine Grace, and witnesses of Divine Love, to those dying Babes from their Heavenly Father.

Wherefore Dear Children, let not the Consolations of God seem small unto you, but improve them for your own Comfort, and quickning, in the holy Education of the surviving Treasures of your Blood; that if they live, you may have comfort in their Lives; or if they dye, you may have hope in their Deaths.
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Be steadfast and immovable, and always abounding in the work of the Lord, for as much as you know, your labour is not in vain in the Lord.

And accept of this imperfect Monument, set up for your continual Inspection, and the blessed Childrens Memorial: By

Your Faithful,

and most Affectionate

Father-in-Law,

THOMAS CASE.

To
To the Reverend Author.

SIR,

This Paper cometh to you, with a design to beg a larger draught of that discourse of yours, on 1 Thes. 4. 14. whereof in the other days converse, you were pleased to give me a taste; and to beg it not for myself only, but a more common good; what more profitable Argument can you recommend to the World, than a discourse about those better things which are reserved in Heaven for us? You know better than I, that all true Wisdom consisteth first in a fixed intention of the end; next, in a choice of apt meanes; lastly, in diligent pursuit; our great End and Scope is, or should be, to be for ever with the Lord; which if men would more steadily fix and propound to themselves, they would sooner understand their way, for their End would shine to them all along their Course, and level and direct all their actions, yea, not only become a measure to them, but a motive to quicken them to seek what they hope for, with Industry, Vigilance, and Self-denial, and so cast off those many Impertinencies and Inconsistencies, with which we usually fill up our Conversations; and with all, the Labours, Sor-
To the Reverend Author.

rows, and difficulties of the way, would be the better overcome. Sir, what have we Ministers to do, but to convince people of the Truth and worth of things unseen? We owe it to the inconsiderate part of the world; the far greatest part of mankind is sensual and brutish, and blind, and cannot see afar off, therefore live as if they only came into the world to Eat, Drink, and Sleep, or to cumber themselves with much serving. That they may do well here, we cannot enough awaken these sleepy Sensualists, that they may remember Home, and make earnest and serious preparation for the World to come. We owe it to the Afflicted part of the World, whose true and proper solaces, and supports, are to be drawn from the Everlasting Estate of the Blessed. Comfort one another with these words, faith your Apostle: 'Tea, we owe it to the better and more serious part of the World, who need continually to be warned to open the eye of Faith, and shut that of Sense, to overlook things seen, which are Temporal, but to have always in the eye of their Faith and Hope things unseen, which are Eternal and Glorious; how little would Temptations make Impressions upon us, could we learn to wink out both the Terribleness and Amiableness of the Creature? and how would all present things be lessened in our opinion, estimation, and affection, had we once but the Eagle-eye of Faith, to look beyond the Mists and Clouds of this lower and vain World, to that Blessed Estate above? Sir, let your discourse go Abroad, and try what it can do to the Cure of an Unbelieving and Inconsiderate World. I know what you Object, the
To the Reverend Author.

the many writings of this kind Extant; But necessary things must be often enforced, and every one hath his peculiar gift and way of Writing; which if it relish not with all, meeteth with an answerable guilt in other Readers; and surely discourses are most apt to edifice, which come from them who have a deeper sense of the World to come than others have; and where is that to be presumed to be, but in them who are in the very Confiners of Eternity; where your Good Old Age, and late Soar Sickness have placed you, and so given you a stronger sense and clearer Prospect of the things you write of: Sir, trust it with God’s Blessing, and let the Church enjoy this increase of its Treasure.

I am,

Yours in all Christian Observance,

THOMAS MANTON.

D To
TO THE
READER.

The Author Wishes Grace and Peace from
God our Father, and from the Lord
Jesus Christ.

Reader,

To help the Weaker sort of Christians, in the
understanding of this more dark and diffi-
cult Context, which containeth the Descrip-
tion of our Lord’s last coming; and to quicken
the more slow and drowsie Spirits to a greater vigour
in the pursuit of the Glory which is to be Revealed
at that Coming; have I (not without the importuni-
ness of divers Friends, (tender of their need of the
meanest helps) put my self upon the Publishing of
these more private Essays, Calculated only for
the use of mine own Family.

Yet since they may (by the blessing of God) be
of a larger Influence; and knowing that Good,
is so much the more Good by how much it is a more
diffusive Good, I chose rather to adventure my
name
The Epistle to the Reader.

name, then be guilty of Sacrifled, in not Calling
in my Mite into the Publicque Treasury of the
Church's Service. I must confess, had I consulted
a Reputation to myself; I could never have made
choice of a more improper Season; wherein, end-
less Opinions and Interests do inevitably expose a
man that will be writing to a necessity of Censure;
(not the most gentle Condemnation of the times:)
and the unskilfulness & inadvertency of Mechanique
Artists, whom the Learned Montacute, late Bishop
of Norwich justly calleth,

Animalia ad perdendam Remp. Literariam nata, Vid. Thean:
dothing a little gratifie the malevolence of opposite
parties; who are glad of any shadow that may justi-
fiie their disparagement of others, who are not of
the same Sentiments with themselves.

As for me, I can truly say, none of these things
trouble me; But being by the good Providence of
God, hitherto spared and kept alive, I have looked
upon it as my duty, (the Death-Watch every night
(in my bed) sounding in mine ears) to leave some
Watch-word behind me, to awaken this sleepy and
secure Generation; wherein the most, I would it
might not be said, the better part of Christians have
lost the sight of Heaven; and are digging hard in-
to the Earth, to search whether possibly, they might
not meet with a Sumnum Bonum between this and
the Centre!

But oh, that before they go off the Superficies,
they would look back, to see from whence they are
fallen, and Repent, and dotheir first works.

Behold
The Epistle to the Reader.

Behold, I am here shewing you, the thing which you are so eagerly pursuing; It is risen, it is not here: Oh that you would (with Moses) get up into the Mount, from whence you might take the prospect of that good Land, where only Blessedness dwelleth.

I must confess the Vision is much darkened by the dimness of the Eye, and the feebleness of the Hand, which drew this imperfect Land-skip: But this I dare be bold to say, that by the Optick-glass of Faith, upon the knee of Prayer, a man may make such a discovery of glory here, as, when he cometh down from this Mount, may serve, quite to extinguis all the Glory of this neather World; and to fix the eye (with that * proto-Martyr) steadfastly looking up into Heaven, to see the Glory of God, and Jesus standing on the Right Hand of God; which if it may be (in any measure) the fruit of these poor labours, let them take the praise of men, whose portion it is; while I shall with more alacrity, leave these || Tents of Kedar, where my Pilgrimage hath been thus far prolonged; and mount up to that full-eyed Vision, where Blessedness and Eternity are of one length, Ever with the Lord; Ambitious of that Epitaph, by a Learned hand, set upon the Monument of that incomparable Culverwell:

* Acts 7, 25.

What this to know, as we are known should be,
The Author could not tell, but's gone to see.

And who, for that little moment, while inter vivos,
is Thine, Christian Reader, in Tears and Prayers.

THOMAS CASE.
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**Scriptures Misquoted**

Page 6, Line 3, for Prov. 4: 23, Read 4: 22, 24.
Page 32, p. 8, mag. for Mark 10, 1, 10.
Page 14, p. 21, mag. for Eph. 2: 29, r. 5, 30, p. 31, mag. for Prov. 94, r. 7, 94, 41, p. 62, mag. for 1 Cor. 1, 2 Cor. 1, 2, 23, 27, 6, 15, 17, p. 78, mag. for 1 Cor. 15, 9, 15, 19, 28, mag. for Num. 7, Exod. 10, mag. for 2 Thes. 2: 10, read 1: 10, pag. 99, mag. for Ezek. 21, 3 read 37, 3, page 118, mag. for Haa. 34, 1, 49, 31, page 118, mag. for 1 Joh. 15, 22, read 1 Joh. — mag. for Prov. 17, 9, 71, page 121, mag. for Josh. 10, 6, read 17, 6, pag. 128, mag. for Josh. 1, 11, read 2, 11, pag. 130, line 34, for 2 Chron. 22, 23, read 32, 31, page 135, mag. for Jerem. read Haa. — mag. for Num. 23, 24, read 23, 21, page 137, mag. for Acts 13, 17, read 3, 19, page 149, mag. for Matt. 5, 27, read 5, 17, page 155, mag. for Pa. 30, 3, read 130, 3.
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MOUNT PISGAH:
OR,
WORDS of COMFORT,
OVER THE
Death of our Gratious Relations.

1 Thes. 4. 18.
Wherefore, Comfort one another with these Words.

These words! what words are these? Scripture words in their general Nature; more particularly, the Words of Comfort, conteyned in this Context from v. 13. I would not have you to be ignorant Brethren, &c. down to my Text.

For, therein doth the Apostle (by the dictate of the Holy Ghost) lay down a model or platforme of Consolatory Arguments, as so many soveraign Antidotes against immoderate sorrow for our precious Relations which are departed: And with these words, the Apostle would have Christians be able to comfort them-
themselves and one another. Comfort one another with these words.

For the handling of the Text, I will do these two things.

1. I will shew you what these words are, and open the sense and meaning of them, as they lye in the order and method of the Context.

2. I will improve them for

1. Comfort

2. Counsel.

For the first of these,

The words of Comfort laid down by the Apostle in this model, may be reduced unto 10 Heads, some of them very comprehensive, and all of them like the mother of Pearl (dissolved) exceeding Cordial and Restorative.

The first word of Comfort is this, namely, That our precious Relations, over whose departure we stand mourning and weeping, are but fallen asleep; I would not have you ignorant, Brethren, concerning them which are asleep. We may say of departed Saints, as our Saviour said concerning the Damself, Matth. 9. 24. They are not dead but sleep: the same phrase he also used to his Disciples concerning Lazarus, our Friend Lazarus sleepeth. A notion which the Disciples at first understood not, because their understandings were not yet enlightened; they dreamed of a natural sleep; faith the Text; of taking Rest in sleep. And yet, as men in their sleep do sometimes dream true, so did they in this dream of theirs, speak truer than they were aware of; they said, Lord, if he sleeps, he shall do well; it is true indeed, the Saints of God do but sleep, when they lye down in the Grave: that, which we call death (in such) is not death indeed; It is but the Image of Death, the Shadow and metaphor of death, deaths younger Brother; a mere sleep, and no more. The Holy Ghost, who best knoweth what things be, hath phrased it so, and that, not so little as twenty times in Scripture, to shew, that it was not a sudden expression, incalculably dropped from the Pen of any one of the Secretaries of Holy Writ; but the true, proper,
and genuine notion of death suggested to them by the infalli-
ble dictate of the Spirit of God; they do but sleep; and if they
sleep, they shall do well: their sleep shall be sweet unto them; as
sweet as once the Prophets was, Jer. 31.26.

I shall not follow the Analogy that is between Death and
Sleep, in the latitude of it, sufficient to our purpose it will be,
to take notice of two main properties of Death, which do
carry in them a lively resemblance of sleep.

The first is, That sleep is nothing else but the binding up
of the senses for a little time; a locking up of the Doors, and
shutting of the Windows of the body for a season, that so na-
ature may take the sweeter Rest and Repose, being freed from
all disturbance and distractions: Sleep is but a mere Paren-
thesis to the Labours and Travels of this present life.

Secondly, Sleep is but a partial privation, a privation of
the Act only, not of the Habit of Reason. They that sleep in
the Night, do awake again in the Morning, then there is a
regress or return of the habit to its Act again: The Soul re-
turneth to the discharge of all her Offices again: In the in-
ternal faculties; to the Act of Judging, and disourse in the in-
tellect; to recalling things for the present, and recording things
for future use in the memory; It returns to its Empire and
command in the will, to its judicature in the Conscience, Ex-
cusing, Accusing, Condemning, Et sic in egressis: So likewise
the soul returns again to the execution of all her functions in
the external senses; to seeing in the eye, to hearing in the ear,
to tasting in the palate; as also to working in the hands, to
walking in the feet, and so in the rest. In a word, the whole
man is Redivivus, restored again to itself as it were by a * Providentia
new * Creation; that which lay as senseless, and useless, tran-
scendent and dead all the night, is raised again more vive and fresh;
and active in the morning, than it lay down at night.

Such a thing as this (for all the world) is that, which we
commonly call Death, but with this considerable advantage,
that in the interim of Death the soul acts more vigorously
than before, as being released from the weights and intangle-
ments of the body.
First, It is but a longer and closer binding up of the senses; Nature's long vacation; The Grave is a bed, wherein the body is laid to Rest, with its Curtains drawn close about it, that it may not be disturbed in its repose; so the Holy Ghost pleareth to phrase it. He shall enter into peace, they shall rest in their beds, everyone walking in their uprightness. Death is nothing else, but a Writ of ease to the poor weary Servants of Christ, a total Cessation from all their labour of nature, sin, and affliction. Blessed are the dead that die in the Lord, that they may rest from their Labours, &c. While the Souls of the Saints do Rest in Abrahams Bosom, their bodies do sweetly sleep in their Beds of dust, as in a safe and Consecrated Dormitory. Thus Death is but a sleep.

Secondly, And then again, as they that sleep in the night, do awake in the morning; so shall the Saints of God do: This heaviness may endure for a night, (this night of mortality:) but joy cometh in the morning: In the morning of the Resurrection they shall awake again; it will not be an everlasting night, an endless sleep, but as sure as we awake in the morning, when we have slept comfortably all night, so sure shall the Saints then awake, and shall stand upon their feet, and we shall behold them again with exceeding joy.

Oh Blessed morning! How should we long and wait for that morning, more than they that watch for the dawning of the day?

It is an error in Philosophy, to call Death a total privation of the habit, Divinity hath corrected that error, while it hath taught us to call the dissolution of Nature in the Saints, (at the most,) but a sleep; which in the Philosophers own notion, is but a partial privation, and doth admit of a Regress or returning again to the habit, or former state and capacity, more beautiful, active, and vigorous than ever; as hereafter shall appear.

A comfortable notion! which were it realized by Believing, would be able to silence our complaints, and to still all our moan-makings over our departed Christian friends and Relations; how sweet and precious were they to us.
For, do we indeed take on so, when any of the Family are gone to Bed before us, in the Evening? Do we, indeed, cry out, woe and alas, my Father is fallen asleep, my Mother is laid to Rest, my dear Yoak-fellow is gone to bed before me; my sweet Child, the delight of mine eyes, the joy of my heart, his eyes are closed, the Curtains drawn close about him, and I cannot awake him? Do we say thus take on and afflict ourselves in this case? no surely, he would be accounted little better than a Mad-man, or a Fool, that should do so; Oh fie, then fie for shame, why do we so here? the case is the same; only if the night be a little longer (which yet no man can determine before hand) the morning will be infinitely more joyous, and make us more abundant compensation for our patience and expectation: why are we so unlike our selves in one, and in the other? Surely, because we either forget our notions, or believe them not; we call the absence of our Friends by a wrong name. We say, my Father is dead, my Mother is dead, my Jassck is dead, my dear Yoak Fellow is not, and these be killing words: Dead! the Letter killeth.

Death is the most terrible of all terrible things, the very name of it strikes a chillness, and coldness into our hearts; enough to kill us before our time; (for even worldly sorrow many times causeth death.) Call we then things, as God calls them, make we use of the notions, which God hath suggested to us; say we, my Parent is gone to bed, my Yoak-Fellow is at Rest, my beloved Babe is fallen asleep *, and behold, the terror of death will cease.

If God hath clothed this horrid thing Death with softer notions for our comfort, let not the Consolations of the Almighty be a small thing with us. Oh how comfortable lives might we live, had we but the right notions of things, and Faith to realize them! Our Friends are not dead, but sleep.

Comfort one another with this Word.

The second Consolatory Argument is,

The hopeful condition of these our sleeping Relations, Blessed be God, we are not without hope of their happiness, even while they thus sleep.
There be indeed that dye, and neither carry away any hope with them, nor leave any hope behind them, to their surviving Relations: but the Righteous hath hope in his death, Prov. 14, 27. when our gracious Relations dye (we must use the word sometimes, that we may be understood) there is hope; They are infinite gainers by their death. Sometimes, they dye full

Job, 19, 25, 26. of hope in their own sense; I know faith Job, that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, Wormes destroy this body, yet in my flesh I shall see God, &c. Oh Blessed hope! And thus holy Paul, We know that if the earthly house of this Tabernacle were dissolved, we have a building of God, an house not made with hands, Eternal in the Heavens; Glorious Triumph! And thus again, we may find him in his own name, and in the name of other of his Brethren, and Companions in Tribulation, and in the Kingdom, and patience of Jesus Christ, marching out of the field of this world in a Victorious manner, with Colours flying, and Drums beating; and thus insulting over

1 Cor. 15, 56. Death as a Conqueror, Oh Death where is thy Sting? Oh Grave where is thy Victory? The Sting of Death is Sin, the strength of Sin is the Law; but thanks be to God which giveth us the Victory, through our Lord Jesus Christ! And thus

2 Pet. 1, 11. An abundant entrance is administered unto them, into the everlastimg Kingdom of our Lord and Saviour Jesus Christ; Oh the superabundant Consolation of the Heirs of promise! And, if any of the Saints of God (at any time) their Sun have set under a Cloud, so, that they are not able to express their own hopes; yet they leave behind them solid Scripture evidences of God’s everlasting Elesting Love; and of their effectual vocation out of the world, into the Kingdom and Fellowship of his dear Son Jesus Christ our Lord; such as are, The Fruits of the Spirit, Love, Joy, Peace, Long-suffering, Gentleness, Goodness, Faith, Meekness, Temperance, Their Poverty of Spirit

Evidences of saving vocation, Gal. 5, 23,
23.

Holy Mourning For \{ Their own \} Sins.
\{ Other men’s \} Their
Part I. Mount Pisgah.

Their hungering and thirsting after Righteousness.
Their purity of heart, visible in the holiness of their lives.
Their peaceable and peace-making dispositions.
Their patient bearing of the Cross.
Their keeping of the word of God in the precepts of it, and keeping close to it in the Truth of it.
Their superlative Love to Christ.
Their Cordial Love to the Saints.
Their Contempt of the World.
Their Love of Christ’s appearance.
In a word, Their conformity to Christ their Head.

These, and the like Divine Virtues, although not seldom more visible to a judicious stander by, than to themselves, and not to be weighed, but with some grains of allowance, in the ballance of the Sanctuary; these, I say, may administer abundant matter of hope, and rejoicing to surviving Friends, that those Relations, which are fallen asleep, were a people whom God hath set apart for himself, precious in his sight, honourable and beloved of him; a people formed for himself, to shew forth his praise, and made meet to be partakers of the Inheritance of the Saints in Light.

Yea even in them, whose Sun goes down in the morning of their Youth.

A teachable Spirit,
Pious Inclinations,
Sense of a lost Estate by Nature,
A Competent knowledge of God, and of Jesus Christ in his Offices,
A real sense of the need and use of Christ,
An early acquaintance with the Scriptures,
A good understanding of the Word Preached, not without some favour of it.
Respects to God’s Sabbaths,
And in a word, Any good thing toward the Lord God of Israel.

These
These early Impressions (I say) where ever they are found, (though according to different ages and capacities more or less legible in them) are so many hopeful Indiciums that God hath been at work upon their hearts betimes; and that He doth not untimely take them away in judgment, but are polished Jewels, which He hath, of special grace laid up, and secured from the violence, and prophanation of a reprobate world.

Nay, once more: Tho' very Babes and Sucklings, whom God is pleased to remove from us very early; snatched from their Mothers Breast: yea possibly, who pass swiftly from the Womb of their Natural Mother, unto the belly of the Earth, their Original Mother; even these I say, they being

A Covenant seed;
Appendices of their believing Parents.
Consecrated unto God by their Baptism, or, by the
Tears and Prayers of their holy Parents (in the
want of it) having a right to the mercies, privileges of the Covenant, as well as to Baptism.

Among whom is dispersed
God the Father's Election.
God the Son's purchase.
God the Holy Ghost's Influence and Operation.

Even these are not to be looked upon as a lost Generation, but may in the warrantable judgment of Scripture Charity, be hopefully reputed for an Holy Seed, Gods adopted Children, owned by Christ, and in him heirs, co-heirs of the Kingdom of Heaven; by special prerogative advanced to their Inheritance, (as it were) before their time.

Upon this Foundation stands our hope, concerning our Godly Relations, which are fallen asleep, of what age, or state forever; we are not to mourn for them even as others, which have no hope. Let them mourn excessively, who know not the Scriptures nor the power of God in raising the Dead; who bury their Relations and their hopes together in one Grave:
Grave: but you, that (upon these Scripture evidences) have good hope through grace, concerning your deceased Friends, that while you are mourning on Earth, they are rejoicing in Heaven; that while you are Cloathed with black, they are Cloathed in white, even in the long white Robes of Christ’s Righteousness; while you are rooling your selves in the Dustbin, they are sitting with Christ upon his Throne. Do not, (I beseech you,) profane your Scriptural hope, with an unscriptural mourning; give not the world occasion to judge, either your selves to live without Faith, or your Relations to die without hope: but let your Christian moderation be known to all men, that it may be a visible Testimony to all the world, of God’s grace in them, and of your hopes of their glory with God. Therefore comfort one another with this word also.

A third word of comfort followeth; and that is,

Our gracious Relations are not alone in their Death; The Captain of their Salvation did march before them, through those black Regions of Death and the Grave. Jesus died; this is implied in the following words, If we believe that Jesus died: This is a third conolatory Argument, and it carryeth in it strong consolation. Our sweet Relations in dying, run no other hazard, than Abraham, Isaac, and Jacob did, no other hazard, than all the Patriarchs and Prophets, and Apostles did, in their generations, they all died, and were resolved into their first durt.

Yea, what shall I say? They run no other hazard, than the Lord of all the Patriarchs, Prophets and Apostles did, Jesus died; this is wonderful indeed, the Lord of Life died! The eternal Son of God was laid in the Grave!

If our Children die, we know we begat them mortal: The Son of God had no principle of mortality in him and yet he died.

Be our Children never so precious to us, they cannot be so precious to us (God forbid they should) as the Lord Jesus was to His Father, who testifies concerning him from Heaven with a loud voice, This is my well-beloved Son, in whom

\* i. e. No sin in him to deserve it, not discale to cause it.

Mak. 3. 17.
my Soul is well pleased: And yet God gave up this well-beloved of his Soul to the death, Jesus died!

And we indeed justly: Death is but our wages, wages as truly earned, as ever was a penny by the poor hiring for his days labor; both we, and our Offspring have forfeited our lives over, and over again by continual reiterated Treasons against the supreme Majesty of Heaven and Earth: yet the best blood which runs in our veins is Traitors blood by succession from our first Rebellious Parents, for which God might justly have executed the sentence (at first imposed) even as soon as ever we draw our first breath, Thou shalt die the death, Gen. 3.

But he: what evil had he done? He was holy, harmless, undefiled, separate from sinners.--He did no sin, neither was there guile found in his mouth; He fulfilled all Righteousnesses, and yet Jesus dyed! And why so! Surely he was wounded for our Transgressions, he was bruised for our Iniquities, the Chastisement of our peace was upon him, and by his stripes we are healed; we all like Sheep have gone astray, we have turned every one to his own way, and the Lord hath laid upon him the Iniquity of us all! Jesus Christ was the Center, in whom the sins of all the Elect of God did meet, and unite together, to make Him, as it were the common sinner. For God made him to be sin for us, who knew no sin, that we might be made the Righteousnesses of God in him; and under the intsupparable burden of our sin, he sweated, and wept, and bled, and groaned, and gave up the Ghost.

Behold! So God the Father loved us, that he spared not his own Son, but delivered him up to the death for us all; and shall we think much to give up the dearest Treasures of our blood, in death, to Him?

So much did God the Son love us, that, He died for love of us; he died the first death, that we might not die the second death, he died for us, that we might live with him; And shall we count our lives, or the lives of our dearest Relations too dear for him? especially, when no such advantage can accrue to the Lord Jesus by our death, as did accrue to us by his death? also, in as much as neither we nor ours, are in any capacity
to reap the fruit, and advantage of his death, until we dye also! and the sooner we dye, the sooner shall we reap these fruits.

Behold! God's First-borne was laid in the Sepulchre; and shall we think God deals hardly with us, if we follow our first-born to the Grave, and leave them there, till our Lord himself come to awaken them?

Especially, since therefore Jesus died, and was buried, that he might sanctifie death to us by his death, and by his being buried, might perfume the Grave, and make it a sweet Dormitory, or bed of spices for his members to rest in, until the Morning of the Resurrection.

Oh Christians, Let us comfort our selves, and one another with these words also, Jesus dyed.

The fourth word is yet more Cordial, and that is, although Jesus dyed, yet He rose again. He died indeed, but he rose again from the dead. God suffered his dear Son to be laid in the Sepulchre, but he did not leave him there, nor suffer any touch of Corruption to seize upon his precious Body. And to that end, Christ made haste to rise again out of the Grave, he rose the third day, and that very early in the Morning (faith the Text) as soon, as ever it could be called day: The Alarm no sooner went off (as it were) but the Lord Jesus did lift up his Royal head, and put on his Glorious Apparel, and came forth out of his Grave, as a Bridegroom out of his Chamber, in State and Triumph.

And this was the Cordial, which our Lord himself took before his passion. Thou wilt not leave my Soul in Hell, neither wilt thou suffer thine holy one to see Corruption; Therefore my heart is glad, and my glory rejoiceth, &c. This was his Triumphant Song: And it may be ours, as well as his; yea therefore ours, because his (whether in reference to our selves, or to our gracious Relations.) For therefore was not Christ left in Hell (i.e. in the state of the dead) that he might lift up us also out of the pit, and therefore his body saw (i.e. sustained) no corruption or putrefaction, (no not for the least particle of time) that our mortal bodies might not inherit Rotteness and Oblivion in the dust, for ever. And

Psal. 16, 10.
indeed, in this phrase in the Text, Jesus arose again, there be three things implied, which interest every believer in this Triumph of Christ's Resurrection, &c.

First, Power.
Secondly, Right.
Thirdly, Office.

First, Jesus rose again, it implies Christ's power, Viz. That Jesus Christ rose by his own power. It is not said, Jesus was raised, which might have spoken Him passive only in his Resurrection, but Jesus rose, which speaketh Him active; namely, that he rose as a conqueror by his own strength; as Himself professed, I have power to lay down my life, and I have power to take it again. What power that was Rom. 1. 4. will tell us, declared to be the Son of God with power, according to the Spirit of holiness, by the Resurrection from the dead. It is true, it is elsewhere said that Christ was raised from the dead by the Glory of the Father, Rom. 6. 4. And likewise that he was quickened by the Spirit, Pet. 3. 18. To shew that neither the Father nor the Holy Ghost were excluded from a joint share and concurrence in his Resurrection, but here as elsewhere it is said also, that Christ rose, to shew that he was not merely passive in his Resurrection, as the Children of the Resurrection are, but that he rose also by the mighty power that was seated in his own Royal person.

The divine Nature in Christ, to which the humane nature was personally united, was that Spirit of Holiness, by which the Lord Jesus did rise Triumphant from the dead. In the same language, speaks another Apostle; he was put to death in the flesh, but quickened by the Spirit, i.e. by the Divine essence which was in Christ. Death and the Grave had swallowed a morsel, which they could not keep: but as the Whale, when it had swallowed Jonah (in this, the Type of Christ) was forced to vomit him up again, it being impossible Christ should be holden by death: The power of the Word Incarnate, loosed or dissolved the bonds of Death, as a thread of tow is bro...
broken, when it is touched with the fire. Yea (Sampson-like, herein also another type of his) Jesus Christ did break in under the bars of the Grave, and carried away the Gates of death upon his shoulders, making a show of them openly.

Thus Jesus rose again, as a Conqueror by his own power, and this is our Triumph, and Rejoicing: For surely, He that thus raised up himself, can raise us up also, and will indeed raise us up by the same power, whereby he is able to subdue even all things unto himself. 

Secondly, Jesus rose again; it implieth his Office; he rose as a Jesus, a Saviour, the Mediator of our peace; who having fulfilled the work he came about, namely to satisfy divine Justice, and to bring in everlasting Righteousness, to making peace by the blood of his Cross, God the Father sent a publick Officer from Heaven, to open the Prison doors; an Angel to roll away the stone from the mouth of the Sepulchre; thereby proclaiming to all the world, that the debt was paid, and, that God had received full satisfaction for the sins of the Elect, saying as it were, Deliver him, for I have received a Ransom.

This is another ground of our Triumph, that Jesus rose, that is, he rose, as our Jesus, our Saviour, and so by dying, hath delivered us from death, and from him, that had the power of death, which is the Devil. — Jesus who delivered us from the wrath to come.

Thirdly, Jesus rose again, it implieth his right to us, and interest in us. He rose as our Jesus, i.e. as a publick Head, in whom all believers are considered. Jesus Christ as he died not in a private capacity (for he had no sin of his own, for which death might have any dominion over him) so neither did he rise again in a private capacity, but in a publick capacity, as he was our God, our next of kin, unto whom the right of Redemption did belong: He rose as our Sponsor and Surety, yea as our Husband and Bridegroom having espoused us to himself on the Cross; He rose as the Captain of our Salvation, the publick Head, and Representative of all the Elect of God.

And
And this consideration layeth another foundation for our 
Triumph in Christ his Resurrection.
And that upon a twofold account.

1. In as much as Christ being a publique person, all the 
Saints of God are risen already in Christ’s Resurrection, that 
is to say, judicially, legally, as in their Sponsor, and in their 
stead. In the sense of the Law, what the sponsor or surety 
doth, the principle debtor is laid to do also: when the surety is 
laid in prison, the principle is laid in prison also; when the sure-
try payeth the debt, the principle is accounted as if he had paid 
the debt himself; when the surety is discharged, the debtor is 
discharged also, because in the sense of the Law, the principle 
and surety are but one person.

Thus the Lord Jesus as our Sponsor and Representative, 
having paid the debt, we are reputed, as if we had paid it our 
selves; he being discharged, we are discharged; he rising 
from the dead, we also rise in him, and with him: So speak 
the Scriptures.

Dead with Christ,
Quickned together with Christ, raised up together, and 
made to sit together in Heavenly places in Christ Jesus.

Whatsoever he doth, as our Mediator, we are said to do 
the same in a juridical sense.

Hence our Blessed Saviour calls Himself, the Resurrection: 
I am the Resurrection and the Life, &c. He doth not say, 
ego resurgo &c. (It is Tertullian his observation) but ego sum 
Resurrection: not I raise the Dead, but I am the Resur-
rection; to shew, that as in Adam all dye, so in Christ 
(the second Adam) all (his spiritual seed) shall be made alive; 
that, as the first Adam was putus mortis, a pit of sin and 
death, to all his natural posterity; so the second Adam is fons 
una, a Well-spring of Righteousness & Life to all his believing 
seed. So again, He saith, not, I give Life, but I am the 
Life, to shew that it is but one and the same Life, which Christ 
and Believers Live, that his Life (he being their Repre-
sentative) is their Life. When Christ who is our Life, &c

This is a word of Comfort indeed; The Saints of God are 
risen.
risen already in Christ their Head; those precious pieces of beauty and delight, the los of whom we lament with brimful tears and sighs dipt in blood; they are risen, they are not here, they are quickned together with Christ, raised up together, and made to sit together with Christ in Heavenly places: I say, (in a forensical or Court sense) reputed so in Christ their Head and Surety. This is much; but this is not all, there is yet a second accompt, and that is,

Secondly, Jesus his rising again gives us infallible assurance of their, and our future Resurrection: As they are risen with Christ legally, so they shall rise with Christ really and personally.

God, in the Resurrection of Christ, hath given to the world an instance and a pledge of the Saints Resurrection in the last day.

There is an inseparable connexion between the Resurrection of Christ and the Resurrection of the Saints, and it is fourfold:—

A Connexion of

1. Merit.
2. Influence.
3. Design.
4. Union.

The first Connexion that is between Christ’s Resurrection and the Saints Resurrection, is a Connexion of Merit.

The Lord Jesus by his Death purchased both the Persons and the Privledges of the Elect of God. To this end Christ both died and rose again, that he might be the Lord both of the dead and the living: In the former verse the Apostle affords the absolute dominion which the Lord Jesus hath over us; whether we live or dye, we are the Lords: Here, he tells us what right or title that is, whereby he holds that dominion, so by the right of purchase; For this end Christ both died, and rose, and revived that is, rising again he did revive; by his death he merited of the Father, that both in death and in life, both dying and rising again, he might dispose of the Saints to his own advantage. Why, now the
the Lord Jesus having bought his Elect at so dear a rate, if the Saints should not rise again, he should lose his purchase; there were no more Merit in the death of Christ, than in the death of any of the Sons of Adam; and even in this respect Christ had died in vain, and risen in vain.

A second Connexion between Christ's Resurrection, and the Resurrection of Believers, is a Connexion of Power, and Influence. There is power in the Resurrection of Christ, for the quickening of the dead; This is that which the Psalmist calleth the dew of Christ's Youth; from the womb of the morning, thou hast the dew of thy Youth. In the Hebrew it is more than the dew of the morning, thou shalt have the dew of thy Youth:
The Resurrection of Christ is called his Youth, wherein he did as it were spring and grow forth again: and the quickening influence of his Resurrection is compared to the morning dew, to shew, that what vertue there is in the dew of the morning, to cause the languishing plants of the Earth to revive and flourish, that (and much more) power and efficacy there is in the Resurrection of Jesus, to quicken and revive all his Saints, after they have lain all the night of their separated state, in the Grave: So the Prophet Isaiah interprets it in words at length, thy dew is as the dew of herbs; to what end? it follows; and the Earth shall cast forth her dead: The dead shall arise by vertue of this dew; the warm animating influence of Christ's Resurrection. Hence it is, (as I have hinted before) that our Lord calls himself the Resurrection and the Life, namely to intimate to us, that by the same spirit of holiness, whereby he raised himself from the dead, he will also quicken their mortal bodies. This is a second Connexion, which inseparably links in the Resurrection of the Saints with the Resurrection of Christ: For surely, were it not so, the Resurrection of Jesus Christ would signify no more, than the Resurrection of Lazarus, or any other of the Saints mentioned, Matt. 27. 52, 53. Yea, the Resurrection of Christ would not be of so great vertue, and influence, as the dry bones of the Prophet, the very touch whereof raised the dead man, which was cast into his Grave.

Thirdly,
Thirdly, There is between the Resurrection of Christ, and the Resurrection of the Saints (at the last day) a Connexion of Design. The Lord Jesus had a design upon the Saints in his rising again from the Dead: and what that was, he tells us in the last passionate prayer before his passion, John 17. 24. Father, I will that all those, whom thou hast given me, be with me, that where I am, they might be also. Therefore Christ arose and ascended, that he might come again and awake them out of their Graves, and take them home to himself into Mansions of Glory: So he comforted his Disciples before his departure, Job 14. 3. If I go, and prepare a place for you, I will come, and receive you unto myself, that where I am, there you may be also.

Christ counts not himself full, till he hath all his Members with him; therefore is the Church called, the fulness of him that filleth all things: marke it, Christ is the fulness of all things, and yet the Church is called, the fulness of Christ: how so? Christ is the fulness of the Church, as the Head is the fulness of the Members (supplying them with Life and Influence) and the Church is the fulness of Christ, as the Members are the fulness of the Head, making of it a complete and perfect man; Christ is the fulness of the Church for internal animation, and the Church is the fulness of Christ for external conformation. The Church is Christ's outward not inward fulness. See Jezeus on Coloss. 1. 19, page 19.

This is then a third inseparable Connexion, between Jesus rising again from the Dead, and the Saints rising again; because without this, Christ should loose the very plot and project of his own Resurrection, and be defective even in his state of Glory, as an Head without his Members. This must not be, it cannot be.

And this calls us upon the fourth Connexion, (before we are aware of it) viz. A Connexion of Union. The Connexion, which is between Christ his Resurrection, and the Saints Resurrection; is that very Connexion, which is between him and them, namely the Union which is between the Head, and Mem-

Eph. 1. 23. The Head is not compleat without the Members.

Although I thus fince the words, yet I would not be thought to exclude every other meaning, as knowing that παντός signifies as well good as good implies.
Mount Pisgah.  
Part I.

The wicked rise not by virtue of Christ's Resurrection, there being no such Union between Christ and them, they are raised by a general power of Christ as a Judge.

* In Nature we see that the Winter Trees which seem to be dead, revive again in the Spring; because the Body, Arms, and Branches of the Tree are joined to the Root, where the Sap lies all the Winter, and by means of its Conjunction, it supplies vegetation to all parts of the Tree: Even so our life is hid with Christ in God. And in the day of the Resurrection, by reason of this mystical Conjunction, Divine and quickening Virtue shall stream from Christ to his Elect, and cause them to rise again, &c.

For if the Head be risen, the Members cannot be long behind; witness the Word of Christ to his Disciples, (and in them to all Believers, a word more precious than the whole Creation) Because I live, ye shall live also. The Resurrection of the Saints is bound up in the Resurrection of Christ, as the effect is bound up in the cause, because I live, you shall live; because Jesus rose again, Saints shall rise again. Christ is our life; and therefore, when Christ shall appear, we shall appear with him in glory.

Can the cause be without the effect? can the Head live, and the Members remain dead? Yea, can the Saints live, and they themselves continue in a state of death? This is an happy contradiction, a blessed impossibility! Oh write this comfortable word upon your hearts Christians, Christ is our Life: Christ is your Life, and the Life of your Christian Relations; and as sure as Christ is risen, they shall rise, and because he lives, those Members of his, for whom you weep and bleed, (as dead) shall live also with him. Surely if the Devil, and all the powers of darkness were not able to keep Christ in the Grave, neither shall they be able to hold one of his Members there
there for ever! Hence you shall find the holy Apostle disputing from the Resurrection of Christ, to the Resurrection of Christians; If Christ rose from the Dead, how say some that there is no Resurrection of the Dead? and back again from the Resurrection of Christians, to the Resurrection of Christ; if there be no Resurrection of the Dead, then Christ is not risen. Indeed the form of words is Negative, but the sense is Affirmative; and for the greater assurance, it is repeated over and over in the following verses; backward and forward as Convertibles; grant one, and ye grant the other; deny one, and ye deny the other. And the result is this, But now is Christ risen from the Dead, and become the first Fruits of them that sleep; Christ is risen, and risen as our first Fruits, as a pledge and part of the whole Harvest; for if the first Fruits be holy, the Lump is also holy; if the first Fruits be laid up safe in Gods Barns, the whole Harvest shall (in due time) be safely brought in thither also, only it must lay its time appointed by the great Husband-man, whose method is this, first, Christ the first Fruits, and afterward, they that are Christs as his coming.

Be of good cheer Christians, weep not; it is the Fathers good pleasure, that not a Sheaf, nor an Ear, not one grain be left; to witnesseth the Truth, and the Life; the Truth to justify it, and the Life to make it good; this is the Fathers will which hath sent me, that of all which he hath given me, I should lose nothing, but should raise it up again at the last day. nothing of all that, &c. i.e. not the least Person, nor the least Member of the least person, how mean, and contemptible forever.

Will this content thee, Christian? Thy sweet Relation is not lost, but sown, and that which is sown, is not quickeed, unless it dye. At the Harvest time, thou shalt have thy seed again; severa facere ineritum, injuria usura, lucrum damnant: when that, which thou callest perishing, shall be thy improvement; thy treasure is not cast away, but put to use; and thy loss shall be thy gain.

Christians, This believed, is a word of Comfort indeed, so D 2 the
the Text tells us: If we believe that Jesus died, and rose again: thy dead men shall live, Together with his dead body shall they arise.

Obj. But what, not else?

Ans. Oh not so! not our Resurrection, or the Resurrection of our gracious Friends, depend upon our Faith, but our assurance and comfort of their Resurrection depends upon our Faith.

The Resurrection of the Saints stands upon a surer foundation than our Faith, it stands upon a four-fold foundation, as you have heard.

Sc. The

\( \begin{align*} &\text{Mere} \\
&\text{Influence} \\
&\text{Design} \\
&\text{Union} \end{align*} \)

A Foundation which stands surer than Heaven and Earth: Heaven and Earth may pass away, but not one of these Foundations shall ever pass away, or fail; The Foundation of the Lord, stands sure, 2 Tim. 2. 19. So then not their Resurrection, but our comfort in their Resurrection, is that, which depends upon our Faith. Sence stands blubbering and crying, my Parent is dead, my kinsman is lost, my dear Child is perished: No faith Faith, no such matter, they are alive, they are safe, they are happy. And all this, Faith inferreth upon Christ's Resurrection: So that whosoever hath Faith enough to put Christ's Resurrection into the premises, may by the same act of Faith, put the Saints Resurrection into the conclusion. He that by an eye of Faith, can look upon Christ's Resurrection, as past, may by the same eye of Faith, see the Resurrection of the Saints as to come: he that by Faith can say, Christ is risen; may with the same breath of Faith, say also, The Saints shall rise: because I live, you shall live also: as a pledge and instance whereof, when Christ arose, many of the Saints which slept, were enlarged out of the Prison of the Grave (the heart strings whereof were now broken) to attend the Solemity of their Lord's Resurrection, and were as an other kind of first fruits of the last Resurrection of all Believers.

By
By all these evidences, and demonstrations, Jesus Christ now in Heaven, speaks to his mourners, as once he did (in the days of his flesh) to Martha, thy Brother shall rise again; so he speaks to us, man, woman, thy Yoke-fellow shall rise again, thine Isaic whom thou lovedst, shall rise again. And oh, that we had but Faith enough to answer with Martha! I know he shall rise again in the Resurrection at the last day! This would be a sovereign Cordial to keep our hearts from fainting under our sorrows. If indeed we have not Faith to realize this comfortable truth, our dear Relations, if they could speak, would cry to us out of their Graves in some such language, as that, in which our Saviour rebuked the women which followed him to his Cross, Daughters of Jerusalem weep not for me, &c. So ours: Son, Daughter, Husband, Wife, Father, Mother, (and whatever other dear Relations,) weep not for us, but weep for your selves, and for the unbelief of your own hearts.

I, Christians, there is the spring-head of all our misery, our unbelief; it is unbelief which robs us first of our sweet Relations, and afterwards of our comfort in their gains: and, if we look not to it the better, it will keep us and them aunder to all Eternity: we cannot enter in, (to their rest) if we continue in our unbelief: cry we then with the Father of the Child, I believe, Lord, help my unbelief. If we believe, that Jesus rose again, even so them also, which sleep in Jesus, will God bring with him, which brings me to the fifth word of Comfort.

Them that sleep in Jesus.

The first word of Comfort in this model was, that our Christian Relations departed this life, are not dead, but fallen asleep.---Here followeth a word of Comfort, of a richer import, which tells us, that as they do but sleep, so they sleep in Jesus.

This expression noteth to us, that blessed and admirable Union, which is between Jesus Christ, and his Saints, an Union frequently set out to us in Scripture under a twofold notion. D 3

Fifth word of Comfort, the Saints sleep in Jesus.

They who are fallen asleep in Christ.
Christ in the Believer.

Scil. { 

2. The Believer in Christ.

First, Christ in the Believer, Rom. 8. 10. If Christ be in you, the body is dead, Col. 1. 27. Christ in you the hope of Glory; and here in the Text, they are said to be in Jesus.

Secondly, The Believer in Christ, 1 Cor. 1. 30. of him are ye in Christ Jesus; who of God is made, Col. 2 Cor. 5. 14. If any man be in Christ, he is a new Creature, Col. 1. 2. the Saints in Christ. See both together,

15. 4. Abide in me, and I in you.
5. He that abideth in me, and I in him.

These expressions are the same for substance, both setting forth to us the Union itself, a mutual intimate in-dwelling, or in-being between Christ and his Saints; He in them, and they in him, so making one.

They differ somewhat in the notion and import of the phrase, hinting to us a different mode and fruit of this mutual in-being, viz.

Christ is in the Believer, by his Spirit, 1 Jn. 4. 13. and 1 Cor. 12. 13.
The Believer in Christ, by Faith, John 1. 12.
Christ in the Believer, by Inhabitation, Rom. 3. 17.
The Believer in Christ, by Implantation, Joh. 15. 2.
Rom. 6. 35.
Christ in the Believer, as the Head in the Body, Col. 1. 18. as the root in the branches, Joh. 15. 5. Believers are in Christ, as the Members are in the Head, Ephes. 1. 23. as the Branches in the Root, Joh. 15. 1. 7.
Christ in the Believer, implieth Life and Influence from Christ, Col. 3. 4. 1 Pet. 2. 5.

The
Part I. Mount Pilgat.

The Believer in Christ, implieth Communion and fellowship with Christ, 1 Cor. 1. 30.
When Christ is said to be in the Believer, we are to understand it in reference to sanctification.
When the Believer is said to be in Christ, it is in order to justification. It is Christ without us, that justifieth; it is Christ within us, that sanctifieth. Grace (in the Apostles' phrase) is Christ formed in the heart.

§ These and the like expressions, hold forth that transcendent, and mysterious Union which is between Christ and the Believing Soul, whereby they are not only joined together; but in a sober Gospel-sense united, one as it were; Christ becomes one with them, and they one with Christ.

This Union with Christ, for the clearer and safer understanding of so great and precious a mystery, I shall endeavour more fully to open in these six or seven distinguishing properties,

1 Spiritual, 2 Real, 3 Operative, 4 Enriching, 5 Intimate, 6 Total, 7 Indissoluble.

It is a Union.

The first property. It is a Spiritual Union. When we speak of this Union, we must abstract from all that is gross and fleshly; there is nothing in it obvious to sense, perceptible by the eye, or by the ear, or by the touch, or taste; it is not effected by any corporeal contact: Christ, and the Believer are not tied together by any material bonds, and fleshly sinews, but their Union is a pure, immaterial, sublime Union; altogether Spiritual; and that upon a double account.

First, partly in as much as by this Union, Christ, and the Believer are made one Spirit; He that is joined to the Lord,
is one Spirit: not onely, one Spiritually, but one Spirit: not
as exclusive to the body it self, for we are Members of
his Body, of his Flesh, and of his Bones; but expresing to us
the top and perfection of this Union. He, that is joyned to
an Harlot, is one flesh, in an impure, and carnal sense. Man
and Wife, though their conjunction be more honourable, yet
are but one flesh also, in a conjugal sense: For two, faith he
shall be one flesh; 1, but he that is joyned to the Lord, is one Spirit;
an Union infinitely more honourable, than that in Marriage;
the Believer is joyned to Christ, into one, and the same Spirit;
he is animated, and actted by one and the same Spirit with
Christ, though in a different degree and measure, for God
gave not the Spirit by measure unto him. Christ as Mediator
(for in that capacity Believers are United unto him, and not
merely as second person) received the Spirit without mea-
sure. *.

* Christ was
anointed with
the oyl of
 gladness a-
bove his fel-
lowers, Ies.45.
7. i.e. he had
a larger effu-
tion of the Spiri-
t poured
out upon him,
that all other
Kings and
Priests and
Prophets.

Believers have but their stinted measure and proportion,
and yet notwithstanding the Spirit of God dwelling as truly
in them, as it did in Christ himself; (though not essentia"
ly) they thereby become one Spirit with Christ.

And then again, It is a spiritual Union.

2. Partly, because the bond and ligaments of this Union,
are not Carnal, but Spiritual; &c. The Spirit whereby
Christ Unites himself to the Believer on Christ's part; The
presence of the Spirit maketh this Union, by vertue of which
God communicateth with us, as with his Sons, and we com-
municate with God, as with our Heavenly Father: The exer-
cises of Communion on both sides, are managed by the Spi-
rit of Christ, Gal. 4.6.---And the bond of Faith on the Be-
lievers part, whereby the Believer is United to Christ,
as the Can is engrossed into the Stock, and thereby grows up to be
one with the Stock: So is the Believer implanted into Christ
by Faith, Ephe. 3.17. grows up in him, receiveth life and
nourishment from him, and is preferred in him to life eternal;
kept by the power of God, through Faith unto Salvation, 1Pet.1.5.
Behold there is the subordination of these two bonds; Faith
keeps the Believer, and the power of God keeps his Faith;
now the Spirit of God, is that power. Upon this twofold account then, is this Union a spiritual Union, viz. 1. Because an Union of Spirit. 2. Because effected by spiritual bonds.

A second property of this Union. It is a real Union, and that in a tenfold distinction.

First, In opposition to an imaginary Union, it is no metaphysical notion, or like those things which Logicians call intellectual beings; or your Mathematical Lines, which have their existence only in the understanding and fancy.

Secondly; Nor is it a Relative Union only; as Father and Child, Master and Servant are united; such an Union there is between Christ and Believers; but that is not all.

Thirdly; Neither is it a legal Union only. Christ and the Believer are not one only, as the Debtor and the Surety are one in Law, in a figurative sense, i.e. in the interpretation and judgment of the Court. In this sense they are one indeed, viz. in the judgment of God, as a Judge, (as I have formerly shewed) but not only so.

Fourthly; Nor is it an Union only of assent in point of doctrine and judgment, though so much it is, for faith the Apostle in the name of all Believers, We have the mind of Christ. The Believer, (so far as he is a Believer) is of the same mind, judgment, and opinion with Jesus Christ in all things. And this truly gives them a kind of oneness, whence a firm and steadfast continuance in the Faith, i.e. in the doctrine of Jesus Christ, is called an in-being in Christ, John 15. 4. 6. and an abiding in Christ, 1 John 2. 24. 28. Such a professional or doctrinal Union with Christ. This the Saints of God have, but neither is this all.

Fifthly; Nor yet is it merely an Union of consent; The Believer is not one with Christ, only by consent of wills. The Arrians whilst they blasphemously deny the Deity of the Son, betray a double ignorance (and if but ignorance, there is the less) the one in the doctrine, or assertion it self; the other in the ground, which they allege for it, which is Christ's own words, praying to his Father for Believers, John 17. 22. that
that they may be one, even as we are one; whence they (supposing Believers to be one with the Father and the Son, only by consent of wills) do infer, neither are the Father and the Son one in any other sense. But say we, they err in the very foundation: we acknowledge indeed Believers to be so far one with Christ, and that is a very sweet and precious union; to will and will the same things, is an high degree of love and oneness; but to say no more of the Union betwixt Christ and his Saints, is to say too little.

Sixthly; Neither is this Union bare a Sacramental Union, whereby Christians (in either of the Sacraments, or any other Evangelical institution) are in an Elemental professional way joined to Christ, and Christ to them. Thus all, good and bad, Elect and Reprobate, Simon Magus as well as any of the Believing Samaritans, Acts 8, 12, 13. Judas as well as Peter; all I say, are made one with Christ in an external professional use of those Gospel-institutions; while in the mean time a real Believer, in a true, living, spiritual, saving way, is made partaker of Christ, and of all his benefits in all Gospel-Ordinances.

Seventhly; In contradiction to the Union which we have with Christ, by virtue of his assuming our humane nature, Christ was incarnate in the Womb of the Virgin, and thereby was personally united to our flesh; which is the highest advancement of the humane nature, that can be conceived, Heb. 2, 16. For verily he took not upon him the nature of Angels, but the seed of Abraham; Christ assumed man’s nature, being God from all Eternity; he took on him the one, to the other; and so made of those two natures, one person: by this we have a kind of Union with Jesus Christ, ver. 11. He which Sanctifieth, and they which are Sanctified, are both of one, i.e. of one God, say some; the Son of God, and Saints are all of one God the Father: others understand it of Adam; Christ as concerning the flesh, and all the sanctified, are of one common root and Father, though, by a different generation. But [of one] here is to be referred principally to the nature, where-
of both the sanctified and sanctified are partakers, i.e., they are of the same blood and kindred, of the same mould & constitution, of the same humane nature. This is a near and an honourable Conjunction; for by this means Jesus Christ is become our Immanuel, God with us, bone of our bone, and flesh of our flesh: but yet this Conjunction is common to all, sanctified and unsanctified, profane and holy; and verily it will be found an high aggravation of sin in the great day, that sinners should dare to profane and prostitute that nature to sinfull purposes, which the Son of God hath sanctified by so wonderful an assumption of it into one and the same personality with the divine nature. Thus the sanctified are one with him that sanctifieth, but that’s not all.

Eighthly; It is real in contradistinction to that contemplative Union which the Saints have with Christ in their holy Meditations. Meditation doth bring the object and the faculty together, and makes them one: And thus the Saints are (often) united to Jesus Christ in holy contemplation, whereby they let in Christ into their Souls, and their Souls into Christ, and become as it were One Spirit, or one in Spirit, with him: but neither is this all, for even common gifts and parts may produce this Conjunction, as well, as Grace; Art may thus Unite Christ, and the understanding, as well, as Faith. One may be thus United to Christ for a time, and yet be separated from Christ for ever.

Again, Ninethly; It is a real Union in contradistinction to Reconciliatory Union. Falling out separates between person and person; Reconciliation makes them one again; Reconciliation is the Atonement of Enemies: and thus indeed, God and Sinners are Reconciled by Christ; by him we have received the Atonement; those whom sin made two, Christ makes one. This is a choyce fruit of Christ’s death, a concomitant of our Union with Christ, yet not the very Union itself, or not the whole of this Union; there is between Christ and Believers the Union of Friendship, 2 Cor. 5. 18, 19. But neither is that all.

Tenthly and lastly; This Union is real in contradistinction
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Love is as an uniting affection, it makes the lover and the beloved one; as if two persons had but one Soul between them: thus Christ loves the Saints, Rev. 1. 5; and the Saints love Christ again, 1 Pet. 1. 8. Christ's love to them is the cause; their love to Christ, is the effect, 1 Jo. 4. 19. Yet this Union is, rather a fruit of that Union (we are now speaking of), than the Union itself; as in Marriage, the conjugal bond, and conjugal love are distinct things: Indeed, Love doth Unite Christ and the Saints, but Love is rather the fruit of this Union, than the Union itself; there is something more real in this Union, than the Love itself.

None of all these, reach the nature of this Union. The Scripture describes it to be a real and a solid Union; as real as that between Head and Members, Root and Branches; for, although it be a Spiritual Union, yet doth it not therefore cease to be real; things are not therefore less real, because Spiritual, yea therefore more. God, who is the most absolute, and real Being (a Being which gives Being to every thing which hath a being) is most Spiritual: God is a Spirit; and the nearer any being or excellency approaches unto God, the more real it is, the more it is itself; as we see in Angels, and the Souls of men.

Our Saviour's giving of his Flesh to eat, is not, as the Papists believe (or rather, as they would make us believe, they do believe) literal and carnal, the truth it self bearing witnesses, John 6. 63. The Flesh profiteth nothing, q. d. If you could literally tear my Flesh with your teeth, and pour my Blood down your throats, this would not profit you at all in point of Salvation. What then will? Why, the words which I speak, are Spirit and Life, i.e. they are to be understood in a Sacramental and Spiritual sense, &c.

And yet although Christ's Body be not food in a fleshly, but in a spiritual sense; it is not therefore less real; no, my Flesh as meat indeed, and my Blood is drink indeed, it is neither painted nor Enchanted meat, but real and substantial; yet not corporal but spiritual; yea, it is so real, that in comparison of that, all other corporal food is but imaginary and metaphori.
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cal: it is but like bread, it is but like wine, painted bread, and painted wine; not so indeed, and in truth, compared with Christ in the holy Supper.

Such is this Union, although, yea, because, it is not a corporal, but a spiritual Union; therefore it is so true and real, that in comparison of it, all Unions and Conjunctions in nature, are nothing else but so many figures and shadows: It is as real as the Believer himself, as real as Christ himself; Christ, and the Believer are not more really one in themselves, than they are in, and with one another spiritually. 1 Cor. 6.15. Yea our Lord carryeth us one step higher; It is an Union as real, as that essential Union between the Father and the Son. John 17.23. As thou Father art in me, and I in thee; that they also may be one in us, as I. e. as truly, as verily, though not substantially; It notes (I say) the reality of the Union, though not the kind and manner of it.

Third Property.

Thirdly; This Union is an operative Union. Christ is in the Believer, as the soul is in the body, a principle of life and operation. I Live faith the Apostle; but as if he had said too much, he recals what he had said, yet not I; but, Christ liveth in me; q. d. It is not so much I that live, as Christ in me. Christ is my life, it is he that animates me, he, that aits me, it is he, that doth all his work in me, and my works for me; It is he that believes in me, that desires in me, (whatsoever is good, and spiritual) it is he that repents in me, and loveth in me, and prayeth in me. My meaning is not to gratify the Aminomians; for though the Acts be efficiently from Christ, yet formally they are wholly ours; Christ is the next Efficient Cause, but not the next Formal Cause: though he be the immediate cause in respect of the virtue and power by which we act; yet he is only a mediate Cause in respect of the Order of acting; and therefore properly the act only denominates us, and not him. Though the act be mine, the strength is his; I can do all things through him that strengtheneth...


Fourth Property, enriching.

A Fourth Property is like unto this, and that is

4. This Union is a Soul-enriching Union. By vertue of this blessed Union, the Saints are invested into all the unsearchable Riches of Jesus Christ; as by vertue of the Marriage-knot, the Wife is enfranchized into all the Revenues, and Privileges of her Husband.

Of him are ye in Christ Jesus, who of God is made unto us Wisdom, Righteousness, Sanctification, and Redemption. Observe Christians!

In Christ Jesus, there's the Union, and thence flows Communion, and Fellowship with him in all his privileges, Wisdom, Righteousness, Sanctification, and Redemption. Here you have the very Epitome, and summa totalis of the Gospel; the whole Christ in four words; the benefit, and fruit of all his Offices, suitable and sufficient to supply all the defects and indigences of the Creature: For behold! here is Wisdom for our Folly; Righteousness for our guilt; Sanctification for our impure natures, and Redemption for our (every
(every way) lost and undone condition: wisdome to make us wise to salvation, there is the fruit of his prophetical Office; they shall all know me, Jerem. 31. 34. Righteousnes for our justification; Christ is the end (or complement) of the Law for Righteousnes to every one that believeth *, there is the fruit of his Priestely Office; Sanification, to begin holines where it is wanting, and to encrease it where it is begun, (Christ is a Fountain of holines, as well as a Fountain of happiness,) there is the fruit of his Kingly Office; he sets up his Kingdom in the Soul. Rom. 14. 17. Redemption, fully, and finally to deliver us from the power of darkness, from wrath to come, from all the remainders of sin, and misery; and to translate us into the Kingdom of Grace and Glory; there is the joynt-fruits of all his Offices.

Behold Christians! This is the rich and precious fruit which grows upon the Offices of Jesus Christ, and all made ours by means of this glorious Union. Firstly, in Christ, then follows Wisdom, Righteousnes, Sanification, and Redemption. Yea, one step higher yet: By vertue of this Union with Christ, Believers are not only made partakers of the fruits of Christ's Offices, but are invested into the very Offices themselves. Was he anointed to be a King? so are they; he hath made us Kings, &c. Rev. 1. 6. was Christ anointed to be a Prophet? Believers also partake of the same unction. 1 Jo. 2. 20. Ye have an unction of the holy one, and ye know all things. Was Christ anointed to be a Priest? so are they, ye are a chosen Generation, a Royal Priesthood. Here are two Offices twined together, Royal, their's their Kingly Office; Priesthood, their's their Sacerdotal; a Kingdom of Priests, as Moses phraeth it; Priests, as they stand in relation to God, to offer up spiritual Sacrifice to God, acceptable by Jesus Christ: and Kings in respect of men, to rule over others, and themselves too.

This is much, and yet this is not all;

By vertue of this Union, Believers share with Christ in all his (communicable) titles and dignities. Is he a Son? so are they; Christ, the Son of God by Nature; they the Sons of God.
God by Adoption. Was Christ the Heir of all things, Heb. 1. 3. ? Believers are Heirs also in him, and with him. If Children, then Heirs, Heirs of God, and joint-Heirs with Jesus Christ; though they are not joint-Purchasers (by their good works) as the Papists would make them, yet they are joint-Heirs (by grace), as God hath made them; so by virtue of their Union with Jesus Christ.

Doth Christ call God his Father, and his God? Behold! Heb. 2. 11. He, (being not ashamed to call them Brethren) lets them know that he is their God, and Father. Go to my Brethren, and say to them, I ascend to my Father, and your Father, to my God and your God.

Once more: Hath the Father appointed him a Kingdom? so doth he appoint unto them a Kingdom, Luk. 22. 29. Hath the Father assigned him a Throne? so doth Christ assign unto his Saints a Throne also. To him that overcometh, will I grant to sit with me, in my Throne, even as I also overcame, and am set down with my Father in his Throne.

My Brethren! What a Soul-enriching, beatific Union is this! There be Unions in nature, which convey nothing, communicate nothing, but empty, and insignificant titles, which make the person admitted into them; not a whit the richer, the better, not a jot the more noble or happy: but this Union (as that divine essentail Union between the Father, and the Son, doth invest Christ into all divine properties and prerogatives with the Father, so this between Christ and the Believer) invests the Believer into the whole Christ, and all his riches, and all his glory, in so much as the Spouse gives in the whole accompt in this vast and invaluable sum. My Beloved is mine, and I am his; he is mine; the whole Christ is mine in his natures, offices, excellencies, prerogatives, and inheritance; in all he is, and in all he hath, it is all mine, for my good, and for my glory: This is the voice of her Faith, and then I am his, this is the voice of her love, I am his, in all I am, in all I have, in all I can make by my interest in the world; and if it were a thousand times more, he should have it all, and all too little for him, who hath loved me, and washed me in his own Blood.
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Blood, and hath taken me into so rich and glorious an Union with his own self. To him be glory for ever, Amen. This is the fourth Property.

I proceed to a fifth property of the Union, and it is a near, inward, inti- mous Union. To hint the intimateness of this Union, the Holy Ghost in Scripture, carries us through the climax of all Unions under Heaven, and compares it with them, of what nature and kind soever,

Whether

\[\begin{align*}
\text{Artificial,} \\
\text{Political,} \\
\text{Natural,}
\end{align*}\]

Wherein, although you may find different degrees, one exceeding another, yet all falling short of this blessed Union, in respect of closeness, and intimacy; It tells you that, look how the house and foundation are one, so are Christ and Believers, 1 Pet. 2. 4, 5, 6. yea higher.

It tells you, that; look how Husband and Wife are one, so is Christ and his Saints, Hos. 2. 19. Eph. 5. 30. only with this incomparable difference, Husband and Wife make but one flesh; but Christ and the Believer make one Spirit or Spiritus.

1 Cor 6. 16, 17.

It tells us (yet higher) that look how the Head and Members are one, so is Christ and his Church, 1 Cor. 12. 12. how root and branches are one, John 15. 1. 6. so Christ, and Believers; and closer yet, the Scripture tells us, that, look how Food, and the body are one, so also is Christ, and the Believer one; hence we hear of eating his Flesh, and drinking his Blood, John 6. 51. 53. 54. 55. 56. and nearer yet (if nearer can be.)

It tells us, that look how the Soul and Body are one, how Life, and the subject wherein it resides are one, so is Christ and the Believer, Col. 3. 4. when Christ who is our Life shall appear, &c.

Behold, here (Christians) is an Union which amounts to common to an identity; say only with Cyprian, it is not such 

F
an Union as is between the two natures in Christ, which makes them but one person; not such an Union as is between the three glorious Persons in the blessed Trinity, who notwithstanding the distinction of their personality, are but one nature and essence, and you cannot say or think too highly of this Union; yea whatsoever you can say, or think, will be short of the intimacy and excellency of this Union.

Onely we must tell the world, that those mystical divines (amongst the Papists) as they call themselves, who talk of the Saints being transsubstantiated into God; and those Seraphicks amongst us (as they would be called) but Phanaticks more truly and properly, who rant at the same rate [Christed with Christ, and Godded with God.] these speak as men so ambitious of being accounted sublime, and Angelical in comparison of all other men, whom they scorn as illiterate Literatiuks, that they think it a leaffening to them to speak in a common and sober Dialect; and rather, then not speak b'Tiger words then other men, they fear not to spea Blasphemy. The Lord convince them.

Notwithstanding, I must add this to what I have said, that because no Union under Heaven was close enough to express the oneness which is betwixt Christ and the Believer; therefore our Lord Jesus himself carries us up to Heaven, there to contemplate the essential Union, which is between the Father and the Son, and puts them into the same parallel; As thou Father art in me, and I in thee, that they may be one in us; yet still we must be careful to understand the words of Christ in a sober sense, lest whilst our Lord doth honour our Union with himself, by comparing it to divine Union in the Trinity, we do in the least dishonour that Union by levelling it with ours; we must duly remember, that this comparative particle as, doth not here intend equality, but likeness only; the truth of the intimacy, and not the nature, or the degree of it; to lift up this mystical Union above all other Unions in nature; but we must still keep the divine Union in its own place. This is the fifth property.
The sixth property.

It is a total Union. The whole Christ is united to the whole Christian; as the whole humane nature in Christ, is joined to the whole divine nature; so the whole person of a Believer, is joined to the whole person of Christ; yet not so as to make Christ and the Believer but one person; but as (in the conjugal Union between Man and Wife) making up one (mystical) body; or, as in the body natural, every member is joined to the head, and the head to every member: so is Christ and the Believer.

Yea, once more. By virtue of this Union with Christ, the Believer is likewise united to the whole divine nature and essence in the Deity, though not essentially; and he is likewise united to each person in the Trinity, the Father, and the Holy Ghost, as well as to the Son, John 17. 21. Behold, that thus it is done to the man, whom God will honour! Thanks be to God for this unspeakable Grace.

This is the sixth Property.

The Seventh and last Property.

This Union is an indissoluble Union. This Union between Christ and the Believer, is not capable of any separation. They are so one, that all the violence of the world, or all the powers of darkness, can never be able to make them two again.

Hence the Apostle’s Triumph Challenge, who shall separate us from the love of Christ? If the question did not imply a strong negation, the Apostle himself doth give us a negation in words at length, neither death, nor life, nor Angels, nor Principalities, nor Powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us, &c.

A long Catalogue, consisting of a large induction of various particulars! but in all these is observable; he only in-
thanceeth in the creature, nor any other creature, -- he leaveth out God, and why? because God himself is the Author of this Union; of him are ye in Christ Jesus; It is of God, and

1 Cor. 1. 30.

Upon a three-fold Account,

1. It is of God’s Preordination. This Union of Christ and his Saints, was the design of God’s everlasting, Eternity. He hath chosen us in him, before the Foundation of the World. As the Union, so the very purpose of it, was founded in Christ, He hath chosen us in him.

2. It is of God the Father’s efficiency: the Father tyeth this Marriage-knot between his Son and his Spouse; for, we are his Workmanship, Created in Christ Jesus, &c. The new Creation, it is God’s work, and it is founded on Christ, or in Christ, created in Christ Jesus, &c.

3. It is of God’s support. As in the first Creation, when God had finished the world, he took not his hand off, but upholds it still by the word of his power, Heb. 1. 3. So in this second and new Creation; when he hath wrought it, he takes not off his hand; if he should, it would quickly collapse into its first nothing. How comes it then to pass? doth not why faith the Apostle, 1 Pet. 1. 5. you are kept by the power of God, through Faith to Salvation: Faith keeps the Believer in this Union; but the power of God keeps Faith. Why now, if after all this, God should at any time suspend the influence of this power; or, by any malice, or fraud of men, or Devils, suffer this Union to miscarry, he should fail and crost his own project, he should desert his own design; this cannot be.

Here is the Foundation then, upon which the Apostle erecteth this Triumph: God who only can dissolve this Union will not; the Creature, which only would dissolve this Union, cannot; so it stands on a firmer bottom than Heaven and Earth, our life is hid with Christ in God. The Believer is in Christ, as Christ is in God, hence the insepatableness of this Union: There is no more pulling the Believer out of the bosom of Christ, then there is of Christ out of the bosom of his Father.

And
And therefore once more, upon this account it is, that our Lord compareth this blessed Union to that substantial Union between the Father and the Son, that they may be one, as we are one, namely to express, as the reality and inwardness, so also, the indigence of this spiritual Union, as thou Father art in me, and I in thee. As, i.e. as fixedly, as inseparably, as immutably.

This is the transcendent excellency of this Union above all others, it is Eternal. Indeed it had a beginning, but it shall never have an end. All other Unions may suffer a dissolution; a Whirl-wind may throw the house off from its foundation, as Job. 1, 18, 19, we see in the case of Job’s Children; a Bill of Divorce may dissolve the Union betwixt Man and Wife; in case of the violation of the Marriage Bed. An Axe may dissolve the Union between the Head and Members.

Death dissolves the Union between the Soul and body, &c.

I. But nothing can dissolve the Union between Christ and the Believers; nothing shall be able to separate us, &c.

My Text gives us a further instance of this; the Saints sleep in Jesus; The Union ceaseth not, no not in the Grave. Observe the progress of it, it began in their Regeneration; then they received their first Implantation into Christ, Rom. 6, 4, 5, whence the Apostle makes Regeneration, and being in Christ synonymous, Rom. 6, 3, 4.

Next, they are said to live in Christ, and Christ in them, Gal. 2, 20,

Then to shew there is no in and out; *in this Union (as some fondly dream) we read of their abiding in Christ, not only by way of precept (which might (possibly) imply duty only, as John 15, 4, 5,) but by way of promise also, as 1 John 2, 27. Ye shall abide in me; which certainly doth express assurance, and establishment for ever, Rom. 4, 16.

Therefore they are said in the next place, to die in Christ; Blessed are the dead that die in the Lord: so verfe 16. after the Text, makes mention of the dead in Christ; so that, that which dissolves all other Unions, dissolves not this, death it self; when the Union between body and Soul is dissolv.
ved, the Union between Christ and Believers dissolveth
not.

Yea, see one strain higher yet; not only in death, but even
after death, this Union holds; the Saints are said to sleep in Je-
sus, that part of the Saints, which is capable of sleep, is not
capable of separation from Christ; while their more noble
part is united to Christ in Heaven, amongst the Spirits of just
men made perfect; Christ is united to their Interiors and
more ignoble part in the Grave, their very dust, they sleep in
Jesus.

Thus I have opened unto you the blessed and admirable U-
nion which is between Christ and his Saints, and it's most ex-
cellent, and transcendent properties, for, as it is

1. Spiritual.
2. Real.
3. Operative.
4. Enriching.
5. Intimate.
6. Total.
7. Indissoluble.

Opened, did I say? Alas it is impossible! This Union
is a mystery; a great mystery, Ephes. 5. 32. next to that
Union betwixt the three glorious persons in Trinity, and
that other (like unto it) between the two natures in Christ;
profound and ineffable! the heart of man is not able to conceive
it, nor the tongue of an Angel to express it: the natural man
knows it not at all, no more of it, than a Swine knows
what the Union is between the Soul and body in man; it is
above his principle, 1 Cor. 2. 14. The spiritual man under-
standeth it very imperfectly; all we know is rather, that it is,
than what it is; the full and perfect knowledge of it, is res-
erved for the future state, so our Lord hath told us, John 14.
20. At that day ye shall know, that I am in the Father, and
you in me, and I in you; then, and not till then: we shall ne-
ever perfectly understand this Union, until we come fully to en-
joy it.
In the mean time, if a short improvement of such a rich point might not be judged too much improper in such a contemplative discourse, as this is; a few things might be hinted from hence, by way of use.

Use

First; Here we may discover the main Foundation, and Reason of the Saints perseverance; surely it consists not in the nature of Grace, infused in their Regeneration; this differs not specifically from the Grace which Adam received in his first Creation; that was the Image of God, Gen. 1. 26, 27, and so is this, Colos. 3. 10. and therefore of it self, cannot produce any higher or more noble effects under the one Covenants, then it did under the other.

Secondly; Nor doth it consist in the liberty and rectitude of their own Wills, though regenerate; for if Adam’s free will did him so little service in his perfect state, when it was entire, free, without any mixture of servility, how little security (think you) can the liberty, wherewith Christ maketh the will free in the new Creation, afford the Saints, wherein the state of Grace is yet imperfect? and the freedom of their wills mixt with so much bondage, that it made the holy Apostle look upon it, little different (for the present) from a captivity, and to cry out (to astonishment) for a Redeemer to come in and make a rescue? O Wretch that I am, who shall deliver me? &c. He found by experience, that if it were not more for a Christ, than for the freedom of his own will, that body of doubt, which he carried about him, would infallibly prove his total and final ruine: but I thank God for Jesus Christ our Lord] there was his security.

Where then shall we bottom the stability and fixedness of the Saints? surely upon a two-fold Foundation.

First; Divine Compact, Grace in the Saints is under a Covenant; God the Father hath stipulated with the Mediator for his spiritual believing seed: not only to repair the Ruines of the first Creation (his Image) in them, but to uphold and secure it from ever dissolving & decaying again totally or
or finally partial, temporary decays and recidivations there may be, but faith the word of the Covenant, to the Redeemer (in Reference to his divine off-spring) my Spirit which is upon thee, and my words which I have put into thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy Seed, nor out of the mouth of thy Seed's Seed, faith the Lord, from henceforth and for ever.

Adams grace was under no such Covenant, and therefore left to itself; it was exposed to the power of Temptation, and perished. This is one account of the Saints perseverance. But

Secondly, Union with Christ.

Secondly; The next and immediate Foundation of it, is, this blessed Union whereof we are now speaking; by virtue whereof the true believer is made one with Christ, as Christ is one with his Father, at supr.--- As we are one, as, that is (as it hath been expounded) spiritually, really, operatively, enrichingly, intimously, indissolubly, in a word infallibly, and available to all saving intents and purposes. Here is the ground and foundation of the Saints perseverance; They are not only fixed Stars in Christ's right hand (if no more, it would be hard pulling them thence). But their lives are bound up in the same bundle with Christ's own life; our life is hid with Christ in God. Christ and his Saints have, as it were, but one life between them, and that life is Christ's; whence Christ himself makes the inference; because I live, you shall live also. Upon such an instance, it may be questioned, and (possibly) without breach of charity, whether they who deny the infallible perseverance of the Saints, did ever truly study or believe the notion and nature of the happy and glorious Union which is betwixt Christ and them *

* The inseparableness of the Union, is given as the account of the Saints perseverance: Nothing can separate us. Rom. 8. 35.

If we should form what hath been said unto such a Syllogism as this, namely,

They that are United to Christ by a spiritual, real, operative, enriching, intimate, inseparable Union, can never totally or finally fall away; But all true Believers are fo United.

There
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Therefore they can never so fall away.
I say, cast all into such a form, and we find that both the Premises and the Conclusion, are of Christ's own making; Because I live, ye shall live also. And therefore, until I hear that Christ is dead the second time (which I am sure I shall never do, for Christ being raised, death hath no more dominion over him, &c.) I dare not believe this doctrine; The possibility of the Saints' total and final Apostacy.

Only, because Satan can transform himself into an Angel of Light, and the heart is deceitful above all things, and desperately wicked, my earnest advice, and obloquy to all such as do pretend to this blessed Union, (as to mine own Soul), is, To give all diligence, upon solid Scripture-evidence (that is to say) by the precious and powerful influences of this Union upon their Souls; and by the gracious Reciprocations of Faith and Love, and sweet, holy communion with the Father and the Son, &c. by these I say, and the like, to secure the Assumption.

But I am thus United to Christ.
And the Conclusion need not fear the gates of Rome, or Hell; but the Believer may boldly send forth St. Paul's challenge: Who shall condemn? What shall separate? Thanks be to God, who hath given us the Victory through our Lord Jesus Christ.

In the second place.

Hence we may take notice of the honour and dignity of the Saints, how meanly and basely so ever reputed, in, and by a reprobate world, even as the filth of the world, and the off-savouring of all things, the scraping of their Shoes, or the common Town-Dung-cart, into which every one casts their soil and draught: I say, though the Saints of God are thus base and contemptible in the opinion of the ignorant World, yet they have another rate and value set upon them in Heaven: God is not ashamed to be called their God, nor Christ ashamed to call them Brethren. Yea, he dignifies them with the title of his Spouse, the Bride, the Lambs Wife; and all this upon
upon the account of that admirable, and inconceivable Union which is between Christ and them, that spiritual, real, operative, invincibl, total, intimation, and indissoluble Union, by virtue whereof, they are in Christ, and Christ in them; as to their more divine part, their Soul's, one spirit with the Lord; and even as to their terrestrial and corruptible part, their Bodies, Members of Christ, and Temples for the Holy Ghost to dwell in; yea, faith my Text, their very dust is united to Christ: They sleep in Jesus.

Such Honour have all his Saints.

Third Use.

How should the sense of it engage them to Honour Christ, who hath put so great honour upon them! (yea to honour themselves whom Christ hath so highly honoured;) to stand upon their advancement, and not to profane themselves by any thing that is common, or unclean, or upon the least account unsuitable to their glorious Union with Jesus Christ; but to possess their Vessels in sanctification and Honour. 1 Thes. 4. 4. as under an holy awe of that tremendous Sentence;

If any man defile the Temple of God, him will God destroy.

Surely the thought of so near and intimate an Union with the Son of God, should make sin become an impossibility; Upon all the Adulterous solicitations of the Flesh, World, or Satan, to make holy Joseph’s quick reply; How can I do this great wickedness, and sin against my Union with Jesus Christ?

Fourthly; And oh that such as have for many years togetherness, under the Ministry of the Gospel of Christ, and to this day are altogether strangers to this blessed Union with Christ, would now, with all seriousness and holy contention, apply themselves to know it, and to know it experimentally; that they would (with holy Paul) account all things lost and dung for the excellency of the knowledge of Jesus Christ, Phil. 3. 8, 9. even this, that they may be found in him, to know him with interest; to know him in his mysterious and beatific Union, Christ in them, and they in Christ; This only is the
saving knowledge of Jesus Christ, to be able to make out our
Conjunction with him upon Scripture-evidence. Alas! this is
the undoing Miftake of thousands, that are called Christians;
they know somewhat of the History of Christ; they have
some notions of a Christ in their heads, but this is the precip-
itive, upon which they ruine themselves, They think to be saved
by a Christ without them, they hang upon the outside of the
Ark, they live upon bare notions, The Son of God took our na-
ture upon him; died for sins; rose again, and is gone up into
Heaven, and sits at God's right hand; and therefore conclude
they shall be saved: Oh but what a paralogism and fallacy do
they put upon their own Souls! They put more into the Con-
clusian, then there is in the Premisses, while they leave out this
great, and indispensible medium of Union, and Conjunction
with Jesus Christ! without which a Christ, and no Christ, is all
one.

Men and Women generally take Faith to be nothing else,
but a loose conjectural application of Christ and his Merit to
themselves, not considering that the great saving Office of
Faith, is, To unite the Soul to Jesus Christ, Eph. 3.17. It is
true, there is no Condemnation; but it is, only to them that are
in Christ Jesus, Rom 8.1.

Christ is the hope of Salvation; it is true; I, but it is not
simply Christ in the Womb of the Virgin, not simply Christ on
the Cross, not Christ in the Grave, no, not (alone) Christ on
the Throne; but faith the Apostle, Christ in you, the hope of
Glory, Colo. 1.27. It were an easie thing to be saved, if a
Christ without us were all; and I know no reason why re-
probate men and Devils might not get to Heaven on such
terms: No, but as there is no other name under Heaven, given
amongst men, whereby we must be saved, but the Name of Je-
sus Christ, i.e. his merit and influence: So, there is no other
medium, whereby that merit and influence can be effectually
applied to the Soul, but only this Spiritual, real, operative,
enriching, insinuous, total, and inseparable Union with Jesus
Christ.

Christ must be in us by his Spirit, and we must be in Christ

by
by Faith, or else our persons and our hope (as to the present state) are both reprobate, 2 Cor. 13. 15. — Of him are ye in Christ Jesus, who of God is made Wisdom, Righteousness, Sanctification and Redemption. All is yours, if you be Christ's, as Christ is God's. Appear before God's Tribunal in the great day, without this Union, and plead what you will, your answer will be, I never knew you; depart from me, &c.

Believe this, Oh all you carnal Christ's Christians, and tremble, and swim no longer down the stream of Security, lest it empty you forth into the Lake of Perdition: but work out your Salvation with Fear and Trembling, and give all diligence to make this conjunction with Christ, sure to your own Souls; that, when He shall appear, you may also appear with him in Glory.

Remember, All your true and solid comfort and rejoicing in life, in death, and at the day of Judgment, is all bound up in your Union with Jesus Christ: Christ in you the hope of Glory.

Fifthly and Lastly.

The Doctrine of this glorious Union with Christ, is not more for the honour of the living, than for the comfort of the dying Saints, and of their surviving mourners; And for their sakes it is here specially calculated by the Holy Ghost; behold this Union is not dissolved by death it self; though it dissolve the Union between Body and Soul, it cannot dissolve the Union which is between Christ and his Members. Hence you find even death it self filling up the Apostle's Triumph; What can separate? neither life, nor death, &c. Not life, for Christ (by virtue of this Union) is their life; Not death, for as terrible as it is, let death do its worst, it cannot dissolve this blessed Union. Neither life nor death can separate, &c.

Why do ye tremble at the thoughts of death, O ye Saints of God? and why do you indeed, (what the Jews supposed Mary did,) go (so oft) to the Sepulcher to weep there? behold, your beloved Lazarus is not dead, but sleepeth; yea, that which is of an infinitely higher consideration, he sleeps in Jesus.
Jesu. Did he live in Christ? behold he died in Christ also; Did he dye in Christ? behold he sleeps in Christ; Christ is nearly related to the Saints dust; their ashes are not laid up in the Grave, so much, as in Christ; yea, though (after death,) they should pass through never so many changes and revolutions, and should be scattered at length into all quarters and corners of the world, he that calls the Stars by their own names, knows every dust of their precious bodies; keeps them in his hand; and is as really united to them, as to his own humane nature in Heaven.

This may be as Jonathan’s honey upon the top of the rock; taste of it oh ye mourners of hope, and your eyes will be enlightened: look not on your precious Relations, so much as they lie rotting in the Grave, or resolved into dust, as upon their dust as it is laid up in a sacred Urn, in the hand and bosom as it were of Jesus Christ; for which, he himself will be responsible, and bring it forth safely and entirely in the morning of the Resurrection: there shall not be so much as a dust wanting; for so it followeth, Them which sleep in Jesus, will God bring with him; which is a wider breach.

The sixth Word of Comfort.

God will come, and when he cometh, He will bring them with him, which sleep in Jesus.

God will, or God shall, &c.

Some understand it of God the Father, others of God the Son; I know not why they should be separated; they that say God the Father, include God the Son, i.e. God the Father shall bring them with him, in Christ or by Christ, referring [be shall bring] unto the former clause in Jesus.

Or, by Jesus; so reading it, God shall bring them by Jesus.

And, they who understand here God the Son, exclude not God the Father. And verily, the order of working, which is between the three glorious Persons in Trinity, will not allow us to seclude either in this place; For, as all the external works
works of the Trinity are common, and undivided, so Divines observe this method or order in their working.

The Father worketh all things of himself, in the Son, by the Holy Ghost.

The Son worketh from the Father, by the Holy Ghost.

The Holy Ghost worketh from the Father, and from the Son by himself.

The Original of the action is ascribed to the Father.

The Wisdom and manner of working, to the Son;

The Efficacy of the operation to the Holy Ghost.

All external operation, begins in the Father, is continued in the Son, and terminated in the Holy Ghost. This is a mystery rather to be adored, than curiously to be pried into; such knowledge is too wonderful for us; it is high, we cannot attain unto it.

But, as to the words of the Text, God will bring them with him, I conceive they relate more properly and peculiarly to the Son, Jesus Christ the Lord. For so it follows, The Lord himself shall descend, &c. And when he cometh, he will bring them with him, that sleep in him. The propriety of the work is ascribed to Jesus Christ, God-man, the Mediator between God and man; he shall bring them with him, when he descended from Heaven,

And that in a four-fold respect,

1. Their Spirit or Souls, from Heaven;
2. Their Bodies, from the Grave;
3. Body and Soul united, he shall take up to himself into the Clouds;
4. And then carry all his Saints back with him into Heaven.

First, when the Lord shall descend, he will bring the spirits of just men made perfect, with him from Heaven. The Souls of all his glorified Saints (whose bodies to this moment have slept in the Grave) shall follow Christ out of the gates of the New Jerusalem, to attend that glorious solemnity: so it is pro-
prophecied, *Behold, the Lord cometh with ten thousands of his Saints.* When Christ cometh to judge the world, there shall not be a saint left in Heaven faith Chrysostom. *Heaven shall as it were be left empty to attend the King of Glory going forth out of his Royal Palace, to finish the work of the great and last Judgment of the world; he shall come attended with all his Saints, they shall fill up his Train.

Secondly, As Christ will bring their Souls with him from Heaven, so he will bring their bodies from the Grave. Christ at his coming to Judgment, will first go to the Graves of the Saints, and cry to them aloud in some such language as once he did to their Souls in the days of their unregeneracy (when dead in sins and trespasses) in the Gospel-call, Awake thou that sleepest, and arise up from the dead, and I will give thee Life.

It is noted how that in the Transfiguration, the body of Moses which was hid in the Valley of Meseb, appeared in the Mount of Transfiguration, which signifies us that the bodies of the Saints, where-ever they be lodged, are not left but to be railed to glory; the same numerical body that was laid down in dust.

Or, as sometimes in the days of his flesh, he did to Lazarus, John 11:41. when he had lien four days rotting in the Grave, (a lively Emblem and Type of the general Resurrection.) Lazarus came forth: and they that are dead shall come forth. It was the tenor of his own prediction, while yet in the world, The hour is coming, in the which all that are in the Graves, shall hear the voice of the Son of man, and shall come forth, &c.

I shall not stay here to inquire into the nature and properties of the Saints bodies, when Christ shall raise them up out of their Graves: that inquiry will be more proper and seasonable in some of the following clauses of this context.

Concerning the manner of it (for the help of our Infant understandings) briefly, we may conceive it after this method.

First, The holy Angels of God shall be sent abroad, to gather together the scattered dust of the Saints, though separated one from the other at never so great a distance into all the quarters and extremities of the earth, and shall bring them to

Venit alias annos Christus cum precibus et miraculis cann. illam quercis, et illud corpus cadavereum configuratione corporis Christianis suis.

Bern.

The manner of the Resurrection.

together, not so much as one dust wanting (for he that numbers the Stars, doth number also the dust and ashes of his Redeemed): as not an hair of their heads, so not a dust of their resolved flesh shall perish.

Thus gathered together, Christ by his mighty power shall unite dust to dust, every dust in its own proper place, and form it up into the same numerical body it was, when it was dissolved and laid down in the Grave.

And thus made up into a beautiful Structure, (more beautiful than ever it was in its first Creation, as I shall shew hereafter), Christ will put each Soul into its own body again, and unite them together into the same sweet conjugal society and fellowship they possessed before their separation; this friendly espoused Pair, shall now be solemnly Married together, before God, and Men, and Angels, never to suffer Divorce any more, and they shall become one entire person, a totum compositum, as they were in the days of their first contract.

And this excellent person will Christ animate, and quicken with the influences of that blessed Union with himself, which during all this long interval of their sleeping in the Grave, was not dissolved, but hidden only, and suspended.

Now shall the Saints know, and feel the meaning of that word which Christ spake to Martha, I am the Resurrection, and the Life. Martha in the verse immediately before, had professed her Faith of a Resurrection,... I know that my Brother shall rise again, in the Resurrection at the last day: Presently Christ replyeth, I am the Resurrection and the Life; discovering to her the Fountain and Cause of that Resurrection; namely, that Life and Vertue shall then go forth from himself to animate and quicken all his Members, and shall cause them to stand upon their feet again, as the Children of the Resurrection.

Thirdly, Soul and body thus United, Christ God-man, shall bring with him unto the place where the great Altizes of the quick and dead shall be solemnly kept, which the 17th.v. tells us will be in the Air (of which more distinctly when
we come to that verse.) Thither Christ will bring with him all his Elect (whose bodies to that moment have slept in him,) when he hath awakened them;

And that upon a Twofold Accompt.

First; For the greater solemnity of that last and tremendous Judgment. The Saints shall be brought out of their Graves, to attend the Judge for his greater State and Grandeur, to strike the greater Terror into the hearts of Reprobate men and Angels, who then shall be brought forth in Chains to the Tribunal of Christ, to fee, and suffer the severity and impartiality of that last Tryal.

The Glory of a King, consists in the multitude of his Nobles and Royal Attendants.

The Judge of Allize is brought in with the Poste Comitatus, the power and gallantry of the Country, for the striking of the greater terror and awe into the hearts of offenders.

Angels and Saints shall be Christ’s Life-guard, as it were; or as his Troops and Legions which shall conduct him in State and Triumph to the Judgment Seat.

Secondly, when Christ shall have raised his sleeping Saints out of their beds of dust, he shall bring them with him from the Grave to the place of Judgment, That they may accompany him and be with him throughout the whole carriage and conduct of the last judicial process, to hear and applaud his righteous proceedings. This is that which the Apostle calls, The Saints judging of the World, and judging of Angels; yea, it seems that is not all; our Saviour tells his Apostles, that in that day, they shall sit on twelve Thrones, judging the twelve Tribes, &c. judging or condemning, how? certainly not as bare Spectators only, but as Assessors, to sit with Him on the Bench to justify and consent to the judgment of Christ, the great and Supream Judge, giving in their full and free suffrages to the final sentence, which he shall pass upon the Reprobate world of Jews and Gentiles, of Men and Devils: probably in some such language as we hear from the Saints upon the downfall of Antichrist; Great and marvellous are thy works, Lord God H
And by that Doctrine they shall be judged also in the general judgment, Matt. 18. 18. Jer. 12. 48. Heb. 11. 7. ἡ ἁγία τοῦ Κυρίου, He condemned the world partly, as the building of the Ark was a visible prediction of the Flood; partly, as it was a witness and conviction of their infidelity.

*Rev. 16. 5.

Almighty, just, and true are thy ways, thou King of Saints: for thy judgments are made manifest.

Here, the Apostles and Ministers of the Gospel judge the Wicked of the world by their Doctrine, and both Ministers and others of God's faithful Servants judged them by their Holy lives, and patient bearing of the Cross; as it is said of Noah, that by his Faith in believing the warning, and obeying the Command of God, in preparing the Ark, he judged, or condemned the unbelieving World. The holiness of the Saints is a tacit reproach and conviction upon the Consciences of Wicked men, whereby they condemn them before hand; yea whereby wicked men become ἀυτοκατακρίνων Self-condemned.

But now the Preachers of the Gospel, with the rest of the Saints, shall Judge the world judicially, and (probably) by an audible Vote to, and with the Judgment of Jesus Christ; *Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus; This honour shall all the Saints have at that Day: Thus Christ shall bring the rained Saints with him to the place of Judgment.

Forthly, But Fourthly; God shall bring them with him, i.e. (that last and solemn judgment being finished) Christ shall carry all his Saints back with him, from the place of Judgment, the heaven of Heavens, into the upper, the supreme Heavens, where the Throne of God is, and the seat of glorified Angels and Saints; All the Saints of God shall follow the Judge in a Triumphant manner, into the streets of the New Jerusalem, the gates whereof shall be set wide open to receive them; An abundant entrance shall be administered unto them into the everlasting Kingdom of the Lord and Saviour Jesus Christ, where they shall be welcomed home with lowd Acclamations of joy; Heaven will ring again with Triumphant shoutings. Thus also God shall bring them with him, that sleep in Jesus, he will bring them into the Glory of his Father: but of this I shall have occasion to speak more largely hereafter.

This
This is another Word of Comfort, and there is great need of it, upon a two-fold Account.

First; In reference to the Saints of God yet living. You are now scorned and persecuted, the ungodly world doth now judge you, and condemn you: the Psalmist observed it in his time; they gather themselves together against the Souls of the Righteous, and condemn the Innocent blood. Innocence is no security against cruelty and oppression; yea, it seems, no wine so sweet to wicked men as Innocent blood; ye have condemned and killed the just: and yet, that open violence may not want a pretence of Justice, they act in the form of a legal process, before they kill, they do condemn; but alas! those fig-leaves will not cover their nakedness. It is the just, whom they do unjustly Condemn and Murder; so it was in David's time, and so it was in St. James his time, and so it is now; the Reprobate world holds on its course to this day; and so it will be to the end of the World. God's Righteous Abel must expect no better justice at the Tribunals of these unrighteous Cains.

But be patient, my Brethren, till the Coming of the Lord, and establish your hearts, for that coming of the Lord draweth nigh; and then the Scene shall be altered; you shall have the Law as it were (then) in your own hands; your turn shall be to sit upon the Bench, and your Enemies shall stand at the Bar; They Judge and Condemn you now, but there is a day coming, when you shall Judge and condemn them; and they indeed Unrighteously, but you shall Condemn them Righteously, because your Judgment shall be according to the Judgment of that Righteous Judge of Heaven and Earth, the Searcher of the hearts, who will judge men by those two impartial Books, the Book of his own Remembrance, and the Book of their Consciences. Yea, you shall judge them for their Unrighteous judging of you: So it was Prophesied of old.

Behold, the Lord cometh with ten thousands of his Saints to Execute Judgment upon all, and to convince all that are ungodly among
among them, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him; not in his person only, but in his Members also: all their ungodly deeds, and all their hard speeches, wherewith they have unjustly judged the Saints of God, shall be judged over again. And this honour shall all the Saints have, they shall judge their Judges, and not be guilty. The Righteous shall have the Dominion over them in the morning.

Surely, this is an advancement which the poor oppressed people of God could never have expected, were they not assured of it from the mouth of him that shall be the Judge at that day: Let this stay, and establish your hearts.

Secondly; It is a word of comfort in reference to the Saints departed, our precious Relations; the sense of whose loss and absence we are not able to bear, while we think of them as smothered, and extinguished in their own ashes, silent in the land of forgetfulness, in whose sweet converse, we were wont to solace our selves with much delight, their souls having left the habitation of their bodies, and their bodies resolved into dust, and that dust (possibly) mixed with the dust of wicked men, or of the brute Creatures, it may be, dispersed into the remotest part of the world. Ah these be some of the heart-dividing thoughts, wherewith we do afflict our Souls! But give check to your passions, Oh ye mourners of hope, and make use of the Cordials which your Heavenly Physician hath prescribed to keep you from fainting. Remember, that although their bodies are in the Grave, their Souls are with the Spirits of just men made perfect, beholding the face of their Father, which is in Heaven, from whence Jesus Christ, God-Man, when he shall come in the glory of his Father, attended with all his mighty Angels, will bring them with him.

And then shall he go to their Graves, and as he formerly said unto them, Come my people, enter into thy Chambers, shut the doors above thee, go to bed in the Grave, and take thy rest; so now he will awaken them out of their sleep with a sweet voice, Awake, and sing ye that dwell in the dust, Arise,
For thy light is come, the glory of the Lord is risen upon thee, &c. yea, he will kiss them awake, with the kis[s of his] mouth; and then as a Father, and a Priest, will give the Soul in Marriage to the Body again, and unite them one to another, and both to Himself in an indissoluble bond.

Oh Christians! think with your selves what a joyful meeting that will be; when two such ancient Friends, that have been parted so long, shall meet, and embrace, and kiss one another, never to suffer any more Divorce, or fear of Divorce, to Eternity! How will the Soul bless God, when it shall receive its own body again, it's true Yoak-fellow and Fellow-labourer, which laboured with it much in the Lord, and which was wont to be its Oratory, and Temple, wherein the Soul performed all its Sacra, its holy devotions, in season and out of season?

And how will the Body rejoice to see the Soul again, to whom it was espoused, which was the guide of its youth, that (in its capacity) which Christ is to the Soul, its King, Priest, and Prophet, and by virtue of whose conjunction with it, the very body, as poor and mean as it was in its original extraction, was preferred and admitted into Fellowship, and Communion with the Son of God; and (upon that account) not forgotten all the while it slept in the land of forgetfulness, and thought not of it self: I say, Solace your selves with the provision of that Triumph and Exultation that will fill this blessed new-Married couple! especially, when they shall receive one another so much more excellent than themselves at their last parting; that the body shall seem to be Transformed into a Soul, and the Soul transformed into an Angel of Light; Rejoice, O Christian Soul, to think how these two morning Stars will sing for joy, in this their new and for ever blessed Conjunction.

Thirdly; Thence follow them (in your Contemplations) following the Judge to the place, where the Thrones shall be erected for judgment, and there placed on Thrones, not as Spectators only, but as joint-Commissioners. Where, the Saint of a day, shall judge the Sinner of an hundred years old, yea,
yea, they shall judge the Old Serpent himself, and all his infernal Angels; And as that Sentence leaves them, so shall they remain to all Eternity.

Fourthly, and in the last place; Christians, think not so much on your precious Relations, as lying in the Grave, their Beauty turned into Rottenness and deformity; think not of them as (possibly) by a premature death (as you may think) snatched from an earthly Inheritance before their time; but think on them as co-heirs with Jesus Christ, riding now in Triumph with him, and with the whole general Assembly, and Church of the First born, whose names are written in Heaven, to take possession of their Inheritance with the Saints in Light. Thus behold them, not, as they are in the night of the shadow of death, but as they shall be in the morning of the Resurrection, when God will bring them with him; and, I had almost said, Mourn if you can.

So much for the Sixth word of Comfort.
Mount Pisgah:
Or, the Second Part of this Model of Consolatory Arguments,
Over the Death of our Godly Relations.

I have opened unto you the first part of this Apostolical Model of divine Comforts over the Death of our Godly Friends and hopeful Relations, which contained in it six words of Consolation, &c.

1. That they are not said so properly to be dead, as to sleep; they are but fallen asleep.
2. That their condition is a condition full of hope; they are not in an hopeless state, as others are.
3. Jesus Christ, the Captain of our Salvation, went before them, and shewed them the way,
   Jesus Died.
4. He died indeed, but he remained not long in the state of the Dead, He rose again.

And
And that
First; By his own power, as a Conqueror.
Secondly; By Office, as our Sponsor, or Surety, our Jesus.
Thirdly; As a second Adam, or publick person, the head and Representative of all his spiritual Seed. This also is in his name Jesus; Jesus rose.

5. The Saints Union with Christ, so intimous and so inseparable, that it ceaseth not in the very Grave. They sleep in Jesus.
6. They shall be brought back again at the Coming of the Lord, God shall bring them with him: these are contained in the 13th and 14th verses of this Chapter.

Second Part.

I come now to the Second Part of this Divine Model, which is contained in the three following Verses, viz. the 15, 16, 17. together with the improvement of the whole context in the 18th verse, which is, mutual comfort and support, Comfort one another with these words.

Now this later part contains in it four of these ten words of Comfort, held out in this Model.
1. The first is, an obviating and removal of a discouragement and temptation which might possibly be upon the spirits of dying Saints, namely, left the condition of the Saints which shall be found alive at the last day, should be happier, or (at least) sooner happy, than the Saints which are fallen asleep long before; and the removal of this discouragement, makes a seventh Word of Comfort in this Model.
2. A second word is, The coming of Christ, his last appearance; the Lord himself shall descend, &c. and this is the eighth word contained in this Model.

3. The
Part II.  Mount Pisgah.

3. The third is, The joyful and triumphant Meeting which all the Saints of God shall then have with one another, and with Christ their Head and Husband, ver. 17. And this is the nineteenth Consolatory Argument, in the order of the context.

4. The last word of Comfort is, That blessed co-habitation and Communion which the Saints shall enjoy with Jesus Christ for ever: then shall we ever be with the Lord, ver. 17. And this is the tenth and last Consolatory Argument, contained in this Model.

I shall figure them (in my opening of them) as they stand in the order of the whole Model, and make up the number of ten words of Comfort contained therein.

Seventeenth therefore, the next word of Comfort in this Model, is, The obviating or removing an objection or discouragement, which (probably) might posses the Spirits of God’s dying Saints: and that is, left the Saints which shall be found alive at the last day, might (possibly) be happier, or (at least) sooner happy, than the Saints which are fallen asleep before that day.

Now for the rolling of this stumbling block and stone of offence out of the way, The Apostle doth these three things:

1. He sets down the order and method of the procedure of that great and solemn Transaction at Christ’s coming, ver. 15, 16.

2. He quoteth infallible Authority for what he saith, he tells us he speaks not a presumption of his own head, but that which he had received of the Lord: This we say unto you by the word of the Lord.

3. He gives us the ground and reason of this comfortable assertion, and that is the coming of Christ in person, For the Lord himself shall descend from Heaven, &c. ver. 16.

First, The method of the last Judgment.

7. The "of"
The J"of".
First; The Apostle acquaints Believers with the order and method of that great and solemn Transaction at Christ his coming. And this he doth,

Two ways

1. Negatively.
2. Affirmatively.

First; Negatively. He peremptorily denieth that the living Saints at Christ's coming in glory, shall have any the least advantage (above the sleeping Saints) by their being found alive at that day; We which are alive and remain, shall not prevent them which are asleep. i.e. The living Saints shall not prevent the dead Saints in any privilege of the Resurrection; or of the appearance of the Lord Jesus. It might probably be a temptation upon the Thessalonians (or other Christians):

1. Either that the Saints only which should be found alive at the last day, should have the happiness of seeing the Lord Jesus coming in his Glory, with all his mighty Angels (to judge the world) and they only should enjoy the privilege of his glorious appearance; that all the Saints that died before that day, even from the beginning of the world, were a lost generation, that should never come forth again to the light, or to behold the glory of that day, or to enjoy the blessed fruits and consequences of it.

2. Or (at least) that they should be the first in that happiness to see his Glory, and have the first share in the felicities and triumph of that day, or even the sleeping Saints should be awakened or got out of their beds of dust. The Apostle doth therefore, (I say) peremptorily and positively remove this scruple and fear out of the minds of Christians; he assures us that it is an utter mistake, it is neither so, nor so; he tells us that all Believers who had died from
the first Adam, downward until the coming of the second Adam, shall have as good a share (ceteris paribus) in the privileges and glory of that day, as they who stand upon their feet, and are found inter vivos, at Christ’s coming.

Secondly, and as soon; the living shall not prevent the dead in any one of the beatitudes and honours of the Resurrection of Jesus Christ. They shall neither go forth to meet this glorious Bridegroom one moment sooner than their Brethren that are in their Graves; nor shall they see him coming in his Glory, one moment sooner; nor consequently, be owned by Christ, or received by him, or taken up to him, or be placed upon Thrones with him, or receive their absolution and justification from him, or their glorification with him, one moment before their fellow-Saints that are yet in their dormitories.

And truly, this is a comfortable word, even in the negative part of it. Believers may lie down to sleep in their beds of dust; not only with the Psalmist’s even-Song.

*Psalm 4.*
*I will both lay me down in peace and rest, for thou Lord only wilt make us dwell in safety:* but with the Lord Jesus his Triumph.

*Psalm 16.*
*Therefore my heart is glad, and my glory rejoiceth, my flesh also shall rest in hope,* for thou wilt not leave my Soul in Hell, &c. Christ will not forget his dead in the Grave; the living Saints at his coming, shall not be made happy without them, nor one moment sooner happy in any of the Beatitudes of Christ his coming at the end of the world: This comfort, I say, the very negative part of the Apostles answer to the Objection, doth import.

But then, How much stronger Consolation doth the affirmative part afford? which, although it lie in the close of the next verse, yet it being the main branch of the Apostle’s account, whereby he satisfieth the doubt of the dying Servants of God, (ut supra) we must of necessity speak of it here also with the Negative at least so far as it refers to the Apostle’s scope, referring the consideration of what special and
peculiar Import the words carry in them, to their own place.

We are therefore to take notice that the **affirmative part of** the Apostles satisfaction to the Saints doubt, or objection, lieth in these words,

*The dead in Christ shall rise first.*

**Affirmatively,**

*Matt. 24:31.*

He doth exactly state the method of Christ’s procedure at the last Judgment, *viz.* That the first business which shall be then transacted, shall be the awakening and raising all the Saints of God out of their Graves, which from Adam, until that moment, have slept in the dust: *The dead in Christ shall rise first;* nothing shall be done, till that be done. The very first work Christ will do at his Coming, will be, to send forth his Angels with a great sound of a Trumpet, *first to awaken the Elect out of their sleep;* [*Awake you that sleep in the dust;*] and then to gather them from the four winds, from the one end of Heaven to the other; and when they shall have put on their Wedding garments, to conduct them *in State and Triumph* to meet with their **Royal Bridegroom** now come forth (more than half way) to meet them, and to consummate the Marriage which was long since **Contracted** in the day of their **Espousals.**

It were ease to enlarge here, but, in a word, the sum of this **Affirmative account** is this, That the Saints who sleep in the Grave at Christ’s coming, shall be so far from being made less happy, or later happy in the coming of Christ, than the Saints who then shall be found alive, that they shall be **first remembered;** the **first care Christ will take** when he comes in the Clouds, shall be not about the living, but the **dead Saints,** *The dead in Christ shall rise first.* They shall be the **first Fruits of the Resurrection.** They that have slept so long in their beds of dust, shall be **first awakened,** before any thing be done about them that never slept; They that were **unclothed,** and saw corruption in the **Grave,** must first have their bodies cloathed **upon with incorruption** and
and then the surviving Saints (at Christ’s coming) shall be joined to them, that have for so many years and ages slept in Jesus. The dead in Christ shall rise first, and both be presented together before the Judge.

It were too little to say, This may much alleviate the bitterness of death, our own, or our godly Relations; surely it may greatly augment our joy; They and we shall be so far from being loyers, by laying down our earthly Tabernacles in the dust, (before we see Christ coming in his Glory,) that it shall be our advantage. If there be any privilege, any joy, any glory, any triumph at that day, it shall be theirs who sleep in Jesus, and theirs, as soon as their surviving Brethren. The first dawns of the Sun of Righteousness (coming in his Majesty) shall shine upon their faces; the first fruits of that Jubilee, shall be reserved for a recompence of their long sleep in the Grave, they shall begin the health in this cup of Salvation; the primacy of all that blessed solemnity, belongs to the departed Saints. The dead in Christ shall rise first.

Oh Christians, Comfort one another with this word.

And the rather, because this is not an uncertain conjecture which the Apostle lays down here, but an assertion of infallible certainty, which he had from the divine Oracle, the Word of the Lord; which brings me to the second branch in this seventh word of Comfort, and that is,

The Authority which the Apostle brings for this Doctrine, is the Word of God; This I say unto you by the word of the Lord. He quotes divine Authority for what he delivers. It being a Doctrine of so much encouragement and satisfaction unto dying Saints; a Doctrine above humane capacity, and (it seemeth) not commonly understood by the Churches & Saints of God at that time; he doth not pass it in his own name, or upon his own Authority, but tells us from whence he had it, q.d. What I deliver now unto you, I
speak not of my self, sed ex ore Domini, from the mouth of him that is the truth it self, the mouth of Jesus Christ; This we say unto you in the word of the Lord.

Qu. But where or when had the Apostle this Doctrine from Jesus Christ?

Ans. Others are of opinion he had it, by immediate Revelation; but as to the time they differ.

Some conjecture, the Apostle had this mysterie revealed to him, at what time he was rapt up to the third Heaven, and there heard unspeakable words, amongst which one was this comfortable Doctrine, that the living Saints shall not prevent the dead Saints in any glorious priviledg of the Resurrection, which was an Arcanum or Mysterie not formerly made known to the Church.

But this is but a conjecture which carrieth with it little probability: The Apostle telling us (in the same place) that the words he heard in that Extatical Vision were Unspeakable words, i.e. things which were either not lawful to be uttered, or not possible to be uttered; inefable words; had this Mysterie been that Revelation, or any part of it; the Apostle had (in reporting it to the world) either exceeded his commission, or done impossibilities!

Others therefore conceive that this was a mystery revealed to none but to the Apostle himself; and that not unto him until he wrote this Epistle, and so εν λόγῳ κυρίου, by the word of Lord signifies only, the Apostle his delivering this by divine Authority, from divine inspiration, & quasi eo ipso loquens Bern. & Christi mandato. Grot.

Others there are that (waving both these Conjectures,) are apt to think this mystery (so called, because it was not commonly understood in the Church,) to be none other than the Doctrine which our Lord himself delivered by word of mouth, in the days of his flesh, concerning the Resurrection: for which,

Some would make us beholding to Tradition: but others more rationally, suppose the Apostle to entitle this Doctrine
to the Lord; not as if any where delivered in terminis, in so many express letters and syllables, but as a divine Truth, deducible from the general doctrine which the Lord Jesus did deliver in his Sermons and discourses, touching the raising of the dead.

And to this judgment I do much incline, as the more safe and warrantable; Christ’s own words being a much more solid foundation to build an Article of Faith upon, than either Tradition or Revelations.

Witness the Holy Ghost, in the mouth of the Apostle St. Peter.

We have also a more sure word of Prophecy; more sure then what? Why, more sure than the Voice which the Disciples heard from Heaven, when they were with Christ in the Mount, ver. 18. An infallible Oracle, attested by infallible Witnesses; and yet behold the written Word is a safer bottom for our Faith to stand upon, in taking up divine doctrine than that, because, though the voice from Heaven was itself, durably infallible; yet the holy Scriptures being the standing *Testimony and Expositor of God’s mind to the world; it is a more authentick Touch-stone to try Truth by, then a Voice from Heaven, which may be Counterfeited by Satan and Satanical Imposture.

We shall reckon then this mystery delivered here by holy Paul, as the Doctrine which Christ himself Preach’d unto the world, and testified by the Evangelists and other Secretaries of the Holy Ghost: until Revelation be more clearly revealed unto us in this point.

Amongst the passages of our Lord’s Doctrine, recorded by the Evangelists concerning the Resurrection, from which this particular mystery may be collected, we may with safety and modestly select these.

*Ps. 19. 7. God’s Amen.

Then shall appear the sign of the Son of man, and they shall see him coming in the Clouds of Heaven, with power and great glory.

And he shall send forth his Angels with a great sound of a Trumpeter, and they shall gather his Elect from the four Winds, from the one end of Heaven to another.

When
Mark. 12. 26, 28. 29.

When they shall rise from the dead, they neither marry nor are given in marriage.

And again, As touching the Dead, that they rise, have ye not read in the book of Moses, &c?

Behold (by the way) Jesus Christ, that he might give testimony to Moses, quotes the testimony of Moses for the Doctrine of the Resurrection.

But yet further; take another testimony or prediction of his own.

Jo. 5. 28, 29. The hour is coming, in the which all that are in the Graves, shall hear the voice of the Son of man, and shall come forth, they that have done good, unto the resurrection of life, &c.

To these Scriptures, and the like, it is most probably conjectured our Apostle doth refer, when he doth here quote the Authority of our Lord for the Doctrine here delivered; For although it doth not run verbatim, word for word with any of the recited Texts; yet these things are evident,

First; That in these Scriptures our Blessed Saviour doth positively and expressly assert the doctrine of the Resurrection at the last day; The dead must rise.

Secondly; That the main care which Christ will take at his coming, will be, To gather unto himself all his Elect which have been upon the earth, from the Creation, until that blessed hour; He shall send forth his Angels, and they shall gather his Elect, &c; not one of them shall be wanting.

Thirdly; Christ comprehends all these his Elect, whether quick or dead, under one and the same notion; namely, the dead, and those that are in the Graves; not the least mention made, or notice taken, of them that shall survive and be found alive at his coming, whence two things are clearly deducible.

First; That the Resurrection, which the Saints that sleep in Jesus, shall be made partakers of, shall put them into as full a capacity of the glory of Christ's coming, as if they had remained alive in the body until that blessed hour.
Yea, Secondly; That the Saints then surviving, can upon no other account become capable of that glory, than as they fall under the notion of the dead, Christ takes notice (in the prediction of his coming) of no other but the dead, for whom that glory is reserved. Whence.

Some are of opinion, that the surviving Saints must dye in a literal sense, and a real separation must pass upon them, between their bodies and their souls! Of which opinion Austin himself was, though he conceived it would be translated in a wonderful swift and speedy way.

But others conceive, that the Saints whom Christ his coming shall find in the body, shall suffer only something analogical to death; and to this opinion our faith must needs subscribe, the Holy Ghost bearing witness to it, in the mouth of the Apostle in the 15th Chapter to the Corinthians,

We shall not all sleep, i.e. all shall not dye, in a literal sense: what then? but we shall all dye, or be changed, i.e. they that dye not, must be changed; All must either dye or be changed; they that do not sleep, must suffer a mutation that shall bear some proportion to death, whereby the corruption of their nature must be abolished; for flesh and blood cannot inherit the Kingdom of God, neither doth corruption inherit incorruption. The body as it is corruptible, much les, as it is sinful, is not capable of glory, there must a refining change pass upon it; they must put off their Rags of mortality, before they put on the Robes of Glory; and this must be done.

Partly, that the Statute of Heaven may not be broken; wherein it is appointed for all men once to dye. It was a Decree in the Parliament of Heaven, Gen. 2. 17. In the day that thou eatest, thou shalt surely dye; Heb. in dying thou shalt dye.

Christ himself, as man, submitted himself to this Statute, and so must all the Sons and Daughters of Adam; they must dye, either literally, or analogically; Death makes a change in some, and this change is a death in others: a death to mortality, and a death to corruption.
Partly, that hereby they may also be made partakers of the Resurrection. Our Saviour's prediction of the Resurrection, comprehends all the Saints of God; and the living Saints, at that day, can by no other means be counted the Children of the Resurrection, than as they are begetten again, as it were by this mysterious and ineffable change; whence (possibly) it is called the Regeneration; because all the Elect of God shall then begin to live their new, perfect life, all over, in their bodies and Souls; both the quick and the dead.

From these Premises, we draw this Conclusion, &c. That our Apostle here, doth not start any new doctrine of his own, or (as somewhere he doth) deliver his own judgment as an holy knowing man, and not as one infallibly inspired from above; but he doth expound Christ unto us, and gives us the sense of His words, who was both the Truth and the Resurrection.

So that, the doctrine here laid down, as it is a word of exceeding comfort to dying Saints, and to their surviving Relations; so here is a consideration which may add great weight to it, and make it so much the stronger consolation, in as much as it hath the stamp and sanction of Christ's own Authority, Christ himself hath made affidavit to it; we have the word of him that cannot lie, the Apostle being (in this) but Christ's Interpreter.

From hence, (by the way) we are informed of these two things, worth our notice.

First; There is no sure and infallible foundation for our faith to stand upon, but the word of God. Thinner therefore the Holy Ghost sends us, To the Law and to the Testimony, if they speak not according to this word, it is because there is no light in them. The Apostle himself would not aver such a solemn truth as this is, but from the mouth of Christ himself. Uncertain Revelations, dubitable Traditions, Authority of the Church, and all humane Testimony whatsoever, is too weak a foundation to build our Faith upon in any Article of Religion. Search the Scriptures, for in them ye hope to have Eternal Life, Jo. 5. 39.

Second.
Part II. Mount Pisgah.

Secondly; We gather hence, that Scripture-Inference, is Scripture; that is to say, That which may be inferred from Scripture, by natural and necessary consequence, is to be received as the Scripture itself. The word of God rightly interpreted, is the word of God. Thus our Lord himself, proves the Resurrection out of the Old Testament, by inference and deduction from the words which God spake to Moses [I am the God of Abraham, the God of Isaac, and the God of Jacob,] he thence infers,[God being not the God of the dead, but of the living,] that Abraham, Isaac, and Jacob, are alive in their better part, &c. their Souls, and shall live again in their inferior part, &c. their bodies.

So the holy Apostle here inferreth this comfortable truth, that the dead Saints shall lose nothing by their not being found alive at Christ's coming; from Christ's own doctrine of the Resurrection in general: And doubts not to honour it with this Title,

The Word of the Lord: This I say unto you, by the Word of the Lord.

Let the Ministers of the Gospel take heed how they Preach any doctrine, opinion, or practice, which cannot either in terminis, or at least by just and necessary consequence, be justified to be the word of God, lest they incurre the brand and censure of false Prophets, Jer. 29. 9.

And let Christians take heed how they reject any doctrine which is not evidenced, lest they be found to reject the Word of the Lord, Jer. 8. 9.

I have done with the second branch of the seventh word of Comfort, &c. the Authority quoted for it, save only that there is one scruple yet to be removed, and that is;

Quest. Why the Apostle in delivering this truth, doth use this phrase, we which are alive, and remain unto the coming of the Lord, and not rather they which are alive? for, Did the Apostle indeed think that he himself should live to see Christ coming in glory to judge the quick and the dead?

K 2

Anf.
Anf. Certainly, No; for
1. The event shews, that that had been a mistaken presumption in him; that day is not yet come, and the Apostle is long since fallen asleep.
2. We hear him Prophecying of his own dissolution, and that as a thing hard by, I am now ready to be offered, and the time of my departure is at hand? Gr. it is instant upon me: See, the Apostle was far from flattering himself with any such conceit of being one of them that should live and remain unto the coming of the Lord.
What means the expression then?
Anf. The holy Apostle divides all the Elect of God into two ranks, &c.
1. Such as are fallen asleep from the fall of the first Adam to the coming of the second, or
2. Such as should survive and remain unto that day; not making himself of the number of either the one or of the other, but one of the whole number of Gods Elect, some of whom should sleep, some should live till Christ's last coming; and when he faith, we that are alive and remain, it signifies no more, but this in general, such of us as are then alive, shall not prevent such of us as are then asleep; this is all he intends in this expression.

Doct.

Beca and others spy out a mystery in this manner of speech; as if hereby the Apostle would hint unto us the uncertainty of Christ's Coming, that (for ought that was revealed of that day) Christ might come while some of that generation were superstites, living upon the face of the earth.

If that doctrine be in the Text, Christ himself hath made the use of it, Matt. 24. 36. of that day and hour knoweth no man, no, not the Angels of Heaven, but the Father; there's the doctrine, and then the use is, verse 42.

Watch therefore, for ye know not the hour when the Lord doth come: Therefore indeed is the last day concealed from us, that we may watch every day.

And
And therefore Christians, look about you, what have you been doing so many years together under the ministry of the Gospel? are your accounts yet ready? are your evidences cleared? is your pardon sealed? your interest in Christ secured? your calling and Election made sure? have ye wrought out your salvation with fear and trembling?

Are your lights burning? and your loines girded? and you your selves like unto men that wait for the coming of the Lord, that when he cometh and knocketh, you may open to him immediately? up, and (for the Lords sake, yea, for your own sakes) make haste; this may be the day, the hour when the Son of man may come.

Woe unto that man, to whom the coming of the Lord will be a surprise. Therefore I say again, watch; what you do, do quickly.

I come now to the third branch of this seventh word of Comfort, &c.

The ground and reason of this comfortable truth, which lieth in the first clause of the next verse; For, the Lord himself shall descend, &c.

The words are of a twofold consideration, &c.

1. Absolute,

2. And

3. Relative.

The absolute and positive, holds forth a main Article of our Faith, &c. Christ's last coming to judgment in person. The Lord himself shall descend from Heaven.

The Relative; and so they are a confirmation of this comfortable truth; They which are alive, and remain unto the coming of the Lord, shall not prevent them which are asleep, and why so? For, the Lord himself shall descend, &c.

In their absolute sense, the words are, (as I say) a main Article of our Faith, concerning Christ's coming to judgment in person, and therefore may justly challenge their room, to make.
make up one entire and distinct word of Comfort in this divine context.

And so I will first consider them; and then, in their relative tendency, for as they are a ground or reason of the former Comfort.

In the order of this second part, they are the second; but in the method of the whole context, they are

**The Eighth word of Comfort.**

*δεινος το κυριος*

Here the Apostle describes unto us the last coming of Christ to judgment. In which description, we have three considerable particulars, &c.

1. The Person that shall come; The Lord himself.

2. The certainty of his coming. He shall come.

3. The manner of his coming. With a shout.

I begin with the first of these.

**The Person that shall come:**

The Lord himself, i.e. Jesus Christ; God-Man, the Mediator between God and Man; He that came at first to purchase and redeem the Elect of God; the same person will now come to raise them out of their Graves, to gather them together, and to bring them with him unto Glory. He will not send a Deputy-Angel about the solemn work of that day; but will descend Himself in Person to finish that last and grand trust of his Mediatorial-Office.

And that upon a twofold account.

1. The Lord himself will Descend in his own Person, because the judgment must be visible: and therefore the Judge must be so too. There is a dispute whether Christ shall sit on a visible Throne; and it is very probable he shall: sure we are from
from the Scripture, that he shall appear in the Clouds of Heaven, that He may be heard and seen of all. Behold, he cometh with Clouds, and every eye shall see him. Clouds are visible things: and these Clouds shall not obscure him, but rather render him more conspicuous; Every eye shall see him. He shall so come with Clouds, that they shall be a Throne to exalt and lift him up to the view of all the world; therefore is the posture noted as well as the Throne: Ye shall see the Son of man sitting on the right hand of Power, and coming in the Clouds of Heaven; Clouds shall be his Throne, and sitting will be the posture; the posture of a Judge.

To judge the world is an act of supreme Authority; and therefore it must be done by one of the three Persons.

Now the Father and the Spirit are invisible; therefore hath the Father appointed a day, wherein He will judge the world by the man Christ Jesus. The Flesh of Christ is a Veil to his Deity, by which God is made visible to an eye of Flesh: Christ is God manifest in the Flesh: God conspicuous in the humane nature; and in that humane nature which he assumed of the Virgin, will Jesus Christ appear in Judgment: that so every eye may see him: the wicked to their terror, but the Godly to their unspeakable joy, Isa. 66. 5.

Secondly; The Lord himself shall appear for a recompence to his abasement. It is requisite that he that was judged by the world, should now come to judge the world. He came at first humble, lowly, despised, sitting upon an Ass, spat upon, Crucified: but he shall come again in power and great glory.

It is good sometimes to compare the two Comings of Christ together.

At first he came into the Flesh; he shewed himself in the nature of man, to be judged.

But at his second coming, he shall come in the Flesh. He shall come from Heaven, in the same humane nature which he carried up with him into Heaven: there to be the Judge both of the quick and the dead.

His fore-runner then was John the Baptist; the voice of one crying in the Wilderness; At his second coming, his fore-runner shall be an Arch-Angel.
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With the voice of an Arch-Angel, and the Trump of God; as in the Text.

Then, his Companions were poor Fisher-men: Now his Attendants shall be the mighty Angels of Heaven.

Then, he came riding on an Ass, a Colt, the Foal of an Ass: Now, he shall come riding on the Clouds: sitting on a Throne.

At his first coming, he appeared in the form of a Servant. Now, he shall come as a Lord, in the glory of his Father.

Then, he came in the likeness of sinful Flesh: to suffer as a Servant, for Sinners. Now, he shall appear the second time, to them that look for him, without sin unto Salvation.

Then he drank of the brook in the way: but now shall he lift up his head.

This, for the recompence of his humiliation.

Thirdly, Our Lord Jesus Christ must come himself at the last day to perfect and finish his Mediatorial Office.

At his first coming, his Mediatorial-work was to pay a price to divine Justice, and to purchase us of his Father.

At his second coming, his Mediatorial-work will be, to gather all his Redeemed ones together, and to present them a glorious Church to his Father, not having spot or wrinkle, or any such thing: but holy and without blemish: in (one such language as was long before Prophecied. Behold here am I, and the Children whom thou hast given me.

And again (as when he was going out of the world, he gave his account to his Father) of all whom thou hast given me, I have lost none but the Son of perdition.

At his first coming, his Mediatorial-work was to fight with the Devil, and all the powers of darkness, and to rescue what he had bought of the Father, out of the power of Satan, that strong man armed, who kept his goods in peace.

At his second coming, his Mediatorial-work will be to vanquish all those Enemies, out of whose dominion he hath freed his Elect, to bind them with chains, to cast them into everlasting darkness, and to seal the bottomless pit upon them for ever.

And
And when he hath done this, the Lord Jesus shall deliver up the Kingdom to his Father: His Office is not compleated till this be done. God's Oath is past upon it, and cannot be reverter, Isa.45. 23. &c. The Text is applied to Christ, presently upon his Exaltation, to this very purpose, Phil. 2.10.

Well then, we have now found out the person of the Judge.

The Lord Himself, &c.

And for the Ule, it may serve.

1. For infinit terror to the Wicked.

2. For unspeakable Consolation to the Godly.

First it serves for infinit terror to the Wicked. That the Judgment now should be put into the hand of Him, whom (of all the world) they counted their Enemy: (at least, if they did not call him so, they used him so:) oh what a dreadful sight will his Appearance be!

If Ahab cried out with so much discomposure of spirit, at the sudden appearance of Elijah the Prophet of God, Hast thou found me, Oh mine Enemy? With what horror and affrightment, will Reprobate Caitiffs cry out when they shall be drag'd from before the Tribunal of the Lord Jesus, the Lord of the Prophets! Hast thou found us, Oh our Enemy!

If Joseph's Brethren were so astonished at the presence of Joseph, when he said unto them, I am Joseph whom you sold into Egypt! How will all the world of ungodly men be confounded at the presence of the Lord, now coming in the glory of his Father, to Judge them; when he shall say unto them, I am Jesus.

I am Jesus, whom ye sold, for less than ever Judas sold me, even for the price of a base Lust.

I am Jesus, whom ye Crucified over and over again to your selves; and put me to an open shame!

I am Jesus, whose Person you have slighted; whose Government you have spurn'd at; crying in the Pride and Rebellion of your obstinate Spirits, We will not have this man Reign over us.
I am Jesus, whose counsel you have rejected; whose threatenings you have laughed to scorn; whose promises you have disregard and set at nought.

I am Jesus, whose Blood you have trampled under your feet as an unholy thing, even doing despite to the Spirit of grace, &c.

I say, Now will the Reprobate world be confounded at the presence of their Judge!

Behold in the days of his flesh, when he appeared in the forme of a Servant, and was even led away as a Sheep to the Slaughter, and as a Lamb before the Shearer, not opening his mouth (by way of murmuring against his Father, or reviling against his Enemies) yet how did that Lamb-like Word [I am He] fill the hearts of those sturdy Souldiers, (who came to apprehende Him) with horror, and strike them to the ground, like a blast of Thunder and Lightning?

Oh how will that word, when he shall come clothed with Majesty and terror, with all the glorious Host of Heaven attending his Person; [I am he] fill Reprobate Souls with astonishment and distraction, and even strike them backward into Hell before their time! How will it cause them to woe the Mountains and Rocks; (now as hard and inexorable, as their hearts once were, in the day of God’s patience, crying out to them, to the amazement of Heaven and Earth) Mountains, Fall on us, Rocks, cover us; and hide us from the face of Him that sitteth on the Throne, and from the presence of the Lamb; for the great day of his Wrath is come, and who shall be able to stand?

But all in vain! As the Lord Jesus once in the day of his grace, cried unto them, and they would not answer, &c. So they shall now cry to Heaven and Earth, to Rocks and Mountains, and they shall not answer; yea the Judge shall laugh at their Calamity, and mock when their fear cometh.

Oh consider this, ye that forget God, lest he tear you in pieces, and there be none to deliver.
Second Use.

But (on the contrary) unspeakable Consolation may this doctrine of Christ's personal Appearance, speak to the Godsly; the Sheep of Christ which have heard his voice speaking to them in the Gospel of peace, and have obeyed it.

Behold, He that in the days of his flesh came to be their Redeemer; now in the day of his power shall come to be their Judge. He that so often pleaded for them to his Father, and for whom they so often pleaded and contended, with a disobedient and gain-saying Generation;

(I say) He shall now be their Judge, and pass sentence upon them: their Friend, their Brother, their Head, their Husband. What need they fear that Tribunal, where not their Enemies, who were wont falsely to accuse and condemn them; nor, not their prejudiced and imprudent Friends, who sometimes have rashly and caudefly misjudged them; much less the Accuser of the Brethren, who accused them before their God, day and night; none of these. (I say) shall sit in Judgment; But their dear Redeemer, who for their sake came down from Heaven: that loved them so dearly, that he died for love of them, that he might Redeem them, and wash them in his own Blood: He that Regenerated, Sanctified, Justified, Preserved, and Perfected them: He to whom, both in Life and Death, they were so nearly and inseparably United; and by virtue of which Conjunction, they are now awakened, and set upon their feet again; in a most beautiful and perfect state; I say where He, and none but He, who long since became their Advocate, shall now (by the appointment of the Father) be their Judge; Oh what matter of Joy and Triumph will this administer unto the Saints at that day! How may they lift up their heads with joy, because their Redemption and Redeemer shall then draw nigh.

Again; The Doctrine of Christ his Personal Appearance at the last day affords no less Consolation in reference to the Saints departed; and to this very end, doth the Holy Ghost
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The Relative consideration.

Ghost mention it in this place,  
The Lord himself shall descend from Heaven. I told you the words have a Relative consideration in them: as they do imply an account why the Saints which are alive at the coming of Christ, shall not prevent them which are asleep: why? (it immediately follows): For the Lord himself shall descend. The Saints of God need not doubt of this, either in reference to themselves; or to their Relations, whom they have sent before them to the Grave; The Lord that bought them, will see to Their Resurrection in the first place: It was the will of him that sent him, that of all which he hath given him, he might lose nothing, but that he should raise it up again in the last day. And Jesus Christ is so punctual to his truth, that He will not delegate it to any of the Angels or Seraphims; but will come in Person to accomplish that charge; that for not any one of his little ones may possibly be forgotten, * nothing may be lost: neither Person nor Member, nor Dust: but that Christ may present it entirely to his Father at his coming, in the same language he spake when he went out of the world;

John 17.

Those that thou gavest me, I have kept, and none of them is lost.

He bought them at too dear a rate, to leave any one of them in the Grave; and therefore, to make all sure, He will come in Person, and finish his work Himself: As sure as He ascended up into Heaven after his own Resurrection, so surely shall he descend from Heaven to perfect that Resurrection in his Saints; which brings me to the second Particular.

The second word of Comfort, is,

The Certainty of his coming couch’d in the Verb here, He shall descend from Heaven, He shall: i.e. most certainly and infallibly.

And so all the Scriptures which mention the Coming of the Lord, speak of it in the notion of a most unalterable Decree and Statute of Heaven; thus the Apostle to the Athenians.

God hath appointed a day wherein he will judge the world in righteousness, by that man whom he hath ordained, whereof he hath given us assurance, &c.
See how many words here are heaped one upon another, to assure our Faith of the infallible certainty of Christ's Coming.

First he hath appointed a day; There is the divine Appointment and Decree, past upon it in God's Eternal purpose and Counsel: It is a Statute enacted in Heaven, that there shall be a future Judgment; a Statute more sure than ever the Laws of the Medes and Persians; for Heaven and Earth may pass away, but God's Decree shall stand, &c. And then there is a certain Day appointed for it, a stated time by the same Power; A day which can neither be adjourned nor accelerated. The time is fixed. He hath appointed a day, and it cannot be altered. And then the Work is determined as well as the day: and that is judgment; wherein He will Judge: The Judgment is not left Arbitrary or Contingent; but God is resolv'd on't; He will Judge; not, peradventure, he may Judge, but as sure as σέλευξ χριστήν.

The Persons to be judged are also specified; not less than the whole world; He will Judge the world, not a single Person shall escape that Judgment; we must all appear before the Judgment-Seat of Christ.

As the Persons to be Judged, so likewise the Person that is to Judge, is named, and designed to it already: That man, that special, that peculiar man; the man Christ Jesus.

And to make all sure, he hath his Commission already. That man whom he hath Ordained the Judge, is Elect, and commission'd under the broad Seal of Heaven, is pasted.

And if all this be not enough, there is yet further Assurance and evidence given of it already to the world; open and evident demonstration; if men will not that their eyes,—of which he hath given assurance unto all men: what that Assurance is, I shall shew anon. In the mean time see how the Holy Ghost saith all the words and expressions which may create a firm assent to the doctrine of Christ's coming to Judgment; that there may be no room for doubting left: no hesitancy in the minds of men: And not here only, but in many
many other Scriptures; that, hinted even now, We must all appear before the Judgment Seat of Christ; &c. Not we may (only) but we must; Christ must Judge, and we must (all) appear. But; (not to multiply Scriptures,) take we a brief account of the Grounds. And Behold

1. Reason says, He may Come.

2. Faith says, He must Come.

1. Reason faith, He may Come.

The very Course of Providence shews it. The Godly are not the happiest in this world. If in this life only (says the holy Apostle) we had hope in Christ, we were of all men most miserable. Verue hath not a full reward, nor Vice sufficient punishment in this life. Does the Representative of the Volutious world, flowed in ease and pleasure; while Lazarus, a godly man, afflicted with pain and hunger, was glad to dine with his Dogs at the dore. The Dogs were both his Almo-ners and his Chirurgions. Things must not go after this rate for ever. Sooner or later, a man shall say, i.e. He that is no more than a man; that hath no better eye in his head, than the eye of Sense and Reason, shall be convinced of this, and compelled to confess of a truth, There is a reward for the Righteous: Verily, he is a God that judgeth the Earth.

Sin is now sometimes punished with * exemplary Vengeance, to shew there is a Providence; that God is not an idle Spectator in the world. And sometimes it is let alone to tell the world that there is a Judgment to come: the full punishment of sin is not till then.

Thus Reason says, He may Come.

But now Faith goes further, and says, He must Come. He shall Come. The Lord Himself shall descend from Heaven.

It is a truth not only which God can make good, but a truth which God cannot but make good.

Witnesses.

1. His Purchase; would Christ buy a people at so dear a rate, and then go away and come no more at them? Nay.

2. Wit.

2. Witness also his promise; And if I go, I will come again; He will, especially considering the design of his leaving them for a time, it was but to go and prepare a place for them, and he hath done it; the place is prepared; Mansions in his Father's house are made ready for them; ver. 2. Why now Christ being gone to this very end, and all things prepared for their entertainment; if he should not come again, he should certainly fail, not his promise only, but his project too; this cannot be: He that never yet failed his own promise, nor his peoples expectations, will not now do it; No, I will come and receive you. He that went from them, only to prepare the place for them, will certainly come again to receive them into that place now it is prepared. He loves them so well, that he will not; he cannot be without their company: I will come and receive you, that where I am, there you may be also. Faithful is he that hath promised who also will do it.

3. Witness, The Sacrament of his last Supper; which is nothing else but a pledge and seal to keep alive the memorial of his second coming. As oft as ye eat of this bread, and drink of this cup, ye do shew the Lord's death till he come. Now when the Lord Jesus Christ hath engaged the expectation of his people, by so solemn a Covenant; if he should fail their expectation, this Grand Institution had been vain. Nay surely, He never said to the Seed of Jacob, Seek ye my face in vain: He speaketh Righteousness.

4. And lastly; Witness his Resurrection, that is, the Assurance given in the Text, Act. 17. 31. He will judge the world by that man whom he hath appointed. How may we be sure of that? Why he hath given the world assurance of it; what assurance? in that he hath raised Christ from the dead; He hath given assurance, Gr, he hath offered Faith: the meaning is, God could not have confirmed his purpose and promise of sending Christ to Judge the world at the last day, by a more firm and solemn Argument, than by raising him from the dead, after he had paid the debt, made satisfaction to divine Justice upon the Cross.

Joh. 14. 3. 2. His Promise.

Fidelis Deus in Omniis, in extremo non deficient.

Heb. 11. 11.

3. The Sacrament of his last Supper.

1 Cor. 11. 26.

Hab. 45. 19.

4. His Resurrection.

Partly
Partly in as much as Jesus Christ was hereby openly declared to be the Son of God with power. To judge the world is an act of divine Power and Authority; and what fitter person in the Trinity is there to judge the world righteously, than He that was unrighteously judged by the world; put to death in the Flesh, but quickened in the Spirit! raised by his own divine power?

Partly because that after his Resurrection, God the Father took him up into Heaven, and placed him at his own right hand.

A certain evidence, that when the whole number of his Redeemed shall be accomplished, he will send him the second time to take Vengeance in his own Person, on the Shedders of his Blood, and the Oppungners of his Gospel. Else it had been all one as if Christ had been left to lye still in the Grave.

Thus you see Christ his personal Coming at the last day, established upon its four-fold Foundation.

1. His Purchase. 2. His Promise. 3. His Supper. 4. His Resurrection.

Now therefore, O ye Saints of God, cast not away your Confidences, either in respect of your selves, or of your sweet Relations which have out-run you to the Sepulcher.

He that shall come, will come, and will not tarry.

In the mean time, let the just live by their Faith: keep up your Faith, and your Faith will keep up your hearts from linking; for this Cause we faint not, &c.

I proceed to the third Circumstance.

The manner of Christ’s coming.

In the Description whereof we find a three-fold Summon or Citation to all the world, to make their appearance at this great Oecumenical Affize, &c.

1. A Shout.
2. The Voice of an Arch-Angel.
3. The Trump of God.

The first solemn summons is a Shout: the Lord shall descend from Heaven with a Shout. The word in the Greek signifies such
such a Shout as is to be heard amongst Mariners and Seamen, when after a long and dangerous Voyage, they begin to describe the Haven, crying with loud and united voices, a shore, a shore; as the Poet describes the Italians, when they saw their Native Country; lifting up their voices, and making the Heavens ring again with Itali, Itali! Or as Armies when they join battle, rend the air with their loud Acclamations. In like manner shall the mighty Angels of God with united clamour, proclaim the Advent of their Lord, crying aloud with a voice that shall be heard from one end of the Heavens to another; the Earth and Sea, and Hell itself, shall hear and tremble.

Behold the Lord cometh, Jud. v. 14.
Behold the Bridegroom cometh, Math. 25. v. 6.

The second Summons is the Voice of the Arch-Angel. This clause some take to be Exegetical to the former; expounding that harangue clamour or shout mentioned before; q. d. with a shout, i.e. with the voice of the Arch-Angel. Others conceive it to be added by way of eminency; all the Angels shall shout for joy; but the Voice of the Arch-Angel shall be heard above all the rest. The greatest Angel hath the greatest voice, lowder and shriller than all the other Angels, as Captain General to them all.

The third Summons, is the Trump of God; it may signify a mighty Trump; after the manner of the Hebrew phrase, which useth to call works and wonders of unusual proportion, works of God, and wonders of God; so the Trump of God, i.e. a mighty Trump; a voice of more dreadful horror than all that went before: But, whether it be to be understood metaphorically or properly, is questioned amongst Expositors. Some understand it only metaphorically, and in an Analogical sense, signifying no more than the Virtue and Power of Christ's Voice and Proclamation; summoning both the living and the dead to appear at his Tribunal.

But why we may not take it literally and in propriety of speech,
speech, I see no reason, so for the voice of an audible Trump, which shall be lower than all the former; And it may well be the same with that which the Apostle calls the last Trump: this sounding last of all, or continuing longer than the former; our Lord calls it, The great sound of a Trumpet.

Thus are these three Summons distinct, and each of them lower and shriller than the former. And it may allude to the manner of the calling together of the Jews to their publick worship; and that (possibly) typical to this; signifying thus much to the world, that like as their Assemblies were summoned by the sound of Trumpets, so the last and solemn day of judgment, that great general Assembly of the Living and the Dead, shall be summoned together by the sound of Trumpets from Heaven; the vaillest and most universal Assembly that ever was beheld by the eye of Creature.

But a clearer Type and Prophecy hereof seems to be that at the giving of the Law, when Christ came down on Mount Sinai, to give the Law, it was in a very glorious manner, &c. with Thunder and Lightnings, and a thick Cloud upon the Mount, with the voice of the Trumpet exceeding loud, &c.

This did Typifie Unto us, Christ his second Coming at the end of the world to require the Law; which surely ought to excel in glory. Let us compare these two Comings together a little.

At his coming to give the Law, Mount Sinai was all in a flame; Now the whole world shall be on fire.

Then Christ came with ten thousands of his Saints, but Now, thousand thousands shall minister unto him, and ten thousand times thousands shall stand before him.

Then the voice of the Trumpet sounded long, and waxed lower and lower: In like manner Now, there shall be first a shout of all the Angels of God with a joynt acclamation; Next the voice of the Arch Angel, which shall be lower and shriller than they. And last of all the Trump of God, by way of eminency, distinct from the two former, & lower & shriller than either, God
God then spake with a voice, the voice of a Law-giver, commanding the Law; God spake all these words, saying, I am the Lord by God, &c. Exod. 23. 1. 2. Now God shall speak with the voice of a Judge, requiring an account of the Law: viz., what men have done with that Law: whether they have obeyed or rebelled against that holy Command, and he shall accordingly Judge them.

This now is the third Circumstance or considerable particular which the Holy Ghost commends to our notice, in the Coming of Christ which is the Eighth Word of Comfort in this Model, &c. The manner of his coming. And this is to set forth unto us the Glory and Majesty of Christ his coming to Judgment. These fore-runners of the coming of Christ, these various Herald's which shall proclaim his Advent, &c.

1. The Horatatory clamour.
2. The voice of the Arch-Angel.
3. And the Trump of God.

These shall add much to the State and Solemnity of this great Judge his approach.

When he came into the Flesh, his Herald was John the Baptist, a man of a mean and contemptible presence, a Preacher of Repentance, Repent for the Kingdom of God is at hand. Math. 3. 2. Now his fore-runners and Heralds shall be, The mighty Angels of God.

Then he came in a still soft voice, the voice of one crying in the Wilderness, Prepare ye the way of the Lord, make his path straight. Now, he shall come with a loud and terrible voice. Voice upon Voice, Trump upon Trump, Alarm upon Alarm, Each lower and more dreadful than other, in comparison whereof, the lowest Thunder which was ever heard from the Clouds of God, shall be but as the shooting off of a pistol, or the blowing of a Rams Horn; A dreadful shout, which shall even shake the Heavens and the Earth, and Hell itself.

Math. 3. 3.


M 2 And
And it makes much for the terror and astonishment of the wicked; who in the pride of their hearts, would not lend an obedient ear, to the sweet and gentle summons of the Word, saying Repent, and believe the Gospel; but bless themselves in their hearts, saying, I shall have peace, though I walk in the imaginations of my heart, and add Drunkenness to Thirst.

Oh to all such, surely, this will be a tremendous blast, which shall not so much raise as affright them out of their Graves, with horrour and amazement. Behold the Judge cometh, Arise ye Dead and come to Judgment. This will be the dreadful meaning of that Ministerial Excitation, in the Consciences of the Reprobate world; Appear in Court, there to answer for all the Contempt to the Calls and Counsels of Jesus Christ in his blessed Gospel!

ground upon their own mistake of that Scripture, Isa. 26. 14. But, though it cannot be properly said they Rife, yet they shall be raised; not from Death to Life; but from one Death to another; from the first Death to the second Death; from Death to Judgment, and from Judgment to Execution, to torment.

Oh what would Drunkards, and Swearers, and Adulterers give that they might never be raised out of their Graves? or being raised, What would they give then for a Rock, or a Mountain to fall upon them that might hide them from the face of him that sitteth on the Throne, and from the wrath of the Lamb? but all in vain; Then, to hide will be impossible, and to appear will be intolerable.

But as glorious and acceptable is this description of Christ's coming to the Saints, for whose sake this clause is added, as a word of Comfort, even to them that sleep in Jesus.

This three-fold Alarm, Show, and Voice, and Trump, shall be no more terror or amazement to them than the roaring of Cannons, when Armies of Friends approach a Besiegd City for the relief of them that are within. These sounds and ratlings, how terrible a tenfe soever they may impref upon the hearts and Consciences of the wicked, will be to them that sleep in Jesus as the sweetest melody that ever sound in their ears, as the voyce of Harpers harping with their Harps, to awa-
awaken them out of their sweet sleep, with the sweeteft Musick and Harmony that ever sounded in their ears; and these shall be their Heavenly Ditties. *Awake and sing, ye that dwell in the dust, &c.* Or (as in the Gospel-Call, a little varied.) *A ise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold darkness shall cover the Earth; even (everlasting) darkness, all the wicked of the world: but the Lord shall rise upon thee, and his glory shall be seen upon thee to all Eternity.*

In a word, This terrible treble Summons shall have no other signification upon the hearts of them that have believed and obeyed the Gospel, than that *midnight cry had upon the Wise Virgins*; Behold the Bridegroom cometh, go ye *forth to meet him.*

*Lift up your heads with joy, for your Redemption draweth nigh.*

And therefore, Oh ye Saints and Servants of God, comfort one another with this Word also; Concerning your gracious Relations which are gone to Rest,

The Lord Jesus Himself shall come to *awaken them*; And *those Triumphant Summons and Alarms which shall usher in his Coming; as they shall add to the Glory and Majesty of their Lord, in whose bosom they have slept all this while.* So *they shall, on the one side, bid War and Battel to the Reprobate world; and on the other side, call together the Assemblies of the Saints, who have made a Covenant with him by Sacrifice,* and it shall be for their Honour and Exaltation in that day of his Triumph.

The sum is this: Your Dear ones, whose immature departure you so much lament, that are asleep in the dust, shall arise; Christ himself shall come for them, and that in a most Triumphant manner, for their glory and their Enemies shame.

I have done with the Eighth Word of Comfort, The Coming of Christ; and come now to the Ninth Word of Comfort, &c. The blessed Consequences of his Coming, which are three:

M 3 1. The
Three Consequences of Christ's Coming.

1. The Resurrection of the Saints which are fallen asleep. The dead in Christ shall rise first.
2. The Triumphant Ascent of both, the living and sleeping Saints together, into the Clouds; We which are alive, shall be caught up together with them into the Clouds.
3. The Blessed meeting of all the Saints together with Jesus Christ, their Lord and Bridegroom; who comes from the Sedes Beatærum, the third Heaven, to meet them above half way; even to the lowest Region of the Aire.

To meet the Lord in the Aire.

The first Consequence is, the Resurrection of the Saints. The dead in Christ shall rise first.

To which, notwithstanding I have already spoken under two distinct Notions (lead thereunto by some of the former passages in the Context,) &c.

1. In reference to the Author of the Resurrection, Jesus Christ: Christ shall bring them with him, v. 14.
2. In reference to the precedence of it (in that transaction,) They that are alive, shall not prevent them which are asleep, i.e. The dead in Christ shall rise first; as here, verse 16.

Yet notwithstanding; this being a main Circumstance in the Resurrection of the Saints, worthy to be taken notice of, (before I proceed to the following circumstances of Christ his coming,) I judge it very proper to speak a word or two of it (also) in this place, &c. 3. The manner of the Resurrection.

The Apostle supposes the Query, 1 Cor. 15. 35. Some man will say, How are the dead raised? i.e. with what body do they come? A Query neither frivolous nor impertinent; and therefore himself (by the Spirit) thinks it worth the resolution.

And the resolution of it, is two-fold

1. In general.
2. In particular.
Part II. Mount Pisgah.

1. In general, He gives us to understand, that the Saints shall rise, with the very same bodies they lay down with, in the Graves; it is expressed under the metaphor of Seed; God giveth a body, &c. and to every Seed his own body; his own body, not specifically only, but numerically its own proper body, to be restored to it. And holy Job (even upon the Dung-hill) believed and preached the very same Doctrine long before. Though after my skin, Worms destroy this body [i.e. after Worms have dig'd through my skin to consume my flesh:] yet in my flesh I shall see God, whom I shall see for myself; and mine eye shall behold and not another, &c.

Observe how express and significant the words are, weigh them well; first, This body; Job points as it were with his finger to his body, and cries This; there is no more in the Text [body] is supplied to make up the sense; this, to express the contemptibleness of his body, q.d. this Ulcerous and (already) Worm-eaten Carcass; this putrid rotten flesh; this nothing, this, worse than nothing: Yet this, as vile and putrid as it is, shall be raised up again at the last day.

In my flesh I shall see God; I shall not see God with my Soul only; amongst the Angels and Spirits of just men made perfect; but I shall see my Redeemer God-Man in my flesh, in this body of flesh, wherewith I am now clad and arrayed.

And I shall see him for myself: i.e. not by a deputy or proxy, but in mine own person, to my own infinite happiness and satisfaction.

And yet again, mine eyes shall behold him; a further declaration of his individual seeing of Christ, from the Instrument or Organs; mine eyes, these numerical eyes that are now in mine head: with these eyes, wherewith now I see the Sun, the Heaven, the Earth, and all these objects of sense here below; with these I shall have the viewing of my Glorious Redeemer.

And yet, to express it more Emphatically, he adds the Negative to the Affirmative [not another] a phrase of speech which men use when they would be sure to prevent all mistakes,
mistakes, with my own body, not a strange body; not transformed or changed into any thing else than now it is; with mine own eyes, not another's, not a borrowed eye, not a new created eye placed in the room of this, &c.

Thus Job in variety of words, doth express the invariety, or same-nes of body in the Resurrection, to the same sense with the Apostle, to every Seed, his own body.

To this, if it be Objected, that in the 37. verse of that Chapter, under the metaphor of Seed, he tells the incredulous Fool (that cannot believe this Article of Faith, the Resurrection) Thou seest not that body which shall be. Not that body which shall be. It seems then the body shall be another thing, from that which is now sown?

Ans. Yea, and indeed so it shall be; in respect of quality, though not of kind. There is diversity in one and the self same body: as it is in the Metaphorical, so it shall be with the natural; the Grain is sown mean and bare, but it springeth up after another manner, beautiful and green; yet the same Grain: the body likewise is the same, when it riseth as it was sown, for Substance, Parts, Members, and Organs; but not the same for beauty and excellent Properties.

The Infant shall rise a man of perfect Age; the Lame shall rise Sound; the Blind shall rise Seeing; the Deaf shall Hearing; the Dumb shall be able to Speak; the Resurrection shall take away all Defects and Excesses of Nature; the Deformities of the Saints shall not be raised together with their bodies; yea, Deformities shall be turned into Comeliness and Beauties: and yet all these Alterations, do no more change or destroy the Individuality of Person, than Youth doth make the Person numerically different from what it was in Infancy; or Old Age, from what it was in Youth; or, as it was in the Persons of all sorts, which Christ healed (in the day of his flesh); they were the same Individuals after Cure, as they were before; Cure makes not another Individual man of a Cripple, nor Health of the Sick; so shall it be in the Resurrection: the bodies of the Saints (for of them only I speak, not at all of the wicked) shall be the same for substance
Part II.

Mount Pifgah.

Flame and matter; but wonderfully changed for Form and supernatural Endowments and Qualities: Which brings me to the particular description of the Resurrection, &c. in respect of admirable and transcendent Properties; of which our Apostle hath instanced Four, &c.

Four Properties of the risen bodies of Saints.

1. Incorruption.
2. Glory.
3. Power.

Properties of the body in the Resurrection.

1 Cor. 15. 42, 43, 44.

Contraria in via se pusa in magis clausentem.

All these in opposition to the contrary Infirmitie s and Deformities of the state of Mortality; That so by Comparison, the (well-nigh) infinite disproportion of both Estates may appear, and the Super-excellencies which the Resurrection puts upon the Body, may shine forth more conspicuously.

First, it is sown in Corruption; it is raised in Incorruption. It is sown in Corruption. Behold, the body is Corruptible, whilst it liveth; a Nursery of such Seeds and Principles, as will inevitably destroy it self; a Spital of all manner of Diseases: but when it is dead, it is Corruption it self: Infirmitie resolved into Rottenness and Deformity; the fondest Relation who (while living) layed it in the Bason, cannot now endure it in the fight: Give me a Burial place (said Abraham of his beloved Sarah) that I may Bury my dead out of my sight: It is now the picture of all ghastly Loathsomnes.

But Oh, how unlike it fell, shall it be in the Resurrection!

It is raised in Incorruption: When Christ hath fetched the body out of the Grave, and set it upon its feet again, there shall not be the least smell or favour of Mortality upon it; as there was no smell of the fire upon the Raiment of the three Children, when they came out of the fiery Furnace. All the Principles of Corruption and Mortality shall be put off and left, together with the Grave-Cloaths, in the Sepulcher. The body (as some think) shall give forth a sweet fragrant smell, like the Flowers of Paradise: it shall be an Angelified body, not flesh.
Mount Pilgah. Part II.

Flesh Immortalized; subject to no more Corruption than the Soul it self. There shall be no more Death, nor fear of Death; nor possibility of Death for ever. Secondly, It is cast in dishonour.] As soon as the Soul is enlarged from its imprisonment; the body is presently stript naked of all its Robes and honourable Attire, and wrapt up in a poor bond of no other use than to hide Deformity; and, as a mean contemptible thing, it is buried under ground: Yea, sometimes, denied so much honour; it is exposed naked above ground, in the light of the Sun, without any other Funeral, than what it may have in the bowels of the Fowls of the Heavens, or the Ravenous Beasts of the Earth. But, be the Burial never so Ignoble; the Resurrection of it shall be Glorious.

It is raised in Glory. We may truly say, Solomon in all his Glory was not arrayed like one of these Children of the Resurrection; there shall be a glory put upon the Body, which shall out-shine the Sun in its brightest refulgency. And that upon a double account.

1. By virtue of a Principle within.
2. By means of a Glorious Irradiation without.

1. By virtue of an Internal Principle: The Soul, which is the Candle of the Lord, is here for a time put into a dark Lane-born of the Body: But then the glorified Soul being now returned (by the power of Christ) into its antient habitation; and become a Vessel replenished with Immortal and unmixed light, will transmit such beams of glory into the refined body, that it shall shine like an Angel of Light; the body—of the poorest Lazar that ever lay on the Dunghill, shall be cloathed with such ravishing rays of Beauty, as will transcend the most absolute Beauty that ever mortal eye beheld.

Secondly, By virtue of an External Irradiation: It is said of Jesus Christ at that day, He shall come to be glorified in his Saints, and admired in all them that believe: As, Jesus Christ was the Brightness of his Fathers Glory; (it is spoken of him, not as he was the second person in Trinity, God blessed for ever
ever; but as he was Verbum Incarnatum, The Word Incarnate, all the beams of Divine Majesty and Glory did shine forth in him, with such a resplendent brightness, that, through his Flesh, the Godhead was as it were made visible; we saw his Glory as the Glory of the only begotten of the Father, full of grace and truth: So shall the Saints at his Coming (in their proportion) be, the brightness of Christ his glory; the beams of that glory, which shall shine forth from the glorified Person of their Redeemer, shall reflect such a glittering Splendor upon the Saints in the Resurrection, that they shall be glorious even to admiration: They shall be admired by the very Angels, by one another, and even by themselves also: they shall wonder to behold this strange Change wrought upon themselves; as a poor Captive-maid taken out of the Dungeon,stript of her naughtiness, and clothed with Prince-like Raiment, adorned with rich and costly Jewels, to be married to a King; would stand still with wonder and delight, to look round about upon her self, and behold the beauty and lustre of every part: So shall it be with the Saints in the Resurrection. The reflexes of Christ's glory shall shine forth in them, even to wonder and astonishment: Christ shall be glorified in his Saints, and in all them which believe; Christ shall not be glorious in Himself only, but glorified in all his Saints.

Thirdly, It is sown in weakness; weaneked indeed! What more impotent than Man while yet alive, Vanity it self, Psal.

39.5. Yea, hear that Text out, and you will lay he is vanity indeed; for first it is every man, Kings as well as Beggars; Giants as well as Pygmies; every man, take where ye will:

And secondly, as it is every man, so it is Every vanity, or, altogether vanity: Every man is the Center of every vanity; he is not only mixt vanity, partly something and partly nothing; some solidity and some froth; but vanity through and through, vanity, and nothing else! And then (again) it is every man in his best estate; or, according to the Heb. Standing: Yee need not stay till he is down, when he is languishing (suppose) in his sick bed: but, take him standing in his moldered posture, when he is most him-

N 2.

*Col-Hebel

Church."
H. b. Chafde. self, in his bravery; or, as it is Isa. 40. 6, take him in his
goodness, Gallantry; in his freesthef colours and excellencies;
and yet then, even then, he is vanity, every man is every va-

Ach. Unicte. nity: and, that you may not doubt of it, the Holy Ghost
hath set a double seal to it; one in the front, Verily, and ano-
then in the heel of the Text, Selah; Verily, every man in his

Aff. Estat is altogether Vanity, Selah; such a piece of vanity
that he is not able at his best to free himself of, or fence him-
self against. the injuries of the most contemptible creature
that ever God made; Frogs, and Flies, &c. Lice, and Worms, have
courage enough to encounter, and strength enough to conquer
the proudest, potentest Tyrant; as we see in Pharaoh, Herod, &c.

Thus weak he is in his Strength: what is he in his Weakness?
So feeble he is when he stands: how feeble, when he is fallen, in
sickness, in his old decrepit age, his second Infancy? Read and
ponder on that graphical description which the Holy Ghost
hath drawn of him, Eccles. 12. We will pick out but some of
those lively Characters, ver. 3. The Keepers of the House
tremble; the Arms and Hands, the principal instruments in
repelling evil from the body; they tremble with Pallsies and
shakings.

The Strong men how themselves], the legs and thighs which
were wont to carry the body upright, with strength and vi-
gour; now faulter and shrink under their weight, and buckle
together for very debility; the ligaments of nature being
now united.

The Grinders cease because they are few], the Teeth that were
wont to grind the Food, and prepare it for the Stomach,
they cease from their function, because but few, and having
lost their keenness.

Those that look out at the Windows are darkned]; the eyes,
those Spies and Intelligencers of this little world, by reason of
the drivs and ineptitude of the Organs, defluxion of hu-
mours, &c. do fail in the execution of their office.
The Doors are shut in the Street; All the Senses, which are
the Doors by which objects enter, are so weakened, that they
are unusefull and of very little service. They
They rise up at the voice of the Bird; [ ] Old men through
difficulty and want of sleep, rise at the crowing of the Cock, or
the chirping of a Sparrow; the least noise disturbs their sleep,
verse 5. They are afraid of that which is high; [ ] they go
slowly and timorously, left they should stumble at every stone,
or the least unevenness in the way.

The Grasshopper shall be a burden; [ ] the lightest hop of the
least creature, is burdensome to Old Age.

Desire fails] all the sensual appetitions of Youth are now un-
desired and unsavory.

Behold here is weakness to perfection; And yet all this-
while there is Life; the Soul yet imbalms the body, and
keeps it from purifying.

But Man returns to his long Home ] This same dry Seed is
sown, and it is sown in weakness indeed; not only meat for
Worms; but it turns into Worms and Vermin; and wasten-
eth into its first feeble principle of dust, to which it was sen-
tenced by Divine Justice: Dust thou art, and to dust thou
shalt return.

But now, behold this feeble thing shall be raised in power:
The body even of the weakest Infant, shall be invested with
an Angelical power; A Monument whereof, the formidable
Hoft of Sennacherib King of Assyria hath erected for all po-
sterity: wherein, one Angel went out and smote one hundred
fourscore and five thousand, who over-night, like so many
Goliaths, defied the Armies of the Living God; but in the
morning, lay upon the ground so many blasted life-less
Corpses; and all by the Ministrv of one Angel. Such Vessels
of strength and Activity shall the bodies of the Saints be in the
Resurrection; they shall be induced with such power (faith
one,) that they shall be able to remove the Globe of the Earth
with their foot, as if it were but a foot-ball: they shall be
clothed with a kind of Omnipotence; Gideon, Sampson,
Jephthah, David, and all his famous Worthies, are but as
slacking Babes to the Children of the Resurrection: He that is
weak among them shall be as David, and he that is as David
shall be as the Angel of God, Again;
Mount Pilgah.
Part II.

It is fown a natural body, according to the Greek word for word, ah Animal body: i.e. such a body as is animated, sustained and acted by the Soul; yet in so low a way, that it is subject to Corruption, and is no sooner deserted by the Soul, but it resolves into dust, (at sapra) or Natural, i.e. such a body as stands in need of natural helps, of meat, drink, rest, sleep, to shore up the feeble Tabernacle of dust for a while; and all will not do; but down it will come Roof and Walls, and Props and All. Or again Natural, i.e. such as hath natural motions, operations, and affections; such as are proper only to the fallen Nature of man; feeble, slow, limited, and temporary.

But now behold, in opposition to all these acceptations, it is raised a spiritual body; not in regard of the substance of it, as if it were turned into a Spirit; but because animated and acted by the Soul now in its glorified capacity, made perfect with all heavenly qualifications, and so Spiritualized in all its faculties and operations, that it is called no more by the name of a Soul, but of a Spirit; To the conduct and motions whereof, the body NOW shall yield absolute and immutable obedience and conformity. Here, the Soul depends (as it were) upon the body: because, though the body be acted by the Soul, yet the Soul acts according to the temperament of the body, and the disposition of the Organs.

The difference (if we take notice of it) between men and men in respect of Wisdom, and judgment, and other natural excellencies, ariseth not from any disparity that is between their Souls; for all Souls are of a Size: the Soul of a Fool is as perfect as the Soul of a Wise man. But the difference ariseth from the Crassity and Complexion of the body, which many times puts Tokes and Manacles upon the Soul; so that (at the best) it is but as a close Prison, or dark Lanthorn, which obstructs and restrains the more noble and liberal operations of the Soul; and pens in those beams of light, which (if within more transparent Walls) would send forth a greater luster to enlighten the world.

But now in the Resurrection, it shall not be so: the body then

* omnes anima sunt eisdem perfectione.
Part II. Mount Pisgah.

Then shall depend wholly upon the Soul, and be acted properly and indifferently by the Soul. Here the Soul seems to be flesh itself, because acted by the flesh, and is often subservient to the flesh: but then the very body shall seem to be a Spirit; because acted by the Spirit, and shall be universally and uniformly serviceable to the Spirit: The Soul shall immediately be acted by God, and the body shall immediately be acted by the Soul; thus it shall be a Spiritual body.

Secondly, It is raised a Spiritual body; because it shall subsist as a Spirit; it shall stand in no need of those gross material Aliments, of meat, and drink, and sleep; by which it is now underpropped; but it shall be sustained meeterly by virtue of its union with the Soul; as the Soul by virtue of its union with Jesus Christ; this is to be a spiritual body, when the body shall subsist as a Spirit, or as an Angel doth subsist.

Thirdly, Spiritual; because the motions, operations, and affections of the body, shall then be all Spiritual: it shall be in the Resurrection of so pure and refined a Complexion, that it shall be diaphanous and transparent; and move up and down with the agility and celerity of a Spirit.

Zanchius referreth it to the motion of birds in the Air, that the body being hatched (as it were) in the Resurrection, shall be able to mount up into the Heavens, and as lightly fly through the skies, as if it had wings. David shall then need to wish no more for the wings of a Dove, but be able to contend with fouls of the swiftest flight, Augustin hath an higher dreyn, and faith, that The body shall move from place to place with what celerity it lifteth: and (after him) Luther expresseth it by the swiftness of a Thought, as instantaneous as the Lightning, which in the twinkling of an eye passeth from one end of Heaven to another.

Likewise the operations of the body shall then be all spiritual: it shall then be abased no more to any of the servile drudgeries of this present state: it shall work no more, toy more, sin no more; the Offices of the body shall be as far above its present functions, as the work of a King transcends
scends the employment of a Swine-herd or Scullion: they shall for ever be freed from all those uses which do imply a state of infirmity, and shall be taken up wholly in Heavenly and Angelical Services: sc. to stand before the Throne of God, and of the Lamb, and so praise him for ever and ever.

And lastly; the body shall then be Spiritual, because it shall be indue with Spiritual Affections; it shall not be liable to weariness, sickness, pain, or external injuries, no more than a Spirit is. It shall not indeed be an Aerial and Spiritual body, as the Socinians and others do (inconsequentially) infer from this and other Scriptures; but it shall be no more capable of a stroke or wound, or any other violence, than the Air or Sun, or the Heavens themselves. It shall be a true, real body, but no more vulnerable or penetrable, than if it were a Spectrum; an imaginary body, a mere Apparition. It is true, Flesh and blood cannot inherit the Kingdom of God: but the meaning is not, that in the Resurrection, the bodies of the Saints shall cease to be flesh and blood, but that they shall be invested of all the defects and infirmities of flesh and blood. This is the mystery of it, We shall be changed. The fire of the last Judgment (that only Purgatory of the Saints, that we dull Protestants know) shall not consume the bodies of the Saints, but their corruption only; it shall not destroy the substances, but refine their qualities, as the Goldsmith maketh a new Vessel of old Plate; not by altering the metal, but by changing the form and fashion. The furnace of the Resurrection shall purge out all the slime, and dross, and flesh, and imperfection out of the bodies of the Saints, and refine them into a body that shall exceed the Celestial bodies, of the Sun, Moon, and Stars, in clarity and purity.

This is that Affection and Property which the Schools call Impassibility; they shall be put into a blessed incapacity or irreceptiveness of any (even the least) injury or prejudice incident to the humane nature, in this state of mortality. They shall be no more liable to suffering, than the glorified Angels in Heaven, or the Spirits of just men made perfect.
Part II. Mount Pisgah.

Behold, these be now the bountifical properties wherewith the very bodies of the Saints shall be arrayed, and beautified in the Resurrection!

Of
- Corruptible,
  - Ignominious,
  - Weak,
- Natural,

It shall be made
- Incorruptible.
  - Glorious,
  - Powerful,
  - Spiritual.

A Change which we are not in a capacity to understand, till we shall possess it.

And all these admirable Properties the blessed Apostle hath cast up into one Word, a word of a most incomprehensible signification, the Summa totalis; the vast comprehensive estimate of all the rest, &c.

Our vile bodies shall be fashioned like to Christ's Glorious Body.

This short comprehensive description of the glory of the Resurrection, is expressed (also) by way of Opposition to its Contrary; that the excellency of the Resurrection might be more illustrious, being compared with the meaner and obscurity of the present state; and either of them is absolved in one word.

The meaner of the present state of the body: It is a Vile Body.

The glory of the future; It shall be conformed to Christ's Glorious Body.

The body now is a vile body, Gr. Our body of this vile-ness: A word of so full a signification, that in the whole Dictionary of Language, there cannot be found a term more proper, to express the meaner and ignominie of the present state; Some derive it from a Greek word, which signifies to bury; expressing such a corrupt and fordid thing, as if with...
Mount Pisgah.

Part II.

Joh. 11. 39. Lazarus it had lain four days stinking in the Grave: a Carcass that stinks above ground; how much more when it is buried indeed?

Others derive it from a word that signifies to stamp and tread under-foot: implying the body (in it self) to be of fo fordid and base an Extraction (since the Fall) as is fit for nothing, but to be cast out upon the dunghill, and trampled under the feet of man and beasts; whether alive or dead, it is a vile thing, (let aside only its divine workmanship) Vileness it self.

Why, but now, the Resurrection shall make amends for all; Then this vile body shall be fashioned, like unto Christ his glorious body; like, I. e. of a like form and fashion to Christ's body; that must needs be a ravishing beauty indeed: for, mark ye, it is not like to Christ his body, in his state of Humiliation, which yet was full of beauty, though the blind world could not see it: they whose eyes were opened saw and admired; we behold his glory, as the glory of the only begotten of the Father, full of Grace and Truth. But in the Resurrection, it is said, Our vile bodies shall be fashioned like to his Glorious body, surely that must needs excel in glory.

Behold, if such were the brightness of Moses his face, at the giving of the Law, that the Israelites were not able to bear it; They were afraid (saith the Text) to come nigh him:

If St. Stephens Countenance did shine as the face of an Angel, when he stood holding up his hand at the bar of his Unrighteous Judges, in the posture of a Malefactor! what think we is the lustrous brightness which shines forth from the glorified body of the Lord Jesus, who is the blessed and only Potentate, the King of Kings, and Lord of Lords, who only hath immortality, dwelling in the light which no man can approach unto; whom no man hath seen, nor can see? Behold, in his transfiguration, his Face did shine as the Sun, and his Raiment was white as Snow! What ravishing beams of light and glory do Moses, and Elias, and Peter, now see sparkling from his glorified Person exalted to the right hand of the Majesty on high, i. e. on the highest Throne of the highest Majesty.
Part II. Ount Mygah.

jesty in the Court of Heaven: Surely the glorified body of Christ doth as far surpass the Sun in brightness, as the Sun surpasseth a cloud of Earth; and yet to this Exemplar of glory, mult the bodies of the Saints be conformed in the Resurrection! Surely, glorious things are spoken of the Resurrection: So great, so glorious, that, had not the Spirit of God spoken them before, it had been daring presumption, to have reported or believed it.

Qu. But some may say, How can these things be? or, How is it possible, that such rotten stinking Carcasses should be capable of such a glorious Metamorphosis?

Ans. It may well non-pluss our poor dark Infant-understandings; For eye hath not seen, nor ear heard, nor hath it entered into the heart of man, what glory God hath prepared for the very bodies of his Saints! But, because it is wonderful in our eyes, shall it be wonderful in the eyes of the Lord of Hosts?

With men indeed this is impossible; but with God all things are possible. [O LORD GOD, thou knowest:] was the answer which the Prophet of old returned to that non-plussing question, concerning the Resurrection of the dry bones of the house of Israel (a Type of this last and general Resurrection). He referr'd it (as being a mystery transcending his understanding) to Divine Wisdome and Omnipotence, to resolve.

And upon the same bottom doth our Apostle here fix this Mystery and our Faith, &c. It is, according to the working of his mighty Power, whereby he is able to subdue, even all things to Himself. In his own Resurrection, the Lord Jesus as Mediator, gave us a signal specimen of his power; when he spoiled Principalities and Powers, and made a shew of them openly: He subdued the Devil, Hell, and the Grave, to Himself; got them under his feet, and led Captivity Captive; by virtue of which Conquest, he became the Resurrection and the Life: and therefore is able to exert the same power and influence in raising his Members, and in conforming them to their
their Head, which he put forth in his own Resurrection; it is a work of no greater difficulty: If it were, He is able to subdue even all things; (it is a note of similitude.) All things are alike to Omnipotence; the greatest are as the least. Our Im-
possibles are all one to him, as our facilities: nothing can stand in his way, which he cannot subdue and conquer to Himself: i.e. at his own pleasure, to his own glorious purposes and designs: And therefore, even this admirable and itu-
pendious Transformation shall be effected upon those poor de-
formed Carcasses of his Saints, which sense and reason gave for lost; Faith says, it shall be done, our vile bodies shall be trans-
figured into the likeness of his own Glorious body; How? ac-
соding, or suitably, to the mighty working, whereby he is able to subdue even all things unto himself: God can do what he will, and that's enough.

And thus I have opened the first Consequence of Christ his Last Coming, &c.

The Resurrection of the Saints, as (formerly,) in respect of the 1. Author; The Lord Jesus.

2. The Precedency of it; they that are alive, shall not prevent them which are asleep; they shall rise first: So also (now)

3. In respect of the manner of it; the bodies of the Saints shall be invested with four glorious qua-

\[
\begin{align*}
1. \text{Incorruptible.} \\
2. \text{Glorious.} \\
3. \text{Powerful.} \\
4. \text{Spiritual.}
\end{align*}
\]

By all which it shall be conformed to the Glorious Body of our Lord Jesus.

1. For Counsel.

It may be of Use 2. For Comfort; and but a word of either.
First; It may serve by way of Counsel, and that unto all (indefinitely). You that would secure unto your selves an interest in the glory which shall be put upon the saints bodies in the Resurrection; labour to experience this beatific transfiguration, first in your souls, on this side of the Grave. Labour to get your vile spirits to be made like to his glorious Spirit. Put ye on the Lord Jesus Christ; put Him on, by an holy and universal imitation.

Labour to be meek, as He was meek. 
Holy, as He was Holy.
Pure, as He was Pure.
Merciful, as He was Merciful.
Heavenly, as He was Heavenly.

And, Let it be your meat and drink to do the will of him that sent you, and to finish his work.

As Christ was the brightness of his Father's glory, the express Image of his Person: So do ye study (in your finite capacity) to be the brightness of Christ, his glory, the express Image of his Person: Oh labour to get his Image and similitude to be deeply engraven upon your hearts; and to scatter the beams of it in your Conversations, for the enlightning of a dark world.

Behold this shall be the evidence and first-fruits of your future conformity to Him in the Resurrection of the just. The ground and reason is, because that blessed transfiguration which shall conform the Saints to Christ, their Head and Husband in the Resurrection (and from thenceforth to all Eternity;) hath its beginning here in Regeneration, or the New Birth, wherein they are renewed in the Spirit of their minds, and do put on (habitually) the New man, which after God is created in Righteousness and true holiness; Jesus Christ is formed in their hearts. And upon this very account, is the Resurrection styled also, the Regeneration, Math. 19, 28. In the Regeneration ye also shall sit, i.e. in the Resurrection ye also shall sit; &c. And it is therefore called the Regeneration;
because the Resurrection shall perfect in the Saints, what the Regeneration begun, &c. Conformity to Christ their Head and Husband in Holiness. Yea at the Resurrection, the Image of Jesus Christ shall be completed; as on their Souls, so on their bodies also: because, that Image was begun upon their Souls on this side the Grave in their New Birth; accordingly as they were predestinated to both in the purpose of God, from all Eternity. The Resurrection to Grace here, and to Glory hereafter, is but one and the same Regeneration. Whosoever therefore is a Stranger to this Transformation of Spirit, in the Resurrection to Grace, shall never partake of that Transfiguration of body in the Resurrection to Glory. The bodies of the wicked shall be raked out of their Graves with all their defects and excesses; all their mis-shapes and deformities, which they carried with them to their Graves; in their perfect ugliness; which were the shame and curse of the fallen nature; an abhorrence to God and Angels, &c. Yea to the very Devils themselves, whom they shall have to be both their Companions and Executioners. The Saints of God were the worlds derided, persecuted Non-Conformists here; but themselves shall be Christ's and his Saints Non-Conformists hereafter, when their Carcasses shall be cast out for a spectacle of shame and abhorrence unto all flesh for ever.

Christians, as you love your Souls, and would bear the Image of the Son of God in his Kingdom and glory: Study this Soul-Conformity, now, and make it your business; Labour to feel this blessed change wrought in your hearts; and let the world behold it in your lives: without which, all your Confidences concerning that day, will prove but so many delusions, to aggravate your shame and everlasting despair.

Hear, oh hear, how the Disciple of Love doth argue, When He shall appear, we shall be like Him, Glorious!

But why? Because, As He is, so are we in this world;

He disputes from Conformity to Christ in the Gospel-state, to Conformity to Him at this Appearance.

We shall, &c. because we are, &c.
Part II. Mount Pisgah.

By such Argumentations, Christians, Work out your Salvation with fear and trembling, that ye may have boldness in the day of Judgment, &c.

Secondly; it may serve by way of Comfort; and for that end it is written by the Comforter Himself in this model: for Comfort, I say, in reference to our sweet Relations that sleep in Jesus; over whom (not seldom) we shed our fruitful Tears, (take we heed lest sinful also) while we compare their once lively, sweet, amiable Countenances, which sparkled so much beauty and delight in our eyes, with their pale, ghastly Visages in the Grave; where they say to Corruption, thou art my Father; and to the Worm, thou art my Mother, and my Sister: We look upon them, I say, not without a kind of trembling and horror; as if their Ghosts appeared to us out of their Graves; or that we our selves were buried with them alive in the same Coffin.

Ah Sirs, why stand ye not (with the men of Galilee,) gazing up into Heaven? but, (with Peter) stooping down, and looking into the Sepulcher? Behold I bring you glad tidings of great joy. The day is coming, when that Corruptible shall put on Immortality: and that Mortal shall put on Immortality: when that poor dust, over which thou now mournest, that vile body, shall put on its Angelical Robes, and shall more surpass it self in its finest and liveliest colours, while yet in the land of the living; than that beautiful pile of flesh and blood did exceed it self, when it was resolved into rottenness and dust.

Look not then, oh ye Children of God, upon your Selves or your Relations, as they lye in the Grave; but, contemplate them, as they shall be in the morning of the Resurrection: Oh what a glorious change shalt thou behold! How unlike it self, shall this poor vile body appear in the Resurrection?

It was sown in Corruption, it is raised in Incorruption; it is sown in dishonour, it is raised in Glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body. In a word, It was sown a vile body; It
Mount Pisgah, Part II.

It is now transfigured, in the Resurrection, into a most eminent Conformity with Christ's Glorious Body.

Be of good Comfort, Oh ye mourners of hope; here is a perfumed Hankerchief to wipe off all tears from your eyes; You that sow in tears, shall reap in joy: you that carry forth precious Seed weeping, shall come again rejoicing, and bring your Sheaves with you.

The Resurrection shall make amends for all!

I have done with the first Consequent.

I come now to the second Consequent of Christ's Rising; &c.

The Saints Triumphant Ascension.

Verse 17. Then we which are alive and remain, shall be caught up together with them in the Clouds, &c.

Here, we have a further instance of the Saints Conformity unto Christ in the Resurrection. Christ himself when he was risen did Ascend; He was carried up into Heaven: So shall it be with the Saints, when they are raised up out of their beds of dust, they shall be caught up into the Clouds; they shall Ascend to meet their Lord.

And this Ascension, according to the Analogy of Scripture, we may conceive, shall be effected by a


First, the Ascension of the Saints in the Clouds shall be effected by the Power of Christ.

By the same power whereby he raised them out of their Graves, will he lift them up unto Himself; yea this taking them up, is a branch of the Resurrection; it is continuas Resurrection, as Divines say, that Providence, is, continua Creation; a Progressive Creation: So I may call this Rapture of the Saints into the Air; It is nothing else but a Progressive Resurrection;
relation; the continuation and perfection of the Resurrection; the proper work (also) of Him, who is the Resurrection and the Life; It is the second part of the Resurrection, without which the first would differ little from the state of the Dead. In vain should the Saints be raised out of the dust, if being raised, Christ should leave them at a distance from Him: and the Resurrection of the Saints themselves would look too like the Resurrection of the Wicked, a Punishment rather than a Bliss; Separation from Christ being half (yea, the worst half) of Hell; though even there the damned have a kind of Life. Surely, the Children of the Resurrection might have a real occasion to weep Abolons' dissolving complaint to his abused Father; Why am I come from Gehur, if I may not see the King's face? Why are we brought up out of the Grave, if we may not enjoy the Lamb's presence?

But the Amen, the faithful and true Witness, cannot be worse than his word; He spake it at his Departure (to his Disciples) and he will make it good at his Return;

I will come again and receive you to myself, that, where I am, there you may be also.

In order therefore to the accomplishment of this Promise, the first work the Lord Jesus will do, at his coming in his kingdom, (after he hath awakened his Spouse out of her sleep) will be, to lift her up unto Himself, now, setting upon his triumphant Throne, to Judge both the Quick and Dead.

This is the first Receiving of them unto Himself; his drawing of them up unto Him, according to his own phrase in the days of his flesh; And I, if I be lifted up from the earth, will draw all men unto me: (All men i.e. All my Redeemed ones,) which promise, although the Spirit expounds it upon his being lifted up upon the Cross, verse 33. This he spake, signifying what death he should dye: Yet we may (not without warrant) extend it also to his glorious Exaltation in the great Day of his Judging the World: this being both the design and reward of his Passion; to the intent, that whom he drew to Himself, by the merit of his Cross, he might also actually draw unto Himself by the power of his Resurrection.
and Ascension. I will draw all men unto me; or, I will attract unto me; as the Loadstone draweth the metal unto it by its magnetic virtue; or as the Sun draweth up the vapours of the Earth by its attractive beams; so will the Lord Jesus Christ that Sun of Righteousness, when his glory shall arise upon the world, with healing under his wings; draw all his Saints unto Himself, by the sovereign attractive influence of that mysterious Union between Himself and his Members.

This is the first and great Medium of the Saints Ascension; the Power of Christ.

A second Medium is the Ministry of the Angels; for which, though we have not certainty of demonstration to compel belief; yet we want not more than bare probability of argument to invite Assent.

For if it be in the Commission of the Angels to be Ministering Spirits, for them who shall be Heirs of Salvation, we have no reason to imagine their Commission should expire until the time, when the Saints shall be actually and safely invested into their long-expected Inheritance. And therefore, if they were the Saints Life-guard in the state of their defilement and infirmity, to bear them up in their hands, lest at any time they should dash their foot against a stone; how much more ready and active, now, in the Saints Virgin-state of Purity and Perfection, will the Angels be, to be their Convoy to conduct them (in their Ascension) going now to meet the Lamb! Sure we are, the Lord Jesus, though he be the Resurrection and the Life, yet is pleased to make much use of the Ministry of the Angels about the Resurrection of the Godly; They shall find the first Trump, at the sounding whereof, the Dead do rise.

They gather the Elect together, from the four Corners of the Earth, and sever the Wicked from them; the Tares and all things that offend, and them which work Iniquity, are by them bound up in bundles, and cast into the fire. All this is the Angels Office; not because our Lord could not with equal facility do it Himself? Why should we think the service of the
the Angels should cease, until the whole Scene of the Resurrection be finished!

Yea to determine our dubious thoughts, we hear the Lord of the Harvest giving charge to his Reapers (which are none but Angels) not only to reap the Wheat, but to carry in the Sheaves into his Barn; I will say to the Reapers, but gather the Wheat into my Barn! Behold this is the Angels Office; their work is not done, till the good Corn be Im'd.

This, in the Metaphor of the Marriage of the Lamb, is nothing else but the Angels attendance on the Saints, the Lamb's Wife, while She is making ready, that when She is arrayed in fine Linnen, clean and white, they may then take her up in their winged Arms, and conduct her in state to the place, where her Royal Bridegroom is staying for her.

Thirdly; The Spirituality and Power wherewith the bodies of the Saints are endowed in the Resurrection, may well concur also to this Ascension.

By vertue of that marvellous Spirituality and Agility, wherewith the Resurrection shall, (if I may so say) inform the Saints bodies; they shall be able to mount upward (up sup.) and move with admirable celerity up and down, to and fro in the Air; as Swallows in a Sun-shine day, dart themselves through the skie; or as the Angels themselves, who with equal facility, Descend and Ascend, with a motion as swift as their Wills.

In the Resurrection, indeed, the Saints were purely passive; as passive as when their bodies were first formed out of the dust, and had the breath of Life breathed into them.

But now, in their Ascension they shall be active and agil. Moved, indeed, they shall be, by an extrinseick power; why else are they fai d to be caught up into the Air? But yet not so, but that they may move themselves by an intrinseick Principle: Else, thosc supernaturall affections of their re-divitc bodies, might seem to be superfluous and insignificant. Suitably to this, it is storied of Elisha's Ascension (a Prophecy and figure of this universal Translation of the Saints) that although a Charet of fire parted Him and Elisha; yet He

Revel. 19. 7, 8.

Third Medium.
The Spirituality of the Saints bodies.

1 Cor. 15. 42, 43, 44.
God and Nature do nothing in Vain.
went up by a whirlwind into Heaven: He was carried, and yet he went up, so to the Saints, &c.

Thus I have shewed the probability (at least) of a threefold Medium in the Saints Ascention. 1. Christ’s Power. 2. The Angels Ministry. 3. The Agility of the Saints bodies.

But it may be Objected.

What meaneth this Concurrence of Mediums? For, if any one of these be sufficient, What use of them all?

For Answer, I shall offer two things to your consideration.

First: This Concurrence of Mediums is no other than we meet with in the Ascention of our Lord in his own Person. For,

First: Of the Lord Jesus Himself, after his Resurrection, it is said, He was taken up, or lifted up; the phrase may import the Power of the Father, as (formerly) in raising him up from the dead: So, now also, in lifting him up into Glory, according to that, Act. 5, 31. Him hath God the Father exalted with his right hand: Here is the power of the Father in the Sons Ascention. And then you have the subservency of second Causes added; first a Cloud is prepared, as a Royal Charet to carry up this King of Glory to his Princely Pavil- 
on, A Cloud received him out of their sight.

And then a Royal Guard of mighty Angels surround the Charet; if not for support, yet for the greater state and solemnity of their Lords Ascention; He was carried up into Heaven, Luk. 24. 51.

Yet notwithstanding all this, it is said of the Lord Jesus, He went up, while the Disciples looked steadfastly towards Heaven: He went onward, or he went upward; as implying that his motion was not only passive, but active; he mounted up into Heaven by his own divine power, He Ascended. Behold here we have a perfect Pattern of the Saints Ascention in all the Mediums of it; they hold exact proportion with their Lord. The Father lifted up the Lord Jesus; the Lord Jesus, He lifts up his Saints. A Cloud received Him; the Saints also are caught up in the Clouds. Angels attend upon their
their Lord in his Ascension; nor do they refuse their attendance on the Saints in their Ascension. Jesus Christ, notwithstanding, Ascended by the Power of his own glorified Person: The Saints likewise Ascend by virtue of those supernatural properties, wherewith their bodies were adorned in the Resurrection.

I Answer, Secondly; That in both Christ’s and the Saints Ascension, this variety of Mediums is neither superfluous, nor inconsistent; but signal instances of that sweet harmonious subordination of Causes, which the only wise God hath established in his own Counsel, for the managing of his works and wonders of providence, viz.

- Second Causes working together in their several Sphere and Orb.

The supreme cause, ordering, influencing, and actuating the second causes to his own ends and designs.

And lastly, Particular Beings and Persons, left to act according to the impressions of their own individual natures, notwithstanding their subordination.

All these Mediums, we may observe once more, concurring in the Resurrection of the Witnesses, mentioned in the Revelations; There, you have,

1. A great voice from Heaven calling them, Come up hither; There’s th Power of Christ: It was a great voice, a voice of Power; a voice which did what it commanded.

Second; The suberviency of the Clouds; the Witnesses rode upon a Cloud into Heaven in Triumph.

Thirdly; And to shew their motion was not violent, but free also, and voluntary; it is said, they Ascended.

Fourthly; And there is yet one Circumstance more of special remark, and that is, This was in the sight of their Enemies. Their Enemies beheld them; beheld them with great fear, verse 11. Horror and Astonishment took hold of their Persecutors, Envyng their Advancement, vexing themselves that they should have no more power to Persecute the Witnesses, and (add to all this) confounded in the expectation of their own succeeding judgment.

P. 3

This
This one Scripture is a perfect prediction and model of the
general Resurrection of the Saints in the last day.

The Lord Jesus from his Throne shall call them up by a po-
werful voice: Come up hither, Clouds shall be their Chariots,
and Horses to carry them. And yet they shall Ascend up-
wards by a supernatural principle, spontaneously, and of their
own proper motion.

While, in the mean time, the whole world of reprobate Men
and Angels shall be left below upon the Earth, looking upward
and gnashing their Teeth, to see such a sudden and tremen-
dous Turn of things: the Saints, whom they despised and per-
secuted, snatched out of their reach, and ascending in so much
pomp and royalty to meet their glorious Redeemer; they
themselves being left behind with a certain looking for of Judg-
ment and fiery Indignation, which shall devour the adversaries.
Then shall begin their weeping, and wailing, and gnashing of
Teeth, which shall never have an end.

For Use,

In the first place it may serve as a Cordial to the Saints of
God; whether in reference to their own dissolution, or the
dissolution of their precious Relations already fallen asleep.

Behold! the facet of the Saints of God into the Grave, is
not with so much weakness, ignominy, and abasement, as their
Ascend after the Resurrection, to meet their Lord in the Air,
shall be with Power, Triumph, and Glory.

Christ shall draw them.
Clouds shall carry them.
Angels shall conduct them.

Yea, they shall mount up to Heaven, by virtue of those
Christ-like impressions stampt upon their glorified bodies in
the Resurrection.

Each one of these were sufficient:
All these must needs be exceeding Glorious! yet,
Such honour have all the Saints!

Secondly,
Secondly; there is Caution in it, as well as Comfort; And that is, Begin this Ascension betimes. Labour to experience this Heavenly motion on this side of the Grave. Sursum corda, Lift up your heads; Oh ye Gates, and be ye lift up, Oh ye ever-lasting Doors; behold;

The Resurrection and Ascension in the future state of happiness, have their spring and rise in the present state of holiness; they are linked in, and joined one to another, in the eternal counsel and purpose of God; with the very same Connexion wherewith Birth and Conception are linked together; Harvest and Seed-time. So that look what impossibility there is in nature, that there should be a Birth, where was no Conception; or an Harvest, where no Sowing; the same impossibility there is, that such a person should share in the Resurrection of Glory, that is a stranger to the Resurrection of Grace, the new Birth; or that a Man or Woman should Ascend to meet Jesus Christ in the Clouds, who in the state of Regeneration, labours not often to meet Christ in the Mount of holy Meditation.

Therefore ye be risen with Christ, seek those things which are above, where Christ sits at God’s right hand; set your affections on things above.

Christ, after he arose from the dead, did often ascend to his Father, till at the end of 40 days, He went up to Heaven in the sight of his Disciples.

Do ye also imitate your blessed Lord, in your frequent ascents after him; and thereby evidence to your selves, not only that you are already risen with Christ in the Resurrection of Holiness; but that ye shall also rise with Him, and Ascend to Him at his coming in his Glory.

Christians, let not that man think ever to be caught up to meet the Lord in the Air, who is patient of being a stranger to Christ in the Spirit without God (in the world), and without hope; he burieth his hope of Ascending, where Christ is, who burieith his heart and affections in the dunghill of worldly and sensual fruitions. Oh! labour to say with the Apostle, though our Commoration be on Earth, our *Conversation is in Heaven,*
Phil. 3. 20.

Aug. The Saints do not abide in this world, but shall at last be in Heaven. Carnal men do not abide in the Spirit, but abide in this world. Aug.

Phil. 3. 20.

Aug. From whence we look for a Saviour; though ye walk below, yet live above. Though ye use the world, yet labour to enjoy God, and to be able to say with holy David, Whom have I in Heaven but thee, and there is none upon Earth that I desire besides thee, Psal. 73. 26.

Though ye have your converse with men, let your Communion be with the Father and with his Son Jesus Christ, 1 John 1:3.

Labour to say with Augustine, Our bodies are on Earth; our hearts in Heaven: while the men of the world Earthlize Heavenly things, do you study how to Heavenlyize Earthly things; labour, (as he did) to eat and drink, and sleep Eternal Life.

So may you, with an holy Confidence, go along with the Apostle, from whence we look for the Lord Jesus. Christians can no further look for the Lord Jesus to Descend from Heaven, then as they themselves (in the mean time) labour to be often Ascending with him into Heaven. Heavenly-mindedness, is the Saints Evidence, and first-fruits of their Heavenly-blessedness. I have done with the second Consequent; I come to the third Consequent of Christ's Coming.

Third Consequent of Christ's Coming.

Thirdly: The Saints joyful 1. One with another, meeting, and it is two-fold 2. With Christ their Head. The one is Implied, the other Express.

The Saints meeting one with another, is implied in this Adverbial particle, Unda Together, we shall be caught up together with him, i.e. We, which shall be found alive upon the face of the Earth at Christ's coming; together with them (which being fallen asleep before, of elder or later time) Christ hath now raised up out of their Graves; we and they, shall All be caught up together, &c.

This I say presupposeth their meeting together, antecedent to their Ascension: how else can they co-Ascend, if not congregated before they Ascend? And therefore, in order of nature, though the Saints meeting together should have been spoken
spoken to before their Ascension; yet the series of the words not well admitting this method; it will not be improper to consider it where it meets us.

The Scripture takes notice of the Saints meeting one with another, as distinct from their meeting with the Lord Jesus, Mat. 24. 31. The Elect shall be gathered together from the four winds, from one end of the Heavens to another. At what distance soever (imaginable) they were dispersed and scattered, they shall all meet together into one distinct body, or Assembly: And then co-ascend, to meet their Lord. Some of the Schoolmen apply that passage of the Prophet, They shall Mount up with wings as Eagles, to this ascension of the Saints after the Resurrection. Whether that be so or no, we may not incongruously suppose, the Elect of God to be gathered together into some one vast capacious tract or region of ground on the right hand of the Judgment-seat, from thence to take their flight together to meet the Judge in the Air.

We must understand the placing of the Sheep on the right hand, and the Goats on the left hand, to be upon the ground (for the Wicked shall not Ascend to meet Christ;) and the Godly, when Ascended, shall be placed on Seats round about the Throne, Mat. 25. 33.

And of this Congregation of the Elect, the Scripture assigneth a two-fold Cause.

1. CHRIST, the principal efficient Cause: The Son of man shall come in the Clouds, and shall send his Angels, and shall gather the Elect from the four winds, from the uttermost part of the Earth, to the uttermost part of Heaven. He, nor They; Christ, not the Angels, shall gather his Elect together: Christ Autocratically by his own Power and Authority, shall assemble all his Elect that ever have been upon the face of the Earth into one general Assembly.

2. Yet doth not this exclude the Ministry of the Angels; Christ may make use of them in the separation of the Elect, from the Reprobate; and this is expressly affirmed by our Lord Himself;
The Angels shall come forth, and sever the Wicked from the Just. This same full and final separation of the precious from the vile, the Sheep from the Goats, the Seed of the Woman from the Seed of the Serpent, it belongs to the Angels Office; the Angels shall come forth and sever; Christ doth it Authoritatively, but the blessed Angels do it Ministerially: Christ gives out the Commission; He shall send his Angels; but they shall execute the Commission. Christ gives out the word; Gather my Saints together unto me: But the Angels, those Ministering Spirits, they go forth and gather.

3. There is yet another Cause mentioned; n finally the Instrumental or Signal Cause, and that, is the Alarm of a Trumpet: He shall send his Angels with a great sound of a Trumpet.

It seemed not improbable that the Congregation shall be called together by sound of Trumpet: for though some (both Ancient and Modern) do understand all, that is said concerning the Trumpet sounding metaphorically, yet doth the phrase of Scripture favour their opinion more, who understand the speech of a literal sounding the Trumpet: and Schinler tells us, that the Jews thought this to be one end of the Feast of Trumpets, to put them in mind of the last day: in the which the dead shall rise with the noise of a Trumpet; and be gathered together, not otherwise than as when people do hear the sound of a Trumpet, they assemble themselves together into some place. And why may we not think that as the Trump is used in order to the Saints Resurrection, so also there may be use made of it in order to their gathering together, when they are raised? May not this be suggested from Matt. 24. 31. though neither the Resurrection, nor the Congregating of them together, are effected properly by this sound, it being not a Physical, but a moral Instrument only, or signal; it is not the sound of the Angels, but the voice of Christ, which the dead hear and live. That voice being the voice, not of a mere man, but of God-man, may well be allowed to have both quickening and congregating power in it; Hence in some Churches it is sung.
The Trump of God, diffusing sound
Through all the Graves now under ground;
Shall cause the Dead, Christ’s Throne surround.

To this end it is observable in the Text;

1. That in the Original, it is not (as in other places) the sound of a Trumpet only; but the Voice of a Trumpet, implying it to be a Vocal Trumpet: giving out (not only) an audible, but (even) an Articulate Voice, speaking in a Language which the Saints shall understand: and therefore some Greek Copies (as Beza observeth) make the Voice, additional to the Trump, &c., with the Trumpet and a Voice.

2. It is observable: It is not a Voice (only) but a great Voice; a Voice of some unusual terribleness and power; a Voice (it seemeth) that can do what it speaketh; that when it faith, Rize ye Dead, they Rise; and when it faith Come, they Come; it shall not only summon, but bring them together before the Throne of Christ; and this probably is the very same with this in the Context, verse 16.

The Voice of the Arch-Angel, and the Trump of God.

That Voice, which before raised the Dead, shall now bring them together, (by a sweet compulsion,) into one Triumphant Assembly: The Church of the first-born; not Children only, but Heirs, Heirs of God, and co-Heirs with Christ; who being the First-born of every Creature, hath invelled all the Children of Promise, into the same prerogative of Primogeniture with himself; and are therefore stiled the Church of the first-born.

But, as the Scripture would have us take notice of this Antecedent of the Saints Ascension; so it doth teach us also how to improve it to

A three-fold Comfort.

Q. 2

1. In
1. In case of undue mixtures of Saints and Sinners, whether in Church-Assemblies, or in Civil-Societies.

How far either of them may be lawful, is not an Enquiry proper for this place; sure I am, much, in both, is unavoidable. A total separation from impure Society in either, may well be the object of our wishes, but it cannot be of our hope: while we are in the world, we may separate from Church to Church, we may remove from Country to Country, roll up and down from the one end of the world unto another: But, the Apostle tells us, we must go one step further, if we will avoid the Society of Sinners; then, must ye needs go out of the World.

Yea, But here is the Comfort, and it is the signal use our Lord makes of this very Doctrine; The time is coming when a thorough separation shall be made; Under that double parable of the Seed and the Net.

Ver. 26. In the one the Tares grow up with the Wheat.

Ver. 47. In the other, all kind of Fishes are gathered, good and bad; Concerning the former, the Servants of the Householder were offended at it; it grieved them at the heart to see the Weeds growing, yea (and it may be) over-growing the good Corn, and so hindering the maturing of it. They make their addresses to him for a present separation; and offer their faithful service for an utter eradication of the Tares: Wilt thou that we gather them up? Nay, faith the Lord, a total extirpation of the Tares, may do more hurt than ye are aware of. Better (it seems) it is, that some Tares should remain, then the least grain of Wheat to perish: The distinguishing-Time is at hand; In the time of Harvest I will give order to the Reapers for a perfect separation.

All this our blessed Redeemer expounds (for the comfort and encouragement of his offended Servants,) to be accomplished at the Resurrection; So shall it be at the end of the world; the Son of man shall send forth his Angels, and they shall gather out of his Kingdom all things that offend, and they that do iniquity, As if he should say,

Be of good cheer, The time is coming when impure mixtures
tures will no more be a temptation to the Saints of God, forever. Saints and Sinners shall no more be burdensome one to another. The Seed of the Serpent, shall no more be an offence to the Seed of the Woman, nor contrâ; but there shall be a perfect separation. The Sheep shall be separated from the Goats; the Elect from the Reprobate; there shall not be a Servant of the Lord among the Worshipers of Baal; nor a Son of Belial among the Sons of God: Sinners and none but Sinners, Saints and none but Saints, shall make up these two distinct Congregations, Nay so terrible will the glory which Christ will put upon his Saints be, upon the faces of the Reprobates; and so great the horror of their own guilty Consciences; that they shall now as much dread their Society, as once they hated it, and choose rather to leap alive into the burning Lake, then to mix themselves with them; or so much as to put their head within that holy Assembly. This Christ assuredly to his Mourners shall be effectual in the appointed time; if not in our time, yet in God's time, in the time of Harvest. But what shall we do in the mean time? why, faith our Lord, Suffer them to grow together: suffer them; not, by sinful toleration, (in Rulers); nor by sinful compliance (in people); but suffer them by patient expectation (in case of necessity), having no fellowship with the unfruitful works of darkness, but rather re-proving them. If you cannot avoyd the Workers, yet avoyding the Works of darkness: and then, in your patience do you possess your Souls.

2. This Circumstance of the Saints separation from the Wicked, is improved for comfort, (by our Lord Jesus Christ himself.) In case of undue exclusion from Church Ordinances, of such as Christ would not have excluded.

Our Lord Jesus hath foretold, that the power of the keys should fall (sometimes) into such hands, as would so diametri-cally pervert the use of them, as that oft-times none should be excluded, but whom Christ would have admitted; nor admitted, but such as Christ would have shut out.
They shall put you out of their Synagogues, i.e., Excommunicate you: You, my Disciples; you, my Friends. Hard measure! but here is comfort; the time is coming, when all the Elect shall be Congregated into one universal Assembly, never to suffer exclusion or ejection any more to all Eternity. And then their unrighteous Excommunicators shall be righteously Excommunicated; yea they shall be Excommunicated with the highest sort of Excommunication, (higher than any Church or Christ ever used) Excommunicated for ever; delivered unto Satan, not for the destruction of the flesh only, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his Power; (when he shall come to be glorified in his Saints): That's a dreadful Excommunication indeed; the Anathema Maranatha in the highest sense: quia Dominus venit: quia Dominus quasi in manus eitra vena spem dedentur.

Jude 14: Now, the Saints of God are glad to get into Corners by twos and by threes, (and, blessed be God, not without a promise) to seek the face of God; so making the Harlot's Text, speak plain language; Stolilo waters are sweet, and bread eaten in secret, is pleasant.

But in that glorious Morning of the Resurrection, they shall meet by millions and myriads of millions; and there shall be none to disturb or offend them; yea their Enemies shall look on and gnash their Teeth for anguish and vexation of Spirit, to see them now got (for ever) out of their power.

3. And lastly, for Comfort in case of the Saints separation one from another, whether by the unrighteous hand of Violence, or the righteous hand of Providence: Now; by means of Dispersions, Imprisonsments, Exile, &c. the people of God are like Arms and Legs torn out of the body, and lye bleeding in their separations. Yea, God Himself is pleased to make sad breaches between them, and their sweetest Relations, by Death; Under which they are many times like Rachel (not without sin) weeping for her Children, and refuse to be Comforted, because they are not, lifting up their voices and crying; Oh! my Father Abraham, and Oh! my Son Isaac.
O Absolon my Son, my Son Absolon, would God I had dyed for thee. I will go down to the Grave to my Son, mourning, &c.

But here is Comfort; the time is coming when the Parent and Child, Husband and Wife, Friend and Friend, with the whole Family of Heaven and Earth, from all their dispersions, from the uttermost part of the Earth, to the uttermost part of Heaven, shall meet together, and embrace one another; Everlasting Joy shall be upon their Heads, and sorrow and mourning shall flee away.

In a word, how may all the Saints of God (in what state or condition so ever for the present) solace themselves in the fore-contemplation of the Triumphant gathering together of the Elect of God? What a joyful Sight will it be when all the Saints and Servants of the most high God, which ever saw one another's faces, or heard of one another's names, yea, and all they which never saw or heard each of other: All of every Tongue, Nation, Kindred or Family of the Earth, of what Age, Sex, Generation forever, from the day wherein God made time, to the day wherein time shall be no more, shall meet together, and stand on tip-toe, ready to take their flight, to meet their Lord and Bridegroom, coming in the Clouds with his mighty Angels? Yea, what a glorious sight will it be to see all

The glorious Company of the Apostles,
The goodly Fellowship of the Prophets,
The whole Army of Martyrs, with
The holy Church throughout all the World!

A Congregation of Kings and Priests in all their Royal Robes: Yea (as I may so say) a Congregation or Constella-tion of Morning-Stars, yea of so many Noon-day Suns, arising from the Earth, co-Ascending through the several Regions of the Air, to meet the Sun of Righteousness, now descending from his own Orb of Supreme Glory and Majesty in the highest Heavens, to judge both the quick and the dead?

Sure-
Surely such an Assembly, eye never saw, ear never heard of, nor can it enter into the heart of man, to conceive how immense, how august, how exceeding, it will be in glory!

While, in the mean time, the Congregation of the Reprobate, the Malignant Church that are left below upon the Earth on the left hand, shall stand trembling, looking upwards, and gnashing their Teeth to see this sudden and tremendous turn of things; the Saints whom they despised and persecuted before, thus snatched out of their cursed power and fellowship, Ascending in so much Pomp and Royalty to meet their glorious Redeemer! They themselves left behind to curse themselves, and one another, for their Prejudices, Envy, and Rage, which once they breath'd out against God's people: and shall be filled with horror and astonishment, in the certain looking for of Judgment, and that fiery Inquisition which shall devour the Adversaries; and even now already, seizing upon them.

For surely, this Sight shall be the beginning of their sorrows; but, of everlasting joys and triumphs, to the followers of the Lamb, Who now comes in glory to meet them, and to receive them to himself,

Which brings me to the second Meeting mentioned here in the Text, &c.

The Saints meeting with Christ Jesus.

The Saints meeting with Christ their Head, to meet the Lord in the Air.

In this Meeting there be three things considerable.

1. The Persons meeting.
2. The Place where they meet.
3. The ends of their meeting.

1. The Persons meeting, Christ and his Saints. He Descends to meet them, and they Ascend to meet him. Such is the Love and Condescension of the Lord Jesus to his Saints, that he cometh out of his Royal Pavillion more than half way to meet them; and then sends his Charreets and Horse-men,
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a Guard of Angels to carry them up in the Clouds, and to conduct them unto the place, where he stayeth for them. There shall they be brought into his Royal presence; and like a Royal Spouse, who hath been long separated from her Bridegroom by distance of place, they shall fall down before Him, and with Tears of joy shall wash his feet, and wipe them dry with the Kisses of their Lips: while, at the same time, Christ will take his Bride up into his Arms, and (with the Father of the Prodigal) fall upon her neck, and kiss her; and, with all the unconceivable expressions of Love and Joy, receive her to Himself, and bid her welcome into his presence. Oh! what Soul can conceive what mutual Joy and Triumph there will be between Jesus Christ and his Saints in this blessed Interview?

Oh how welcome will the Saints be to the Lord Jesus at that day? when he shall look upon them under a three-fold Relation! 

1. As the Father's Election: To see the whole number of names which were given unto him by the Father, from all Eternity, as the fruit and reward of his Passion, now (at the last) all gathered together, and given into his actual possession, as an inheritance for ever.

2. To look upon them as the Purchase of his own Blood. If it was a satisfaction to the Lord Jesus, when behold he was in the throes and agonies of his Travel with them upon the Cross, to see his Seed, when they were but in the swaddling Cloaths of their imperfect Regeneration, according to their successive generations (wherein they were to be brought into the Church); Oh what infinite satisfaction will it now be to the Lord Jesus, to see the Travel of his Soul in their perfect and consummate estate, all the mixtures of Corruption and Infirmity now deleted, and they come to a perfect Man, to the measure of the stature of the fulness of Christ? to see them all brought in; not a Soul wanting of all those whose names he bare upon his breast, while he hung upon the Cross? that not one drop of Blood, not one Prayer, not a Sigh or Groan, or Tear, that ever he spent for them, (in the days of his Flesh)
Joh. 17. 12. is lost or fruitless, as to any one Soul whom he purchased of the Father? In the Pastoral charge of Christ, there was one Son of Perdition, but in his Mediator charge, not one Soul shall miscarry, but all shall be presented to him safe and entire, at his appearance: And over them shall he glory, saying (as it were) All these are mine, the Travel of my Soul, the Purchase of my Blood, the Fruit of my Agonies; for these, I was born, and for these I was made under the Law: For these I Bled, and for these I made myself an Offering for sin: Father, I will that they also whom thou hast given me be with me, where I am, that they may behold my Glory which thou hast given me: Come near unto me, my Sons, and my Daughters, that I may kiss you. See, the smell of my Redeemed is as the smell of a field which the Lord hath blessed.

Joh. 16. 21. A Woman when she is in Travel, bath sorrow, because her hour is come; but as soon as she is delivered, she remembereth no more the anguish, for joy that a man-Child is born into the World: Surely, the joy of our Lord will so much transcend the joy of all natural Mothers, by how much his agonies were more bitter, the birth more precious, and his Soul more capacious of higher and purer joys, than are to be found in the poor narrow Creature!

3. When he shall look upon them as the charge and depositum of the Holy Ghost. Whom the Father did Elect, the Son was to purchase; and whom the Son purchased, the Spirit was to Sanctifie: Who therefore is called the Holy Ghost, not only because, as the third glorious Person in the blessed Trinity, he is essentially holy in himself; but because by Office he is a Fountain of Holiness to all the Elect. The Blood of Christ indeed is the Fountain of Merit; but the Spirit of Christ the Fountain of operation and efficacy, gathering the Elect out of the world, wherein they lay (in common with the rest of the lost Sons and Daughters of Adam,) planting their Souls with the habits of Grace, (which are therefore called the Fruits of the Spirit) and then acting, supporting, preserving, and ripening those habits into perfection.

The
Part II. Mount Pisgah.

The Father's Election, and the Son's Purchase, are both perfected by the Sanctification of the Spirit.

The Father's Election; so the Apostle tells his Thessalonians, God hath from the beginning chosen you to Salvation, through Sanctification of the Spirit.

The Son's purchase; He saved us by the washing of regeneration, and the renewing of the Holy Ghost.

Oh how acceptable then must the Offering up of the Saints be to Jesus Christ, because thus Sanctified by the Holy-Ghost? And when Christ shall thus present his Redeemed unto Himself a glorious Church, not having spot or wrinkle, or any such thing, but Holy, and without blemish: How will he rejoice over her, as the Bridegroom over his Bride? That day being, indeed, the Marriage of the Lamb: (of which anon.)

Thus will the Lord Jesus, the King of glory rejoice to meet the Saints. And surely the Saints (according to their figure capacity,) will not less rejoice and triumph to meet their Lord. Oh! to meet him now, whom their Soul loved; whom in the days of their Pilgrimage (upon Earth) they often sought and could not find; sought him in Prayer, Meditation, Conference, &c. but could not find him; and when they could not find him, mourned for him, lamented after him; bedewed their cheeks with Tears; asking solicitously of every one they met, Saw ye not him, whom my Soul loved?

I say, To meet him, now on the Throne of his glory; of whom, could they have had but a glimpse in a glass darkly, in the Evangelical Ordinances, their Souls would have made them like the Chariots of Aminadab. To see him whom (having not seen) they loved: and in whom, though they (then) saw him not, yet believing, they rejoiced with joy unspeakable and full of glory! I say, now to see him, and so to see him, as to have a full sight of his unwieldy face, shining more gloriously than ten thousand Sun's at Noon-day! Once more, So to see him, as never to lose the sight of him to all Eternity: How will this transport their Souls with unspeakable extasies of joy, which will cause them to break forth into Triumphant Hymns, yea, and to call to their now-fellow Angels,
to help them with their Celestial Hallelujahs?

Behold such (and infinitely more than tongue can express, or heart conceive) will be the mutual joy & triumph between Christ and his Saints, at his blessed appearance?

Use.

Go forth in the mean time, Oh ye Daughters of Zion, and behold King Solomon with the Crown, wherewith his Father will Crown him in the day of his Marriage, and in the day of the gladness of his heart.

1 Pet. 1. 13.

Gird up the loins of your minds, be sober, and hope to the end for the grace that is brought to you at the Revelation of Jesus Christ, that when his glory shall be revealed, you may be glad with exceeding joy.

Thus I have done with the first thing considerable in this meeting; The Persons meeting, Christ and the Saints, I come to the second; The place of meeting, and that is, In the Air.

We shall be caught up to meet the Lord in the Air; That is the place where Christ stays for his Saints: There, they meet him; and there, this great Oecumenical Assize will be held. The Judge shall sit upon the Throne, and all the Saints shall be placed on bright Clouds, as on seats or Scaffolds round about him; The Wicked remaining (below) upon the Earth, there to receive their final doom and sentence; and from thence to be drag'd away, by the Executioners of divine Vengeance, Infernal Spirits; to the place of Execution (the bottomless Pit,) yet standing; and (to the greater aggravation of their horror) looking on.

If it be demanded;

Qu. Why this Solemn Meeting must be in the Air.

Answ. It may suffice, for answer, The Lord Jesus hath made choice of this place.

It is the privilege of earthly Judges in their Circuits, to appoint the place where they will keep their Assizes or Sessions, wherein if at proratione voluntas, their will is a sufficient reason; surely, it is not les the prerogative of this great Judge of the quick and the dead, to appoint the place where he will hold
hold this last and tremendous Judgment. And we may well acquiesce in the choice, not only because his will is the sovereign Law of the Creature, but as his infinite Wisdom hath judged it the place most convenient for the designe.

And yet (if it be lawful to make our Conjectures, where Scripture is silent) we may humbly suppose this two-fold Account of it.

1. The Capacity of the Place.
2. The Conspicuity of the Judgment.

1. The Capacity of the Place; vast, and (as to us) infinite will be the numberless numbers of those that do meet in this universal Assembly. Behold, the Lord will come with ten thousands of his Saints; Ten thousand thousands minister unto him, and ten thousand times ten thousand stand before him;

All the Saints that slept in Jesus from the Creation of man, and all the Saints which are found alive upon the Earth at Christ's Coming, must all appear before the Lord Jesus. And besides these, the Judge cometh with his Royal Satellites, his Officers of State, Myriads and Legions of Angels; All his holy Angels, Math. 25 31. There shall not be an Angel (as it were) left in Heaven as it were. Jacob met two Hosts or Camps of Angels of God, in his Travel, Gen. 32. 12. Our Saviour mentions more then 12 Legions, which as a commanded party, would have been (in an instant) sent out for his rescue, (if there had been need). What an infinit Army of Angels must it needs be then, when all the Angels come in Christ's Train? An innumerable company of Angels? And all these must not appear in confused heaps and multitudes, but in their distinct ranks and order; and the Saints are to sit in Order, in their several degrees round about the Throne.

Why now, the Place had need be of an huge extent and circumference, that will suffice to receive and contain such variety of multitudes: So that even in this respect, no place so fit for this Auguft and solemn Convention, as the Air; for its vast extensiveness and capacity. But

Second-
Mount Pliях. Part II.

Secondly: Much more in respect of Conspicuous, that so, the Judge and Judgment, with all the Assessors and Attendants, might be more eminently visible from Heaven above, to the Earth beneath, that the whole process of this general Assize may be heard and seen by all, good and bad; Elect and Reprobate; Heaven and Hell. Heaven would be too high, the Earth would be too low; the smoke of the bottomless pit would obscure this glorious vision: The Air, (where is no interposition of Hills and Mountains,) and now, serened and brightened by the confluence of so many glorious Suns, will render this last tremendous Transaction, visible and audible to every Creature. Behold, he cometh with Clouds! Clouds, which will not obscure him, but bright Clouds, which, filled with the beams of his glory, shall render him most visible and conspicuous: So it is Prophecied, Every eye shall see him. Sec. Thus it shall be, and this will make for the exceeding Glory and Majesty of the Judge.

For thus it is (even) in humane Judicatories upon Earth, the Tribunal or the Judge, and Bench of Assessors, is erected in open Court, and lifted up on high in the sight of all the people, that all may see and hear the whole judicial procedure of the Law, with the posse Comitatus attending in Arms for the greater solemnity and honour of the Judge. Upon the same account hath our Lord made choice of the Air to keep his great Assize in, there to erect his Royal Throne, and to place seats of Judgment for all the Saints to sit upon, round about him: all the holy Armies of Angels surrounding them. This will make Christ very glorious in the eyes of all the Spectators. Hence it is said, He shall come in the glory of his Father, and his own glory. The Father sends the Son about this great Work of the last Judgment, with as much pomp and glory as can be put upon him, for the recompensing of the ignominy and abasement of his first coming in the flesh.

I come now to the ends of this Meeting; And the ends why the Saints ascend to meet Christ in the Air, we may conceive to be such as these:

1. Their
1. Their publick Reception and owning by Christ.
2. Their full and perfect Justification.
3. The Consequence of their Baptismal Contract.
4. Their Confession, or Sitting together with Christ in the Judgment.
5. Their compleat and final Benediction, or blessed Sentence.
6. Their solemn and triumphant Attendance on the Judge, going to take possession of the Kingdom.

These (or the like) end of the Saints meeting with the Lord in the Air, are not obscurely hinted to us in Scripture.

The first is, Their publick reception and owning by Christ, (come, now, to judge the world). The Elect Angels having gathered together the Elect Saints (according to the Commission upon which they were sent forth, Go ye and gather my Saints together unto me; those that have made a Covenant with me by Sacrifice) and having carried them up into the Air, where the Judge stayeth for them (for he will do nothing until they come): I say, their Angels shall now present them before Him, in the rich and glorious attire of their (now) perfected Resurrection; wherein, their (once) vile bodies, are now made like to Christ’s glorious body. With gladness and rejoicing shall they be brought into the King’s presence: and the first publick Act which the King shall do, is, solemnly to receive them, Come ye blessed of my Father, and embracing them in his arms, and kissing them (as it were, as Joseph once did his Brethren) in the open view of Heaven and Earth, he will solemnly own them, and acknowledge them; and that

First, in their Persons and Relation unto himself.

A Prerogative long-before promised, They shall be mine when I make up my Jewels. That is the very work which Christ is now come about; to make up his Jewels (to lay them up in their Heavenly Cabinet.) And the first word he will speak, is, These are mine: (he appropriates them for his own) they be mine, my Jewels, my Gems, my precious Treasure.
sure. As the Saints have not been ashamed of Christ before men; so neither will Christ now be ashamed of them before his Father, and all his mighty Angels: he will not be ashamed to call them Brethren; yea, he will appropriate them as his Children; a Seed given him of his Father, as the great reward of his Passion; saying, These be the Children which God hath given me; my Sons and my Daughters, who have served me: thus he owns them in their Relations.

Secondly: He will own and acknowledge all the holy duties, publick and private, which they have done in obedience to his Commands; their hearing, praying, fasting, and afflictions their Souls for their own sins, and for other men’s sins; their fearing of God, and laying to heart the reproaches of Religion, and Blasphemies cast upon his Name; their mutual holy conferences, one with another, &c. All these were written in a book of Remembrance of old, and laid up before him, that they might never be forgotten; and now the Book shall be brought forth, and read in the Audience of the world, for their greater honour, even the very secret duties which they have performed in their Closets, when no eye saw them but God’s; even they shall be proclaimed in the Audience of this Universal Assembly at the last day; Thy Father which saw in secret, will now reward thee openly, not a prayer, but it was filed up; not a sigh, nor groan, but it is booked; not a tear, but is bottled; not an holy ejaculation, but was upon Record, and shall be now publickly produced and acknowledged: I know your Works and your Labour, and your Charity, and your Service, and your Last Works to be more than the first, &c.

Thirdly: Jesus Christ at that day will own the fidelity of his Saints, their constancy and perseverance in their holy Profession, and confess them before all the world: I know your Works, and where you have dwelt, even where Satan’s feet was, and you have held fast my Name, and have not denied my Faith, even in these days wherein Antipas, (Cranmer, Ridley, Latimer, &c.) were my faithful Martyrs; who were slain among you where Satan dwelleth, behold! to you who have been faithful to the death, do I now give a Crown of Life? To you who have
have overcome, do I grant to sit with me in my Throne, as I
also overcame, and am set down with my Father in his Throne.

Fourthly: He will own and acknowledge the Saints, in their
sufferings for his sake. All the reproaches, hard speeches,
incontinencies, abuses, scandal, persecutions, which ever they
sustained in their names, persons, lively-hoods, and lives, up-
on Christ's and the Gospels account, he will acknowledge;
and bespeak them in some such language as this, Isa. 66. 7.
Your Brethren which hated you, that cast you out for my names
sake, said, * Let the Lord be glorified: but, now I appear to
your joy, and they shall be ashamed: Or, as he once encour-
ged his Disciples in the day of his flesh; You are they which
have continued with me in my temptations, and behold, I appoint
unto you a Kingdom, as my Father hath appointed unto me;
that you may eat and drink at my Table, in my Kingdom, &c.

Fifthly and lastly: The Lord Jesus will own all the Ser-
vices and Offices of Love, done to Himself, or to any of his
Members; Cloathing, Feeding, Visiting them when Sick,
coming to them when in Prison; He will acknowledge all be-
fore Heaven and Earth: yea, what they themselves have for-
gotten, never thought worthy of their own notice, much les of
Christ's notice; Lord, when saw we thee an hungred, and fed
thee; or thirsty, and gave thee drink, &c? Of two (by the
way) the difference between Saints and Shadows! Hypocrites
can boast of what they never (truly) did, they can own what
God will disown! We have fasted, say they; nay, saith God,
In the day of your fast, ye find pleasure! ye fast for strife and
debate, and to smite with the fist of wickedness. &c. We have,
say they, afficted our Soul; no such thing, saith God; Ye
have bowed down the head like a bull-rush for a day; ye have
spread Sack-clouts and Ashes under you: Is this a Fast? will
you call this, Soul-afflicting? if you will, I will not. I but
now, on the contrary, as to true, real Saints, God owneth what
themselves dare not own; but though they have forgotten, God
is not unrighteous to forget their work and labour of love, which
they have shewed towards his Name, in ministring to the
Saints; but all shall be remembered, even from the Alabaster-
box.

Math. 26. 7.
box: of costly Spikenard, to the Cup of cold water given in the name of a Disciple; and proclaimed in the Audience of that general Aferently; For as much as you have done it to one of these little ones, ye have done it unto me; yea, those very acts of Charity, which have been done so secretly, that the left hand did not know what the right hand did, shall be now published upon the house-top (the great house of Heaven and Earth); they were not so closely done, but they shall as openly be rewarded; the book of God's remembrance shall be brought forth and opened, and publickly read, that all the good which any of the Saints of God ever did, may be mentioned to their everlasting praise; and that with a double circumstance of signal honour.

First, That in that large Recital which shall then be read of the Saints lives, there is not the least mention made of sin; they had (sure enough) the tenderest of their original corruption, (surviving their conversion) defiling & molesting their most holy Services, which were as so many scourgis in their sides, and Thorns in their eyes, unceasingly tempting them, and exposing them to temptation; forcing from them sad laments and out-cryes; O Wrench that I am, who shall deliver me? They had (and not rarely) their actual Surprises and Seductions, their Lapses and Relapses, which brought them upon their knees with holy Job's Confession, I have sinned, what shall I do unto thee, O thou Preserver of men? but none of these things come up into remembrance against them in that day. As, here below, God saw no Iniquity in Jacob, nor perverseness in Israel, to impute it to them: so, in their appearance before the Judge; God remembereth no iniquity against the Saints, to charge it upon them, or to reproach them with it. In the petty Sessions which Christ held with some of his Saints and Churches (here on Earth), amongst their Condemnations, there were some Exceptions; and some faultiness were charged upon them, as [Howbeit.] 2 Chron. 32. 31. a [Nevertheless] Ch. 33. 17. as abatements of their excellencies. Nevertheless, I have a few things against thee, Rev. 2. So in the Process against the Church of Ephesus, verse
verse 4. Nevertheless; a But against Pergamos, verse 14. Against Jbytar, v. 20. a Norwithstanding, &C. But now in the judicial Proceeds of this last and Universal Assizes, there is not found in all those voluminous Records (which shall be opened,) so much as one unfavoury But to blemish the fair Characters of the Saints: as if (even before they got into Heaven) they had obtained that privileged, to be, just men made perfect! This is very wonderful.

Had Reprobate men and Angels had the drawing up of the Report of the Saints lives, what a black Bill of Indictment would they have preferred against them? to be sure, all the evil which they ever did in their whole lives, with all their blackest aggravations, should have been raked up, and produc'd against them. Yea, if the Saints themselves had been trusted with giving in the story of their own lives, they would not have dealt much more kindly by themselves, than the Seed of the Serpent would have done; to be sure, if there were anything worse than other, they would not have concealed it, viliifying the good, and aggravating the bad, (as sometimes they were wont to do in their desertions, even beyond truth and justice,) as if Satan had hired them to bely themselves: I but now the Righteous Judge of Heaven and Earth, He is far from dealing so with them; but, as if he himself had never known any evil by them; he brings in Ommia bene in his preenament, all fair and well, and on it is proclaimed in that High Court of Justice.

This is no small Encouragement for the poor self-accusing Saints of God! Although the accuser of the Brethren and his seed do not cease to accuse them before God, day and night; yea, and doth often taking advantage of their natural disfemters) even to force them to accuse themselves (not much more Righteously then He himself doth) yet will not the Righteous Judge accuse them.

But is it not prophesied of the day of Judgment, that God shall bring every work into judgment, whether it be good, or whether it be evil? How then is there no mention made of their sins?

\[ \text{That} \]
That Scripture is to be understood respectively; i.e. with a just respect to the two great parties which are to be judged, good and bad; godly and ungodly; that is to say, all the good of the good shall be brought into the judgment of mercy; and all the evil of the wicked, into the judgment of condemnation; the godliness of the godly, that it may be graciously rewarded; and the wickedness of the wicked, that it may be righteously punished:

Here, I say, is encouragement for the Saints, howbeit not to spurn such a vile conclusion would ill become such premises; and were sufficient evidence to un-Saint any person, that should (deliberately) make such inferences, as being a Logick taught in the Devil's School, not in Christ's; and exploded by all real Saints, with the greatest abhorrence. Ab sist! God forbid, Rom. 6. 1. Comfort, then, here is for the Saints, but such as will make them more Saints. 1 Jo. 3. 3. Every one that hath this hope in him, purifieth himself even as he is pure.

But Secondly; Another Circumstance of honour in Christ's acknowledgment of the Graces in; and Duties performed by, his Saints, is, that although their Graces were nothing else but so many drops of Christ's own fulness, [Graces for Grace] and their duties so many operations of his own Spirit in them; nothing their's but the very act of Believing, and the act of Repentance, and the act of Love to Christ, and the act of Prayer, &c. in cateris: yet Christ is pleased to ascribe all the Praise, and all the Glory, both of their Graces and Duties, unto the Saints (assuming nothing to himself, to whom the whole was wholly due) as not only the act itself, but the principle also, from whence they acted, had been their own. This is truly wonderful! Here is the breadth and length, depth and height of the Love of Christ, which passeth knowledge.

Christ then, will indeed, be glorified in his Saints, and admired in all that believe: Oh, how will such an acknowledgment as this, made by the Judge himself, fill the Elect Angels with Admiration, and the Reprobate, with Envy, that not the least guilt should be charged upon them, by whom they themselves knew so much, having been so many eye-witnesses, (as I may say)
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say) the one, to their grief, as Tutors; the other to their joy, as Tempters! Yea how will it fill the Saints themselves with amazement, while they are severely accusing themselves (with Joseph's Brethren) we are utterly guilty concerning our Brother (our Lord and elder Brothers, I say, to hear the Lord himself not charging them with the least unkindness; yea, representing them before God, men and Angels, even (as it were) as immaculate as the Angels themselves, who kept their first Estate, yea in all this, putting the Crown upon their head, which they cast down at his feet, saying, Not unto us, O Lord, not unto us, but unto thy Name, give the Glory. Behold such honour have all the Saints?

And oh, How will this infinitely compensate all the reproaches and scandals, which a generation of malignant Cainites did cast upon the Saints of God (while they sojourned with them in Mesch, & had their habitation in the Tents of Kedar) speaking all manner of evil against them, (lying falsely) for Christ's sake? How will it cut them to the very heart, to hear the Judge himself speak so honourably of those very persons whom they reviled with so much pride and contempt! Shame shall now cover them which said, Where is the Lord your God? Their eyes shall behold them, and now they shall be trodden down as the mire in the streets! Oh let the Saints (even here) rejoice and be exceeding glad; because, for their reproach they shall have praise; and for their shame, they shall have double (ie, renown and glory) and for their confusion, they shall rejoice and triumph in the approbation of their Judge and Redeemer, &c, yet behold, all this is but the beginning of their Triumph!

I come now to a second end of the Saints meeting with Christ in the Air; and that is their Full and final Justification;

1. Their publick Absolution. And this consists of two parts 

First: Their publick Absolution. Pardon of Sin is the

2. The Judge's Pronouncing of them to be Righteous.

private part of Justification; Imputation of Righteousness,

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is the positive part. Pardon or Remission is the Sinner’s Justification, i.e., from sin, both from the guilt of sin, and from the sentence or punishment due to sin. By him (i.e., by Christ) all that believe are justified from all things, from which they cannot be justified by the Law of Moses. This now must be one branch of the solemn justificatio of the Saints at their meeting with the Lord Jesus in the Air; as a Judge, he shall fully and finally, in open Court, Absolve the Saints from all their sins, both guilt and punishment, from which there was no Ab- solution ever to be expected by the Covenant of works. This truly was done before, initially, at their first Conversion; then were their sins truly and perfectly pardoned, though not (as some too presumptuously affirm) all past, present, and to come, (for sin to be pardoned before committed, is somehow an uncouth doctrine) yet all. As to sins already past: 2. All as to the state of Remission; they had a perfect right to the pardon of all their sins past, present, and to come, though not an equal investment. Pardon was theirs, and Ab solution theirs, though it was to be applied to them from time to time, upon new acts of Repentance in them; and new acts of Intercession in the Mediator; and so likewise, by new acts of Application by the Spirit: thus the Saints were truly pardoned at the first moment of their Regeneration, or new Birth.

And

Secondly; Fully and perfectly their sins were forgiven at the moment of their dissolution; at death, I say, not only their right and state of Ab solution was perfected, but all their sins were so fully and finally forgiven them, that at the moment of their Souls going out from the body, there was not one sin, Omissive or Commis sive, nor any aggravation or least Circumstance, left standing in the book of God’s Remembrance.

And this is the true Reason, why there is not (as I told you even now) the least mention made of sin, in their tryal at Christ’s Tribunal, because they were all pardoned fully and finally at the hour of their death; all scores were then crossed; so that now when the books are opened and perused, there is not a sin to be found, but all blotted out, and all Reckonings made
made even in the blood of Christ: There was a punishment indeed due to sin, but that was forgiven, or taken off, (as the word signifies blessedness to the man, whose transgression is forgiven; i.e. the punishment of whose transgression is taken off.) There was a stain or pollution in sin, but that is covered, covered so close, that it cannot be seen, no not by God's all-seeing eye; he hath not seen iniquity in Jacob, &c. Likewise, there was a guilt in sin, but that is not imputed; and that's the meaning of the former passage, he hath not seen iniquity in Jacob, i.e. no not seen so as to impute it. I say, there was sin enough, and enough, for which God might have sentenced all the Jacob's in the world to Condemnation; and have cast all the Israel's that ever were, into the bottomless pit; but it is gone, it is forgiven; pardon makes such a clear riddance of sin, that it is as if it had never been; the scarlet Sinner is as white as snow; snow newly fallen from the skies, which was never full'd: the Crimmon Sinner is as wool, wool which never received the least tincture in the dye-fat: Here is (I say,) the reason, why, when the iniquity of Israel is sought for, there is none; and the sins of Judah, and they are not to be found, for I will pardon them, &c. Yes, not forgiven only, but forgotten; and should they now be remembered? The Judge had long since cast their sins behind his back; and he will not now (surely) set them before his face; he had cast them into the depths of the seas (bottomless depths of everlasting Oblivion) that they might be buoyed up no more for ever: yea, the Lord Jesus nailed all their sins to his Cross, and buried them all in his Grave, yea, and crossed the debt-book with the red lines of his own blood. If now he should call them to remembrance, to charge the Saints with their sins; he should undo what he had done; he should cross the great design of his Cross, (upon the matter) deny himself to be risen again from the dead, and disown his own hand and seal! Upon this foundation stands the absolute impossibility that sin, the least sin, the least circumstance of sin, should be so much as once mentioned by the Judge, in the process of that judicial trial, unless it be in a way of Absolution, and so sin shall be mention-
ed indeed, but in order to the magnifying of their Pardon and Absolution. Their sins may then be laid to be blotted out in a two-fold respect.

First: Because the Saints shall then be fully and finally Absolved in their own Consciences: It is true, there be some of the Saints even in this life, to whose Consciences the Spirit of God doth evidence and set up Remission of sin; who are not only safe but sure; and possess not only the blessedness of a pardoned estate, but the comfort and assurance of that blessedness; nevertheless, 1. Not all the Saints; 2. Nor any, at all times; 3. Nor always in the same degree; as they have their lucid interstervals, so they have also (and more frequently) their dark times, their Eclipses as well as their Transfigurations; and no wonder, since the Sun of Righteousness himself suffered an Eclipse upon the Cross to dreadful, as forced the great Matter of Astrology in Egypte to cry out. Either the God of Nature suffers, or the whole frame of nature is disturbed: and caused the Lord Jesus Himself (to the just astonishment of Heaven and Earth to cry out) My God, my God, why hast thou forsaken me? It any wonder then, if many of the poor Saints of God with Paul and his Ship-wrack'd Company, see neither Sun-light nor Star-light for many days together: and no small tempest doth often lie upon them, so that all hope of being saved is taken away? Yea, not a few precious devoted Humans are there, who from their youth are stiled and ready to dye, and while they suffer the ter. ors of God, are (even) distracted? Yea, and (that which is more tremendous) their Sun (as to any observation which Standers by could make, though very rarely) hath set in a Cloud.

I but now, at this blessed day, the Judge of the Quick and the Dead, shall Absolve the Saints of God, not only at the Tribunal of his own Justice, but at the Tribunal of their Conscience; He will proclaim that Name in their Bosoms, which he Proclaimed before Moses: The Lord, the Lord God, merciful and gracious, long-suffering, abundant in Goodness and Truth; pardoning Iniquity, Transgression, and Sin, &c. And He will speak audibly, that every Saint shall hear the
voic; and so particularly, that every one shall know he speaketh to him; and shall all echo back again with joy and joint acclamation, Who is a God like unto thee, pardoning Iniquity, &c.? Nor shall any reflection, either upon sin or sorrow, ever damp that joy any more: Though the Saints cannot plead Not-guilty in regard of fact, yet they shall be acquit by the Sentence of Christ, Not, that they never sinned; but that they are before the Judge as if they had never sinned; Not in His Account only, but even in their own Consciences; and that will fully and finally resolve the Question, which all the Ministers in the world (while they lived on Earth) could never resolve, with all the Absolutions which ever they applied to their doubting Souls; though it were even a Clave non errante, from the testimony of the Word, This Proclamation shall do it, and leave no room for doubting or misgiving thoughts, for ever.

Secondly, The Saints are then said to receive their full and final Absolution; because then their Absolution shall be Proclaimed in open Court, the Judge in Person, shall pronounce their Absolution in the Audience of God, and all the Elect Angels, and of the whole world of Men and Devils; what Christ in the days of His flesh said to one poor trembling Penitent, he will now say to all, Sons and Daughters, be of good cheer, your sins are forgiven you; This will be good Cheer indeed; These, be the times of refreshment from the presence of the Lord, when the sins of the Saints shall be blotted out; blotted they were before out of God's Book; but now they shall be blotted out in the sight of all the world; so that now indeed, Who shall lay any thing to the charge of God's Elect? since Heaven and Earth, yea, and Hell it self must be witnesses to the Crossing of the book, and to the Cancelling of the Bond; wherein they stood obliged to Divine Justice! Oh what inexpressible, inconceivable refreshment will this be to the Saints of God? even the perfecting of all their former refreshments? The sense of their pardon pronounced by the Spirit, to some of their Consciences within, was wont to be exceeding sweet; yea any Scriptural hopes of pardoning mer-

Micah. 7. 18.

Ams 3. 19.
mercy, though apprehended by a weak and trembling hand of Faith, were a reviving to their drooping Spirits; What must needs then the highest prerogative, ratified by the most solemn Proclamation of the great Judge, (before the upper and nether world, as well as to Conscience,) be, but life from the dead? Surely it will be even Heaven, before the Saints come to Heaven! Nor shall any reflection either upon sin or sorrow, ever damp that joy any more, nor shall Willow-boughs mix with the Palms of the Saints Triumph in that blessed Jubilee; but everlasting joy shall be upon their Heads, and sorrow and sighing shall flee away.

The Second Branch of the Saints Justification, is, that the Judge will pronounce them perfectly Righteous.

This may seem superfluous, as supposed to be included in the sentence of Absolution: Not to be a Sinner, seemeth to imply a Saint; To be pardoned all sin, and all the degrees of sin, and all kinds of sin, omissive as well as commissive; all defects of perfection, all want of conformity to, as well as transgression of the Law of God, this seemeth to be perfection.

Answ. It doth seem so, and (truly) it doth but seem so; for Pardon relates to what is past only; Remission of sins that are past; it is but privation quid, a freedom from Guilt, and a freedom from Punishment; it doth not suppose any real and positive Righteousness, which may set a man rectus in euia, perfect before the Tribunal of Gods Justice.

Obj. If it be objected; There is not a third State, or a third Person, viz. one that is not Guilty, and yet not Righteous; a man must be one of these, either Guilty or Righteous; if he be not Guilty, he is Righteous; if Righteous, he is not Guilty?

Answ. The objection admits of a fair and easy solution, namely this; * It holds true in matters of criminal Justice, where a person is tried upon Indictment of a Crime, suppose Theft, or Murder, or Sacrilege, or the like; there, upon Examination, to be found Not Guilty, is to be Righteous;

Rom. 3. 25.

* The Law is satisfied by suffering the Penalty in mens precepts, but not in God's; wherein not only Penalties are threatened, but Blessings are promised.

Down de Judif.
Legally Righteous; there being no other Righteousness looked after in that Tryal, but, Whether Guilty of the Fault, or not Guilty: But in matters of renumeration justice, where the Law propounds a reward to such and such qualifications, there a not-Guilty will not suffice, e. g. r. If a Scholar in the University be a Candidate for an office there, or a Fellowship in a College, where the Statutes do require such and such qualifications there: upon Examination, to be found not-Guilty of Murder, of Sacrilege, or any other Crime; this will not capacitate the Candidate for the preferment; this is the case in hand. The Saints are now Candidates for Heaven and Glory, Absolution or Pardon is not sufficient to capacitate them for this glory; yea though it be supposed the pardon be extensive to all (not the transgressions only of the Law, but) the very omissions & defects too, yea to the least non-conformity, unto the Law in its utmost perfection, it sufficeth not, because a pardon is not the qualification which the Law requireth; but a positive perfection, Fac hoc, &c. Do this, and Live.

Whether God, by absolute Prerogative, cannot dispence with this qualification, and pardon the want of it, I will not dispute; but, Whether God can in Justice dispense with his own Law, and with that Condition of Righteousness and Life established in the first Covenant, is the main Enquiry, (of which anon.)

It is true, there is not a third State, a State which is neither a State of Guilt, nor a State of Righteousness; neither is there a third person: there is not a person to be found which is neither Guilty nor Righteous; but though there be not a third State, or a third Person, yet there is tertius Conception, a third Conception or notion in the understanding; though there be not a person which is neither Guilty nor Righteous, yet to be not-Guilty, and to be Righteous are two different capacities, considerable in one and the same person; it is one thing for a man to be considered merely as not Guilty (or purely as an absolved person,) another thing to be considered, as a Righteous person, invested with all those excellent qualifications.

They differ as to the predicate, though they be not separate as to the subject.
cations, which may capacitate him for the privilege annexed to the condition.

Ex. gr. As it is between Sin & Holiness; He that is not sinful, is holy; there is not a person to be found who is not sinful, and yet not holy; the notions are different, though the subject be one and the same:

So it is between not-Guilty and Righteous; there is not a person, who is neither, not-Guilty, and yet not-Righteous; for although the considerations be inseparable, yet they are not identical: Not-Guilty is not the same notion with Righteous; that is purely privative, this positive: though they are ever United, yet they are not to be Confounded.

Again, as in point of Eternal punishment; He that is punished with the pain of Loss, is punished also with the pain of Sense; yet is not the pain of Loss, the same with the pain of Sense: He that is deprived of God's presence, and the joys of Heaven, doth suffer the torments of Hell with the Devil and his Angels for ever; the punishments are distinct, though they be inseparable: So it is between the two capacities, relating to these two places, Hell and Heaven.

The Person under the notion of not-Guilty, is an absolved person, and acquitted from Hell and eternal damnation: And, as under the notion of Righteous, he is capacitated for Heaven and life everlasting: Not-Guilty relates to freedom from Hell: Righteousness relates to Heaven, as the proper qualification thereof: Do this and Live; though, where the one is, there is the other, yet the one is not formally the other.

And according to these two capacities and places, there are two great Works, which the Redeemer did undertake for the Redeemed: The one to make satisfaction for sin to divine justice by his Blood, i.e. by his Death.

The other to yield most absolute Conformity to the Law of God, both in Nature and Life.

By the one, we may conceive the Redeemed freed from Hell and everlasting burnings; by the other, we may conceive them qualified for Heaven and everlasting Glory.

Yet
Yet, not so precisely, neither the one or the other, but that both may be produced by both: Active and Passive obedience may have a joint influence upon both; his Active to save from Hell; and his Passive to bring to Heaven: As a man that payeth a debt, and purchaseth an Inheritance, either of them to the value of five hundred pounds (at the same time) with a Jew worth a thousand, one half whereof relates to the debt, the other to the Purchase; yet so, as it is hard to distinguish which is done by which; there is a distinct consideration in it, yet so, as that both concurr to both: so in the case in hand. As the Active and Passive obedience in Christ, suppose not two Redeemers, but one and the same Person under both these distinct engagements; so Absolution, and positive real Righteousness infer not a distinction of persons, but diversity only of considerations in one and the same person.

But further; That a positive Righteousness is requisite to the justification of a Sinner, as well as Absolution from guilt and punishment, may appear upon a four-fold account, viz.

1. The Justice of God.
2. The Perfection of the Law.
3. The Necessity of the Sinner.
4. The Excellency of the Redeemer.

First, the Justice of God: this is for the glory of God. (Rom. 3. 26.) In such a way, as wherein he may also justify himself: This the holy Apostle counts highly worthy our best observation; That he might be just, and the justifier of him that believeth in Jesus: God would shew himself a Righteous God in justifying of Unrighteous men: and this he declareth in both the parts of Justification.

First: In Pardon, God shews himself just. He declareth his Righteousness for the Remission of Sins, that are past. Remission

Sc. { Pardon.
{ Accounting Righteous.
mision looks backward, Righteousness forward; Pardon relateth to a past past already, Righteousness to a state future, the State of a Sinner for the time to come. Now in both these, God’s design is to declare himself a just God: in Remission he declareth himself a just God; by pardoning upon the accept of satisfaction (the justice of God we are to understand the infinite severity of God in punishing sin in a way agreeable to the nature of his justice) and this God eminently declareth, as in the Eternal Damnation of the Reprobates in their own persons; so even in pardoning the sins of the Elect, while he doth not pardon them, but upon the accept of a valuable consideration, namely (as in the beginning of the verse) of that propitiation, or propitiatory Sacrifice, which Christ hath made to divine justice by his Blood, apprehended by Faith. Whether God could not have pardoned sin by absolute Provocation, is an enquiry of an extrinsic consideration to this place; since the Text informs us, God was resolved to Consult his own Honour, as well as the Creatures Happiness, in this great Act of jurisdiction, namely, Pardoning of Sin: and purposed in Himself (as highest reason requireth) to pity Sinners so far as He might not be Cruel to Himself, and to shew Mercy to them, in such a way, as he might not wrong his own glorious Attributes, and cast no blemish upon his Law and Government.

Should God indeed, without any further Consideration, have meerly Pardoned, it might have had the shadow of a Reflection, &c.

1. Upon his Wisdom; as if he had made a Law, either so Strict as could not have been kept, or so inconsiderable, that, being broken, it was not worth the Vindication; Or

2. Upon his All sufficiency; as if he wanted Power to have Chastised the breach of his holy and just, and Good Law, with Condign punishment; Or

3. Above all, His Veracity and Justice; who having preferenced the breach of his Law with Death,
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(Death surely, answerable to the nature of his Righteous and Eternal Law), The Law being now notoriously Violated; He should account it a matter of indifferency, whether He executed the threatened Sentence, yea or no, &c.

Oh how had this been to have prostituted the honour of His Government, to be trampled under foot by bold and presumptuous Sinners?

Nay, but God Pardoning Sin, upon no inferior account, than the Propitiatory Sacrifice, which his own Blessed Son, made to Divine Justice, by his Death; hath born Witness to his High and Glorious Attributes, Wisdom, Power, and Justice, &c.

And hath left such a dreadful Monument of severity in the world, as may for ever affright lapsed Sinners from daring God, and destroying themselves. Thus God is just in not putting up the wrong done to his most glorious Attributes by Sin; without either the death of the Sinner, according to the Letter, or the death of the Surety, according to the Equity of the Threatening.

2dly. As God declareth himself a just God by pardoning upon the account of satisfaction; so he declares his Justice also in accomplishing the Sinner Righteous upon the consideration of a positive Righteousness. For the better clearing of which point, I shall briefly speak of the second account, viz.

Secondly: The perfection of the Law: And for better understanding of this, I shall lay down these following propositions.

1. Prop. The first is this; The Law which at first God wrote in man's heart, and afterward in two Tables of Stone, was a Law of a most holy, and absolute perfection. It must needs be so; for if God in his own nature, and ends be most Holy; his Law also must be so too, it being the very Image of God's Nature, and Will: So that the Law was a perfect mirror, wherein the perfections of the Divine Nature were made visible and conspicuous.

2. Prop.
Prop. This most perfect Law was given by God for two great Ends, 

1. To be a rule, and pattern of Eternal Life, and happiness.

2. To be a condition of Eternal Life, and happiness.

Do this, and live; it was not only a Command, but a Covenant, with a promise of Eternal happiness, upon perfect and perpetual obedience.

Prop. These two ends being of perpetual necessity, the Law it selvmust needs be so too, such an excellent piece of beauty and perfection God never made for an Almanack, to continue but for a year, yea, a day rather, or moment of man's Integrity. It is hard to conceive that God should intend to null this Law; (this had been for God to have let go his hold of man) and to set up another in the room of it, considering the end he aimed at; as soon as he had made it

A Law of an higher perfection God could not make, and

A Law of an inferior perfection would not serve the turn, either God's or man's.

Prop. Although God permitted man to lose the perfection of his nature, he never did intend to lose or dispence with the perfection of his own Law. Heaven & Earth may pass away, but one jot, or tittle of the Law must not pass away: The Righteousness of God's Law, like that of his Nature, is immutable and everlasting.

Man being fallen, and so, (by the abuse of his own free will) having rendered himself altogether unable to fulfil this holy and perfect Law, God sent his only begotten Son into the world, not to introduce another Law, or another Righteousness, but another medium to fulfil and establish the former, Rom. 3. 31. There was no need of a new Law, but of a new Nature to keep and fulfil that which was already in being.

That Law was abundantly able to justify; but the lips't Nature of man was not able to keep it; what defect there was, lay in the humane Nature, not in the divine Law. The Law was weak, but how? through the flesh: If fallen man could
could have fulfilled the Law, the Law, as considered in its
self, and its first institution could have justified him: Christ
therefore, when he comes into the world, destroys not that
which was perfect, but repairs, and perfects that which was
weak; and that he did, by taking the humane nature into the
same Personality with the divine Nature, by a supernatural
Conception in the Womb of the Virgin.

6. Prop. Jesus Christ, as Mediator, thus born of a Wo-
man, was under the Law: He that made the Law, as God,
was made under the Law, as God-Man; whereby both the
Obligations of the Law fell upon him,

\{ Penal. \\
\{ Preceptive.

The Penal Obligation, (For in the laps’d Estate, there we
begin) to undergo the Curse; and so to satisfy Divine
Justice: 

The Preceptive Obligation, to fulfill all Righteousness,

Math. 3. 13. This Obligation, he fulfill’d by Doing;
That, he sustained by Dying.

7. Prop. This double Obligation could not have beenfallen
the Lord Jesus Christ upon any natural account of his own,
but upon his Mediator account only; as he voluntarily be-
came the Surety of this new and better Covenant: So that the Heb. 7. 22.
fruit and benefit of Christ’s voluntary subjection to the Law,
redoundeth not at all to Himself, but unto the persons which
were given him of the Father, Joh. 17. whose Sponsor he be-
came; for their sakes he underwent the Penal Obligation of
the Law, that it might do them no harm; he being made a
Curse for us, and for their sakes he fulfilled the Preceptive Gal. 3. 13.
Obligation of the Law, Do this, that so the Law might do
them good. This the Evangelical Apostle clearly affirms;
Christ is the end of the Law for Righteousness to every one that
believeth. Weigh the Text.

Christ is the end of the Law: the end; not finis desirius-
vus, to destroy the Law; such he had been indeed; had he
V.
come to have brought in any other Law in the room of this holy and perfect Law; but, faith he, I came not to destroy. What end then? why Finis perfectius, the perfection and accomplishment of the Law; not to destroy, but to fulfill, &c., the end of the Law for Righteousness: i.e., to the end, that by Christ his active Obedience, God might have his perfect Law, perfectly kept; that so there might be a Righteousness extant in the Human Nature, every way adequate to the perfection of the Law: And who must wear this Garment of Righteousness, when Christ hath finished it? surely the Believer, who wanted a Righteousness of his own; for so it follows, for Righteousness to every one that believeth, that is, that every poor naked Sinner believing in Jesus Christ, might have a Righteousness, wherein being found, he might appear at God's Tribunal, but his nakedness not appear; but as Jacob in the Garment of his Elder Brother Esau, so the Believer in the Garment of his Elder Brother, Jesus, might inherit the Blessing, even the great Blessing of Justification. This leads me to an 8th Proposition, and that is

8. Prop. Faith, which is commonly called the condition of the new Covenant, is not in its self a new Righteousness, but as it were an instrument, or hand to apprehend and apply the Righteousness of the first Covenant; as fulfilled by the great Sponsor, and Surety on the believer's behalf; That the Righteousness of the Law might be fulfilled in us, &c., in our Nature, to our justification: Christ is the end of the Law for Righteousness to every one that believeth.

9. Prop. This Mediatory Righteousness of Christ (for his personal and essential Righteousness falls not at all under this consideration) can no way become the Believer's, but as the first Adam's obedience became his Potterie's (who never had the least actual share in his transgression), so by an act of Imputation, from God as a Judge. The Lord Jesus having fulfilled the Law as a second Adam, God the Father imputeth it to the believing Sinner; as if he had done it in his own person. I say not, God the Father doth account the Sinner to have done it, but he doth impute it to the believing Sinner, as if he had done
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done it, unto all saving intents and purposes. Thus Abra-
ham, the Father of the faithful, was justified; his Faith was
imputed to him for Righteousness; his Faith, i.e. objectify-
the Righteousness which his Faith apprehended, i.e. Christ his
fulfilling of the Law, as the Surety of the New Covenant.
And so are all the Children of Abrahams Faith justified al-
do; unto whom it shall be imputed also, if we believe on Him,
that raised up Jesus from the dead, Who was delivered for our
sins, and was raised again for our justification.

10th. and last Prop. The believing sinner appearing at the
Tribunal of the great God, and pleading his Righteousness,
thereupon standeth rectus in curia, and is pronounced Righte-
ous in the Court of divine Justice. Thus the Sinner is brought
in (as it were in a way of judicial Process) Tit. 24. 24. hold-
ing up his hand at the Judgment Seat, the Judge on the Bench
bespeaking him thus.

Sinner thou standest Indited for breaking the holy and
just, and good Law of thy Maker, and hereof art proved

Guilty: Sinner, what hast thou to say for thy self, &c?

To this the Sinner, upon his bended knee, Confesseth Guilt.

but withall, humbly craves leave to plead for himself ed.

full satisfaction made by his Surety: It is Christ that died,
Rom. 3 9.

And whereas it is further objected by the Judg: 'I but,

Sinner, the Law requireth an exact and perfect Righteousness

in thy personal fulfilling of the Law! Sinner, Where is thy

Righteousness?

The believing Sinner humbly replyeth, My Righteousness

is upon the Bench; in the Lord have I Righteousness, Christ

my Surety hath fulfilled the Law on my behalf, to that I ap-
peal, and by that I will be tried: This done, the Plea is accep-
ted as good in Law: The Sinner is pronounced Righteous, and
goeth away glorying and rejoicing! Righteous, Righteous!

In the Lord shall all the Seed of Israel be justified, and shall
glory.

If this be not the Righteousness, whereby a poor Sinner is
justified, (i.e. the Righteousness of the Law fulfilled by a

V.2. Medi-
Meditation on behalf of God's Elect) I would gladly enquire What is become of the [Do this] in that first Covenant? Is it indeed abolished? Then hath Christ destroyed the Law: destroyed it I say, not fulfilled it, at least in one great and main design of it.

Secondly; If so; I would fain be satisfied, what succeeds in the room of the Fac hoc, to supply the office of a justifying Righteousness? What can?

First, Nor, surely, Inherent Righteousness, that being quid-imperfection, and an imperfect Cause can never produce a perfect Effect; which some observing, have had no other reason left them, but, in due right language, to affirm Habitable Righteousness to be perfect; whom we shall leave to the confusion of fire in the last day.

Secondly; Nor can it be Adoption. The terminus a quo in Adoption is a State of alienation from God. The terminus a quo in Justification is a [guilty Malefactor] as to Absolution, and of [want of Righteousness] as to the Condition of the Covenant.

Thirdly; Much less can faith, in its own nature considered, supply this office; For, if faith; then either as it is an Habit, or as it is an Act; not, verily, as an Habit; for so it falls within the Lift of Graces, and is a branch of Sanctification. Nor, as it is an Act; For so it is a Work, and would confound the two Covenants.

We assert indeed with the current of Scripture, Justification by faith; but, in the sense of the reformed Churches, so. Not by virtue of any intrinsic merit in faith; but by virtue of the extrinsic object, which faith layeth hold on; namely, Christ the great Sponsor of the New Covenant, fulfilling the Righteousness of the Law for Believers.

Fourthly, lastly; And least of all can Remission of sin supply the office of the Fac hoc: Take it in the utmost extent, and latitude, that may be, so, as including Commissions, Omissions, Defects or imperfections even to the least want of Conformity to the Law, either in 1. Life; or

Pardon can no more make a man Righteous, then it can make a man Learned: Remission not being thequalification, which the Eternal Law of God calls for.

Object. To which it if it be Objected: No more is imputed Righteousness. The Righteousness which the Law requireth upon pain of Damnation, is a perfect obedience, and Conformity to the whole Law of God, performed by every Son and Daughter of Adam in his own person.

To this Objection I offer these particulars following by way of Answer.

1. Imputed Righteousness is the same materially with that which the Law requireth; It is Obedience to the Law of God exactly, and punctually performed to the very utmost iota and tittle thereof, without the least abatement. Christ hath paid the uttermost farthing; He is the fulfilling of the Law, for Righteousness, ut supra.

2. Christ's fulfilling, or accomplishing of the Law was performed in, and by, the humane Nature: For, verily, to this purpose, the Lord Jesus took not upon him the Nature of Angels, but the Seed of Abraham. Because the Children of Promise (undertaken for) were partakers of flesh and blood; He also took part of the same, to the intent, the Law might be fulfilled in the same Nature, to which it was at first given.

3. It was expressly done in their names, and on their behalf; that the Righteousness of the Law might be fulfilled in us, as if our Lord had said: This I suffer, and this I do to the use, and in the stead of my Covenant Seed, that they may have a Righteousness which they may truly call their own.

4. All was done, not without full consent of all parties; for,

1. As to the Law-giver, it was his own free gratuitous motion, I will send my Son: God seeing how the race stood with poor lapsed man, took up a resolution to save some, whatsoever it should cost him; Well, (said he) I will send my Son!

2. God the Father no sooner made the motion, but the Son echoeth unto it, Lo I come: Yea observe, how quick he is,
they said I. The word was no sooner out of God's mouth, but it laid a Law of sweet Compulsion upon Christ's heart, his bowels yearned within him, and then said he, Lo I come to do thy Will: by the which Will we are Sanctified, i.e. either the Will of the Father appointing the Son to his Mediatorial Office; or the Will of the Son, accepting it to readily; or by both, we are Sanctified, freed from the evil of sin, and accounted Righteous, and holy before God. And though, (as we may so lay) the Lord Jesus ensnared himself by the words of his mouth, yet he never repented to this day, nor ever sought to be released from this Sureship, but rejoyneth in it, as if he were the gainer, Psal. 16. 7. I will bless the Lord who hath given me Counsel, He giveth thanks to his Father for employing him in this Work.

Hereunto if it be objected that the Lord Jesus, when the hour of His Sufferings drew nigh, did Repent of his Sureship; and in a deep passion prayed to his Father to be released from his Passion;

Math. 26. Father, if it be possible, let this Cup pass from me, [and that three times over], ver. 39. 42. 44.

We Answer, that in those words of our Lord, there is a twofold Voyce, &c.

1. There is Vox Nature, the Voyce of Nature; Let this Cup pass from me.

2. There is Vox Officii, the voyce of his Mediatorial Office; Nevertheless, Not as I will, but as thou wilt.

The first Voyce [let this Cup pass.] intimates the Velleity of the Inferior part of his Soul, the Sensitive part, proceeding from a natural aberrancy of death, as he was a Creature.

The latter Voyce, [Nevertheless, not as I will, but as thou wilt.] expresseth the full and free Consent of his Will, complying with the Will of his Father, in that grand everlasting Designe, of bringing many Sons unto Glory, by Making
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Making the Captain of their Salvation, perfect, through Heb. 2. 10. sufferings.

It was an Argument of the truth of Christ His humane Nature, that he naturally dreaded a Dissolution. He owed it to Himself as a Creature to desire the Conservation of his Being; and He could not become unnatural to himself, Phil. 2. 8. For no man ever yet hated his own flesh, &c.

But being a Son, he learned submission; and became obedient to the death, even the death of the Cross, that Shameful, Cruel, Cursed death of the Cross; The suffering whereof he owed to that solemn Assumption which from everlasting passed between his Father and Himself; the third Person in the Blessed Trinity, the Holy Ghost being Witness.

And therefore, though the Cup was the bitterest Cup that ever was given man to drink, as wherein there was not Death only, but Wrath, and Curse; yet seeing there was no other way left of satisfying the Justice of his Father, and of saving Sinners, most willingly He took the Cup, and (having given Thanks (as it were) in those words, The Cup which my Father hath given me, shall I not drink it?) He drank it; It was Bitter indeed, but he found it sweetened with three Ingredients,

1. It was but a Cup, not a Sea.
2. It was his Father that mingled it, not the Devil.
3. It was a Gift, not a Curse: as to himself, The Cup which my Father gave me.

He drank it, I say, and drank it up every drop; leaving nothing behind for his Redeemed, but large draughts of Love and Salvation; in the Sacramental Cup of his own Institution, saying, This Cup is the New Testament in my Blood, for the remission of sins: This do ye in remembrance of me.

Thus (my B.) look upon Christ as a Mediator, (in which capacity only, he Covenanted with the Father, for the Salvation of man-kind;) and there was not so much as a shadow of any receding from, or repenting of, what he had undertaken.

3. As for the Egypt, whose Salvation lay at stake, there
was no doubt to be made of their free consent to the Contract. For though they were not originally consulted, a parte ant., yet, as soon as in their several ages, and succeSSIONs, they come to be acquainted with the compact, between the Father and the Son; and begin to understand how deeply they are concerned in it; they do not only give in their own affirmatory vote, but, falling down on their faces, they break out into joyful acclamations, and sing, We thank God for Jesus Christ our Lord; and again, Thanks be to God, who hath given us the Victory through our Lord Jesus Christ.

So the King writes, Tese Meips. 1 Jo. 5. 7.

4. Lastly; The whole Alliance between the Father, and the Son, was solemnly Transacted in open Court, in the presence of a publick Notary, the Holy Ghost; Who being a third Person in the Glorious Trinity, of the same divine essence, and of equal power and glory, makes up a third legal Witness with the Father, and the Son, They being (after the manner of Kings) their own Witnesses also. For there be three that bear record in Heaven, the Father, the Word, and the Holy Ghost, and these three are one.

Behold what can be desired more, to make commutations of parties, in publick contracts, authentique in Courts of Justice, than Consent of all parties, the Allowance of the Judge, and Publique Record?

And if this self-same commutation of Penance must be allowed of by those who are for justification by way of satisfaction only, why should it seem incongruous in this other branch of justification, sc. by imputed Righteousness? Surely, God would have the Active as well as the Passive obedience, as near the same, required by the Law, as might be, that he might dispence with as little of the Law as was possible.

Imputation of Christ's active obedience to the Law for justification, because, Nothing, say they, can satisfy for sin (which is an infinite wrong to God) but that only which is infinite in value. By the same reason, Nothing can give us right and title to Eternal Life, (which is an infinite reward) but that which is of infinite worth.
It only admits one Objection more, and that is, This Doctrine seemeth to reduce the Law again into Office, and to put the crown of Justification upon the head of works; against the universal suffrage of the holy Scriptures, both of the Old and New Testament.

To which I reply: This doctrine neither destroys the Law with the Antinomian; nor establiseth it, as a Covenant of works with the Papists. But, As the great Office of the Lord Jesus Christ was, to reconcile all things, whether they be things in Earth, or things in Heaven, Ex. gr.

\{ God's Justice, and God's Mercy, \} \{ Jew, and Gentile, \}
\{ God, and Man, \} \{ Man and Himself: \}

So herein, hath our blessed Lord, and Mediator, magnified his infinite Will and Power in reconciling the Law and the Gospel in this great mystery of Justification; wherein the material cause of our Justification is still the Righteousness of the Law; so that the Law hath no cause to complain, Christ hath done it any wrong.

And the other Causes are supplied by the Gospel, Ex. gr.

The efficient cause, Christ his fulfilling the Law, Rom. 10. 4.

The formal Cause, God's Imputation, Rom. 10. 4.
The Instrumental Cause (so our Divines phrase it), Faith.

And the moving Final Cause, the exaltation of free Grace. Rom. 1. 20: 1

Accordingly we find the Righteousness of Justification to take its various denominations; that is to say,

In respect of the Material Cause, it is called the Righteousness of the Law.

In respect of the Efficient Cause, the Righteousness of Christ, Rom. 5. 17. 1 Cor. 1. 30.

In respect of the Formal Cause, the Righteousness of God, the imputing it, Rom. 3. 22. Phil. 3. 9.

In respect of the Instrumental Cause, the Righteousness of Faith, Phil. 3. 9.

And in respect of the moving and Final Cause, we are said
said to be justified freely by Grace, Rom. 3. 24.
Tit. 3. 7.
In a word: The Law, as it was a Covenant of works, required exact and perfect obedience in meritorious persons; this was legal Justification: In the New Covenant, God is contented to accept this Righteousness in the hand of a Surety; this is Evangelical Justification.
Thus hath our blessed Lord reconciled

The \{Law, and \}
\{Gospel.\} also.

I have done with the Second Accompt. I come now to a Third Accompt.

3rd. Accompt.
The necessity of a Sinner.

The Necessity of a Sinner. The state and condition of a Sinner doth necessarily require a Righteousness should be imputed to him for his Justification, and that to a two-fold End.

1. The Setting of solid Peace in his Conscience.
2. The Securing of his Appearance in the day of Judgment.

1. A positive Righteousness is necessary for the setting of solid Peace in the Conscience of the Sinner. The Peace and Comfort of a poor sensible Sinner, can never stand firm and stable, but upon the basis of a positive Righteousness.

This is one of the great Arguments, whereby the great Apostle in his Christian Catechism (so some of the Fathers were wont to call the Epistle to the Romans) doth invincibly prove Justification by Faith, chap. 5. 1. The argument lyeth thus.

That way of Justification, which tends most effectually to settle Peace in the Conscience of a poor Convinced Sinner, that must needs be God's way of Justification:

But Justification by Faith is the most effectual medium to this end. Ergo. The
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The first Proposition is founded upon that blessed Truth, which the Holy Ghost witnesses, Heb. 6. 18, 19. the willingness of God, that the Heirs of Promise may have strong Confidence; the result thereof is this, that what ever medium is apt to beget strong Confidence and Assurance in their hearts, God is graciously pleased to make use of it, for their abundant satisfaction.

The second Proposition, namely, that, Justification by Faith (in the sense before explained) is the aptest medium to establish solid peace in the bosom of a poor sensible Sinner, may appear by comparing Works and Faith together. Send a poor Sinner to his own Righteousness, which is of the Law, fe. his own good works, Obedience, Fasting, Prayer, or the best Service that ever he did for God; they can afford him little ground of Confidence; alas, how the Law slays me, hence his fears, and doubts, and infirmity do arise; His Prayers need Pardon, his Tears need washing, his very Righteousness will Convict him; here is no place for the sole of his foot to stand upon. If thou, Lord, shouldst mark iniquity, O Lord, who shall stand? This was that which scared Paul from coming to the Law for Justification. Why, faith he, I through the Law, am dead to the Law, q. d. That I seek not to the Law for Justification and Life; the Law may thank it self; I come to the Law for Justification, and it convinces me of sin: I plead my innocence, that I am not to great a Sinner as others are; I plead my Righteousness, my duties, and good meanings, and good desires; and it tells me, They are all too light; the best of my duties will not save me, but the least of my sins will damn me. It tells me, mine own Righteousness do, as filthy rags, defile me; and my duties themselves do witness against me: I plead Repentance, and it laughs me to scorn; it tells me, my Repentance needs Pardon, and my Tears need washing: Besides, if they were never so good, What careth it for my Repentance? It looketh for my Obedience, perfect, and personal, which, because I have not, it tells me, I am Curst, and pronounced Sentence; and when it hath so done, it hath no mercy at all for me, though I seek it carefully with Tears.
Tears. What can I expect from so severe a Judge? I'm come no more at that Tribunal: Behold, I appeal to the Gospel; there Repentance will pass, and Tears will find pity; there imperfect obedience (so sincere) will find acceptance, (though not to Justification.) There, there is a better Righteousness provided for me; an exact perfect Righteousness; as perfect, as that of the Law; for it is (indeed) the very Righteousness of the Law; though not performed by me, yet by my Surety for me, The Lord my Righteousness. I, here's a foundation for the feet of my Faith to stand upon; here, I can have pardon of all my debts, though the Law will not abate me one farthing; here be long white Rober, though I never spun a thread of them with my own fingers. To this Tribunal will I come, and here will I wait for my Justification; If I Perish, I Perish.

Obj. Yea here, may one say, is foundation for presumption to stand on; here's a Bed for Security to sleep in; here's a doctrine to send men merrily to Hell; while they break the Law, to tell them, There is one that hath fulfilled it for them; while they sin, Christ hath Righteousness enough to justify them: Surely this is a doctrine that makes God not only the Justifier of Sinners, but the Justifier of sin too: So disputed the Free-will men of those times against the Apostles; and so the Free-will men of our times against us: but, for Answer.

1. The Apostle disclaims the Consequence with a vehement negation. Abst., (q. d.) God forbid any one should be so impudent to force such a scandalous Conclusion upon such immaculate Premises.

2. He shews the reason of it; and the reason is taken from the New Covenant, wherein God hath inseparably joyned the merit of Christ's Cross, and the power of Christ's Cross together; in so much, that whosoever hath a share in the merit of the Cross for Justification hath also an interest in the power of his Cross, for Mortification: He instanceth in himself, Ver. 20. I am Crucified with Christ, q. d. While, (through grace) I appeal to the merit of Christ's death, for my Justification, I can also (through grace) evidence my appeal
peal to be Scriptural, by the power of the Cross, whereby the World is Crucified to me, and I to the World.

And as it is with me, so it is with all truly justified persons; for they that are Christ's, have Crucified the flesh with the Lusts and Affections thereof. They have Crucified them, and they do Crucify them: they are upon the Cross, and with their Lord and Redeemer refuse to come down, till they can say with him, It is finished; therefore let the scandal of the Cross, and of Justification cease for ever.

Secondly; The other indispensible necessity the Sinner hath of such a Righteousness to his Justification, is, For the securing of his Appearance in the day of Judgment.

The great Apostle, who had as fair a show for a legal Justification, as any other in the world, protesteth he dares not think of appearing without this positive Righteousness in the last and dreadful Judgment; But, oh that I may be found in him, not having mine own Righteousness, which is of the Law: In Him, in Christ, not in myself: in his Mediator Righteousness, not in mine own Personal Righteousnesses; away with them, they are but filthy Rags, rotten Cloths, dogs-meat in comparison of Christ's Robes: Give me the Righteousness which is of God by Faith; of Gods Ordination, and of Faith's Application: That, that [ib: Righteousness of the Law fulfilled by Christ in my behalf]! and then the Law cannot say, black is mine eye; I fear it not: In that, if I appear not, I am undone for ever. Behold, here is the Sinner's necessity of such a Justification.

Peace of Conscience, and Boldness in the day of Judgment.

I come to the fourth Accompt. The Excellency of the Redeemer: This way of justifying believing Sinners, doth infinitely become the excellency of our glorious Redeemer, set forth, Heb. 7. 26. Such an high Priest became us (faith the Apostle) who is holy, harmless, undefiled, separate from Sinners, made higher than the Heavens.

Holy
Holy] By God's special and immediate Vocation, and Consecration of him to his office.

Harmless.] He did no sin, neither was there guilt found in his mouth, 1 Pet. 2. 22. He that would expiate the guilt of others, must have none of his own; so expounded, Verse 27.

Undeified] Immaculate in respect of his humane Nature, as well as of the divine, without the least stain or spot of a sinful Nature in him: to the same end also he must be

Separated from Sinners] conceived and born, not after the Law of other the Sons & Daughters of Adam, for that which is born of flesh, is flesh.

Made higher than the Heavens.] i.e. of an higher Perfection than all created Powers in Heavenly Places, whether Angels or Principalities, &c.

Such an High Priest became us: An High Priest of an inferior perfection would not have done our business for us.

And as such an High Priest became us, so, truly such a way of justifying believing Sinners, became him; namely, it was becoming a person of such a transcendent worth and excellency, to justify his Redeemed in the most ample and glorious way; &c. by working out for them, and then investing them with, a Righteousness, adequate to the Law of God; a Righteousness, that should be every way commensurate to the miserable estate of fallen Man, and to the holy design of the glorious God. It was a becoming thing, that the second Adam might restore as good a Righteousness, as the first Adam lost; that this should justify as fully, as the other did condemn. This is the very designe of that famous Parallel instituted by the Apostle between the two Adams, namely, to signify an equality, not of number in the persons receiving: but of efficacy in the persons deriving, and communicating what was their own, to either of their Seeds: The first Adam to his natural Seed, and the second Adam to his Spiritual Seed: to the end that Men and Angels might take notice, that Jesus Christ the second Adam, was not less Powerful to save, than the first Adam was to destroy: To which purpose
it is of great use to observe how exact the Apostle is, in setting the specialties of either Adam’s Legacy one over against the other, the wound and the cure, the damage and the reparation.

Observe the Parallel.

The first Adam propagates his
- Offence.
- Guilt.
- Death, ver. 15.
- Condemnation.
- Bondage, Slavery.
- Sin, ver. 19.

The second Adam obtains
- Forgiveness for many offences.
- A gift of Righteousness, ver. 17.
- Life, ver. 18.
- Justification, ibid.
- Reigning in Life.
- Righteousness.

Every way the Saviour is as Sovereign, as the Wound was Mortal; the Cure as Vital, as the Sickness deadly; yea the Apostle winds up with a ἕμετρον on the second Adam’s part, and an ἐπικεφαλεία on the first. Behold, Absolution for Condemnation, Righteousness for Sin, Reigning for Slavery, Life for Death; and God allows eternal Life into the bargain.

Thus it became our High Priest to justify his Redeemed! The great Apostle cannot pass it by, without special notice; He is able to save to the uttermost, such as come to God through him; To the uttermost of what? To the uttermost Obligation of the Law, preceptive as well as penal; to bring in perfect Righteousness as well as perfect Innocence: To the uttermost demand of divine Justice; perfect Conformity to divine Will, as well as perfect Satisfaction to divine Justice: To the uttermost Indigence and necessity of the lost Creature; Qualification as well as Absolution: To the uttermost of our High Priest’s perfection, in whom dwelt all the fulness of the Godhead bodily.

Oh, for such an one to have saved a cheap way, to drive the
Purchafe to as low a price as might be, by pardoning their fin, and making reparation to divine Justice; to satisfy for the wrong, which man had done to the Creator, and his Law; This, only, (with Reverence may we speak it) had not become fo Auguft a Redeemer as the Son of God was. But, to fet him upon his Legs again, to make him as good a man as he was in his Created perfection (one way, or other) such as all the Attributes of God should acquiefe in, to put him into a capacity of demanding Eternal life, not by gift only, but by merit (through a Redeemer) yet fo still, as it is the Redeemers merit, not Mans; not that Christ hath merited, that we might merit (as the Papits would vainly variify that proud doctrine of merit): no; all was done by Him, and is Ours only by Imputation.

Such an High-Priest became us; And such a glorious way of saving Sinners became him; who was made higher than the Heavens, i.e. than all created perfections whatsoever, Angels, Cherubins, or Seraphims, or what ever Order else may be possibly conceived.

This is the Righteousness, wherewith our Redeemer faveth us, and we need not fear to wrap up our selves in this fine Linen, to put on these Robes; we need not fear to be made too rich by Christ, who, when he was Rich, became Poor, that we through his Poverty might be made Rich.

And this Righteousness indeed, was made over to the Saints of God by Imputation at the very first moment of their Conversion. In this they lived; in this they died, as Standard-Bearers wrapt up and buried in their Colours: And in this they shall arise, and appear at that glorious Appearing of the great God, and our Saviour Jesus Christ, who will then, and thus, be glorified in all them that believe, to the Admiration of all the Elect Angels, the extrem horror of the Reprobate, and the infinite joy and ravishment of the Saints; who shall then sing, Isa. 61.10. I will greatly rejoice in the Lord, my Soul shall be joyful in my God: for he hath Cloathed me with the Garments of Salvation, he hath covered me with the Robe of Righteousness; as a Bridegroom decketh himself with Orna-

Non eft metuendum ne nimis divitibus simus in Christo.

2 Cor. 8, 9.
mons, and as a Bride adorneth her self with her Jewels.

Oh how glorious will Christ be in his Saints, when they shall all wear one and the same sparkling Livery with Christ? and this shall be his Name, Jehovah Tzed-kenu, The Lord our Righteousness.

Thus I have done with the Second End. I should now immediately come unto the Third, save that before we wholly dismiss this point, we cannot but take a little notice of the insolency of the Papists, in Reproaching and Blaspheming this blessed doctrine of Justification by imputed Righteousness: at which, though they scoff, and laugh at with so much scorn and derision, that the Earth is not able to bear their words, calling it Spectrum cerebri Lutherani, Staplet. Putrivia, &c. imaginaria justitia, Bellarm. Amentissima insania, Andrad. Yet it seems to stand firm, and unshaken upon these impregnable Arguments.

1. That way whereby the guilt of the first Adam is made ours, that way the Righteousness of the second Adam is made ours also, Rom. 5. 12. sum. 15.

2. That way whereby the Redeemer is made a Sinner; that way the Redeemed are made Righteous, 2 Cor. 5. Ult.

3. That way, wherein Abraham was justified, are all Believers justified also, Rom. 4. The Father and the Children have all the same Righteousness, and it is Communicated to them the same way. Ut sup.

4. The fulfilling of the Law, communicatur eo modo, quo communicari potest id quod transit; nimivum, per imputationem, as Bellarm. himself confesseth in point of satisfaction.

5. The Scripture is clear, and express for those two branches, as of absolute necessity to Justification, scil. Pardon;

Righteousness, distinct from one another, and yet inseparable: by reason whereof, when but one of them is mentioned, both of them are to be understood.

6. If satisfaction be imputed, Righteousness must be imputed also, both being the peculiar and proper Office of
the Mediator; neither of them falling within the capacity of the Creature, standing at the Bar of Divine Justice.

The third end of the Saints meeting with Christ in the Air, is, The solemn Consummation of the Saints Nuptials, with Christ their Bridegroom. They were Contracted here on Earth, when Christ and the Saints gained one another's consent; Jesus Christ did then solemnly Espose the Saints to himself, I betrothed thee unto me for ever, yea, I betrothed thee unto me in Righteousness, and in Judgment, and in loving kindness, and in Mercies, I even betrothed thee unto me in faithfulness. Indeed the Church in her self, when Christ came to make Love to her, was a very unlovely Creature, whose emblem therefore is a poor wretched Infant in the Blood of its Nativity. But Jesus Christ did first Love her with a Love of Pity, Ezek. 16. I saw thee polluted in thine own Blood: I saw thee, that is, I cast an Eye of Pity upon thee, my bowels yearned towards thee: And then, as Love-lets as she was, that she might have a Legal right to her, he Purchased her of his Father; He Purchased her at a dear rate, for, He gave himself for her: first, He gave himself for her, and then He gave himself to her. They were wont to buy their Wives of the Father of the Damasel; but never did Husband buy a Wife at such a Rate, as the Lord Jesus did the Church. Shechem bid fairly for Dinah, Jacobs Daughter, Ask me never so much dowry and gift, and I will give according as ye shall say unto me. J.cob served seven years for Rachel, (as it fell out) twice over, &c. yea, but the Lord Jesus gave himself for his Church; he purchased her with his own blood, Act. 20. 28.

Thirdly: That he might love her with a love of Complacency, he doth sanctifie her, and cleanse her, by the washing of water by the word. As he doth purchase the Church with his blood, so he doth purifie the Church by his Spirit, compared to water for the cleansing vertue thereof, in the Ministry of the word; as Abasheurus had the Virgins first purified and perfumed, before he took them into his bed. Fourthly, He woeth her by the Ministers of the Gospel; who love their Lord.
Part II. Mount Pisgah.

Lord and poor Souls so well, that they will take no denial at her hand: as Eleazer Isaac's Steward, would not eat before he had sped for Rebecca to Wife for his Master's Son: And when they have gained her consent, then they present her as a chaste Virgin unto Christ. Fifthly; Christ and his Church, upon their mutual interview, like one another so well, that they mutually engage and contract themselves one to another, they do mutually give away themselves; one for, and one to another: My Beloved is mine, and I am His. Sixthly; Christ doth nourish her and cherish her, until she be of age, fit for his Marriage-Bed. Seventhly; And then He cometh for her, and meets her by the way (as Isaac met Rebecca) in the Air, as here in the Context. Lastly; Then and there he Consummates the Marriage before God and Angels, and Men and Devils; he doth take her to himself as his Royal Queen, saying, Come my Love, my Dove, my Undivided one; He embraceth her, and kisseth her with a Marriage kiss, and takes her to Wife. The Marriage knot is knitted: Heaven and Earth are witnesses to it, thousand thousands, yea ten thousand, even a great multitude, whose voices are as many waters, and as the voice of mighty thunderings.

This was the Wedding, unto which John was invited, Come hither, I will shew thee the Bride, the Lamb's Wife. He that had the Bride, was the Bridegroom, the Lord Jesus, King of Kings, &c. but John, the Friend of the Bridegroom, rejoiced greatly to hear the Bridegroom's voice; then (indeed) was his joy fulfilled. At the Consummation of this Marriage, what inconceivable Triumph and Rejoicing will there be? the loud Music of Heaven shall sound, the voice of mighty thunbrings, all the Angels. Cherubims, Seraphims, with all the Blessed Quoire of Celestial Spirits, who attend this glorious King of Saints, shall praise God with the still Music of their Hallelujahs; yea, all the Saints of God, whether Patriarchs or Prophets, and Apostles, all the Martyrs and Confessors of Jesus Christ, with the whole number of the Redeemed, who are both Guests and Bride in this glorious solemnity; will make the Arches of Heaven to Echo, when

they shall be joyful in glory, and the high praises of God shall be in their mouths, singing one to another, Let us rejoice and be glad, for the Marriage of the Lamb is come, and his Wife hath made her self ready. The Gates of Hell, and the very foundations of the Kingdom of darkness, shall tremble and be confounded at the report of this Triumphant Jubilee.

This Nuptial solemnity finished, the next and fourth act in that solemn meeting will be, that the Bridegroom will take the Queen his Bride, and set her upon his Throne, at his right hand, (as King Agrippa did Bernice, Act. 25. 27.) as a Confessor with himself in the following part of the Judgment, which He, as Judge, shall pass upon the Reprobate world of men and Devils; who have all this while stood trembling below upon the Earth, beholding (to their infinite shame and horror) all this glory put upon the Saints; and fearfully looking for their own Judgment, and that fiery indignation which shall devour the Adversaries; which now succeeds; For the Elect Angels who are appointed to be the Satelettes, or Posse comitatus, to attend the Judge, shall now drag that miserable company of Jale-birds (those reprobate Cains of infernal Spirits, and wicked Men) before the Tribunal of the great Judge; there they shall pass under a most impartial, exact, and severe Trial; the books shall be opened, the book of Gods Remembrance, and the book of their own Consciences; and out of them they shall be judged for all the evils, which ever they committed from the time they first had a being in the world. The Reprobate Angels shall then be judged for their first Apostacy; and for all their malice and revenge, which since that cursed defection, they ever acted against God, and against his Saints; yea and against the precious Souls of Men, which (they being damn’d themselves) ceased not to draw into the same Condemnation. The Angels which kept not their first Estate, or principality, (Jude 6.) but left their own habitation, he hath reserved in chains under darkness, unto the judgment of the great Day. With these chains rattling at their heels, shall they be drag’d to the bar of divine Judgment; and there, having
having received their dreadful Sentence, they shall be hanged up in those * chains, in the midst of unquenchable flames to all Eternity: but first they shall have a just and a fair Trial. And as the Reprobate Angels, so the Reprobate world of ungodly men and women, shall be judged for all the wickedness done in the body. For the sin of their Natures, for they were by Nature Children of Wrath: And for their actual sins, for as they were Children of Wrath, so also they were Children of disobedience; they shall be judged for their Atheism, whether secret, by which, as Fools, they have said in their hearts (only), There is no God; or open, whereby as proud Blasphemers, they have set their mouth against the Heavens, saying, How dost God know? and Is there knowledge in the most High? who through the pride of their Countenance, would not seek after God, yea contemning God, saith concerning all this wickedness, and that to God's Face, Tush, thou wilt not require it: But that Judgment shall fully convince the Atheist; and he, that would not believe a God, shall know him by the judgments which he executeth. Then shall the Idolater, whether Ethnicker or Romish, or of what other impression for ever; the Blasphemer of God's Name, whether by prodigious Oaths, or by lighter taking his Name in vain; the Prophane of the Sabbath, which violateth that holy day of God by work or sport, either by sinning or idling out that holy time; either by writing against the Sabbath, or by living down the Sabbath; the disobedient to Fathers or Mothers}

* There be two Chains, viz. God's Wrath and their own Guilt.

Eph. 2. 3.

Psal. 73. 5.
Psal. 10. 4, 13.

Rom. 2. 16.
Math. 12. 36.

2 Thes. 1. 8.
Mount Pilgah. Part II.

Gospel, shall then be judged; the Lord Jesus is (now) revealed from Heaven, with his mighty Angels, in flaming fire to take Vengeance of them that know not God, and obey not the Gospel of our Lord Jesus Christ. All the Persecutions, whether by the mouth of the Sword, Imprisonment, Banishment, Martyrdom, &c. or by (the sword of the mouth) revilings, scandals, false accusations, cruel mockings of proud Sinners; now, they shall be all charged upon the world of ungodly men, whether out of the Church, or in the Church; Behold the Lord cometh with ten thousands of his Saints, to execute judgment upon all, and to convince all that are ungodly, of all their ungodly deeds which they have ungodly committed, and of all their hard speeches, which ungodly men have spoken against Him, whether his Person or Members; every sin, with all the Circumstances and Aggravations; yea Omissions shall then be reckoned to them that thought themselves safe, because they were not gross and scandalous Sinners, Math 25. 42, 43. men shall be judged for their ots; yea, for defects and coming short in the manner of duties, as well as the matter, Mal 1. 14. Formality and Personlorness, and Hypocrisy shall then come into open view. In a word, all the world of ungodly men (that have sinned, and not repented of their Sin) shall be judged at Christ's Tribunal, and every man, according to the Light and Law, under which he hath lived; As many as have Sinned without Law, shall Perish without Law. Heathens shall be judged by the light of Nature; and as many as have Sinned * in the Law, shall be judged by the Law; And they that have Sinned under the Gospel, shall be judged by Jesus Christ according to the Gospel. Yea, they that sin against the Gospel, shall be judged by the light of Nature, by the Law of Moses, and by the Gospel too, as having not only sinned against Moses's Ink, but against Christ's Blood: And all these Tryals will be severe; but especially the Tryal in the Gospel-Court: So that whereas Sinners flatter themselves with thoughts, That Tryal by the Gospel, will be the easiest Tryal, as if the Gospel were all Mercy; the Tryal of the Gospel will be found to be the most severe, and above all
all others intolerable: It was indeed a Gospel of Mercy, and a Gospel of Peace in the tenders and invitations and exhortations, and wrothings and beseechings that were used; the Tears of the Ministers, and the blood of a Crucified Redeemer, while once the long suffering of God, waited in the day of Grace; but all those are now past and gone, having been rejected, despised, and laughed to scorn by wretched proud Sinners, who with the bloody Jews, preferred a Barabbas before a Jesus; a base Lust before a precious Saviour; now is the time of Repentance come, the day of Vengeance from the presence of the Lord is come, and the Sinner shall know it. The terror of which day will further appear in these following Particulars.

First: There will be no denying of any matter, small or great, that shall be charged upon those guilty Malignants. By the mouth of those two Witnesses, the book of God's Remembrance, and the book of Conscience, shall every branch of the Indictment be established; the one of these books was kept before the Face of the Lord continually, so that the great Accuser himself, nor any of his Malignant Agents, could get in thither to alter or add to any thing upon Record in that sacred Register, unless per-adventure he could find a time when God was asleep; And the other book, the book of Conscience was in the Sinner's own keeping, and who could break in there to interline it? Indeed the Sinner writ down many sins there with the juice of a Lemon, but the Fire of the day of Judgment will make it legible; he writ them with the point of an Onion: but God writ them with a pen of Iron, and with the point of a Diamond, deep and durable Characters, that should never be rased out of the Conscience of a Sinner. Now these two Books will agree so exactly (like two Tallies) one with another, that it will be impossible for the Sinner to deny any particular, but he will be Exasperated Self-condemned.

Secondly: As there will be no denying, so there will be no room for extenuation; this was one of the Sinner's hiding places, while in the Land of the Living. Sinners have their
but, now; It was but thus and thus, it was but a little one, 
Great sins were but small sins; and small sins, were no sins. 
Now, the Sinner will have no such Sanctuary to fly unto; the 
Account will now be inverted, Those that were no sins before, 
will be sins now; small sins will be great sins, and great sins 
will be infinite; the last Judgment will give sin its just propor-
tion; that which the Law could never do, though it were 
given on purpose, the Fire of the day of Judgment will 
effectually do; make sin appear exceeding sinful: The Popish 
distinction of mortal and venial sin, will vanish before that fire 
into mouflage, while Penitent reforming Sinners will find all their 
sins Venial in the blood of Christ; secure, impenitent Sinners 
will find every sin mortal and damning in its own merit and 
nature; the Carnal Protestant will then find (to his cost) 
there is no such thing as a small sin, because then he will be 
convinced there is no small God, against whom sin is commit-
ted; no small Law, whereof sin is the violation; no small 
Christ, whom sin hath Crucified; no small Heaven, which 
sin hath forfeited; no little Hell which sin hath merited, and 
by its merit hath (justly) now plunged him into for ever.

Thirdly, there will be no translating of sin upon others, 
as here below there was; the Thief enticed me, the Drum-
yard seduced me, the Harlot deceived me; the Serpent beguil-
ed me; yea, what bold Sinners are not afraid to speak, will 
not then be heard amongst the Malefactors at Christ’s Bar; 
God tempted me, or God decreed it; no, these and all other 
palliations and colours, wherewith men do wash the face of 
sin, will melt before the fire of the day of Judgment; God 
will say to the Sinner, Hast thou not procured these things to thy 
self? yea, Sinners shall then own their own guilt, & confess that 
their destruction is of themselves: their heart shall cry out, as 
Apollodore dreamt his heart cried to him in a Cauldron of 
boiling Lead, O Apollode, I am the Cause of this Vengeance, 
how have I hated Instruction, and my heart despised Reproof; 
and have not obeyed the voice of my Teachers, nor inclined mine 
Ear to them that instructed me!

Fourthly,
Fourthly, There will lye no appeal from this Tribunal: 

once, there lay an appeal from Moses to Christ; from the Law to the Gospel; but proud Sinners scorned it, or securely presumed, they had made the appeal by a loose, verbal Application of Jesus Christ; while yet they stuck in themselves and their own foolish presumptions, their serving of God, their good works, and their good meanings, and their good desires; and, why should not they be saved as well as others? but now if they should appeal, their appeal's with themselves, will be cast out as Reprobate Silver; this is now the supremum and last Judicatory; from hence is no appeal, once doomed here, the sentence is irreversibly for ever.

Fifthly; Neither is there any Pardon to be expected at this Judgment Seat. Pardons were tendered in the Gospel upon gracious terms, but ungracious Sinners would have none of them, or would have them upon their own terms, Sin and Pardon too; their Pardons were nothing, unless they might have dispensations, also, such as the Pope sells often times; but Christ's Pardons, &c. Pardon &c Repentance, Pardon of sin and forsaking of sin, Pardon of sin and Hatred of sin, Pardon and Holiness, would not be accepted, and now the time of Pardons is out; the day of Grace is expired; no cries nor entreaties will prevail with the Judge; no, though the Sinner would fall upon his knees, and weep as many seas of Tears, as once the Ministers wept Tears of Compassion over them; or as Christ himself shed drops of blood upon the Cross, Christ was once upon his knees, in the Perfon of his Ministers, beseeching them to be reconciled. Though the Sinner was first in the Transgression, yet God was first in the Reconciliation; and followed the Sinner (as it were) on his knees, treating him to accept of Mercy, as if God had stood in as much need of the Sinner, as the Sinner did of Mercy; but nothing would prevail, a deaf ear was still turned to Christ's importunity, and now Repentance is hid from the eyes of the Judge, as once Repentance was hid from the eyes of the Sinner; the things of their peace are everlastingly hid, because they knew them not in that the day of their Visiion: As Sinners obdurated their heart against Christ's voice, so Christ will
will harden his heart against the Sinner's cry, *Prov. 1. 24.*

Sixthly; There shall be no mitigation of the punishment; not a farthing abated of the whole debt, *Matt. 5. 26.* there was once *Mercy* without Judgment, before the Sinner; now there shall be *Judgment* without *Mercy*; now Sinners shall know that God is not mocked, that the Lamb of God is also the Lyon of the Tribe of Judah; His voice was once, *Fury is not in me, now the voice will be, Meekness is not in me, mercy is not in me;* now must the Sinner expect nothing but the utmost severity of divine justice, who once despised the yearnings of Christ's bowels, the lowest condescensions of divine grace, the Sinner in his day, knew no moderation in sin, the Judge now in his day, will know no mitigation of judgment; there will be a *Sea of wrath,* without a drop of *Mercy.*

Seventhly; Not a word of any good that ever the wicked did, shall now be mentioned to their honour or advantage: as none of the sins which ever the Saints committed, were mentioned to their shame in their process; so none of the good that ungodly Sinners have done, shall be once named, unless it be by way of aggravation of their sins; for indeed they managed the good they did at such a rate, as even their duties differed not from their sin. As under the Law, the Sacrifice of the Wicked was abomination to the Lord; killing Oxen, but Murder; Sacrificing Lambs, but cutting off Dogs necks; Oblations, as Swine's blood; Incense, as Idolatry, so under the Gospel, their Prayers were but so many takings of God's Name in vain, and hearing the Word, mocking of God; Fasting, but holding down the head like a bull-ruth, *Isa. 58. 5.* receiving the Lord's Supper; Christ-murder, &c. All their Services were but so many sins, and the aggravations of sin; so many provocations of God; as all done from a Carnal principle, by a Carnal rule, to Carnal ends; nevertheless the Scripture tells us, these woful wretches will be ready (there) to plead for themselves their duties and services which they have done for Christ (as vile as they are) as they did in the days of their flesh, *Isa. 58. 3.* We have fasted (they said) we have afflicted our Souls, &c; so now also in the day of Judgment;
False Apostles, and scandalous Ministers will then be so bold as to plead their Preaching in Christ's Name, (and that, possibly, not without success); Lord, we have prophesied in thy Name, and in thy Name cast out Devils; (peradventure even to the work of Conversion) Judas might cast out the Devil, and yet himself be a Devil, John 6:70. He might convert others, and yet be unconverted himself; they will plead their doing of miracles, healing the sick, and raising the dead, making the Blind to see, and the Deaf to hear; and the Lame to go, and in Christ's Name done many mighty works! Likewise, loose Christians and formal Professors, will then also plead for themselves, their hearing Sermons, and receiving Sacraments, Luke 13:26. &c., take it in their own Language, We have eaten and drunk in thy presence, and thou hast taught in our Streets, their external familiarities with Christ in the Assemblies of the Saints; their common gifts and graces; any thing then that hath but the littlest of grace upon it, Christ shall hear of it: But all in vain, The Judge, whose eyes are a flame of fire, to search the hearts and the reins, will reprobate their persons and performances with an [I know you not] Luke 13:25. and again, with greater Emphasis, I tell you, I know you not, verse 27. yea, once more with a more dreadful note of abhorrence, I never knew you, Matthew 7:23. I never approved of you, nor of any of your Services which ever you performed from the first to the last, but my Soul hated both you and them.

Eighthly; There will be No begging further time of the Judge; no adjourning the Tryal to another Adultery-day: That Court knows no Reprieve; the Sinner's Tryal, and Sentence, 8. No begging and Execution goe all together; the day of Patience was out of Day, in the other world, I gave her space to Repent; and she Repented not, and now the Judge swears in his wrath, that Sinners shall never enter into his Rest.

Ninthly; No days man contrive with the Judge: God 9. No Intercession will not; he will laugh at their Calamity; and mock when their fear cometh; Oh dreadful Calamity, which God will stand and laugh at; Angels will not; and to which of the Saints will those miserable Cattiff turn themselves? They are upon Thrones round about the Judge, but quite to other purposes than
than to become Advocates to those guilty Malesfactors, as will anon appear.

For, Tenthly; Therefore, the Judge shall proceed to the last Acts of Judgment, which are Two, first to Pronounce them guilty of all the Treasons and Misdemeanors which those wretches have been Indited of. The Judge indeed (to vindicate the justice and equity of the Court) will demand of the Convict Sinner, Whether he hath any thing to say for himself, why he should not receive Judgment to Dye, and Sentence to be Executed according to Law? but now Conscience shall speak impartially between the Judge and the Sinner, justifying the Judge, and Condemning the Sinner; who having before hand received in himself the Sentence of Death, shall now be answerable without excuse, not able to make the least apology or defence on his own behalf, but shall confess before that formidable Assembly, Lord, though thou judgest me to everlasting flames, yet thou dost me no wrong, but art justified in what thou speakest, and clear when thou judgest; and alas! What a miserable thing is this, that all the time that the Sinner and his Conscience dwelt together under one Roof, and Conscience would fain have spoken out; the vile wretch should stop the mouth of his own Conscience, and never suffer it faithfully to do its office, till now, when it will do him no good, and tend to no other end but to justify God, and to aggravate his own Condemnation! Oh that Sinners would seriously consider this, and lay it to heart in time, and hearken to the secret whispers of Conscience before it be too late; and deal kindly with Conscience now, that Conscience may deal kindly with them in that day, when one good word from Conscience, will be worth a thousand worlds. Oh if the Sinner would have done that once willingly which now he doth whether he will or no, if he would have judged himself in the day of the Gospel, it might have prevented this fatal Judgment now, he should not have been judged of the Lord: Oh if the Judge would now speak such a word to the Convicted multitude of Reprobate Castaways, as once he did to wretched Sinners! Behold I make you this Offer, that, if yet before I proceed to Sentence, you will unfeignedly judge yourselves, I will not judg

Rom. 2. 20.

Psal. 51. 4.

Jo. 3. 21.

1 Cor. 11. 31.
you, neither shall the Sentence of Condemnation pass upon you: Oh! what an uprise of joy would there be among these miserable Cattifs? how would they down on their knees, and judge themselves worthy of a thousand Heells, and be content to suffer a thousand years Torment, to expiate their guilt! but though they would do this, and (if it were possible) ten thousand times more, no such word shall ever be spoken to them by the Judg, their time of Sinning is past, and their time of being judged is come, and, though they do now really judge themselves, yet the Judg will proceed to judge them also. The Sinner having thus justified the Judg, the Judg shall now Condemn the Sinner out of his own mouth; and solemnly setting himself down in the Judgment-Seat, shall openly in the Court proclaim the Sinner guilty, guilty of the whole Judgment preferred against him; And then proceed to pronounce Sentence in some such words as these; 'Sinner, thou hast been Indited, Arraigned, and Convicted of High-Treason, against the Supreme Majesty of Heaven, in the breach of his holy Law, and in contempt of his blessed Gospel, trampling the Son of God under foot, and Crucifying him over and over again, and putting him to an open shame; &c.: Chap 6. 6. 

Heb. 10. 19.

Hear now therefore thy sentence, Thou art Accursed for ever; the Wrath of God abideth upon thee, thou shalt not see light; Matt. 5. 48.

Go thou Cursed into everlasting burnings, prepared for the Devil and his Angels: and what shall be laid to one, shall be laid to all, Depart from me ye Cursed, into everlasting fire, where the Worm never dyeth, and the fire is not quenched, into utter darkness, where is weeping and wailing and gnashing of Teeth, there to be tormented with the Devil and his Angels for ever. Now during all this tremendous trans-action, the Saints shall sit in judgment as Assessors, or Justices of the Peace with Christ upon the Bench, seeing and hearing all that is done by the Judg, voting with him, approving and applauding him in his judical proceedings, crying out with loud acclamations, Thou art Righteous, O Lord, which art, and wast, and shalt be, because thou hast judged thus: and other Saints shall echo to them saying, Even so Lord God Almighty, true and Righteous are thy Judgments! Thus the Saints shall...
shall judge the world, yea, they shall judge the Angels, the Reprobate Angels; but of this I have spoken more largely in the former part of this Treatise.

I come now to the Fifth end of the Saints meeting with Christ's. To receive their compleat and final redemption. Come ye blessed of my Father, receive the Kingdom prepared for you from the foundation of the world: A blessed Sentence indeed, every word in it is Heaven before the Saints come to Heaven.

Come, my Love, my Dove, my undefiled One, stand at no longer distance, come and follow me, whither I go: I will that where I am, there you may be also.

Ye Blessed] Blessed with all spiritual blessings in heavenly places. Your Enemies on Earth accounted you the filth of the world, and the off-scouring of all things; Satan hath desired to have you, that you might be accurcied with him for ever: but ye are blessed, and shall be blessed for ever.

Blessed of my Father] Blessed in the eternal electing love of the Father: Blessed in the Son's purchase; you have washed your garments white in the blood of the Lamb: Blessed by the Laver of Regeneration, and renewing of the Holy Ghost.

Inherit] Ye are Children, Heirs, Heirs of God; joye- heirs with Christ; behold I have adopted you to be fellow-heirs with my self, and the Father hath made you meet to be partakers of the Inheritance of the Saints in Light; Oh come now and take possession of your Inheritance, behold it is not less than a

Kingdom] for it is your Father's good pleasure to give you the Kingdom; the Kingdom of Heaven, the Kingdom of Glory; behold it is

Prepared] In the Father's decree, God hath laid it out for you before the foundation of the world was laid; and it is prepared by my purchase, and by my taking possession of it long since in your Name: I went before to prepare a place for you.

For you] whom I also prepared for it, and for every one of you personally, every one of you shall receive an inlire Kingdom to your selves, and you shall live and reign with me for ever and ever: As Heaven hath been kept for you, so you have been kept for it, by the power of God, through Faith to
Salvation, 1 Pet. 1. 5. Oh come now and take possessi on! Behold! This is the Saints full and final Benediction. I should have spoke to this before I spake of the Sentence pass ed upon the Reprobate; for in our Lord's method it doth pre ce de, Mat. 25 34. compared with ver. 41, yet because Execu tion of the Sentence begins with the wicked, and ends with the god ly, as ver. 46. to the end, that the Saints, may behold with their eyes the Sentence Executed, and seeing they may (as God himself doth) laugh at them, saying, Lo these are the men that made not Psal. 52. 7. God their strength, but trusted in the abundance of their riches, and strengthened themselves in their wickedness; I have (I say) therefore chosen to speak of the Sentence of blessedness, which the Judge shall pass upon the Saints, in this place, that from thence I might pass immediately to the happy Execution thereof upon them (nothing inter ven ing, a to the persons of Saints), which is the Sixth and last end of the Saints meeting with Christ in the Air, &c. Their solemn and triumphant Attendance on the Judge, to take possession of the Kingdom. This last judicial process being thus solemnly finished, Sentence on both sides pronounced by the Judge, the Reprobate already dragged away by the Executioners of divine Vengeance, to the place of Execution, (where they shall be tormented with the Devil and his Angels for ever and ever; immediately the Bench will rise, the Court shall be break n up, that great Occumeral assembly shall be dissolved, and forthwith the Judge shall ascend his Majestick Chariot, waiting ready for him; and all the Saints shall follow him in their Wedding-garments, glittering as the Sun in his Meridian glory, upon their several chairs of State) all the holy Angels of God attending round about them; with their Ensigns of glory flying, Trumpets sounding, Angels singing, the Saints themselves moving all the Regions of the Air refounding with their Celestial harmony, the like where unto never entered the Ear of man, from the day wherein God laid the foundations of the Heaven and Earth, to this happy mo ment. In this triumphant posture shall they march, till they come to the walls of New Jerusalem, where the Gates of pearl (to whom it shall be proclaimed, Lift up your heads oh ye Gates, and be ye lifted up ye everlasting Doors, and the King of glory shall en ter in) shall stand wide open to receive them, An entrance shall be
be administered unto them abundantly into the everlasting Kingdom of our Lord & Saviour Jesus Christ; through the Streets whereof, which are of pure gold, as it were transparent glass, they shall ride in Triumph till they come to the Throne of his Majesty, where the Ancient of days sitteth, whose garment is as white as Snow, and the hair of his head like pure wool; his Throne is like the fiery flames, and his wheels as burning fire, &c. Then shall the Son of God come to Him, and taking his new Bride in his hand, shall present her to his Father, and bespeak him in some such language as this; 'These are they which come out of great Tribulation, who have washed their Robes white in my blood;' 'These are they which have kept the word of my patience; these are they that overcame by my blood, and by the word of their Testimony. Thou gavest them me out of the world, thou gavest them me, and they have kept thy word; while I was with them in the world, I kept them in thy Name; those that thou gavest me, I have kept, and none of them is lost but the Son of Perdition, that the Scriptures might be fulfilled; I have given them thy word, and the world hath hated them because they were not of the world, even as I was not of the world. O Righteous Father, for these I opened my mouth, and for these I opened my sides and my heart; for these was I mocked and scourged, and blindfolded, and buffeted, and Crucified; for these, I wept, and sweat, and bled, and died. Father, I will that they whom thou hast given me, may be with me where I am, that they may behold my glory which thou hast given me, for thou hast loved me before the Foundation of the world, &c.

Then shall the Father rise from his Throne, and say unto them, Come near unto me my Sons and my Daughters, that I may kiss you: See, the smell of my Children is like the smell of a field which the Lord hath blessed. Then shall he call for Crowns to put upon their heads, & bracelets upon their Arms; Rings upon their fingers, palms of Victory, & Scepters of Royalty into their hands, & appoint them their several Thrones, the Mansions which their Lord went before to prepare for them; upon which they shall be placed, that they may sit and live, & reign with Christ their Heavenly Bridegroom for ever and ever; everlasting joy shall be upon their heads, all Tears shall be wiped from their eyes, & sorrow and mourning shall flee away. And so shall they ever be

THE
MOUNT PISGAH:
OR, THE
THIRD PART
OF THIS
Model of Consolatory Arguments,
OVER THE
Death of our Godly Relations.

Come to the tenth and last word of comfort, The Saints blessed cohabitation and fellowship with the Lord; so shall we be ever with the Lord. This consequent of Christ's coming is the perfection and crown of all the rest, cohabitation, and fellowship with the Lord, together with the extent and duration of it, Ever.

Now cohabitation containeth four glorious Priviledges, viz.

1. Presence.
2. Vision.
3. Fruition.

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Mount Pifgah.

1. The first Priviledge, which cohabitation implieth, is presence. The Saints after their triumphant reception by Christ into his glory, shall ever be where he is. The Scriptures abound with expressions of this nature: appearing in God's presence, standing before him, abiding in his tabernacle, dwelling in his holy hill; yea, dwelling in him, and he in us; sitting upon his throne, and following of him wherever he goes; (if at least that Scripture be to be understood of Heaven,) a glorious priviledge certainly; for it is the purchase of Christ's blood, the fruit of his prayer, and one of the great ends of his coming in person at the end of the world, that his Saints may be where he is; dwell in his family, be as near him, as rationally they can desire, ever stand before him, and enjoy uninterrupted cohabitation and fellowship with him. If the Queen of Sheba accounted it the happiness of Solomon's Servants, that they might stand continually before him, and hear his wisdom; how much rather may we proclaim them happy, shrieve happy, whose feet may stand within the gates of the new Jerusalem, for behold, a greater than Solomon is here, even he, of whom the Psalmist sings, In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

2. Priviledge, Vision. A second Priviledge is Vision: The Saints shall not only be where Christ is, but they shall enjoy the beatifical vision, they shall see and behold that, which the seeing and beholding of will make them blessed for ever.

Now there are six beatifical Objects in Heaven.

1. The seat and mansions of blessed Souls.
2. The glorified Saints.
3. The elect Angels.
4. The glorified body of the Lord Jesus.
5. God in the Divine essence.
6. All things in God.
The first vision which the Saints shall see, is that which is called, Sedes beatorum, the seat or habitation of blessed souls, the mansions of glory; which our Lord hath purchased for his redeemed, and which he went before to prepare for them; the third Heavens; the Palace of the great King. A glorious place certainly, for therefore it is called Paradise, to set forth the beauty and pleasantness of the situation; that as the Paradise wherein God put man in his innocency, was the beauty and delight of the whole nature world, so Heaven the place which God hath prepared for man (restored to perfection) is the beauty and glory of all the upper Regions, the top and perfection of the whole Creation.

Behold, the outside of this flately Palace is very glorious, beautified and adorned with all those bright and glittering Luminaries, the Sun, Moon and Stars; what think you is the inside? Consult that description which the Spirit of God hath made of it in the Revelations, the wall of jasper, the City of pure gold; the foundations of the wall of the City garnished with all manner of precious stones, the twelve gates of twelve pearls, every several gate of one entire pearl, the street of the City of pure gold, as it were transparent glass, and you will surely say, Heaven is a glorious place; and yet behold, this description of it is levelled to the low and childish capacity of our weak and fleshly senses, as we judge of things in this imperfect state of mortality: what think you then, will the glory of the new Jerusalem appear, when glorified sense shall be elevated and raised up to a perfection suitable to its object? Surely, Heaven will as much exceed the description of it in glory, as the bodies of the Saints in the Resurrection, shall exceed in beauty these vile bodies of ours, when they are resolved into dust and rottenness: What shall I need say more? Heaven is a place as beautiful and glorious as the wisdom and power of God could devise to make it, that it might be the Royal Palace of his own Residence: That august and magnificent fabric which the proud Babylonian Tyrant stood cracking and boasting over, Is not this Dan. 4.30.
great Babylon that I have built, for the house of the Kingdom, by the might of my power, and for the honour of my Majesty, was but a prison or hovel in comparison of this building of God, that house not made with hands, eternal in the heavens; and those words are proper only for the mouth of God; Is not this the new Jerusalem which I have built for the house of the Kingdom? And for the glory of my Majesty? What David spake of the Temple, that little type of Heaven, in decimo sexto: The house that is for the Lord must be exceeding magnificent, of fame and of glory, &c., must be infinitely more august and magnificent in the antitype; this the glorified Saints shall behold, and it will, beyond conception, be marvellous in their eyes.

Secondly, They shall see the glorified Saints, in their souls as well as in their bodies, all the elect of God that ever were in the world, from Adam until the second coming of Jesus Christ; and it will be a glorious sight, to see the King, and all his Peers and Nobles in their Parliament Robes, with Crowns and Embellishments of honour, sitting in their state and order, is a sight which every one covets and crowds to see: What will it be to see the King of Saints, with all the Redeemed Ones of God, in their robes, washed white in the blood of the Lamb, and Crowns of gold upon their heads, and palms of victory and triumph in their hands? a Parliament all of Kings and Priests, every one of them shining forth as the Sun, in the Kingdom of their heavenly Father? The Sun when it breaks forth out of a cloud, and displays its resplendent beams in full lustrous and brightness, what a glorious Creature is it? and with what a beauty doth it guild and adorn the world? Oh my soul! what a sight will that be when I shall see an Heaven full of Suns, glittering their rays of glory through all those celestial Regions? There is another Scripture which makes the glory of this Vision yet more splendid and radiant, every one of the glorified bodies of the Saints shall be.
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be made conform to Christ's own glorious body; the glory of the Father shines forth in the Son, and the glory of the Son shall shine forth in the Saints. He in his Father's glory (is even in his human nature) and they in his. Surely the Luminaries of the first magnitude in the visible heavens, the Sun and Moon will be turned into darkness before the glory of this Vision; they shall shine no more Christ's in the Kingdom of their Father, that will be a glorious Vision indeed! Not to speak any thing of the several degrees and orbs of Saints; orbs of several degrees of Grace, and orbs of several degrees of offices and services in the Church, Patriarchs, Prophets, Apostles, Martyrs, Confessors, &c. of which the Apostle gives us not an obscure hint, [As one star differeth from another in glory, so also is the resurrection of the dead; q. d. as the Luminaries of these visible heavens, are of a different magnitude and brightness, each above the other in their orbs and spheres, so also is the Kingdom of glory;] there be different forms of Saints, one excelling another in brightness and glory; I say, to pass by this in silence, which yet certainly hath somewhat in it for the heightning of the beauty of this vision, (as we see in the Luminaries of this inferior world, their different orbs and magnitudes, contribute not a little to the beauty and ornament of these visible heavens.) We may add this before we go off, viz. That the communion and converse with the Saints in heaven will be as sweet to the soul as the vision of them will be glittering to the eye; there will be heaven in both: Behold! their fellowship and converse here was so sweet, that David could say, All my delight is in the Saints that are in the earth, and in the excellent ones. David could take no pleasure in the company of any in the world, but only in God's holy Ones, who were beautified with his Image. Oh what will their communion and fellowship (think you) be in heaven, when they shall be totally divested of all their sinful corruptions, their ignorance, their pride, their passion, their selfishness, their tenaciousness, their impurity, their envy, their impatience;
impatience, their censoriousness, their unferiousness, their insincerity, and their unsavouriness, whereby they are apt
to offend and hurt one another? Yea, when they shall have
put off their natural infirmities as well as their sinful,
their imperfections, their mistakes, their weakness, their
indispositions, their hunger and thirst, their drowsiness, their
vanity, their mutability, whereby they are not more unlike
to other men than to themselves (sometimes) their di-
versions and reservedness, &c. whereby they are less able
to do one another good? What will their converse be,
when they shall put off all their defects and all their imperfections? When there shall be no dissent amongst them,
much less dissension, but when they shall all speak the same
thing, and there shall be no division, but they shall be per-
fectly joined together in the same mind, and in the same
judgment, which the Apostle commends so passionately,
even to the Saints on this side Heaven, 1 Cor. i. 10. When
there shall be such a perfect harmony amongst the Saints,
as if there were but one soul to act that whole Assembly of
the first-born? When there will be nothing in them to
converse with but pure grace, grace without mixture, grace
and nothing else but grace? Yea, not pure grace only, but
perfect grace; when every grace shall be in its perfect state,
and have its perfect works; when every grace shall act to
the highest degree, yea, when there will be no use of those
inferior graces which are but for the way, as patience,
repentance, sympathy, pity, fear, hope, yea, none of the
highest of all the graces hath faith itself; now abideth faith;
hope,—now is in this imperfect state, faith itself be-
longeth unto the imperfect state, but when that which is
perfect is come, then that which is imperfect shall be done
away, when sight is come, then faith shall cease, and the
Saints shall converse one with another only in their su-
uperior graces; their marriage-graces, their glorious graces,
that are proper to their adult state; love, joy, delight in
God, mutual complacency, zeal, obedience, praising God,
thankfulness, when they shall love God as much as they
would
would love him, yea, as much as God would be beloved, and obey God as much as God would be obeyed, and praise God as much as God would be praised, &c. Oh, when the Saints are call into such an heavenly mold, yea, and we our selves are capable of such pure converse, (for here in this imperfect state, the Saints of God are not always in the same frame one with another, or with themselves, when one Saint is up, the other is down, like an Instrument out of tune, jarring and disharmonious, when one is alive, the other dead, when this is hot, the other is cold, when one is ready to give, the other is not fit to receive, the communications of grace.) But oh, when now I say all the Instruments of Glory are alike strange, and equally tuned (in their several capacities) what sweet ravishing harmony, what heavenly mutick will they make? Oh might we but see such a Saint on earth as one of these are, how would every one be ready to kiss his lips, yea, to kiss his very feet, and hardly forbear even to worship him, as Cornelius would have worshipped Peter? or as John, the Angel? Oh then, when the whole Assembly of Saints shall be all such, how will they fall one another with unspeakable joy? How might this vision (as it were) be an heaven alone! If Paul express so much satisfaction, to be filled with his precious Converts company at Rome, what satisfaction will it be when the Romans shall be filled with Paul's company, and all other the Saints of God, they and he, even, made perfect in glory?

Finally, It will be no small security to the mutual love and complacency of the Saints, that in Heaven they shall be set beyond all possibility of being mistaken in one another's condition. Here below, how easily and how often are we deceived? Behold, a Judas amongst the Disciples, whom none of them could discover, but only their Lord that revealed. Have I not chosen you twelve, and one of you is a Devil? John 6. 70. Oh dreadful, a Judas follower of Christ, and yet a devil! a Disciple and yet a devil! a Preacher and yet a devil! Faint and pray and yet a devil! do miracles
cles and yet a devil! call out devils and yet a Devil! yea, once more Judas who, (for some time) carried it so fair, that when their Lord prophesied of one of their company that should be guilty of so horrid a treason as to betray his Lord, they every man began to suspect rather than Judas, and cried, Lord, is it I? Is it I? Lord, &c. Oh dreadful mistake! And such mistakes (when discovered) oh what a shame! what condolence! what grief! what perplexity of spirit do they occasion amongst Gods upright ones!

But now are the Saints in Heaven delivered from all danger and fear of such charitable errors. There shall be no Hypocrite in Heaven, upon whom the Saints can lose their love: Hypocrites shall be all lock'd up in one infernal dungeon together, that they may never deceive any more, Matt. 24. 31. What an access of joy will this be to the Communion of Saints in glory.

Quest. Whether or no in this blessed Vision the Saints shall see one another with a distinguishing sight, i.e. see them so as to know them under such relations and respects as once they stood in one to another in this imperfect state? Whether Abraham shall know Isaac as (once) his son, and Isaac know Abraham as (sometime) his father? Whether the Husband shall know his Wife, and the Wife her Husband, as (once) such that have drawn together in the same conjugal yoke? Whether kindred shall know their gracious kindred, and friend his friend? Whether the godly Minister shall know his gracious People that were of his particular flock, and the flock, know him as once standing in that ministerial relation to them? Et sic in cæt.

This, I say, is a Question which seems neither difficult nor fruitless to be resolved. Probability (without doubt) falls upon the Affirmative, and that whether we consult Reason or Scripture.

Reason
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Reason faith, it is very likely we shall know them, whether by the secret impressions of former converse one with another, or by revelation (as some conceive) is disputed; some think that we shall remember what relation we have had one to another by circumstances and emergent occasions, by comparing notes as it were; but that discursive, syllogistical way, of coming into the knowledge of one another, seems to be too mean and slow for the heavenly state, and the reason is, because the senses of the body, and the faculties of the soul shall be elevated and refined to a kind of Angelical perfection, for we shall be like the Angels. What although many Ages and Generations have passed over the Saints in their state of separation of the soul from the body, and one from another, wherein all the species and figures of sensible objects may seem to be totally obliterated or abolished? Why may not those vestiges, those impressions of sensible things, which are granted to remain in the understanding, be thought sufficient to reduce the species of those sensible objects themselves, whereby the Saints did once converse each with other, into the memory again, by the sole help of that supernatural vigor and activity which the state of Glory superinduceth upon the faculties of the soul and corporeal senses? Behold here in this dark region, what quick and admirable recoveries of things past, do the senses of the body and faculties of the soul make sometimes? The eye can distinguish its wonted objects after many years of separation; the memory can presently recall the face, and voice, and gestures of an intimate friend, after sleep, which is death's image, yea, after twenty years absence, or more: At the Resurrection, the soul (I make no question) will know its own body at the first sight; proportionally, in the state of glory must the

There shall no knowledge be wanting which now we have, but only, that which implies imperfection; and what imperfection can this imply? To know one another as well in the glorified state, as we did in the state of mortality, and better. The good of this blessed state consisteth in the knowledge of another, communion one with another, and mutual content in that knowledge and communion. — Butler.
mutual knowledge and remembrance of old relations, be more quick, vive and (if I may so say) intuitive, according to the admirable and glorious capacity which they shall then be invested with; make but a just allowance for the vast disproportion between the regenerate state on earth, and the glorified state in heaven, and you may rationally conclude the affirmative.

And if we consult Scripture, it votes no less for the Affirmative than Reason doth: Did Adam know Eve in innocency? Did Peter, and James, and John know Moses and Elias at our Lord's Transfiguration, whom they had never seen? No, not so much as in a picture: (as Tertullian observes; the Jews being great enemies to the use of pictures:) And shall not the Saints know one another at the first view, whom they knew and mutually conversed with, while they were here on earth? Surely the knowledge of the beatifical vision shall excel, not only the knowledge of Peter and John, but even the knowledge of Adam in innocency, as far as the state of glory excels the state of grace? Did Peter and John know Elias on the Mount (whom they had not seen) and shall not Peter know John, and John Peter, whom they had mutually seen?

Again, the Scripture tells us, that Dives in hell knew Abraham and Lazarus in heaven; shall the reprobate have better eyes in hell than the elect of God have in Heaven? Shall Dives know Lazarus, and shall not Lazarus know Paul and Peter, &c?

And yet again, the Scripture tells us, the poor Saints on earth shall know their rich benefactors when they come to heaven, how else can they receive them (in what sense forever) into everlasting habitations! shall the Saints know one another upon the account of a temporal alms, and shall they not know one another upon the account of spiritual offices performed one for another. Lo here is probability if not demonstration for the lating of the Question! the fruit of it (certainly) is as sweet, as the truth itself is probable,
ble; a mighty spur it is to holy and heavenly converse here on earth, to converse with one another in grace, so that we may promote our mutual converse in glory—Ministers so to preach, so to live, Parents and Governors so to educate and govern their children and families, as that they may mutually rejoice one in another, and for another in heaven—It cannot but add much to their blessedness and joy in heaven, and be matter of praise and glory to God to all eternity, especially over such, as to whom God hath made us instrumental, either to their conversion or to their edification, whiles in this vale of tears, here we mourned and wept bitterly, when we kissed their pale lips and cold cheeks, when we follow the corps to the grave and laid them down in their cold beds of dust; but there will be joy and glory with infinite compensation, when we shall see and say, oh here is my spiritual father who begat me to Christ, under whose Ministry I drew my first spiritual breath; how sweet are such acknowledgments here? Certainly they are the richest rewards of God's despised and persecuted Servants and Ambassadors here on earth; oh what will it be in heaven! when grace shall be seen what it is, when grace shall have put on its royal apparel? Oh what a joy to Parents (by nature or by trust) to see the dear Child, that got into heaven, as it were, before its time! and the Child to embrace the Parent, oh this is my Father, my Mother, my Grandfather, my Grandmother, that travelled with me the second time, till they saw Christ form in my heart, oh blessed be God that ever I saw their faces on earth, and now shall see them for ever in heaven! and so for friends, oh this was my soul-friend, this was a brother, that a kinsman, who loved me with a spiritual love, an heavenly love, that loved me into Christ, to heaven, to this glory I now possess! Christians, if these things be not so, then Augustus mistook his Cordial which he wrote to the Lady Italica after her Husband's death, telling her, That she should know him amongst the glorified Saints, yea, know him, and love him better than ever she did in this life; yea,
a greater than Augustine was mistaken else, even the great Apostle, who himself had been caught up to the third heaven, and saw what was done there, even he was mistaken, when, by an Apostolical Spirit, he dignified his Thessalonians with those glorious titles, his hope, his joy, the crown of rejoicing, his glory and joy, and that in the presence of the Lord Jesus Christ at his coming. Could they be all this to the Apostle in the resurrection, and he not know them, and be able to distinguish them from all other Saints of God, that shall stand on Christ's right hand at that day? It cannot be: What although all such relations do cease in Heaven, must the remembrance of such relations cease also? Or, what if the glorified state make such an alteration in the Saints' bodies, that they are not the same for colour, stature and some other accidental circumstances, (as when we knew them in the valley of tears,) shall there be no lineament or property of individuation remaining, whereby the quick, acute eye of glorified sense may possibly discern who they were? There want not instances in our experience, of some, who from their childhood even unto full age, have been absent from their friends, whom yet many years after, upon a deliberate interview, their relations have called to perfect memory again; and if such a thing be possible in the imperfect state here, why should it seem a thing incredible, that the glorified eye and intellect should revive a distinct remembrance of their gracious relations, even out of the imperfect hints and notions of their former knowledge? If the resurrection do shew nothing of the old individual distinction of persons, it may seem to be rather another Creation than a resurrection, and may shake a main Article of our Christian Faith.

But as clearer evidence than all this, I demand further, How did Adam know Eve upon the first sight? (even before God spake a word who she was, or whence she came;) And did he own her as bone of his bone, and flesh of his flesh? Will ye say it was by divine instinct and revelation? Grant
Grant then but so much in this case and it shall suffice; especially the rather, because this solution of the difficulty will take in the case of elect infant dying before their form and figure can well be discerned (possibly stillborn) surely a distinct knowledge who they are when glorified, will be no small joy to the elect parents, to consider that free grace made them the happy vessels to help to people Heaven with such Inhabitants: We may not presume to speak definitively in cases not clearly stated by the holy Scriptures, but this we may with safety and modesty conclude, that if such a mutual knowledge of godly relations in heaven, may contribute any glory to God, and any addition to the joy of the Saints, the absolute perfection of the glorified estate, will not permit any doubt about this matter; surely if our natural affections of love, and delight, and joy be not extinguished in heaven, but perfected, it cannot but add to the elect Mothers joy, to see her elect Infant now adult in glory; and so for other nearest relations, will it not be some accent to their babeljabs to say, This was my precious yoke-fellow, this my holy parent, this my gracious brother, kinsman, friend, with whom I had sweet communion on earth in holy duties? We went to the House of God as friends, &c. Especially when it may be added, whom God made Instrumental to the pulling me out of the infernal lake, (where the Devil and his Angels are tormented for ever) and for the bringing of me into this place of rest and glory? Thanks be to God for ever and ever.

Object. If it be objected, Doth not this distinct knowledge of our elect relation, infer a distinct knowledge also of the Saints reprobate relations in hell? And may not that be a Vision of as much terror as the other of rejoicing?

Answ. I answer: No. And that upon a two-fold ground.

First,
First, It stands with the analogy of faith, to believe that all those affections which imply defect or imperfection shall be totally abolished in Heaven, as inconsequent with the glorified estate, God shall wipe all tears from their eyes.

Secondly, We answer, that there shall be such a perfect conformity of will, between God and the Saints, that there will be no dissent (in the least.) It shall not be then, as it is now, to the no little imbittering of their present estate, (first by sin, and then by grief for sin,) but what pleaseth God shall abundantly please them. This the Saints pray for here, but there shall they be fully possessed of it; here it is their duty, but there it shall be their reward; the Saints in glory would have nothing otherwise than God would have it; so that now, to the full and perpetual silencing of this objection, I answer; That the glory of God shall so perfectly swallow up all private personal considerations, that (I am confident,) it is no breach of charity to say, that the believing Husband shall rejoice in the damnation of the unbelieving Wife, the holy Parent in the damnation of the stubborn and ungodly Child, &c. in eæt. God's Will is the Law, and his Glory the triumph of the Heavenly Inhabitants.

Oh let Parents, and Ministers, and Governors, and Tutors, and Take-fellows, Brethren, Friends, &c. be but as good now as Dives was in hell, I mean, let them be but in as good earnest here as he was there, that their Relations may never come into that place of torment; and if they do willfully cast themselves headlong into that irrecoverable Gulf, it will be no grief of heart to them when they come to Heaven: But even as God himself (they being then swallowed up in God,) they will even laugh at their calamity, and mock when they see their condemnation.

This shall suffice to have spoken of the second Vision in Glory.
Mount Pisgah.

A third Vision, which the Saints shall have in Heaven, is, that of the elect Angels, they shall see those glorious ministering Spirits, those flames of fire, the Angels of God, by what names or titles soever they are dignified or distinguished in their Hierarchical orders (if there be any which because it is a dispute of greater fancy than Scripture evidence, and hath filled the world with more empty speculation than substantial knowledge; I shall wholly wave it. Heaven will be the place only, where we shall exactly know their nature, number, order, distinctions (if any) and not so only, but have sweet and heavenly converse and communion with them.

Gregor. de Valenti. in Thom. Aquin. gives many reasons of that multitude of Angels effected by Tho. Aquin. and ads, Certum est in hac multitudine Angelorum, numero differe.

To Hierarchias, quantum quaelibet continentiae ordines, &c. in universum esse novem ordines Angelorum, necesse Seraphim, Cherubim, Thrones in prist. Dominatia, Virtutes, Potestates in succo. Principatus, Archangeli, & Angeli in ima. Gregor. tom. 1. ps. 10 6, & 1027. Certum est (faith he) & de fide, in his ipsius ordinibus, alios Angeli esse officia & dignitate superiores, alios inferiores. The Platons affect as many Angels as there are Species of sensible Creatures. Aristota makes as many Angeli as orbs. R. Mosca affirms all the powers and operations of superior and inferior things to be so many Angels. Tho. Aquin. confidently affirms the number of the Angels, incomparably to exceed the number of material Substances. Maximinus Adrianus faith, there are ninety nine times more than the number of men in the world.

About the way and manner of the Saints knowing and conversing with the Angels, is a query of some difference amongst the Learned. Some are of opinion, that the Angels shall assume aerial bodies to entertain the eyes of the Saints withall, and to bring them into a nearer capacity of conversing with them. Some contra, conceive that the bodily eyes of the glorified Saints, shall be spiritualized, and angelified, that they shall be able to see the very essence of the Angels, as not being so remote from materiality as the Divine Essence. Others tell us of a vebiculum, or a visible glory, (as the rays about the Sun) wherein the Angels do move, and whereby they are discerned and distinguished from one another. But all these are but so many uncertain Comments of mens brains. As for that Opinion.
Opinion which makes them knowable only by their operations, vigour and activity, it is too narrow for so they are known unto us, even in this life. The immediate and continual converse which the Saints have with them in Heaven, doth necessarily infer an higher way and manner of knowing them. The seeing of them by the glorified eye of the understanding, is the clearest and surest way we can pitch upon, on this side the place of their constant Residency: So, they know one another, and so, they know the Saints, and so, for the Saints to see, and know them, is not inconsistent with the analogy of Scripture and Reason. In what way and manner this mutual converse, and communion, betwixt the Saints and Angels in glory, shall be managed, is not determinable by us poor mortals, until this mortal shall put on immortality; how they communicate their minds and thoughts one to another is yet dark to us.

Concerning the Angels converse amongst themselves, the Schools speak very rationally, when they say, it is by the opening of their wills one to another; when ever they would communicate their minds, and notions, and meanings one to another: it is done; when they would be understood by one another, they are understood. And the same way they converse with one another, it is most probable, they converse with the Saints, and the Saints with them; the Saints may more rationally be conceived to communicate their thoughts to the Angels, by opening their minds than by opening their mouths; partly because the Angels have no corporal organs to receive what the Saints express by their corporal instruments of speech; and partly because the superior part of the Saints, their glorified souls being of so spiritual and cognate a nature to the Angels, that way of communication which is most agreeable to divine Spirits, we may well conceive to be common to those heavenly Inhabitants. Whatever the way or manner be, this we may be sure of, that the communion and converse with the Angels in Heaven, will be no small augmentation
mentation of their happiness, and of their joy; if we consider their Angelical perfections, especially those two of Knowledge and Zeal, therefore called in Scripture, flaming fire, flames for brightness of illumination, and fire for the ardency of their love and zeal.

Oh what rare notions and experiences will the Angels be able to communicate to the Saints in Heaven, having ministered about the Throne of God from the foundation of the world, and been sent forth continually to manage the great affairs of the world, but especially of the Churches! The Apostle tells us, they are beheld to be the Lectures read in the Assemblies of the Saints, for some insight into the mystery of Christ in the Gospel. Oh how ready and able will they be to pay their debts (with an abundant interest) out of the immense volumes of knowledge, which they have treasured up! The Communications of their love, their holiness, their zeal, their heaviness, &c., what united flames will they make when they be joined in communion, and converse with the graces and perfections of the Saints?

Objec. If it be objected, Is there not enough in God to fill the Saints, in the vastest capacity? What need then of Star-light when the Sun shines? Yes, may not the Saints conversing with Angels and one another, be thought to be a diversion from the supreme object of light and love?

Sol. To this I answer, No, and the reason is, because all the perfections and excellencies which are in the Creature, are as so many beams and emanations, leading the eye of the beholder to the Sun itself, the body and fountain from which they do spring; or as learned and holy mens Commentaries and Expositions are to the holy Scripture, which do neither detract from, nor add to that immense volume of truth, but serve only to illustrate it, and to render it more intelligible.
intelligible to the dark and imperfect understanding of the
Creature: Surely such an infinite full Text as God is, will
stand in need of some marginal notes, as it
were, to help the Reader; as Christ is said,
in the days of his flesh, to be the Exegesist,
or Interpreter, of the Father unto us, John
1. 18. So may the Angels be to the Saints
in Heaven; and such is all the glory of
Heaven: yea, so is the humane nature of
Christ himself, now in glory, the great Ex-
positor of the Divine Essence, a Mirrour or
Glass, wherein we come to see God more
clearly and fully. Which brings me to

A fourth Object.

The glorified body of the
Son of God.

Eph. 1. 21

The hand of his Father (the highest seat in glory) far above
all principality and power, and might and dominion, and ev-
ery name that is named, not only in this world, but in that
which is to come. This is the highest beatific Object in
Heaven (next to the divine Essence) the light of Christ
asmus; it was the great design, which the Lord Jesus
had in redeeming them with his blood; Father, I will that
they whom thou hast given me, be with me where I am, that
they may behold my glory, which thou hast given me. And
surely this will be a glorious sight indeed; behold, of the
glory of Christ in his transfiguration, it is said, That his
face did shine as the Sun, and his raiment was white as the
light: If the glory of his transfiguration was so excellent,
what will the glory be of his exaltation? If the glory of his
footstool was so excellent, how will the glory of his
throne excel in glory? If he appeared so bright upon an
earthly Mountain, how transcendental will he appear upon
Mount Sion, the Mountain of God, that heavenly Mountain?
If such were his lustre in his state of humiliation, before
his
passion, what beams of Majesty will shine from his face, in his rate of glorification: when he is to receive the reward of his passion? Behold, there appeared then, with him, only Moses and Elias; what will his glory be, when all the Patriarchs and Prophets, all the Apostles and Martyrs, the whole Society of the Saints, with the whole host of the mighty Angels, that begirt his Throne, with their hallelujahs and joyful acclamations. That Vision of Christ on earth did till Peter and the Disciples with wonder and astonishment, even to an extase, so that the Text tells us, He knew not what he said. Oh with what joy and ravishment shall the sight of Christ in glory fill the glorified Saints, when their faculties shall be forraised, that they shall understand what they see, and profess what they understand! Surely Peter and all his fellow Saints will then say, (and know what they say) Lord, it is good for us to be here!

What a beautiful, beatifying object this will be, we considerations may guess (for more we cannot) by these three Considerations.

The first Consideration is this, The glory of the humane nature of Jesus Christ in Heaven, is the reward of his Passion here on earth. In respect of the divine nature, and as Jesus Christ was the second Person in Trinity, the glory which the Lord Jesus now possesseth at his Fathers right hand, was the glory which he had with the Father from before the foundation of the world: but as to the assumption of the humane nature, it was glory given him by the Father. Christ had a twofold right to the kingdom of glory, f. natural and constitutive; natural, as he was the only begotten Son of God, and so of the same nature and essence with the Father from all eternity, and so whatever power and glory was essentially the Fathers, was essentially the Sons also. But then besides that, Jesus Christ had also a constitutive right, or a right by donation, as he was confi...
was appointed and made heir of all things; now this constitutive glory (as I say) was the fruit and reward of his sufferings. Because he humbled himself, and became obedient to death, even the death of the Cross; Therefore God highly exalted him; and given him a name above all names, &c. Because and Therefore; the exaltation of his human nature was the merit and compensation of his humiliation and abasement. Now then, if we would make an estimate of the glory of Christ now at his Fathers right hand, we cannot find out a more proper medium, than to make a serious and (if it were possible) a thorough search and enquiry into his abasement and humiliation. And certainly if there had been nothing else in it, but his incarnation, or the assumption of our flesh, it had been an infinite abasement to the Son of God; so deep an abasement, as it had been blasphemy for men or Angels to have sought for, or so much as to have thought of. Such a wish in the standing Angels (Oh that God would give his own essential, eternally begotten Son, to take the human nature upon him, and therein to recover lost man) would have been a presumption (without doubt) which, no less than the first ambition of the Apostate Angels (probably conceived only in thought) might have justly merited their ejection also out of Heaven.

Oh for the second Person in the glorious Trinity, to take upon him the nature of man (and that too, when it was at the worst) when it was fallen and stript of all its original beauty and excellency, was more than for all the Angels of light to have been degraded (if I may so say) into so many Chimney-sweepers, or Kennel-rakers, or to have been condemn'd, to have been made hewers of wood, and drawers of water, for the service of the reprobate world, had it been to have stood for ever! This; this is the great stupendious mystery, which may fill the understanding of men and Angels with wonder and delight to all eternity,

Tim. 3. 16

*God manifested in the flesh, the Son of God incarnate.*

Justly then may it swallow up our thoughts with borer.
and astonishment, to descend step by step to the bottom of the Lord Christ, his mediatory humiliation and abasement, Ex almo Seipsumadmi
Ex omni Sibilium redigit, cæhosuit.
Seripul. lib. 5.

Tertul. lib. 5. adversus Marcion v. 9.

he debated, he triumphed, or vilified

of his Fathers wrath, the venom whereof filled his
soul with inconceivable anguish, and made him cry out,
to the astonishment of Heaven and Earth, My God, my God,
why hast thou forsaken me?

In a word, if you would come to the bottom of our
Lords abasement, you must dig to the very bottom of hell
it self, (if there be a bottom there) for though Christ
did not suffer panas insini, he did suffer panas insinuatus,
beliefs pains, though not the pains of hell. Why now, then
if you would make any discovery of that glory, where
with the human nature of our blessed Lord is invested, at
the right hand of God, you must skew up your thoughts,
to a glory every way adequate and commenurate to his
insulation and abasement, for less than that (not only the
love, but) the justice of his Father could not proportion
to him. It were good sometimes in our thoughts to com-
pare the abasement of Christ and his exaltation together,
to set them, as it were, in columns one over against ano-
ther. He was born in a Stable, but now he reigns in his
Royal Palace; then he had a Manger for his Cradle, but now
he sits in a Chair of State; then Oxen and Asses were his
Companions, now thousands of Saints, and ten thousand
thousands of Angels minister round about his Throne;
then, in contempt, they called him the Carpenter's Son,
now he obtains by inheritance a more excellent name than
the Angels; for to which of the Angels did he at any
time, Thou art my Son, this day have I begotten thee? Then
he
he was led away into the wilderness to be tempted of the devil, now it is proclaimed before him, let all the Angels of God worship him; then he had not a place to lay his head on; now he is exalted to be the heir of all things; in his state of humiliation, he endured the contradiction of sinners; in his state of exaltation, he is adored and admired of Saints and Angels; then he had no form or comeliness, when we saw him; there was no beauty that we should desire him, now the beauty of his countenance shall kindle forth such glorious beams, that shall dazzle the eyes of all the celestial inhabitants round about him; once he was the shame of the world, now the glory of heaven, the delight of his Father; the joy of all the Saints and Angels; once he was the object of the reprobates' scorn, and the Devils malice, now they shall be the objects of his most righteous vengeance; he shall speak unto them in his wrath, and vex them in his fierce displeasure; Crucifigers will then be turned into Hallelujahs; he that was called the Deceiver shall now be adored as the Amen of the Father, the faithful and the wise; a man of sorrows, then, but now the mirror of glory, Prince of peace; then accounted a servant of servants, now he shall be called the Lord of Lords; King of Kings; then they put upon him a mock-robe, (a fool's coat,) but now he shall be clothed with a royal garment down to the foot; first about the paps with a golden girdle; the scepter shall now be turned into a scepter of gold; his Cross of wood into a throne of glory, and the Crown of Thorns into a Crown of Stars. In the day of his abasing, he was the foot-ball of his enemies, kick up and down the world by every profane fool; but now in the day of his exaltation, his enemies shall be made his foot-stool; yea, thrones and principalities being made subject unto him: Surely the very prints of his hands and feet, and the holes that were bored in his sides, shall be to many signal marks and trophies of victory, and Thomas, let now all doubting, I may sing in triumph, My Lord and my God. And lastly, the Lord Jesus himself, instead of his desertion
desertion (the lowest step of all his abasement) shall so- 
lace himself for ever in the vision and fruition of his Fa-
thor and of the blessed Spirit, and instead of my God, my 
God, why hast thou forsoaken me? shall be that triumph, I 
and my Father are one; thou Father in me, and I in 
thee.

These be some crevices, through which we may have a 
glimpse of the glory of our Lords (once) crucified bo-
 
dy; the full discovery of it you will never be able to 
make, until you come eye to eye, to see and enjoy it in 
the Kingdom of Heaven, witness a second Conside-
 
A second consideration evidencing what a glorious bea-
 
tifying object the glorified humanity of our Lord Jesus 
will be in Heaven, is, The personal and hypostatical union 
which the humane nature hath with the divine nature of 
the Son of God, the fulness of the Godhead dwelteth in 
Christ bodily, i.e. in his body: the fulness of the divine 
 
Col. 2. 9

effuse dwells in the humane nature, and is (as it were) 
transparent through his flesh; and this makes it to be the 
molt beautifying vision, next to the vision of God himself; 
and indeed is (in a very high degree) the vision of the 
esence, because the glorious properties and excellencies of 
the Godhead are, as it were, radiant and resplendent in the 

Heb. 1. 3

flesh of our Redeemer, therefore he is called, The bright-
 
Heb. 1. 3

ness of his Fathers glory, the brightness or resplendence of 
God the Fathers glory, not only in reference to his di-
 
Col. 2. 9

vine essence, the second Person in Trinity, but as he is Ver-
 
Heb. 1. 3

bmn incarnatum, the Word incarnate, as he is God-man, 
because all the beams of divine Majesty do shine forth with 
a molt resplendent brightness in his flesh; ἁγιασμα is ἡ ὁμο-
ης; ἁγιασμα is that which hath brightness and glory 
in it self, such is the divine nature and essence, it is the 
fountain and body of glory, from whence all brightness 
and splendour doth beam and issue; but ἁγιασμα is that 
which.
which receiveth that brightness into itself, as a glass or
mirror receives into it the beams of the Sun; such a mir-
veyor is the flesh of Christ to the divine essence, wherein all
the glorious beams of divine wisdom, holiness, mercy, good-
ness, and truth, &c. do shine forth. This is the mystery
Saint Paul admireth, God was manifested in the flesh; or,
God made visible in a body of flesh; Jesus Christ was no-
thing else (as it were) but visible Deity; and so he was
even while he was on earth; The Word was made flesh,
and dwelt among us; and we beheld his glory as the glory of
the only begotten of the Father; The flesh of Christ was
but, as it were, a veil, through which men might look upon
the Son of Righteousness, which open and naked would
have been too vehement and strong for mortal eyes; we saw
his glory, there did beam forth (at times) such rays of
glory through the body of Jesus Christ, that whoever had
not wilfully shut his eyes, might have discovered him to be
more than man, and been constrained with the Centurion,
to cry out, Surely this was the Son of God; we saw it, saith the
Apostle of himself and the rest that were Christ's witnesses.
Now if by virtue of the personal union of the two Na-
tures in Christ, so much of God was conspicuous in the
flesh of Christ while he was on earth, how much more
abundantly do the emanations of divine glory dart them-
selves forth through the humane nature, now it is exalted
to the right hand of the Father in Heaven! And that upon
a two-fold account,

1 Partly because there the body of our Lord Jesus
Christ is a glorified body; the very body of Christ is made
more spiritual and shining than the Angelical nature; I
had almost said, the very flesh of Christ transformed
into the divine nature, it is so diaphanous and transparent,
that it is nothing else, as it were, but a veil; through
which the Saints may look upon the face of God more
steadily; surely that sight of Christ will be God mani-
ifest in the flesh indeed, the invisible God made visible
in the humane nature; that will be a most beatifical Object!

2. And partly because the organ or faculty in the Saints shall be glorified alfo, the eye of sense in them shall be raised to a wonderful degree of quickness and activity, able to receive in this glorious object clearly and fully. Here the world saw no beauty in Christ, not because Christ wanted beauty, but because they wanted eyes, yea, the godly themselves, their eyes were held, that they could not perfectly discern his glory; but oh now, when the object shall be perfected, and the organ perfected to receive it, what a blissful vision will the very Man Christ Jesus be in glory?

Go forth then oh ye Daughters of Zion, behold your heavenly Solomon, with the Crown wherewith his Father crowned him in the day of his solemn Nuptials, (when he was married to his heavenly Bride) in the day of the gladness of his heart; prevent, oh my Soul, that beatifical vision, by spiritual and fixed meditation, get into Heaven before thy time; and so much the rather, not only because of the eminency of the Object, but because of

Thirdly, The Saints interest in this Object, Christ in glory and Christ ours; as much of the eternal brightness of the infinite God (as is possibly visible to an eye of glorified sense) will be seen in the humane nature of Christ, (that will be glorious) and as much of that glory made ours, as the Creature can be capable of; this will be joyful, to see all this glory that is put upon the Person of the Lord Jesus Christ, and to see it with propriety, to see it mine! And how mine? Why, mine by purchase, he that is the object of this vision, was the purchaser of it; he bought it for me; yea, he purchased both it and me by his blood; it for me, and me for it; the sight of his glorified body was
the fruit of his crucified body; as once he gave his crucified body to my faith, so now he gives his glorified body to my sight, to be my portion and my bliss for ever! Oh blessed vision, wherein indeed purchaser, and purchase, and purchased do all meet together, to suffer no more separation for ever! This sure will make the Saints sing their Hallelujahs, To him that loved us, and washed us from our sins in his own blood, and hath made us Kings and Priests unto God and his Father, to him be glory and dominion for ever and ever, Amen.

I come now to the fifth Object in the beatific Vision, which is the Divine Essence: This is denied by some, and well it may, if the assertion were so to be understood, that the essence of God is to be discerned by the bodily eye, though in its glorified capacity; for where ever the excellency be which God will put upon the glorified bodies of the Saints in Heaven, yet still they retain the nature of corporeal beings, and God's essence is so infinitely pure and spiritual, that the Angelical nature compared with it would seem to be but quid materiae, of a material and corporeal constitution; so that now to affirm God to be visible to an organical eye (though glorified) would seem to imply one of these two things, 

1. Either the Divine essence hath matter and corporeity in it.

2. Or that the glorified sense were made altogether immaterial and spiritual, either of which is repugnant to the analogy of faith. Vossius himself was aware of this, and therefore, though at first he seemed to affirm, that the glorified eye being made (as all the rest of the body shall be) spiritual, might see God, though a Spirit, yet afterward he so explained himself, as only to affect, that
that from the divine essence there did flow a certain light, which light (and not the essence itself immediately) is the object of the glorified eye its sight. But, that God may be seen by the eye (i.e. understood) of the glorified understanding, cannot be denied by any that believe Scripture, or duly consider wherein the happiness of the glorified Saints must needs consist. But how or in what manner he shall be seen, is that, which by this dim light, which now we see by, is wholly undeterminable. The Schoolmen are wont to say that the blessed shall see God, essentially, or by his essence, immediately, intuitively, comprehensively; not indeed comprehensively as God sees and knows himself, but yet comprehensively in contradistinction to apprehensively. Yet some of them say, that the vision of God is not comprehensive, but apprehensive only, all make it intuitive, quidditative, immediate, and some of our own Divines follow them in this Tenent; I shall give my thoughts of it in a few Conclusions.

There be some Arguments against this immediate intuitive vision, that either cannot, or (at least) have not been answered to satisfaction. I will form but one only Argument, in which I will suppose nothing but what is granted by all, which is this, that the understanding of the blessed is not infinite; thus,

That which is infinite, cannot by a finite understanding be known so as it is in itself.

But the Divine essence is infinite.

Therefore, it cannot be known as it is in itself by a finite understanding.

The Major is grounded on a thing infinite, which is such as it cannot be passed over, so as to come to the end.
of it. Answers to this Argument I have met with many, but such as are either apparently impertinent, or else do plainly yield the cause; of this there will be little doubt, by any that shall read over the Discourse of Giferius Voetius de visione Dei per essentiam; for in that Discourse, the Answers to this Argument are out of various Authors, recited and replied unto, and that to satisfaction.

2 Conclusion. A second Conclusion I lay down is this, This immediate intuitive Vision is not therefore to be denied, because there are some Arguments against it which we know not how to answer, for there are Arguments for it, which carry in them great probability, and will difficulty be solved, and the state of bliss is such, as eye hath not seen, nor ear heard, nor did ever yet enter into the heart of man.

3 Conclusion. Thirdly, Therefore, Scripture is to be searched, and if the phrases thereof do hold out such a vision, we may warrantably receive it; if not, it must be rejected, or at least be left as a Problem to be disputed rather in the Schools, than to be handled in Pulpits.

4 Conclusion. A fourth Conclusion is this, The expressions of Scripture do not necessarily infer an intuitive immediate vision of the divine essence; This can be proved only by examination of the particular places that are brought by the assertors of this Vision. They are either of the old or of the new Testament.

In the old. The Lords answer to Moses is much intensified on; Thou canst not see my face; for there shall no man see my face and live. All that these words intimate, will be, must be granted, and it is no more than this, That such a full sight of Gods glory as Moses desired, is not to be expected till the dust of mortality be blown out of our eyes; the eyes of our mind now can no more endure to see the face.
face of God, than the eyes of an Owl can behold the Sun in its noon-day glory; this although it were a gross mistake of the Jews, to infer natural death presently to befall any person, that should have a sight of God, under any visible representation, yet it might well give occasion to Augustine to make that quick reply, Lord, if I may not see thy face and live, let me dye to see thy face. But how an Argument should from thence be formed, to conclude an immediate, intuitive vision of God in glory, I cannot easily conceive; more colour there is in the Apollines phrase, Now we see through a glass darkly, but then face to face; 1 Cor. 13, 12

now I know in part, but then shall I know, even as also I am known. These truly are wonderful expressions, and such as afford unto us the greatest security, that all privative imperfection shall be done away, and that we shall have as full a sight of God, as our natures are capable of, we shall have as full a knowledge of the Divinity as we can rationally with for, such as shall leave no room for complaint, much less for envy. Greater things then this I find not are said of the Theology, of the blessed Angels, their happiness is but this, They are ever beholding the face of God: Mat. 28

But let a Syllogism be thence formed.

They who shall be admitted to see God face to face, shall see him immediately, intuitively, quidditatively.

But glorified Saints shall see God face to face.

Therefore, They shall see him immediately, &c.

I will deny the Major, and do despair of ever seeing it proved from this Text; the phrase of seeing God face to face, doth not necessarily import such a vision, for then should Jacob, Moses, &c. on this side glory have seen God comprehensively, immediately, intuitively, quidditatively; which I presume none will affirm, nor is there any circumstance in the text or context, that should determine it so to signify in Saint Paul's speech.

Objex:
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Object. It is said, *We shall know as we are known!*

_Answe._ It is true: But finilities do not always quoad se, run upon all four, God knoweth us so far as we are knowable; Do we know God so to? It is impossible God should not know us, but is it impossible we should not know God? Could he not hide himself from us if he pleased? We do not know God in every respect as he knows us, therefore it doth not follow from this phrase, that we should know him quidditatively, immediately, intuitively, because he knoweth us so, unless there be some other Scripture remaining, on which such a kind of knowledge may be built, and other there is not, unless it be that of Saint John, *We shall see him as he is._ These words I confess come nearer the terms of the Schools, than any other I could ever observe in Sacred Writ; yet neither can these (without violence) be extended to the seeing of the Divine essence essentially; my reason is, because the object here promised, is not the Divine nature or being, but the Lord Jesus Christ, the Mediator; and that according to the nature which he assumed in the fulness of time, and in which he shall at last appear to judge the world: when he so appeareth, we shall be like him, for we shall see him as he is, i.e. in the brightness and fulness of his state of exaltation; here we saw him but in his state of humiliation, then we shall see him in his state of exaltation; As he is set on the right hand of the Throne of the Majesty in the Heavens.

Object. But it will be objected, _What profit is there then of the beatifical vision?_ Or, _What advantage have they who see God in Heaven, above the Saints who see him in the Evangelical vision?_

_Answe._ I answer, Much every way. Concerning which, not to say any thing that exceeds sobriety, and yet to say somewhat that may help our understandings, I would ascend
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ascend to the highest pitch of what my weak, narrow apprehension can reach unto of this blessed vision, by these several steps and gradations.

First, We shall know more of God than ever we understood of him in this life, either by faith, or by the highest revelation that ever God made of himself to our Souls; more than ever the best of the Saints discovered by faith or divine manifestation; yea, we shall know more of God than ever the most holy of the Patriarchs, the most illuminate Prophet, the most seraphick Evangelist, the most inspired Secretaries and Amanuences of the Holy Ghost (α secretoiribus) on this side Heaven did ever know; yea, what Abraham, (the friend of God) Jacob, who at one time had God in his arms, and at another time had his Peniel, the facial vision of God, Moses (the favourite of Heaven, to whom God is said to talk as a man speaketh to his friend, and to know face to face) Elijah, (who wore as it were the keys of Heaven at his girdle, and could open and shut them as he pleased, and at length ascended thither in a fiery Chariot) Daniel (who had the visions of God) John the Evangelist (whose Patmos was turned into a Paradise, where he had and writ the Revelations of Jesus Christ) and finally holy Paul, (who was wrapt up into the third Heaven, and heard things ineffable) what these (I say) or any of these knew of the most high God, was but as the Primier learning of Children, to the vast readings of the greatest Masters of learning, in comparison of that of God which shall be known to blissful Souls; the least of Gods elect Infants, going from their Mothers womb to the grave, shall know more of God the first moment it entreth into glory, than the profoundest Divine in the Church of God, could by study, or revelation, ever attain to in this world; this is much.

Secondly, The glorified Saints shall know more of God.
and the divine nature, than Adam did in Paradise; he was prevailed upon by the Tempter, to affect a greater and higher degree of knowledge than he had, above what the Creator saw fit to bestow; more than belonged to his nature and state; he would have known as God knows; that is, to full satisfaction and complacency.

Third Step. Thirdly, The glorified Saints know God affirmatively. The greatest part of our knowledge of God in this life is either

1. Denying, or
2. Comparing, or Ascending
3. By way of Caution.

First, By denying, we come to know God in this life, by removing all imperfections, and defects, and limitations, by taking away all things which are inconsistent with a Deity; conceive a spiritual being, and pare off whatsoever is imperfect or defective, and that which remains is God; we can go in our conceptions, or descriptions of God, very little farther. Or,

Secondly, We come to know (or rather to guess) what God is by comparing God with the Creatures take in all that is amiable, or formidable in the Creature; go over all imaginable perfections and excellencies in the Creatures, Men, Heaveus, Sun, Moon, Stars, Angels, and ascribe them all to God, and there you lay a foundation of knowing God, but infinitely short and narrow of what he is; therefore we must ascend.

For when we have gone through all the ranks and gradations of perfections in the subordinations of created beings, when we have searched out the utmost excellency of each class, we may say, this is in God, and more; whether Man or Angels go higher and higher till we come to the top
top of *Jacob's Ladder*, still all this is in God and infinitely more. The Creature must be winnowed from all imperfection, and the finest of them must be taken to give some weak resemblance of a Deity.

Thirdly, *Per modum Causationis*, we know God by the Creature, as the cause by the effect; as the fountain of all power, goodness and perfection; whatever is lovely and illustrious, we must needs say, this is in God, and infinitely more; God is stronger than the mightiest Man or Angel, wiser than the wisest, holier than the holiest Saints or Angels, he being the fountain and cause of all perfection. This, I say, is all we can reach to, in spelling out God, for be it said, we must add infinite to all these perfections, and that is God, this is also by denying; for what is infinite, but without bounds and limits? That is to say, God is strong without weakness, wise without ignorance, holy without impurity, &c. If we would conceive these excellencies, (which seem to us to be affirmative) we are glad to be beholding to negation: As for example, if I would know what is God's eternity, the negative must help me, it is his being without beginning and without end: What his holiness? I cannot tell affirmatively, but must answer myself, it is to be without the least sin, defilement, or shadow of impurity, &c. In all this there is little to satisfy the covetous inquiry implanted in the Soul, *Quid sit?* What is holiness? And what wisdom?

But now in Heaven our knowledge of God shall be affirmative, we shall be able to apprehend God, though not to the utmost extent of his effect, yet without being beholding merely to his non esse; we shall be able to say as well what God is, as what God is not; and when we have said what he is, we shall not need to expound our meaning by what he is not:

Fourthly, We shall know God as much as the Angels in *Fourth Step.* Heaven do. They behold the face of God, *Matth. 18. 10.* as *ἀγγελικός.* They know God as much as the Angels, and are glorified, *Matth. 22. 30.*
Glorified Saints are with the Angels, Rev. 4. 8. and are said to be like Angels, and equal to the Angels, as Angels, Angels incarnate. And what inconsistency is there to the analogy of faith, to conceive that the Saints shall enjoy as full a prospect of God in Heaven, as the Angels themselves do? for though their bodies be united to their souls, yet shall not their bodies be any hindrance to their souls vision of God, since the soul dependeth not now upon any corporeal organ of the body, inward or outward sense, and, i.e. the body, shall be refined (by the power of Christ in the resurrection) to such a spiritual alloy, that it is itself even of an Angelical nature.

Fifthly, The Saints shall know God up to the height of that Principle which God impress upon the Soul in the Creation. For God intending to make a Creature perfectly happy, implanted in its nature a disposition covetous and capable of knowing God (wherein only the summum bonum of the soul consists) now if God should not satisfy this holy concupiscence in the soul, and fill its capacity to the utmost, he should fail, not the desire of the Creature only, but his own project; the soul will not be contented with such an imperfect knowledge of God as it hath here.

Sixthly, They shall know him properly. Junius tells us, it is the Judgment of all Protestants; and Willet upon Exodus expounds that notion by apprehensively (though not comprehensively) that is, we shall understand clearly, certainly and fully what God is: Clearly in opposition to dark created mediums; we shall see God by his own light, Psal. 36. 9. Certainly in opposition to gbesi, opinion and imperfect knowledge: And fully not objective in reference to God, but subjective in reference to our selves; the faculty shall be full of God as it can hold, as a vessel in the Sea, that is full of the Sea, though it contains not all the Sea in it.

Seventhly,
Seventhly, The Saints shall know God frutionally, that is, they shall know him so as to possess God, and to be possessed of God. The soul doth, as it were, enter into God, and God into the soul; the joy of the Lord enters into the soul here, there the soul enters into the Lords joy.

Eighthly, It shall be a transforming knowledge; we shall be like him, for we shall see him as he is: But these two latter, my method propounded leads me to speak too distinct by themselves: Of these therefore in their own place.

In a word, The Saints shall know God to perfection, though not to infinitude, they shall see him so as to repose themselves in him with full complacency and delight, so that they shall lay, they have enough. In this life some of the Saints, at sometimes, have had such manifestations of God, as have made them weep as bitterly (as ever any under desertation) crying out, Lord withdraw thy glory, else the vessel will split, and I shall dishonour God. And it may justly be our wonder, how it should be otherwise to the Saints in the other world, a wonder that a created, finite faculty should be able to bear the weight of glory, which filleth the infinite Object, and not be destroyed by the immensity of it; especially since we read of the very Angels themselves, who in a vision of somewhat an inferior nature to that facial vision in glory, for the exceeding brightness of it, are said to veil their faces and their feet; their faces, as having their eyes dazzled with the exceeding brightness of his glorious appearance; and their feet, as abashed in the apprehension of their own meaness and imperfection, in comparison of Gods incomparable and incomprehensible perfections.

But as to this difficulty.

First, Our most learned English Annotator upon that place tells us, that those expressions signify rather the in-
...ness of the Angels reverence and fear, in their approaches to the Supreme Majesty, than their incapacity to take in what of his glory he is pleased to manifest; The Angels being said always to behold the face of God, Matth. 18. 10. For, faith he, this is certain, that the nearer the Creature makes his approaches to God, and in the more glorious manner he is pleased to manifest himself, the more apprehensively the Creature is, of its own meannesse, baselessness, vilness and nothingness, in regard of Gods infinite greatness.

Secondly, We are taught from the Scriptures, that Divine manifestations in Heaven, though they beget greatest veneracion, yet they cause pleasure, not pain, and do rather nourish and perfect the faculty, than any ways hurt or oppress it; the vessel shall be made capacious enough to hold any liquor which the thrice blessed Trinity shall see meet to put into it.

To this end we may take notice from Scripture itself, that the glorified understanding shall be adorned with a six-fold perfection, soil.

1. Spirituality.
2. Clarity.
3. Capacity.
4. Sanctity.
5. Strength.
6. Fixedness.

The first perfection of the understanding shall be spirituality; it shall be spiritualized; spiritual it is now, as spiritual is opposed to corporeal, though not as spiritual is opposed to natural. The Soul is now forced to be a creature for a body of flesh, to provide things that are necessary for the satisfaction of the animal life, it but in its self to satisfy the appetites of hunger and thirst, etc. if it can redeem a few hours for actions more proper and peculiar.
culiar to it, it is so clogged, so pressed down with the bodies' infirmities, as that it fouls drops down to the earth, and is drawn aside, to attend the impertinencies of this present life. But when it shall be joyned to an animate spiritual body, and itself, in its glorified capacity, then it shall be wholly taken up with objects spiritual and heavenly, and made, as it were, connatural to them, elevated by the light of glory, to the vision of God. This immo gloriae is not so much for the discovery of the object, as for the help and advancing of a created faculty, which would else be much oppressed with the weight of glory, it is not so much the railing and screwing of nature higher, but it is the adding of a new disposition, that may cloe with the divine object, so that though there be still an infinite disproportion between God and the Creature in esse naturalis, yet there is a just proportion in esse intelligibili.

Secondly, By virtue of this supernatural influx of the divine object, the faculty shall be brightened and cleared, clarity. There is now upon this mirror of the understanding, many labes and stains, whereby the vessel is defiled, the breath of the world and the stenm of corruptions from within, do so fully this ebristal glas5, that it cannot receive into it the beams of light, which shine upon it; the more impurity the dimmer the vision; Blessed are the pure in heart, for Mat. 5,8 they shall see God. Why now in glory all these macece and spots shall be perfectly wiped off, and the vessel shall be made a clear burning glass, to receive and contain the glorious rays of divine excellency, which do immit themselves into it. Hence this vision of God is called by Divines, a clear, distinct, and perfect sight of God; not as if the blessed did see all whatever is in the divine essence, but as opposed to our present dim, glassy vision, so that it perfectly takes in what the divine will is pleased to reveal, without any the least obstruction or diminution.

Thirdly,
3. Perfection of Capacity. Thirdly, The faculty in glory shall be widened and extended to a vast capacity; now the understanding is large, there is no bounding or limiting of it, it is higher than the Heavens, and deeper than the Sea, and wider than the World; it is said of Solomon, in respect of his understanding, that he had wisdom and understanding exceeding much, and largeness of heart, even as the sand that is upon the Sea-shore; but all that was specially in order to the mysteries of nature, as it follows there in his character from verse 30, to 34. But in glory the understanding shall be widened to a vaster capacity, feit. to take in not the little things of Magnalia Dei, the Creature only, but the infinite God; I do not say infinitely but comprehensively, for then the vessel must be as large as the object, yea, larger, since the thing containing must be somewhat bigger than the thing contained, but the understanding shall apprehend God clearly, certainly and fully; the object it self shall extend the faculty, and make it capacious for it self. It is worth our notice to compare these two expressions of the beatific vision, the one Matt. 18. 10. where it is said, The Angels do alway behold the face of God; the other, where the Angels and Saints (the number of whom is said to be, ten thousand times ten thousands, and thousands of thousands) are described surrounding Gods Throne, they are round about the Throne; compare them together, They alwayes behold the face of God, and yet are round about; and it hints us this blessed notion, God hath no back parts in Heaven. God to the blessed Inhabitants there is all face, and they are alwayes beholding it; how should not so transcendent an object confound the spiritual organs, with the immense splendor and glory thereof, but that the object it self doth sustain and nourish the faculty.

4. Perfection of Sanctity. A fourth Perfection is Sanctity, the understanding shall be made perfect in holiness. In the state of separation, The spirits of just men are made perfect, and surely the soul looeth
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loofeth nothing of its sanctity, by being united to the body in glory. Now of all divine qualities, none doth more capacitate the Soul for the vision of God, than holiness, witness that holiness is called the divine nature. Holiness assimilateth unto God, and the perfection and delight of vision is founded in conformity; it is so in the Evangelical vision, Blessed are the pure in heart, for they shall see God, according to the purity of the heart is the vision of God. What a glorious vision of God will that be, which the perfection of holiness shall advance the soul unto, when the glorious object shall both enlarge and purifie the faculty.

The fifth Perfection is Strength. The vision of God doth fortifie the understanding. In nature, the more vehement and intense the object, the more it hurts and crusheth the sense; the vision of God, though but under a veil, did undo the Prophet Isaiah. Holy Daniel's vision (though but a vision) did dispirit him, and left him without strength. Saint John's vision, though but the darker side of the beatitical light of God, flyeth him outright for a time, I fell at his feet as dead. The souls of the blessed in Heaven, are set beyond all fear of such a surprise of glory, while God fills their faculty, he doth also sustain and perfect it, by means whereof the faculty shall never be incontinent concerning anything of its object, but still behold it with fresh vigour and delight. So it follows.

A sixth and last Perfection is Fixedness. In the state of grace the mind is exceeding slippery, like that of little Children, whom you cannot fix, we lye upon spiritual objects, as upon a bank of ice, where we slide, and slide, and never leave sliding, till we be in the dirt, and this comes to pass by reason of those mixtures of impurity which are in the natural minds of ours; the objects are pure and simple, but the faculty is wofully clogged with superfluity of naughtiness; hence the lubricity and floating that slips.

2 Pet. 1. 4

5. Perfection

6. Perfection
that is in the understanding, like the Sea it self, but now in glory all that mixture is abolished, for that there is nothing remaining to divert or distract the faculty, yea, the object it self (still) shall unite the faculty to it self, though not so as to make it its self, yet so as to make it like its self, to make it capable of its self in all the (communicable) dimensions of the divine nature. In a word, the faculty shall be made perfectly suitable to the object, not only in the properties, but in the very nature of it, whereby it shall be enabled to know it, and understand it to perfection; Oh blessed and blessed-making vision!

Glorious things are spoken of thee, oh thou vision of God! Truly beatific for ever! Eye truly hath not seen, &c.

Before we leave this Vision, let us make some use of it.

And the use may be two-fold:

1. Study holiness.
2. Labour to see God before you come to Heaven.

First, Study holiness, there be two Visions of God mentioned in Scripture,

First, The Vision of God in Grace.
Secondly, The Vision of God in Glory.
The Evangelical Vision.
The Angelical Vision.
The Vision of God in Ordinances.
The Vision of God Above Ordinances.

In the Vision of Grace, the Evangelical vision, the Saints see Gods back parts, but in the Vision of Glory, the Angelical
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*gelical vision*, they see God face to face; in the Evangelical vision they see God darkly, and know him in part, but in the Angelical vision they know him, even as they are known by him; the Saints shall have a full prospect of God in Heaven.

But of both these Visions, holiness is the indispensible qualification, without holiness there is no admission into Heaven. *There shall in no wise enter into it anything that defileth.* And when entered, without holiness there is no vision; for without holiness no man can see the Lord; and *Heb. 12. 14* holiness doth dispose the Soul for this blessed vision three ways;

First, By removing the distance between God and the Creature.
Secondly, By assimilating the Soul to God.
Thirdly, By causing mutual delight and complacency between them.

First, Holiness disposes the Soul for the seeing of God, by taking away that distance which is between God and the Soul. Sin is that *εὐαγγέλιον μυστήριον*, that great Gulf, which separates between God and the Creature; and surely sin sets a vaster distance between the holy God and a sinner, than there is between Heaven and Hell; yea, than there is between God and the Devil; that is, between God as a Creator, and the Devil as he is a creature.

Until this distance be removed, there is no possible access for the Soul to God; this partition wall is broken down when holiness is set up; and according to the degree of purity, is the degree of vision, as the Soul paffeth from one degree of holiness to another, so it paffeth from one state and degree of vision to another; *We all beholding as in a glass, &c.* The purer the glass, the brighter the vision.

Secondly, Holiness disposes for the vision of God.

*F*
by approximation and assimilating the Soul to God. Holiness is the very Image of God, the divine nature, not in a fanatical sense, not the divine being. Indeed holiness in God is the divine essence, but holiness in the Creature is but a gracious quality, whereby the Creature resembleth God, and is made pure as he is pure, holy as he is holy. This advanceth the Soul to a nearer vicinity to God, whereby it is put into a passive capacity of seeing God; passive, I say, for the formal visible power of seeing God, is from the object more than the subject of it, for so far as God is pleased to beam in his glory into the faculty, and enableth it to bear it; holiness only gives the Soul a suitableness to receive in those divine irradiations.

Thirdly, Holiness causeth mutual delight and complacency between God and the Soul; all liking is found in likeness; conformity is the fountain of complacency, so that until holiness be formed in the Soul, neither can God delight in the Soul, nor the Soul in God. Verily without this mutual complacency, the vision of God would be penal to the Creature, rather than beatific, not much better than that vision which the damned themselves may be conceived to have of God. In hell, whose vision of God makes full one half of hell at least; they see God and despair; this is the Worm that never dyeth: they only see what they have lost.

Christians, as ye love God's face, look to your holiness; God loveth holiness more than he loveth the Creature, faith Arminius; and I say so too, if we understand it of the holiness that dwelleth in God, for that is his essential holiness, God himself, so loving holiness, he loveth himself; God's holiness is his glory, glorious in holiness; he accounts it the most radiant Jewel in his Crown Royal, the very varnish and beauty of all his glorious Attributes; for the love he beareth to which, he loveth to see the very image and likeness of it in the Creature; but he loved the Creature so well (in his <omitted>) that he did elect the person unto
unto the qualification, though not for the qualification; God chose the elect, not because he foresaw they would be holy, but that they might be holy; holiness was not the case, but the end of their election. Oh love that (dear Souls) which God loves so much, and loveth to see in his Saints, who are therefore called Saints from their holiness. There is nothing can make you so beautiful in God's eye as holiness, because in your holiness he seeth the reflection of his own beauty; Thou wast comely through the comeliness which I put upon thee; God cannot chuse but love his own likeness where ever he seeth it; oh love the Lord all ye his Saints, and give thanks at the remembrance of his holiness, Psal. 30. 4. Let your hearts leap within you as oft as you think what an holy God you have; who if he can but see true holiness in your faces, will admit you to see that holiness which is in his face for ever. Love holiness, I say, but be sure it be such an holiness as God loves; there is an holiness in the world, which is but a thing like holiness, but is not so; moral righteousness, an harmless innocence, a sober retiredness from sensual excesses, a pretty ingenuity, a readiness to do offices of love, a negative Religion, concerning which you may better tell, what it is not, than what it is; yea, there is a thing called holiness in the world, that hath not so much as the appearance or shadow of holiness, freedom from grossest impurities, and that but partial too; not to swear at the highest rate, to be soberly drunk, and privately unclean, not to be overmuch wicked, &c. in a word (as Arnobius speaks of the Gentiles) not to be so bad as the worst, is a kind of being good; even this (Sirs) will pass in the world for holiness: And lastly, there is a superstitious holiness, which to the Evangelical holiness is no better than what the Ivy is to the Oak, and hath eaten out the very heart of it; a Brat which (as one faith) the Devil hath put to nurse to the Romish Church, which hath taken a great deal of pains to bring it up for him; and it hath brought in no small revenue, as to her self, of worldly riches and treasure, so to Apud vos optimi sententur quos comparatio solummorum fac factit. Arnob. 

*Guinar
Chiristians Complèt Ar.

Him
Him of Souls; for such holiness is the very road to Hell.

But hear our Lord plainly telling you, Except your righteousness exceed the best of these, ye cannot enter, &c. Oh Christians, get you a copy of grace out of the Scripture Records (those Court-Rolls of Heaven) which may be seen and allowed by God, and Angels, and Saints, if ever you desire to see God's face:

Holiness of a peculiar strain, Titus 2. 14. Perfection of holiness in the fear of God. 2 Cor. 7. 1. Holiness to the Lord, not an holiness that may approve itself to men only (that is stably done) but unto God. Unblamable holiness in God's sight, Colos. 1. 22. His holiness, Heb. 12. 10.

That is,
An holiness which hath God for its pattern, &c. 1 Pet. 1. An holiness which hath God for its motive, 2 Pet. 3. 15, 16. Be ye holy as God is holy; be ye holy because God is holy.

In a word, study an holiness that knows no limits, but what it shall have in Heaven; an holiness without any stint, still pressing after further degrees of conformity unto Jesus Christ; unless your holiness be of this impression, you can never hope to see God's face; and if your hope be a true Scripture hope, your holiness will be a right Scripture-holiness; He that hath this hope in him purifieth himself as he is pure: Wherever you stick you perish: Labour for such an holiness as will give you admittance not into the Church only, but into Heaven, without which no man shall see God; no men of what classis or form forever they be, whether such as have no holiness and care for none, all profane persons; Shall eyes full of adultery ever see God? the holy God? Shall eyes full of anger and revenge see God! the meek, merciful God? Et sic in ear.

All such as deride holiness, or despise holiness, or persecute holiness, such as have neither name nor thing, yea, that perfectly hate both, shall they enjoy God? The Apostle

1 John 3. 3
Sedatens for 53. 535.
Mount Pisgah.

sends them this word expressly, There is no room for them in Heaven. And indeed, what should such do there? There is nothing in Heaven but what is holy, holy Angels, and holy Saints, and above all a holy Trinity, Father, Son and Holy Ghost; Holy, Holy, Holy, the Lord God Almighty, the beauty of whose face is holiness, alas! there is nothing for them to see or hear, but what is an abomination to their souls! Holy words, yea, the very word (Holiness) they now stop their ears at, it is vinegar to their teeth, they make faces at it; holy Ordinances, they cannot bear them; the impurer the Ordinance is, the better they like it; An Holy God, they say of him, Cause the holy One of Israel to depart from before us; preach as much as you will of the merciful One of Israel, and of the beautiful One of Israel, &c. but tell us not so much of the holy One of Israel. Molest us no more with messages of holiness, and the severities thereof; yea, they say not only to God, but they say as much to God as to his very face, They say to the Almighty, depart from us, we desire not the knowledge of thy ways; they say so by interpretation, if not in words at length; he that can expound actions as well as language, tells us, they say so; yea, they are not ashamed of the very language, it is a piece of their gallantry to profess to them that reprobate them, or but (meekly) admonish them, I say, to answer with scorn enough, We are none of your Saints; Proud sorer, what art thou then? An unclean swine, yea, an unclean spirit, incarnate Devil, a profane Heathen, as one faith, for thy speech betrayeth thee? What need farther proof? Ex ore facie, &c. Put such an herd of Swine into Heaven, and verily they would need no other damnation: But God made Heaven for better purposes, than to be an Hell for the haters of holiness: Tophet is prepared of old for them, and thither they must be 161. 39. 33. pack away, with the reprobate Angels, down they came, when they had laid aside their holiness, and shall such malcontents of holiness, and holy ones, ever come there? Let them not fear, the company of Saints shall never molest them.
them; they would have none of their society on earth, and they shall have none of their society in heaven. Possibly, with their elder brother Dives, they may have a prospect of Heaven, where they may see Lazarus in Abraham's bosom; and (with others of the reprobate family) they may see Abraham, Isaac, and Jacob, and all the Prophets in the Kingdom of God, but that vision will be so far from beatific, as that it will be the aggravation of their damnation; for as it follows verse 23.

They themselves shall be thrust out, 

out, with as much contempt and violence, as ever they themselves cast the Saints out of their Societies. Certainly, that vision, will be weeping, and wailing, and gnashing of teeth. Those haters of holiness would have none of God, Psal. 81, 11. They said to the holy One of Israel, Depart from us. And now God will have none of them, I know you not whence ye are; they had the first word, but will have the last, Depart from me all ye workers of iniquity; not a man of them shall stand in God's presence, but be cast out for ever into utter darkness. Then shall the backslider in heart be (indeed) filled with his own ways. They banished God and his Saints out of their company; and now they themselves shall be punished from the presence of the Lord, (and his Saints) and from the glory of his power, 2 Thes. 1, 9.

Use 2. Labour to see God on this side glory, to begin your vision on Earth, which shall never cease in Heaven. Indeed the vision in Grace and the vision in Glory are one and the same vision; the object is the same, God; and the faculty is the same, the eye of the Soul: they differ only in two circumstances.

First, In the Medium. Here we see in glasses, the Works of God, the Creatures are a glass, the Heavens declare the glory of God, and the providences of God are a glass, Day referreth qualibet unto day uttereth speech, and night unto night saeth herba Deum.
knowledge: Every dayes experience, and every nights experience, is a glass wherein much of God is to be seen: and the Gospel is a glass, wherein we all, as in a mirror, behold the glory of the Lord: And lastly, the glass of Ordinances, Preaching, and Prayer, and Sacraments, all these be glasses; and meditation is a glass; faith is another way of vision; by faith Moses saw him who is invisible; all these, I say, are glasses wherein we may see God. But alas! The glass takes away from the object and darkens our vision, as painted glasses in the Church windows, they let in some light, but keep out more; but in Heaven we shall see without glasses, face to face, the Lamb shall be the light in that Temple.

Secondly, These visions differ in their degree of light and clearness; here we see in part, this is but a partial vision, that in glory is extensive, a full-eyed vision, as one calls it, a most ample, perfect vision; we shall know as we are known, the understanding here is dark, dim and narrow, there clear and vastly capacious.

Now that which this word of Exhortation calls you to is, to exercise your selves much in the vision of God here, and to that end I would have you

1. Make much of your glasses: But
2. Take heed of resting in, and being satisfied with your glasses.

First, Make much of your glasses: Be thankful for them: How many Churches of Jesus Christ have their glasses taken away or broken? Robb'd and spoiled of all their precious things, and have not so much as a glass left, wherein they might have some glimpses of divine light conveyed into their understanding? Oh Christians, before it be so with you, make use of your mediums; While you have the light, walk in the light, &c. Blest God that the
the Sun is not totally gone down upon your Prophets, nor the day dark over them; God hath done that for you (in as much wonder, and more mercy) that once he did for Josua, caused your Sun to stand still in your Gibe-on, &c. Oh blest God for it! Make his praise glorious.

And secondly, Make good use of your mediums, attend Reading, and Hearing, and Prayer, and Sacraments while you have them; take heed of that dangerous notion, of being above Ordinances, it is a Precipice upon which many have stumbled into darkness: Oh that it may not prove utter darkness, the blackness of darkness for ever!

There is a living above Ordinances which hath a good sense in it: that is,

First, When God hath taken away Ordinances, or permitted men to take them away, then to live above them, i.e. to be able to live immediately upon God, as knowing, that though God hath tied us to means, he hath not tied himself to means; he that converts and saveth by Ordinances, can do his work without them; the means can do nothing without God, but God can do what he will without the means; so to live by faith is exceeding precious.

Secondly, In the use of Ordinances, to look above Ordinances, to look up to God, whose Ordinances they are, as only able to make his own Institutions effectual to the accomplishing of his own ends; thus to use Ordinances, and to trust God, is excellent; but for a people while they have Ordinances to slight them, and neglect them, and talk of living above Ordinances, this is intolerable pride and folly, yea, it is a mocking of God, to be wi/er than God, and instead of living above Ordinances, to live without God. Oh learn to make much of the Ordinances, left
Part III. Mount Pisgah.

Therefore is there a price in the hand of a fool to get wisdom, seeing Prov. 17.16 he hath no heart to it?

A second thing I would call you to is, while you use Ordinances, to take heed of resting in, and of resting contented with Ordinances; an Ordinance of God, without the God of the Ordinance, what an empty glass is it? There is a vision of Ordinances, and there is a vision in Ordinances; oh take not up with that without this; pray for such a spirit as he had, whose voice it is, Psal. 63. 1. My soul thirsteth for thee, my flesh languedh for thee: David was now in the wilderness, banished from the Tabernacle and Ark, Altars, (those legal Ordinances of the Sanctuary) but it is not the bare Ordinances that will serve his turn, but God in the Ordinances, thee, thee, my soul thirsteth for thee, my flesh languedh for thee.

Oh Christians, let the same mind be in you which was in holy David, make God the object of your vision, in your Evangelical attendances; God commands it, Seek ye my face, Psal. 27. 8. Seek the Lord, and seek his strength, and seek his face evermore, Psal. 105.4. Oh let your hearts echo with David’s, Thy face, Lord, will I seek, or (as it may be read) Let my face, Lord, seek thy face: What he meaneth by the face of God, and so by (thee, thee) in the 63. Psalm, he expounds himself, ver. 2. That I may see thy power and thy glory in the Sanctuary, namely, the powerful and glorious manifestations of God in his Ordinances, the manifestation of all his divine attributes and excellencies, that which God offered unto Moses, Exod. 33.23. and which our Lord promised to all his loving and obedient Disciples; He that loveth me shall be loved of my Father, and I will love him, and will manifest myself unto him; yea, Father and Son, ver. 23. we will come, and make our abode with him: This is the 'upa, the height and altitude of our Gospel vision, as God told Moses, thou shalt see my back-parts; the face of God, the vision of God,
his essence, (whatever it is) that is reserved for an higher form, the vision in glory; yea, I must tell you the clear manifestation of any divine truth in the brightness of it upon the understanding, and in the sweetness of it upon the heart, is this evangelical vision, as well as those higher manifestations of the Father, and the Son, and the Holy Spirit in divine ravishments: I say, when it pleaseth God, by the Spirit, to beam in Gospel-truth from the very face of Christ, not into the head only, but into the heart, with such a glorious light, that it seems to be the same in the Soul as it is in Jesus, the very glory of God, so that the Soul stands wondering at the light, when in his light we see light, divine truth, by a divine irradiation, not by borrowed mediums and natural representations only by its own native brightness and luster.

This, this, Christians, is Gospel vision, which as it doth necessarily tend to, so it will infallibly expire into the beatific, facial vision in glory. How rare are those Christians, that do experience this vision of God in the Ordinance, yea, how rare are they that do thus breathe, and pant, and cry out for the living God with this holy Psalmist? Hence darkness, hence deadness, hence formality, a powerless profession hath wofully spread itself upon the face of Christianity, yea, upon the very reformed parts of it. Let Christians stir up themselves, and let their souls press hard after God, when they come to Ordinances, or else this very thing will be worse to them than all the evil that befell them from their youth until now, it may provoke God to withdraw even the Evangelical vision from them here, and, without great repentance, to deny them admission to the beatific vision hereafter: They that will not seek God’s face in grace, shall not see God’s face in glory.

Sixth Object. The sixth and last object of the beatific vision is, All things in God. God is the universal Library of all truth, whether divine or natural; yea, all truth (quia truth)
is divine, and doth emanate from the God of truth, in whom it is, there to be read as in its original, and lieth open for all the whole University of those heavenly Academicks to pursue. Yet we must remember, that the divine essence is an arbitrary and voluntary glass, manifesting all mysteries not by necessity, but according to the freedom of his own will; there the Saints may read to the full the Mystery of the blessed Trinity, how three, in one, and one in three, Father, Son and Holy Ghost, God-blessed for ever! That thrice glorious and (till we come to Heaven) not to be fathomed Mystery, the wonder and adoration of the believing world, that immense ocean, over which so many daring Spirits having essayed to fly, have fallen in and been drowned: that burning light, unto which so many presuming to approach too near, have scorched their wings, and lost both their eyes and themselves together: that sacred Ark, into which too many presumptuous Bethlemites, having dared, over boldly, to look, have been smitten: What is essence? And what is person? And how they differ? How the Father begats, and the Son is begotten, and how the Holy Ghost proceeds from both: how they are distinguished, by their order, their personal properties, and manner of working upon the Creature: how the Father worketh from himself, the Son worketh from the Father, and the Holy Ghost worketh both from the Father and the Son: How there should be aliuns & aliuns, and not aliund & aliund, &c. These will be Lectures which shall be read in the Trinity it fell in glory, and that in a most clear and intelligible notion.

Then shall the Saints be able to understand the mystery of the incarnation of the second Person, the Son of God, that Mystery of Godliness (of Godliness), because it transforms sinners into Saints; and mystery, because it contains so many deep and mysterious wonders in it. The blessed, blessed-making Mystery of the Incarnation, of the Son of God, our Lord Jesus Christ, &c. Why the second Person in Trinity, rather than the first or third should be incarnate?
incarnate? Why he should take the nature of man rather than the nature of Angels, and that when it was at the worst? how he could take the nature of sinful man, and yet not take the sinfulness of his nature? the Hypostatical union between the divine and humane natures in the Lord Jesus, in one person; how there should be there alius & alius, and yet not alius & alius? That mysterious union, between the Lord Christ the Head, and all Believers the true Members of his body, what it is, and how they are made one with Christ, as the Father and the Son are one; this precious Mystery (I say) shall then be made manifest, John 14. 20. at that day you shall know, both what it is, and how it is, that I am in the Father, and you in me, and I in you, &c. then, and not till then. How he that is every where, filling Heaven and Earth with his presence, should yet be included in the narrow limits of a Virgin’s womb? How he that made the Law, should be made under the Law? How the Ancient of days should become an infant of moments? How he that was begot before all time, should be born in the fulness of time? How a Virgin, and yet a Mother! These and a thousand difficulties more, wherein doth meet that αἴσθησις, σώφρον, multiform, multivarious wisdom of God, as lines in a center, whereinto the very Angels desire to peep, and for some imperfect discoveries, whereof they are glad to be beholding to the Lectures read in the Churches, by their earthly Angels, the Ministers of the Gospel; these, I say, shall be clearly read and understood in that original wisdom wherein they were first conceived.

That profound and dark Mystery of Election and Reproof,
probation, why God should chuse one and leave another? Why God should love Jacob and hate Esau? Why the one should become οὐκχείρ, τριώθυ, and the other οὐκχείρ, οὐδεμία? Why first the Jews should be a Church, and the Gentiles (Aliens) should afterward be adopted into the Covenant, and the Jews broken off and cast out? That God should break open the heart of a rebellious sinner by efficacious Grace, and deny sufficient aid to one that hath improved his present strength far better? With all other the dark, profound Mysteries of God's Decrees, shall then be made glares. And lastly, That mystery of wickedness and abominations, and why God hath suffered him so long to reign, and to usurp so great a part of Christ's purchased and promised possessions, with all his mischief, and sorcery, whereby he hath deceived the Nations, they shall all be discovered and brought to light, to his eternal shame, and confusion? That God should shine out only upon some few spots of ground with the light of the Gospel, and shut up the rest in palpable darkness.

The Creation of the World, shall then be more clearly understood in the cause; than now it is in the effect; how all things were made out of the first matter, and that out of nothing. Those hard mysteries of providence which do now try and exercise the faith and patience of the Saints, shall. Why they that are best should speed worst? That there be just men, unto whom it happeneth according to the work of the wicked; and again, That there be wicked men, unto whom it happeneth according to the work of the righteous; in so much, that now we call the proud happy, and they that work wickedness are set up, yea, they that tempt God are even delivered? Why the worse cause should, many times have the better issue? Why God should suffer his dearest Children to be abused and insulted over; when wickedness in the mean while triumphs securely? Why wickedness should be set up in high places, and impiety should be trod under foot? Somewhat of these Riddles the Word doth now interpret unto the Saints. (blessed be God)
to command their silence and submission to God, but then shall they return and discern between the righteous and the wicked, between him that serveth God, and him that serveth him not: all this will be then seen in God to infinite satisfaction.

The grand Article of the Faith, The Resurrection of the dead (being, then, already past) shall be fully understood, how the body after thousands of years (in some) through untellable varieties of mutations and vast dispersions into all the quarters and corners of the world, should be revolved back again, bone to bone, and skin to skin, and every dust to its own dust, it shall clearly be expounded in the mirror of the divine understanding, and exemplified in (the counter-part thereof) the bodies of the Saints; then it shall no longer be thought a thing incredible, that God should raise the dead. All the hard places of Scripture, that vex the profoundest Divines, and make, the Believer sigh, How can I understand, except some man should guide me? shall then be expounded in the Original text of eternal verity, without looking into any other Commentary, and oh what joy will that be, to understand the whole Bible without study? Then the meanest understanding shall be able to confute all the depths and fallacies of Jesuitical seducers, whereby they have darkened the Truth, and led away the willingly ignorant into their pernicious errors, and doctrines of Devils.

In a word, All the Arcana of Nature and all the Mysteries of Philosophy (properly so called) with all occult things under the Sun, and the highest speculations of this natural Orb, in the painful and knotty disquisition whereof the greatest Masters of similar learning have tired themselves almost to distraction; and upon the gaining of some little supposed satisfaction, wherein they have so much gloried, and insulted over other men, shall now be made easy and familiar to the Saints; the very A B C of Heaven, and only, worth a call of their eyes, either in such knowledge came from God, or as it leads them unto God again.

For
For the use of this last branch of the heavenly vision: It may serve to moderate and restrain that inordinate curiosity in our natures, to be looking into dark and hidden mysteries. There is a concupiscence in the understanding, lusting after forbidden knowledge, as there is in the will after forbidden fruit; we inherit both from our first Father and Mother; they affected a knowledge above the capacity of their natures; they would know as God knoweth, universally, intuitively, and at once; but by such an ambition of knowing more than they ought, they forfeited what they had, which was sufficient to have made them happy; and while they aspired to be as God which made them, they became like the beasts that perish. It was the presumption of the Bethlehemites, they would be prying into the Ark, though they died for it; and there is a pride and wantonness in our nature, which lets us a prying into Arcana Caelesti, the hidden and secret counsels of God. Adam's Children are yet sick of his disease, they would fain be as wise as God, and know all things: But, the secret things belong unto the Lord our God; but those things which are revealed belong unto us, and to our children for ever, that we may do them. And in these revealed things there is matter enough to excurse our studies, had we Methuselah's leaf of life sealed to us. In the revealed things of God, there is so much yet unrevealed, and therefore left unrevealed, that we might search and dig into them, Prov. 2, 3, 4, with the addition of a promise to encourage industry, Then shall we know, if we follow on to know the Lord; so much I say, that when we have travelled many years in the disquisition and search thereof, we may sit down and complain, our lives are too short for our work, and truly confess, that the greatest part of what we know, is nothing to what we are ignorant of. Oh that upon those studies Christians would lay out their time and spirits! proving what is that good, and acceptable, and perfect will of God. And therefore study to know it, that they may do it, for to such is the promise: If any man will do his.
his will, he shall know of the doctrine whether it be of God: Oh this is excellent, when Christians study to know that they may do, and not that they may know only; and so doing they shall know; and so knowing they shall do; this will keep open the passage between the head and the heart, That the man of God may be perfect, thoroughly furnished unto all good works. But in the time according to the Apostle his Caution, Rom. xii. 3, It is our duty to be wise to sobriety, and it is our sobriety not to be wise where God would have us to be ignorant. Of that honor knoweth no man, not the Angels of heaven, behold the very Angels of God, who for their knowledge are called Angels of light, are yet in this point (of the last day) contented to be in the dark, and the Evangelist hath an addition of a higher consideration, neither the Son, but the Father, whether the sense be that the humane nature of Christ is absolutely ignorant of that day, or knoweth it only by revelation from the divine nature, the document is the same, viz. on this side glory to be contented to know no more than God hath revealed, where Scripture is silent, there to be willing to be ignorant. And for our encouragement and satisfaction keep this consideration alive, upon your hearts, we shall not always be ignorant; secret things shall not always be secret, the time is coming when Mysteries shall be Revelations, when we shall be able to read that in the original, which we cannot now so much as spell out in the translation; nor in any measure understand with the help of all our Commentaries. It was that which much comforted that precious Saint and Martyr, Mr. Christopher Love, while he was prisoner in the Tower, The day before he died, divers of his learned, godly Brethren, came to take their last farewell of him, (as being never to see him more, until they saw him ascending to and with their common Lord and Redeemer) they fell into a discourse of the joyes of Heaven (a discourse sutable to that solemn parting;) and in that discourse meeting with some difficulty, which the Scripture had not determined, and so being
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being silenced, that holy man, with a smiling countenance, and looking upward to Heaven, brake forth into these words (or others like them) "Well (said he) tomorrow by this time I shall fully understand this mystery, and it will be no difficulty unto me.

It is indeed a most satisfying contemplation, that the time is coming when we shall be ignorant of nothing, but know all things to be known, the knowing whereof may any way make us happy; in Heaven we shall know as much of all the mysteries of Grace and Nature as we would know; Etiam curiositas satiabitur, Curiosity it self shall be satisfied, we shall know whatsoever it is we desire to know; with this our Lord satisfieth his Disciples, concerning those two great mysterious unions, the essential union, union between the Father and the Son, that I am in my Father, and the mystical union that is between him and all believers, you in me, and I in you, q. d. although now ye are ignorant of these high, transcendent mysteries, yet let this stay and comfort your hearts, when I shall come again in glory, to take you unto my self (that where I am there you may be also) then these shall be no mysteries unto you, but so many evident Revelations; At that day ye shall know, then, and not till then.

And so it may abundantly satisfie the inatiable desires of inquisitive spirits, into the deep mysteries both of Creation and Redemption, That when Christ shall appear, we shall also appear with him in glory; and then shall the veil be taken away, and they shall see God, and all things in Gods face which their souls desire to see, the soul shall be filled and inebriated with variety of all desirable knowledge, that may any way tend to its perfection. This may satisfie; fave that it may set their souls a longing for that day, and cause them to cry out with the Bride, Even so come Lord Jesus, come quickly.
The third Privilege contained in Cohabitation is Fruition.

A third Privilege implied in the Saints being with the Lord, is Fruition; Vision, in Glory, is accompanied with fruition; and this is that which makes it truly beatifical: whatever glorified Saints see, they do enjoy, else this Vision would not differ much from Report; nor that state of glory, from an Heaven in a well-drawn Launskip. The very Reprobate (it seemeth) have a prospect of Heaven, but to their torment, they themselves being shrewdly out.

Now Fruition consists of a ten-fold Ingredient or Property.

1. Propriety.
2. Possession.
3. Intimacy.
4. Suitableness.
5. Satiety, or fulness.
6. Freshness.
7. Present.
8. Fixedness.
10. Complacency.

The first Ingredient into Fruition is Propriety; whatsoever the Saints see in Heaven is their own; God saith to Abraham, now in the heavenly Canaan, what he once said to him of the earthly, Lift up thine eyes, and look from the place where thou art Northward, Southward, Eastward and Westward; for all the land which thou seest to thee do I give it; whatever is within that vast circumference of Heaven it is Abraham's, and all his spiritual seeds forever. Now David may tune his Michtam a key higher; and instead of,

Gilead is mine, and Manasseh is mine, Ephraim and Judah,
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...he may now sing, God is mine, and Christ is mine, and the Spirit is mine; all the elect Angels are mine, and all the whole Congregation of the first-born mine, all the glory of Heaven is mine. And so may the best of the Saints in heaven triumph, all is mine, and what pleasures, or riches, or honours, or glory, or joyes, are in the presence of God, they are all mine. They did sing so while yet in the valley of tears; or they might have sung so; Faith gave them Jesus, a title, their Jesus adrem, a right to Heaven, but the blessed vision giveth them now real interest, Jesus, right in Heaven; and they need not now fear to call it theirs; they might have said, my God, my Christ, and my Comforter here below, but one thing was to be done first; found Scriptur evidence was to be cleared out, and sealed up to their souls, but some or other defect therein (did not seldom) check their confidence, and damp their joy for a time. But now in glory Propriety is beyond all dispute; their evidences were seen and allowed at their first admission into Heaven, and now mine, mine, is their song and triumph to all eternity, and God is not ashamed to be called their God; truly he was not ashamed to be called so, even when they had but too much cause to be ashamed of themselves, and gave God too much cause to be ashamed of them. But now God is so far from being ashamed of owning them, that he rejoiceth in them, and glorifieth over them.

This people 1 have formed for my self, they shall show Heli. 43:21 forth my praise: And again,

Fear not, for I have redeemed thee, I have called thee by thy name, thou art mine.

Jer. 31:3

Tea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

The Lord Jesus Christ is not ashamed to call them brethren; to own them for Subjects, Friends, Coheirs with himself in glory, his Bride. And they claim their Propriety in him as such. The King of Saints, with their Fathers name written in their foreheads; they follow the Lamb.

Rev. 15:3 chap. 14,1
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Rev. 15:3 chap. 14,1
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Part III. Mount Pisgah.

He bought the Inheritance for them, and them for the Inheritance at the same price.

This is the first thing implied in Fruition, Propriety; without which the vision were no way beautiful; for how can that make me happy, which I have no title to or interest in? Take away mine and ye take away Heaven; yea, take away mine and ye take away God; good is no farther good (to me) than as it is mine; and as I may warrantably claim my right to it, and interest in it.

A second Property of Fruition is Possession; the Saints have not only propriety in Heaven, but Possession of Heaven; when their dearest and sweetest Lord left the world, and ascended to his Father, they took possession of Heaven in him, as in their great Representative and Head, Joh. 14. 2. But when they ascended to him, now they take possession of it in their own persons. They had livery and seafin given them by the Father, upon the consummation of their marriage with his dear Son Jesus Christ, their Royal Bridegroom. And it was done in the presence of the eternal Spirit, the publick Notary of Heaven, 1 John 5. 8. All the holy Angels standing by as so many Witnesses; so that God himself could not make Heaven furer to them than he hath made it.

While the Saints were upon earth, Heaven was theirs, but it was only in reversion; and they counted themselves blessed in that, Matt. 5. 3. But now reversion is turned into possession; the Saints hold nothing in Heaven by reversion, that title ceaseth there: All the Beatitudes in Heaven are present possession; God, and Christ, and the Holy Ghost, Angels, and Saints, and all the glory of the upper world, are so many possessions; the Saints are possess'd of God, and possess'd of Christ, and possess'd of the Holy Ghost, and possess'd of glory; as on the contrary, the damned in hell are possess'd of the Devil, they are possess'd of hell, and of utter darkness.
darkness, and of the worm that shall never die, &c. Oh dreadful possession!

Hope was once their tenure: In hope of eternal life, which God that cannot lye, &c. And they rejoiced in it; ye rejoice in the hope of the glory of God, and they blessed God for it: Blessed be the God and Father of our Lord Jesus, which hath begotten us again unto a lively hope, &c. of which hope faith was the substance and fulness, Heb. xi. 1. and even this hope was very precious unto them a little heaven upon earth, save that now and then some clouds of fear and doubts did interpose between heaven and their dim eye, and so eclipsed their vision.

But faith and hope did set them down at the gate of heaven, and then, with Moses, died in the mount, and took leave of them for ever.

And if faith was so precious to them then, what is it now? If hope made their hearts (not seldom) leap for joy, how doth possession now fill them with joy unspeakable and glorious, εἰς ἐνεργὸν καὶ προσκομίζων, above all hyperbolye of expression!

Object. If any should be so critical as to object, In heaven the Saints live in the hope and faith of the continuance of heaven.

We make use of the Apostles Maxime for Answer.

Hope seen is not hope: All the glory of heaven is seen, and all is present, there is no futurity in heaven: heaven is but one point of eternity; the Saints have all beatitudes, and all at once in God; now abideth indeed faith and hope, but then possession. They shall sit down with Abraham, Isaac and Jacob in the Kingdom of Heaven. The Kingdom of Heaven is theirs, and they shall sit by it. All the precious privileges of the Gospel, which Christ hath so dear, are now perfected into full possession. Adoption is now perfect; now they are the Sons of God; and they know what it is to be the Sons of God; Justification is now compleat:
compleat: Sanctification is now at perfect age: In a word, all their hopes are now their inheritance. This is fruition!

A third Ingredient, of which Fruition doth consist, is Intimacy: Propriety and Possession are not sufficient to constitute fruition: Mutual converse will not serve the turn, without intimate communion: Communion not with one another's persons only, but with one another's spirits; this is fruition, when friends are possess of one another's heart, and one another's spirits. This is the great beatitude of heaven, even vital vision, with all the beautifying objects thereof; mutual in dwelling, and mutual in being. God dwells in the Saints, and the Saints dwell in God: It was so here, God is Love: He that dwells in love, dwelleth in God, and God in him. The Saints love to God is now made perfect (without a figure) and as their love is, so is their mutual in being, perfect; I in them, and they in me, that they may be made perfect in one: Perfect, according to the Supreme Exemplar, As thou Father art in me, and I in thee, that they also may be one in us: This also had its imitation on earth, it hath now its consummation in heaven; the Saints can be no nearer God than they are: (Essential union is the sole prerogative of the glorious Trinity:) They dwell also in Christ, I in them, and they in me: Eternity is their wedding-day, Heaven their bride-chamber, their bed of love is the heart of Christ, and it is always green, always fresh, and always flourishing with interchangeable loves.

There the Saints see the place where they were conceived from all eternity, and read the very original thoughts wherewith their Redeemer and Bridegroom loved them, when as yet they were not formed in their Mothers' belly; and their Epithalamium, or Nuptial song is, I am my Beloveds, and my Beloved is mine; they began this Song in the day of their espousals, and continue it in their everlasting wedding-day, which they celebrate in mutual embraces.
embraces and festivities, joying in one another, and glorying in one another, delighting themselves in mutual appropriations and appreciations, mutually contemplating and commending one another’s beauties and perfections. Behold thou art fair, my Love, behold thou art fair, and there is no spot in thee.

The Angels and Saints in light, behold they dwell not with one another only, but in one another; they inhabit, as it were, in one another’s hearts.

That primitive Congregation, Acts 4, was a lively type of this Royal Congregation of the first-born. They are all with one accord in one place; so these, one place holds them all, and one soul animateth and acts them all. The whole multitude of Saints in heaven are, ἐν ὅμοιῳ καὶ ὑπὸ τὴν σκιαντομ, all of one heart and of one soul: Neither said any of them, that ought of the things which be possesseth are their own, but the joy of one is the joy of all, (I cannot say the sorrow of one is the sorrow of all, for this is their prerogative which was not on earth, there is no sorrow in heaven:) The Saints and Angels mutually open their hearts one to another, and communicate their notions, and mysteries, and lovers, and desires one to another, as having as much share in, and right to one another as to themselves.

Neither are those celestial Inhabitants e’re a whit more remote from God, when they thus go into one another, for (wherever it is) they meet with God, he fills Saints and Angels, not only as he doth the world, with the fulness of his being and power, but with the fulness of his glorious and beatifying presence; they are still in God, and God in them.

In a word, whatever beatitude there is in heaven, the Saints and Angels are in it: hence it is said, they enter into joy: here below joy entered into them, but there they enter into joy: Heaven is all inside, yea, God himself is the inside of heaven: This is fruition indeed.
A fourth Ingredient into Fruition is Fulness: There is in Heaven good, and there is enough of it: Fulness to satisfaction: They shall be abundantly satisfied with the fatness of thy house, and thou shalt make them drink of the river of thy pleasures: The joyes of heaven are compared to a Feast, consisting of all imaginable rarities both of meats and drinks, fatness expressing the delicacy of food, and the River of Eden (for so the word signifieth) of the River of thy Eden; the ravishing sweetness of their drink, infinitely beyond all that is fancied by the Poets, of the Nectar and Ambrosia of the Gods (which indeed was but an imperfect notion of the joys of Heaven, filched out of some fragments of Scripture by those blind Naturalists.) But of such deliciousness doth this marriage Supper consist of, and thereof plenty of them, plenty even to satiety, they shall be satisfied with the fatness, and inebriated with those wines upon the lees well refined: The Master of the feast will say to his guests, then in the feast, what he said here below in the figure.

Eat O friends, drink, yea, drink abundantly, my beloved.

And it must needs be so; for every one of the glorified Inhabitants do enjoy an whole God, even the whole glorious and thrice blessed Trinity; an whole God in his glorified human nature; every one doth enjoy an whole Heaven, with all the felicity of it, as much as if Heaven had been made but for one individual person. For although the Church of the firstborn in heaven consists of ten thousand times ten thousands, and thousands of thousands, yet hath no one thes for what others do enjoy.

As in Nature, every beholder hath an whole Sun, and the whole Heavens to himself, with all their splendor and influence, as much as if there were but one man in the world.

In terrestrial indeed) it is not so; there what one man hath, another hath not, and where many share, every single man's portion is the less: whence it is that
that Meeum and Tuum fills all the world with quarrels and confusions.

But there is no such thing in heaven: the multitude of heirs do not divide or jeer: the Inheritance: the Reason is, because there are no particles in Essentials; every one hath all, and none the less for what another enjoyeth.

Yea, the more, because the joy of one is the joy of all; every heir of Glory enjoyeth not only what himself hath, but what his Co-heir hath too; so that upon the point each Saint enjoys as many heavens as there be Angels and Saints in heaven: A blessed Mystery of Multiplication.

With thee is the fountain of Life: how can they choose but be full, who are always at the fountain-head? Yea, are always drencht and immerst in the immence Ocean of Beatitudes, God himself, the Latitude of all Being, Truth, and God.

God is infinitely full of himself, and infinitely happy in his own happiness; and infinitely satisfied in his own happiness.

And this is the augment that the Saints joy, that they are not able to contain that infinite Object of Glory: apprehend it they may, comprehend it they cannot; And this the blessed Angels and Saints rejoice in, that God only dwelleth in himself, and they in him, and are as full of God, as a finite Creature can be of an infinite Creator, brim-full, running over: yet so, that in all this redundancy not one drop shall be spilt, or run wast for all the overflowings of sweetness and glory run back again into the fountain, in streams, or (rather) in the flames of love and admiration; they take in by Motion, and give out again by Praise and admiration.

And thus of all other the un Conceivable Beatitudes of glory, there shall be Satiety without defeating, so that they shall say they have enough, without craving others, or wishing more for themselves. Now the may have some fits.
fits of joy, but then they shall have their fill; even the external senses of the glorified body shall now contain more glory, than the spiritual senses of their souls were capable of in this imperfect state. The saints shall have as much glory as they are able to stand under; hence we read of a weight of glory, a weight that would utterly sink and crush them into nothing, were there not an arm of omnipotence to sustain them, and to make them bear it, as their crown, not as a burden, with ease and delight.

Suitableness is another ingredient into fruition, without which both the former, scil. both intimacy and fulness would be a burden, and not a bliss; suffering rather than fruition. In the choice of our inferior felicities in this life, whether things or persons, we have more respect to the suitableness of them, than to their preciousness: the just content of the married estate consists not in the rareness of beauty, or largeness of portion or possessions, no, not (always) in the eminency of grace, but in the suitableness of disposition; and so our experience will tell us of all other states and conditions in the world; and this is the great infelicity of this present world, that it affords it not such an absolute parity between the person and the possession (from the King upon the throne, to the hermit in the cave) as that a person should be found that can say (unless it be upon the account of gracious submission to the divine will) I would not wish my condition other than it is.

This is only Heavens prerogative: All the Beatitudes of that upper world, both in their nature and degree, shall be most agreeable to the constitution of the saints; in their nature, they being suitable to the nature of the saints, to the heavenly principles of purity and holiness communicated to them from the divine nature; both the objects and subjects of glory are of one and the same constitution. This must needs breed unconceivable delight.
And as suitable are all the Joyes of Heaven in their degrees and proportions to the heavenly capacities: neither too much, nor too little, nor too heavy for the Saints to bear, nor too light, neither too vehement, nor over-flat.

The weight of that prepared glory shall not be heavier than those blessed Souls shall be well able to sustain with exceeding pleasure, neither shall it be so light, that they shall be able to say, I could bear more.

The light of glory shall not hurt the organ, by an over-vehement brillinss; neither yet shall there be the least dimness in it, to abate the delight of the acutest fence.

The language of the new Jerusalem, shall be one and the same throughout all the streets thereof: not a speech deeper than the meanest Saint can perceive, nor a barbarous tongue that they cannot understand, shall be heard there, but the Mother-language, intelligible and facile to be understood and spoken, by the meanest Inhabitant, shall be the language of the upper Canaan, that all may hear, and all may understand, to their unspeakable satisfaction.

The musick of Heaven shall be sweetest melody to every ear, and though it consists of the rarest trains, and most delicate airs, that ever ear heard, yet it shall not transcend the skill of the lowest capacity, but the meanest Chorister in the heavenly Temple shall bear his part with the most Seraphick Angel, in the higher or lower praises of the most high God in most perfect Symphony.

The infinite variety of most luscious delicacies, with which the Table shall be spread, where Abraham and all his spiritual Seed shall be feasted, shall consist of relishes suitable to the palat of every Guest there; what is fancied of the Manna of the neather heavens, shall be fully verified of the Manna of the third heaven; it shall give that taste to every palat, which every palat likes best, yea, all the Saints shall
shall be but of one and the same guest, the delight of one is the delight of all.

In a word, all the Objects of glory do hit the faculty with a most perfect and commensural proportion: there is nothing in heaven to offend or grieve the least in the Kingdom of God, yea, which is not of the most absolute complacency.

Earth is a place of mixture and composition, somewhat suitable, and somewhat unsuitable; some pleasure, some vexation: Hell and Heaven are the extremes: Hell is a place of unmixed torment, nothing there but what is renitency to the will of the damned; nothing present but what the Reprobate would not; nothing absent but what he wishes for.

Heaven is a place of unmixed joy, nothing wanting of all that blessed Souls can rationally desire; nothing absent, the absence whereof can possibly give any check to their fullest delight.

And though possibly there may be several orbs of glory, (for as one Star differeth from another in glory, so also is the Resurrection of the dead,) yet shall not the inferior orbe envy the superiour, nor think it felt too low; there shall be no such voices heard from the mouth of any the meanest Inhabitant, Oh were I but in such a superiour orbe I should be happy, such a Mansion would please me better: This would destroy fruition, and make heaven cease to be heaven: but no such whisper is to be heard, no such thought in that holy Mountain: because, the glory of one is the glory of all, and every Saint is as happy in another fulness, as in its own; yea, it enjoyeth its own and the others glory too; the narrowest capacity is widened by the others fulness; the joy of one is the joy of all.

In a word, the Saints shall live in love, and have all in him who is all, not so much as wishing their fellow Saints less, or themselves more, nor any thing in that whole world of felicities otherwise than it is. This is fruition.
Oh that all that have this hope in them would study to begin this life here below!

6. Fixednes. The next property of this fruition is Fixednes. There be of those things in the world which men call felicities, which (if they be not mistaken in their nature) to be sure they will find floating and unfixed. There is scarce a comfort which we possess in this moveable world, that we can find the same at the years end, or at the months end, which we fancy them to be at the beginning: all our most beautiful objects, how quickly they change colour, and our very options grow stale upon our hands, in the morning it flourishes and groweth up, in the evening it is cut down and withereth, Psal. 90. 6. But blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us to an inheritance, uncorruptible, and undefiled, and that fadeth not away: the heavenly inheritance is compared to that precious stone that cannot be stolen; (as one of the Antients writes) and to a choice flower that never withereth, but is always green.

The world is compared to a Stage, where the Seanc is quickly changed, and another face of things doth suddenly appear; but Heaven is a place of fixed and immutable existences: Heaven is still of one fashion, their work the same, they rest not day and night, laying.

Holy, holy, holy, Lord God Almighty, which was, and is, and is to come.

And their joy the same: They do always behold the face of their heavenly Father. They are in God, like God, Yesterday, and to day, and the same forever; with whom is no variability, neither shadow of turning. The Saints in Heaven are so far from mutation, that there is no shadow
of it. Here on earth our choicest delights meet with changes; created beings show their face a while, then hide it again; their colour goes and comes, they are always in motion & flux. Godly acquaintance is sweet, but the farewell is bitter; we call at the door, and sip of the cup, but we cannot stay by it. The best of our time is but a seventh part of it, and how wofully full of diversions! Such is our heaven on earth; but our heaven in glory, or our glory in heaven, is not so. God is the only unchangeable object of the Soul; there the Soul flays, and sucks, and drinks immeasurably, and yet there is not a drop left in the object.

A seventh property is Reflection. Reflection is one of the choicest ingredients into fruition: to enjoy heaven Reflection in all the beatitudes thereof, and to know I do enjoy it, this is the beatitude of all beatitudes. Direct Acts and Privileges of Grace, see to believe, to love Christ, to be united to him, to have communion with him, to be clothed with his righteousness, to be acted by his Spirit, &c. these may make a Christian safe, but (alone) they cannot make him sure: these may constitute a Christian happy, but not give him the comfort of his happiness: and how many precious Saints of God are there in this vale of tears, whose all consilts in these bare naked direct acts; the new-born Babe, oft like the natural Babe in the womb, hath spiritual life in him, but he knoweth it not? how many gracious Souls believe, but know not they do believe? Yea, cannot believe, they do believe? They think they have no grace, because they have so much corruption; they think they have no grace, because they have not so much grace as they would have; they love Christ, but know not they love Christ: they covet so much love to Christ, that they seem to themselves to have none at all; they are united to Christ, and have communion with him, but can apprehend neither this nor the other. Et sic in ceteris.

And
And this is that which makes their lives so uncomfortable to them for the present, and causeth them to go mourning all the day long; yea, sometimes with Mary, they talk with Christ, and Christ with them, but their eyes are held, they know him not. Christ and the Soul speak like strangers one to another. Woman, faith Christ: Sir, faith the Soul: Until Christ be pleased to speak in a more familiar dialect, better understood by the poor Believer; (Mary) and then the ravished Soul turns itself unto him, and springing into his arms, cries out, (Rabboni) My Master, my Lord and my God.

It is with many a poor believer here in the wilderness of desolation, as it did with Hagar in hers, they sit down to dye, for want of water, when there is a well before them; yea, many a well of living water (the precious promises) out of which wells of salvation they might with joy draw water, and drink and forget their sorrow; but alas they see them not, until God open their eyes, and then they can go and fill their bottles, and drink, and cause others to drink also. This is oft the state of the way! Oh but now, in the Country, the land of fruition, there the Saints have their reflex acts as well as their direct acts; they see, and they know they see; they love, and they know they love; yea, they are beloved, and they know they are beloved: They are basking themselves in the Rivers of pleasures, and they know where they are, and what they do: All tears are wiped from their eyes, and they know who wiped them off with the kisSES of his mouth. They are safe, yea, and they are sure; they are blessed, and they know they are blessed. The Spouse is now got into the Throne, the bosom of her Beloved, the King of Glory, and there she DSTeth (and she sits not in it as the Harlot did) Here I sit as a Queen, and am no widow; and shall see sorrow no more for ever:

In a word, all the acts of love, and joy, and delight in Heaven, are acts of highest assurance, without the least mixture of doubt and uncertainty. There is no fear in this
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this love, because love being now perfected, hath cast out fear. And now the Saints come to see the reason of their love to God to be God's love to them, and the reason of God's love to them to be God himself; and in this the Soul sweetly acquiesceth triumphing for ever; I am my Beloved, and my Beloved is mine; for he hath loved me with an everlasting love; therefore with loving kind-ness will he draw me, and I shall remain in his love for ever.

Eighth, Freshness. The Joys of the glorified Saints are always fresh from the Spring-head, that makes them so sweet and luscious; what we receive by the mediation of Creature-Conduits, loseth much of its native delicacy. Heaven is an Inheritance incorruptible, and that fadeth not away: It is incorruptible, not ἀσαρτός only that cannot dye, but ἄπαθεν, not obnoxious to corruption, it is made all of materials that cannot corrupt; and as it is in incorruptible, so it is ζυγατός also, still fresh and green.

Adam and Eve were created in the prime ripeness and bravery of the humane nature, in perfection of beauty and strength, and such shall all the Saints be restored, of what age and state of body forever they lay down in the grave; the Children of the Resurrection shall rise (in the morning) in the most sparkling gallantry of youth, and in that posture shall be for ever. Like as the Angels are pictured to us, in the adult and perfect beauty of youth, not (indeed) of infancy, that would import immaturity: nor yet of old age, that would intamiate a declining state; but (I say) of youth, to shew they still retain the vivie impressions of their first Creation.

The most delicate of all our sublunary delights, of which we are (at first) so fond, that we cannot spare them a moment out of our eyes, but are always courting of them, and solacing ourselves in their fruition, do quickly grow stale and flat upon our hands.

K k

What
What is storied of Typhon, a beautiful active young man, holds full analogy with all our Creature-felicities; Aurora (for the elegancy of his person and industry) begged him of Jupiter to be her Husband; withal praying, that he might never dye; both which Jupiter granted; but she, through her womanish inadvertency, forgetting to pray that he might not grow old as well as not dye, in his old age he grew impotent and burdensome to himself, and to Aurora too; so that repenting of her choice, Jupiter out of pity turn'd him into a Grasshopper.

Such are all our worldly beatitudes, we would fain espouse them to our selves, and write eternity upon them; but how brave and sprightly soever they appear in our first appetitions of them, they quickly grow old and fadi
dious, and signifie no more than so many impotent Grasshoppers.

But now there is no such thing in Heaven; there is eternity but no old age; the joyes of heaven are always young.

The flowers of Paradise, of which the Saints Poesie is made, do neither wither nor change colour, the drops of their morning dew standing thick upon them (like orient Pearls) preserve them in their perpetual verdure, and odori
eromfyshe.

God himself the fountain and spring of all those glorious beings, is not a moment older than he was, from all eternity; and therefore all their fresh springs being in God, their roots feed their branches with continual and unchangeable moisture and influence.

God, who is an Object of infinite fulness, doth always feast the glorified Saints and Angels with fresh visions of delight and wonder.

Yea, God himself, the fountain and spring-head of all those glorious Beatitudes, doth wash their roots perpetually with fresh moisture and influence: though God be but one and the same inesse
table essence, yet he being an Object of such infinite fulness, it cannot be conceived, but he must
must needs feaft the eye of the glorified Angels and Saints with fresh discoveries of delight and wonder to all eternity; so that they can never be cloyed or surfeited with the same beatifical vision.

All the joys of Heaven are present; there is nothing in the beatifical vision antecedent or future; but as God himself is but one pure Aét or Being, always the same, from eternity to eternity, so are all the felicities of Heaven.

There are no fragments in glory: There is nothing in glory which shall be, and is not; nor any thing in fruition which shall ever cease or change.

Glory borrows that immense title of the God of Glory, (what the Jews say of the ten Commandements) is, and was, and is to come; a name that is not to be divided or taken asunder, but must be spoken all together in one word.

So is, as that it was, so was as that it shall be, so shall be as that it is: Eternity is a single Point, such are all the blessednesses of the Saints, were, and are, and shall be: so Past, as to come, and so to come as present, this is a mystery, and it is marvellous in our eyes.

Out of these nine Ingredients or Properties there ariseth a tenth, the very top of all, Delight and Complacency; and this makes Heaven to be Heaven indeed, the joy of the Lord, even the same joy which God himself possesseth; the same for kind, though not for degree.

Propriety, Possession, Intimacy, Suitableness, Satiety, Reactivation, Immutability, they all meet in God essentially, making up an infinite delight and complacency in the Saints and Angels, they are perfectly, though bounded and limited according to the capacity of the Creature, making up a delight and joy, which (on this side Heaven) passeth all understanding; of which the Psalmist sings,

We cannot conceive it until it receive us.
In thy presence is fulness of joy, and at thy right hand are pleasures for evermore.

Behold faith in the glorious Redeemer doth raise the Soul of the poor Believer to a marvelous high pitch of joy and rapture, Whom having not seen ye love, in whom, though ye now see him not, yet believing ye rejoice, with joy unspeakable and full of glory.

The expression is very full, faith brings the Soul in love with an unseen Christ, and fills the heart with joy; not ordinary joy, such as men do easily express upon all occasions, but unspeakable, the heart conceives such joy that the tongue cannot utter, yea, it is not to be uttered by the tongue of men or Angels; it cannot be spoken, it is ineffable, and that is not all, it follows, it is glorious, and our translation gives it an addition very emphatical, full of glory; and yet that reacheth not the top of this joy, for the Greek signifies not glorious only, but Glorified: faith fills the heart with glorified joy, a joy that rivals (as it were) the joy of the glorified Saints, a joy which sets the Soul for the present above it self, and puts it into Heaven before its time. Oh Christians, if faith, (which must not enter in within the veil) can transport the Soul into such exaltations, raptures, what can vision and fruition do? Oh the mountings of mind, the ravishing joys of heart, the solace of Soul, which glorified Saints possess in the beatific vision!

The Soul shall live in joy, and be filled with delight in the mirror of all delights; love and joy shall run in a circle, and mutually empty themselves into one another, love shall disolve into joy, and joy shall resolve into love, a River, an Ocean of unmixed Complacency, wherein the Soul shall bathe itself for ever.

The Saints are so pleased with their own beatitudes, that as they cannot spare any joy they have, so they know not what their souls can wish for more. This is pure complacency, there are none above them that they need envy,
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envy, none beneath them capable of their pity. Oh blest
fed state!

The fourth and last Privilege contained in cohabitation;
is Conformity.

Even in the Evangelical state below, Conformity is the
fruit of vision, vision produceth Assimilation.

We all with open face beholding as in a glass the glory 2 Cor. 3:18,
of the Lord, are changed into the same image
from glory to glory, even as by the Spirit of the
Lord.

Surely the heavenly vision will beget so much more full
and perfect conformity, by how much the mirror is more
vital and energetical: The Apostle reacheth forth, this
blessed truth and the reason of it together, as a known Do-
ctrine.

Beloved, now we are the Sons of God, that were dignity 1 John 3:2,

enough for a poor sinner (one would think) I but that’s
not all; it is well, and it shall be better. God hath laid
out much upon us; but how much glory he hath laid up
for us we cannot conceive; it doth not yet appear what we
shall be! This only we know, that when he shall appear we
shall be like him! That’s infinite honour indeed! But
how doth he prove it? Why, he proves our conformity
from our vision, we shall be like him, for we shall see him:
Him, ver. 3. God in Christ; the Godhead in the glorified
human nature of Jesus Christ, even while he was here in
the days of his flesh; the flesh of Christ was a veil, 1 Tim. 3:16.

through which the deity of Christ did appear, God’s space.

God was conspicuous in the humane nature; the in-
visible God was, as it were, made visible in a body of flesh;
We beheld his glory (says the Evangelist) if it were so
upon earth, how much more will it be verified in hea-

ven? The glorified body of our Lord will be as transpa-

rent.
rent glass, through which the glorious beams of Divinity will display themselves to the eye of the blessed beholders: And in the beholding whereof there will go forth a transforming virtue which will change them into the same Image; if it were so, I say, in the Gospel vision, how much more will it be so in the beatific? The sight of God hath a conforming power in it to assimilate the beholder into the likeness of God, he converts all into his own nature; God as he is a consuming fire to the wicked, so he is a purifying refining fire to the Saints, by purifying out their dross to make them partakers of his holiness, Heb. 12. 10. It was the design of their correction in this world, and the perfecting of that conformity is the ultimate and supreme design of the facial vision: we shall be like him, for we shall see him; we shall be as he is, when we shall see him as he is: we shall be like him:

Like him in our Souls.

The Saints like God in their understanding.

Like him in our Souls: like him in all the faculties of our Souls: our understandings shall be like the divine understanding; we shall know all things, past, present, and to come; we shall know all things as God knows them, for we shall know all things, and see all things in God, ut supra.

Then Adam (for the promise of a Redeemer being first preached to him, and that by God himself, giveth us more than a probable ground to believe that he is in heaven) Adam, I say, shall have his ambition satisfied in a better sense than he intended, or the Tempter suggested, of being like unto God knowing good and evil, now he knows universal good, to be filled and satisfied with it; and evil in all the distinctions of it as it is now (through the infinite grace of a Redeemer) the Tempter's portion and not his own.
The will is made like unto God's will, not a fountain indeed, but a large vessel full of goodness and holiness; the Saints shall be holy as God is holy, pure as God is pure, perfect as he is perfect; they were so on earth, truly; now in Heaven they are so, perfectly; the will shall be as holy as it would be, as holy as the holy God would have it be, so holy that there will be mutual joy and delight, between God and the Saints, in the contemplation of their holiness, the Saints shall rejoice in the holiness of God, that they have such an holy God; it was their duty in the state of Grace, Psal. 30. 4. Sing unto the Lord, oh ye Saints of his, give thanks at the remembrance of his holiness: It is their work and wages, their labour and their rest now, in the state of glory: They rest not day nor night saying, Holy, holy, holy, Lord God Almighty, &c. See how the Saints are ravished with the contemplation of God's holiness, they double and treble the mention of this glorious attribute, they cry, Holy, holy, holy, for once Almighty, &c.

And it seems God (if I may so say) is as much taken with the beauty of their holiness; they have their denomination from their holiness, Saints, in English, Holy ones, such as God accounts to be his Inheritance, yea, the glory of it; they were so while they were below; The riches of the glory of his inheritance in the Saints: What is it above, where their holiness is consummated, where the Saints are now presented by Christ, a glorious Church, even (like their God) glorious in holiness, not having spot or blemish, neither sin, nor shadow of sin, neither spot nor appearance of a spot, but holy and without blemish, immaculate holiness! there is not so much as a stained thought, not an inordinate motion, in the whole Region of Heaven to defile that upper world; this God delights in, because in the holiness of the Saints he sees the reflection of his own face, God pleaseth himself to see, how like himself he could make a Creature! such was the design in the first Creation; Let us make man in our own image, after our likeness,
Moreover, the Saints are like God in their affections. They love what God loveth, and hate what God hateth; their joy is God’s joy; they rejoice in God and in his glory, they rejoice in Jesus Christ their Bridegroom, and he rejoiceth in them. As the Bridegroom rejoiceth over the Bride, so shall thy God rejoice over thee. That was but the word spoken to the Church at her espousals, what must the joy be (think we) upon her wedding-day.

All the affections which either were inordinate, or suitable only to the imperfect state, as envy, malice, fear, hope, desire, &c. they are all abolished, as either inconsistent with or uselefs to the heavenly state; and therein consists no small part of their conformity to God, as being capable of nothing which denoteth infirmity or imperfection.

The Saints are like God in their memories, they shall have holy memories; their memories shall be like the Ark of the Covenant, which was overlaid with gold, wherein (according to the Apostles’ inventory) were

The golden Pot that had Manna,
And Aaron’s Rod that budded,
And the Tables of the Covenant,

The Ark of the Memory now overlaid with glory, likewise shall contain the Manna that Angelical food of Word, Sacraments, Promises, Ordinances, Providences, Experiences, wherewith God was wont to feed the Soul, while in the wilderness of the world.

Aaron’s
Part III. Mount Pisgah.

Aaron's Rod that budded, Gods fatherly Rod of correction, which though for the present seemed not joyful but grievous, yet afterward it yielded the peaceable fruits of Righteousness, in them that were exercised thereby.

And the Tables of the Covenant: The two Covenants, which God made with man; the one of Works, the witness of God's holiness and perfection; the other of Grace, the witness of God's goodness and commiseration.

The Covenant of Works, the standing evidence of man's guiltiness.

The Covenant of Grace, the standing evidence of God's righteousness.

The Covenant of works the lasting monument of man's impotency and changeableness.

The Covenant of Grace the everlasting monument of God's omnipotence and immutability.

These, with all the particulars included in either, are the chief things which shall fill the memory, and the remembrance of them, comparing the type with the antitype (if I may so say, things past with things present) will fill the Soul with admiration and delight.

If any thing of evil do occur, whether of sin, affliction, as soon as ever it enters within that glorious firmament, it loseth the nature of evil, and is naturalized into matter of rejoicing and thankfulness.

In a word, the entire Image of God, which was imprinted upon the Soul in the first Creation, and reprinted upon it (though in an imperfect character) in the new Creation, shall now be perfected to the life in the Regeneration, the Saints shall be as like God as ever they can look, as like God as ever Children were like their Father; so that there will be nothing but looking and liking the one upon the other.

Eph. 4:24 It was their duty in the state of grace, it shall be their infinite dignity in the state of glory.
Mount Pilgah. Part III.

Prevent that holy gaze now, oh ye children of the most high God, be often taken up in the beholding and contemplation of the face of your heavenly Father; behold, will it not

Quicken you to duty?
Comfort you in your droopings?
Cause you to overlook the contempt of the world with an holy pride?
And even be the dawning of glory upon your faces, whereby some line and lineaments of beauty shall be added daily to that blessed draught begun already against that day!

Once more before we go off from this pleasing contemplation, add we,

The very bodies of the Saints shall share in this blessed conformity as well as the soul: It had its degree in the first Paradise, man had a kind of resemblance to God in the very make of his body, beautiful, upright, active, no such visible picture of God, in Heaven or Earth, as man was, not Sun, Moon, or Stars, not Earth, and Sea, or the visible Heavens themselves have so much of their Maker in them as the body of man; his very corporeal senses had much of God in them, they were Vestigia Dei, though not Imago; one might easily have known who was their Father.

But now in glory, saith the Apostle,
Our vile body shall be fashioned like unto his glorious body.

The glorified body of Christ, next to the divine essence, (to which it is hypothetically united) shall be the glory and the wonder of Heaven, and our body, faith the Apostle, shall be like his, conformable unto his glorious body.

What a mirror of glory will the Saints be in their souls conform'd to the divine nature, and their body conform'd to the glory of the humane nature of Jesus Christ, the Lord of glory! Oh wonderful astonishing transfiguration!

Well
Well said the Apostle, It doth not yet appear what we shall be: for we have not yet seen, nor can we enter into the heart of God, &c.

This will be an infinite compensation to the Saints of God, for all their holy endeavours of being like to God, that as obedient Children they have been followers of their Heavenly Father, and for all the reproaches and abatements they have received from a reprobate world because of those endeavours.

The earth was not able to bear the hard speeches, where-with the enemies of God have reproached the footsteps of God’s anointed ones, labouring to imitate in the steps of their heavenly Father, willing to be Nonconformists to the will and laws of men, and striving to be conformable to the will and pattern of their holy King and Law-giver the Lord Jesus the King of Saints: Now I say, it shall be no shame nor grief of heart unto them, when they shall reap the fruit of their weak and imperfect conformity on earth, in the most full and perfect consummation of that conformity in heaven; when behold whatsoever is glorious and wonderful in the person of their glorious Redeemer, or in the threes glorious and blessed Trinity, the very print and Character of it shall be stamped upon the glorified Saints (in their created capacities) causing them to appear not only wonderful, as so many Angels, but even to resemble God himself, and to shine as so many Christs in the Kingdom of their heavenly Father; and they that laughed them to scorn shall see it, and their faces being filled with shame, their consciences with horror, and their hearts with envy; they shall now revile and curse themselves, howling out, We fools accounted their lives madness, &c.

Oh how much better are the reproaches of Christ than all the grandeur and applause in the world! Be of good cheer, all ye Servants of God, the time is coming when you shall not repent of your conformity to God and Christ in holiness, but shall ever sing.
I thank the Lord who gave me counsel, and taught me to choose the better part, which shall never be taken away from me.

I come now to the Complement and perfection of this last fruit and consequent of Christ his coming (the Saints cohabitation and fellowship with the Lord) namely, The extent and duration of it in this particle ever.

We shall ever be with the Lord.

Ever, a little word, but of immense signification! a Child may speak it, but neither Man nor Angel can understand it.

Oh who can take the dimensions of eternity? Yea, who can tell me how long half eternity is? Behold I shew you a Mystery, half eternity is eternity; yea, every part and particle of eternity is eternity; for eternity is not made up of hours, or days, or years, or instants, or jubiles, or ages, or millions of Ages, the whole space between the creation of the world and the disjunction of it, would not make a day in eternity; yea, so many years as there be days in that space would not fill up an hour in eternity. Eternity is one entire Circle, beginning and ending in itself. This present world, which is measured out by such divisions and distinctions of times, is therefore mortal, and will have end, 2 Cor. 4. 18.

It eternity did consist of finite times (though never so large and vast) it would not be eternity, but a longer tract of time only; that which is made up of finite is finite. Eternity is but one immense indivisible point, wherein there is neither first nor last, beginning nor ending, succession or alternation, but is like God himself, one and the same for ever.

From hence we infer this Doctrine.

The blessedness of the Saints in Heaven is everlasting.

Their
Their presence with God is ever.
Their vision is ever.
Their fruition is ever.
Their conformity to God is ever. We shall ever be with the Lord.

Quot. But why? What good have the Saints done to merit such an ever of bliss.

Answ. Nay Christians, if we go that way to work, we shall be sure to fall short of this ever. An Heaven proportionable to the Saints merit is not to be found, unless it be amongst their Antipodes in the Regions of darkness (if there be an heaven there: ) The wages of sin is death, but the gift of God is eternal life through Jesus Christ our Lord. 

Hell is the wages of sin, pure and proper merit; but Heaven is a free gratuitous gift, a gift in regard of us, though merit in regard of Christ. Eternal life is the gift of God, through Jesus Christ our Lord.

So that if it be demanded, Why Heaven must be for ever?

The first and only account of merit is the blood of Jesus Christ: the Saints were once a lost generation, that had sold themselves and their inheritance too, and had not where withall to redeem either.

But they had a near Kinsman (even their elder Brother by the Mothers side) to whom the right of redemption did belong, who being an mighty man of wealth, the Heir of all things, undertook to be their God, and (out of his own proper substance) to redeem both them and their inheritance; them to be his own inheritance, Ephes. 1. 10. and Heaven to be theirs, 1 Pet. 1. 4. And therefore had Heaven been but a moment short of eternity, the Redeemer had over-bought it, for he laid out the infinite treasures of his blood upon the purchase, the blood of God: had Acts 10. 28. not
not Heaven been infinite also, as in value, so likewise in duration, it had not stood with the justice of God, or his love to his Son, to have taken so dear for it.

It is this ever in the Text, which makes Heaven to be but an even bargain; were there a period of time (though after the revolution of never so many Ages) wherein the purchase were to expire, Price, and Inheritance, and Heirs, were all lost for ever.

Behold this is the first Reason.

A second account may be in respect of the elect themselves. The Saints have immortal souls, souls that have an ever stamped upon them; an ever, a parte post, an enduring ever, though not (a parte ante) a beginning ever; or rather an ever without beginning; of such an ever the Saints were incapable: God himself (with holy reverence be it spoken) could not have bestowed such an ever upon the Creatures, for then he must have made them so many Gods; and this God could not do, and that because he is omnipotent; there is but one supreme, but one omnipotent; but now an ever, a parte post, an enduring ever, God by divine Covenant conferred upon their souls, and will invest their bodies also with at the Resurrection, that so eternal Beings might be capable of eternal Rewards, the wicked of torments, the godly of bliss, both eternal; if there were not this ever upon the beatitudes, as well as upon the persons of the Saints, they would be extremely losers by it, and outlive their own happiness.

Thirdly, Such a cessation of the joys of Heaven would be as inconsistent with the Saints' Graces, as it is with their beings; God hath beautified their immortal souls with immortal graces, their love abides for ever, their zeal is eternal, their holiness eternal, and all their qualifications for glory are eternal, and can their glory it self be mortal? It were in vain to contend for perseverance in Grace, should we admit falling away from Glory. Poor Saints indeed,
Indeed, if neither grace here, nor glory hereafter could secure their happiness! Were grace (indeed) amissible in this life, and glory in the future, the foundation of the Lord were not sure, and the Saints of all men most miserable! Such a cessation is totally inconsistent with the Orthodox faith, as well as with the wisdom of God; who certainly if he had furnished the Saints with immortal principles and qualifications for an heaven which would or might determine, had taken far more care upon the Medium than upon the End: And oversight incompatible with a wise man, much more with the only wise God.

But the main pillars upon which this blessed Article of our faith (everlasting life) is built, are the glorious Attributes of God: I shall therefore pursue the discovery of this delightful contemplation unto the Springhead.

First then, The Wisdom of God is the head corner stone, upon which we build the belief of this Doctrine, Heavens eternity.

Not to recur to anything already spoken, I shall only take the hint of the Psalms, Psal. 89. 47. Wherefore hast thou made all men in vain? For the better understanding whereof, we are to take notice, that the rise of the Question is a passionate complaint of the Prophet, concerning the brevity and misery of the present life, in Job’s phrase (Heb.) Short of days, and full of trouble: In the former part of the verse, Lord, remember how short my time is.

And in this latter part of the verse he doth, as it were, expostulate the case with God, why God would have it so? Wherefore hast thou made all men in vain?

In which words, although he seem to ask God the question, yet he giveth himself the answer, and the answer is negative, q.d. No: God made not men in vain: It is not possible that the Wisdom of God should make such an excellent
excellent Creature as man (the master-piece of the whole notther world) to no purpose: It cannot be, that God should bring in such a Creature only to take a turn or two in the world, and then to disappear, never to be heard of any more! What then? Why thence doth rationaly infer, that certainly in man's creation God had a design upon him, in order to a future estate: And what was that? But what the wise man discovers to us, The Lord hath made all things for himself, i.e. for his own glory; soil. The wicked for the day of evil, to the manifestation of his justice, and the godly for the day of redemption, to the ealuation of his free grace; in both which (however the wicked may seem in this world to go unpunished, and the godly unremayed yet) God will have time enough to make reparations to his justice in another world: hell and heaven will make amends for all.

But now all this should there be a period wherein the flames of hell should be extinghuised, or the joyes of heaven annibilated; if after the first creation suffered a miscarriage, the second also should prove an abortion, if man should out-live his heavenly Paradise as he did the earthly (though his leaf should be made for never so many lives) this would but aggravate the vanity of his creation, and we must needs approve of Solomon's choice, Wherefore I praised the dead more than the living, yes, beter is he than both they which hath not yet been: Surely such an improvidence is totally inconsistent with that infinite understanding, whose most just title is, The only wise God.

This then is the first account of this ever here in my Text, God's wisdom.

Another Attribute upon which this beatifical Truth standeth is, The veracity and truth of God: the future estate both of the reprobate and of the elect, is every where in Scripture held out to us with a note of eternity.
That all the reprobate shall be cast into Eternal judgment, Heb. 6. everlasting fire, Mat. 18. 8. and 25. 41.

Eternal, fire, Luke 3. 17. unquenchable fire, Mat. 3. 12.
Luke 3. 17. fire, that is not to be quenched, ver. 44.
fire that never shall be quenched, ver. 43. after never so many years and ages of continuance, it is still wrath to come, everlasting darkness, Jude 6.

It seems though there be fire enough in hell, there is no light in that fire, even those flames are darkness, and that darkness everlasting; fire for beast, but not for light; whatever is afflicting, within hell nothing that's refreshing, that's dreadful.

The worm that shall never dye.

Everlasting destruction, 2 Thes. 1. 9.

And as that of the reprobate is, so

This of the elect is expresst under the like notions, not a moment short of eternity: the Father of glory, who best knew what he had begotten, baptizeth it with that name.

Eternal glory, 2 Tim. 2. 10. 1 Pet. 5. 10.

Everlasting life, fourteen times so called in the new Testament, and once in the old, Dan. 12. 2.

Eternal life, thirty times so called by the Evangelists and Apostles.

Everlasting Kingdom, 2 Pet. 1. 11.

Enduring substance, Heb. 10. 34.

An incorruptible Crown, 1 Cor. 9. 25.

Pleasures for evermore, Plat. 16. ult.

A Kingdom that * cannot be moved, Heb. 12. 18:

An eternal weight of glory, 2 Cor. 4. 17.

Heaven is a weight of glory: both the Hebrew and Chaldee words signify both weight and glory; Heaven is made all of massy glory; glory that would be too heavy even for the shoulders of glorified Saints, were not underneath them the everlasting arms.
But as God puts forth omnipotence to cause the damned to subsist under their (otherwise) intolerable pains, for the glory of divine justice; so in Heaven he is pleased to exert the arm of his almighty power; to sustain the Saints under their unconceivable weight of glory, for the more illustrious manifestation of his everlasting love.

But this is not all; as there is a weight of glory to make heaven as big as the Saints can (joyfully) bear, so that weight must also be eternal; that so the glory may not be too short for them, but every way commensurate to all the dimensions of their souls.

This, this is the witness and testimony which God himself hath given to the Saints inheritance in light, and to shew the inapplicability of this testimony, the Apostle gives that glorious character of God; God that cannot lye; and that in the same Scripture wherein he makes this glorious promise—Eternal life, which God that cannot lye hath promised before the world began. Observe it, as if the Apostle by the Spirit did foresee what atheisme might object, or weakness of faith might call in question, viz. the eternity of heaven: How can that be? Oh yes, faith the Apostle, it must needs be so, God who cannot lye hath called it eternal life: cannot—he faith not without, but cannot lye; whereas it might be objected, why the least Child in the world can lye, I but faith the Apostle, God cannot lye, it is against his essence; It is omnipotence in God that he cannot lye, as Augustine speaks, if he could lye he were not almighty: whoever calls the eternity of the Saints rest in question, at the same time calls in question God's omnipotence as well as his truth, his being as well as his bounty.

If heaven were but a moment shorter than the measure which the Scripture giveth us, the Apostle had ascribed to God a mistaken title (God that cannot lye) upon such a testimony as this from the mouth of God, how securely may the Saints lye down in their beds of dust, in confidence of enjoying an eternal rest, after the Resurrection?
A third Attribute which mightly contributes assurance to the faith of heavens eternity, is God's Immutability. The unchangeableness of his counsel and purpose will set the ever of the Saints vision and fruition of God, beyond all dispute and hesitation. It was the very design and purpose of God upon the Saints in their regeneration and renewing by the Holy Ghost, which he shed upon them abundantly through Jesus Christ our Saviour, that being justified by his grace, they should be made heirs of eternal life. Did God manifest his eternal purpose to the world, of eternal life, and make such solemn provision for the carrying on that purpose upon the heirs of promise, by interesting the third Person in the glorious Trinity, the Holy Ghost, in it, and after all this can Heaven become but a peradventure and the Saints everlasting communion with God, prove a Scepticism or ungrounded opinion only? Nay, Tit. 3. 8. (faith the Apostle) in the very next verse, This is a faithful saying, i. e. a man may venture his soul upon it, and these things I will that thou affirm constantly, i. e. assert as true. a matter of greatest assurance, of which there is no doubt, scil. this grand principle, The eternity of the Saints blessedness, that we should be made heirs of eternal life, and that to this end, that believers may be careful to maintain good works: leave Christians at an uncertainty of an everlasting reward, and farewell good works; men will act arbitrarily where they work doubtfully. Nay, but tell them, The foundation of the Lord stands sure, his counsels and purposes are unchangeable, with him is no variableness, neither shadow of turning; fix their faith upon this bottom, that God's purpose of eternal life is as immutable as God himself, this will set them on work to purpose in the use of all such means as tend to so glorious an end. Did God from eternity purpose salvation to the elect, to eternity? A soul set beyond all suspension of the accomplishment of this blessed promise, will be careful to maintain good works: so the Apostle follows it home, 1 Cor. 15. 58. Therefore my beloved brethren, be ye stedfast, unmoveable, always.
always abounding in the work of the Lord, for as much as you know that your labour is not in vain in the Lord: faith-ful he that hath called you, who also will do it: Heaven will make amends for all.

Fourthly, Such a supposed effusion of Heavens glory is totally inconsistent with the mercy and goodness of God: that man of God, holy David, begins his Psalm of thanksgiving (in this lower Quire of Saints) with this strain,  

Oh give thanks unto the Lord, for he is good; for his mercy endureth for ever: And having begun in that strain, he can sing no other tune all the Psalm over, it is (as it were) the burden of the Song, For his mercy endureth for ever: And shall we imagine he is now turning his Hallelujahs to a lower key in that celestial Quire, to Him that sitteth upon the Throne, and to the Lamb?

No, mercy in God is not a moral or mortal virtue, but an essentiel Attribute, God himself eternal. Mercy in God hath been from eternity, and shall be to eternity; it can no more outlive its objects, the vessels of mercy prepared unto glory, than it can cease to be mercy. 'God is the Father of mercies, and mercy can never go childless; God must exercise the infiniteness of his mercy extensive to all eternity, as well as intensive above all dimensions.

Fifthly, The omnipotence of God doth gratifie his mercy in this design; for while mercy poureth in this strong liquor of the Lords joy immeasurably into the vessels of glory, omnipotence doth support and strengthen those vessels that they split not with their own fulnesse, it were not the imaginative how created vessels should hold uncreated glory, and if the vessel should run out, or fail, the liquors would be lost.

Sixthly, God is eternal, and therefore Heaven must be eternal also. In Heaven there are no second causes, which
are obnoxious to contingency or alteration; all causes there are resolved into the first being and sovereign cause, where they remain first and immutable, as that immense Being himself, and because he liveth eternally, they shall to live also. The eternity of God's being layeth the foundation of the eternity of the Saints glory.

* The Lord God Almighty, and the Lamb, are the Temple of it, the Sun that shineth there by day, & the Moon by night, are no part of the first Creation, which is to pass away, but the glory of God doth lighten it, and the Lamb is the light thereof; there shall not be so much as a post of the old fabric in this new building, to inform or endanger it: God alone is the Roof and Foundation of Heaven, the very Center and Circumference is God; all the Arches and Pillars of Heaven are made of the Tree of life, in which no worm can breed which may corrode or consume the Saints mansions; no moth is there to fret and eat out the long white robes wherewith the Saints are adorned; nor Thief to break into the Palace of the great King, to steal away their crown from them: There is malice enough indeed in that *Ammoun*, the Angel of the bottomless pit, and all his cursed Goat-birds, to act such hellish villanies, not upon the Saints only, but upon God himself, even to pull him out of his Throne if they could; but thanks be to God, they are made fast enough in the lowest Dungeon, where they are flak'd down by a perpetual Decree, and reserved in chains of darkness for ever, so that the Saints need not fear that Antichristian brood shall ever break loose to cast in one Granado, or Fire-ball, into the walls of the new Jerusalem, or to break open the gates thereof to disturb their peace.

In a word, the Manna of those upper heavens, which is the Angelical food the Saints live on, is not subject to breed worms, which may corrupt their constitution: behold! the worm is only in the heather place of darkness; and yet neither can that eat out any part of the subject on which
which it feedeth! Oh how sweet would that worm be to
the Reprobates, if but once in a thousand years it might
eat out but a piece of them, till they were utterly con-
sumed! but woe and alas! the worm knows only how to
augment, but not how to shorten the torments of the
damned; but as it is a never dying worm it self, so is the
miserable subject also upon which it feedeth; there is fire
in hell, but it is such only as doth nourish its fuel, not dim-
mish it: Whence should this be, But because the breath
of the Lord like a stream of brimstone doth kindle it?

And if the justice of God gives eternity both to the
torment of hell, and the tormented also to sustain it, how
much easier and sweeter is it to conceive; the shone of God's
face is both the eternity of the blessed in glory, and of their
bliss afo.

It is true indeed, of the neather heavens it is said, they
shall perish — yea, all of them shall wax old as doth a gar-
ment, as a vesture shall thou change them, and they shall be
changed; but hath he any where said so of the upper hea-
vens too, the fear of the blessed souls, the mansion house
of the great King? Surely no: Yea (to use those words
in an accommodated sense at least) faith God, The new
heavens and the new earth shall remain before me. How-
ever, even in contemplating the consummation of these
neather heavens, the Psalmist hath a (savoury) But, which
will save all harmless, But thou art the same, and thy years
shall not fail.

Behold, God is the heaven of his Saints, what can put a
period to this heaven.

7. Attribute, the Love of
God.

A seventh Attribute is Love: Which way should the
glory of the Saints come to be extinguished, or so much as
eclipsed? If such a thing could be, it must arise from a
consummation of divine love, which cannot be supposed: Will
God grow weary of their company? Behold! he made
them (when he brought them into that state of glory)
as perfect as he would have them be (I had well nigh said)
as perfect as he could make them, that they might be a meet Bride for his first-born, his only begotten Son; and now behold, he that hated putting away in the fantastical Jew (unless it were in case of adultery) will he give the Lamb's Wife a Bill of divorce, and put her out of doors, in whom (since her first reception) there was never found the least disloyalty, no not in thought, but remaineth without spot, or wrinkle, or any such thing, as immaculate as the elect Angels? or must they also fare no better than the Angels that kept not their first estate? Must all be cast out for ever, and heaven stand now an house to be let, without a Tenant? Were not this more than a shadow of turning? Of the Lord and Head of the Saints in the days of his flesh it was said, having loved his own, he loved them to the end: And is his love less now in heaven than it was on earth? Is Christ's love to his Church, now she is his wife, less sincere and intense, than when she was but his Spouse? Did Christ love more ardently at a distance, than now in their mutual embraces? These are prodigious blasphemies, not once to be admitted into our thoughts: Nay, faith God, The Lord hath appeared of old unto me, saying, yea, I have loved thee with an everlasting love, therefore with loving kindness have I drawn thee.

An eighth Attribute is Justice. The cessation of heaven and hell would utterly destroy divine justice, and make that cease also for ever. Take away those two tremendous patterns of Reward and Punishments, heaven and hell, by which the Saints (here below) do justify God, and vindicate the truth of the Christian Religion against all other Religions in the world, and you cut the very sinews of Religion, and make Laws of God vain and insignificant; you starve the hope of the godly, and extinguish the fear of the wicked.

Ninthly. A cessation of the joys of Heaven, and of the torments of Hell, would turn Heaven into nothing else but the carnal dream of a Turkish Paradise, and Hell into the ridiculous
ridiculous fancy of a Popish Purgatory. If ever we be happy, we must be assured of the perpetuity of our state, or else the whole vision will be but as pleasing dream, wherein we may fancy our selves to be happy, but are indeed miserable in ignorance and mistake.

Fear of loss will not only lessen the joy of heaven, but turn joy it self into anguish; yea, the damned in hell might seem to have the better of the Saints in glory, by how much hope of deliverance out of present misery is better than the expectation of the loss of present fruitions.

Surely the love of God never prepared such bitter sweets for his children: neither could I have been induced to have spent so much time in fortifying to grand an Article of our Faith against supposed violence of atheistical spirits, had it not been by occasion hereof to discover the beauty and strength of those pillars, by which this dear-bought truth is supported.

To conclude, It was not (possibly) without a type that the first Sabbath is mentioned without an evening, and the new Jerusalem had no night, both were prophetick to the eternal Sabbathisme of Heaven; my Text assureth all the Saints of an everlasting fruition of God; Ever with the Lord.

There was an ever in the will of the Saints to holiness, and God who takes the will for the deed, doth put an ever to their future reward; that hell may be the everlasting witness of divine justice, and heaven the perpetual monument of divine grace.

Christians, this is the measuring Reed of the new Jerusalem, the Cube of the heavenly Temple, the breadth, and length, and height whereof, none but he that can lay his right hand on the one end of Eternity, and his left hand on the other end, hath given unto us; the computation whereof infinitely exceeds our Arithmetick, yea, the Arithmetick of all the Angels in heaven.

Those
Part III. Mount Pisgah.

Those comparisons of the running out of an hour-glass by a single hand once in the revolution of a thousand years; (by which computation there would be scarce six sands leffened in the glass since the Creation of the world to this day) or, a little birds carrying away a mountain of sand by one small dust once in a twelve-month; the emptying of the Sea by a drop once in an age, and whatever of the like nature these are but like the span of an Infant to measure the circle of the heavens, so many empty cyphers without a figure to calculate eternity by, though they may seem Hyperbolics to our childish capacities; oh who can describe eternity! It is an Ocean without a bottom, it cannot be fathomed a Sea that can never be sailed over from shoar to shoar.

Ever is that which cannot be measured but by itself; ever is that out of which take never so many ages, and worlds of time, there is not a moment left to come; ever is still to begin, never to end; eternity is still entire, a spring which fills as fast as it empties; a vast circle, which begins where it ends, and ends where it begins.

And now Christians, is this the duration of Heaven? Is this, nothing less than this, the measuring line of the Saints cohabitation with God.

\[
\begin{align*}
\text{Presence with} & \quad \text{Vision and} \\
\text{Their Fruition of} & \quad \text{God} \\
\text{Communion with} & \quad \text{Conformity to}
\end{align*}
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What is ever with the Lord?

Oh the purchase of Christ!
Oh the gift of God!
Oh the love of the Spirit!

How unsearchable are his counsels, and his thoughts

N

past
past finding out! Thanks be to God for his unspeakable gift!

And here I might fix a full point to mine own and the Readers labour; but because I find our Apostle closing his words of comfort with a word of counsel, Wherefore comfort one another, &c. give me leave to follow my Guide, and before we dismiss this beatific contemplation, let us enquire a little further what blessed improvement may be made of it, even on this side of Eternity!

Use i.

And the first use we may make of it may be that which the Psalmist makes the title of the 32. Psalm, (as of some others) Maschil, a Psalm to give instruction. Let this (I say) be a word or Doctrine to teach: And what doth it teach? Even the very sum in the total sum, which David's Psalm there teacheth, namely, Who is the truly blessed man, and wherein real blessedness doth consist? Holy David saw the sons of men every where dis-spiriting themselves in the vehement prosecutions of blessedness, every man would be happy, but the mischief is, men seek blessedness where it is not to be found; every one knocks at the wrong door; and therefore he labours to call them off from their mistaken pursuits in some such language, Ob ye sons of men, how long will ye love vanity, and seek after leaing? Wherefore do ye spend your money for that which is not bread, and your labour for that which satisfieth not? Come hither, and hearken, and I will shew you the thing which you are seeking and hunting after, but in vain; behold! I will shew you who is indeed the blessed man, namely, the pardoned man —— blessednesses to the man whose transgression is forgiven, whose sin is covered, blessednesses to the man to whom the Lord imputeth not iniquity sq. d. other men may seem blessed; to have what one would, and do what one listeth, this may be accounted a rare felicity amongst sensual men, who live no higher than the brute beasts of the earth, merely by sight and sense; but when all
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all is done, the pardoned man is the blessed man, yea, he is blest, and blest, and blest again, double and treble blestnesses are his portion for ever.

In like manner we may conceive our holy Apostle calling after sinners, and even beseeching them not to loose themselves and their precious souls in the pursuit of a lie; They that observe lying vanities forsake their own mercies: Here therefore he discovers to them, who are blessed, and what it is that will make them happy for ever, only with this difference.

David's Maschil in the Psalm describes initial blessedness; the holy Apostle here describes perfect and consummate blessedness. David describes the blessedness of the way: Paul lets forth to us the blessedness of the Country and State whether the Saints are travelling: David speaketh of the blessedness which lieth in order and tendency to blessedness; Saint Paul of ultimate and supreme blessedness, the summum bonum, the chief and most transcendent good which either the Creature is capable of, or God can confer on it, even immediate vision and fruition of himself to all eternity.

Ever with the Lord.

Adam by that first candle which God lighted in his first creation, clearly saw in what his summum bonum did consist, and for a moment enjoyed it; but the Angel, who kept not his first estate, envying his happiness, well remembering the method of his own apostacy, tempts him by the same medium of pride to cast himself down from the pinnacle of happiness, whereon he stood, whereby himself fell down from heaven; and the temptation unhappily took, for while Adam was ambitious to be a sun, he miserably put out his candle, and so lost his way and himself too, since which time none of his unhappy posterity could ever (by the help of that snuff which remained) find their way again to true happiness.
How miserably did the great Sophis of the world, the Philosophers, those Secretaries of Nature, the reputed Masters of Knowledge and Learning, cum ratione insaniae! and in the Apostles language, Grow vain in their imaginations, and their foolish heart was darkened! How did they weary themselves with the blind Sodomites to grope out the door which openeth to happines, but left themselves instead of finding the truth?

Varro the learned of the Romans maketh report of no less than two hundred and eighty Opinions (in his time) concerning mans chiefest good, each differing from the other, and all from the truth, as Basilis is reported to have asserted one hundred sixty five Heavens.

To this very day we see all the sons and daughters of Adam seeking for happiness, but few or none finding what they seek for; all agree in the notion, but they differ in the object. People generally go for happiness to the worlds Trinity.

But alas! these have it not to give; men would fain squeeze that out of the world which God never put into it. As an evidence whereof it is highly observable, that the wisdom of God (who best knows the worth of things) hath not (in that Scripture, 1 John 2. 16.) dignified these elements of the world, with those innocent titles of their primitive institution, pleasures, riches, honours, but calls them by the odious names, which the first apostacy, and the habitual degeneracy of nature hath justly imposed, the lust of the flesh instead of pleasures, the lust of the eyes instead of riches, and the pride of life instead of honours; in which respect the Apostle denieth them their original from the Father, and sends them to fetch their pedigree from a lower extraction, nimi from the world, ver. 16.

And
And behold! in these objects, which contain in them the utmost latitude of all worldly excellency (and that in their puris naturalibus) were never ordained by the great and wise Creator, for any higher service than of the inferior part of man, the sensitive part (wherein he differs little from the beasts that perish) now, when by the malice of the Devil, and the corruption of man's heart, they are debauched and poyloned into so many fumes and temptations, how totally (I say) incapable are they become, of being an adequate blessedness for immortal souls.

Such of the sons and daughters of Adam, as have had the candle of the Lord (which was put out by the fall) lighted anew by the Sun of Righteousness, are mightily enabled by the irradiation of the Holy Ghost, to discern the aires and emiptes of all sublunary and elementary happiness, and to make choice of more solid, supercelestial excellencies for their summum bonum, to sing with the sweet singer of Israel.

In thy presence is fulness of joy, and at thy right hand there are pleasures for evermore.

Moses in the Old Testament, and Paul in the New, stand as two pillars of fire, to light men the way to true blessedness.

Moses was courted by all the honours, pleasures and treasures of Egypt, to espouse them as his ultimate and supreme beatitudes, but he shakes them off all (as once Paul the Viper into the fire) not less full of poyson than Acts 8. 34-7 that venomous beast was.

Firstly, Pride of life, the honour and grandeur of Pharaoh's Court came to do him homage; every one in the Kings Court (for there he was brought up) bowed the knee, and saluted Moses by the Prince-like title of the Son of Pharaoh's Daughter, which signified no less than Heir apparent to the Crown of Egypt, Pharaoh having taken another Child but that only Daughter, nor she, but Moses, whom
whom she had adopted to be her Son from the Cradle of
Bul ruthes; yet all this glory did Moses, when he came to
years (able to make his own choice) refuse, by faith see-
ing what an hollow insignificant advancement this was;
it was not the Egyptian Monarchy which could make
Moses happy, especially in the terms he must take it, nam-
ely, to turn Egyptian, and forsake the Society of Gods
people; no, said Moses, I'll have none of it; to suffer with Gods
people here, and to reign with God hereafter, is a felicity
infinitely to be preferr'd before all the Empires in the
world.

This temptation failing, next succeeded, in the second
place, Pleasure, called by the Apostle the Lust of the flesh,
with her face painted, her locks curled, breasts naked, and
impudently solicits Moses his embraces. All the beauties
of the Kings Court, delicious fare, ravishing musick, beau-
tiful gardens, flately walks, fruitful orchards, pools of wa-
ter, princely sports and pastimes; in a word, all the de-
lights of the fons of men, the sensual fruiions of an Egyp-
tian Paradise; if these can make Moses happy, they are at
his service, he may be where he will, and do what he
please: oh dangerous temptation! Did it not take? What's the reason? Why, faith here also stepped in to Moses
his rescue; Moses by his piercing eye of faith did quickly
discern a double blemish in the face of pleasure, though it
was never so artificially painted: i.e.

First, They were but the pleasures of sin, fit for nothing
but to defile the soul, and to render it unmeet for communi-
ction with God, wherein consists the highest felicity of the
humane or of the Angelical nature: sensitive pleasures
have more of dregs, intellectual more of the quintessence;
the pleasure of the Bee is more refined than the pleasure
of a Swine.

2. Again, another fault he finds in pleasures is, their bre-
vity
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vir: as they were the pleasures of sin, so they were but for a season; as impure as they were they had no duration, they perish in the using; so soon doth the pleasure of an Epicure wither, he eats, and drinks, and dieth before his morsel or his draught be swallowed. Anacreon in the midst of his cups was choked with the husk or kernel of a grape, so did Epicurus himself dye with a cup of wine at his mouth; and this was the end of their sumnum bonum; the sweetest pleasures are the shortest. Moses his Spirit was to augst to be filled with a little poisoned air. But.

3. This offer also thus despised, the Mammon of Egypt presents itself to Moses; (money may tempt him that is not taken with beauty.) What say you Moses, all the treasures of Egypt attend your Highness, ready to make you one of the richest Monarchs in the world, for at that time Egypt was for Jewels, Gold, Silver, precious Stones, all the peculiar treasure of Kings, the most opulent of all Kingdoms round about, the very Magazine of the world, Moses need never to fear being poor any more: Is not this enough to make a man happy? No, not a Moses; a covetous Mammon might have taken it down with a grateful swallow, such an one as Felix was, that inconstant gulf of riches, as the Historian calls him— but Moses (as the Papists once said of Luther) could not be caught with money: The reproach of Christ was a mountain of infinitely more valuable, invaluable treasure, esteeming the reproach of Christ, i.e. Christ in the promise, or the reproach of the Church, which is Christ mystical, i Cor. 12. 12. Oh, faith Moses, let me be counted worthy to suffer reproach for Christ and his people sake, and I desire no more riches in the world: How so? Moses' faith did clearly out-bid all the proffers of Egypt, he looks within the vail, fixing his eye upon the recompence of reward, and there he discovered such honours, pleasures, treasures as eye never saw, ear never heard.
heard, nor can enter into the heart of man, in comparison whereof, all the preferments, delights and riches of Egypt were but as so many gilded crowns, painted banquets, insignificant ciphers, ten thousand of which in the summa totalis, make just nothing.

Thus Moses turns his back upon the world and all her glittering elements, protending as it were (as it is said of Luther) that God should not turn him off with these things, he had weighed them in the ballance of faith, and found them too light to make a sumnum bonum of, there wanted something within.

Such an account doth the Apostle Paul, that Evangelical Moses, bring in concerning the whole visible world, when it was as it were set forth to sale in all its splendour and gallantry, to what Merchants would bid for it, Paul would offer nothing, but passeth by in an holy scorn, and will not so much as cast an eye upon it;

*We look not at the things which are seen, but at the things which are not seen.*

How much doth the judgment of Saints differ from the judgment of the men of the world, the *μεταφομένα*, things which fall under sight and hence were Paul's nothing, but they are the men of the worlds only solid substances and realities, *contra*, the *τὰ μὴ βασιλεία*, invisible things of eternity, they were in the holy Apostle his estimation, the only entities and real beings, but in the judgment of the men of the world, they are the only chimeras and shadows, which have no more being than what they have in the fancy: so far were the things of the world from being able to make up an happiness for a rational Creature, that the Apostle accounts them not worth a look, unless it be of contempt and derision, which account that ye may know did not proceed from pride and singularity, but from a well-informed judgment, he gives us the ground or reason of it, *σιτ. the perishing nature of things visible, they areμεταφομενα, but for the present moment, as Moses (even now) sum'd them up, for a reason, (and
(and how short a season, no man can tell.) Well hath holy David called the Athispe, a fool. The fool hath said in Psal. 14.1. his heart there is no God. And why layes he so? Because he cannot see God: a fool indeed! If God could be seen, he were not God; whatever falls under sight and sense to be sure is subject to mutation: Is this a fit thing to make a beatitude of? No, upon this very account the wise man calls off our eyes and hearts from all sublunary fruitions, as most insufficient to make up a felicity for a creature, which God hath ennobled with a rational faculty, wilt thou set thine eyes upon that which is not? Mark, the most proper title which the wisdom of God can give these seen things is, a non entity, the world in all its ruffe and bravery is nothing else but a specter, an apparition, a meer non ens, a great, goodly, gilded nothing; and why so, but upon the account of their lubricity and flickleness, there is no more staying of them, than of the running stream, or wind, or bird in the air, for riches verily make themselves wings; riches, i.e. whatever it is which men make their confidence, they make themselves wings; a metaphor from a bird in the nest, it is hatched naked, yet feathers out of the very nature of the bird, if no hand take it out of the nest, yet in short time it will take wings and fly away; just so it is with riches (of what species soever) if the plunderer or oppressour, the thief, fire, inundations, &c. give them no wings, they will quickly give themselves wings, and take their flight towards heaven from whence they came.

And are these the things which are proper to make up to a man a standing, holding felicity?

No, faith the Apostle, the things which are not seen are eternal. God, and Christ, and the Holy Ghost, and Angels, and the Spirits of just men made perfect, and Heaven, and Glory, &c., these are the only beatifying objects, as being only of a pure, spiritual, fixed, immutable nature, the things that are not seen are eternal, and upon that ac-
count only able to constitute an adequate blessedness for an immense and an immortal soul, an intellectual being.

Corporeal delights like so many sparks may make a crack and vanish; nothing can seem great and excellent to him that knows the infinite vastness of eternity. Ever with the Lord, here’s a sumnum bonum for an heaven-born soul: this Moses kept his eye upon, and therefore all terrestrial felicities were but as sounding brass, and a tinkling cymbal, much noise, but no harmony, he saw him that is invisible, an elegant contradiction, q. d. he saw him that could not be seen, he saw him by an eye of faith, whom he could not see by an eye of sense, and so did Saint Paul, and so did all his fellow Apostles and Saints. We look on the things which are not seen, i.e. we look on them, and them, and them, alone as our ultimate, unmixed and supreme good. Men and women, who have none but eyes of flesh, such as beasts have, may chuse their good as beasts do by sight and sense, but man that is in honour and understands not, is like the beasts that perish, Psal. 49. 12.

Man that understands not what a bubble, what a shadow, what a dream all sublunary glory is; man that understands not what immixcessible Crowns of glory are prepared for them that love God, this man shall be like the beasts that perish, he shall have the burial of an ass, though he hath sown a SCEPTER, he shall fall like a brute into the ditch and dye there; though he hath flourished like a green Bay-tree, rottenness shall be upon his root, and his blossom shall grow into smok.

Be wise now therefore, O ye Kings, and be instructed O ye people of the earth, spend not your strength in vain, and your labour for that which satisfieth not, strive not to force that out of the Creature, which God never put in; you may as well extract fire out of the Ocean, mollifie rocks into syrup, wash the Ethiopian white, as squeeze happiness out of mortality.

Behold!
Behold! vast sums are required to make up a sumnum bonum, soil.

Goodnes, Fulness, Suitableness and Immutability.

Find me such a Creature under the Moon, and do with it what you please; but faith the Church, Lord, thou shalt choose our inheritance for us; yea, the Lord is my portion, saith my soul. It is impossible to churn happiness out of a Chaff of gold, it will never come, you can never make immovable crowns of fading flowers.

Or, I will tell you when pleasures, profits, honours, will make you blessed, when you can sow your fields with Grace, and fill your barns with sheaves of Saffron, when the Lord Jesus is your mine, the Word of God your bread, the bosom of Christ your bed of love, the honour of Christ your trade, the graces of the Spirit your gold, then and not till then, you may write happiness upon these things. These are the pleasures which are for evermore, this is the enduring substance, these the crowns that wither not, here you may find that which your soul seeketh for; here is the mine, here is the vein, here the spring of happiness, Ever with the Lord.

Loose not, I beseech you, eternal glory for a flag of impure joy, sell not an eternal inheritance cheaper than ever Esau sold his birthright, for one draught of it will out of the swine's trough of sensual pleasures.

The Devil offers you the glory of the world, God offers eternal glory; put not a scorn upon God's offers, nor a cheat upon your own souls: the Devils offers are not only inconsiderable, but fraudulent, he offers that which is none of his own to give [the world]. or if it were, it would be infinitely too short of the price he will have for it, your precious and immortal souls; What shall a man give in exchange for his soul? And suppose thou shouldst repent of thy bargain, the Devil will not repent of his, nor will he
sell as he buyeth; shouldst thou say to him, here Devil, take the world and give me my soul again, I repent, he'd but laugh at thee, and say as the Priests said to Judas,

See thou to that, what is that to me? thou hast what thou agreed for, I have done thee no wrong.

The sinners feast is soon served in, but the Messengers of divine Justice are preparing the reckonings, and then are ready to take away: And how shall the catastrophe of that pleasure be, when the sling of the shot must survive in Conscience of the sinner to all eternity? Glorified Saints are entertained upon freecost, no affrighting thoughts need discompose them so as to break any one draught of those pleasures wherewith their cup runs over, or to hinder the pleasing swallow of those delicate morsels wherewith their table is full fraught, no army of evils or of devils can break in upon them, to make them forsake their Nuptial feast, sensitive pleasure is contradicted to the narrow point of a nod, for the sinner hath no delight but by the enjoyment of the present object, and indeed so is glorified pleasure too, but with this difference, that Heavens is eternity itself, They shall ever be with the Lord.

Oh what a prodigious forfeiture of reason is this, for the momentary satisfaction of a forlorn lust, to hoole eternal cohabitation with God, this transcendent beatitude, ever with the Lord! Yea, to plunge one's self into that opposite gulf of misery, never with the Lord, but to be punished with everlasting destruction from the presence of the Lord, and from the glory of his power.

1 Thel. 5.

The life from God, the life with God, the life of God can never expire.

Christians, here is your summum bonum, choose it, and your souls shall live.
Part II.

Mount Pilgah.

2. Ut the second. It may serve in the next place, not only to inform the erroneous judgment, but also to awaken the sleepy Conscience. Is this heaven? Is this the sumnum bonum of immortal souls? Then how much is every one of us concern'd to secure our interest in this glory? What a folly is it for men to take such indefatigable pains to make sure an earthly inheritance, to run from Lawyer to Lawyer, to attend early in the morning, and late at night, to give fee upon fee, to spend half a patrimony or an estate to secure the rest, and as if heaven and the beatific vision were the only trivial, worthless thing, a mere accident that might adesse or abesse sine subjejcti integritate, be present or absent without the least prejudice (at all) to a man's happiness, I say, to take up that upon truth, and to leave this ever with the Lord, upon a peradventure? Oh unspeakable folly and madness!

Oh that the sons of the earth should thus shame the heirs of heaven, that an earthly inheritance should be more valued by sense than the heavenly by faith, more care taken to be sure of dirt and dung, thick clay, than of that which is infinitely more valuable than coral or pearls, whose price is above rubies, as bought not with silver and gold, but with the precious blood of Jesus Christ, as of a Lamb without blemish and without spot.

Were this error the fruit only of incapacity, as it is in little Infants, that cannot judge what belongs to their present or future good, verily it were a thousand pities, an inelicacy upon the humane nature to be lamented with tears of blood; but that rational Creatures, furnished with such noble faculties, for such divine and heavenly purposes, should through a mere brutish sensuality be so willingly content to remain at such uncertainties, is the most dreadful prodigy that can possibly enter into the heart of man!

That adult persons grown up to maturity should despise their birth-rights, and desperately neglect to look into their writings, which relate to such an immortal estate, argues...
argues not only the woful degeneracy of the humane nature, how rife and pregnant the seeds both of ignorance and atheism are therein, but even a judicial blast upon their understandings, as if the God of Heaven had given them up to the God of the world, to blind the eyes of them which believe not, lest the light of the glorious Gospel of Christ, who is the Image of God, should shine unto them.

Oh that men would consider seriously, what avail will it be at death and judgment, to have had assurance of many large earthly possessions while they lived, and then to have neither script nor scroll (as we say) to shew for heaven (that blessed inheritance of the Saints in light) when they come to dye! to be able to say now, my house and my land, and my silver, and my crown, and my kindom, but not then, my Lord and my God, my heaven and my inheritance! I have bestowed all my time and strength to assure my earthly possessions, but now I can keep these no longer, and can call nothing mine own but the dungeon of darkness, there to be staked down to endless and endless torments, or at best to cry out with that heathen Emperor, Animula, blandula, vagula, quo vadis nescio, I know not whither thou art going, O my precious darling, my never dying soul!

Confident and presumptuous suppositions may quiet and satisfy the sleepy and slothful Conscience in fair weather, but in the hour of temptation, when the rain shall descend, and the floods come, and the winds blow, then these foolish confidences will fall, because they were built upon the sand, and great will be the fall thereof.

Then when in hell the miserable soul, made now as sensible as formerly it was secure, shall from thence lift up its eyes, and see Abraham, and Isaac, and Jacob, and all the Prophets in the Kingdom of God, and it self thrust out, what furious and fiery reflexions will then rend and vex the Conscience, and the inner cry out with horror, O damned wretch that I am, I might have had pardon and glory.
as well as others, I had as many means and motives, I had as much need as they; it was as much my concern as any others, but I trifled and took up all upon trust, and would not give diligence to the full assurance of hope to the end; oh now a thousand worlds, if I had them, for a may be, which once I had; oh for one of those days of grace which I then sinned away, and idled out in the pursuit of vanity, for one of those tenders and offers of salvation, which then pursued me, and I would not hearken, but thought I might have had heaven time enough when I had done with the world; but now I see how miserably I have mocked God, and deceived my self, the day of grace is now gone, and the time of peace is at its full stop and period, and instead of ever with the Lord, here I must dye, and boil and broil in these flames with the Devil and reprobate spirits for ever.

Oh that sinners would therefore in this their day be wise, and know the things which belong unto their peace, before they be hid from their eyes.

kind of wickedness and debauchery against the most passionate and compassionate cautions and expostulations of his godly Minister, and would not hearken to him; when he came to dye, he sent for his Minister, who coming and asking him why he had sent for him, replied, only this, Obe Sir, my time is done, and my work is not begun! and so died.

Consider as Motives.

First, Heaven may be made sure; assurance may be attained.

1. God commands it: Work out your salvation with fear and trembling: Give all diligence to make your calling and election sure: We desire that every one of you do shew the same diligence to the full assurance of hope. And God doth not command impossibility; the Law indeed did, but be given more grace; God in the Gospel giveth what he commandeth: To which end

It
2. It is observable, that what is a precept in one place, is a promise in another, that if the command work, the promise may find strength: Hence, His Commandments are not grievous, and I can do all things through Christ that strengthens me.

Matthew 7:7. Augustine de.

So run the promises, Ask and it shall be given you, seek and ye shall find, knock and it shall be opened unto you: A multiplied use of Gospel means, will bring in a multiplied increase of Gospel grace and strength.

2 Corinthians 5:1.

3. Many of the Saints of God have attained assurance of their salvation: holy Paul, in the name of himself and his fellow Saints, could say, We know—we have an house not made with hands, eternal in the heavens; not we hope only, but we know: So do the Disciple of love, 1 John 3:14. We know we have passed from death to life, and God hath given us eternal life, not only will give, but hath given, as sure as if we were there already: and thus in many Scriptures more.

Now this is certain, what hath been may be, what some of the Saints have attained, and not only by special prerogative, others may attain also, provided they be not slothful, but followers of them, who through faith and patience inherit the promises. Thus heaven may be made sure.

But on the other side, earth cannot.

1. It is not all the enduring Offices in the world, nor all the Law or Lawyers in Westminster-hall, that can make an undefeasable entail to secure an inheritance upon the third or second generation; not only in respect of the brevity and uncertainty of man's life, the great mutability in the Creature, the wiles and frauds of men who are cunning to deceive, but even in regard of the methods and intricacies of the Law itself: hence the Apostle calls all sublunary possessions uncertain riches, to which he opposeth the living God: God only is immortal, not mutable; all
the things in the world which men make their riches, are uncertain, heaven only by a true Copernicisme is fixed, the earth moveable and unstable.

2. And God would have it so. God hath on purpose filled the whole Creation with emptiness and vanity, that the heart of man might not be ensnared and beguiled with it; for faith God, wilt thou set thine eyes upon that which is not? How not?

Not that which it appears to be, a meer non-ens, nothing.

Not that which the heart of man promiseth to itself from it, happiness and satisfaction, nothing less — Not fixed and durable; for riches verily make themselves wings, and fly away, as an Eagle towards heaven, from whence they came: God gave them, and when he calls them they take wings and are gone in a moment; they cannot be secured; as good secure the bird upon the wing, as go about to secure the world, in any of the elements thereof.

3. God would have us fit loose from the Creature; hence God would have us contented to be at uncertainties, Matth. 6. ver. 25.

Take no thought for your life.

34. Take no thought for tomorrow.

In the concerns of the present life, God would have us live at an holy kind of adventure, and leave all to providence, i.e. as to the issues and events of things.

But oh how are men turned Gods antipodes! What cannot be made sure, and God would not have to be sure, that vain man would make sure, and that which may be made sure, which God commands us to make sure, and what the Saints have made sure, this and this only, he takes upon trust, and leaves it upon: Why nots and peradventures. Thus man stands (as one faith) upon his head,
and shakes his heels against heaven. It is a Lamentation, and shall be for a Lamentation.

Motive 2.

A second Consideration may be this: To get assurance of heaven, is a work never unseasonable, but never more seasonable than in times of danger and uncertainty; when all sublunary things are in a doubtful and wavering condition; in such a juncture of time, he that can secure heaven by making his calling and election sure, he is like the Philosophers good man, four-square, call him which way you will, he always falls upon a square, he is built upon a Rock and cannot be shaken, or though he be moved, he cannot be removed, but stands like a pillar in the Temple of God, even like those pillars in Solomon’s Temple, Jachin and Boaz, stability and strength.

This is the most important business incumbent on us, and it being about an Inheritance which is fixed and sure; it is both our duty and our wisdom to be so too; uncertainty in things of uncertainty is no solecism, but to be uncertain in things of greatest assurance and permanency is an intolerable shame. Heaven secure’d, our work is done, a man may sit down, and sing a requiem to his own soul (in an holy security, saying) Soul, thou hast goods laid up for many years, for years of eternity, eat, drink, and be merry, and not fear the rebuke of Obadiah’s fool!

The joy of the Lord enters into the soul, before the soul entrench into the Lord’s joy, the Inheritance cast, a man may well be merry, for he can never be miserable.

He that is sure of Heaven knoweth also, that what- ever he hath, more or less in this life, he hath it as,

The fruit of God’s everlasting electing love.
The purchase of Christ’s blood.
With God’s love, as well as with God’s leave.
By promise as well as by providence,
As part of his child’s portion, in earnest of what is to come.

He
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He knoweth that whatever befalls him on this side heaven,

Honesty or dishonesty,
Good report or bad report,
Health or sickness,
Prosperity or adversity,
Peace or persecution,
Life or death;

All shall work together for good, his best, his spiritual, his eternal good, Rom. 8. 28.

Who but a mad man would leave such an estate upon uncertainties? The world may call him (if they will) a wise man, but a greater fool goeth not about the streets with a whisk and a bauble.

And truly without this, a man cannot rationally take any delight in these inferior enjoyments, this will be a care at the bottom, yea, it is well now, but what it will be hereafter to all eternity, I know not.

Consider in the third place: The more wisdom any have attained to, the greater hath been their care and diligence to secure to themselves an interest in this future blessedness. Witness holy David and Paul, whose indifference about the present, and contention about the future estate, was such, as if they had forgotten they were in the body; Whom have I in heaven but thee? and there is none upon earth that I desire besides thee; so sings David, Psal 73. 25. And, I forget the things that are behind, and press toward the mark for the prize of the high calling of God in Christ Jesus; so professeth holy Paul, Phil. 3, 13, 14. Oh happy security! they were careless of the world, that they might secure themselves of heaven!

Fourthly and lastly consider, That disappointment is Motive 4. the most afflicting evil, that a rational Creature is capable of: And there be three Aggravations which render it intolerable.

First,
First, The more precious the concernment, the more grievous the disappointment, to be disappointed of a common preferment is very vexatious, what is it then to be disappointed of a Crown, a Kingdom.

Secondly, The higher the confidence of expecting, the deeper the anxiety of disappointment: to come to the Church door in expectation of a rich and honourable match, and when hands come to be joined, then to be rejected, this is enough to distress.

Thirdly, The less hope of recovery, the ladder and more killing is the disappointment; to be cast in a Suit of Law for an Inheritance which is incapable of a second trial, is enough to put a man besides himself.

Behold (oh precious souls) disappointment at the day of Judgment, falls under the terror of this threefold aggravation, and that in the most dreadful notion that tongue can express, or heart conceive.

1. Here disappointment is in a matter of no less value than a Crown, a Kingdom.

Righteousness, 2 Tim. 4. 8.

A Crown of Life, Rev. 2. 10.

A Kingdom of Glory, 1 Pet. 5. 4.


Heaven, Matt. 5. 3.

Our Lord and Saviour Jesus Christ, 2. Pet. 1. 11.

Oh how dreadful will that disappointment be, especially with that addition, Everlasting Kingdom?

2. This
2. This will be the disappointment of highest confidences and presumption. None are so confident of heaven, as those who have nothing to fear for their right to it: most Christians (promiscuously so called) think themselves as sure of heaven as if they were there already, and oh when these shall come and knock at the door with their bold Lord, Lord, open to us, crying loud, and pleading hard, what they have done, how they have preach'd, and pray'd, and received Sacraments, and (possibly) converted others, expecting now to have the door opened, and ready to set foot over the threshold of heaven, and shall then be thrust back with that terrible blast, I never knew you, depart from me; Oh what shame and confusion will this disappointment fill their faces and consciences with for ever! Surely this will be the very emblems of damnation, to have been within a step of salvation and yet miss!

3. And all this without the least hope of pleasing or speaking to Christ any more for ever about the matter of salvation! Now therefore fear, and tremble, and pray that this may not be the portion of your cup from the hand of the Lord.

Another consideration may be, This will make you fruitful in the work of Grace. Christians that make their calling and election sure, will and cannot but be fruitful in good works, for by these you must maintain your assurance, as being the fruits and evidences of your salvation.

A third improvement of this point:

Is this the glory and happiness of the future estate in heaven? Let it then excite in us an holy ambition to be often looking.
looking into this glory, to anticipate it by our frequent contemplations; the sweeter the vision, the more taking it should be with men of ascending and ambitious spirits: Can earth-worms take such complacential contentment from beholding a bag of gold, or a field of corn, or a sumptuous fabric, and please themselves in a peculiar manner with the reflexion of their interest, this is mine, that appertains to me; as David sings, Gilead is mine, and Manasshe is mine, Ephraim also is the strength of my head: And shall not Saints turn their song to an higher key, and be joyful in glory, singing upon their beds?

God is mine, and Christ is mine, and the Holy Ghost is mine, Angels are mine, and Saints are mine, all the glory of Heaven is mine, this (for ever with the Lord) is mine?

In Kent.

I knew a rich Mammonist near the place where I was born, that would once a day take all his bags of silver and gold out of his trunk (for he was exceeding rich) upon a large table, would go to the utmost end of the room, and there having glutted his eyes with so delightful an object for a good while, would (all on a sudden) take his run to the table, and with stretched out arms, gathering all into one vast heap (as a man overcome and distracted with joy) cry out, All is mine, all is mine! Why may not the Children of the Kingdom rejoice in hope of the glory of God? and collecting those treasures of glory into several heaps, and embracing them with the arms of faith, cry out in an holy ecstasy, All is mine, all is mine! Shall the adult heir of a fair Lordship, or principality, be often enquiring into his patrimony, search into his writings, and even grow great with the thoughts and contemplations of what he is born to? And shall not the Heirs of the Inheritance of the Saints in light, much rather delight themselves with the fore contemplation of their incorruptible, undefiled inheritance that fadeth not away, reserved in heaven for them?

Objet.
Object. Yes, so we would, if we were sure it were ours?

Sol. And is that the cause of your apathy and flatness of spirits to these heavenly fruitions? Truly, this very uncertainty should even startle and affright us into an earnest contention to make heaven sure; so infinite a weight of glory, and we not ascertained of our interest upon some good Scripture-evidence, is enough to make us to forget to eat our meat, enough to break our sleep, and to keep our eyes waking all the night long, and to make us take little comfort in the present comforts we possess.

Quest. You will surely ask then, What are the Evidences of Heaven?

Answ. 1. Why, truly this one thing would amount to an evidence (and not the least evidence) viz. Active endeavour to assure our selves of a share in this Inheritance of the Saints; this would argue an high appretiation of this estate in the practical judgment, as most incomparably and absolutely eligible; this is the very language of an heaven-born-soul, What have I to count upon but my treasure which is in heaven? What business have I on earth comparable to this, to ensure my portion in heaven? for this cause I was born, and for this end I came into the world; the whole earth, in comparison of heaven, is but a dunghill, Cabul, (as Hiram called the Cities which Solomon gave him) dirty or displeasing.

This will argue a child-like spirit, Children mind their inheritance; absent Children long to be at home at their Fathers house, they are often there in their thoughts and wishes; so the Saints, We groan within our selves, desiring to be clothed upon with our house which is from heaven—and, knowing that while we are at home in the body, we are absent from the Lord.

Secondly, Especially if the business of heaven do kindle...
dłe those desires in us more than the happiness, when a poor soul can truly say, I should not account it an heaven, were it not that it is a land of holiness, a land flowing with milk and honey of pure and immaculate joys, that there the beauty of holiness shines forth with un conceivable lustre and glory, and there (faith the soul) I shall be in some degree like my God, gloriæs in holiness; this is not only an evidence of heaven, but heaven it self.

Evidence 3.

Thirdly, Again, an universal hatred of sin is a good token that heaven is designed for thee; for hatred of sin is the negative part of holiness, and heaven is a place provided by God on purpose, that there the Saints may be as holy as they will without disturbance or reproach: fear not to think much and often of heaven; if sin be an offence to thee, if sin be an hell on earth to thee, heaven is designed for thee to be thy Paradise: fear not to be often solacing thy self in the contemplation of that place where sin never entered, or if it did, it was cast out as soon as ever it was conceived.

Indeed it is but a fancy men have taken up, that they love holiness, while they continue to love sin; a cheat love of heaven can never confit with the love of impure lufts.

Sin is the Devil's image, holiness is God's; he loves not the beauty of holiness that would have the Devil advanced thither; If men would not have it so, why else do they give sin such free entertainment in their own bosomes, and will by no means give it a bill of divorce?

Evidence 4.

Fourthly, A superlative love to him that hath purchased this hate for us, and us for it, is an infallible evidence of our right to it, and interest in it, that is, the Lord Jesus Christ; and a strong motive upon which gracious souls are so often in heaven by their contemplations, is, that thefro-
by an eye of faith they may behold; not the purchase only, but the purchaser, whom having not seen we love, and whom loving, we would fain see; and this is the glory of every one that is so affected; for it is expressly said, \textit{The good things prepared for them that love him.} Dost thou love the Lord Jesus? Ascend often in the Chariot of love, that thou mayest see his face, and in his face the glory and beauty of heaven. Surely such as love not Christ, and yet think they love heaven, are miserably mistaken, they know neither Heaven nor Christ, and may well cry out, Is there not a lie in my right hand? 

Well Christians, you that would gladly have your portion in this glory, shut your eyes downward, I may invite the Angels Question to the men of Galilee, and say, Why stand ye pining upon the earth? Yea, why crawl ye with your bellies upon the ground, as if you had inherited the Serpents curse as well as your own? 

Serve your Lord, lift up your hearts, let your soules often withdraw and bid the body farewell for a time, that you may with Paul be wrapt up to the third heaven, and then see things which may even ravish your soules out of your bodies, seek the things above, set your affections on things above, where Christ sitteth at the right hand of God. 

\textit{Prostration} by faith is a kind of profession, an entrance beforehand into the glorious joyes of our Lord and Master, an ascent into the Mount of transfiguration, when the soul may truly say, Master, it is good for us to be here, and the oftener we come, the more welcome Christ will make you; they that know the divine relishes of such contemplation, would not exchange them for the most delicious fruitions of the whole inferior creation. \textit{Ob strive to anticipate glory, and to get into heaven before your time!}

Yet give me leave to add one Caution, I do not say, every one, that hath a right to heaven, hath an assurance of heaven, or else no right or warrant to meditate on heaven: but this I say,
1. Though every Christian hath not assurance, every one may, if not by way of special prerogative and extraordinary revelation, yet in a way of holy duty, the mediums whereby Christians attain to assurance, being common to all.

2. Though all attain not to the same degree of assurance, the prophesy of God's love, yet all may attain to such a degree of Scripture-hope, good hope through Grace; 2 Thess. 3:16, as may quiet their hearts, and cause them to go on their way rejoicing, looking for the mercy of our Lord Jesus Christ unto eternal life, Jude 16.

3. I say not, it is the duty of all to have assurance in what degree soever, but it is the duty of all to labour for assurance in the highest degree; not to labour for assurance argues a defect of love to God; true love can rest in nothing short of assurance; and even this may sustain the soul till assurance comes.

4. Therefore I say, let not thy want of assurance be the fruit of thy flesh, do not continue without assurance, for want of holy industry in the pursuit of it, for want of giving all diligence (as the text saith) to make thy calling and election sure; and thy want of assurance need not discourage thee from taking a full and frequent prospect of heaven's glory; let God bear witness to thy conscience, that assurance is thy design, and that you are not voluntarily and habitually wanting to God and your selves, as to the pursuit of that design, in a concurrent use of all those mediums which God hath sanctified for the attainment thereof, and you may with as much boldness and confidence get within the vail, and there take a full prospect of the upper Canaan, Northward, Southward, Eastward, Westward, in all the dimensions of it, as God once spake to Abraham, Gen. 13:14, concerning the heathen Canaan, and
and with the same promise, All the land, all the glory which thou seest, so thee will I give it for ever—I say, with as much boldness, as if thou hadst got the pieties of faith, and went already sealed with the Spirit of promise to the day of redemption; and who knows, but in the same Chariot wherein Love ascends into Heaven, Assurance may come down from heaven, and or ever they are aware, thy soul may make thee like the Chariots of Amminadib!

Quest. But what are those mediums, in the concurrent use whereof assurance of an interest in the heavenly inheritance may be had?

Answer. The Question being but occasional, I do reply, I shall with much brevity but hint only at some special Helps.

1. Take heed of determining before inquiry.

2. Study well your evidences; and verily this is an evidence to be, solicitous about your evidences. Take heed that neither your evidences be false evidences, nor you make a false application of the true; that you neither take exclusive evidences for inclusive, i.e. such as are only to shut out bold presumers, (as bare doing of duties, hearing, praying, &c.) for such as do necessarily conclude a state of grace, counterfeit graces for the fruits of the Spirit of God.

3. Earnestly beg the Spirit of God. His Office is twofold as to assurance.

1. Meditate, To clear your evidences: This he doth two wayes

1. By helping the soul to know and believe the evidence as it lyeth in the word; such as these,
He that believeth shall be saved, Rom. 10:9.
For if that through the Spirit do mortifie the deeds of the body, they shall die, Rom. 8:13.
Hereby we know, we are passed from death to life, because we love the brethren, 1 John 3:14, 18.
Hereby we know that he dwelleth in him, and he in us, because he hath given of his Spirit, 1 John 4:13.
The heirs of glory are only such as God hath made meet for the Inheritance, Col. 1:12.
He that hath the Son hath life, 1 John 5:12.
We groan to be clothed upon, that mortality might be swallowed up of life, 2 Cor. 5:4.
These and many other are the Graces and Qualifications, to which God hath infallibly annexed heaven and glory. And to these evidences, the Holy Ghost helps the Soul to set his seal, as to the infallible testimony of God, that they are true, John 3:33.

The Spirit clears the evidence by the Candle of the Lord, enabling the Soul to read it evidently written in the heart by his own finger: the Spirit enlightens the understanding to see that these graces in the Soul are real and genuine.

The believer can say, I believe.
I through the Spirit do mortifie the deeds of the body.
I keep under my body, and bring it into subjection, 1 Cor. 9:19, ult.
I love the brethren, and the more of God I see in them, the more my heart cleaves to them.
I have the Son, as a fountain of light and life dwelling in me.
I am in some measure made meet (I hope) to be partaker of the inheritance, etc.

Now
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Now from the premises, the Spirit enables the believer comfortably to issue this blessed conclusion, Therefore I shall be saved; Therefore I am a partaker of the inheritance of the Saints in light.

Behold! this is the first office of the Spirit! Oh pray for it Christians; that in judging of your evidences, neither on one hand, you may be deceived with shadows instead of substances; Briskol-stones instead of Diamonds (as Hypocrites, deceive themselves and perish for ever) nor on the other hand, still lie trembling under a careless supposition that all is but own self when there is no just ground for it, and so (for the present) loose your comfort; be sure not to trust your own spirit in so infinite a concern, and it at first, you cannot so readily make this practical Syllogisme, wait and pray for the Spirit which is of God, That you may know the things that are freely given to you of God! Cry with David, Search me, 0 God; and know my heart, &c. Psal. 139. 23. 24. It is good to be afraid to deceive ourselves.

The second Office of the Spirit is that which some Divines call immediate, and it is a bright irradiation of the immediate. Holy Ghost beamimg out upon the soul, not only giving it a clear, distinct discerning of its own graces (that we referred to in the former Office) but immediately witnessing to the soul its adoption by Jesus Christ, and right and title to the Kingdom of God, wherein God speaks to the soul in some such like language as that:

I am thy salvation, Psal 35. 3.
Making the soul to bear joy and gladness, Psal 51. 8.
I have loved thee with an everlasting love, Jer. 31. 3.
I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins, Isa. 44. 22.
I have redeemed thee—like that in the Gospel,
Thy sins be forgiven thee, Matth. 9. 2.
Now this act is usually called immediate, i.e. without the mediation of signs and evidences (as in the former Office) not but that there are signs and evidences in the person testified, but that the Spirit makes no use of them in the act of justification; there are gracious qualifications in the soul, sufficient to distinguish and justify it from all the false witness of the lying Spirit (upon all reasonable occasions) but the Spirit of God doth not refer to any of these qualifications in this act, but immediately darts in light and comfort, which fill the soul with joy unspeakable and full of glory: This act of the Spirit is sometimes called in Scripture,

1. The Seal of the Spirit, Ephes. 1. 13. The office of a Seal being like that of an Oath, "seal confirming," Heb. 6. 16. an end of all strife, to put the matter beyond doubt or disputation: So a Believer sealed is set beyond all fear or danger, and God, as it were, leaves himself no possibility of receding or going back from his word and promise, Heb. 6. 18.

2. This act is called an earnest, 2 Cor. 5. 5. Who also hath given us the earnest of his Spirit: Now the office of an earnest is not only to assure, but to give possession; an earnest is part of the purchase or bargain: So is this act of the Spirit an act, whereby the soul is not only assured of, but put into possession of the heavenly inheritance, it is as it were part of it, the joy of the Lord enters into the soul, before the soul enters into the joy of the Lord, assurance is nothing else but anticipated glory, heaven on this side heaven.

This is (my B.) the second Office of the Spirit, which, I well knew, some eminently learned and godly Divines deny, acknowledging no other act of the Spirit in assurance but the former: But I resolved at the entrance
trance of this work, not to dispute, but sincerely to assert my own opinion and judgment in any point that admits of debate.

In this case therefore I know and believe there is enough in the former Office of the Spirit, to carry a believer to heaven, yet this second Office can be no useless redundancy, or overplus; a Believer will need all the assurance that is to be had, and therefore if God be so bountiful to give both, let a Believer pray and wait for the promise of the Spirit in both these Offices, mediate and immediate; if he speed, it will be a labour well bestowed, if he speed not, it will be a labour well lost.

I have done with this third Help or Means to attain assurance, I come to the fourth, and shall more briefly dispatch them that remain.

A fourth Help to get assurance is this, Make much of the Spirit; surely it concerns us highly to be very tender of the Spirit, for if both kinds of assurance be the fruit of the Spirit, we had need to hear (as it were) sounding in our ears, Grieve not the holy Spirit of God, whereby ye are Ephel, 4. 30. sealed to the day of redemption, whereby ye are sealed, i.e. whose office it is to seal up believers. Grieve him not.

Malicious sins despise the Holy Ghost, Heb. 10. 29. Willsal sins vex the Spirit, Isai. 63. 10. Obstinate going on in sin, resists the Holy Ghost, Aes 7. 51. Immersing ourselves in pleasures and profits of this present world, doth quench the Spirit, 1 Thess. 5. 19.

But the least sins (convinced of) grieve the Spirit.

He is an holy Spirit, and therefore sin must needs grieve him, sin, quæ fin, being a pure contrariety to his holy nature.
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Enemies do despise, and vex, and resist, and quench, but friends are properly laid to grieve; and such are the persons to whom the Apostle directs his exhortation, friends, believers; unkindnesses do most properly grieve a friend.

Oh all you that desire assurance, take heed of unkindness, take heed of small sins, appearances of sin, take heed of neglecting your communion with God in holy duties; take heed of bitterness, wrath, anger; be ye kind one towards another, tender hearted, &c. (for so it exegetically followeth the Text) q. d. by all these the Spirit is grieved. It is a tender thing, and you may quickly grieve it; and if you grieve your Comforter, who shall comfort you? And if you grieve the holy Spirit, who shall sanctify you? And if you grieve the sealing Spirit, who shall seal you to the day of redemption? Never look for assurance as long as you are not afraid of grieving the Spirit, which is the earnest of the inheritance. Carnal mens question is, May I do this and not be damn'd? But a godly mans question is, Can I do this and not grieve the Spirit of God? Will not Jesus Christ take this unkindly?

5. Means. Take heed of any thing that may darken your evidences, or damp your comforts: a small drop of ink or dirt falling upon an Evidence, may make it illegible, or darken it: people make nothing of small sins, but small sins do not the least hurt to the soul; if it were no more than this, small sins will raise up a jealousy between God and the soul; great sins will destroy peace; little sins will disturb it; the least hair calls its shadow: and a barley corn laid upon the light of the eye, will hinder the light of the Sun as well as a mountain: abstinence from all appearance of evil, if you desire God should be a God of peace to you, 1 Thess. 5:22. "Abstain from all appearance of evil, and the God of peace sanctify you."

Make
Mount Pilgah.

Make much of the least intimations of love and favour from God, in prayer, bearing, or reading, meditation, at Christ's Table, or any other of your holy converses with God; the least beam or ray of God's face upon thy soul, let it be as life from the dead; do as Bethabiae's servants, 1 Kings 20. 33. did to the King of Israel; Diligently observe whether anything will come from him, any smile from Christ's face, any wink of his eye, any sweet breath, any whisper of peace from his lips, such (possibly) Son be of good cheer, thy sins be forgiven thee, or the like, and hastily catch at it, thy Son Lord! I am most unworthy to be called so, not worthy to be an hired servant; but Lord, since thoupleasest to deign me so infinite an honour, Behold the servant of the Lord, and be it unto me according to thy word; come in thou blessed Lord, and take possession of my soul, and rule in me according to all the desire of thine heart.

Object. But how shall I know whether such a whisper of peace may be (indeed) the voice of God, or a delusion of Satan?

Answ. For answer briefly.

1. Such breathings of God upon the soul do usually carry their own evidence with them; if God say, I am thy salvation, the irradiation carrieth a satisfying light with it; the Son needeth no other luminary to comment upon its own light but its own; nor the Spirit of God any other manifestation of its own presence but itself.

2. We say, though it want no other manifestation, it hath other; the effects (as Christ said of his miracles, John 5. 36.) and impressions of such whispers and breathings upon the soul, will witness of them whence they come; Springs will rise as high as they fall, that which cometh from heaven will carry up the soul to heaven. Do therefore such hints and intimations of love and favour endear
endear God to thy soul, cause that to say, as Psal. 103. 1. and 116. 1? Do they make Evangelical Ordinances (publick and private) more sweet and delightful to thee? To say, as Psal. 43. 4. I will go to God my exceeding joy? Do they make thee more active and vigorous for God, and for the promoting of the interests of Christ Kingdom in thy place and station? Fear not, thy God, and the God of thy Fathers, hath given thee treasure in thy sack.

That is the answer which in my poor ministry I have used to give to all those who have repaired to me for satisfaction, whether their peace and comfort be good? Doth your comfort make you more humble, more active for God, more holy? Peace be unto you, your comfort is heaven-born comfort, and you may chri"ften it God, for behold a troop cometh.

Oh be very thankful for the least of such messengers of peace to thy soul, and write down such divine testimonies in thy book, with the year, and day of the month, that it may never be forgotten; be thankful for what thou hast, and thou mayst comfortably expect more.

7. Help. Be much in duties of mortification: Iye often in sack-cloth and ashes before the Lord; exercise thy self in frequent acts of self-denial; little doll thou know how soon God may put a new song into thy mouth,—Lord, thou hast turned for me, my mourning, thou hast put off my sack-cloth, and hast girded me with gladness, to the end my glory may sing praise unto thee and not be silent, &c.

Be careful to mortifie corruptions, and to crucifie the flesh with the affections and lusts. A mortified Christian is the fittest vessel to contain the precious liquor of assurance: Mortification first purifieth, and then dilates the heart, and makes it capacious to divine consolations. I keep under my body and bring into subjection, was his voice that could say, We know that if our earthly house of this tabernacle were dissolved we have a building of God, &c. He filleth the hungry with good things.
Set others to pray for thee: Yet not every one, who (it is, Help, may be) can pray: Assurance is not an errand to send every common Christian to the Throne of Grace about: Special Favourites are employed to Princes for special Favours: thou canst not pray thyself, nor set any of the household of Faith at work for an higher Boon than for Assurance: Oh get some Special Favourite (under the great Mediator) some Noah, some Job, some Daniel, &c. Men or Women of great acquaintance and much communion with God, Christians of large experience and eminent holiness, to such God usually denieth nothing:

And (Heb.) The secret of the Lord is with them that fear him, his Covenant to make them know it. Psal. 25.14.

Speaks to others, as men and women ordinarily bespeak prayers, Pray pray for me, and the like, and (truly for the most part) it paffeth for a common, if not a vain Complement, and there's an end of it; speak to some (not Heathen) and they will laugh at thee, they know not what thou layest; speak to others, and they'll forget thee: He that makes not assurance his own concernment, how can he make it thine? Speak to serious, solid, broken-hearted Christians, who know what assurance is, and what it is worth, earnestly beg of them,

If there be any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies?

That they would plead hard for that (in the interest of our Lord Jesus) if God would remember your poor thirsty soul for one draught of this wine of this consolation, Assurance, and they cannot, yea, they dare not forget thee: They know whose prayers have prevailed for themselves in the like petitions, and they dare not but pay their debts.

But whilst thou settest others to pray for thee, forget not to pray for thyself: If thou settest others to pray for thee, and prayest not thyself, thou art an Hypocrite, and God will account thee as one that mockest, and thou wilt get a curse.

R 2 Caution, forget not to pray for thyself.
curse, and not a blessing; wherefore pray, pray constantly, and pray instantly, knock hard at the gate of heaven for this grand mercy, and if God open not the first, or second, or twentieth, or the hundredth time, yet, with Peter, continue knocking; let God know, as it were, that thou art resolved to take no denial to thy Petition for assurance. This was the greatness of the poor woman of Canaan's faith; she would not be denied.


Be constant and conscientious in your attendance upon Christ's Table; behold it is the sealing Ordinance, his Banquetting-house, his Presence-chamber, his Marriage-feast, his Bed of love, where he doth use to give out to his Spoule his Loves, Cant. 7. 12.

Behold, the Spirit run in the blood, and the sealing Spirit of Christ is not seldom conveyed in the precious streams of Christ's blood, in that mysterious Ordinance.

The holy Supper was the pledge of his dying Love, a Seal of his last coming to receive home his Spoule to himself:

This Cup is the New Testament in my blood; this do ye, as oft as ye drink it, in remembrance of me. As oft as ye eat, &c.

Christ would have his Spoule perpetuate the remembrance of his dying love, that thereby they might look for a hasting of his coming.

Oh let not thy place be empty at such a glorious festivity, who can tell whether the Lord may come in the very hour of this solemn Ordinance, which he hath appointed to be the very sanction and pledge of his glorious and triumphant coming, and lay concerning thee, Where is the son of Jesse to day? Oh at such a time for the Bridegroom to find thee absent, how unkindly may he take it? Who that he might be sure not to miss thy company at this Love-feast hath said, As oft as ye eat, &c.

Lately,
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Lastly, Wait. This is blessedness in assurance, next to 10. Help. the beatific vision itself, and there wants not blessedness in waiting for it, while short-sighted Christians can find no sweetness but in a periphrasis: gracious souls can call blessedness in waiting for it, Lam. 3. 26.

The Saints in Scripture have been not only a praying generation, but a waiting generation; the old Testament believers waited for the Promise of the Messiah: It is said of good old Simeon, He waited for the consolation of Israel: And the Primitive believers in the New Testament (after Christ's Ascension) were commanded by our Lord, to wait for the Promise of the Father, which (said he) ye have heard of me; namely, the Promise of the Holy Ghost, which should fill their hearts with assurance, and seal them up to the day of Redemption. Luke 2:25.


Indeed there is patience in faith as well as power, it knoweth as well how to stay the Lord's leisure as to wrestle with him for the blessing. Indeed it is a rare temper to be importunate with God and Christ, willing to stay God's leisure, but it is most excellent, and there is nothing lost by it.

Holy David gives us his own experience, Psal. 40. 1.

I waited patiently for the Lord, and he inclined unto me, and heard my cry: Go you and do likewise.

Pray and wait, wait, and wait patiently; and if the Lord answer not as soon as your souls could wish, know this, that you do not so much wait for God, as God for you; The Lord waits to be gracious; God doth but wait the fittest season of mercy; and therefore blessed are they that wait for him.

And let me tell you this for your unspeakable encouragement, that if assurance come not till your dying hour, nor then neither to your own or others sense and observation, yet vigorous and persevering in its essential, shall wear the same Crown with assurance in heaven, not want of assurance, but the neglect of it, is the sin which God takes unkindly.
It was the last words wherewith holy Jacob went triumphant out of the world,

Gen. 49. 18. I have waited for thy salvation, O Lord.

And thus I have done with the second Use of this Ever.

I come to a third

Ever with the Lord.

It may serve as a spur to diligence and activity in the ways of God. It is the very use the Apostle makes of this blessed Doctrine: Therefore, my brethren, be ye stedfast, unmoveable, always abounding in the work of the Lord, for as much as ye know your labour is not in vain in the Lord. Not in vain? a valuable more is to be understood than is express, the meaning is, your reward shall be great and glorious: What is that? this motive hath relation to the glorious resurrection treated on in the whole foregoing Chapter, q. d. on the other side of the resurrection, God hath prepared an eternity of glory for you, and therefore befit yourselves in good earnest; do somewhat for God on this side the grave, that may (if possible) bear some proportion with your future expectation; Whatever thy hand findeth to do, do it with all thy might: Labour hard, here's eternal rest after thy labours. Blessed are the dead that dye in the Lord, for they rest from their labours, Thou hast but a moment to work in, but an eternity to rest in; be industrious now, and anon thou shalt be glorious. Enter now into thy Lords Vineyard, and soon thou shalt enter into thy Lords Joy. Take pains here, there remains a rest, an eternal rest, not an eternity of being only, but an eternity of well-being; Ever be with the Lord.

Fare the Oar of duty, Christians, a blessed Haven is at hand, you look for more than others, what do you do more than others? Never did servants expect such a recompence of
of reward: The gift of God is eternal life. Oh let the fear of missing this glory urge you to the greater diligence; let it stir you up to the most severe and intensive acts of holiness and obedience: Work out your expected salvation with fear and trembling; he that runs for a great prize, tears he should fall short; Let us fear, left a promise being left us of entering into his rest, any of us should seem to fall short; you cannot merit it by your diligence, but you may forfeit it by your sloth: Oh work, and work out your salvation: Hope calleth up a Saint to duty; he is said therefore to be saved by hope: Christ in the soul, an hope of glory, cannot be an idle and sluggish principle: He that hath this hope purifieth himself, even as he is pure: There are no bounds to his holy endeavours after conformity to Christ; his hope to live with Christ in heaven puts him upon utmost efforts to live the life of Christ here on this side heaven.

Momentary enjoyments are strong inducements to worldlings to greatest pains and labours; and will not the everlasting fruition of God make you steadfast, unmoveable, and always abounding in the Lord's work? They run (faith Paul) for a corruptible crown, but we for an incorruptible: Oh how should we run? They rise early to build an house, that in one hour may be consumed to ashes; what pains should we take to get an interest in that house which is eternal with God in the heavens! They toil, and moil, and sweat to heap up riches for an unknown possessor, and shall not we labour for that better portion, that cannot be taken from us. Moses was faithful and active in the house of him that appointed him, and this did in a great measure excite him, he had respect to the recompense of reward, and shall we fear to over-do our work, who have a clearer prospect of heaven than Moses had? His face was vailed, we see with open face. There's no inducement to take pains comparable to this, ever with the Lord: Ever in the presence-chamber of the greatest Monarch in the world; nay, ever upon the Throne, giving laws to Kingdoms, ever increasing treasures of gold, and silver, and precious stones; ever.
ever bathing in the full streams of sublunary pleasures, is no ways comparable to one moments enjoyment of the presence of the Lord in heaven. Let that mans money perish with him, said that noble Marques of Galacieus Caracciolo, who esteemeth all the gold in the world worth one dayes society with Jesus Christ and his holy Spirit, &c.

I have often thought with my self, that if heaven were capable of grief, those very rivers of pleasures would swell with the tears of glorified souls, to think that they have served God no more, served him no better, did no more for that God, who hath prepared such an heaven full of glory for such an unprofitable servant, as I have been: Oh how coldly did I pray for this ineffimable blessedness? How unaffectedly did I hear the report of this great salvation? And what little pains did I take for this exceeding and eternal weight of glory, which exceeds all hyperbole? While flightest expressions are too big for my diligence? What! all this joy, and so little pains to obtain it? All this glory, and so little zeal for the glory of God! So great an harvest, and so little seed sown! So great a reward, and so little service! Surely there would be a day of humiliation kept in heaven (and it might well take up half eternity) to bewail the Saints remissness in the work of the Lord, were heaven capable of it, or did not the reflection of glorified souls upon the former iniquities of their holy things issue only unto the admiration of the riches of that grace, which hath brought them to glory.

But though heaven will not admit of grief, thy present estate will: mourn therefore, that thou hast been so dead and so dull in the service of God, who hath set before thee no less a reward, than the enjoying of himself to all eternity; and let the sense thereof quicken thy dead heart to work after another rate for the little remnant of mortality yet behind: Say not, yet there is too much sand left in the glass for God and eternity: say rather, Oh that, (were it not to keep thee so much the longer from my Fathers presence)
Part III. Mount Pisgah.

(fence) oh that every hour yet behind were a day, every day a month, every month a year, every year a life! it were all too little for that hope which is laid up for me in heaven! Oh had I an hundred pair of hands, they were too little to impoly in my heavenly Father's work! an hundred pair of feet they would not carry me fast enough in the way of his Commandments! an hundred pair of eyes were not enough to behold God in every Creature round about me! a thousand tongues were not sufficient to trumpet forth his praises, who hath made me meet to be a partaker of the inheritance of the Saints in light! Oh, what shall I do? If I cannot love God more, serve him better, bring him more glory, than hitherto I have done, I am undone, I am undone. Oh redeem.

Christians, the eternal jubile is at hand, the trumpet is ready to sound, and the glorious eternal liberty of the Saints and Servants of God ready to be proclaimed; up and be doing now, as ye would be found, when Christ shall come with his mighty Angels, and his reward with him, that you may hear the blessed Euge, Well done good and faithful servant, enter into the joy of the Lord.

In the fourth place: This may serve as a preservative to the people of God to keep them from fainting and falling away in time of sufferings, and persecution for righteousness sake; after a moment's sufferings they shall have eternity of rest, they shall ever be with the Lord, and thenceforth there shall be no more sufferings nor sorrow: all tears shall be wiped from their eyes, and everlasting joy shall be upon their heads, once bound in heaven, and they are safe for ever: Persecutors, to be sure, will not follow them thither, but they shall be locked up in hell for ever, bound in chains of everlasting darkness for their fury against the people of God, suffering the vengeance of eternal fire.

Ever with the Lord; here's a short fight, but an eternal triumph, a short race, but an immovable crown of glory;
a short storm, but an eternal harbour, who would not almost be covetous and ambitious of suffering upon such gainful terms? One day with the Lord will more than pay for all the Saints' sufferings, how much more this ever with the Lord? There is no proportion between a Christian his Cross and his Crown, if the Apostle have brought us in a true account; I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us. Compare a Mole-hill with a Mountain, a Glow-worm with a Sun-beam, a drop with the Ocean; and more disproportionate are a Saints' sufferings unto his glory; here he lets drop a few tears, there he swims in a river of pleasures for evermore. To convince us of the odds, the Apostle puts both into scales, and the scales into the hand even of Reason it fell, see (faith he) how infinitely the reward preponderates the sufferings: Affliction light, Glory heavy; a weight of glory, yea, an exceeding weight, yea, a far more exceeding weight, hyperbole upon hyperbole. Affliction but for a moment, Glory eternity, let sense and reason give sentence; what equality or proportion! an heavy burden may be born a moment, how much easier a light one! especially if ye add this consideration, that after that little moment past, burden shall never be laid upon the back any more for ever! We are apt to think, that our sufferings are not only heavy, but intolerable, the only unparallel'd affliction in the world, never sorrow like our sorrow! but they will appear as they are poor and inconsiderable, when we come to heaven; then our Mountains will appear Mole-hills: How will a prison look then? when for a few days confinement we shall have the glorious liberty of the Sons of God in the highest heavens days without end! How will then the reproach of Christ appear to be greater riches than the treasures of Egypt, when for a little shame and ignominy thou shalt shine, as the Sun in the Firmament, for ever? How will thy former poverty for Christ look then, when thou shalt be possessed of the inheritance of the Saints in light; Incorruptible,
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ruptible, undefiled, that fadeth not away, reserved in heaven for thee? Nay, if thou shalt loose thy life for Christ, it shall seem but a poor stake, when thou shalt be crowned with all the beatitudes of life eternal.

Oh labour for such thoughts of sufferings now, as thou wilt have then, and this will carry thee through fire and water for Christ's sake, and, with the Daughter of Zion, cause thee to shake thy head at them. Though sufferings offend thee now, and are very grievous to the feeble part, yet it will be no grief of heart to thee then, when thou comest to put on thy Robe, and thy Crown, and to sit down with Christ on his Throne. If there could be grief in heaven about sufferings, it would grieve a Saint, that he had suffered no more for Christ, or suffered with no more patience, courage, and holy insulting over the persecutors, now led by his sufferings into so much glory. Pore not then upon thy sufferings, but look up to the Crown that is prepared to be set upon thy head after thy sufferings; behold Martyrdom itself shall be but as Elijah's Chariot to carry thee up to heaven in triumph: If we suffer with him, we shall also reign with him; if we wear his Crown of thorns, we shall wear his Crown of glory; if we dye with him, we shall also rise with him, and reign with him for ever. Think much of the Kingdom to expel base fears in sufferings: This is the glorious recompence which Christ fets before his Church, to encourage her in the midst of her persecutions; Fear not, little flock, it is your Father's pleasure to give you the Kingdom. If a Kingdom (yea, the Kingdom of Heaven) be able to make you amends for your sufferings, you shall not be losers by them, well you may be losers for Christ, but, to be sure, you shall not be losers by Christ. Our Lord Christ himself did set the joy of this Kingdom before himself in his temptations and sufferings, and the Apostle (therein) let Christ as an example before us, Looking unto Jesus, the author and finisher of our faith, who for the joy which was set before him, endured the cross, and despised the shame, &c.

Surely
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Surely the joy of our Lord may well make the servant willing to endure, and able to despise the greatest sufferings, to laugh at reproaches, and to sing in prisons, to be like the Leviathan, He esteemeth iron as straw, and brass as rotten wood, the arrows cannot make him flee, sling-stones are turned with him into stubble, darts are counted stubble, he laughs at the shaking of the fear, &c. Heaven in our eye will make us thus heroic in our persecutions, We glory not only in God, but we glory in tribulation: Hold out then faith and patience, but one thing more, said Doctor Taylor when he went to the Stake, and I am at my Fathers house; Oh this word, at my Fathers house, at home, Ever with the Lord, this made the holy man to leap over the stake, as if he had been a young man going to be married to his bride.

Use 5. Ever with the Lord: It may serve as a sovereign cordial against the fear of death; man having an immortal soul, naturally delights and breatheth after eternity; but man in his corrupt estate, being ignorant and mindless of a blessed eternity with God, is not willing to dyse, to leave the shore of this life, and to venture upon the unknown immense Ocean of eternity, therefore the ungodly mans soul is said to be taken from him, Luke 12. 20. Thou fool, this night shall thy soul be required of thee. Sinners do not willingly part with their souls, they are torn out of their bodies by violent hands, none but a Paul (who is ballasted with the hope of everlasting cohabitation with the Lord) can desire abasions to loose from the shore, to hoise up sail, and make for the heavenly Canaan. And well may he, that hath made a rich (though stormy) voyage to the Indies, put sail for his own native Country, where he may sit down in peace, and enrich himself with the gain of his adventure.

Come hither then, oh you trembling souls, who through the fear of death have all your lives time been subject to bondage, come hither, I say, and let your feet upon the neck.
Part III. **Mount Pisgah.**

neck of this King of terrors, and fear not to make that triumphant challenge of the Apostle, *Oh death! where is thy sting? O grave! where is thy victory? Death is swallowed up in victory, and (being conquered) serves to that high and honourable end, sitt, to be the Saints Under of State to bring them into the presence of the King of glory, to behold his face, and to hear his wisdom, from thenceforth for ever to be with the Lord: Death serves the Saints now for no use, but to kill mortality, and to extinguish corruption; This corruptible must put on incorruption, and this mortal must put on immortality, i.e. We shall ever be with the Lord in perfect incorruptible state of glory; and this must be effected by means of death: Oh, what were ten thousand deaths, uttering in the Soul into so much glory!

The glimmering presence of God with a believer here below may conquer the fear of death, *Though I walk in the valley of the shadow of death, I will fear no evil, for thou art with me;* How much more may the hope of a full fruition of God in glory deliver the Saints from the bondage of fear.

*Ever with the Lord:* This puts Lillies and Roses into the ghastly face of Death, and makes the King of terrors to out-shine Solomon in all his glory: *Ever with the Lord,* this makes death not only tolerable, but amiable, desirable; For we know, that if the earthly house of this tabernacle were dissolved, we have a building of God, an house not made with hands, eternal in the heavens, and for this we groan earnestly, desiring to be clothed upon with our house, which is from heaven.

*For in this we groan,* i.e. in this tabernacle (for this is earthly) earnestly desiring to be clothed upon with our house, which is from heaven; the reason is, because that house is eternal in the heaven: A Saint looks out of the windows of this earthly Tabernacle, and crieth out (as the Mother of Sifera) *Why stay the wheels of his Chariot thus long?* When shall I be carried to those eternal Mansions,
Mount Pilgah.  Part III.

Mansions, where I shall ever be with my Lord and Bridegroom?

Is anything sweeter than life? Yes, death to a believer: That of Solomon holds best in this case, the day of death is better than the day of birth: It is transcendently so to a Child of God, who is conveyed by death into his Father's presence, where he shall dwell for ever: The passage is dark, but it shall be quick and speedy; Thou wilt show me the path of life; the path of life lieth through the grave, but Christ hath gone it already, and will take the believer by the hand, and lead him through it into the Presence-chamber of the King of glory, where he shall hear the Bridegrooms voice, and his joy shall be fulfilled; then tremble thou not believer at the approach of death, but go forth and meet him with this friendly salutation, Come in thou blessed of the Lord; Art thou come to fetch me to my Father? Welcome death! thou art my best friend next to Jesus Christ: Death is only my passage into a blessed eternity. Death is Joseph's Chariot, not to carry the Saints down into Egypt, but up into Canaan, and how quickly doth he carry a believer thither? It is but winking, and he is at home; as soon as the eye of the body is closed here, the eye of the soul is open there (O blessed vision!) to behold at once all the glories of eternity! Say then (with Jacob) Jesus, my Lord and Redeemer, is yet alive, and seated on the Throne at the right hand of the Majesty on high, there proclaiming in the ears of all his trembling followers, I am he that liveth, and was dead: and behold, I live for evermore. Amen, and have the keys of hell and death. Fear not, O thou believer, to say with Jacob, I will go and see him, not before I dye, but I will dye, that I may go and see him: Death is but the flames that must singe and scorch the cords of thy mortality; the hand that shall open the Cage, that thy soul may get loose, and take her flight for the Mountain of Spices, the glorious immortality and liberty of the Sons of God.
Be of good cheer, Believer, thou shalt dye but once, and then ever be with the Lord, with whom is the fountain of life; life bubbling up unto all eternity: The damned are always dying, repeating death every moment, their flames only serve them to read over the black lines of death, which have neither Full-point or Comma: But death enters not into the borders of the heavenly Canaan; they say, there is no Spider in Ireland, it is certain, there is no putrid matter in heaven to breed the vermin of mortality; in heaven only death cannot live, when thou dyest, thou shalt rise again, and dye no more, but death shall dye, and shall rise no more; thy grave shall be the eternal grave of death: It is appointed for all men once to dye, and for believers to dye but once. Do but clear up thine interest in the death of Christ, and thou mayest bid farewell to the fear of death for ever, for the worst thing that death can do to thee, is the best thing that can be done for thee, even to guide thy poor straying soul home to thy Father's house, and so shalt thou ever be with the Lord. Wherefore comfort one another with these words.

Lastly, It may teach us how to prize Christ, that triumphant Grace, a Grace that hath eternity stamped upon it, it out-lives Faith; for faith gives way to vision, and it doth out-last hope, for hope is swallowed up in fruition, what a man feareth, why doth he yet hope for? Whether there be prophets, they shall fail, whether there be tongues, they shall cease, whether there be knowledge, it shall vanish away, but charity never fails, but as long as God lives it lives, for God is love, and they that love dwell in God, and God in them.

I have finished, I cannot say perfected, the main work intended, tell the opening of the ten words, or Arguments of Comfort here laid down in this model or platform by the Holy Ghost, as so many sovereign Cordials to revive disconsolate and fainting Christians over the death of their hopeful Relations, with the several improvements.
Mount Pisgah. Part III.

ments which each word (by itself) may afford unto us.

But before I do, Manum de tabula tellere, dismiss this discourse, I do observe divers useful Corollaries and Instruc-
tions lye couched in the general improvement of these words, Comforting one another, which will serve as so many
branches of information, which (without guilt) I cannot
omit, and they are ten.

Several branches of Information arising from this general exhortation, Comfort one another.

1. Branch of Information.

1. Sorrow not as men without hope, but comfort one ano-
ther.] Obs. There is a sorrow for departed friends, which
God condemns not; We are forbid an hopeless sorrow, v. 13.
but simply to mourn for the loss of our gracious Rela-
tions we are nowhere forbidden. He that hath wrappt up
natural affections in our bowels, doth not prohibit the due
and moderate exercise of them. Those 

sorrows, persons without natural affections are in the black Roll amongst
the most unceasous and excrecent part of mankind: To be
without natural affections is to do violence against Nature
herself, and to violate the law of humanity. Covenant
breakers without natural affection are monsters, not men.
Christ himself, who knew no sin, yet being acquainted with
all our griefs, even had this kind of sorrow for the dead,
John 11: 35 Jesus wept, and his tears do here instruct us
in our duty. Holy Paul blot his Epistle to the Ephesians
with his tears for Epaphroditus, Left (saith he) I should
have sorrow upon sorrow; he was sorrowful for his sick-
ness, had he dyed there would have been another flood of
tears, sorrow upon sorrow, Where mention is made of the
death of publick persons, there publick lamentations for
them is mentioned also: The Spirit of God doth no where
reprove those tears, but rather puts a value upon them as to
many pearls. As in the mourning for Jacob, Gen. 50.11.
for Josias, 2 Chron. 35.24. for Samuel, 1 Sam. 25:1. for
Stephen, Acts 8:2. Its reckoned amongst Gods thunder-
bolts, Their widows made no lamentation. The removal of

Phil. 73.64.
Part III. Mount Pilgah.

God's peace from a people, and prohibition to mourn for their dead, are twin-judgments, or one the birth of another: Enter not into the house of mourning, neither go to lament, nor bewail them; for I have taken away my peace from this people. Tears are like wine, you may pour them out, but take heed of excess; Be not drunk with tears, wherein is excess: you may weep, but as those that weep not; you may mourn, but not as others, which have no hope: these affections are natural, but this hope will baptize and regenerate them.

Secondly, Hence we learn, There is another work or duty incumbent on Christians, under the loss of gracious Relations, Then only to mourn for them, namely, to enquire, yea, (with Benhadad's servants) diligently to observe what words of comfort do fall from the lips of Scripture, and hastily to catch at them: q. d. Comfort another with these words: yea, Lord! with these words do thou comfort thy servant!

We are usually either senseless under, or swallowed up with great losses; either our bowels are made of iron, or they melt like wax, and we faint away: Vehement sorrow is like raging fire, that turns every thing into its own nature. It's thy work therefore to study recruits, as well as to pore upon thy losses, to ballast thy soul with divine comforts: If I go not away the Comforter cannot come: Many times the best of our earthly enjoyments stand between us and our heavenly consolations: But if I go away I will send him unto you. It is good to resolve with our selves, be my loss in this world never so great, it is capable of a reparation. For certainly, if the loss of Christ in his bodily presence were to be repaired, there is nothing under the whole heaven, the loss whereof we can sustain, but may much easiely be made up with advantage, to be sure the presence of the Comforter is able to do it with an infinite overplus. It is thy wisdom therefore to ballance thy foul with divine comforts, as afflictions abound, run
to thy Cordial, these words, that thy confections may abound also: if the affliction be heavier than the consolation, thou wilt certainly sink in thy spirit, and then thy burden will break thy back: The spirit of a man is able to sustain his infirmity. Thou mayst mourn, but that is not all thou hast to do, it concerns thee to get a cordial to keep thy heart from fainting: For this cause we faint not. Mark, the Apostle had (always) his Cordial about him, so do thou, be equally just to thy self, as to thy deceased friends. Thou owest them a debt of tears, hast thou paid it? Now be just to thy self, thou owest a care to thy soul, that thou fin not, to thy spirit, that it sink not: must thou needs dye, because thy Husband, thy Child, thy Friend is dead? Look after divine consolation, let it not be a small thing to thee; neither say thou (by interpretation) nay, if God will have this comfort from me, let him take all. Take heed of weeping thy self blind, as to the confections of God, as Hagar did, there was a well: spring of water close by her, but she had cried out her eyes, and could not see it, Gen. 21. 16. until God opened her eyes, verse 19. There is too much of the pride and fulness of the Babylonish Favourite in us, who when he had made a large and boastful recital of his Court favours, could throw away all in a pet for want of a complement. Let all this avail me nothing, so long as I see Mordcai the Jew sitting at the King's gate.

In all things pray and give thanks, Phil. 4. 6. Oh labour for the quick eye of faith, which can spy out a little mercy in a great deal of affliction; and can sit down and give thanks: A Christian is never in such an affliction, but he hath as much cause to praise God, as he hath to pray unto him, yea, many mercies for one affliction; that it is not so bad, but it might be worse, to be sure it is not hell. 2. That when ever he takes away one comfort he leaves more. 3. That heaviness may continue for a night, but joy in the morning. 4. And in the mean time he hath a God to
3. Observe further the goodness and condescensions of God, who hath laid in comfort before hand against a time of sorrow and mourning: Cordials ready prepared to keep the hearts of his people from fainting in the hour of temptation, like a good Chirurgeon, he hath in his Chest a Salve for every Wound, a Cordial for every Qualm; there is not a fear in Gods peoples hearts, but there is a fear not in Gods Book to antidote it withall, and yea here in this model of divine comfort, you have ten fear nots for one fear; ten words of comfort for one grief, conceived for the loss of a dear Relation, These words, that if our sorrow should abound, our consolations may much more abound by Christ.

God dealeth in this case with his people, just as he dealt with our first Parents, providing a plaister before-hand to clap on the wound of conviction of sin, in the promise of the seed of the woman, that should break the Serpents head. Gen. 3. 15. Left the wound should take cold, fester, and (by delay) prove incurable, all the Promises in Scripture, they are but to many Receipts written down beforehand in the Book of the great Physician of souls for the use of all Gods Family, the Saints of God from the beginning of the world; there are given unto us exceeding great and precious promises, i.e. concerning exceeding great and precious things, and they are all yea and Amen in Jesus Christ, verity and infallibility. Thither, therefore, let all Gods Patients go, and search, and read, and take whatever Receipt suiteth best with their Malady, and they shall (rightly applied) find present case, and infallible cure, in the constant and believing use thereof: For whatsoever was written aforetime, was written for our learning, that we through patience and comfort of the Scriptures might have hope, Rom. 15. 4.
Gods compassions over his mourners are great, and therefore his consolations are not small. Though God would have his people deeply humbled and tried to the quick, yet he would not have their spirits sink under the temptation; and therefore, when he observes them to begin to faint, he ceaseth containing with them, and begins his comforting work for the iniquity of his covenanters, I smote him, and was wrath, but when God saw that would do no good, he trieth another course, I will restore comforts to him. Just as when a Parent is correcting a Child, and the Child cries, and swoons, presently away goest the rod, and the strong-water-bottle is snatched up, and applied to the mouth of the Child; so compassionately dealketh God with his fainting Children.

It is a wonderful expression which God useth towards Ephraim, Jer. 31.20. My bowels are troubled for him. Ephraim faith, I smote upon my thigh, and presently God smites upon his heart, and cries out, My bowels are troubled for him, I will have mercy upon him: O ineffable sympathy! answerable whereunto, God hath a cup of consolation prepared in his hand, which he putteth to their mouths, and bids drink, yea, drink abundantly of it, till they forget their sorrows, even that overflowing cup, Fulness of joy and pleasures for ever at his right hand. Ever with the Lord. Surely as a father pitieth his children, so the Lord pitieth them that fear him; and such consolations would he have to fill the bowels of all his Evangelical Messengers: Comfort ye, comfort ye my people, saith their God, I speak ye comfortably to Jerusalem, &c. Thus doth God fill up his Title brim-full, and running over, The Father of mercies, and the God of all comfort.

4. Branch of Infirmation. In the fourth place, here you may see the absolute and indissoluble necessity of faith, without which, all the choicest consolations, and richest cordials the Word can afford, are but so much water of life in a dead man's mouth, or as Elisha's Staff upon the face of the dead Child, which causeth
Part III. 

causeth neither voice nor motion: The just shall live by faith; an unbelieving man is but a dead man; for as faith is the first principle of spiritual life, so it is the constant medium, whereby the spiritual jewel and reformatives of that life are brought in, and made vital to the soul, The life I now live in the flesh, I live it by the faith of the Son of God. Christ's flesh is meat indeed, and his blood is drink indeed, but it is to faith only, it is not meat indeed, if there be not faith indeed; He that cometh to me shall never hunger: What's that? He that believeth on me shall never thirst. The Word of God is the power of God to salvation, but it is to them only who believe. God hath provided a cup of consolation for his fainting people in their swooning fits, but it is the hand of faith that must take it, and the mouth of faith only that can drink it. The unbeliever is an unhappy man, nothing can do him good; The word doth not profit, not being mixed with faith. The body and blood of Christ proves poyson instead of divine nutriment, because it is not received by faith: This is the will of him that sent me (faith our Lord) that he that believeth on me may have everlasting life: Divine Cordials so magisterial, that they are able (as it were) to put life into a dead man: give them to an unbeliever, they signify no more than water in the shoes: Oh get faith, Saints, act your faith, or else ye are undone. Great notions are but small comforts to a natural man, and the reason is, because they are above him: nothing can act above its principle, you can never comfort a swine with arguments of reason; no more can ye comfort a carnal heart with heavenly confections; the reason is, because both are above the constitutive principles of either; Divine notions may serve a man (without faith) to discourse by, but they will never serve him to live by; reason may discourse upon them, but faith must live upon them: The life I now live I live by the faith, &c. Therefore doth the Apostle there put the cup of con- fession into the hand of faith, ver. 14. If we believe, that Jesus died, and rose again, &c. There is an inexhaustible fulness
fulness of comfort in Christ, and in the Promises, but not one drop to be drawn forth without faith. The breaths of Scripture-consolation are full, they even drop again; but it is the mouth of faith that must suck them out: the still-born Child may as well draw the Mothers milk as a faithless Christian make the teats of Scripture to afford any drop of divine influence to his drooping soul; but to the believer it is cried (at least by way of accommodation.) Suck ye, and be satisfied with the breaths of consolation, milk out, and be delighted with the abundance of glory.

A man may as well live and laugh without a soul, as have true evangelical comfort without faith, which is the bond of union between Christ and the Soul, and so being united to the fountain, Believing ye rejoice with joy unspeakable, and glorious. This is that golden pipe, through which all the golden oyl of grace and comfort is derived into the heart. The men of the world may have vast proportions of knowledge, both natural and divine, but mere knowledge is light without heat, but faith warms the heart, as they said one to another, Did not our hearts burn within us, when he spake unto us? If I assent and consent to the glorious Doctrine of the Resurrection, knowing, with Job, that my Redeemer liveth, &c. I can (in that) triumph over all occurrent evils, over the Grave it self, though it swallow up my dearest Relations: If I believe not, I am like a thirsty man at a well without a bucket, where I may sooner drown my self than quench my thirst. Oh get the bucket of Faith, and then with joy may ye draw water out of these wells of salvation. These words.

Hence we are informed, that it is a special duty of Christians, to administer words of comfort to their mourning friends, according to their various temptations and trials. It is the very law of those consolations, wherewith the Holy Ghost doth comfort us in our afflictions, that we may be able to comfort them, which are in any trouble, by the comfort
comfort wherewith we our selves are comforted of God: A
lesson (it seems) Job's friends had learned, and came to
put in practice, when by mutual consent they met together
at Job's house, Job 2 xi. this was their end, though unhap-
plyly they mistook their work, by spicing their cup of
consolation with too many bitter ingredients, (whose error
may it be our caution.) Thus also we read in the Gos-
pel of many friends, who came to comfort Martha
and Mary concerning their brother, supposed to be
dead.

Christians, your eyes are not your own; we are com-
manded to rejoice with them that rejoice, and to weep with
thosethat weep in point of affection, we should be like the
primitive Christians, have all things in common; we should
joy our brethren's joyes, mourn their sorrows, lament their
sufferings, and endeavour their comfort as our own, else we
turn engrossers, yea, we become guilty of sacrilege in
robbing one another of divine treasure; our comforts are
not given us for our selves only, but for the afflicted:
Saints they have a common right one to another's graces,
comforts and experiences, and Christ's word should always
found in our ears, Strengthen thy brethren. How ornamental
were those Christians in the once famous Roman
Church, of whom the Apostle presueth, I my self also
am persuaded of you, my brethren, that ye also are full of
Rom. 15. 14.
goodness, filled with all knowledge, able also to admonish one
another: Oh that as many as do abound in abilities, would
pray for wisdom to parcel out those abilities into all the
Christian Offices commended to them by the Holy Ghost
in their several seasons: To warm the unrule, comfort the
feeble-minded, support the weak, &c. Oh how beautiful
are the feet of those Christians, who are ready to every good
work, as the hand in joynt ready to turn every way for
the use and service of the body? A Christian should nev-
ever be unfurnished of a reproof for sinners, nor of a word
of comfort for distressed Saints. Let none have cause
from thee in their sorrows to complain, as the blubbered
Church
Church in the Lamentation, saying, There is none to comfort me. Oh that Christians would study to shew themselves good Scribes instructed to the Kingdom of God, bringing out of their treasures things new and old! Be not of the Sect of the stony-hearted Levite, that had not one drop of pity to pour into the wounded Traveller, left thy wounds another day (as so many mouths) plead for pity to deaf ears: Halt thou not thyself been comforted in thy troubles? Hath not Christ made good that great promise, I will not leave thee comfortless, I will come unto thee? How often have the everlastimg arms kept thy soul from sinking! How frequently have the Messengers of Christ refreshed thy weary soul! And hale thou forgot those arms of mercy, as not to help thy brother with thy little finger! Hath God conferred on thee such treasures of comfort, and hale thou not one mite to bestow upon thy disconsolate Brother.

It is their infirmity sometimes, that they are not in a capacity to clothe with comfort when it is tendered unto them, but, with Rachel weeping for her children, they refuse to be comforted for their children, or friends, because they are not: but it is thy sin and guilt, if at any time they faint, because thou drawest not forth thy soul unto them in a way of reasonable relief, if they fall at thy door for want of bread.

It is angelical employment to comfort a weary soul; a great part of their ministration is to comfort the elect in their temptations, as you may see by comparing Matt. 4. 11. with Heb. 1. 14. It is the work of the malignant Angels, to grieve and add to the sorrow of the Saints; and the world may know by this whose work they do, when they deride the tears, and bitter moan-makings of Gods Isaacs, upon which the Holy Ghost sets the black brand of persecution, he mocked, faith the Story, he persecuted, faith the Interpretation. Well Christians, do as much as ever you
you can of this Angelical work, of which there will be no need in heaven, to give or take the great work enjoyed here in my Text, Comfort one another with these words; which doth also hint unto us another instruction. These words,

God's words of comfort are the only words of comfort: 6. Branch of God is the God of consolation. 2 Cor. 1. 3. The Father of mercies, and the God of all comfort; all comfort doth emanate from God as water out of the fountain; nothing can be in the stream, but what was first in the fountain; he is the Father of mercies; there are no mercies pure and legitimate but what are of his begetting, which can call God Father; no waters are pure, and vital, but those that are fetched out of the fountain: And therefore those Pronouns are very sweet, and carry the greatest emphasis with them, Thy comforts delight my soul, Psal. 94. 19. My peace I leave with you, John 14. 27. A soul thoroughly awakened will never take its rest again, or be comforted, until God speaks a word of comfort from his own mouth: Make me to hear joy and gladness, that the bones which thou hast broken may rejoice. It was not all the honours and pleasures of David's Dominions, it was not all the victories and spoils of his enemies, yea, it was not all his prayers and tears (though every night he made his couch swim with them, Psal. 6.) that could whisper a syllable of comfort to his sin-scorched conscience, until God himself spake them with his own hand, (that's the specialty of comfort, which the Apostle begs for his Thessalonians) Now the God of peace himself, 2 Thess. 3. 16, give you peace: Now our Lord Jesus Christ himself, and God even our Father, i.e. himself comfort you. That is right peace which God himself giveth, and that is true comfort which Christ himself speaks: Therefore prayeth the holy man, Make me to hear joy and gladness, q. d. Lord V u speak
speak so loud, that I may hear the voice, and speak to distinctity, that I may know whose voice it is; that I may know it is thou thy self that spakest to my Soul, that I may say, It is the voice of my Beloved, &c.

Christians, I know God may, and doth oftentimes convey his comforts by the lips of his faithful Messengers and Servants, Comfort ye, comfort ye my people, saith your God, speak ye comfortably to Jerusalem, &c. speak to her heart (as the Hebrew phrased it) I say the Prophets were but God's mouth to deliver the message, and so are the Ministers of the Gospel, and other of his Saints; but be sure the comforts which you administer be God's comforts, see that ye can lay with the Apostle in another case, That, which I have received of the Lord, deliver I unto you. Be sure what you dispense from God be these words; be sure your words of comfort be none but such as Christ himself would speak were he upon the place: Do not my words do good, saith the Lord? Yes, they be God's words only that can comfort fainting souls; But what is the chaff to the wheat, saith the Lord?

It is true, the Devil and the World have their counterfeit Cordials, their guilded Pills and Plasters, which, like Quack-Salvers, make quick Cures, but they never heal to the bottom; they may for a time stoppe the fente, but they do not mortifie the sensuality, ease the smart, but not cleanse the wound. Said, when the evil Spirit was upon him, calls for a Fiddle, and when God hath forsaken him, he goes to the Witch, as if because God would not answer him, the Devil should. Most people have learn'd a way of their own, some to drink down their Sorrow, and sleep out the fente of those breaches, which God hath made upon their Relations, or in a crowd of worldly busineses can lose their sorrows, yea, many carnal Professours
feffours there are, when they have disturbed their peace, and wounded their Consciences, can make a shift to lick themselves whole with their duties, a few Pater-nosters, Church-absolution, a morsel of Sacramental bread, and a drop of the Sacramental cup will make them as well as ever, though that which stillst conscience never killeth corruptions, what a world of souls doth Satan gain by such cures, Eating and drinking damnation to themselves, 1 Cor. 11. 30.

In this affliction of the los of dear Relations, the World, when she comes to visit the surviving Mourners, wants not her Cordials, but oh what pitiful puddle water, instead of water of life, doth she administer! We must be contented (say they) there is no remedy, God will have it so, we cannot help it; and however their friends have lived, in grace—God they are well, we must live by the living, and not by the dead; and with such dirty rags, as these, they bind up one another's dreadful stinking wounds; or peradventure others there be, that with the stout shoulder of fortune may bear their wounds without complaining; some Porters can carry greater loads than others can; or else (on the other hand) some cory spirits ye have, whom much lead will not make sink in the waters of affliction.

But alas all these are but lying vanities, and will stand men in least stead when they stand in most need of comfort. Oh that men had faith to believe, that all these are Physicians of no value! Christ's words are the only words of comfort, Then shall we be ever with the Lord. So our Lord again, Let not your heart be troubled, ye believe in God, believe also in me, in my Father's house are many mansions: With thee is the fountain of life, and in thy light we shall see light. These, these indeed, are Apples of gold, which, when they meet with Pictures of silver, hearts Prov. 25. 11. true
truly capable of such consolation, are very beautiful, Comfort one another with these words.

7. Branch of Information. Hence be we instructed, If it be the duty of Christians to administer words of comfort to Mourners, then it is also the duty of Mourners to open their ears and hearts to receive these words; if those Apples of Gold meet not with pictures of silver, they are lost and cast away. If God should send an Angel, or any Messenger of peace to comfort you in your trouble, what a sin would it be to make him go away ashamed, with an Who hath believed our report? Or, Lord, I have delivered my message, and all thy precious Cordials were of no value. I know there be few or none of Gods Mourners, that dare do this in terminis, in express language; but what and if a deaf ear, and a deserted countenance, and a dead heart, unhears of conversation after all the words of comfort, which God sends thee by his Messengers, be so with God, by interpretation? May not this provoke God to afflict thee more, and to increase thy sorrows, until the pride of thy heart be abated? May I not say unto thee, as Joab to David, when he grew wille upon the death of Absalom, Thou hast framed the face of Gods Messengers, and hast declared, that the consolations of God are small in thine eyes? Now therefore arise, and thankfully embrace their message of peace, or else it may be worse unto thee, than all the evil, that befell thee from thy youth, until now. Surely it is as great an indignity to slight Gods comforts, as it is to scorn Gods counsels; this spurns against Gods Authority, that tramples upon his compassion; this man doth resist the Spirit, that man doth grieve the Spirit, and if thou grieve away the Comforter, who shall comfort thee at length? If David took the affront which Hiram put on his Messengers sent to comfort him over his Fathers death, so heinously, that he armed Joab, and all his men of
of war against him, to avenge the indignity, how justly may God send forth Armies of afflictions against thee, for thy fallen refusal of his tender hearted consolation?

Surely there is more pride in such refusals, than Christians are easily convinced of; for is it not by interpretation to say, my loss is not to be repaired, my wound is incurable, there is no balm in Gilead that can heal thy hurt! Is it not, as if thou shouldst say, there was but one intollerable thing in the world, and God must needs send that upon thee! Dear Christian, be afraid by thy forwardness of running the hazard of such an interpretation: That Question of Eliphaz to Job, Are the consolations of God small with thee? implicith greater unkindness in refusing divine comfort, than Mourners are willing to believe. God could not do thee wrong in taking away thy amiable Relation from thee (it was but calling for his loan again, which he lent thee) and yet doth he send to comfort thee. Oh bow thy head, and worship, and say, Behold the servant of the Lord, be it unto me according to thy Word.

Poor disconsolate soul, know thou that every crumb of comfort, which falls from Christ's mouth, is more precious than a Ruby; and who art thou, that thou shouldst refuse Cordials from Heaven made of the blood of Christ? Jewels taken out of God's own Cabinet. Away, away, Christian, with Rachels perisshness, and Jonas his passion, which serve for nothing, but to turn sorrow into sin. I do well to be angry doth ill become meekness of Christ's Spoufe, say rather, I will bear the indignation of the Lord, because I have sinned against him. What if God hath given thee a bitter potion, he comes now to comfort thee, he offers thee a sovereign Cordial, Oh spill it not upon the ground, as a vile thing, nor say in thy passion, Let God keep
keep his Cordials to himself, and so, as it were, take revenge on God for afflicting thee: Oh lay thine hand upon thy mouth, yea, put thy mouth in the dust, that it may not cause thy flesh to sin.

 Thou art a man, or woman of sorrows, it were thy wisdom, as well as thy duty, to look out for some spiritual Cordials, and not to reject soul refreshment when it is offered; say not to thy comforters, with the Prophet Isaiah, Look away from me, I will weep bitterly, labour not to comfort me, and thy case will not bear it: He was weeping the Church's tears, thou art poring over a private personal trial, consider in so doing, thou art but preparing new causes of sorrow for thine own soul, and when thou hast done sorrowing for thy losses, thou wilt begin anew to sorrow for thy sin in so sorrowing. Hark soul, Ever be with the Lord. Is not there a word, that may wipe away all tears from thine eyes, even on this side heaven!

In the next place, hence we gather this sad truth; 

That there is not a word of comfort belonging to wicked men when they die, nor while they live in sin. Comfort one another; none other but one another; not the ungodly; they and their parasites may flatter themselves and one another; but there is not one word of comfort belonging to them: of all those Rivers of pleasures that are at God's right hand not one drop for a Dives. Of all those treasures of glory not one mite for an Esau. Indeed pity belongs to wicked men, and reproof belongs to them, reprove them rather, Ephes. 5. 11. and counsel belongs to them. Let the wicked forsake his wickedness; and expostulation belongs to them, Why will ye die? &c. And prayer belongs to them, Father forgive them, &c. But comfort doth not belong to them. Consolation is none of
of their portion in the state wherein they are. As there is no peace to the wicked, so consequently no comfort for them. Indeed a wicked man hath his portion, but 'tis a dreadful one; Psal. 11. 6. Upon the wicked shall the Lord rain snares, fire and brimstone (alluding to the destruction of Sodom) this shall be the portion of their cup; these fiery ingredients shall be put into their cup, after the delicious draughts of sinful pleasures: this was Dive's his case, Luke 16. 23, 24, &c. after his delicate fare, the Devil snap dragon, draughts of flaming fire was his portion for ever; and this is all the comfort that is to be administered to them, Isa. 3. 11 Say thou to the wicked it shall be ill with him; They shall be cast into utter darkness with the Devil and his Angels for ever, &c. These are their words of comfort, they are ministers of hell, who have any better words of comfort for wicked men (while wicked:) for the Devil would have them dance about the snare till their foot be taken in his gin. They that cry peace, peace, when there is no peace, are the Devils Factors, who bring him in the greatest revenues to his Kingdom.

But alas! how shall a wicked man be comforted? His death is not a sleep, but death indeed; death armed with all its horrors; death with its king, which is sin, death with hell at the heels of it, death with the wrath of God, and death with the loss of eternal life.

Indeed a wicked man shall rise again, but it is that he may have the more solemn trial, and more tremendous sentence from the Judge, in the face of heaven and earth, and who can comfort him, that doth truly represent his condition to him?
How much then are we concerned to labour to be such as may have comforters in our own death, and leave matter of comfort to our surviving friends? It is a duty incumbent on us, to make our death as comfortable to ourselves, and our godly friends as may be: And how is that done? but in a word to get an interest in Christ, Scripture-evidence of that interest, and the Seal of the Spirit to those evidences.

The death of some persons is exceeding dreadful, not only to themselves, but to standers by; this is the (supposed) reason of that lamentable ingemination of David, Oh my Son Absalom, my Son, my Son Absalom, q. d.

Absalom dyed in his rebellion, I fear he is fallen into a worse hand than Joabs: Oh that my death might have prevented so dreadful a miscarriage; Oh Absalom! would God I had dyed for thee!

But alas, my brethren, it is not freedom from such parricidious villanies, no, nor all the moral innocence in the world, nor civil righteousness in the world, the altitude of it, that can fill a dying Saint with joy, or the surviving godly Mourners with comfort: whatever blaze unregenerate persons make in the world, they go out like a flinking snuff, but a Saint leaves a perfume behind him, he embalms his own death, he leaves every one of his weeping friends a Legacy of hope concerning his eternal state; he sets up a lulltre in the House of mourning, brighter than those were with which Great mens Hearses are watched, and in an instant turneth it into a House of rejoicing; he is entered into glory, and hath left behind him the prints of his feet to guide us thither, and being dead yet speaks to us, as Christ to Mary Magdalen, Why weepest thou? The wicked is driven away in his
his wickedness, but the righteous hath hope in his death, 
Prov. 14. 32: Study therefore, I say, an interest in Christ, 
that while you are ravished with the joys of Heaven, 
you may leave comfort on Earth for your godly Relations.

Carnal friends are satisfied with a negative holiness for themselves, or for their Relations that dye before them; to be better than the worst is evidence enough to them of a blessed state; or whatever their life hath been, put but in, a little dead repentance into the premises, they will put heaven into the conclusion; Oh, say they, he is happy, he is in heaven sure enough.

But Christians, whose eyes have been opened to look into the horror of the bottomless pit, out of which free grace hath redeemed the Saints, the purity of the Gospel rule, and the glory that shall be revealed at the appearance of the Lord Jesus, they cannot take up with such miserable comforts as men usually dye with. And it must needs be an addition to the torments of hell, to leave godly Relations mourning under the dreadful apprehensions of a Relation miscarrying to all eternity. And to be regardless of our friends anxiety of spirit even in this respect, is somewhat less charity than they have in hell. Dives in hell was solicitous to prevent his brethrens coming thither.

Graceless Relations dying, with the marks of their unregeneracy upon them, do even scorch the hearts of their gracious surviving friends, with the sense of those flames which they suffer. So it will be to them while they are yet in the body, though at the Resurrection (as one faith) it shall be no more allay to their joy, than if they saw so many fishes caught in a net.

Woodcock his Sermon of Heaven, p. 657.
Impartially therefore and accurately examine your own estates, make your Consciences faithfully to answer this Question.

Can I give my self or friends comfort in this present state, should I dye this very moment?

If Conscience, affliet with Scripture light, say no, this is a lost estate, this is a damnable condition I am now in, oh poor wretch! how highly doth it concern thee this very hour to look about thee? for thou knowest not how near thou art to the last point and period of thine appointed time. It is a vain thing for thee to comfort thy self without some Scripture grounds of interest in Christ, who is the resurrection and the life. Paul sends Lychebus to comfort the Colossians, but he must know their state first, Col. 4. 8. That he may know their state, and comfort their hearts.

We have a generation that comfort others, without knowing their spiritual estate; which is to clap on a plainer without searching the wound; a way to lead men to hell, hoodwink; the spiritual estate must be known before comfort can be well applied. Examine therefore, and suffer others to examine and search how it is with your souls in relation to Christ and grace, what knowledge, what repentance, what faith, what mortification, what contempt of the world, what love to Christ, what thoughts of the world to come?

If these things be in you and abound, then comfort your hearts; For so an entrance shall be ministered unto you abundantly, into the everlasting Kingdom of our Lord and Saviour Jesus Christ.
Part III. Mount Pilgrah. 163

In the tenth and last place: Hence we are informed how much it concerns every man and woman, that would comfortably observe this blessed Command, of administer ing comfort to himself, or others who are in tribulation; I say, how much it concerns them to search the Scriptures: O study the Scriptures, that Magazine and Store-house of all divine comfort! especially, in the reading of Scriptures, to make a Collection of the Promises, which are the effects and boxes of Christ's Cordials and Antidotes against the fainting Fits to which Believers themselves are subject: there are the soul-refreshing water-brooks, the wells of salvation, ever sending forth streams of consolation, to make glad the City of God. Here is Christ's Wine cellar, and Banqueting-house, to which he doth invite his disconsolate Spouse, and where he doth revive her fainting soul, according to her longing desire: Stay me with apples, and comfort me with flagons, for I am sick of love.

What though the Scripture and the Promises do abound with consolation, if we be ignorant and unac quainted with the variety, nature and use of these heavenly Ingredients? they signify no more to us, than for a man to be in an Apothecaries shop, fraught with the richest Drugs, but he knows not the boxes where they are laid,nor the virtue of them; he and his friends may dye in a Fit, and miscarry in the midst of all those Preservatives; or if he venture on them, he may (peradventure) take poison instead of Cordials. Wherefore study the Promises, and in studying of them, be careful to refer them to their distinct heads: Make your selves Catalogues of Promises, that refer to several soul-distresses and exigencies; and do as Apothecaries, write their titles over their Heads: Promises for pardon; Promises for power against corruption; Promises for comfort; prison Promises; sick-bed Promises; Promises relating to the last
of gracious Relations, &c. I say, be careful skillfully to fort your Promises, that you may know whither to go, when you repair to the Scriptures, and may not administer mistaken Ingredients, Corals instead of Cordials, as Job's friends did; nor Cordials instead of Corals, as the generality of ignorant Christians do.

2. Study the great art of officing the Promises; labour to know to which of the Offices of Christ every Promise doth relate; which to his Kingly Office, as the Promises of grace, and increase of grace, and power against temptation, the conquering of death, and the fear of death: which, belong to his Prophetic office, as promises of knowing God, and Christ, and the Spirit; promises of being taught of God; inward, powerful, experimental knowledge: what Promises belong to his Sacerdotal office, as promises of reconciliation to God, peace with God, acceptance of person, and performances, peace of Conscience, joy in the Holy Ghost, comfort in the loss of sweetest Relations: and this will be of great use to enable you in prayer to plead the Promises, and to put them in suit in the proper office; a great honour to Christ, and a mighty help and encouragement to faith.

3. Pray for the Spirit, whose office is to make good the Promises to the Children of Promise, and upon that very account called, the Comforter. The Promises are never comfort, until the Spirit apply them to the Conscience, and then they are Cordials indeed, whether to our selves or others; then they are full of life and power, and can with one taste comfort more than all the Arguments of Philosophy in the world.

And verily, Christians, as all the Cordials in Scripture are no Cordials, until they are applied to the Conscience by
by a powerful hand, and breathed into the soul, by the warm vital animation of the Spirit of God to know it; your selves are Physicians of no value, in this great work of comforting one another, until ye learn to joyn the words of prayer with the words of comfort; until by prayer you call in the presence and power of the Comforter, who only is able to make these words to be so many real consolations. Amen.

Soli Deo Gloria.

FINIS.
A TABLE
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Quarto.

The Christian-man's Calling, or a Treatise of making Religion one's business, wherein the Christian is directed to perform it in all religious duties, natural actions, particular vocations, family directions, and in his own recreations, in all relations, in all conditions, in his dealings with all men, in the choice of his company, both of evil and good, in solitude, on a week day, from morning to night, in visiting the sick on a dying bed. By George Swinnock.

Mr. Caryl's Exposition on the Book of Job.

Gospel Remission, or a Treatise, shewing that true blessedness consists in the pardon of sin. By Jerem. Burroughs.

An Exposition on the Song of Solomon. By James Durham, late Minister in Glasgow.

The Real Christian, or a Treatise of Actual Calling, wherein the work of God, in drawing the soul to Christ, being opened according to the holy Scriptures, some things required by our late Divines, as necessary to a right preparation for Christ, and true closeting with Christ, which have caused, and do still cause much trouble to some serious Christians, and are, with due respects to such worthy men, brought to the balance of the Sanctuary, there weighed, and accordingly judged. To which is added, a few words concerning Socinianisme. By Giles Firmin, sometime Minister at Shalford in Essex.

The virtue and value of Baptism. By Zach. Crofton.

The Quakers Spiritual Court proclaimed, being an exact narrative of a new High-Court of Justice at the Peel in St. John-street, also sundry errors and corruptions among the Quakers, which were never till now made known to the world: By Nathaniel Smith, who was conversant among them fourteen years.

A Discourse upon Prodigious Abstinence, occasioned by the
the twelve months fasting of Martha Taylor, the famed Darbyshire Damofel, proving that without any miracle the texture of humane bodies may be so altered, that life may be long continued without the supplies of meat and drink. By John Reynolds.

Oktavos and Twelve.

Vindicta Pietatis, or a Vindication of Godliness, from the imputation of folly and fancy, with several Directions for the attaining and maintaining of a godly life. By R. Allen.

Heaven on Earth; or the best Friend in the world times: To which is added, a Sermon preached at the Funeral of Tho. Mosely Apothecary. By James Garway.

Justification only upon a satisfaction. By Rob. Kirgison.

The Christians great Interest, or the trial of a saving Interest in Christ, with the way how to attain to it. By Will. Gushy, late Minister in Scotland.

The vertue, vigour and efficacy of the Promises displayed in their strength and glory. By Tho. Henderson.

The History of Moderation, or the Life, Death and Resurrection of Moderation: together with her Nativity, Country, Pedigree, Kindred, Character, Friends, and also her Enemies.

A Guide to the true Religion, or a Discourse directing to make a wise choice of that Religion men venture their salvation upon. By J. Clapham.

An Exposition on the Hebrews. By David Dickson.

Rebukes for Sin by God's burning anger, by the burning of London, by the burning of the World, and by the burning the wicked in hell fire: To which is added, a discourse of Heart-fixedness. By Tho. Doolittle.

Four select Sermons upon several Texts of Scripture, wherein the will-worship and idolatry of the Church of Rome is laid open and confuted. By Will. Fenner.

The Life of Doctor James Usher, late Archbishop of Armagh, and Primate of Ireland.

Spare Minutes, or resolved Meditations, or premeditated Resolutions. By Arthur Warwick.
A most comfortable and Christian Dialogue between the Lord and the Soul. By Will, Comper Bishop of Galloway.

The Cautions and Constitutions of the Quakers, agreed upon at their general Assembly at their new Theatre in Gracechurch-street.

A Synopsis of Quakerism, or a Collection of the fundamental errors of the Quakers. By Tho. Danson.