

## THE CONVICTION OF HYPOCRITES.

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*Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: depart from me, ye that work iniquity.*—MAT. VII. 22, 23.

THESE words are part of Christ's sermon on the mount. The latter part of it he applies for conviction, the conviction of hypocrites, those that pretend to be what they are not. These are of three sorts:

1. These are so apparently, both to themselves and others, who pretend they are Christians, but are so no further than in outward profession. They bear the name, but express not the thing; such as the apostle speaks of, who profess they know God, &c., Tit. i. 16; profess they love Christ, but in their actions crucify him; live in known sins, in visible wickedness: so as their own consciences may testify to themselves, and their conversations do testify to others, they are no Christians indeed; they have nothing of the reality, and they are a reproach to the name. There is a visible contradiction betwixt the words whereby they profess it, and their actions and practices.

2. Some are so apparently to themselves, but not to others. Those who have the outward lineaments, but want the soul of Christianity; and either are, or easily may be, conscious to it. Such an hypocrite is a stage-player in Christianity. He outwardly acts the part of a Christian, has his words, and garb, and gestures, and actions; but look within him, and he is quite another thing. The description of hypocrites which Christ gives us, agrees exactly to him: outwardly he is like a whited sepulchre, but within full of dead bones and rottenness. He has a form of godliness, but denieth the power thereof.

3. Those that are so apparently neither to themselves nor others, but are so really, and in the sight of God. They may account themselves sincere Christians, for some slight resemblance; and they may be so accounted by others, for their outward conformity to the laws of Christ, and yet in Christ's account they may be workers of iniquity, such as he will not own hereafter as his people. Of this last sort are the hypocrites in the text. He spoke these words for the conviction of such, and so we shall endeavour to handle them. In pursuance hereof, we observe three things: 1, their presump-

tion; 2, their plea; 3, their doom. Their presumption; they persuade themselves that heaven is theirs. They put in their plea for it at the bar of Christ; argue with him as though it were not equal, not just, that they should be excluded, so confident are they of salvation. Hence,

*Obs.* Many think themselves sure of heaven, when it is sure they shall never come there. Many are persuaded they shall enter into heaven, whom Christ is resolved to shut out of it. This is clearly implied in the text; yet because it is but implied, I shall not much insist on it; and it is not that which I principally aimed at. Only it will be necessary to take notice of the grounds of this woful mistake, that they may be avoided. And they are such as these:

(1.) *Ignorance and inadvertency.* There are many who know not, or at least consider not, what is necessary to bring a soul to heaven; where the way lies, and what Christ requires of those that would enter into it. They consider not that there must be regeneration; that 'unless a man be born again, he cannot enter into the kingdom of God;' that there must be a new creation; that the new Jerusalem is only for new creatures. There must be an universal change in every part of the soul, in the whole course of their lives; that old things must pass away, and all things become new; new heart, and new way. There must be a holiness in the life, growth, power, and exercise of it; that 'without holiness no man shall see the Lord.' There must be self-denial; a denying of their own wisdom, will, humour, interests. A renouncing of the world; they must be crucified to the world; they understand scarce what it is to be crucified. Mortification; they must mortify the flesh with the affections and lusts; die daily. A taking up the cross: that if any man will come after Christ, that it may cost him tears, sighs, bonds, imprisonment, his estate, his relations, his limbs, his blood, his life, and all; that he must be fully resolved to be at the expense, whenever there is occasion; that it requires all diligence, 2 Pet. i.; that he must strive, and break through all difficulty, what sweat and toil soever it cost to crowd in, Luke xiii. 24; that he must wrestle, employ all his strength, Eph. vi. 12.; that he must run, put out all his might, so run as he may obtain; that he must fight, be in a continual war, fight the good fight; that he must beat his body, 1 Cor. ix. 27; that he must take heaven by force, if he will have it. If they did know and consider this, they would not be confident of heaven, when they are strangers to these things which are required of all those for whom heaven is intended.

(2.) *Negligence, slothfulness.* If they know these things, yet will not take the pains to examine their state by them, they will not be at the trouble to compare their hearts with the rule. They will not spare a few hours seriously to inquire whether they come up to what the word requires.

Alas, for the wretched carelessness of men as to their own souls, and their everlasting state! One that seriously observes, would think that the greatest part of people amongst us are either atheists or madmen; either they believe not that there is a God, or that the Scriptures are his word; or that their souls are immortal; or that there is a state of everlasting misery or happiness for every one after death; or that there are evidences in the word, by which they may know whether they shall be eternally damned or saved. Either they believe not these things, and so are plain atheists; or if they believe there is such a God, and such a soul, and such an eternal state, and such a word wherein they may have directions to know whether their souls are bound for heaven or hell, would they not make use of these directions? Would they not spare some hours to examine seriously whether heaven or hell be their portion? Would they not do this presently? Would they not do

it seriously, as a matter of eternal life or death requires, if they were not madmen indeed, if they were not quite bereaved of all spiritual sense and reason?

No; rather than they will thus trouble themselves, they will take it upon trust that they shall go to heaven, when, alas, they have no ground for a trust but what Satan suggests, or their own deceitful hearts prompts them; and thus they hang the whole weight of eternity upon a cobweb; and thus they pin the everlasting concerns of their souls upon a shadow, as though it would hang there safe enough, where it can have no hold at all. Would any do this but a madman? What! trust without trial in a matter of eternal consequence to body and soul. What need I put myself to this trouble? I will trust God with my soul, say some; what need I take any care further? But alas, wretched creature! this is not to trust God, but to trust Satan with the soul; and oh what a woful account will he give thee of it one day! Now, when men are so careless of their souls, when they will not trouble themselves to inquire after their eternal state, no wonder if they be so wofully mistaken as to promise themselves heaven, when nothing but hell is reserved for them.

(3.) *Self-love.* This possesses men with a good conceit of themselves, a good opinion of their souls' condition; so that if they come to examine their state, or be called to try it in the public ministry, they come to the work prepossessed. Self-love will not suffer them to deal impartially with their souls; they catch greedily at anything that seems to make for them, and are careful to stave off everything that would make against them; or, if they cannot yet put such a favourable construction on it, as partial men will do when they are resolved to defend a bad cause, they look upon that word as an enemy, that would shake the rotten pillars of a false hope. They deal with it as the prophet did with the king's messenger, make sure to shut him out. As self-love makes them flatter themselves, so they would have the word of God to flatter them; they love not plain, searching, awakening truths; they will have a good opinion of themselves, whatever be said to the contrary. They say, as Laodicea, that they are 'rich and increased,' &c., though Christ in the ministry say the contrary, they are 'poor, wretched,' &c. Though this be plainly manifested, yet self-love makes them both unable and unwilling to discern it. A blind man cannot judge of colours; and self-love blinds them, they cannot judge of the complexions of soul, whether the features, the characters of heaven or hell be on it; care not for looking in a true glass lest the visage of their soul, if truly represented, should trouble them. Satan blinds one eye, and self-love closes the other, and the deceitfulness of sin seals both. No wonder if they call darkness light, &c.; no wonder if they fancy themselves in the way to heaven when they are in the high road to hell. The blind leads the blind, you know what will be the issue; no wonder if when they think they shall be safe ashore in heaven, and their feet near the very banks of happiness, at that very moment they are falling into the ditch.

(4.) *Misapprehensions of God.* If light and conviction proceed so far as to discover to a sinner that he comes short of the rule, and that what the word calls for, as necessary to salvation, is not to be found in him; if he cannot misapprehend his own state any longer, rather than he will quit his vain deceiving hopes, he will misapprehend God and think him more merciful than the word represents him. It is true, says the sinner, in this case, the rule is strict and the way to heaven seems to be strait, and much is required of a sinner that he may be saved, and I am to seek in this or that; but God is merciful, and he may save me, though I find not this or that which seems to be required. Though I allow myself in this or that sin, and fall into it

now and then, why it is but a little one, and God is gracious, he is not so strict and rigid as some would make him. What though I be not so strict and precise as some others, must none be saved but such as they? God forbid. Though I come not up to the rule, God is gracious, he may dispense with me, I may be saved as well as the best of them.

But alas, poor deluded sinner! if here be all thy hopes, thy case is hopeless. Will God be so merciful as to contradict himself and go contrary to his word? Will he shew thee so much mercy as to neglect his truth? Will he save thee when he cannot do it without making himself a liar? Dost thou not tremble to see that thou hast nothing to bear up thy hopes of heaven but plain blasphemy?

If thou find not what he requires as necessary to salvation, if he should save thee without it, he should deny himself, abandon his truth. Dost thou think he will make himself no God that he may make thee happy? Oh, how sad is thy case, when even as thyself has stated it, thou hast no hopes of heaven, but upon such terms as the very thought of them deserves hell for ever!

(5.) They have many *vain and insufficient pleas* for their salvation. (That leads me to the second part of the text.)

2. The hypocrite's plea. That is express. They have many things to allege for themselves why they should be admitted into heaven. Let us survey them a little.

Their first plea is in the word **LORD**: that includes much. It is of the like import as the same word, ver. 21. This denotes that they did acknowledge and profess Christ, acknowledge him as their Lord, and profess him zealously, so some explain it; or that they did pray unto him, that they prayed frequently and fervently, as the doubling of the word, *Lord, Lord*, intimates, and that they did believe on him as their Lord. They had some faith, either of assent, affiance, or both. So Chrysostom and others. *Vid. Maldonat.*

*Have we not prophesied?* &c. Here is their next plea; and prophesying in Scripture is preaching: 1 Cor. xiv. 8, 'He that prophesieth speaketh unto men, to edification, exhortation, consolation;' or praying: Gen. xx. 7, 'He is a prophet, and when he shall pray for thee;' or singing: 1 Chron. xxv. 1, so probably it may be taken, 1 Cor. xi. 5; or foretelling things to come: that is the ordinary acceptation of the word; or for explaining the prophetic writings.

Now, if we take it in its full latitude, their plea is fuller: they had preached Christ, explained the prophecies concerning him; they had prayed to him, and sung his praises; and by his Spirit had foretold things to come, for the confirmation of his truth and doctrine.

*And in thy name cast out devils.* By the power of Christ they had dispossessed Satan, and in a miraculous manner cast him out of those bodies that he had possessed. And this was not the only wonder they had done for Christ; they had done many more. *And in thy name*, they had done works for him, many works, and many wonderful works; not *mira* only, but *miracula*; works truly and properly miraculous, beyond the whole power of nature.

Thus much they had done for Christ, and all this in his name, by his authority, in his strength, for his glory. Whatever they intended, these works did tend to glorify him in the world, and that eminently and extraordinarily; all this they allege for themselves, and they allege them truly. Christ objects not against the truth of their plea, but against the sufficiency of it. Though all this was true, yet it was not enough to make them capable of heaven, and there he excludes them.



*Obs.* Many shall go far towards heaven, and yet never reach it. They may go far in the ways of Christ, and yet miss heaven in the conclusion. This is evident in the text. Here are many who had professed Christ, and been zealous professors; who professed him not in word only, but had really worshipped him; had been much in hearing, preaching, praying, praising him. Nor did their religion consist only in outward acts, they had believed on him too; nor was their faith without works, it was accompanied with many works, with many wonderful works; and yet for all this, when they shall come to allege these things at the day of judgment for their admission into heaven, Christ tells us here that he will shut them out, he will disclaim them, and profess to them that he knows them not, *i. e.* that he never loved them, never approved them; he will command them to depart from him, and give them their portion with the workers of iniquity. There needs nothing more for evidence to this truth. But the

Question here will be, How far may professors go in the ways of Christ, and yet come short of heaven?

I shall resolve this according to the method of the text, by endeavouring to shew how far they may go both in ordinaries and extraordinaries.

#### 1. In extraordinaries.

(1.) Revelations, dreams, visions. God may reveal himself by dreams and visions. It is no peculiar privilege of the godly which is promised, Joel ii. 28; Acts ii. 16, 'Your old men shall dream dreams, and your young men see visions.' For dreams, it is evident in Nebuchadnezzar, to whom the revealer of secrets, as Daniel speaks, by dreams made known what should be hereafter. His dream arose not from an ordinary cause, it was sent from the Lord, the revealer of secrets. The subject of his dream was not ordinary, but secrets and things future; even the most remarkable acts of providence that should come to pass to the end of the world: the rise, periods, and revolutions of the world's monarchies, and the erecting of the kingdom of Christ: the stone cut out without hands, Dan. ii. 34, which should crush all the kingdoms of the world, and raise his throne upon their ruins. Here is a remarkable revelation, almost comparable to any mentioned in Scripture. Another you have, Dan. iv. 4, 5. Pharaoh also had a revelation by a dream. Gen. xli. 25, 28; and when Saul complains that the Lord answered him not either by dreams or prophets, it implies that he did reveal himself by these before he was cast off, 1 Sam. xxviii. 6. This is confirmed, Deut. xiii. 1, 2.

For visions, we have a clear instance in Balaam, the wizard or enchanter, who used to seek for enchantments, Num. xxiv. 1; even to him did the Lord reveal himself by visions. God came unto him, chap. xxii. 9, and conferred with him, and revealed to him both what he should say, and what he should do, ver. 12, 20. He had the vision of an angel, ver. 31. So chap. xxiii. 4, 5, God met Balaam, and put a word into his mouth. Two several immediate revelations we have in that chapter, and two, chap. xxiv. whereto the preface is observable: ver. 28, 'The Spirit of God came upon him, and Balaam took up his parable, and said, The man whose eyes are opened,' &c., 'which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes opened;' and ver. 16, 'Which knew the knowledge of the Almighty.'

(2.) The gift of prophecy. Those whom Christ shuts out of his kingdom, and will take no notice of them, and had this plea for themselves, 'In thy name have we prophesied.' It is known that Saul was at best but an hypocrite, yet, 1 Sam. x. 10, 19, 28, 'the Spirit of the Lord came upon him, and he prophesied.' Hence the proverb, 'Is Saul also among the prophets?' And there is scarce a clearer prophecy of Christ at such a dis-

tance than that of Balaam's, Num. xxiv. 16, where he also foretells the ruin of several nations, Moab, Edom, Amalek, the Kenites, Assyrians, and Romans, and who should ruin them, which the event has proved true, 1 Kings xiii. 21, 22.

(3.) The power to work miracles. They may do signs and wonders, heal all diseases, cast out devils, yea, it is possible for them to remove mountains. For proof, see Deut. xiii. 1, 2, 'If there arise amongst you a prophet, or a dreamer of dreams, and gives thee a sign or a wonder, and the sign or the wonder come to pass, saying, Let us go after other gods.' Idolaters may do these. They may also cast out devils. This they plead whom Christ will not own: 'In thy name have we cast out devils, and in thy name done many wonderful works,' Mat. vii. 22. Yet what they were appearing by Christ's profession, ver. 23, 'Depart from me, ye that work iniquity.' The children of the unbelieving Jews had power to cast out devils, as appears by Christ's question, by what power they cast them out. Mat. xii. 24, 27. The disciples tell Christ they saw one casting out devils in his name, and rebuked him. That it is possible for those who are not godly to have a miraculous faith, so as to remove mountains, is evident, 1 Cor. xiii. 2, for we cannot suppose the apostle would argue from an impossibility. But we need not make use of suppositions, since it is express that Judas had power to work miracles; for, Mat. x. 1, 'Christ called his twelve disciples,' whereof Judas was one, 'and gave them power against unclean spirits, and to heal all manner of sickness, and all manner of diseases.' We cannot doubt but Judas was one, since he is named amongst them, ver. 4 and Mark iii. 17, immediately after Judas named, he adds: 'These twelve Jesus sent forth, and commanded them to heal the sick, cleanse the lepers, raise the dead, cast out devils: freely ye have received,' &c.

(4.) The gift of tongues: 1 Cor. xiii. 1, 'Though I speak with the tongue of men and angels.' *Donum linguarum in summo gradu quale esset, si quis omnibus linguis loqui possit.* For these are not saving gifts, and therefore may be given to those who shall never be saved.

By the way, observe a delusion in those who prefer these before saving graces, and by the appearance of those will be drawn to embrace errors; whereas it is wholesome advice, which we find in the epistle to Hero, ascribed to Ignatius, *πᾶς ὁ λέγων παρὰ τα διαταγμένα, καὶ ἀξιώσιμος ᾖ, καὶ ἡμῖα αὐτῷ, καὶ περὶ φημι, λύκος σου φανίσθω.* And after, *καὶ ψευδὴς ἐπιπάρχοντα πτωχοῖς, καὶ ὅς μισιστῶ, καὶ παραδῶ το σῶμα εἰς καῖα, ἵστω σὶ βδελυκτός.*

## 2. In ordinaries.

(1.) In knowledge they may go far. This we may discover in the text; it is included in the word *prophecy*; for whether we take it for teaching and publishing the truth, or foretelling things to come, it necessarily supposes and imports knowledge. And this knowledge may be,

[1.] Great for the extent of it. It may reach many truths that are out of the reach of many sincere Christians. Their minds may grasp more of truth than the understanding of others is capable of; may admit more light than others can let in. They may dig further into the mines of truth, and make greater discoveries. No question Judas knew more than many of those he preached to, though we may suppose some of them sincerely converted. If he had not known more than his hearers, he had not been, *διδάκτικος*, apt to teach, fit to be their teacher. And Christ, who would have this to be observed as a qualification in those that we choose, would not himself choose one destitute of it.

But that their knowledge may be exceeding great, the apostle puts it out

of question, 1 Cor. xiii. All knowledge they may have, and yet want charity (saving grace), and have nothing that accompanies salvation, ver. 9; all, i. e. knowledge in a high degree, of a large extent. They may know not only all necessary truths, those that are vital and radical, being the foundation of religion, but those which raise the structure, and tend to edifying; nay, those which are for the finishing and completing of an intelligent Christian, which tend to make him a thoroughly furnished and accomplished man as to his intellects.

All knowledge is a large expression, and will reach thus far and farther, without stretching; he may far outgo a true saint in the largeness and extent of his knowledge; know much more clear and evident, solid and convincing. He may apprehend truth not only truly, but clearly, distinctly, evidently; so as the clearness of his conceptions may convince his conscience, and satisfy his judgment of the truth he apprehends. His notions may appear in his mind with such a clear ray of evidence as may scatter all doubt, leave no room for question or contradiction. He may be able to convey his notions clearly to others, so as to convince and satisfy them. A sincere soul, as to many things, may be much in the dark compared with him.

Such a clear, convincing knowledge may be in them who apostatise, &c., Heb. vi. 4. These expressions, which the Arminians would have to be so many characters of true believers, that thereby they may prove the apostasy of the saints, may all be applied to Balaam, a wizard, and no saint. The Holy Ghost ascribes the like things to him.

*Enlightened.* 'The man whose eyes are opened,' Num. xxiv., 'who knew the knowledge of the Almighty,' ver. 16; 'tasted of the heavenly gift,' i. e. of Christ. Unbelievers may taste him, believers only feed upon him. Balaam had some foretastes, some foresight of Christ; for he prophesied of him, and that as clearly as any at such distance. 'Partakers of the Holy Ghost: the Spirit of God came upon him, ver. 2, 8. The gift of prophecy: 'tasted of the good word of God.' He had tasted of the gospel, the best word of God; his prophecy is evangelical, a prophecy of Christ; good, because it brings good tidings of great joy. 'Powers of the world to come;' hence his desire, 'Let me die the death of the righteous,' Heb. x. 26, *ἐπιθυμῶν*; after they have made such a clear discovery of the truth as convinces judgment and conscience, and brings it to an acknowledgment that it is the truth, and worthy of acceptance, entertainment, approbation; and yet for all this clear knowledge they are evidently hypocrites, else they could not sin that sin, nor incur that doom.

[2.] *Divine* as to the object of it; divine matter. They may have great and clear knowledge of the things of God, of the truths of Christ, of the doctrine of the gospel; not only of those truths that are more common and obvious, but of the more mysterious and subtle parts thereof, those which are called the mysteries of the kingdom, *arcana imperii*: Mat. xiii. 11, 'To you it is given to know the mysteries of the kingdom of heaven.' Mysteries of God: 1 Cor. iv. 1, 'Let a man account of us, as of the ministers of Christ, and stewards of the mysteries of God.' The apostle's discourse, 1 Cor. xiii. 2, implies that he who has no true grace, may know all mysteries, all gospel mysteries. *Mysterium est sacrum arcanum*, a divine secret; such as could not have been known but by divine revelation; such as no light of nature, no human understanding, could have ever reached, had they not been brought down by the Spirit of revelation. He may see far into these mysteries; he may have access unto the most retired of those secrets; he may wade far into the deep things of God, as if all were fordable. Those things which are *δυσήγητα*, difficult to others, may be easy to him.

As for speculative points, there is no question. They may soar aloft in

those notions, and be as eagles in the clouds, when a sincere soul may flag, never rise to so high a pitch, and be more apt to admire them than able to follow them.

As for truths questioned, intricate controversies, they may decide them with clearness and satisfaction, when others do not understand the terms, or think the arguments against the truth unanswerable, or are nonplussed, and gravelled in the difficulty and abstruseness of the things.

As for practicals, they may resolve those cases of conscience with ease and evidence, when an upright heart is sadly entangled, and sees no clear or safe way out.

As for experimentals, though they have but this knowledge at the second hand, yet they may have more at the second than those of experience have at the first. By experimental discourses, and conversing with experienced Christians, they may come to great attainments in this kind. They may draw the lineaments of a new creature so exactly, and to the life, as though they had a pattern thereof in their own souls. They may give such an account of the work of grace, as you may think they were transcribing their own hearts, and that their expressions were but copies of some original there. They may hold forth the conflicts betwixt the flesh and the spirit, as though the combat were in their own quarters, as though they had really felt some such thing as you hear. They may express the actings of grace in such and such a duty, such an occasion, under such a temptation, in such a manner, as you would think nothing could teach them, but their own experience. They may have the exact idea, the true notion of these things in their heads, when there is nothing of all this in their hearts.

As for textual divinity, the understanding of the Scriptures, they may excel herein. They may overcome those difficulties, which some obscure places make impassable and unfordable to others. They may understand not only the words and phrases, and so become masters of the letter of the Scripture; but they may, with a great sagacity, find out the sense and meaning of the Holy Ghost, and may outstrip many herein who have the Holy Spirit dwelling in them. The apostle's expression, *all mysteries*, will, I think, bear me out in all this, if experience did not witness it. And, indeed, being on a ticklish point, in a slippery place, I will not venture to go without hold; and that which I will lean upon all along shall be Scripture, in its expression or consequences, or else clear reason and experience. They may, with a great happiness, find out the meaning of prophecies, which are for the most part the darkest parts of Scripture; for in the text it is said, 'Have we not prophesied?' and 1 Cor. xiii. 2. And if they may have the gift of prophecy to foretell things to come, which is rarer and further out of our reach, sure they may have the gift of prophecy to explain what is foretold, this being more common and ordinary.

[8.] Spiritual as to the author of it, such as proceeds from the Spirit of God. They may attain their knowledge, not only by their pains and industry in searching after it, not only by reading, study, conference, &c.; but the Holy Spirit may dart this light into them, either in the use of means or immediately, Heb. vi. Those who were never in a saving condition, are said to be enlightened. And who it was that enlightened them, we may learn by another clause in that verse, 'partakers of the Holy Ghost.' They partaked of the Holy Ghost, because they were partakers of the light, and other gifts and operations of the Holy Ghost. They did partake of him, as he communicated himself to them, and this was one way he enlightened them; not only in a common way, as all light and knowledge in the world may be said to come from the Father of light, and as Christ is said to

enlighten every man that comes into the world, viz., by implanting in their minds that light which we call natural, and with a common concurrence with the endeavours of those that are industrious, helping them to an increase and improvement of that light: for this he vouchsafes, as he is God and Governor of the world. But he enlightens them in a more special and peculiar manner (though not the most peculiar) as he is Mediator, and the great Prophet of his church, sending his Spirit (in the execution of his prophetic office) to spread abroad a divine light in the minds of some who enjoy the gospel, whereby they may discover the deep things of God. The Spirit of God may come upon such a man as Balaam, or Saul, or Caiaphas, and may shine into their souls, if not ordinarily now with a prophetic light, yet with an evangelical light, to discover to them the secrets of Christ, and the mysteries of the gospel, and the things of the world to come. You have all these in that verse: the gift of God, i.e. Christ, as some; and the word of God, i.e. there is the precious mysteries of the gospel, &c. They may partake of the Holy Ghost, and be thereby so enlightened as to see these things, and so see them as to taste them; they may by this light discover the excellency, goodness, sweetness, of these things, so clearly and convincingly as if they did taste them. Such a light, such a knowledge, they may have from the Spirit of Christ, in that respect a spiritual knowledge, and yet have their portion in outer darkness.

[4.] Operative. Their knowledge may be in great measure effectual; it may have a mighty efficacy both upon their souls and lives, both upon heart and affections, and upon their conversation; it may have an influence both upon inward and outward man, powerful to change both in some degree.

The inward efficacy of it may be clearly collected from that of James ii. 19. The devils have such a clear knowledge of God as they cannot but believe what they know; and this knowledge, which brings them to believe, makes them tremble; here is the efficacy of it, it works fear and horror. Now why knowledge may not work this in men as well as devils, I apprehend not; and why it may not work other affections as well as fear, no reason can be assigned; and I shall shew how the affections in particular may be moved, in the next head.

Now since this knowledge may have such power upon the affections, and seeing affections are but the acts and motions of the will, it follows that it may have some efficacy upon the will. Now the will being the great wheel that, moved, sets all the parts of the whole man on motion, it is hence evident that their knowledge may be operative upon the whole man, it may have a working influence upon every faculty within, upon every part and member without. For the inward efficacy of it we have said sufficient at present, it may excite fear, hope, joy, sorrow, &c.; and as it may make some alteration within, so may it effect a reformation without. The apostle expresses this evidently, 2 Pet. ii. 20, he speaks of some apostates here, who, therefore, were in a damnable condition, and yet had 'escaped the pollutions of the world,' the sinful abominations of the wicked world, and the means whereby they escaped is the knowledge of Christ. The light of this knowledge did discover their former evil ways to be so sinful and abominable that they fled from them, ἀποφύγοντες, as one would fly from an ugly fiend; they so fled from them, as they seemed to have made a real escape from the evils of an unconverted state, ver. 18, ὅτι οὐκ. See here the efficacy of this knowledge as to reformation of life; it may make them not only avoid sin but fly from it, to fly from it as from a pollution, as though they loathed and abhorred it; not only to go but to fly from it, as we do from that we are greatly afraid of, and to fly so far, so fast, as one would think it could never

overtake, one would hope they had made a clear escape. Such, so powerful may be the knowledge of those that are no better than hypocrites ; thus far may they go in knowledge, it may be so great, clear, &c., and yet Christ may profess even to these at the great day, 'I know ye not.'

Let not ignorance take encouragement from hence. If such knowledge will not bring a man to heaven, to what purpose is it to labour after knowledge? Say not thus ; methinks this should rather strike ignorant persons with fear and trembling. If so much knowledge will not bring a man to heaven, how far art thou from heaven who hast so little, none at all? If these whose knowledge brings them so near it, within sight of it, shall not enter, how far are you from it who come not near them, who shall fall short of it? If he who stays a mile off the palace cannot lodge in it, can he expect to lodge there who stays twenty miles short? If those who come so near to heaven as they can discover it, take some view of it, come within sight, shall yet never enter, how can they look to enter who stay ten thousand miles off, who stay in the suburbs of hell? Such is ignorance ; you are so near hell as you are within the shadow of it, hell overshadows you. Darkness and the shadow of death are joined in Scripture. Ignorance is spiritual darkness, the very shadow of eternal death. There is but a small partition between you and hell. Hell is outer darkness, and ignorance is inner darkness ; it is the very next room to hell. Oh consider your sad condition. Will you stay far short of those who fall short of heaven? If those who come so near Canaan as they can descry it, so near it as they taste some of it, shall yet fall in the wilderness and never enjoy it, how can they come to Canaan who will not stir out of Egyptian darkness? How can you come to the land of promise, come to heaven, who stay in your ignorance, that which is worse than Egyptian darkness, and a condition further from heaven than Egypt is from Canaan? A man with thus much knowledge may possibly perish, but an ignorant person shall certainly perish, Isa. xxvii. 11.

*Quest.* But if they may go so far in respect of knowledge, wherein does their knowledge come short of that which is saving? Wherein do they differ? How may they be distinguished, so as I may know whether my knowledge be saving, or only such as hypocrites may have?

*Ans.* I shall endeavour to distinguish all along betwixt that which is common, and that which is saving, lest this doctrine, which is so necessary for the conviction of counterfeits, may not be hurtful to any soul that is sincere in the least degree, to trouble or disquiet them, whom the Lord would not have troubled ; but I shall be brief in this part, because the text leads me not directly to it.

Their knowledge comes short, in that it is not, 1, truly experimental ; nor, 2, practical, thoroughly efficacious.

1. *Experimental.* They may have more natural knowledge in the letter ; know more of the nature of divine objects, more distinctly, methodically, and vent it more plausibly. A great difference, as betwixt the knowledge which a naturalist has of manna, and an Israelite. He, by reading and discourse, knows more of the nature and effects of it, but he that hath tasted it, fed upon it, knows it more feelingly, satisfyingly, inwardly. 'Taste and see that the Lord is good,' Ps. xxxiv. 8 ; 'If so be ye have tasted that the Lord is gracious,' 1 Pet. ii. 8. A formalist knows God in his nature, attributes, subsistences, operations ; notionally, by reason, revelation, but not experimentally ; knows what he is in himself, not what to him and in him : as the Israelites knew the land of Canaan before they came to it, but far otherwise when in possession of it ; as the knowledge of Balaam prophesying of

Christ, and Simeon having him in his arms; Zaccheus from the tree, and in his house.

The godly know God's attributes experimentally, acting within them. Omnipotence enabling them to believe, Eph. i. 19; subduing lusts, overcoming the world. If there were no other arguments *ab extra* to prove it, this would be sufficient to convince them. Omniscience, by detecting the heart's deceitfulness, discovering secret sins, pride, hypocrisy, self-will; immensity, by God's special presence in their hearts, acting, supporting, comforting; mercy, infinite grace in pardoning sin. They know Christ experimentally in his offices: as priest, saving them from guilt; as prophet, enlightening them; as king, conquering sin, the world, Satan. The Spirit in its functions, convincing, regenerating, uniting, helping infirmities, sealing.

Formalists know these, but not within them; know he is almighty, but have not felt him so, &c.

2. It is not *efficacious*. True saving knowledge is transforming knowledge, changeth the subject into the likeness of the object. This light leaves a lustre, a beauty behind it, as the sun. It is a heavenly vision, a vision of God. Now the sight of God assimilates: 'We shall be like him, for we shall see him,' 1 John iii. 2. It is effectual in the mind, does spiritualize it in others; as the sun more lightsome, but nothing cleaner and sweeter on a dunghill. In the conscience, makes it tender, sensible. This light makes those characters appear, which custom in sin wears out; so as the conscience can put them together, and thereby frame its charges, accusations for sins past, though small in ordinary account. And its warnings and prohibitions against sin for the future, makes sin as a prick in the eye, not as wounding only, but as polluting. In the will, inclines it to the object known, according to the clearness of the discovery. A great sympathy betwixt these faculties. The will must either not move at all, or move as it knows. When the beams of Christ's beauty shine in the mind, the will leaps to him, embraces him: 'Come in, thou blessed of the Lord.' In others there are some languid motions, faint inclinations. It brings not the will quite off from other things, so as to close fully with Christ. It may move the scales, and bring the will to some indifferency, to some stand, but it brings not full weight, swaying down the will to full resolutions for Christ. There is something in the other end of the balance, some gainful or delightful lust, that doth counterpoise whatever the light discovers of Christ, and keeps the will from a downright determination to sell all for him. In the affections, light and heat are inseparable; divine light in the mind conveys a heat into the affections. As this heat melts the will into the will of God, so it kindles the affections into holy flames, love, desire, zeal, joy, when the object is good; dissolves it into fear, sorrow, shame; raises in it hatred, indignation, when the object is evil. Light is always hot; but the direct beams are not so hot as the reflected. The beams of a formalist's knowledge are not reflected; his mind refracts them. It is like the sunshine in winter, it may give some lustre and refreshing to the earth, and may thaw and mollify the outside, but at night all is frozen up; it makes not the plants grow, or the earth fruitful. In the life it is practical, makes him active. There is a conformity betwixt life and light, knowledge and practice. He lives up to his light, detains not truth in unrighteousness. He does what he knows. 'If ye know these things, happy are ye if ye do them,' John xiii. 17. He is obedient to the heavenly vision; he dares not do that which he knows to be sinful, nor omit that which he knows to be his duty.

The formalist's knowledge is weak and partial, may restrain him from the

pollutions of the world; but saving knowledge will avoid that in which the world sees no pollution.

2. They may go far in respect of graces and affections; the Holy Ghost may work in them such graces, stir up in them such affections as have a great resemblance with those that are saving. They may in these respects partake of the Holy Ghost; for there are some whom the apostle tells us may be partakers of the Holy Ghost, and yet have nothing in them that accompanies salvation; and may shew it by falling away, and turning apostates, Heb. vi. 4, 9. They may be partakers of the Holy Ghost upon this account, because the Holy Ghost may make them partakers of many spiritual gifts and common graces, such as are highly valuable in themselves, and exceeding useful and profitable unto others, and much for the ornament and comfort too of those that have them; and though they be not saving, have no necessary connection with eternal life, yet they are very like to, and have a near affinity with, saving graces; so as it will be very difficult to distinguish them, and to make the difference evident to a soul under doubts and jealousies of its spiritual condition: so like they are, that they sometimes go under the same name in Scripture, and are held forth to us under the same expressions. Those who have no saving grace may yet taste of the powers of the world to come, may have some tastes of that glory and happiness that shall be revealed. They may taste of the good word of God, some tastes of the sweet and precious things of the gospel; they may taste of the heavenly gift, have some tastes of Christ, frequently called 'the gift of God,' John iv. 10. They may taste that the Lord is gracious, but yet not as true believers taste; for they taste Christ so as to let down what they taste, as a hungry man eats his meat, or a man ready to faint with thirst tastes his drink; they let it down with delight and greediness. So do true believers receive what they taste of Christ: they let it down as a choice delicacy; they retain and digest it. It is turned into nourishment, and proves life, and health, and strength to their souls. These taste Christ too, but it is with some disrelish; so as they either spit out what they taste, or let it down so sparingly, that it proves no advantage as to spiritual life and health; or vomit up again what they have let down, as not agreeing with their foul stomachs, with their unpurged hearts, which they make visible in their apostasies.

However, some tastes they have, and that from the Holy Ghost; by him also they are enlightened (as before), and partake of him, not only in respect of illumination, but also as to some kind of sanctification; not that which is saving, but that which is very like it, Heb. x. 29. Those who fell so wofully, so desperately, as to tread under foot the Son of God, are said to have been sanctified.

We need not, I think, restrain this to an external church sanctification; as if they had been said to be sanctified because they had separated themselves from the world to come to the church, and to partake of the privileges thereof, whereby they were visibly dedicated and set apart unto God.

Nor to a reputed sanctification, as though they had been only sanctified in the opinion of others, who, judging charitably, took them to be inwardly holy, because they were so outwardly, having a visible holiness in their conversations.

For there is a sanctification besides these, which is inward and real; not in outward expressions only, or in the repute of others, and yet is not saving, how much soever it resemble it. There may be in such as those whom the apostle speaks of a real change, a change in the soul, a change in every part of the soul, so that every part may be in some measure



changed, and so far sanctified; and yet not savingly changed, renewed, sanctified, though, for the near resemblance betwixt them, many may mistake the one for the other.

There may be a change in the mind: that which was formerly darkness may be now full of light; as before.

In the conscience. It may be awakened to a sense of sin which was asleep before; some tenderness, before seared. It may be more faithful in accusing for sin, and restraining from it; in suggesting that which is good, and spurring on the soul to the practice of what is well-pleasing in the sight of God, 1 Tim. i. 19. They had a conscience in some kind or degree good, else they could not have put it away.

In the will. There may be new inclinations, a strong current of the heart may run another way, in a new channel, some tendencies towards God and things of heaven. Such a change there was in Uzziah, wrought by the ministry and instructions of Zechariah: 2 Chron. xxvi. 5, 'He was to seek God.' Something must be added to make up the sense, and the least that can be added is, 'He was inclined to seek God;' and there was some strength in his inclinations. And therefore some render it, 'He gave himself to seek God.' He was freely addicted to it, and his inclinations were acted; and yet, look on him in the latter end of this chapter, and you will find grounds of jealousy that his heart was not upright with God.

There may be new purposes and resolutions. Experience tells us this, That an unregenerate heart may be bended to excellent resolutions, and yet shew what it is by starting off, and returning, like a deceitful bow, to its unbent posture. How many under afflictions or convictions, under impressions of fear or apprehensions of death, will resolve as much, and as well, one would think, as any out of heaven could do? How often were the Israelites brought to such resolutions; and how often did they express them by engaging themselves solemnly in covenant with God; and yet the Lord complains, Ps. lxxviii. 57, that 'they turned back, and dealt unfaithfully: they were turned aside like a deceitful bow.'

There may be new designs and intentions; designs for God, for his worship, his ways, for what tends to his glory. So it was in Jehu; a design for reformation against the idolatry of Baal. He gives it out, it was for the Lord. And good Jonadab, much taken therewith, engages in it. Yet Jehu shewed his hypocrisy sufficiently afterwards. Thus, and much more, may the will be changed.

In the affections. He may love that which he formerly hated, and dislike that which he formerly loved; he may be grieved for that in which he before delighted, and that may please him which before was his grievance; he may desire that which before he avoided, and may shun that which formerly he desired; he may esteem that which he formerly contemned, and slight that which once he highly valued. This I shall clear and prove particularly afterwards.

Briefly, the Spirit of God may move upon the face of the soul, before it be formed into a new creature, and may raise therein divers motions truly spiritual and holy; such motions there may be in it, though not of it. They cannot be called the acts of such a soul, because they have not their rise from it, nor have due entertainment in it. Even as when Satan raises wicked motions in a regenerate heart, suggestions tending to blasphemy, self-murder, or the like; if these rise not from the heart, and meet not with consent and entertainment in it, these are counted not the acts of that soul, but the acts and sins of Satan, who injects them. So we may say of those spiritual and heavenly motions that the Holy Ghost raises in an unregenerate

soul, they come immediately from the Spirit, are his act, the soul is passive in them ; they owe not their holiness to the heart wherein they are, but to the Spirit from whom they come.

Thus there may be holy motions in an unholy heart ; and as a regenerate person, finding such wicked suggestions in his heart, may charge himself with them as his own sins, and thereupon may draw sad conclusions against himself, so an unregenerate person, finding such spiritual motions in his soul, may challenge them as his own acts, and from thence may conclude that he is sanctified savingly, when there is no just ground for either.

Thus much in general. Proceed we now to shew particularly what graces and affections there may be in hypocrites. There may be,

1. Some kind of repentance. It is said of Judas, Mat. xxvii. 3, that 'he repented himself.' And the men of Nineveh have this testimony from Christ himself, Mat. xii. 41. There was some reality in their repentance, something that deserved the name, else Christ would not have so called it ; there was no gross dissimulation in it ; and yet, not long after, they relapsing into their evil ways, the Lord appoints the prophet Nahum to denounce their utter destruction. And from hence some collect, that (at least as to the generality) it was not saving repentance.

More particularly, they may go far as to the several acts of repentance.

(1.) Confession. This is one act of repentance which the Lord calls for in returning sinners, Jer. iii. 12, 13. Now, such as are not in a saving condition may confess their sin, and confess it particularly, and aggravate it in their confessions, and take shame to themselves in the acknowledgment of it. So the Israelites, who provoked the Lord to swear in his wrath, &c., confess their sin, Num. xiv. 40. And Saul, 1 Sam. xv. 24. So Judas confesses his sin, and that in public ; he specifies, contents not himself with a general acknowledgment, I am a sinner, but I have sinned in doing this ; and he sets it out with its heavy aggravations, I have betrayed, betrayed blood, betrayed innocent blood, Mat. xxvii. 3. Cain cries out of the weight and grievousness of his sin. So Pharaoh acknowledges his sin, condemns himself for it, and justifies the Lord, Exod. ix. 27.

(2.) Sorrow for sin. That is another act of repentance ; they may mourn for sin with its attendants, bewail it bitterly ; the sense of it may be the grief of their hearts, the affliction of their souls ; they may express exceeding much sorrow for it. The Israelites, after their sin in the golden calf, being convinced of it, and threatened for it, they mourned, Exod. xxxiii. 4, and put off their ornaments, thereby acknowledging themselves worthy to be debased and stripped naked of all that was precious to them. And, after their murmurings, Num. xiv., it is said, ver. 39, 'they mourned greatly,' and yet they continued a people of provocations, see ver. 44. Ahab, when the prophet Elijah had convinced him of, and threatened him for, his sin, he expresses an extraordinary sorrow for it, and that in the most significant expressions, I meet with none that goes beyond him, 1 Kings xxi. 27.

*He rent his clothes.* Thus they used to express their greatest sorrow ; thus did Jacob express the grief and anguish of his soul, when he apprehended that his dearest child was devoured and torn in pieces, Gen. xxxvii. 34, 35. Here was an extraordinary sorrow, and he thus shews it. And so does Ahab express his.

*Sackcloth upon his flesh.* Not over his other garments, but next his skin ; this was another expression of exceeding grief. Jacob thus expresses the greatest sorrow that ever seized on him. Ahab seems to go one step further, he lay in sackcloth, he wore it night and day ; as he walked, so he slept in it.

*And fasted.* So they were to afflict their bodies when they were called in

an extraordinary manner to afflict their souls ; they hereby manifested soul-affliction.

*And went softly.* This was a sign of grief and mourning, Isa. xxxviii. 15. Such was Ahab's sorrow, and such were the testimonies of it. Nor was all this merely hypocritical, only in show and outward appearances ; there was real inward grief in the heart, in some degree answerable to these expressions. There was no gross dissimulation, for it is said, and it is the Lord who testifies this of him, 'He was humbled before the Lord,' ver. 29. It was not only before men, outward expressions may serve for that ; there must be some inward soul humiliation, that a man may be said to be humbled before the Lord. If it had been nothing but dissembling, the Lord would not have so much countenanced it as to have reproved\* him for it. The Lord saw so much reality in it, as he thought fit to exempt Ahab in great part from what he had threatened, ver. 29.

Pass we to Judas. His grief and sorrow was more grievous to him than death ; and what sorrow can be greater, more grievous than that ? His sin sprung such grief and anguish in his soul, as drowned the sweetnesses of life, and overflowed all the comforts of his life ; they were all under water, so that he saw nothing why he should desire to live in such anguish of heart, and so he sought ease and refuge in death. A sorrow more bitter and grievous than death, is sure an exceeding great sorrow. Yet such was that of Judas.

They may express this sorrow by abundance of tears, and pour them out in great plenty. So did the Israelites in Mizpeh, 1 Sam. vii. 2, 6. Their heads were the fountain from whence they drew this water, and that which they poured out before the Lord was their tears ; and that which raised this flood of tears was their sins : 'We have sinned,' &c. And yet this was the people who did that which in the very next chapter is recorded to be a rejecting of God. Such sorrow was found in the generality of the people, ver. 5, 'all Israel ;' and yet what they were, as to the generality of them, is apparent all along in their story, Heb. xii. 17.

Such may be their sorrow, and may prevail for pardon. Some kind of pardon it may procure, even that which the Scripture calls so sometimes ; not a dissolving of their obligation to eternal sufferings, but a deferring thereof, and a freedom from temporal sufferings. The Israelites, where they are said to mourn so much, had such a pardon, Num. xiv. 20, ~~so~~ Ps. lxxviii. 37, 38. There may be such a sorrow as may obtain such a pardon, in those whom Christ will at last condemn.

(3.) Hatred of sin. This is essential to repentance, and is accounted a certain evidence of that which is saving ; yet there may be some hatred of sin in those who are not in a saving condition, Rom. ii. 22. Abhorring is an high degree of hatred, yet there may be an abhorring of one sin, together with an allowance of another, which is inconsistent with a saving state. Judas could hate profuseness. Prodigality, it seems, was odious to him, Mat. xiv. 3-5, this was the object of his indignation, and yet what a character is given of him upon that expression, John xii. 5, 6. Jehu hated the false worship of Baal, if pursuing of it to destruction be a testimony of hatred, 2 Kings x. 26, 27, 30, yet his heart was not upright. Some hate pride, haughtiness, disdainful supercilious carriage ; others lasciviousness, uncleanness, open profaneness ; others superstition, human inventions and innovations in divine worship ; others errors, schisms, heresies. And we see injustice, oppression, passion, fury, unmercifulness, cruelty, dissembling, and hypocrisy seem generally hated. Yea, further,

\* Qu. 'reproved' ?—Ed.

It is possible there may be a falling out with a bosom sin, and that which has been much loved may be no less hated. See it in the Jews.

Idolatry seems to have been their beloved sin, their *peccatum in deliciis*, that to which they were most addicted for many generations; yet after the captivity we may discern in them a special hatred of this sin above others. They would die rather than suffer an image in their temple, so far were they from worshipping them. When Pilate attempted to set up the statue of Tiberius in the temple, the Jews exposed their necks to him, and told him they would choose death rather than suffer it. And the like resolution they shewed upon the like attempt in Caligula's time, as Josephus relates. So that they might truly be said to abhor idols. Here is some hatred of sin in them, and yet who more unbelievers, more impenitent?

(4.) Resolution against sin. This is a principal ingredient in true repentance, yet some resolution against sin there may be found in formalists. I think we may rationally conclude that if Judas, after he had felt what burden and anguish there was in his sin, had been in a condition to act it anew, he would rather have chosen death than that act; for we see he chose death to free him from the anguish of it, and he does what he can to hinder the progress of it; tells his tempters that it was a sin, a bloody sin, and throws back the money, which was the price of his treason. Do ye think he would have been tempted to that wickedness? Can we think his heart was not fully resolved against it? And why may not others under like sense of sin be as much resolved against former evil ways, and yet be as far from saving repentance as he?

What an high resolution was that of Balaam's against disobedience? Num. xxii. 17, 18, 88. Balaam's bosom sin in all probability was covetousness, 2 Peter ii. 15, and here is a temptation that suits his temper exactly, strikes the right string. What would not a covetous man do for an house full of gold? &c. Yet this is his resolution notwithstanding.

What Nineveh's repentance was I shewed before. This was one part of it, they were resolved to turn from their evil ways; they were not only resolved to do it, but they did it; the Lord saw that they did it, Jonah iii. 10. And which is much, for that sin which probably reigned most amongst them, and so particularly specified, the violence which was in their hands.

Thus far they may go in a way of repentance, such confession, sorrow, hatred, resolution.

*Quest.* But if they may go thus far in a way of repentance, wherein do they fall short? Who is there goes further? If this be not repentance unto life, which has such confession, sorrow, &c., where is it to be found? Wherein is such a repentance defective?

*Ans.* This I will give you a short account of, that while I intend the necessary conviction of some, I may not leave others under unnecessary scruples. But briefly, this being not the design of the text, yet so as this design may not miscarry.

Let us then take a short view of these acts of repentance, and shew their defects in formalists, so as thereby those that are sincere may have the comfort of their sincerity, discerning wherein they go beyond them.

For confession. That is no evidence of saving repentance, but as it proceeds from hatred of sin, is accompanied with sorrow, and seconded with resolutions against sin. The trial must be by these, not by the outward act; for herein a hypocrite may go as far as any. Without these, confession is but as sounding brass or a tinkling cymbal; a sound that signifies nothing of sound repentance, that which accompanies salvation. Proceed

we then to those acts wherein the distinction may be discovered. In the next place,

Their sorrow is defective upon a threefold account.

(1.) They mourn not for sin, but its consequents. Not as it is sin, a violation of law; not as it is an irregularity in the sight of God, contrary to God, his pure essence, holy will; not as it is evil, a privation of good, opposite to holiness. They love not good as good in itself; nor can hate evil as evil. As they delight not in that which is spiritually good, because it is spiritual, so they mourn not for that which is sinfully evil as it is sinful; not for sin itself, but the train of sad consequences.

(2.) Not for consequents in reference to God, but themselves; not as it displeases, dishonours him, tramples on his authority, advances the creature above him; burdens him, crosses his designs, grieves his Spirit, gratifies Satan, wounds Christ. If mourn for his displeasure, rather for the effects of his displeasure than because he is displeased; because he will shew himself displeased, than because he is so; because he will make it appear to their smart and loss that he is grieved.

(3.) Not in all its consequents in reference to themselves; not as it defiles the soul, deprives it of his beauty, strength, health; debars it from communion with Christ; keeps it at a distance from God; makes it more incapable of grace; hardens it, disposes it to more sin, leaves the seed behind; indisposes it for holy duties, makes it unserviceable to God.

But as it exposes to wrath temporal, eternal; contracts guilt, leaves horror; deprives of outward mercies, liberty, health, riches; makes obnoxious to hell.

Their hatred of sin is defective, comes short of that which is essential to true saving repentance, in that,

(1.) It is not extended to all sin. They hate not every evil way. The Jews hated idolatry, but not sacrilege, Rom. ii. 22. They hated gross sacrilege too, they were far from breaking or robbing their temples; none more zealous for the temple. As many formalists amongst us, very zealous for God's house, for the externals of worship, the outside of religion, and think themselves far from sacrilege upon this account, while they make no conscience of robbing God in another way; defrauding God of that spiritual service, that soul worship; which is indeed the soul of worship, of highest value with him; and the outwards of religion of no other account than a dead carcase without it.

Sincere hatred is universal. He that truly hates any hates all. Now formalists may hate gross sins, but those which the world counts small they will have a toleration for, some or other; this is but a little one, I may live in it without danger.

They may hate open wickedness, but they hate not secret sins. Their hearts do not rise against the secret motions of sin which arise in their hearts; they do not abhor these, nor loathe themselves for them.

They may hate a sin which is generally hated, which is cried down by the times, and abhorred by the people amongst whom they live. They may be carried down with the stream thus far. But they will scarce hate a sin that is in credit, countenanced by the times, encouraged by the example of those that are great or many; or if they hate such a sin, it will be because they love not those whose sin it is.

They may hate an unprofitable or an expensive sin, which is like to bring them in no revenue of profit or pleasure; but scarce will they hate the sin of their calling, that which they have lived by, and has been as a right hand unto them, to bring them in riches or pleasures.

They may hate a sin from which their nature is estranged, which is contrary to their temper and complexion, but they will not hate the sin of their constitution, that to which they are carried with an eager and delightful propensity.

(2.) They hate others' sins rather than their own. Judas could hate an appearance of profaneness in another, but not that real covetousness that was in his own heart. Jehu could shew some hatred of the idolatrous worship of Baal, but yet retain the idolatrous worship of Jeroboam; hate the idolatry of the house of Ahab, but continue an idolatry of another kind in his own house.

(3.) Their hatred is rather directed against the persons than the sins of others. Who would not think the scribes and pharisees were zealous haters of Sabbath-breaking, when their jealousy was so quick-sighted, as they would spy it where it was not, even in the disciples, and Christ himself? Yet it was not the sin, but the man they hated: We will not have this man to rule over us. This man was the mark at which their hatred shot; the sin was but the blind, or the stalking-horse.

(4.) They hate rather the effects of sin than sin itself. They hate shame and reproach, sorrow and suffering, terrors and anguish of conscience, torments of hell. These are real evils in their apprehensions, and they may really hate them as the effects of sin, and yet not hate the sin itself.

(5.) It is not hearty. They hate it not with all their hearts, neither does it reach the heart of sin. They may hate some of the excrements of sin, pare its nails, or shave its hair, as the Israelites were to do with the captives they intended to marry; or possibly they may cut off some members, but they would not the main body; they spare the life of the old man. They may lop off some branches, but they strike not at the root. Their hatred does not reach the corruption of their natures; they loathe not that, they pursue not that to the death with mortifying endeavours; they confine it indeed that it break not out into outrageous acts, but they do not crucify it. If their hearts did hate it, they would pursue it to the death, nothing else would satisfy.

Their resolutions are defective.

(1.) In their rise. They rise not from an inward, universal change. Not from a principle of holiness, but from apprehensions of present ruin and destruction, as Nineveh; or from terrors and anguish of soul, as in Judas when upon the rack; or from the power of restraining grace, which keeps them from resolving to sin, rather than helps them to full resolutions against it, in which case their resolutions are rather negative than positive. Thus it was with Balaam, Num. xxii. 18, 38. He says not, I will not, but I cannot; he had a good mind to it, but the Lord overpowered.

(2.) Continuance. They abide not, they are not followed to full execution. The cause from whence they rise is not constant, and that being removed, they vanish. They flow no longer than they are fed by their spring from whence they rise; and that is not like those waters which spring up to eternal life. It is but a flash of fear or terror, or anguish, which passes away like a land flood, is quickly gone, and so the resolutions fall with them. When they are come off the rack, you hear no more of their resolutions, at least you see nothing of them in their practice. So it was with the Ninevites. So with Balaam. Their goodness is like the morning cloud. Nothing more ordinary. David apprehended this danger, it is like, when he puts up that prayer for the people, who then seemed well resolved, 1 Chron. xxix. 18.

They may go far in respect of faith. They may have a faith so like to

that which is saving and justifying, as they themselves may take it to be the very same ; and others too may judge it to be the faith of God's elect, even those that have the spirit of discerning. Simon Magus believed, Acts viii. 13. Such a faith he had, and so expressed it, as Philip and the church took him to be a true believer, and accordingly admitted him to those privileges which are peculiar to true believers, and which they could not lawfully communicate to him, but that upon some sufficient ground they may account he had true faith. Those that received the word into stony ground believed, Luke viii. 13. Such a faith they had, as by the description of it, seems not to differ from saving faith (that of the good ground) save in the root ; the difference is not apparent, it lies under ground ; those that will discern it must dig for it. The discovery of it must be referred to time, or the day of trial ; till then it is not easy, if it be feasible.

There are four several acts of faith, each of which do claim to be the saving, the justifying act. And there are many strong pleas put in by divines of great note to make good the claim ; and undoubtedly one or other of them cannot fail of it. Now such as these in the text may go far in them all, and so far as it will be no very easy matter to discover wherein any other may go further. The acts are assent, consent, dependence, assurance. We will endeavour to shew how far they may proceed in every of them.

1. *Assent.* They may have that faith which is placed in assent. And some there are who place saving faith herein, whose names or arguments I will not trouble you with ; but keeping close to the matter, shew what this assent is, and in what degree it may be found in temporaries. Assent is an act of the mind, judging that which is propounded to be true. And faith in this acceptation is an act of the judgment or understanding, giving credit to the doctrine of Christ, judging it to be the truth. Such a faith, such an assent hypocrites may have, and that without dissimulation. They may believe the doctrine of Christ, assent to the truths revealed in Scripture, close with them as divine truths. Yea, after some strugglings and reluctancies from temptations, to doubting and unbelief, the power of these truths may become victorious, so as to triumph in the mind, and captivate the judgment to an obedient assent. More distinctly and particularly this assent may be.

(1.) *Universal.* He may believe all the truths contained in Scripture, so far as he is acquainted with them, and he may be acquainted with more than those that are true believers. He may know more than most of those who have learned Christ as the truth is in Jesus, and consequently he may believe more than they ; his faith may grasp those truths which they have not yet reached. As his knowledge may be more extensive, so his faith may be more comprehensive. In this kind of faith he may go as far as the apostle expresses his progress, Acts xxiv. 14. Paul was confident that Agrippa had so much faith, Acts xxvi. 26, 27.

He may believe all things contained, both in the law and in the gospel, and that not only implicitly, but expressly, so far as they have come within the reach of his apprehension, and there are none that expressly believe any more.

He may believe, not only matters of fact there related, but matters of faith there propounded ; not only what is obvious to sense, or may be discovered and proved by reason, and confirmed by experience ; but that which is far out of the reach of sense, above the discovery of reason, without the encouragement of experience, even such things as depend wholly on revelation.

He may believe that the relations are true, both of things ordinary and miraculous ; all the commands are just, and the prophecies shall be fulfilled ; all

the promises accomplished, all the threatenings executed. There is no question but the devils may believe this, James ii. 19. They believe it, and are affected with it; much more such men who live under the hopes, the light, the power of the gospel.

(2.) Supernatural. Such a faith as could never have been engendered merely by the light and power of nature; such a faith as has its original from heaven, and is inspired by the Holy Ghost. For there are two ingredients which make up this faith: the one is light to discover the truths that are to be assented to; the other a power inclining the mind to give its assent. Now both these they may have from the Holy Ghost, both the discovering light and the inclining power, both this illumination and this inclination. And we have proof of both in that Heb. vi. 4. Those who had nothing accompanying salvation were enlightened, there is the former; and tasted of the heavenly gifts, there is the latter; and both from the Spirit of God; for in respect of both, they are said to be partakers of the Holy Ghost, in the third expression. By heavenly gifts some understand Christ, many understand faith. Indeed, those expositions are not inconsistent, both come to one; for it is by faith that Christ is tasted, and this faith is a gift, a heavenly gift; the Holy Ghost bestows it, by giving light to discover the truths of Christ, and by inclining the mind to assent to them, and close with them. In both respects this faith or assent is not a work of nature, it is not an act of natural strength; it is not of themselves, it is the gift of God; a heavenly gift, a supernatural act.

(3.) Divine. They may have a divine faith, not only in respect of its original and efficient, but in respect of its ground and foundation. The ground of their faith may be a divine testimony, it may be raised upon a divine foundation, viz. the truth of God. They may ground the credit they give to the doctrine of the gospel, not only upon probable reason, which is the ground of that assent we call opinion; nor upon evident reason, the ground of that assent we call knowledge or science; nor upon human testimony, the ground of human faith; but upon divine testimony, which is the proper ground of divine faith. They may believe the truths revealed in Scripture upon this ground, because they are persuaded that God, who cannot lie, has revealed them. To believe the truths of God, upon the account of the truth of God, is a divine faith. Thus the Israelites, a great part of whom were no better than those in the text, believed the Lord, and his servant Moses, Exod. xiv. 31. Seeing that miraculous work, they then believed what Moses had declared to them, being persuaded that it was from God; they gave credit to Moses's message, being convinced he had it from God, whom they believed to be truth itself.

(4.) Firm. They may stedfastly believe all the truths necessary to salvation without doubt or wavering; they may count it a high wickedness to call any of them into question; they may be so confident of the truth of Christ's doctrine as to trust their salvation thereon, and be ready to hazard their lives for a testimony thereto. The apostle tells us, Rom. iii. 2, that unto the Jews, many of whom were but Jews outwardly, were committed the oracles of God, and they received and preserved them accordingly; they had no more doubt thereof than of an oracle, than of an oracle of God, questioned it no more than that which they were persuaded was uttered by the mouth of God, Heb. x. 26. Those who may fall into that unpardonable sin, may come to such an acknowledgment of the truth, as proceeds from a conviction, that beyond all doubt it is the truth indeed; that is the import of *πεινυσας*. They may arrive at a great height of confidence concerning Scripture truths; so did the Jews, who were only so in name, Rom. ii. 19.



(5.) Approving. This assent may be accompanied with a high approbation of divine truths ; they may not only account them true and faithful, but worthy of all acceptation ; not only good, but the best ; the most certain, worthy to be received with confidence ; the most comfortable, worthy to be received with joy, Luke xviii. 18 ; the most blessed and ennobling, worthy to be received as the words of eternal life, John v. 39 ; the most excellent, and so worthy of their best affections and endeavours, of their highest esteem and approbation, Rom. ii. 18. Being instructed out of the law concerning the will of God, he discerned such things therein as he approved as most excellent.

2. *Consent*, another act of faith. Consent to take Christ as he is offered ; this is the heart's receiving of Christ, and this receiving is called believing, John i. 12. To believe on Christ to adoption, &c., is to receive and consent to take him, is the soul's receiving of him ; for the heart, before shut up against Christ, by consent is opened to let him in. Hence many define justifying faith by this consent, or acceptance of Christ as a Lord and Saviour.

Let us inquire how far such as these in the text may consent to take Christ as their Saviour, as their Lord.

That they may be willing to take him as their Saviour is out of question ; ready to accept of him for the benefit of his satisfaction and purchase ; willing to have Christ, to satisfy justice, appease wrath, remove the curse, deliver them from hell ; willing to have Christ for pardon, peace, adoption, glory ; content to have the gift of righteousness, redemption through his blood, forgiveness of sins, and an inheritance amongst those that are sanctified. Experience assures us many, otherwise utterly strangers to the life of faith, are willing to accept of Christ as a Saviour.

But can they consent to accept of him as their Lord, to be at his command ? as their king, to be governed by his laws ? Here it seems to stick ; let us see how far they may come off. Here are some in the text who acknowledge Christ to be their Lord ; who profess subjection to him as their Lord ; who worship, who serve him as a Lord ; who had done many eminent, extraordinary, wonderful services for him ; and this in the name of Christ, by his authority, through his power, to his glory. If you will not believe them when they profess zealously that Christ is their Lord, they will shew you their faith by their works, many and wonderful ; they will convince you by miracles. Yet Christ disowns them.

Others, though they cannot reach extraordinary, yet will give you ordinary proof in abundance, that they do consent to have Christ for their Lord, and to be governed by his laws.

They may yield as much satisfaction unto Christ, as kings demand of their subjects ; they are ready to obey the laws of Christ, so far as obedience is required to the laws of princes ; and what would you have more to shew them good subjects ? They may go as far in a visible observing of Christ's laws as any believer on earth ; they may submit to all his ordinances, not only the royal law, but positive institutions ; as the primitive Christians, they may continue stedfastly in the doctrine of the apostles.

They may be ready to practise all known duties, and to avoid all open known sins, not one pollution of the world to be seen in them ; they may forbear the gratifying of a beloved sin, a darling lust, rather than disobey Christ, as Balaam, Num. xxii. ; nay, upon the signification of Christ's will and pleasure, they may turn from such a lust, even from a reigning sin, as the Ninevites, Jonah iiii. ; thus far they may accept of Christ as their Lord ; thus near they may come to that faith which consists in a consent to embrace Christ as their Lord and Saviour.

8. *Dependence.* Something of this faith of dependence temporaries may have, John ii. 23; those with whom Christ would not trust himself are said to believe in his name. To believe in the name of Christ, *credere in Christum*, is more than to believe Christ *credere Christo*. To believe him is but to give credit to his word; but to believe in him, denotes some dependence on him. The devils may believe him, but I find not that they are said to depend on him. This is expressed by a singular phrase in the New Testament, a preposition, *iv, ἐν, ἐν*, being added to the verb *πιστεύειν*, a phrase not used by other Greek authors; no, nor by the Septuagint; but it is frequent in the New Testament, and that in compliance with those expressions in the Old Testament, which holds forth faith in such phrases as denote dependence. To trust in God, or to believe in him, is to rely on him, to rest, to stay, to lean on him; and since the Holy Ghost does most frequently express faith in such like terms, I think it is a good argument to persuade that the nature of that faith, which the Scripture so much commends and calls for, even that faith which is saving and justifying, consists in dependence. Let us see, then, how much of this may be attained by formalists, how far they may proceed towards a faith of dependence. Phrases there are by which the Holy Ghost expresses this faith of dependence, or trusting in God; and if the faith sometimes ascribed to unregenerate men be held forth in the very same expressions, we may safely collect that some such thing as this faith of dependence, some degree towards it, or some near resemblance of it, may be attained, acted, expressed by those that shall not be saved. Proceed we then in this way, which will be both clear and safe, though narrow, and but little if at all traced. To trust or depend on God is

(1.) To *cleave* to him, Deut. iv. 4. It was now forty years since their coming out of Egypt, the unbelieving generation were fallen in the wilderness; those that remained expressed more faith, and are therefore said to cleave unto the Lord. To cleave to God is to trust in him, as is evident, 2 Kings xviii. 5, 6.

Now, such professors as we have in the text may have something of this faith of adherence. Such as these are said to cleave unto God: Josh. xiii. 8, 'As ye have done,' &c.; he speaks of the generality of the people, and yet there were strange gods amongst them, chap. xxiv. 23. Though idolatry was not tolerated publicly, yet had they idols which they worshipped in secret. No better are they, Jer. xiii., who yet are said to have cleaved, ver. 11, and yet they were disobedient, ver. 10. By virtue of that kind of faith, by which they have their adherence ascribed to them, they seem to cleave so to God, as though they were glued and soldered to him; for *דבק*, which comes from the word rendered to *cleave* (in the forequoted places), signifies glue and solder, as Isa. xli. 7. This may be the reason why such professors are said to be in Christ, John xv.; they may have such a faith as gives them some kind of union; they may so cleave to Christ, as they may be said to be in him.

(2.) To *stay* on him, Isa. x. 20; Isa. l. 10; Isa. xxvi. 3, 'Thou wilt keep him in perfect peace, whose mind is stayed on thee.' Now, this is ascribed also to those that are not in a saving condition, Isa. xlvi. 2, *שׁוּבָה*; these made the Lord their support, they stayed up their hearts on him (as Ahab is said to be stayed up in his chariot), 1 Kings xxii. 35; yet what they were, see ver. 4. It is the same word by which David expresses his faith, Ps. lxxi. 6, and Ps. cxii. 7, 8. Some faith like this they may have, and so act it, as if God was their trust, as if Christ were the stay, the support of their souls.

(3.) To *lean* on him. To lean is to trust in Scripture, Isa. xxxvi. 6, Prov.

iii. 5. And thus the spouse her faith in Christ is expressed by leaning on him, Cant. viii. 5. And some such thing may be found in those that are not in a saving state, Micah iii. 4; what they were, see verses 9, 10. These would lean upon the Lord as a God that owned them, and be confident that in this posture, leaning, trusting, they should be safe: 'No evil can come upon us.' They lean upon God as a weak man leans upon a staff. The word is *עוץ*; and from thence comes *עוז*, a staff. Even wicked men may thus lean upon Christ as if he were their rod and their staff, their comfort and support; lean upon him that they may be upheld by him, that they may not fall into hell and eternal misery, and may be confident thereupon that no such evil shall befall them.

(4.) To rest on him. Thus is the faith of Asa expressed, 2 Chron. xiv. 11. Such as these in the text may rest in God, 2 Chron. xxxii. 8; they rested on the words of Hezekiah, which indeed were the words of God; and to rest on the word of God, is to rest on God himself. Thus did that people, who some few years (about ten or twelve) after are said to do worse than the heathen, chap. xxxii. 9, 10; such as these may rest on God, may rest on God in a promise. Look upon the words again, and you will find that they contain a promise, chap. xxxii. 7, 8. Here is a promise, an absolute promise too, which is many times found more difficult for faith to apply and rest on than a conditional; yet on these words, on this promise, they rested; they applied it to themselves, and rested on it, and thereby supported their hearts in this extremity, when they saw ruin and misery seem to approach; so that hence it appears, that those who are not in a state of salvation, may rest upon Christ, and that in a promise. We shall give more evidence to this in the ensuing discourse.

(5.) To rely on him. So Hanani the seer expresses it, 2 Chron. xvi. 7, 8. Asa did trust God before he did rely on him, and had the reward of his faith against the Ethiopians; but now his faith was to seek, he trusted the king of Syria rather than God; which is expressed by his relying upon him, and not relying upon God. Those that are worse than Asa, are said to rely upon God, 2 Chron. xiii. 18. Now, Abijah was one of those that are said to rely upon the Lord. Indeed, he is the man who expresseth this faith or relying on God; and you may find very remarkable actings of this faith from verses 5 to 18, and such as may become the best of believers, and yet Abijah was far from uprightness, 1 Kings xv. 8. Such a man as this could express his relying on God, and have the Lord's testimony that he did so; yea, and make the covenant of God the foundation of his faith and reliance, and act it all along upon the promise. Yet thus it was, the covenant, the promise, is the groundwork on which he begins to raise his confidence, ver. 5. The promise he intends is expressed, 2 Sam. vii. 16. This promise he applies; he relies on it with confidence that the Lord will perform it, even when an army of eight hundred thousand men were in his view to cut off all hopes from the promise, and when he had but half so many to resist them; yet then the promise helps him to such a height of confidence, and to such high expressions of it, as I know not where we shall meet with higher. And if you observe, they have all some reference to the promise.

So that here you have another proof that unregenerate men may rely upon God, may depend upon Christ; and that in the promise, pleading the covenant of God, and applying the promise to themselves as the ground of their trust. Let us offer a little more proof of it.

The men of Nineveh believed God, Jonah iii. 5. One would think it a wonder that they should thus believe; the God of heaven was a strange God to them, they had other gods of their own, whom they accustomed to serve

and worship; the God of Israel was a strange God, and the prophet was to them a strange man. They had no experience of him; why should they trust him? We are not apt to believe strangers in matters of such importance; yet they believed, at least they had a legal faith; that which they believed was the threatening, ver. 4. Now, it seems far more easy for those who live under the gospel, though unregenerate, to apply a promise, than for those of Nineveh to believe a threatening; there seems more difficulty to apply a threatening than a promise. In applying a threatening, we are like to meet with more opposition, both from within and from without. From within, for a threatening is like a bitter pill, the bitterness of death is in it; no wonder if that hardly go down. From without too, Satan will be ready to raise opposition; he is afraid to have men startled, lest the sense of their misery denounced in the threatening should rouse them up to seek how they may make an escape. He is more sure of them while they are secure, and will labour to keep off the threatening, lest it should awake them who dream of peace and happiness while they are sleeping in his very jaws.

But now, in applying a promise, an unregenerate man ordinarily meets with no such opposition. Not from within, for the promise is all sweetness; the promise of pardon and life is the marrow, the quintessence of the gospel. No wonder if they be ready to swallow it down greedily. And Satan will be so far from opposing, as he will rather encourage and assist one who has no interest in the promise, to apply it; for this he knows will be the way to fix and settle them in their natural condition. A promise misapplied will be a seal upon the sepulchre, make them sure in the grave of sin, wherein they lie dead and rotting.

And therefore if unregenerate men may apply a threatening, which is in these respects more difficult, as appears they may by the example of the Ninevites, and by the experience we have of divers under the spirit of bondage, why may they not be apt to apply a promise, where they are not like to meet with such difficulty and opposition?

Further, is it not more easy to believe a promise for pardon and happiness, than to believe a promise for a miracle? But natural men, such as in the text, may apply a promise for a miracle. They may have a faith of miracles; so had these in the text, so had Judas; the apostle supposes it, 1 Cor. xiii. Now, a faith of miracles depends upon a special promise, whereby God reveals his will to have such a wonderful work done by them. They believe it, depend upon him for it, and it is done. If unregenerate men may apply a promise for a miracle, why may they not apply a promise for mercy? This is clear enough; and by this time you see how far they may go towards a faith of dependence. They may cleave to God, stay, lean, rest, rely on him; and that in the application of a promise.

4. *Assurance* (that passes for another act of faith), which is a persuasion of a personal interest in God, and a title to Christ and his benefits, with a confidence that he has right to them, and has, or shall have, possession of them. Lutherans and foreign divines generally place saving faith in such a persuasion, and so were many of our own wont to do; and some, that make it not the vital act, that which justifies, yet make it an eminent act of justifying faith. This grace embracing Christ, and depending on him, is faith in its infancy; but this grace ascertaining and persuading, is faith in its growth and proficiency, in its state and triumph. They make it a high attainment of faith to arrive at such assurance, such a persuasion.

Let us inquire how near hypocrites may come to this. And I shall make it evident, (1.) that they may have a persuasion of their personal interest in God, and their title to heaven; (2.) that this persuasion may be strong, and

stand unshaken against all opposition ; (8.) that it may continue, and hold up, even to the death ; (4.) that it may be grounded, established upon those grounds, which have a very near resemblance of those that are the supports of God's elect.

(1.) That they may have such a persuasion, will be clear both by Scripture and experience. Those that are strangers to God, may be persuaded of a personal interest in him ; those whom Christ will utterly disown, may be confident of a title to him as their Lord and Saviour ; those who are heirs of hell, children of wrath, may persuade themselves that heaven is their portion. The first of these is the foundation of all the rest. Covenant interest in God is the first link in that golden chain which reaches from time to eternity. All blessings, positive and relative, temporal and eternal, are linked to it. He that persuades himself that God is his God, lays hold on the first link, which draws all the rest, he may easily persuade himself that all are his, 1 Cor. iii. 22, 23.

Now in Scripture I find many no better than these in the text, who claim interest in God, and confidently speak God to be their God. Balaam the wizard could do this, Num. xxii. 18 ; he takes it for granted that the Lord was his God, yet he was an enchanter, and gave that pernicious counsel whereby the Israelites were joined to Baal-peor, Num. xxv. 2, 3. There seems to be more weight in Abijah's speech ; he asserts it with more spirit and confidence, grounds it upon God's covenant with them, and their keeping covenant with him, 2 Chron. xiii. 10. As if he had said, As for you, O Israelites, ye have forsaken God, broke covenant with him, you can have no confidence to claim interest in him, or expect any success or blessing from him ; ' but as for us, the Lord is our God, and we have not forsaken him.' And who is this that is so confident of his interest in God ? See 1 Kings xv. But he speaks this to Israel. Israel is more confident, and pleads this to God himself, Hosea viii. 2. Here is a particular application, which should be the act of faith only, ' My God.' And it is grounded upon the covenant ; they plead covenant interest in God, wherein he had engaged himself to be their God, and they to be his people. In the Hebrew, Israel is the last word in the verse ; and Jonathan's Targum to make out the sense, adds, ' Israel thy people.' And this is the form of the covenant, Deut. xxix. 12, 13, 14. Grounding their confidence hereon, they lay claim to the Lord as their God in covenant : ' My God.' And who are they that speak thus in the language of faith ? that speak in Thomas's language, when he most expressed his faith ? Why they are such as, ver. 1 and 3, had transgressed God's covenant, and trespassed against the law, and that had cast off the thing that is good.

The Jews who set themselves against Christ, were settled in this persuasion ; Christ himself could not beat them out of it, John viii. He insinuates that they were slaves to sin and Satan, ver. 33 ; expresses it, ver. 35 ; they answer, They are free, they are Abraham's seed, ver. 38 ; he grants they are Abraham's seed by natural descent, but insinuates that they had a worse, another father, upon a spiritual account, vers. 38, 39, 41 ; they reply, they are no children of fornication, they had no father but one on a spiritual account, and God was their Father. Here was their confidence, which they will retain, say Christ what he will ; they counted themselves the children of God, and so expected the love and portion of his children.

They may be persuaded that Christ is their Saviour, and that he redeemed them. So those wretches, 2 Pet. ii. ; they are said to be bought or redeemed by him, because thus they presumed, this was their persuasion. And so some take it, and not without warrant from Scripture, for the Holy Ghost

speaks so in other places, of things as if they were really so, when they are so only in the opinion and persuasion of men : 2 Chron. xxviii. 23, 'He sacrificed unto the gods of Damascus, which smote him.' Not that they really smote him, but that he was so persuaded. As in the former place, they are said to be bought or redeemed by him ; not because Christ did really redeem them, but because they were so persuaded.

They may be persuaded that heaven is theirs, and that eternal life shall be their portion : John v. 39, 'Search the Scriptures, for in them ye think ye have eternal life.' They made account to have eternal life, and they gathered this from the Scripture ; and so were the more confident and assured of it, because they thought they had Scripture ground for it.

It remains to shew wherein this faith is defective, wherein it comes short of that which is saving and justifying. And this I shall endeavour to discover in those acts which are most apt to occasion scruple and trouble, to those that are sincere but weak believers. But this very briefly, because I have fully discoursed of faith upon another subject,\* and the text leads me rather to a detection of hypocrisy, than a discovery of sincerity. Yet this must be briefly discovered, lest that be mistaken, and so the main design of the text miscarry.

1. Their consent has a double defect.

(1.) As to the act, it is but a semi-consent ; imperfect, not full ; some tendencies, no peremptory motions ; some inclinations, no absolute resolutions ; convinced, not persuaded ; almost persuaded, not altogether, *ἡ ὁλῶς*, open half way to Christ. They would enter the marriage chamber, but not strive to enter ; would purchase the precious pearl, but not come up to the price ; would drink of the water of life, but thirst not ; hunger not after the bread of life, though they see some necessity of it.

(2.) As to the object, they consent not to take whole Christ ; they will embrace him as a Saviour, &c. But will they accept of him as their Lord and King ? Why, yes, they may go far in yielding subjection to him as their Lord ; but then they will not have him to be an absolute Lord. They like not an absolute subjection ; they would have his sovereignty limited in this or that particular, where it seems to entrench too far upon that liberty which some lust or carnal interest desires. His way must be a little enlarged, made a little wider in one place or other, it seems too strait, too narrow ; his yoke must be made a little lighter, it pinches too much upon that which is dear to them in this or that particular ; whereas a sincere believer counts all the ways of Christ pleasantness, even when they are straitest, and give least room to the flesh. The yoke of Christ, when it is laid on him in his full weight, he accounts it easy and his burden light. His sceptre, how massy and weighty soever, is precious to him as gold, more precious than fine gold ; if he might have a dispensation in this or that, he would not be exempted.

They will accept of Christ to save them, but will they have him to sanctify ? Why, yes, some kind, some degree of sanctification they would have ; but not thoroughly sanctified, not wholly mortified. How Christ comes, and so how he must be entertained, the prophet shews us, Mal. iii. 2, 3. There are some hypocrites, ver. 1, who impatiently desired Christ, and expostulated with God, why he was so long in sending him ; but little did they think he would come in such a way as is here described, as a refiner's fire, and as fuller's soap. If Christ would come with a pencil and draw a face of holiness upon their conversations, they would be willing so to entertain him ; they are willing to have some tincture of holiness there, and to have it

\* Vide A Treatise of Faith. [Vol. I. of this edition.—Ed.]

garnished with the most specious acts of religion, and plausible works of charity.

Or if he would draw the lineaments of sanctification upon the surface of their souls, they can well enough endure such a superficial work. Let that be gilded and adorned as much as he will, they will not stand with him. For any tincture in the surface, either of heart or life, for a superficial change in either, if that will serve his turn, it will serve theirs too; they are content, upon these terms he may come and welcome. But to come as a refiner's fire, to burn up their lusts, to consume all their dross, and utterly to dissolve the old frame of nature, to melt their souls, so as to make them run into a new mould, they like not this. As this seems harsh and painful, so there will be waste and loss in refining, they are apt to think it needless. There is some dross which is as precious to them as silver, why should this be consumed? They like their old frame too well to have it quite dissolved. Would it not be enough to have it furbished and gilded over? Must it be quite melted? Must this be the work of their lives, to make use of Christ as fire, to be continually consuming their lusts? Must that which is so dear to them pass through the fire? Must they be always improving the purifying virtue of Christ as fuller's soap, to wash out the stains and spots of sin, some of which they count their beauty and delight? Must this be their daily care? and must they be at this trouble continually all their lives? And will not Christ come and be entertained upon any other terms? Why, then, who may abide the day of his coming? who may abide it? Why, not any hypocrite in the world. He is a sincere believer, indeed, that will embrace Christ when he comes as a refiner's fire, that will not shrink and shrug at the heat and painfulness of it; but will admit it into the very inwards of his soul, and there nourish it till it have consumed whatever is offensive to Christ, how dear soever it has been to him.

2. Dependence on God, resting on Christ in a promise. This makes as fair a show of saving faith as anything can do. Wherein falls it short? Why, it is defective on this account, because it is not accompanied with that self-resignation which is either essential to faith, or inseparable from it, Luke xiv. 32. A hypocrite may rely upon Christ, but he will not resign up himself wholly to him; and that will appear in one, or all of these three severals.

(1.) In point of performance. He will not comply with the whole will of Christ discovering his duty. Indeed, if ye ask him in general, if he be willing to do whatever Christ requires of him, it is like he will affirm it peremptorily and with confidence. He himself may be deceived herein, as well as deceive others, while he stays in generals; for *dolus latet in generalibus*.

But come to particulars; it may be you may mention a thousand particular duties to him, and he may be willing to submit to them all. You may easily miss that duty which he sticks at, when possibly it is but one duty or two among ten thousand that he cannot digest; but if ye be directed to hit right, and inquire of that duty which pinches upon his credit, and will expose him to disgrace and reproach, if he be popular, and affect vain-glory and applause, if that be his humour;

Or which entrenches upon his profit, makes a breach in his estate, hazard his impoverishing and undoing in the world; if he be covetous and inclined to the earth, if that be his complexion;

Or which robs him of his ease and pleasure, and cuts him short of those delights, wherewith he has been wont to make his life sweet and comfortable; if he be slothful and sensual, if that be his temper:

Inquire of such a duty, are ye willing to do this now when Christ calls for it? This will puzzle him; here will he stick. He will either plead, Sure this is not a duty, Christ is not such an hard master as to require that which will tend to disgrace me, or undo me, or make my life uncomfortable; or if ye convince him it is a duty, why, then he must be dispensed with; I will do whatever else the Lord would have me, only in this, the Lord be merciful to me: 'The Lord pardon thy servant in this thing,' as Naaman said about his going into the house of Rimmon, 2 Kings v. 18: herein the hollowness of his heart, the unsoundness of his faith, may be detected. See it in Abijah, he who makes such a flourish with his faith as few true believers go beyond him, 2 Chron. xiii. It is said of him, 1 Kings xv. 8, 'His heart was not perfect as David's.' Now wherein lay the uprightness or perfectness of David's heart? See that Acts xiii. 22, *πάντα τὰ Σειληματά*. That was the index of David's uprightness, and this was the index of Abijah's hypocrisy; his heart was not perfect like David's; he would not fulfil, &c. His faith was not accompanied with a full resignation of himself to the will of God.

(2.) In point of relinquishment. He is not willing to part with every sin. There is some sin or other has deeper root in his heart than his faith. Ask in general if he be resolved to abandon every sin, and he may express his resolution with a great deal of confidence. Come to particulars; and if you specify ten thousand sins to him, he may be severally resolved against them all.

But lay your hand upon the head of his bosom sin, that which is rooted in his complexion, or commended to him by example and custom, or endeared to him by some harvests of pleasure or profit that he has reaped by it, ask him, Shall this sin be crucified? Here he is at a stand. Either he will contend it is no sin, and you will hardly fasten a conviction on him; or if he cannot avoid it, to satisfy conscience, and keep up some hopes of heaven, he will be content to proceed against it, as though he intended its death. He will imprison it, confine it; it shall never see the light, never break forth into open act; and there it shall have but prisoner's fare, he may cut off much of those large provisions that he has formerly afforded it; nay, he may bring it sometimes to the block, as if it were for execution. He may be drawn to those mortifying duties, which, if they were heartily managed, might be the death of it. Ay, but when the axe is falling upon its neck, when the sacrificing knife should go to its throat, he cannot find in his heart to do it. When it says to his heart, as Benhadad's servants pleaded to Ahab, 'I pray thee, let me live,' 1 Kings xx. 32, he cannot but spare its life, whatever come on it. Here is the unfaithfulness of his heart; notwithstanding all his shows of faith, he has some lust or other that he will not resign up to death for Christ. Thus it was with Herod: he 'did many things;' the ministry of John brought him a great way, and a little is much for a king; but when John touched his Herodias, he touched him to the quick; there he flies off. Many things he did, but this one thing he would not do. Thus it was with Abijah, that famous instance of a temporary faith; he did not leave that sin which was commended to him by the example of his father, 1 Kings xv. 8.

(3.) In point of suffering. He is not willing to part with all, to suffer all for Christ. Indeed, while sufferings are not in view, ask him, Are you content to have Christ accompanied with poverty, disgrace, displeasure of friends, hatred and persecution of enemies, imprisonment, banishment, tortures, death? And while these sufferings are at a distance, he may seem as resolute as any; but when it comes to trial, he falls off. A temporary faith has not root enough to stand in such storms. See this in the stony



ground : Luke vii. 18, 'In time of temptation they fall away.' What temptation this is, see Mat. xiii. 20, 21, 'persecution and tribulation.'

But can I have no evidence of my sincerity till such a trial ?

Why, yes ; the former particulars may suffice for that. Indeed, it is possible that an hypocrite may not be discovered to others, no, nor to himself, till the fiery trial ; but that is much through his own default, not making a strict and impartial inquiry into the state of his soul. If he did, he might discover his heart to be in league with some sin or other ; and that would be a sufficient discovery both of the unsoundness and unstableness of his faith, that it is not sincere at present, nor will hold out for time to come. Whereas a true believer may make use of the contrary, as an evidence both of the sincerity and stability of his faith ; both that it is sound, and that it will abide the fiery trial ; for I take this for a sure rule, established upon good reason, he that will part with his most endeared sin for Christ, will be ready to part with his life for Christ, when he shall be called to it.

Proceed we now to those other graces and affections which hypocrites may, in some measure and degree, seem to partake of.

8. They may have some love to God ; some affection to Christ, some love to the people of God ; yea, to holiness and the ways of God.

(1.) Some love to God, which may be raised upon such grounds as this : they may apprehend God to be good in himself. The heathens gave him the title, not only *maximus*, but *optimus* ; not only the greatest, but the best good : the *summum bonum*, the chief good. The Platonists make him *εὐαγέλιον*, the idea of goodness, goodness in perfection, in whom there is a concurrence of all perfections, a confluence of all things amiable and excellent. A natural man may apprehend him to be so good, as other things deserve not the title of good compared with him. This we may infer from Christ's discourse with the young man : Mat. xix. 16, Since thou dost not conceive me to be God, why callest thou me good, knowing that none is good but God ? None comparatively good ; none good as he is, originally, essentially, perfectly, unchangeably. Now goodness is the proper object of love ; and an object duly propounded to its proper faculty will draw out some act or motion to it. As an hateful object, propounded as most hateful, does usually raise some motion of hatred, so an amiable object, propounded as most amiable, does usually raise some motion of love.

Further, they may apprehend him to be the fountain of goodness, not only to be good in himself, but to be the author of all good to others. So does Plato describe God to be good, and the cause of good. The light of nature leads men to subscribe to that of James, chap. i. A natural man may discover not only goodness in God, but riches of goodness, and that distributed, and that duly expended and laid out upon the sons of men ; and the apostle tells us, this discovery is such, as does lead, &c., Rom. ii. 4 ; nay, it does not only lead, but draw (it is not *καλῆς*, but *ἄγει*). Now, how does it draw ? How is goodness attractive but by virtue of love ? In this manner, what cause have we to love him, who is so rich in goodness ? And how should it grieve me to have offended him, whom I have so much cause to love ?

Moreover, they may apprehend that all the good things they enjoy do come from God ; that they are parcels of that treasury of those riches of goodness which are in God. Laban, though an idolater, and that in dark times, could see and acknowledge, that what he enjoyed was from the blessing of God, Gen. xxx. 27. Now here is a stronger engagement to love, when God is apprehended, not only good in himself, and good to others, but good to him. This we find will beget some love in the brute creatures ; no won-

der if it raise some motions of love in the more apprehensive sort of men ; who, notwithstanding the fall, have yet this advantage of beasts, they can apprehend a good turn, an engagement to love more clearly, and have more ability to reflect upon the Author of it.

Further, they may conceive the blessings they enjoy proceed from the love of God, Ps. xlv. 8. They may conclude, because he blesses them, he therefore loves them ; and this is a strong engagement to love, even upon the worst of men, Mat. v. 46. The worst of men cannot resist such an engagement. The publicans will return some love for love. And may not natural men, apprehending strongly that God loves them (and has many ways expressed his love to them), make some return of love again ?

Lastly, they may conceive they have a special propriety in God, believe that he is their God. Now propriety, though it be but in fancy, is a great endearment ; we are apt to love our own things. I have proved before, that hypocrites may be confident of their interest in God ; let me but add one text more, Rom. ii. 17, 'Thou art called a Jew, and retest in the law, and makest thy boast of God.' He speaks to those who were but Jews outwardly, *nomine tenus*, one who had nothing but the name ; yet such a one can rest in the law, *i. e.* trust in it, for to trust and to rest upon are the same in Scripture phrase ; he trusted in the law. Now the first words of the law are, 'I am the Lord thy God.' This he believed, and of this he boasted, that the Lord was his God ; and he was not alone in this. Now propriety is a strong engagement of affection.

Upon these accounts a hypocrite may have some love to God. And that we may not rely upon reason, see if the Scripture hold not forth as much. Jer. ii. 2, the day of their espousals was when the Lord took them to be his people, and brought them out of Egypt, and led them through the wilderness. Then the Israelites had some kindness for the Lord, some love to him. And yet then what a character does Moses give of them, Deut. ix. 6, 24.

They may have some love to Christ too, and that upon the grounds promised. There is more of the loveliness of Christ discovered in the gospel than the light of nature can discover of the attractive goodness and excellencies of God. There is love in its triumph, in its highest exaltation, displayed before the sons of men ; such expressions of love as one would think might force love from the devils, could they but persuade themselves of any interest in it. But now there are some hypocrites who can be confident they have interest in it, they are the objects of it ; all this love, and the expressions of it, were for them ; this I proved before. They can believe that Christ lived and died, &c., for them. And will not this be enough to command some common affection, to draw out some motions of love to Christ ? See Mat. x. 87, 'He that loveth father or mother more than me is not worthy of me.' This expression implies that there are some who may have a kind of love for Christ, while they have a greater love for other things ; such as think him worthy of some love, and yet are unworthy of him, and so never shall have saving benefit by him. Those Jews in the prophet seem passionately affected to Christ, Mal. iii. 1. The same word is used to express the affection of Shechem to Dinah, Gen. xxxiv. 19, who refused not the hardest terms that could well be propounded, so that he might have her to wife, see ver. 8. Such an affection these Jews seemed to have for the Messiah, and yet what they were, see ver. 7, and chap. ii. ver. 17.

They may love the people of God. See this in Herod, Mark vi. 20. He revered John, had an observant respect for him, delighted to hear him, and was exceeding sorry when Herodias had compassed his death. All

which argue his love to John ; and the reason of it is observable : he affected him because he knew he was a just and a holy man. A hypocrite may respect a holy man because he is holy. And further, John was a severe, a searching preacher, a sharp and impartial reprover of sin ; one who would not spare the king himself, would not baulk the bosom sin of Herod ; told him plainly what none of his courtiers durst tell him, It is not lawful for thee to have thy brother's wife, ver. 16 ; and yet for all this did Herod thus affect him.

So that a hypocrite may affect a searching minister, one who uses to ransack his conscience, to enter into his bosom, and there to wound his darling sin. Such a minister he may reverence, he may take pleasure in him, and delight to hear him. Herod was none of the highest flown hypocrites, yet could he reach such a pitch. What may those do who are of a more refined strain, when a tyrant, an adulterer, could do this ?

They may have some love to holiness and the ways of God. Holiness is an observance of the law of God, for this is the rule of holiness. Now the light of nature, with a little help from Scripture, can discover that a general due observance of the law of God would bring such order, concord, contentment into the world as would make it a new world, transform it into a kind of paradise, and restore the golden age. And is not this sufficient to render holiness, or, which is all one, an observance of the law of God, lovely and amiable ?

Ephraim, in the prophet, is said to love the ways of holiness, Hosea x. 11. This, well understood, does evince our purpose. To understand it, observe, that walking in the ways of God, in the paths of holiness, is in this chapter, as in many other places, set forth in terms belonging to husbandry, by ploughing, sowing, reaping, thrashing, as verse 12. In this verse it is set forth by threshing (for their way of threshing was a treading out the corn with the feet of oxen or heifers). To tread out the corn, applied to Ephraim, is to walk in the ways of God, and this Ephraim is said to love. She had some love to the ways of holiness, yet far she was from holiness itself, as appears by the Lord's complaint, ver. 18 ; so that, though she loved to walk in the ways of holiness, yet there was scarce a footstep of holiness to be found in her. It was some extrinsecal consideration that endeared holiness to her, of which I shall give you an account presently ; for the distinction betwixt this love and that which is sincere and saving, lies in the text before us, and therefore we will offer it to your observation before we proceed further.

A hypocrite may love the ways of holiness, but it is not the holiness of those ways that he is in love with, but some outward advantage that he meets with, as he walks therein. This is notably held forth in the phrase of treading out the corn. It was forbidden by the law to muzzle the mouth of the beast that trod out the corn, Dent. xxiv. ; so that the heifer was feeding all the time she was treading, and this was it that made her like the work. It was not the labour, but the food, that she was in love with ; if her mouth had been muzzled, she would have liked her work no longer, she would soon have been weary of it. Upon this account did Ephraim love the ways of God, as any hypocrite may do ; while they walk therein, they reap some outward advantage thereby, some gain and profit, some credit and applause, some temporal blessings, of which godliness has the promise. It is not godliness itself, but some attendants of godliness, that they were in love with. While they are fed with these, they will love to tread the corn, love to walk in the ways of holiness ; but it is not the work that they love

but these wages. Let them but be muzzled, let but these outward advantages be subtracted, and they will quickly grow weary of the way of holiness.

As for their love to the people of God, it is but some slight affection, which a carnal respect or interest, when there is occasion, will over-rule and command out of doors. We see it in Herod; his respect and affection to Herodias prevailed in him against the very life of John the Baptist. And though they may seem to love them because they are holy, so as their love may seem to be grounded upon their holiness, yet indeed their holiness comes in but at the second hand. The first and chief ground of their affection and respect is something else, to which holiness is made subservient.

We may see this in Herod also. It concerned him to keep up his respect and reputation with his people. And the people they had an high opinion of John, as a just and holy man; they counted him a prophet, Mat. xiv. 5. And therefore was Herod concerned to countenance him, and shew him some affection. And so the first ground of Herod's respect to him was his repute amongst the people; his holiness was but considered as the ground of the people's respect.

As for their love to God and Christ, it is not ingenuous, nor superlative.

(1). They love God not for himself, because he is good, but because he does good. Love him for the loaves: John vi. 26, 'You seek me not because ye saw the miracles, but because ye did eat, &c., and were filled.' Self-love is the rise of this love; now the streams rising no higher than the spring, it must be base love. (2). It is not a love of union. Not from a love to be near him, with him, in him, in his presence, here and hereafter, in ordinances, and in heaven. (3). It is not a love of complacency, because they are pleased with God above all, with all in God; and all that comes from him, works, word, mercies, afflictions, threatenings, promises. It is not a love to be like him, 1 John iv. 17. (4). It is not transcendent. They do not love him more than all, wishing more good to him than all, preferring him and his will before all, Mark x. 37, Luke xiv. 26. He does not apply all his faculties to love, and manifest love, Deut. vi. 5.

4. They may have some desires, like those which are found in the people of God, nearly resembling those desires which are as the pulse of an holy soul, by the feeling of which we are wont to judge of its spiritual temper and constitution. Their desires may be drawn out after heavenly and supernatural objects; they may have some desires after heaven and salvation, after Christ, the author of salvation, after those ways which lead to it.

(1.) They may desire heaven, that glory and happiness, those joys, and that rest which remains for the people of God. We see this in Balaam, Num. xxiii. 10. He knew that the death of the righteous was but a step to happiness, and that the end of their life here was the beginning of eternal life. Such a death, such an end, he desires; such as would instate him in eternal happiness.

The heathens had some apprehensions of that happy immortality which succeeds the death of righteous men; that the soul, in a state of separation, would be happier than in conjunction here with the body; and this future state some of them have desired rather than life. Nonnus reports of Cleombrotus, that lighting on Plato's *Phædo*, his dialogue of the soul, and learning there that the soul would be happier when parted from the body, he was so transported with desires of that happy, immortal state, that he forthwith deprived himself of life to enjoy it, ἡγήσατο ἑαυτὸν ἀπὸ τοῦ σώματος καὶ σὺν ῥήματι.

If an heathen could be so transported with desires of happiness, who saw it so little, and had his hopes of enjoying it, no wonder if temporary professors

do long for heaven, when it is so clearly discovered, when life and immortality is brought to light by the gospel.

They may desire Christ, the author of salvation ; they may apprehend him to be the way, the truth, and the life ; and so may desire him as the true way to life. The stiff-necked Jews did long for Christ, they did ardently desire the coming of the Messiah ; as he was the desire of all nations, so in especial manner the desire of that nation, as expecting he would be the glory of his people Israel, Mal. iii. 1, ' Whom ye seek, whom ye desire,' *בְּקֶשׁ*, it signifies a desire expressed by prayer, and the use of means for the attaining what is desired. Thus did they desire. It is true, that which much engaged their hearts to long for the Messiah, was an expectation of his coming as a glorious temporal monarch ; but this was not all, they expected more from him than is comprised in such a notion, as appears by that of the woman of Samaria, John iv. 25. Certainty of all things concerning the worship of God as the way, and salvation by him as the end, as appears by the preceding discourse in the former verses. And we see the foolish virgins, they expected the coming of Christ, they waited for his glorious appearing to consummate his marriage with his espoused people ; they prepared for this, trimming their lamps, and going out to meet him ; they desired his coming that they might enter with him into the marriage-chamber, that where he was, they might be also ; they express the importunity of their desires, as in the former ways, so by knocking and calling.

They may have some desires to know the ways of Christ, to be acquainted with the way that leads to life, and some desires to walk therein, Isa. lviii. 2 ; they seek him daily ; and what do they seek ? they ask of him the ordinances of justice ; they would be acquainted with the righteous ways and holy ordinances of God ; they behaved themselves as those that desired to know the ways of the Lord, to be acquainted with his will, as those that had a mind to walk in his ways and comply with his will ; yet they were but hypocrites in their most specious actings, vers. 3, 4. But we have a notorious instance of this in the address of those Jews to Jeremiah, xlii. 1-8 ; they all here unanimously and importunately desire to know the will and way of God ; and, if any words whatsoever could be an infallible sign of the motions of the heart, we might collect from their words that they desired to know the way of God out of a design to walk in it ; for they call God to witness, in a solemn manner, that this was the bent and resolution of their heart, vers. 5, 6 ; yet they were hypocrites in all this, as we see, ver. 20.

5. They may have some joy and delight in that which is spiritual and heavenly, some joy in spiritual objects, some delight in holy employments, some rejoicing in the gospel, in Christ, in their interest in Christ, in the ways of Christ ; and these are the chief objects of this affection of the people of God, of that joy which is unspeakable and glorious. Hypocrites may have like acts upon the same objects.

(1.) They may rejoice in the gospel ; it may be a joyful message to them, and so they may receive it ; they may entertain it, welcome it, as tidings of great joy ; they may hear it with joy and gladness ; so did Herod, Mark vi. 20. The phrase seems to import such an affection as the psalmist expresses, Ps. cxiii. 8. Those whom the apostles admitted into the church are expressed by the character, Acts ii. 41. Herod had such an affection, something very like it, for the Holy Ghost holds it forth in the same phrase, Mark xii. 37. Herod and such hypocrites may rise up in judgment against such amongst us who are so far from hearing the word gladly, as they care not how little they hear of it, who rather loathe this manna, with the Israelites

seem cloyed with it ; think they should have too much, if they should have as much as is offered ; so far are they from receiving it gladly. How far do these come short of heaven, who come so far short of hypocrites ? They can receive the word with joy, and rejoice in the light of the gospel ; so did those Jews, John v. 85 ; yet such as came short of life, ver. 40. Though John was a plain, severe, a searching, a convincing teacher, a burning and shining light, that both searched and scorched their consciences, yet they embraced his doctrine with joy, and rejoiced in it ; so the stony ground, Mark iv. 16 ; Mat. xiii. ' With joy.'

(2.) They may delight in Christ. If John Baptist, who was but Christ's harbinger, was welcomed with joy by temporary professors, well might they entertain Christ himself, whose harbinger he was, with rejoicing ; if John, who was but as the morning star, was looked upon with delight, how much more the Sun, Christ himself, the Sun of Righteousness ? ' Light is sweet,' Eccles. xi. 7. Light is sweet to the eye of the body ; so is spiritual light to eye of the soul ; it is a pleasant thing to behold the light of life, the Sun of Righteousness. It is so even to some hypocrites ; it was so to the disobedient Jews, though they saw him but afar off, at some hundred years' distance ; though they had but such glimmerings as could be in the sky so long before the rising of this Sun ; some dawns thereof in prophetic Scriptures, shadowed with much darkness ; yet even such appearances of Christ was their delight, Mal. iii. 1. The Angel, the Mediator of the covenant of grace, in whom, and for whose sake, that covenant of life and peace was made, and in whose blood it was sealed and ratified ; in him, in this messenger, they delighted. So those who had nothing accompanying salvation, tasted some sweetness in Christ, Heb. vi. 4 ; there is heavenly sweetness in Christ the heavenly gift, and this they tasted, and the taste of it could not but be sweet and delightful ; they tasted something herein like the joys of heaven, and therefore are said to partake of the powers of the world to come ; and yet these, for all the sweetness they have tasted in Christ, all the delight they have taken in him, may fall off from him, and so shew that at the best they were no better than hypocrites.

(3.) They may rejoice in their interest in Christ, a supposed, presumed interest ; for such as is real they have none. That hypocrites may have persuasions of their title to Christ and his benefits, I shewed at large, &c. ; that the result of this persuasion may be joy and rejoicing is so evident as needs no proof ; as he that has found the pearl of great price will rejoice, so he that does but persuade himself he has found it, may be surprised with rejoicing ; for, indeed, it is the apprehension, not the reality, that is the immediate cause of joy. He that has real interest in Christ, yet not apprehending it, may go mourning all the day long : while he that is a stranger to Christ, yet presuming upon a title to him, may rejoice as one that finds spoils ; and, indeed, a hypocrite may far exceed a true believer upon this account ; he may have a spring-tide of joy, it may flow and fill its banks, when the comforts of a sincere soul are at a low ebb, Job xx. 5, 6. Though his joy be but short, yet it is great, what it wants in time is made up in measure ; it is a joy like that of a triumph, and what is comparable to that ? puts his soul into a triumphant posture, so as his excellency mounts up to the heavens, and his head seems to reach the clouds ; so that, carnal Jew, Rom. ii. 17, *καυχῶσαι ἐν Θεῷ*, thou gloriest in God. He gloried in this, that God was his God. The word imports a jetting or strutting of the neck ; when the spirit is elevated, and moves in a triumphant posture, then it glories. David's soul was in such a posture when he breaks forth into those expressions, Ps. xxxiv. 2, ' My soul shall make her boast,' &c. ; by the same

phrase does the apostle express this formalist, he boasts, he glories. Comfort is more than peace, and joy is more than comfort, and glorying is more than joy; it is joy in its highest exaltation, joy exulting, making the spirit jet and strut as one marching in triumph; such may be the rejoicings of a formalist. His soul is so full of joy as it cannot be contained, but breaks out into triumphing shouts, and songs, and exaltation. That is the import of the word, in Job xx. 5.

(4.) He may delight in the ways of God; may rejoice, not only in his privilege, but in his duty. We have this twice expressed in one verse, Isa. lviii. 2. They not only delight to know, but to do; demean themselves as those who delight both to find out the way to God, and to walk in it; they delight to approach; yea, and the ways wherein they delighted was that wherein the flesh takes no delight. One of them was a duty which tends to macerate and humble the body, and afflict the soul; for that is the instance immediately adjoined, ver. 3, 'Wherefore have we fasted, and thou seest not?' &c. So Ezek. xxxiii. 31, 32: 1, they come frequently; 2, attend devoutly; 3, hear with delight. They took pleasure in the prophet's sermons, as in a most delightful song set off with exquisite music.

But now their delight is defective, in that it is,

(1.) In something external, not in divine objects themselves. In the saints, not because holy, strict, but because kind, affable. In ministers, not as God's instruments to regenerate, search the heart, discourage sin, but as learned, eloquent, plausible delivery, sweet deportment; in the gospel preached, for notions perfecting the intellectuals, not as it teaches to deny ungodliness; in prayer, not as enjoyment of God, communion and communication, but as it gets them applause, upholds credit, satisfies conscience.

(2.) It is in general confused. Descend to particulars, it vanishes. In the gospel offering Christ as a Saviour, with pardon, reconciliation, liberty; but come to the terms upon which Christ is offered, denying self, taking up the cross, &c., they go away offended.

6. They may have some zeal for God and his concernments. Zeal is an affection which much honours God, and is much honoured by him. The Lord expresses an affectionate resentment of the zeal of Phinehas for many generations, Num. xxv. 11, 13; Ps. cvi. 30. Zeal, when it is of the right stamp, is a character, not only of a true, but of an eminent Christian. Now such professors may express much zeal; it may flame as high (sometimes higher) as that which is kindled from heaven. To give you an account of this more distinctly, in some particulars,

(1.) They may have zeal towards God; not only for themselves and their own interests, but for God. So had Paul before his conversion, and the Jews while unconverted. We may take the apostle's word for both, Acts xii. 3. He gives this testimony, not only of himself, but of those who then persecuted him. His zeal was drawn out, not he says towards his own reputation, and advantage, preferment, but towards God. So says he of these Jews here, and so he testifies of them, Rom. x. 2. They had, even the rejected Jews, they had a zeal, he says; he says not a zeal of their own carnal interests and worldly concernments, but 'a zeal of God,' such a zeal as engaged the apostle's heart, drew out his desires after them, obliged him to pray for them, ver. 1. Their zeal is assigned as the cause of all this, ver. 2. It was a zeal of God, according to the best of their knowledge.

(2.) They may be zealous for reformation, zealous against false worship. See this in Jehu, 2 Kings x. 16. Here is zeal made visible by action, and so confident as it dare expose itself to view: 'Come, see.' Offers itself to the test of Jonadab. And it is zeal for the Lord. Zeal, when it is not for

God, is but wildfire ; when it is not in the cause of God, it is out of its place ; like fire in the thatch, not in the chimney, more apt to consume the house than to be serviceable to it. 'It is good,' Gal. iv. 18. Now he was zealously affected in a good thing ; it was a business wherein the Lord employed him. It was zeal against sin, against false worship, against the idolatrous worship of Baal ; a zeal which consumed the place, the means, the instruments of that false worship ; a zeal for reformation, which the Lord rewards with a kingdom to him, and his posterity for some generations, ver. 30. And yet Jehu was not sincere for all this, see ver. 31. But whatever he was, his zeal for reformation, and against corrupt worship does bear witness against, and condemn that lukewarmness and indifferency of many amongst us as to reformation and purity of worship. It is a lamentable thing to see so many ready to fall back to those old corruptions ; forward to return to their vomit, to lick up that superstition which the Lord in a sharp course of physic had brought us to disgorge. A lamentable thing to see such lukewarmness and indifferency as to the worship of God refined from its old dregs, and reformed according to rule ; to see this even in those that should be of a better temper. Such indifferency when we are engaged for reformation by all that is solemn and sacred ; such indifferency, as though reformation had cost nothing, no prayers or tears, no treasure or blood, no hazards or sufferings ; such indifferency as though those old corruptions had been no ground of God's controversy with us ; no ground of former persecutions, banishment, imprisonments, and sufferings of all sorts to those of whom the world was not worthy, as though the precious gospel of Christ itself had not been apparently hazarded thereby ; such indifferency as will be determined by a worldly interest, so as this shall turn the scales for a corrupt way, those antiquated corruptions ; and that, notwithstanding the word of God, the principles of reformed churches, and all our engagements be put in the other end of the balance, these shall be no weight against a worldly interest, a carnal respect. Sure this is to be bewailed and laid to heart. I confess a sincere soul may be overswayed by a worldly interest in a particular act ; but beware when this becomes a temper, when it is predominant, when it is constantly or commonly prevalent ; then it is of sad importance. Whatever things or relations we secure thereby, we hereby forfeit our relation to Christ ; he will not own such as his disciples. In Christ's account we miscall such when we call them Christians ; their proper name is worldlings ; the denomination should be regularly from that which is predominant.

But not to digress. If Jehu be condemned, notwithstanding his zeal for reformation, how shall such lukewarmness and indifferency as to the worship of God escape ?

(3.) They may be zealous for the ordinances and institutions of God. As against false worship, so for the true worship of God ; as for reforming worship corrupted, so for continuance of worship reformed. Paul, before his conversion, was exceeding zealous for the ordinances, Gal. i. 14 ; the ordinances delivered by God to the fathers. So it is taken by interpreters, and not restrained to pharisaical traditions. He was zealous for those institutions which were established by the law of God, for which the believing Jews were zealous, even after their conversion, Acts xxi. 20.

(4.) They may be zealously affected to the people of God, zealous for their salvation. So were the false apostles for the believing Galatians, Gal. iv. 17. The apostle commends Epaphras for his affection to the Colossians in a like phrase, Col. iv. 13. The false apostles had a great zeal for the Galatians ; they were zealous for their salvation ; they endeavoured to



bring them into that way which in their judgment was the only way to salvation. They mistake the way indeed, and therefore he adds, 'but not well.'

Yet formal professors may know the true way, and then there is no reason but they may shew as much zeal therein for the salvation of others as these false teachers did for the Galatians.

7. They may have some fear of God. To fear God is the most signal character of the people of God in Scripture. Yet some fear of God may be found, even in those that have no saving interest in God; nay, some fear of God may be found in devils, James ii. 19. Here is fear, and that which proceeds from believing; here is a great fear; and such as is effectual, manifests itself by trembling.

But this fear, you may say, arises from apprehensions of wrath and justice; it is a legal, a servile fear. It is true. But there is a fear that springs from apprehensions of mercy and goodness; an ingenuous fear, such as the prophet speaks of, Hosea iii. 5. Now some such a fear as this we find in the Israelites, those who for their rebellions against God fell in the wilderness, and were not suffered to enter into the land of promise, Exod. xiv. 31. Here is a fear accompanied with faith; they believed and feared; here is a fear arising from the Lord's mercy and goodness, vouchsafing them a gracious and miraculous deliverance from the hands of their enemies. This is mentioned immediately before, ver. 30. Here is a fear attended with joy, breaking forth into the praises of God, chap. xv. ver. 1. And we find it repeated, Ps. cvi. 11, 12. Here seems to be that happy concurrence, that sweet mixture of joy and trembling, whereby the soul is kept in that temper which is the best, a middle temper, then it is upon the right bottom; fear moderating the excesses of joy, that the heart be not too much exalted; and joy alleviating the pressures of fear, that the soul be not too much dejected. Such a temper as the Lord himself delights in, and calls for, Ps. ii. 11. The Israelites had some semblance of this; they feared, there is their trembling; and sang his praises, there is their joy. But what were this people, whose temper seems so excellent? The words immediately following discover them to be no better than those in the text, vers. 13, 14. They soon forgot them; indeed as soon as their song is ended we find them murmuring, Exod. xv. 24. But three days interposed betwixt that seeming excellent frame of spirit and this detestable distemper, betwixt this fear of God, and this mutiny wherein they murmured against him. So speedily did all their faith, their joy, their fear end in a mutiny.

Further, the fear of God may be exceeding great in natural men. So it was in those mariners, who used to be most fearless, Jonah i. 10; when they apprehended the nature of the prophet's sin, and saw the effects of it, then were the men exceedingly afraid. Though Jonah tells them, ver. 9, he feared the Lord, yet they seem to be possessed with more fear of God than Jonah. Even natural men, upon some occasions, may express more fear of God than a prophet, than some eminent servant of God, when under a temptation. But here their fear seems to be from apprehension of danger, and so more servile; see ver. 16. You will see a fear of a more ingenuous strain. Now, the storm was over, the sea was becalmed, the danger was past, deliverance appeared, and that as the consequent of their prayer; and yet now they feared the Lord, and that with a great fear (as it is in the Hebrew), such as is accompanied with acts of worship, and resolutions of praise and obedience. Such a fear of God may be in heathens (for I find not any divines determine that they were converted, nor find I any certain ground in the text for such a determination). Now, if such an affection

may be in heathens, strangers to God, and the discoveries of God in Scripture, what may there be in those who may see God by the light of Scripture, and live under the discoveries of God, both by the law and the gospel?

8. They may have some contempt of the world; yea, a high degree of it. This seems to be the property of the Lord's redeemed, those who are redeemed from the earth by the blood of the Lamb. But yet some men of the world may despise the riches and honours, the pomp and vanities, of the world; they may reject them, relinquish, deny themselves the possession and enjoyment of them, forbear the pursuit of them. They may look upon the most splendid things in the world as things below them, unworthy of their thoughts, affections, or endeavours. There seems to be the greatest allurements, the strongest temptation, the subtlest snare in riches. Here is a snare which few seem to escape; the people of God are here too much entangled, therefore I shall insist on this most, and shew how natural men may despise, refuse, and trample upon riches; and demonstrate this, not in words only, but in their practice. Peter, in the name of the rest of the disciples, seems to boast of their relinquishing the world for Christ, Mat. xix. 27. His speech has reference to the young man too much in love with the world, who would part with Christ rather than his possessions. Ay, but, says he 'We have left all.' This was an argument of great self-denial and contempt of the world, to forsake their houses, and what estates they had, to follow Christ, in a poor, despicable, afflicted condition, but this they all did; he speaks it in the name of the twelve. And to the twelve Christ applies his answer, ver. 28. Now, Judas was one of these; he had forsaken all as well as the rest. A Judas may shew such contempt of the world, as to abandon and relinquish all he has in it.

Paul was not a whit behind the very chiefest apostles in self-denial and estrangement from the world. Who is there that could less regard earthly things than he, who was crucified to the world, and minded riches no more than a dead man? And yet see the false apostles would out-vie him in this very thing. Whereas he received maintenance from the churches to which he preached, they would receive none, they would preach gratis; and forced the apostle to do so also, that he might cut off their occasion of glorying, as if they were greater contemnors of the world than he, 2 Cor. xi. 12.

• Would we not take it as a great argument of contemning the world, if we should see a rich man sell his estate and bring the price of it into a common treasury for the maintenance of others, reserving only a part of it to himself? Would ye not take this as an evidence of an heart not valuing riches? Would it not prove a shrewd trial, if professors amongst us should be put upon such an act? Yet Ananias and Sapphira did thus much, Acts v. 1, 2. They sold their possession, brought the price of it to be disposed of for the relief of others, and they would not be the disposers of it themselves neither, as those that are most liberal would desire to be in such a case; they lay it down at the apostles' feet, they reserve but a part of it for their own use.

Ay, and they did this voluntarily; it was a free act; for, as appears by verse 4, there was no necessity laid on them to sell their possession, or part with so much of the price of it. They might have kept it unsold, or kept the price of it to their own uses, and yet have continued in communion with the church, not have been judged unworthy of the apostles' fellowship. There was no decree made by the apostles, no injunction laid upon the primitive Christians, to sell or alienate their possessions; for Peter clearly sheweth that Ananias might justly have kept his own, in land or money. It was a voluntary act, and so is a greater evidence of a less esteem of his possessions.

So that hence it appears, an hypocrite may so little value riches as to sell his whole estate, and dispose of the greatest part of it for the relief of others; so far they may condemn the world.

There is an appearance of some contempt of the world in that deluded generation amongst us, which we call Quakers.

The papists, whom they herein follow, and by whom they seem in most things to be influenced, come not short of them in this. The retirements, abstinence from meats and marriages, voluntary poverty, and other severities observed in some of their stricter orders, is looked on as a contempt of riches and pleasures. But if this were real and not counterfeit, if we saw a lively face of this amongst them, and were not deluded with a vizard, yet would they have no great cause to boast, since

The Essenes, a superstitious sect amongst the Jews, and no better than half pagans, could vie with them herein. Indeed, the Papists are but their apes; as in other monastical observances, so in this shew of contemning the world, as Plato and Josephus represent them, they had more of this in reality, and little less in appearance. But to mention nothing but what is to our purpose, besides their abstinence from sensual pleasures, they so little valued riches, as none was admitted into their society but he must part with all his possessions; and so they lived together, as not any one of them had anything of his own.

Nay, this is to be found in mere heathens. The Lacedæmonians, the gallantest and most powerful state in Greece, when Greece was in her greatest flourish, lived in a visible contempt of riches and other vanities which the world much admires, and that for many years together.

Let me give you some particular instance, wherein this contempt of the world has been visible amongst heathens. It is observed, that some of the gallantest men wherewith the more refined part of the heathen world has been honoured, have lived in extreme poverty; and that not out of necessity, but out of choice; not because they wanted opportunities to make themselves rich, but out of a contempt of riches, and because they thought it better to want than to enjoy them.

It is reported of Epaminondas (the great Theban general, the gallantest commander that Greece ever bred, and who by his brave conduct had raised Thebes, a contemptible state before, to be the most powerful city in Greece) that the condition wherewith he contented himself was so low and poor, as it afforded him but one sorry coat; so that when he sent this to the fuller, he was glad to keep house till it was returned, for want of another. It is like he could not want opportunities to enrich himself in those great wars wherein he commanded in chief and was always victorious; but, as they represent him, he was so far from seeking riches, as he would not accept of them when they sought him; for besides other rich offers which he rejected, when the king of Persia presented him with a large quantity of gold (πολύ χρυσόν, says Ælian), he would not accept of the present. We would look upon him as an elevated soul in these days, as one raised high above the world, who would not stoop to such a golden offer.

Phocion, a man so eminent for abilities in government both in peace and war, as he was forty-five times chosen governor of Athens, yet is reported to have lived all his time in the lowest poverty; and this he did voluntarily and out of choice too. For when Alexander sent him an hundred talents (which in our account amounts to nineteen thousand pounds, a vast sum in those days), and besides this, the choice of any one of four cities in Asia for a constant revenue, he refused both the one and the other. Why, says he to Alexander's messengers, does the king send me such a rich present?

Because, answer they, he counts thee the best and most upright man in Athens. And why then, replies he, will he not suffer me to continue so? *οὐκ αὖν ἰσάσμεν μὲ τοιοῦτον ἴσται.* Insinuating that it was more difficult to be a good man in the midst of riches than in the lowest poverty, and intimating that this was the end why he preferred poverty before riches.

Let me but add one more, it is that famous cynic, whom they represent speaking in a strain something like Scripture language: that he was a pilgrim, a wanderer here; that he was not at home while he was in the world; that he was absent from his country; that he was poor, poorly clad, and had nothing but from hand to mouth; and yet no less contented with this poor condition than Alexander with the empire of the world, *vid. Ælian*, p. 125. He would not change this poor estate for one more plentiful, though it were in his choice; for when that great monarch offered him what he would desire, he desired only that he would stand out of his light. So little did he value these things of the world, which others value more than their souls.

I could easily cloy you with such examples, but I forbear. Indeed, I use not to trouble you with foreign instances, but this part of my subject seems to require it, and the usefulness of them may make up an apology, if any be needful. We may see something herein that may provoke Christians to emulation. How should we be ashamed to admire these things so much, which the light of nature discovers to be so contemptible; to lay out so much of our thoughts, time, endeavours upon riches, which the heathens counted not only unworthy of their hearts and endeavours, but of their acceptance. However, by this it is plain, that there may be a contempt of the world in those whom Christ will not own.

They may go far in a way of obedience; make a great progress towards heaven in respect of their practice. What they have of religion and godliness, may not only be notional but practical; such as consists not in some light and knowledge, some inward heat and affection only, but which may make a great, a fair appearance in their practice, both in their addresses to God and in their dealings with men, in public and private, in acts of holiness and righteousness.

There may be a visible holiness in the face of their conversations, a visible conformity to the rule of holiness, a visible compliance with the revealed will of God, both as to moral and positive precepts. Their lives and deportment in the sight of the world may be both blameless and beautiful. So was the outward carriage of the Pharisees, by Christ's own testimony, beautiful without, *Mat. xxiii. 27.* He searches the heart and could see what was within; that which was visible was beauty, and such as got them the repute of very holy men. So far as one man can judge of the acts of another, their obedience may seem as good as the best, and we being to judge of men by their acts, they may be reckoned amongst the best in their generation. Thus they may live, and thus they may die; live as saints and die as martyrs, in the account of others and in their own account too, and yet, in the judgment of Christ, may be no better than workers of iniquity; no better than these in the text, and in the end have no better reward.

But not to stay in generals, a distinct and particular account hereof will be more satisfying and convictive, and this way I shall lead you to a discovery, a prospect of a formal professor in his utmost obedience, by three steps.

(1.) There is a negative obedience, in not doing that which is evil; this consists in an observance of negative precepts, and appears in avoiding sin, declaring\* what the Lord forbids.

Qn. 'declining'?—ED.

(2.) There is a positive and active obedience, in doing that which is good ; this consists in a conformity to positive precepts, and appears in the practice of those duties which the Lord commands, a performing of those acts of morality, charity, or godliness, which are enjoined in the law or the gospel.

(3.) There is a passive obedience, which consists in suffering what is inflicted, either for the profession or practice of what is according to the mind and will of God, either for the profession of his truth or obedience to his will, in case upon trial we resolve to obey God rather than man.

Now formal professors may go far in each of these, in avoiding what is forbidden, doing what is commanded, and suffering for their faith or practice. I will shew this particularly, and when all is put together, you will see that the same will amount to no less than what I delivered in the general account.

[1.] They may go far in avoiding sin, there may be a notable exactness in their negative obedience, strict in avoiding what is offensive to God. I shall lead you to the height of their progress herein by these several degrees.

*First*, They may avoid gross sins, shun that wickedness which is the practice of the profane world, so as no such blots shall be seen in them as are too visible in the lives of others. Such a representation we have of the Pharisee, Luke xviii. 11 : he was far from being plunged in that wickedness which other men are sunk into ; his spot was not the spot of the publican. This was the temper of that sect generally ; their avoiding of gross sins, such as were condemned by the letter of the law, was the ground of their confidence that they were righteous. They were not so bad as others, and therefore thought they were good enough. And this was the occasion of the parable, ver. 9. This sect, whom Christ will condemn, may go thus far, ver. 14. The apostle speaks of some who had escaped the pollutions of the world, and yet were far from escaping hell, 2 Pet. ii. 20. They had got out of the puddle wherein the profane world does wallow, and yet afterward returning to their vomit, shew their natures were never truly changed ; they were dogs still, by running back to the mire shew they were never thoroughly washed, never truly sanctified.

*Secondly*, They may avoid the open commission of smaller sins. Not only such as civil men are afraid and ashamed of, but such as the world will scarce count sins, will not easily be convinced they are sins. It is known that the Jews, at that time when they rejected Christ, were so far from worshipping idols, as they would not suffer any image in their temple ; so far from profaning the name of God by wicked oaths, as they forbore the use of it in their common discourse, lest it should be profaned ; so far from breaking the Sabbath by following the works of their callings, or spending any part of it in sports or recreations, as they scrupled works of necessity, lest these should be a profanation of it.

Paul, while unconverted, says he was blameless as to the observation of the law, Phil. iii. So he was not only free from gross acts of profaneness, but from smaller acts of disobedience before men ; he had been blameable, if he could have been charged with these. The way wherein he was engaged, held forth the most accurate strictness to the eye of the world, and, therefore, did avoid the open practice of smaller sins, Acts xxvi. 5, κατὰ τὴν ἀκριβοῦσαν ἀίρεσιν τῆς ἡμετέρας θρησκείας. The apostle speaks of some drawn to apostasy, who had clean escaped, 2 Pet. ii. 18, ἀπόφυγόντες. They did not only avoid sin, but fly from it. They fled so far and so fast, as they seemed to have made a clear escape ; they seemed to have broke all the snares, great and small, else they were not quite escaped. If we see a bird entangled in any part, if she stick but by one claw, we say not she is clean escaped. These in the text, as to outward appearance, were quite got out of the net ; they seemed

not less or more entangled, were not openly inveigled in any sinful practice, greater or less. Such an escape may hypocrites make from open sins, more and less heinous.

But no wonder if any of the Jews (their light being such, as the rest of the world compared therewith was darkness) made conscience of smaller sins, since we see that the light which the heathen had, led them to make conscience, not only of their words and actions, but even of their looks and glances. Pericles, his speech to the Tragedian, is memorable to this purpose; he taking Sophocles tardy upon this account, perceiving his eye too much taken with a beauty that passed by him: One in your place, says he, should not only restrain his hands from covetous practices, but his eyes also from wanton looks, *Valer. Max.* p. 212. If such conscientiousness was to be found in heathens, whose consciences might easily be asleep, being so much in the dark, how much more tenderness may there be in professors under the gospel, whose light is like that at noon-day, whereas that of the Jews was but as twilight, that of the heathens but as star-light? How does this condemn a great part of those who go under the name of Christians!

*Thirdly*, They may be careful to avoid some secret sins, such as the eye of the world can take notice of; they may be careful to avoid sinful thoughts, yea, sinful dreams, more excusable than thoughts, because less voluntary. Epiphanius, relating several severities and hardships to which the Pharisees inured themselves, as to their lodging, and the posture wherein they slept, assigns this as their end therein, *δια τὸ δέσναι μὴ σωματικὸν τι παθεῖν*, to prevent nocturnal pollution, that no impure dream might occasion any outward involuntary defilement, *vid. Casaub.* p. 44.

The heathen could see this, that a righteous man would avoid secret sins as well as open. Notable is that of Plato, *ὁ δίκαιος ἀνὴρ καὶ τὸν ἑαυτοῦ λόγον δακρυλύνει ἵνα μὴ ὁρᾶται*, &c. A just man will not do an unrighteous act though he could do it invisible. What their practice was in secret is not discernible, and therefore instances of this kind cannot be expected; but this was their principle, which Ælian thus lays down, p. 414. He is a bad man, not only who does wrong to others, *ἀλλὰ καὶ ὁ ἑνοήσας ἀδικῆσαι*, but who thinks of doing them wrong. Now we may reasonably suppose that their light leading them to this, some of them would follow it; for so we find they did in other cases. But the light in those that live under the gospel is more clear and strong as to the discovery and condemning of secret sins, and no doubt but it may procure some compliance in inward acts, since we see it carries all before it as to those acts that are outward and public.

*Fourthly*, They may avoid the occasions of sin; not only sin itself, but the occasions of it; they may shun these themselves, and they may remove them from others.

Thus Jehu not only removed the idolatry of Baal, but the occasion of it; he did more herein than some of the good kings of Judah; though they removed idolatry out of the temple, would not suffer it there; yet they tolerated the high places, as the Lord often complains. But he destroyed the very place of that false worship, 2 Kings x. 27. He both broke the eggs, and pulled down the nest, that idolatry might be hatched no more there.

It is reported of some of the Pharisees, that they wore hats so deep as to cover their eyes; and others of them, when they went abroad, would shut their eyes, lest through those windows, the occasions of sin should glide into the heart. If there was such strictness amongst the Pharisees, whom Christ so much condemns, how shall that looseness amongst us escape the damnation of hell! *Mihi timorem illa incutiunt*. These things make me afraid, says Nazianzen; lest when we should exceed the Pharisees, we be

found worse than they ; lest there be more reason to call us serpents and a generation of vipers.

But to our purpose. No wonder if formal professors may avoid occasions of sin under the gospel ; since the Pharisees seemed careful to shun them under the law.

But what shall we say, if such strictness may be found amongst heathens ? *Ælian* relates this of *Clitomachus*, that when any act of the brute creatures, which might be incentive to lust, was offered to his view, he would forthwith turn aside from it ; and if at a feast he heard any immodest discourse, he would immediately rise and quit the company. This was much for a heathen. May we not expect more from those that live under the gospel ? Formal professors have much more light, though they have no more grace.

Moreover, they may not only shun the occasions of sin themselves, but they may be careful to remove the occasion of sin out of the way of others ; yea, when that cannot be done without their own damage and prejudice. *Valerius Maximus* gives us a pregnant instance thereof in a heathen, *Sparina*, a young man exceeding beautiful, perceiving that he was therefore much observed, and fearing the consequences of it, he disfigured his face, lest his beauty should prove a snare to others. *Deformitatem sanctitatis suæ fidam, quam formam irritamentum alienæ libidinis esse maluit*, p. 224. He had rather have his deformity an argument of his own purity, than beauty to be an incentive of uncleanness unto others. May not this heathen condemn such amongst us, who are so far from disfiguring themselves, lest they should prove a temptation to others, that they will disfigure themselves to seem more beautiful, and will patch up a beauty rather than want one, whatever be the consequences of it ? How can those who have less conscience than heathens have more hopes than heathens ! But though we have some worse than heathens, under the vizard of Christians, yet some we have will go as far as they in this particular, as to the shunning occasions of sin, and yet may come as far short of heaven as they who live without hopes of heaven in the world. Hypocrites may both shun and avoid sin.

*Fifthly*, They may be careful to avoid the appearance of evil, not only sin itself, and the occasions of it, but the very appearance of sin. Idolatry seems to be a sin to which the Israelites and Jews were most addicted ; you may find this all along in the Old Testament. This seems to have been the beloved sin of that nation for many ages. But after the captivity, when the Lord had made them smart for it under many sufferings, they so much abhorred idolatry as they would not endure any appearance of it. *Josephus* gives us a remarkable instance to this purpose. Herod had built their temple in a most magnificent manner ; over the great door thereof he placed a large golden eagle. This was no idol, no image either of the true or of any false God. Ay, but it was an image ; the Jews looked on it upon this account as an evil appearance ; so they took umbrage at it ; it was an eyesore to them. Thereupon a company of them conspire together, and down they throw it to the ground. They would rather hazard their lives than endure such an appearance of evil. And indeed it was not only the hazard, but the loss of their lives ; Herod burned them quick for this act. Thus zealous formalists may be even against the appearance of evil.

*Sixthly*, In reference to the avoiding of sin, they may use divers mortifying exercises ; such as tend to tame the flesh, to beat down the body, and so to weaken sin. They may cut off those provisions for the flesh, whereby the lusts thereof are gratified, nourished, and so fulfilled. They may abridge themselves of those lawful comforts, which are so apt to be abused for the advantage of the flesh, and are so ordinarily abused by the best when they

take their full scope therein. They may deny themselves those delights which the flesh so much desires, and which prove snares to the people of God, when they are not very watchful, cautious, and spiritual, and keep not a strict hand and a vigilant eye over their hearts in the use of them; I mean the delights we take in relations, meat, lodging, apparel, and habitation. Formalists may deny themselves much in these; may neglect them, and content themselves with mean fare, hard lodging, plain habit, poor habitations. They may displease and cross the flesh herein, keep it down, and disable it from acting those lusts, to which these outward things are supports and incentives. They may afflict the flesh with much abstinence and many austerities, which seem to have some tendency to starve and mortify it. The Pharisees were much in fasting, humbling, and afflicting their bodies, Luke xviii. 12. Twice a week was their constant practice, besides their occasional fasts: Luke v. 33, 'Fast often.' And then they abstained from all kind of nourishment from evening to evening. But the abstinence of the Essenes, another sect amongst the Jews, was greater. If we compare our fare with theirs, their whole life may seem to have been a continual fast; they content themselves with one meal a day, only a supper, and then they had no other drink but water; no meat, but bread and salt. Another dish some of them had, but that was only hyssop, and those that used it were counted more delicate than ordinary.

The papists boast much of their fasting, but the strictest popish fast is a feast compared with the Essenes' best fare. So abstemious they were in their diet, and their habit, lodging, houses were answerable; all carried a great appearance of contempt of the world, and neglect of the body. That is the apostle's phrase, Col. ii. 23. And some think he there represents to us these same people. 'Touch not, taste not, handle not,' was their rule, and so was their practice; they lived at a distance from the delights and softnesses of the world, and so little gratified the flesh as they seemed plainly to neglect it, ver. 23. These things had a specious show of wisdom, i. e. of holiness; for so wisdom is sometimes taken in Scripture. Much of holiness consists in self-denial and mortification, and there is an appearance of these in this neglect of the body, when it is not in any honour, no respect had of it, the flesh, for its satisfaction in outward things.

[2.] They may go far in positive and active obedience; as in avoiding that which is evil, so in doing that which is good. Their conversation may not only be clean from the blots and pollutions of the world, but adorned and beautified with the visible acts of holiness and righteousness. They may seem exact and conscientious in acts of piety towards God, and acts of righteousness towards men; they may go far in the outward performance of those duties which the Lord requires, and has appointed to be the visible way to heaven.

The evangelist gives Herod this testimony, that he did many things when he heard John, Mark vi. 28. Now, he that considers what education and examples Herod had, even the worst that could be, what his place and state was, the evangelist calls him a king; what his snares and temptations were, those that are common to great men, and some peculiar to him; may reasonably judge that it will be more easy for a private person (not in such circumstances as he was) to do all (as to the outward act) than for him to do many things, and yet as far from heaven as he, Mark x. 17. And, indeed, some there were amongst the Jews so exact as to the duties of the first and second table, that they thought they were obedient in all, omitted nothing which the law required. This you may see in the young man coming to Christ in the Gospel; he was one of prime nobility and great pos-



sessions. Luke calls him a ruler, *ἀρχων*; he shews his zeal in running to Christ; he shews an honourable respect to Christ in kneeling to him (much more than many of his quality) acknowledging him a teacher sent of God. He shews great care of his soul in his inquiry; he propounds no frivolous question, such as the Pharisees did; his inquiry is after eternal life, how his soul might attain it. Christ frames his answer according to the form of the question; if thou wilt have life by doing, Mat. xix. 17, 'Keep the commandments.' Why, he had kept all these, and that from his youth; observed these commands, as to the letter of them, and the outward acts required therein; he is confident he never violated any of them since he had the knowledge of good and evil. Now I am apt to think that he spoke as he thought; and was verily persuaded he had done as much as he said (not understanding the extent and spiritualness of the commands): for it is said, ver. 21, 'Jesus said unto him, If thou wilt be perfect, sell all that thou hast, and give it to the poor, and thou shalt have treasure in heaven.' Christ would not have been so affected therewith if he had grossly dissembled. He had been so careful in an external observance of the law, as he thought he had omitted nothing; and yet was far from the eternal life he inquires after; for he leaves Christ (though sorrowful) rather than he would part with his possessions.

But this young man did not understand how much the law required. It is like the apostle Paul, before his conversion, was more knowing; yet he professeth that while he was unconverted, as to his observance of the law, he was blameless, Phil. iii. 6. So exact and punctual was he in obeying the law, that as none could blame him for any open commission of sin, so none could blame him for any omission of duty, as to those acts that were then acknowledged to be sins or duties; he was unblameable in both respects; he had not been blameless if he could have been blamed for either. And yet for all this righteousness, which seemed so spotless, if he had not found another righteousness besides that of his own, that of the law, he had been lost.

But though he was so strict in his obedience that man could not blame him, yet his own conscience might blame him. Conscience will accuse those who are so exact as men cannot at all charge them. Was he unblameable in his own conscience? See for that, Acts xxiii. 1. Here he professeth solemnly, in a great assembly, that he had lived in good conscience, in all good conscience, and that before God, and this all his life long; not only in the Christian, but in the Jewish religion, not only after, but before his conversion; for so far both interpreters and the words carry it: 'until this day.' He had all his days, unto that very day, acted sincerely and uprightly, according to his conscience. He walked conscientiously while he was a Jew. He did not act that which conscience condemned, nor did he decline that which conscience enjoined him, and yet if he had died in that state he had gone to hell. Thus conscientious may such be, who shall never enter into heaven.

But we have more\* formalists in acts (that are outward) of righteousness towards God and men. Many not only go as far as ordinary sincere Christians, but even as far as the apostles, the holiest and most exemplary Christians, 2 Cor. xi.; so did the false teachers amongst the Corinthians, ver. 13-15; as to a visible form and specious appearance; as to the outward lineaments of godliness; as to the external acts of holiness, self-denial, mortification, contempt of the world, they were even as the apostles of Christ. The Corinthians did so take them, though they were the most knowing, dis-

\* Qu. 'mere'?—Ed.

cerning, intelligent people amongst the primitive churches. They were so much taken with them, as the apostle is put to argue them out of this delusion. Even as Satan (says he) may assume such a shape, and make a glorious appearance of heavenly light and holiness, as he may be taken for an angel of light and glory; even so those, that are no better than the ministers of Satan, may in their outward actings put on such a beautiful form of holiness and righteousness as they may be taken for the ministers of righteousness, yea, for the very apostles of Christ. There was such an appearance of light and holiness in these false teachers, it shined so bright in the eyes of the Corinthians, as it cast a shadow upon Paul himself, though he was not behind the very chief of the apostles. We see in this epistle he is hard put to it to continue in the esteem and affections of the Corinthians; so far did these false teachers seem to exceed him.

But let me give you a more particular account of this. They may go far in acts of morality, charity, piety, and religion.

First, For acts of morality. Not only carnal Jews and formal Christians, but the very heathens have made a strange progress herein. They have some of them gone so far, as I know not who can go beyond them, staying in the outward act.

For temperance; abridging themselves in those delights which the flesh so much affects, not gratifying it at all. Examples before.

For continence. Some, even men, not yielding a jot to the most tempting allurements that impudence could devise; as they report of Zenocrates, Valer. Max. p. 212; and some women preferring their chastity before their lives, as they relate of Hippo, p. 816, who, being taken by an enemy's fleet, cast herself into the sea lest she should be defiled.

For mercifulness. Those that ruled over Israel, after the division, had that repute; so the servants of Benhadad, 1 Kings xx. 80, 81; though we cannot find one good king, one godly man amongst them.

For truth and faithfulness. Some have valued their word more than what is dearest to us in the world, more than liberty and life itself. So they report of Attilius Regulus, rather than he would break his word, he would part with relations, country, liberty, and life too; yea, and did thereby expose himself to a most cruel death.

For liberality, the noblest kind of it, in a generous expending of their estates for the service of God, and the promoting of his worship, we have an instance of it in those Israelites, whose carcasses for their sin fell in the wilderness. When Moses invited the Israelites to contribute towards the building and furnishing of the Lord's tabernacle, they offered their precious things so freely, as he was glad to restrain them, Exod. xxxvi. 5-7. Here was liberality, indeed, that must be restrained by proclamation; and yet this was the people who would give their golden ear-rings also to make a molten calf of, Exod. xxxii.

Araunah, though a Jebusite, and one of no great quality, if we may guess by his thrashing, yet was free as a king when there was occasion for the service of God, 2 Sam. xxiv. 22, 28.

Cyrus, though an heathen, sent for the service of God in the temple at Jerusalem, five thousand four hundred vessels of gold and silver, Ezra i. 11.

Herod was a noble instance hereof, though a prodigy of wickedness otherwise. He built the temple of God at Jerusalem; and made it more large, sumptuous, and magnificent than that of Solomon's was, if we may believe Josephus, who saw it both standing and destroyed.

For patience. We find those who have borne their great losses thankfully, and have suffered wrongs and injuries, without seeking any revenge.

I might produce many examples, but I will desire your patience for two only. Nonnus reports of Antisthenes, that suffering shipwreck, and having all his estate cast overboard, he cried out, *εὐγε ὦ τύχη χαρὴ σοὶ ὁμολογῶ, &c.*, I thank thee, O providence, that thou hast taken away all that I had, even to my threadbare coat; *εὐχάριστος φέρων τὴν ἰσομοιήν αὐτῷ πνίαν*, he took his future poverty with thankfulness. To bear injuries without seeking revenge, is by some counted such a virtue as the heathen could not attain; yet Phocius (if truly represented) seems to have expressed it; he having done many great services for his country, and they most unworthily rewarded him with a violent death: when he was about to suffer, left this injunction to his son, That he should not revenge his death upon his persecutors, *Ælian*, p. 385. This was much in an heathen; but more may be expected from professors of Christianity, who have greater engagements, and a higher example of patience.

For justice, we might present you with many memorable instances from foreign relations, but since Scripture affords one sufficient, I shall go no further. We may find justice appearing most impartially in Saul, though otherwise a hypocrite, 1 Sam. xiv. Saul being in pursuit of the Philistines, adjures the people, lest the execution should be slackened, not to taste any food till evening. Afterward the Lord not answering him, ver. 37, he concludes some of them had broke that engagement, and resolves, whoever it was, he should die. Upon a scrutiny, it appears to be Jonathan, his son and heir-apparent of the crown. Who would not expect but that he should now relent? No, but he is impartial, even Jonathan himself shall die, ver. 44. And, but that the people overpowered him, he had been as good as his word, ver. 45. Thus impartial may formalists be in the administrations of justice, so as that natural affection, the strongest temptation, may not prevail with them to spare their dearest relations obnoxious. I should be tedious if I should lead you to the utmost extent which they may reach in moralities, but these may suffice for a taste, and by this you may judge of the rest.

Secondly, They may go far in acts of piety and godliness, those acts of worship which are directed unto God, and tend much to his honour when duly performed, prayer, hearing the word, meditation, sanctifying the Sabbath.

For *Prayer*. An act of divine worship, which the Lord so much requires, so much encourageth, which has so many promises, so many privileges, which is so pleasing to God, so prevalent with him, when ordered according to his will. They may be much in prayer, and shew much affection in it; they may pray long, and pray often, and pray affectionately, so as they may seem to keep pace herein with the best of God's people, so that none but the Spirit of God can discern anything, but that they pray by the Spirit, and that the Spirit of supplication breathes and speaks in them.

They may pray long, persist in the duty with much perseverance. Three of the evangelists tell us of the Pharisees' long prayers, Mark xii. 40. And Christ blames them not because their prayers were long. He requires it of us on some occasions, and it was his own practice, he continued in prayer all night, Luke vi. 12. We are to 'continue instant in prayer,' Rom. xii. 12; Col. iv. 2. But then it is blameable when in pretence only, and for a wicked design. When a man is weary of a full meal, a bit and away is best with him, it argues a weak or a distempered stomach. It is a sign of a carnal heart, to be soon weary of this spiritual and heavenly employment. 1 Thes. v. 17, the apostle bids us pray continually. The Pharisees, as Epiphanius represents them, did seem to comply herewith; they did pray *συνεχῶς*, give themselves so much to this duty, as if they prayed without ceasing. Nor were they alone in this. We meet with a sort of men in

church history who, taking the words of Christ, Luke xviii. 1, according as the letters found, not in the true and sound sense, ascribed so much to prayer, and continued so much in it, as they were denominated from this duty, were called *eucheta* or *precatores*, prayers or supplicants, yet for other wickedness mixed herewith, were excluded from communion with the church, and ranked amongst heretics. This about the fourth age after Christ. Formalists will be much and long in prayer, especially under affliction, Hosea v. 15, early, or as some render it, diligently. He that is diligent will be at his work early, and continue at it till it be late. I might give you some instances in heathens who have continued whole days, whole nights, in prayer, but I forbear.

They may pray often, it may be their frequent exercise, their daily employment. So did those formalists seek God, Isa. lviii. 2, *jom, jom, i. e.\** as the phrase in Scripture is used, constantly, incessantly, frequently, every day, in a constant and continued course, without intermission. We are often at that wherein we delight, and they may delight in prayer, delight in approaching to God, ver. 2. The Pharisees prayed often, as they stayed long at it, so they came frequently to it, Luke v. 38. We find them at it at all times, night and day, in all places; in the temple, Luke xviii. 10; in the synagogues, and in the streets, Mat. vi. 5; in their houses too, and in their chambers. Though they affected public prayer much, yet they are reported to have been much at it in private, in secret. They gave themselves so much to private prayer at home, says Epiphanius, that they deprived themselves of sleep, to gain more time for it, that they might watch unto prayer. He relates several devices they used to awaken them to this duty, and keep them vigilant. Some of them, when they were forced to compose themselves to rest, would hold a ball of brass in their hand over a basin, that, falling when they fell asleep, the noise thereof might awaken them to their devotion. The apostle enjoins us, Col. iv. 2, to 'continue in prayer, and watch in the same,' so that these Pharisees seem to comply exactly with the rule.

They may pray affectionately. There may be a great appearance of zeal and fervency, of ardent desires and much importunity, meltings of heart and enlargement of spirit. They may be so much affected in prayer, as though they were transported, carried up in this duty, as though they were in a rapture, a divine ecstasy; their spirits may be so raised, so elevated, as though they were not in the body.

I shall clear this gradually to you as it is propounded. The ingemination of the word, *Lord, Lord*, in the verses before the text, denotes zeal in their acknowledgment of Christ, importunity in their addresses to him. Those formalists represented to us by the Psalmist were earnest in their inquiries after God, fervent in seeking him when his hand was upon them, Psalm lxxviii. 34. The word *רַחֵם*, translated, *early*, signifies earnest and vehement importunity: They sought God with earnest desires, importunate fervency, and yet they were but hypocrites, vers. 36, 37.

The Ninevites cried mightily unto God, Jonah iii. They did not only pray but cry, and they cried mightily; they sent up strong cries, so strong as they pierced the heavens, reached the throne of grace, came up before God, and prevailed with him, so much as that he repented of the evil that he had said he would do unto them, and he did it not, as we have it, ver. 10.

So the Jews (though what the generality of them was, is well known) express heart-meltings and enlargements in their prayers under affliction, Isa. xvi. 16. 'Poured out;' it is a metaphor taken from water, of which men are not

\* That is, *יום יום*, day by day.—Ed.

sparing when there is occasion, pour it out freely and largely. In Scripture phrase, when persons are said to pour out their spirit or their prayer, it implies a large drawing out of their spirits and affections, with plenty of sobs and tears, *vid. Engl. Annot usque fin.* Their hearts were melted, and run out together with their words; their souls seem as it were dissolved, and poured out in their prayer. A prayer. The word שָׁלֵל signifies a soft, sweet, lowly speech, such as takes the heart more than the ear (*vid. Leigh*); such a prayer as has more spirit and fervour in it than words and language. For raptures, it is a strange story which Nonnus, a Christian author, relates of a heathen philosopher, that in the winter time he continued in prayer all night long, πανύχλιος ἐνχόμενος; and though the season was so exceeding cold, yet he was so transported, τοσούτον μετάρσιος γέγονε τὴν ψυχὴν, his soul was so transported, as his body was not at all sensible of the cold. We need not stumble at it, if those whose conversations be otherwise offensive, pretend to raptures and transportments in prayer; it seems this is no more than may befall a heathen. Satan, who can so transform himself as he shall be taken for an angel, whereas he is a devil, can so transport a person as he may seem to be in heaven, rapt up above the body, when he is indeed sunk into sin, and abides in the suburbs of hell. And he can do this so cunningly, with such artifice, as it shall be taken for the act of the Spirit of God, for the extraordinary working of the Spirit of supplication. And upon this account the prayers of a hypocrite may sometimes seem to be divine ecstasies, heavenly raptures; his soul in prayer may act at such a rate of freedom and elevation, may so soar aloft to such a height as though the clog of flesh and sense were shaken off, as though the soul were set free from its dark and heavy commerce with the body, as though it were already in glory, and acted and spirited by the immediate vision of God. Satan has played many such pranks as these in the world ere now, and they tempt him to do it who prize raptures and ecstasies more than a settled spiritual frame of heart, who look more after visions and revelations than that good old way and that sure established rule. But enough of this. You may see how much formalists may be in prayer, and how much affected therein.

*For hearing of the word.* Formalists may hear diligently, attentively, with delight and pleasure, with fear and trembling, with resolutions to obey it, with a great compliance and submission to it; some fruitfulness and active obedience, so as to be enlightened, convinced, restrained, reformed; they may be led by it so far, as it will be hard to discern who may go further.

We learn, by the parable of the sower, that three parts of men will hear, though but one in four hear savingly; three to one that hear the word of life fall short of eternal life.

They may hear frequently, in season and out of season. They may watch daily at the gates of Wisdom, and wait at the posts of her doors; they may be as diligent herein as the best, Ezek. xxxiii. 81; they may flock as diligently, sit as attentively as my people, as the best of the people of God; those that care not how little they hear, neglect opportunities when they are offered, fall short of formalists, are a degree lower than hypocrites; and yet Christ burdens these with so many threatenings, heaps woes upon them, as one would think might sink them into the lowest part of hell; yet it seems contempters of the word will sink lower.

They may hear with joy and delight. So did the perverse Jews hear John Baptist; so did the common people hear Christ; so did the stony ground receive the seed.

They may hear with fear and trembling. It is a commendation of the

Corinthians, that they received Titus with fear and trembling, 2 Cor. i. 15; yet a formalist, a heathen, may tremble at the word. So did Felix the judge tremble before the prisoner, Acts xxiv. 25.

They may hear with resolutions to obey. So did the Israelites hear Moses, Exod. xxiv. 8, Deut. v. 27; yet the Lord suspects them, as is intimated, ver. 29. So they heard Joshua, xxiv. 16, 18, 21, 24. Who could seem more resolute for God? Who could express higher resolutions to serve him? Yet how they served him appears almost in every page. So they promise to hear Jeremiah, xlii. 5, 6.

They may hear it, so as to comply far with it. They may give some answer to the call of God therein; they may be in some degree fruitful, and may reap some fruit by it; their minds may be enlightened, their judgments convinced, their consciences awakened, their affections moved, their wills inclined, and their lives reformed, and their souls persuaded, almost persuaded, to a thorough close with Christ, as Agrippa; in a word, all that light, those affections, that obedience in all its several acts and degrees, may be the fruit of their hearing the word; it may bring them to do much, to suffer much, to leave much for Christ; they may be brought to work, to do many works, many wonderful works.

For *meditation*. A duty of high excellency and singular advantage; but too much neglected by those who should most delight in it. It argued an excellent spirit in David, that he made the law, the word of God, his meditation day and night. Can a formalist do this? Why, even the Pharisees did attempt it; they used means apt to keep the law in their minds and thoughts, day and night; they did more herein than others. Two things Christ mentions, which were used for this purpose in the day time, phylacteries and fringes, Mat. xxiii. 5. The phylacteries, as is generally agreed, were little scrolls of parchment, wherein part of the law being written, they wore on their foreheads, and left arms' wrists, that thereby they might always be put in mind of the law; and thence they derive the word from *φυλάττω*, *to keep*, because hereby the word was to be kept in their thoughts, conservatories of the law. The rise of them is supposed to be from that command, Deut. vi. 8, Exod. xiii. 9, 16. Now, some of the Jews, supposing such schedules of remembrance were here enjoined, did use them in a less form; but the Pharisees wore them broader, as a sign of more care to keep the law in their thoughts always, than others had. The other means was fringes or borders of their garments; and this was of God's own institution, Num. xv. 38, 39. You see them here prescribed for this end, that it might give them frequent occasion to remember and meditate on the law. Now, the Pharisees did not only wear these as others, but enlarged them, as though they desired to have the word more in their minds and thoughts than others; nay, as a severe monitor, they used to wear sharp thorns in those fringes, *acutissimas in eis spinas ligabant*, says Hieronymus, that these pricking them, whether they walked or sat still, the pain might bring the law ever and anon to their thoughts with a sharp and quick remembrance. This for keeping the word in their minds when they were up; then, at their lying down, Epiphanius tells us that some of them used to lie upon boards no larger than an hand-breadth, that being subject to fall, their falling might awaken them to thoughts of God and his word.

I shall conclude this head with the testimony of Philo the Jew, concerning the speculative Essenes. He says the exercises wherein they spent the day was prayer and meditation; and therefore, as he calls them *ευχισταί*, supplicants or prayers from thence, so from the other, *θεωρητικοί*, or meditators, having their name from that which was the great employment of their lives.

Thirdly, Thus I have shewed you what a way formalists may proceed in acts of morality and religion. Let us now view them in their acts of charity, wherein I shall be brief.

That Ananias and Sapphira should sell their possessions, and dispose of them to the relief of others, seems an high act of charity; it would be so looked upon, if such an act could be seen in these times; but Crates, though an heathen, went farther: he parted with all, if they represent him truly, *ὅτι πάντα τὰ ἑαυτοῦ ἔφηκεν*, he threw all he had amongst the people (says Nonnus), expressing withal why he did it; Crates will keep none of his possessions, lest they should keep possession of Crates.

But we need no other testimony, that of the apostle is so pregnant, 1 Cor. xiii. 3; he supposes that it is possible for a man to give all his goods to the poor, and yet have no charity. This seems stranger, that where there is the greatest charity in the world's account, there should be no charity at all in the sight of God. What greater act of charity can there be in the world, than for a man to bestow all that ever he has on the poor? Yet so charitable he may be, and yet have no charity at all; he may do thus much who has not the least dram of saving grace. An hypocrite may give all his goods to the poor, and when he has done, have no other reward but what the workers of iniquity shall have. The Pharisees were much in giving alms, they gave them freely and solemnly, and yet were rejected.

Thus I have helped you to a discovery of formal professors, in the acts, and degrees, and extent, of their negative and active obedience.

Thirdly, Let us now view them in their sufferings, and see how far they may proceed in passive obedience; that is the third and last part of our undertaking.

Active obedience is far more easy than passive. Many may be ready to do much for God, and yet unwilling to suffer anything; the flesh rises up against sufferings with all its might, as most displeasing, yea, destructive to it; many, while the world smiles and shines upon them, may flourish in their profession of, and actings for, God, flourish like a green bay-tree; but a storm of persecution will blast and overthrow them. Those hearers resembled by the stony ground, who rise up to such an height of faith and joy; yet, when persecution arose, they fell away. Here is the greatest trial.

May hypocrites stand out in persecution? may they resist unto blood? may they be willing to suffer for God? Why, yes; they may not only do, but suffer, suffer for the cause of God; suffer much, yea, suffer as much as any; they may suffer loss of estate, suffer loss of all dearest relations, suffer tortures and imprisonments, yea, suffer death too.

First, They may suffer in their estates, suffer the spoiling of their goods; endure the loss of all rather than disobey God, or do an act that they do but conceive to be unlawful.

To waive other proofs, it is known that the Jews would suffer their goods to be spoiled, and all they had to become a prey to the enemy, rather than make resistance on the Sabbath-day, because they conceived that resistance (in any case but for life) was a breach of the Sabbath. This was their principle many hundred years since, when the observation of the seventh day was a duty, and they retain it still, for anything I know; and a formal Christian may go as far, in like cases, as a carnal Jew.

Secondly, They may endure sufferings in their dearest relations, the death and tortures of their dearest children. This to some would be almost as great a trial as their own death and sufferings. David's expression speaks as much for him: 'O Absalom, would God I had died for thee!' Thus much formalists may suffer willingly. Those hypocrites offer it, Micah vi.

6, 7. The prophet had been upbraiding them with their ingratitude, unworthy dealing with God. They, to quit themselves of such an odious charge, make large and free offers of what they would do for God: they would think nothing too dear, nothing too much, so that they might please him; they would give him plenty of burnt-offerings, thousands of rams, and oil in excessive abundance; or if he were less pleased with these sacrifices, they would sacrifice their first-born to him; they would offer up their children, the dearest of their children, as a burnt-offering unto God. This, to me, is the plain meaning of the expression. Nor need it seem strange that they make such an offer; for it was a custom not only to offer it, but to do it, Ps. cvi. 88. Even Ahaz, in whose reign Micah prophesied, made his son a burnt-offering, 2 Kings xvi. 8, made his son be burned alive. This is it which they profess themselves willing to do; they will do as much for God as Abraham was ready to do, offer up their Isaac, their first-born. And, indeed, why might they not be as willing to endure this for God, as others amongst them were to do it for idols? And yet methinks there scarce can be any suffering more grievous than this, which these formalists seem so ready to endure, not only the death of their children, but the burning of them quick.

Thirdly, They may suffer tortures, bonds, imprisonment. Sozomen, in his Church History, lib. v. cap. x., gives us a remarkable instance. He tells us one Basius, an Encratite (which sect the ancient church excluded from their communion as heretics), for opposing idolatrous worship in Julian's time, was grievously scourged, racked, and tortured, all which he endured with such courage and patience as astonished his tormentors, and after all was cast into prison, where he continued till Julian's death. Thus much he suffered, and that in a good cause, for opposing idolatry, the common cause of the primitive sufferers; and this too before his conversion, for he was not converted to the true faith till the churches had peace. So that a man destitute of saving grace, may suffer grievous things in the cause of God, and that with courage, patience, and perseverance.

Fourthly, They may suffer death too, die as martyrs, and yet not die in the Lord. The Marcionites, whom the ancient churches counted an execrable sect for their opinions and practices, yet gloried in their martyrdom. So did the impostor Montanus and his followers, as Eusebius, *Hist.*

There were some amongst the Donatists (who had no communion with the ancient churches). There were some called Circumcelliones, who were so desirous of martyrdom, that they would force men to put them to death.

Not to mention what Josephus reports of the Essenes, a sect amongst the Jews little better than half pagans, they endured the most exquisite torments even to death, rather than they would speak evil of Moses; rather than they would do this, or eat any forbidden meats, they were content, with wonderful patience, to be tortured, burned in the flames, cut in pieces, torn asunder with all kind of torments, *vide Montan.* So to say nothing of the Martyrians, of whom *vide Baron. Epit.*

We need no other proof but the apostle's testimony, 1 Cor. xiii. 8. He supposes it possible that a man may give his body to be burned in the cause of God, and yet have no true charity, no saving grace; he may yield himself to death, to that most cruel death by fire, may be willing to be sacrificed in the flames, and yet not have a spark of true grace in his soul.

So that upon the whole survey of a formalist's obedience, you see he may live in the world like a saint, and go out of the world like a martyr, and yet be entertained by Christ as a worker of iniquity.

*Use 1.* For conviction. The light of this truth discovers that the greatest part



of those who enjoy the gospel of the kingdom have no title to heaven, the kingdom promised in the gospel. For this inference is clear, if many may go far towards heaven, and yet be excluded out of heaven, which is evident in the text, then those who go not so far as those many, and those who will go no further than those many (of whom Christ speaks), shall certainly come short of heaven.

Now this is the sad condition of most of those who live (I say not only of those who live without Christ, and without God, and without hope in the world ; those forlorn outcasts of the earth, who sit in darkness and in the shadow of death, on whom the light of the gospel, the light of life, shines not) under the gospel. More particularly, this is the woful state of ignorant persons, profane wretches and formalists. These are far from heaven, even such of them as seem to themselves and others to be nearest ; they are not in the state of salvation, whatever good opinion they have of their eternal state ; the former, because they go not so far as those hypocrites in the text ; the latter, because they go no further. Those who continue ignorant, or profane, or formal, whatever they promise themselves (and such are apt to promise themselves most, who have least reason), will find no better entertainment from Christ than those in the text, Christ will profess to them, &c. Many who have dreamed of heaven and happiness all their life, will be awakened at death or judgment with this voice of thunder, Depart from me, you have no part in me ; no part in heaven, in happiness, that is prepared, purchased by me. Your portion lies elsewhere, with other companions, with the devil and his angels ; in another place, in everlasting fire. Christ speaks this now in mercy to warn you, to awaken you while you have time to prevent it. He will speak it then in judgment, then it will be too late ; his judgment will be irrevocable, it will be followed with sudden and immediate execution. Oh that to-day you would hear his voice, while it is called to-day, before that terrible day comes ; before that dreadful voice cut you off from Christ, from heaven, from all hopes of either, and that for ever ! And that this voice of Christ now may be better heard, I shall deliver it distinctly and particularly.

1. To ignorant persons. You that make it not your business to acquaint yourselves with Christ, his truths, his ways, you that will not know him here, he will not know you hereafter ; you who say to Christ, either in words or actions, Depart from us, we desire not the knowledge of thy ways, Christ will profess to you, and say, Depart from me, I know you not. What more equal than this proceeding ? Your own consciences may justify him. Why should he take notice of you then, who take so little notice of him here ? It is evident from the text. Christ will be thus severe in proceeding against affected ignorance, and there is little ignorance amongst us, in the midst of so much light, but that which is wilful and affected. If so much knowledge as hypocrites have will not find the way to heaven, how shall they find the way who continue in the blindness and darkness of ignorance ? If those who arrive at such a height of knowledge will come short of heaven, sure those whose ignorance keeps them far below these will never reach heaven. Hypocrites may have much knowledge, Rom. ii. 18-20 ; so much knowledge they may have, and knowledge is necessary to salvation. If they shall not be saved who have that without which there is no salvation, how can they be saved who want it ? The inference is so clear as ignorance itself may see it. But if so clear a consequence do not speak it, you may hear the Lord speak it directly and positively. There is no salvation for you without knowledge. If you be ignorant, you shall perish. Those that are knowing *may* perish, but those that are ignorant *must* perish. There is no avoiding it, nothing else can be expected. Ignorance will end in destruc-

tion, Hosea iv. 6; rejected by him here, rejected by him hereafter; destroyed temporally, destroyed eternally. No destroyer like ignorance; plague, famine, and sword, do not bring so many to the grave as ignorance brings to hell. They perish; this is the Lord's voice in the Old Testament, and it is the voice of Christ too in the New Testament, 2 Cor. iv. 8. He says not, they may or they will perish, but they perish, this is their present state, they are condemned already. While they thus continue, there is no hopes, for what hopes for any sinner, but either in the mercy of God or the undertaking of Christ? But neither mercy nor Christ will relieve ignorance, the Lord cuts them off from hopes in both. Mercy itself will not save them; Christ will be so far from being their Saviour, as he will be their destroyer. The Scripture is express in both, Isa. xxvii. 11; there is no hopes in mercy, nor is there any in Christ. He who saves others will destroy them, he who has compassion on others will inflict terrible vengeance on them. See it dreadfully denounced, 2 Thes. i. 7-9, If there be no hope for the hypocrite, who has knowledge, sure there is no hope for these persons that want knowledge; no hopes, unless they bestir themselves to get out of that darkness and shadow of death where ignorance confines them.

2. Profane persons are hereby excluded from heaven, whether their profaneness consists in commissions of gross acts of wickedness, or in the omission or neglect of duties of holiness. Thus many whom Christ tells us shall not enter into the kingdom of heaven, were of a more refined strain than the profane world; both their profession and practice speaks them better. And if Christ will shut those out of heaven that are better, sure he will not admit those that are worse; if no unclean thing shall enter into his kingdom, sure there will be no room for profane persons; no uncleanness so loathsome in God's eye as profaneness. Those who continue in the practice of known sins—lying, swearing, Sabbath-breaking, uncleanness, drunkenness, injustice, worldliness,—these are workers of iniquity with a witness. If Christ shut those out of heaven who work but iniquity in secret, so as none but his own eye sees them, sure he will never suffer them to enter who are workers of iniquity in the eye and view of the world. He who is of purer eyes than to behold iniquity on earth, will never endure to see such workers of iniquity in heaven.

Hypocrites have escaped the pollutions of the world, they have got the start of these, and yet shall never reach heaven; how shall they reach it then who stay so far behind hypocrites, and lie entangled in the toils of Satan, even into the suburbs of hell? Hypocrites seem righteous in comparison of profane persons; now, 'if the righteous shall scarcely be saved, where shall the ungodly and sinner appear?' Where but at Christ's left hand? The consequence is evident; but if Scripture consequence will not convince, hear what it speaks directly: Gal. v. 19-21, 1 Cor. vi. 9, Eph. v. 5, 6.

There is a profaneness also in omitting, neglecting holy things, spiritual employments; neglecting and slighting the worship of God in public or private. Esau is called a profane person upon this account, Heb. xii. 16. Before the priesthood was instituted under the law, it was the privilege of the first-born to be the administrator of holy things; they performed acts of worship in private families or public assemblies, they offered burnt-offerings and peace-offerings, Exod. xxiv. 5. When it was said Moses sent the young men to offer, the Chaldee paraphrase renders them *בוכרי*, the first-born. Esau, by parting with his birthright at so easy a rate, to which this privilege was annexed, slighted the worship and service of God, and so comes to be counted a profane person. Those are profane persons who slight, neglect

the service of God in public or private, who set not up the worship of God in their houses, who instruct not those under their charge, who pray not in their families; when this is their duty and privilege, part with it for nothing, are more profane than Esau in this respect. Those also who neglect the worship of God in public, are weary of the word and prayer, care not how little they hear, once a day is enough for public service though that day come but once a-week; these are worse than those in the text; they are further from heaven than hypocrites, whom Christ professes shall never come there; for they may be diligent in acts of worship, public and private, as before. Some are apt to think their eternal state safe enough if they be not guilty of commissions, if they avoid gross acts of sin, though they omit, neglect holy duties; but, alas! they will find it otherwise. Oh that they would consider it before it be too late! The day is coming when Christ will pronounce the sentence of condemnation upon the profane world for omissions, Mat. xxv. 45, 46. If there be no heaven for the hypocrite, certainly there is none for the profane person. He goes not so far towards heaven as those that come short of it, and therefore sure he can never reach it.

8. Formalists are not in the state of salvation; those who are neither ignorant nor profane, but have a form of knowledge and godliness without the power of it, the outward lineaments of righteousness without the life of it, and rest in this as an evidence of a saving state; such as these, if they rest there, will never reach heaven, because they go no further than those in the text, whom Christ professes shall never come there. Whatever confidence they have to be saved, and whatever be the grounds of their confidence, they are never like to enter into the kingdom of Christ, unless they advance further. The truth, as I have opened it, discovers both the vanity of their confidence and the vanity of those grounds upon which it is raised, viz. their own righteousness.

The Scripture is so clear against ignorance and profaneness, so clear, that no unrighteous person shall enter into the kingdom of heaven, that none who will open their eyes, or whose consciences are any way awakened, who can be satisfied about their eternal state unless they have some righteousness or other to rest on.

Satan, who goes about every way seeking how he may devour souls, by stratagem as well as plain force, since men will have a righteousness, he is content, provided they rest in such a one as will not deliver them out of his clutches. He can so order the righteousness of men, as it shall be a strong hold in their way to keep them out of the kingdom of God, persuading them to sit down in such a righteousness for salvation as is not sufficient to save them. Thus does he delude formalists. No stronger delusion than this, none more subtle, more hard to be discovered; and yet scarce any more common and ordinary. The apostles, especially Paul, bend themselves much to the detection of this delusion; so does Christ: it seems to be his design in the words before us. The Jews of old, the professors of Christ in all ages, have been apt to split themselves on this rock; it has slain its thousands, yea, its ten thousands. More particularly, there is a threefold righteousness, which the more refined sort of men ordinarily rest on, the insufficiency of which, as to salvation, appears sufficiently from what this text has afforded us.

(1.) A negative righteousness. Many think they are righteous because they are not so unrighteous as others, conclude their condition good because they are not so bad as other men. They are no atheists, no idolaters, no profane swearers, no gross Sabbath-breakers, no murderers, adulterers, ex-

tortioners; they blaspheme not God, profane not his name, deny not his truths, persecute not his people; they do no wrong, oppress or defraud no man. There is none can charge them with any such unrighteousness, and therefore conclude they are righteous. Not so profane as others, therefore holy; not so worldly as others, and therefore fit for heaven; no open workers of iniquity, and therefore servants of righteousness; they have escaped the pollutions of the world, and therefore shall escape hell; as though hell were only provided for gross wickedness, as though it were a place for none but publicans and harlots. This is the reed upon which some men rest, as though it were strong enough to uphold their souls from falling into hell; but, alas! it is a broken reed, those that lean on it will find it so. It will break under you, and let you sink as low into hell as the Pharisees and hypocrites; for indeed this is no other righteousness but that of the Pharisees; nay, it is not so much as a gross hypocrite may arrive at. The Pharisee in the parable, against whom Christ passeth sentence, had this, and more, Luke xviii. 11, 14.

(2.) A moral righteousness. Some, because they are not only free from gross vices, but adorned with moral virtues, conclude their condition safe and good, and their hopes of heaven well grounded, because they are chaste and continent, temperate in the use of outward comforts, just in their dealings, candid and ingenuous in their deportment, contented with their condition in the world, and liberal to those that are in want, free for good uses, compassionate to the afflicted, patient in bearing wrongs, &c., make these the ground of their confidence that Christ will admit them into heaven. But those that build on these, build on the sand, for here is no more than may be found in heathens; and therefore such who go no further, have no better grounds for their hopes of heaven than those whom the apostle leaves hopeless, Eph. ii. 11, 12. These in the text went far beyond such, and yet Christ professes they shall never reach heaven.

(8.) A religious righteousness, consisting in the performance of holy duties, in public, in private, in secret. They are diligent in hearing the word, in season and out of season, frequent in meditation, much in prayer and fasting, careful to read and study the Scripture, forward to discourse of the things of God. Many make these their refuge, and think herein to secure themselves, conclude they are safe as to their eternal condition; whereas indeed this is but a refuge of lies. Many may shroud themselves herein who shall never take sanctuary in heaven; for this is no more than the righteousness of the Pharisees, who were strict in observing the Sabbath, &c.; and Christ declares that to be insufficient, Mat. v. 20.

Examine your state, inquire what are your hopes, and what are the grounds of them. If you have no better foundation for them than such a righteousness, you may read your condition in the latter end of this chapter: ver. 26, 27, 'He that heareth these sayings of mine, and doth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell, and great was the fall of it.'

Use 2. Instruction to the people of God. This teaches you care, caution. If a hypocrite may go so far, you that dread the state and the reward of hypocrites, be careful to go further.

Be careful so to walk and act as if you cannot have the testimony of men, yet you may have the testimony of God and of your own consciences, that you do really exceed and outstrip formalists. This concerns you as much as your assurance of heaven comes to. If you come short of them, nay, if ye be but near them, if you do not leave them out of sight, Satan will be apt

to suggest that you are no better than they, and so shall fare no better at the last day. And how oft has this suggestion prevailed with sincere souls? To prevent this,

1. Be diligent. Shake off a slothful, lukewarm temper; that is very like the hypocrite's habit. Content not yourselves with a lazy profession. You that live the life of God, be not satisfied to live at such a cheap and easy rate of duty to him; decline not those duties that are painful, chargeable, or hazardous. It is a diligent hand that makes rich, that brings riches of assurance, such riches as Satan cannot easily cheat you of, by charging you as hypocrites. Diligence is the spiritual part of duty, is an attainment that a hypocrite cannot reach. If you would make sure work, you must give all diligence, 2 Peter i. 10. If ye do this, though you may be shaken with such a temptation, yet you shall not fall, ver. 11,—‘abundant entrance.’—Laziness and slothfulness in the ways of God, will leave you so near the hypocrite's quarters as you may be taken to serve under the same commander. Frame not to yourselves a religion made up of ease and indulgence. ‘Strive to enter in at the strait gate;’ hypocrites may *seek* to enter, but you must *strive*. A hypocrite may have *some* diligence, you must give *all* diligence. He will *walk* a great way, you must *run* if you would outstrip him. He will seek the kingdom, &c.; you must seek it *first* and most, before all, above all, more than all. He may skirmish with his lusts, you must beat them down, subdue them, crucify them. He may put forth his hand to the kingdom of God, you must offer a holy violence to it, and take it by force. Be diligent in spiritual duties, especially the spiritual part of them; that is the way to leave a hypocrite behind you.

2. Content not yourselves with a small, a weak measure of grace. Small things are not easily discerned, and what you cannot easily discern, you will hardly be able to distinguish. It is no easy matter to distinguish hypocrisy in its height and elevation, from grace at its lowest ebb. Riches of grace occasions riches of assurance. There is but little difference as to their estates betwixt a poor man and a bankrupt. Grace, when it is weak and low, does but ordinarily afford weak and low assurance. Assurance is from the testimony of the Spirit; now the Spirit witnesses, together with our spirit, and our spirits give testimony, according to the measure, workings, and evidence of our graces. If it be weak and low, assurance is weak and low, and so more easily dashed out of countenance by the specious flourishes of a formalist. A hypocrite will not mind growth in grace; indeed, it is to no purpose to bestow culture, or water that which is not planted.

3. Keep grace in exercise; it is best discerned when it is in motion. View the outside of two watches, and how will you know whether of them wants a spring, if neither of them be in motion? Exercise of gifts may gain you credit, but it is exercise of grace that alone will gain you comfort in reference to your sincerity. A hypocrite will be much in exercise of gifts, but as to the exercise of grace he is at a loss; and where he is at a loss, there must you find sincerity.

4. Take heed of concluding your sincerity from insufficient grounds, upon anything that may be found in a hypocrite.

(1.) You must not ground it on extraordinary acts, visions, or revelations, or miracles, or raptures. If you had dreams, visions; if you had the Spirit of prophecy; if you could speak with the tongue of men or angels; if you could cast out devils or remove mountains, these would not argue a saving state; these are but common dispensations, vouchsafed sometimes to heathens, sometimes to hypocrites.

(2.) Nor upon any outward act, how glorious, how heroical soever. There

is not any outward act that can be performed by a godly man but a hypocrite may do it; no outward act of obedience, how eminent soever, ordinary or extraordinary, but a formalist may come up to it. Even that renowned obedience of Abraham, in attempting to sacrifice his only son, was not only attempted, but acted by his posterity, when they were degenerated into idolaters. A slave may do as much outward service for his master as a child for his father, sometimes more, as having more strength for servile work. It is true, there is a vast difference as to the affection with which, and the end for which, these two work, but this is inward, and so invisible. No difference in the outward work, which is visible, but that which is to the child's disadvantage, who may want ability to do as much, though he have a mind to do more.

(8.) Nor upon every inward act, though holy and spiritual. There may be holy motions in an unholy heart. The faculties wherein saving grace acts are the understanding and the will. The memory and conscience are but the same understanding under distinct notions, and the affections are but the motions of the will. Holiness acting in the understanding can hardly be distinguished from what is to be found in the minds of hypocrites, except by the influence which such intellectual actings have upon the will. In the will, then, we must chiefly look for a distinction. And the two prime acts of the will afford two characters which are never found imprinted on a hypocrite, the *velle*, or election of the will, as it respects God, the greatest good; the *nolle*, or aversion of the will, as it respects sin, the greatest evil.

[1.] The will, savingly sanctified, gives God the pre-eminence, makes ease, credit, pleasures, profits, honours, relations, enjoyments, hopes, and all, stoop to him.

[2.] It hates every evil way.

Where these are found in truth, the condition is saving, and the person will be owned by Christ, when he professes to others, 'I know ye not.'