



THE  
POURING OUT  
OF  
THE SPIRIT.

ZACH. 12.10. to the end of the Chapter.

*And I will pour upon the house of David and upon the Inhabitants of Jerusalem, the Spirit of Grace and of Supplication, &c.*



These words contain a notable description of a gracious gift, which God promised to bestow upon his people in the days of the Gospel. This gift is the Spirit of Grace, set forth first by the Donor or Giver of it, *I will pour it out*, which intimates both God the Father, and God the Son.

Secondly, it is described by the manner of bestowing it: In a large measure, *I will pour it out*.

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Third-

Thirdly, the subjects, or persons upon whom,  
*The house of David, and the inhabitants of Ierusalem.*

Fourthly, the Gift it selfe, the Spirit; amplified by an Adjunct, and by an Effect.

An Adjunct, it is *the Spirit of Grace.*

The Effects are three:

The first work it hath in the heart of him in whom it is bestowed, is Prayer, *Supplication*, that is, humble prayer.

Secondly, it works a looking upon Christ, who is set forth by his passion, and that by their hands.

Thirdly, it works a mourning for Christ; And this mourning is amplified by the greatnesse of it; and that greatnesse amplified by a double comparison: 1. *As the mourning of him that mournes for the losse of his first-borne*: 2. *Like the mourning of Haddadrimmon in the valley of Megiddon.*

Secondly, amplified by the privacie of it, the secrecie and inwardlinesse of it, every one apart; which inwardlinesse of their mourning first implies the soundnesse and sincerity of it; They shall mourne not onely when they are seene, but every one apart, concealing it, at least for that time from any.

Thirdly, it expresseth the freeness of it: To mourne one family with another, or the whole congregation together, would provoke and stir us up to mourne with them that mourne: As the weeping eyes of them that sit neare us, are many times uncomfortable to us; so the sight of some mourning

mourning many times melts the hearts of those that behold them. Now this is such a mourning as shall have no such helps; their owne hearts shall put work enough into their hands; their looking upon Christ shall make them mourne.

Now for handling these points in order, I might first speak of the Author and bestower of this gift, as also of the manner of bestowing it; and thirdly of the subjects upon whom it is bestowed: but some other will be more sutable to be first handled. Therefore first to speak of the gracious gift which God hath promised to poure out abundantly in these dayes, which is *The Spirit*, described by the Adjunct, *A Spirit of Grace*, and his effect, *A Spirit of Prayer*. Whence observe this note,

*The Spirit of Grace is a Spirit of Supplication.*

*Doct.*

A spirit of Prayer; so God describes the spirit he promiseth to give his people: a spirit of Supplication, that is, humble Prayer. Now the spirit of Grace which God bestowes upon his people, is partly a spirit of Adoption, and partly a spirit of Regeneration, both one spirit, onely having divers manner of workings; and both these are a spirit of Prayer. *Ye have not received the spirit of bondage, but the spirit of adoption, whereby we cry Abba, Father, Rom. 8. 15.* We and all Christians that first receive the spirit of bondage, and after the spirit of adoption, we pray humbly and frequently *Our Father, Galat. 4. 6.* We receive the adoption of sons by our redemption by the Lord Jesus, and then we receive the Spirit of the Sonne

into our hearts, whereby we are not onely adopted, but regenerated and made the sons of God, and thereby come to cry Abba, Father. This is the spirit of Grace; Adoption is to make and account us his owne children: And by the spirit of Grace he seales to us the assurance of our Adoption, and so makes us of one nature with the Lord Jesus, by communicating to us of the divine nature, *1 Pet. 1. 4.* and so we become gracious as he is gracious, holy, wise, and patient as he is, every way like the Father, onely reserving to God those excellencies which our natures are not capable of. Now this *Spirit* is in the Text called a *Spirit of Grace*.

First, because it is freely bestowed on us without any desert of ours, yea without so much as our desire. *Ezek. 36. 25, 26, 27,* together with *ver. 32.* Meaning, not for any goodnesse in you, but for mine owne holy names sake.

Secondly, it is called a spirit of Grace, because it makes us gracious like to our heavenly Father. So that now by this meanes we are transformed into the likenesse of the Lord Jesus, by this Spirit of the Lord, *2 Cor. 3. 18.* from one glorious grace unto another. The Spirit is also called a spirit of Prayer: you reade a charge to this purpose, *Eph. 6. 18.* and *1 Jhd. 20.* it is the holy Ghost in whom we doe pray, and by whose strength and might we doe pray. *We know not how to pray as we ought, but the Spirit helps our infirmities, Rom. 8. 26.*

Reasons, 1. taken from the work that this spirit of grace makes in the hearts of all that receive it, which is, Wheresoever God gives the spirit of Grace,

Grace, that heart grows forthwith sensible of all its former ungraciousnesse. It is deeply sensible of that as soone as ever the spirit of Grace visits our hearts, we begin to see that we were borne children of wrath, *Eph. 2. 3.* it lets us see we are the children of this world, *Luk. 16. 8.* and have been the children of the devill, *John 8. 44.* as *Manasses* was: and rebellion is as the sin of witchcraft, *1 Sam. 15. 22.* When a man wittingly and willingly commits any knowne sinne, he doth as actually give his soule to the Devill, as a Witch doth her body and soule; we thereby renounce the covenant of God, and Satan takes possession of us. Now by the spirit of Grace we see this; and that by nature we are *strangers and enemies to God, Col. 1. 21.* and have been *servants to sinne, Rom. 6. 7.* Thus we begin to be sensible of the ungracious frame of nature we brought with us into the world, in which we have grown up, and been hardned in, to this day: So as now the poore soule begins presently to stand amazed at her former condition, and looks at it as most dangerous and desperate; and now the soule begins to loathe it selfe, and to abhor it selfe, and to complaine and confesse its wickednesse before God, *Ezek. 36. 26, 31.* Then they remember their evill wayes, and loathe themselves, &c. Now they see so much wickednesse in both heart and life, that they are amazed to think of it. And hence it comes to passe, that the soule hath now matter enough to say against it selfe, you need not tell him what he had need to be humbled for, but then, *I have*  
*sinned*

*sinned against heaven, and before thee, Luk. 15. 18, 19.* he had enough to say, and he need not goe to any to be taught; so that thus it becomes a spirit of Prayer, because it so fits us with sense of our owne estates.

*Reas. 2.* This will appeare more especially, if you adde this second reason; and it is taken from the estate of the spirit of Grace in those in whom it is received; and what is that? It is a *spirit of life in Christ Iesus, Rom. 8. 2.* the same *spirit* of which he speaks *ver. 15.* yet such a spirit of life, as is an imperfect life, a weak life, as of a child new borne, true life, but very weak, being pained and bruised in the birth, it cryes out bitterly; so a new borne babe in Christ, as soone as it hath received the spirit of Grace, it feelles it selfe in a cold and naked condition, and thereupon feels its owne weaknesse and hunger. An imperfect life strongly desires reliefe, and if it be afflicted with any sense of death, it will exceedingly struggle, and strive, and wring every way, if it be possible, to preserve the life; so we no sooner receive a spirit of Grace, but we find our selves compassed about with a body of death, *Rom. 7. 24.* Now all life when it is compassed about with death, it will so strive to preserve it self, that you would think the dying man to be the most lively: So there is no Christian soul that receives a spirit of Grace, but finds it selfe compassed about with enemies, the flesh lusting against the spirit, so as there is a great strife in him, *Gal. 5. 17.* Faith strives against doubting, his heart being changed; his heat and zeal against coldnesse; humility

humility and meeknesse against pride and wrath ; and thus he strives earnestly for the preservation of his life. Now then you shall need no more to make a Prayer ; for if once a man grow to be sensible of his own weaknesse, he hath matter enough to complaine of to God and himselfe, he sees what he stands in need of, he wants faith, and a soft heart, an humble spirit, and zeale for Gods glory ; now he wants every thing ; so as (that I may so speak) he can tell God stories of his misery, and that with some earnestnesse, and heartinesse, as a man struggling for his life ; can now plead for any thing that might make him live in Gods fight, and the Spirit teacheth us all this, *Rom. 8. 26.*

First, it is a signe of tryall, whether we have indeed received the spirit of Grace or not ; If we have received the spirit of Grace, we have withall received a spirit of Prayer, of Supplication, humble Prayer ; If we have not a spirit of Prayer, we have not received a spirit of Grace : For you see the spirit of Grace both gives us matter, and right manner and utterance to pray ; right matter in Prayer, that is, whether it be sins to be confest to God, or grace to be desired from God ; it gives us both these sensibly and feelingly, so as we can see plainly by the spirit of Grace, what wicked wretches we are, how rebelliously we have spent our time ; it makes us call to mind our wicked thoughts, our loose affections, our idle, vaine, and froward speeches ; it makes us remember all the wicked courses we have run, the Sabbaths we

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have profaned, the Parents we have grieved, we can goe an end with it, point by point for the matter. And for the manner, with such abomination, and loathing, and griefe, and frame, and freeneffe of confession, that we know not how to lift up our eyes to heaven, with the poore Publican, *Luk. 18.* we are ashamed, and confounded, and blush, as *Extra*, to think what lives we have led; This is humble supplication. And for matter of petition and expression of our desires, the spirit of Grace gives us matter in this. We can now pray for a soft heart, for an humble spirit, for a beleeving heart, for peace of conscience, and for grace to make us new creatures, and to make us fit for our callings, and therein to walk as becomes Christians in our particular places.

And the spirit of Grace also gives us fit manner, that now we pray for these with all fervencie, and wrastring, and so contending and pleading with God for them, as that he shall not be able to say us nay; and so it leads us on to a spirit of power, so as now those that formerly could never tell how to set one word before another, to any purpose, can now declare their minds very fully; and in case they doe want utterance, yet they have the livelyest speech of all in point of Prayer. *Rom. 8. 26.* It hath *sighes*, and *groanes* that cannot be uttered. If such a soule cannot speak, it can sigh, and mourne, and weep, what for remembrance of sinnes past, and longing desire after grace to come, he can mourne exceedingly: So that here is an evident work of the spirit of Grace; If we have



have received the spirit of Prayer, we have received the spirit of Grace.

To make this a little more plaine, there be three things the Spirit helps us to in any duty we take in hand : First, ability for it : Secondly, liberty or freedom of spirit in it : Thirdly, it puts a kind of necessity upon us, that wee must needs doe it.

First, for ability, it is a spirit of power, 2 Tim. 1.7. It enables us in some measure to doe what God calls for.

Secondly, of liberty, so we read, 2 Cor. 3.17.

Thirdly, it puts a necessity upon us, 2 Cor. 5.14. Acts 20.22.

Now then consider, if God hath given us a spirit of Prayer, then hath he in some measure enabled us to pray, whether we say much or little ; we have much to say, if we could speak ; and if we can speak, we can tell God of our former wayes, and present wants ; the Spirit of God is a spirit of power. And for liberty, whereas before it was a most unwelcome businessse to him, he could never tell what to make of this praying, come to a sad and a long prayer, and it is very irksome to him, but now his heart is free, Prayer is not now troublesome to him. And thirdly, not onely free, but now he must needs goe to Prayer ; he that before could never pray, since he was borne, he must now needs goe aside into some corner or other, he can have no rest till he hath done it ; so that here is an easie discerning whether we have received the spirit of grace or no. These ever go together, where there

there is a spirit of Grace, there is a spirit of Prayer. On the contrary, if you cannot pray, if you neither know what to pray, nor how to pray, if you goe to Prayer unwillingly, not any work so wearisome, or straining to you as Prayer is; if for any businesse that comes to you, you can be content to avoid Prayer; if any idle company come to your house, all must be set aside to mind them; not but that a mans businesse may sometimes be such as may hinder him for a time: but if a man be glad of any such occasion, and he comes to Prayer as a Beare to a stake, then be not deceived, you may think you are gracious, but the truth is, unlesse you find some measure of ability, and liberty, and necessity to pray, you yet want a spirit of Grace. You would scarce think a child were living, if it did not cry as soone as it is borne; if still-borne, you take it for dead borne. If thou beest a still-borne Christian, thou art dead borne; if thou hast no wants to tell God of, if yet unlisty to pray, and would be glad of any occasion to shut out Prayer, be not deceived, where there wants Prayer, there wants Grace; no Prayer, no Grace; little Prayer, little Grace; frequencie of Prayer, argues power of Grace.

*vse 2.*

Of direction to such as want a spirit of Prayer, what course to take to obtaine it: There is no better means then this in the Text. Doe you think it will serve the turne, if a man reade some Prayers: not that I would discourage any poore soule from Prayer upon a Book, for I think as we may sing Psalms upon a Book, so we may in some cases pray

pray upon a Book ; but yet thou wilt neither pray, nor sing well upon a Book , unlesse God give thee a spirit of Grace: Therefore rest not in thy Book, though I doe not forbid them to use Books that want other strength, yet by no means rest in them ; for what though thy Prayer-book hath many good formes of Prayer in it, yet unlesse thou hast the spirit of Prayer, thou knowest not which is fit for thy condition; and though the Book might give thee matter, yet it cannot give thee humility, and fervencie; Use Books as young swimmers use Bladders ; the spirit of Grace will help thee beyond what thou wouldst think, and thereby thou wilt more sweetly tell God thy mind, and therefore labour chiefly for a spirit of Grace.

But how shall I get a spirit of Grace ?

First, if God be pleased to open thine eyes to see what a dry soule thou hast, and art sensible of the drynesse of thine owne heart, wanting sap and moisture, and art therefore athirst for want of Grace, then it is very hopefull God will give thee a spirit of Grace. *Esay 44.3.* To whom will God give the spirit of Grace ? to those that are *dry*, and *thirsty*, that feeble themselves athirst for want of Grace. Though thou canst not yet call God Father, nor look at him as thy friend, yet if thou hast but a thirsty soule, and longest for grace, under sense of thine owne doughtinesse, then God will not deny the holy Ghost to them that aske him, *Luk. 11.9, 13.* And suppose God will not give you a spirit of Grace, for any loves sake you discern

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in God towards you, and any neighbourly and fatherly care he hath over you, yet if God give thee but an heart to feele thine owne want, and thirst after it, when you aske such bread for your soules, he will not give you a stone, but he will give you a spirit of Grace.

Secondly, by a diligent hearing the Word of God, *Gal. 3. 2.* implying, that he doth usually breathe the Spirit by the breath of his Word; he breathes indeed where he lists, *Ioh. 3. 8.* But yet as it is with materiall Churches, if there be any wind any where, it will gather about them; so doth the Spirit of Grace most gather to the congregation of Gods people; if there be any breath of the Spirit stirring, usually it is there.

Thirdly, another meanes is that, *Prov. 1. 22, 23.* *How long will ye love scorning? turne ye at my re-proofe, and I will poure out my spirit upon you:* Implying, that if God give a man but so much honesty of heart, as to leave his folly and scorning, and turne from his evill wayes, then God will poure out his Spirit upon him: Implying, that which hinders the Spirit from being poured out upon us, is because we will not part with some or other beastly sinne, as pride, hypocrisie, &c. The Spirit of Grace will not come but into an heart in some measure prepared; the Spirit of Grace will not come into a cage of uncleane lusts: but if God give a man a heart to lend a patient eare to a re-proofe, and lay down all scorning, and turn from his loose and unprofitable courses, then the promise is evident, *I will poure out my spirit upon you.*

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It may serve to teach those that have received the spirit of Grace, how to maintaine and keep alive the spirit of Prayer, for we have daily need of praying, and of making supplication, of earnest prayer, humble and hearty prayer, what for our friends, our enemies, our children, servants, brethren, Churches abroad, Kingdomes we live in, we shall be able to poure out supplication to God in behalfe of them all, if he poure upon us a spirit of Grace, and if you would keep an open heart and mouth this way, keep the spirit of Grace in a good frame in your soules; so far forth as the spirit of Grace is lively in you, so far will the spirit of Prayer be lively in you: As you would have Prayer lively, so grieve not the Spirit of God, *Eph. 4. 30.* but grieve the Spirit, and you straiten Prayer.

*Pse 3.*

But how shall we avoid the grieving of it?

Take heed of giving way to any scandalous sin; if you do, you shall not be able to pray. *Psal. 51. 15.* he confesseth he had made his heart uncleane before God, and thereby was so damped, that he knew not how to come before God, till the Spirit of God should re-visit him, and then, *Open my lips, and my mouth shall shew forth thy praise.* As if he should say, the defilement in his heart and hands choaked him, and made him unable to pray; therefore grieve not the Spirit of God by bearing with your selves in any sinfulness of heart or life.

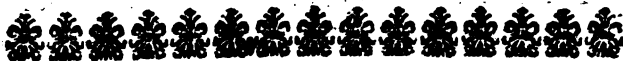
Secondly, despise not prophecyng. *1 Thes. 5. 19.* *Quench not the Spirit, despise not Prophecyng,* by neglecting the word, or sleighting of it, or by not attending to it with fear, and faith, and obedience.

Thirdly,

Thirdly, take heed of all murmuring in any afflictions. If God crosse our wils, and we fall a murmuring, then we cannot make so much as a quiet prayer, much lesse an humble and fervent prayer: we vex the holy Spirit of God, when we grumble at any affliction, *Esay 63. 9, 10.* to shew you, that if a man have an unquiet and impatient heart, especially when any thing crosses him, he cannot pray, no not in affliction, though then he hath most need to seek unto God, *Hos. 5. ult.* If we cannot take afflictions in good part, and submit our wil to the will of God, we cannot pray.

Fourthly, take heed of provoking the spirit of your brethren, or of suffering your spirit to be provoked by them; either of both these will hinder us in our prayers; it will hinder us from performing any spirituall duty in a spirituall manner. *Gal. 5. 25, 26.* See a lively president of it in *Moses*, *They vexed his spirit, and then he spake unadvisedly with his lips*, *Psal. 106. 33.* He that was unfit to speak in Gods name to the people, was more unfit to speak to God by Prayer. See therefore that we be not provoked; no Christian can pray wisely and advisedly when his spirit is provoked. Therefore the Spirit of Grace must ever over-rule us, without which we cannot put up a savoury prayer unto God upon any occasion.

ZACH.



ZACH. 12. 10.

*And I will poure upon the house of David, &c.*



E come now to a second Effect, which the Spirit of Grace works wheresoever it is bestowed, and that is a looking upon Christ, *They shall look upon me, &c.*

*The Spirit of Grace, and of Prayer, wheresoever it is, it doth open our eyes, and lift them up to look upon Christ, as our sin,* <sup>offerings</sup> *and as our Saviour.*

As if before their eyes were blinded, and they saw him not; or if they saw him, they looked at other matters, rather than at him; but now they begin to have their eyes opened, and settled upon him in some measure of wist beholding of him, as their sinne: *They shall look upon me whom they have pierced; They shall look upon their piercing and crucifying of him; They shall see me as the greatest sin as ever they committed; Their eyes will more be set upon that, then upon all their other sins, or any object that ever they beheld.*

As their Saviour: For Christ pierced is, as the sin, so the salvation of all the people of God. *The piercing of him made way for the issuing out of that blood, by which we are justified and sanctified, 1st. 19. 30, 32, 37. that so the Scripture might be fulfilled.*

For

*Doct.  
Christ was  
our sin offering -  
He was made a  
sin offering for  
us*

For opening of this point, First see what it is for men thus to look upon Christ: Secondly, why the spirit of Grace works this in us : And thirdly, make Application.

For the first, this looking upon Christ, which is here said to spring from the spirit of Grace, and of Prayer. The first looking upon him is with an eye of knowledge, as discerning that we are they that have crucified him, to know and consider that it is we that have pierced him, and that in so doing we have sinned, and that grievously. This was fulfilled in the Jews by the ministry of *Peter* in the first Sermon that he made to the Christian Church, *Act. 2. 36.* when he had convinced them of the truth of what he had said, he concludes his Sermon thus : *Let therefore the whole house of Israel know assuredly, that God hath made him both Lord and Christ, even this Iesus whom ye have crucified.* When they understood this, then were they pricked in their hearts, *ver. 37.* They discerned plainly by *Peters* Sermon that it was they that had pierced the Messiah, that was the first work it wrought in them, and therein did they see their sinne : For in that it is said their hearts are pricked, it argues they saw their sinfulness in that work.

Secondly, this looking at Christ is to behold him with an eye of faith ; not onely to look at him as pierced by our sinnes, but also at this as our salvation, in which our salvation is laid up, if at all we come to be saved. This is an act of faith, to look at Christ with assurance, as our Saviour, that this salvation is in him ; therefore we must look



look up to him for salvation: As they that by faith looked upon the brazen Serpent, *Num.* 21. 8, 9. Which Scripture being expounded in *Iohn* 3. 14, 15. it is expressed, that whosoever looks up unto Christ with an eye of faith for salvation, shall be saved.

Now this kind of faith of looking upon Christ, hath in it sundry acts in sundry Christians, in some more, in some lesse, as God is pleased to lead them an-end in the way of his Grace.

First, sometimes they look upon Christ by an eye of faith, as one that is highly to be prized (if they could obtaine him) above all the blessings of this world, as one in whom such excellent and heavenly salvation is: That might they but find salvation in him, they would think it their happinesse; and in the meane time they look at the want thereof as their misery. So the Spouse looks at Christ as *white and ruddy, the chiefest of ten thousand*, *Cant.* 5. 10. The purity and holinesse of Christ is white, his death is ruddy, both which make him glorious and beautifull; and he would be more welcome to her then a thousand other things. In respect of both which, if she could but finde him, she would account it her happinesse that she might obtaine him.

Secondly, this looking at him by faith, enables us to see a possibility of salvation, and redemption by him. *There is mercy, or pardon with thee*, *Psal.* 130. 4. The soule looks up to Christ for pardon. 1. There is much to be had in Christ, *ver.* 7. *In him is plenteous redemption.* They look up to him for it, though

though they doe not as yet find themselves sprinkled therewith. *Esay 17. 7. Then shall a man look unto his Maker, and his eyes shall have respect to the holy one of Israel.*

Thirdly, Faith casts a longing and desiring look after salvation in him. *Esay 45. 22. Look unto me all ye ends of the earth, and be saved*; which is expounded, *Phil. 2. 9, 10.* that looking is opposed to the looking to their Idols; instead of looking to them, look unto me, and be ye saved: So that when a man looks not for salvation from Idols, but so looks up to Christ, as that he prayes to him, and desires salvation from him, this is to look at him as our Saviour.

Fourthly, this faith helps us to look at Christ as indeed *made unto us of God, our wisdom, righteousness, sanctification, and redemption.* He hath given his Son for me, in whom he hath loved me, and given me of his Spirit, so as that now I know in whom I have beleaved, *Gal. 2. 20. 2 Tim. 1. 2.* Thus you see the spirit of Grace where ever it is poured forth, doth open our eyes, and lift them up to Christ.

But thirdly, this phrase of looking up to Christ, expresseth an act of hope, as well as ~~either~~ an act of knowledge, ~~and~~ of faith. *Esay 8. 17. I will look unto him that hides his face from the house of Israel, and I will wait for him.* Suppose that God gives us an heart to see that we have crucified Christ, and yet to see there is salvation, even in that wicked act, and that there is plenteous redemption in him, if yet God doth delay us, and doe not reveale the

the Lord Jesus to be ours, then the soule looks up to Christ with an eye of hope, and waits till the Lord shew mercie. Suppose the Lord hides his face, and I see not my salvation yet dispensed to me, yet I will wait for it, *Psal. 123. 1, 2. Micah 7. 7. I will wait upon the Lord, and look up unto the God of my salvation*; the time will come when he will heare me: but *in the meane time I will beare the wrath of the Lord, because I have sinned against him, ver. 9.*

Fourthly, this act of looking doth also expresse an act of love, *Cant. 4. 9. Thou hast ravished mine heart with one of thine eyes*; it expresseth a single looking at Christ, such a cast of the eye, as that it ravisheth the heart of a Christian. I dislike not their judgements that apply it to the state of the Church. *Act. 15. 11.* when some would put upon them certaine ceremonies to look at Christ by, they say, *We beleeve that through the grace of the Lord Jesus we shall be saved, &c.* As if they should say, We are out of love with ourselves, and our owne good parts, &c. and we have singly set our eyes upon Christ to be saved by him. *The chaine of thy neck.* Such parabolicall speeches doe fitly expresse those golden wholsome lawes which are made in the Church and Common-wealth, whereby a man is not fettered, and snared, and captivated; but they are as ornaments unto him, such as by which we glorifie God, and edifie our selves; and such are the laws they there make, that they should not lay upon the Gentiles the yoke of *Moses Ceremonies*, onely that they be carefull

to avoid the offending their brethren, &c. And there was a royall law of love amongst them, such precious ornaments there was as did much affect the Church at that time. Such a single looke at Christ, was that which *Paul* expresth of himselfe, *Phil. 3. 6, 7, 8, 9.* he had many excellent priviledges, yet all losse for the knowledge of Christ; here was a single eye, he rests not in covenant of Parents, nor his owne good parts, but singly at the grace of Christ.

*Reas. I.*

Taken from the blindnesse of nature. By nature we are blinde, and have not an eye open to looke at Christ, much lesse fastened upon him. It is grace alone by which wee see sinnes against Christ. By nature a man never rises higher then this; You may convince him of some sinnes against man, and of some sinnes against God: As the transgression of his Law, either that wrought in our hearts by nature, or given by primitive Institution, as you may convince of swearing, Sabbath breaking, &c. And a mans heart may sometimes be affected, and afflicted with such sinnes, but to be afflicted for sinnes against Christ, and the grace of God revealed in Christ, this can we never doe till the spirit of grace lift us up to behold Christ: *Luke 23. 24. Father forgive them, they know not what they doe,* and yet they had crucified Christ, and had reproached him, they put all despight upon him, but had any of them such good nature, as to thinke this was a villanous ufage of a man? They sought many false witnesses against him, but found none; They could say, *he*  
*had*

*had done all things well*, and when he came to Jerusalem to suffer, they could sing Hosanna ; *Blessed is he that comes in the name of the Lord*: and now of a sodaine fall into such a bitter rage against him, and yet by nature, they could not discern any sin in it, they know not what they doe. Take a man by nature, and you may convince him of any sin against man, or against the morall Law of God: but go about to convince him of sins against the grace of Christ, by which Gods people would be saved, and he no more understands it, then a blind man sees. *I know that through ignorance you did it, Acts* 3.17. In such a case, a man is not sensible of any sin he commits against such things wherein Christ is conveyed ; if any man come to it, the spirit of grace hath opened his eyes to see it, if any man come to see he hath wronged Christ in his person, or his members, or ordinances, there hath beene the holy Ghost, and hath opened the eyes of that man, *Iohn* 16.2.3. But I say further, opened, and lift up a mans eyes ; a man may have a spirit of bondage, and so comes to see his sinnes, therefore to make the doctrine ~~more~~ plainer. It is the worke of the spirit of grace, not onely to open our eyes, but to lift them up to Christ, and to fasten them upon him. *Judas* had his eyes opened, and said, *I have sinned in betraying the innocent blood, Matth.* 27.3,4,5. he saw now his sinne against Christ, but it was by a spirit of bondage, and he saw Christ was his sinne, but was this a saving sight of Christ springing from a spirit of grace ? No, his eyes were not lift up to see Christ his Saviour, he did

not looke at a possibility of salvation in Christ for him, he never fastened his heart upon him, he did not wait on Christ for salvation, he had neither an eye of faith, nor hope, nor love, towards Christ, but goes away and hanges himselfe; he lookes downe to the horreur of his sinne, and to the anguish of his conscience, downe to the bottomelesse pit of despaire; and though he mourned, yet it was not a saving mourning, springing from any spirit of grace, but a hopelesse and desperate mourning: so that it is onely the spirit of grace, that makes one to looke for salvation no where, but in, by, and from Christ. Nature can goe no higher, then sinnes against nature; he lookes at it as an horrible murder to betray so innocent a master, but hee never sees it as a sinne against grace, as against him in whom salvation was, at least not looking for salvation by him.

*Reas. 2.* -

Taken from the power of the life of the spirit of grace: where ever it is, the spirit of grace is a spirit of life, and life loves to preserve it selfe, and use all the meanes to save it selfe, and to nourish it selfe, specially when it is imperfect, as all our life of grace is; and hence it is, that this spirit of grace being a spirit of life, it lookes forthwith at Christ, in whom all our life is; in him is all our life of iustification, and sanctification, and redemption: now by the spirit of the Lord, we cease not looking at Christ, till we be changed from grace, to grace, 1. Cor. 3. 18. it lookes at him, that we may be the more established in him, and grow up in him from one degree of grace to another, and that makes us  
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looke to him for more enlargement, and establishment in grace, as the childe new borne, of the same matter of which it is begotten, of the same it is preserved, and lookes in every ordinance of Christ for establishment. *1. Pet. 2. 2.*

Taken from the sense which any hath, in whom *Reas. 3.*  
a spirit of prayer dwells, of his owne unworthinesse, that any of his prayers should be accepted for his owne sake. There is none that hath a spirit of prayer, but hath his spirit sometimes straitned, that unlesse Christ put life into his prayer, it is but lost labour; and if Christ put life into him, yet still he needs that Christ should accept him. *Dan. 9. 17.* He prayes that God would forgive him, though he had beene large in that prayer, when his heart is most enlarged in prayer, yet O Lord, forgive and shew mercy for the Lord Iesus sake; when you speake of two Lords, one of them is alwayes Christ. It was a proud distemper in *Veziah*, that he himselfe went into the Temple of the Lord, to burne incense upon the Altar of incense, *2. Chro. 26. 16.* why? ought not Kings and Princes to pray as well as Priests? true, but God would have no Christian, not he that is best able to pray, to burne incense himselfe, but to bring it to the Priest, who stood in the place of Christ: Therefore bring all your prayers to Christ, that in him they might be accepted, and by him presented to the Father. *Veziah* for the contrary was stricke with Leprosie: when we thinke God hath heard our prayers, because we were enlarged, is the next meanes to be stricke with some strong temptation; therefore

when you are most enlarged, say, Alas, what am I? If God should mark this Prayer, there are so many wants in it, that unlesse Christ sprinkle them with his blood, they will be turned out of doors: intreat Christ to accept, even when you are most and best enlarged.

*Vse 1.* An evident signe of tryall of our own estates, whether yet we have received the spirit of Grace and Prayer, yea or no. If God have poured the spirit of Grace and Prayer into thy heart, then thou beginnest to see that thou hast crucified the Lord Jesus, thou seest thy sinnes against Christ and his Grace, against his Ordinances, and the motions of his Spirit, these are the sinnes upon which thine eyes are most set, and these your hearts are most troubled with; and where this is not, there is no spirit of Grace; if it were, thy heart would be more exercised about sins against Grace, then any else. I say more especially, for a man also will be sensible of his ungraciousnesse to Parents, and any other disorderly courses, and we say true, for want of grace we committed such and such sins against the morall Law. So as though Christ had never been revealed, these were sins of Gentiles as well as of Christians; but a man may know all these to be sinne, and yet be far off from grace; and he may have some trouble for these, and yet have no grace. But if ever God give a man a spirit of grace, these are not the things that he looks most at, but this above all the rest, that he hath sinned against Gods grace, against the ordinances of his grace, against Christ that hath been revealed



led for his salvation, and these draw his eyes to look most upon Christ, these most wound his soule. *1 Sam. 12. 19. In this we have sinned above all our other sins:* And so saith every soule that hath a spirit of Grace in him. He is more troubled that God should wait so long for him, and he still should reject all those motions which the Word of God hath propounded to him; many a time the Spirit stirred him to pray, and he had no mind to it; the sense of this so wounds his heart, that all other sinnes seeme nothing in comparison thereof. If a man be troubled for other sinnes, as for stubbornnesse against Governors, &c. yet this most afflicts him, his heart most ponders upon this. Oh the wretchednesse of his heart to neglect and despise the blessed means of grace conveyed to him, what for sleighting grace before he received it, and what for waxing wanton with it: This more vexeth a good heart, that he should be still doubting of Gods grace and favour to him; to look at all the gracious favours of God towards him, as counterfeited delusions, when he hath so many evident signes of his favour, this vexes him above all his other sins.

And againe, take a child of God, when he is in a comfortable estate of grace, and consider how many wayes he grows ~~more~~ loose and unprofitable, notwithstanding all the goodnesse of God towards him, this makes his heart smart more then any other sin he hath committed besides: therefore do but consider what sins you are most troubled for; It is good to be troubled for any sinne,

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but there may be much unsoundnesse in trouble for sin ; But what is it thou most complaineſt of ? If of thy profane conversation, it is well ; but this may be done without any jot of the spirit of grace: the spirit of bondage can help a man to doe this : And therefore say not, (when you hear men complaining of these things) they will now reforme and grow wiser ; I tell you they are yet never a whit the neerer repentance : for without a spirit of Grace a man may doe all this. But dost thou see a man complaine of this, as his greatest sinne, not that he hath committed murder, and adultery, &c. but that he hath stood out against God so long, despised his ordinances, neglected Prayer, refusing the grace of Christ : such a man as this in all likelihood will doe well, nothing here will hurt, unlesse we draw back our eyes when we have begun to see it. Dost thou then look at Christ for salvation, and thou waitest upon God for it, and now all thine owne gifts and parts are no comfort to thee ? then there is a spirit of Grace in thine heart, the injuries thou hast done to him and his children most pierces thy heart, and this sinne is ever before thee, *Psal. 51. 3.* This spirit of Grace within thee will never leave till it hath brought thee to an estate of Glory. *Judas* for want of this fell into utter despaire. But if of all thy sins thou lookest least at this, the despising and sleighing of Gods servants thou accountest but a little sinne, we think it but a small sinne to come to Church and goe home no better then we came ; though we never pray, nor meditate after hearing, it troubles

bles us not, it troubles us that we have made such an hard bargaine, that we have been drunke, or committed Adultery; but if thou lookest at sinnes against Grace as a light matter, and thy other as thy chiefest sins, then thy heart is not right in the sight of God.

To every soule, as he desires to find any comfort in ill houres, so look at sins against Grace, as the greatest evils that ever you committed; for in them you have sinned above all your other sins. Lay this down as a Principle, Though your other sins be bad enough, yet fasten your eyes most upon sins against Grace. What are all the sins that we have committed, when ~~we~~ one look at Christ washes them all away? and to neglect to look up to Christ is a more horrible sinne then all the sins of Sodome, *Mat. 11. 20.* therefore look at sinnes against Grace as the greatest. If when you come to Church, your hearts ake to think how you have sinned against God, and you cannot rest till you have promised to turne to God, but yet when you are gone home, you forget all these good motions, and this never troubles you, make account if you have been drunk, you but abuse drink; if you have been uncleane, you have but abused a creature like your selfe; but to abuse Christ, nothing is comparable to this. If you shall sleight Christ when he is offered to you, make account it is your chiefest sinne. Consider therefore what sins you have committed against God, how he hath professed himselfe to you, and wooed you, and still you have sleighted and neglected the blood of Christ,

*Use 2.*

Christ, and despised the spirit of grace: Looke at these as the greatest evils as ever you committed, and so all your doubting after grace received, and all your unprofitable walkings under grace, set these ever before you, and they will helpe you much.

*Vse 3.*

To reprove the Papists, that say they dare not looke immediately at Christ in their prayers, but first at Saints, and Angels: What a poore piece of worke is this? I tell you, if God give you not grace to looke at Christ, you want grace; all your devotion to Saints, and Angels, is a testimony, that your hearts are not endued with grace. Grace goes directly to Christ, as a childe new borne goes to the mothers breast, and never leaves crying till it be laid there.

*Vse 4.*

To teach such Christians as are given to pray, to be sure you looke to Christ in your prayers; looke at him, and they are accepted; looke not at them, nor the comforts you take in them, for so may you fall short of acceptance; but looke at Christ in all, and then you shall not be stricke with Leprosie: it is a spirit of grace that looks at Christ, and by so doing, we shall still draw upon our selves, more grace in every dutie.

*Vse 5.*

Of comfort to all those poore soules, as finde themselves looking up to Christ; they complaine they see little grace in themselves; it may be none at all as they thinke, yet they see they have often despised grace, and dishonoured grace, their lives have beene a shame to religion, and now they complaine there is no grace in them. Well, you want

want grace, & you want praier, & you want Christ, you want all that which others comfortably attain unto, you want power to expresse your selves in company: Well, if your eyes be set upon Christ, & upon your failings in grace, and yet in Christ you see there is salvation, and you wait upon him for it, and all your owne parts are empty things in comparifon of Christ; it is an evident signe God hath given you grace, you could never have looked after Christ, had not he first looked after you, and he having once looked after us, he will nurse us up unto the day of the Lord Jesus.



ZACH. 12. 10.

*And I will poure upon the house of David, &c.*



One we now to the third Effect of the spirit of Grace, where ever it is bestowed.

*When the spirit of grace openeth our eyes to behold Christ, whom we have pierced, it pierceth our hearts with godly sorrow.* Doct. 3.

So saith the Text; *They shall looke upon him,* (meaning, when this spirit of grace, and of prayer, is poured forth upon them) it shall not be a wandering looke, or a sleight beholding; but such a wist, and serious beholding him whom they have pierced, as shall make them mourne exceedingly, as a man for the losse of his onely sonne; or as  
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the commonwealth of Israel, for the losse of *Ioshab*. They shall mourne for him, or over him : it is not therefore a worldly sorrow, for it is set upon a spirituall object, Christ; nor is it meerely such a sorrow, as a spirit of bondage, or despaire may worke. For a man in hell may mourne for sinne; but it is not here said, they shall mourne for themselves, but for him, their mourning shall be chiefly conversant about Christ; so that a gracious looking upon Christ pierced for us, and by us, pierceth our hearts with godly sorrow, pierced by us; *They shall looke upon him, whom they have pierced*, and not meerely by us, but for us, whom they have pierced; not onely to the shame, and confusion of their owne faces, but pierced also to the shedding of his blood, whereby our selves are healed; such a looke upon Christ, when ever it is wrought by the spirit of grace, there it pierceth the heart with godly sorrow. *Acts* 2. 36, 37. where this Scripture is literally accomplished, *Peter* convinces them, that he whom they had pierced with the *sorowes of death*, was the *Lord Christ*. Vpon the hearing of this, they were *pricked in their hearts*, they that had pierced him by their sinnes against him, now feeble their hearts pierced for him. Againe, *Acts* 5. 3. there was added to the Church two thousand more, but how were they brought on? By this very argument, *I know that through ignorance you have crucified him, you have denied the Holy, and Iust one, and killed the Prince of Life, and Glory*, *Acts* 3. 14, 15. And thus he goes on to convince them, that how ever,

ever, of ignorance they had killed him ; yet, he whom they had killed, was the Prince of Life: and how ever the high Priest tooke it offensively, Chap. 4. 3. yet, they that heard the word beleaved, and still more was added to the Church ; So that it comes to this issue, that the two first Sermons, that did shew unto the people of God, that by their wicked hands, they had crucified Christ, they prevailed to bring five thousand to godly sorrow.

Now for opening this point, I said, this godly sorrow, by which men are brought on to Christ, springs from beholding of Christ pierced by us, and for us : See these opened.

Pierced by us : This implies two things. First, that we looke at all our sinnes, as piercing Christ ; a man that is led by a spirit of grace, to a penitentiall, and godly sorrow, is brought on to consider thus much : That all his sinnes he hath committed, have beene a piercing, and crucifying of Christ ; the sinne of his nature, the vanitie of his childe-hood, the rebellions of his youth, and sins of riper times, what ever they be, whether against nature, or the morall law of God ; this is one worke, which the spirit of grace effects, in the hearts of all Gods people : It opens their eyes to see, that all their sinnes in conclusion, have reflected upon Christ, the burthen, and smart of them, have fallen upon him, for *Rom. 6. ult. The wages of sinne is death* ; either we must dye for every one of our sinnes, or else, the Lord Jesus Christ must die for every one of us ; every sinne must either pierce

us,

us, or him to the death; and therefore when we see that there is life, and hope of life in us, it makes us see, that *by his stripes we are healed*, *Esay 53.17.* There is not any sin we commit, but brings with it Gods wrath and curse upon our souls, *Gal. 3.10.* so that if there be any work of the Law that wee have not continually performed, we are accursed; and either we must beare the curse and wrath of God, or else the Lord Jesus must suffer for us. Look at all our sins, as so many nailes that fastned him to the crosse, as so many venemous darts in his soule, as so many vials of the fierce wrath of the Lord; had not he born the insupportable burden of the wrath of God for our sins, we had every soule of us perished everlastingly. Now this doth not a little melt and afflict a gracious heart.

Secondly, but yet there is more in the point then that; for by the spirit of Grace a man looks at Christ as pierced not onely by our sinnes, but especially in this respect, that the greatest sins that we have committed, have been sins against Christ himselfe, and that makes them most grievous, as being committed against Christ; and by this means we come to mourn bitterly. It is no small anguish to see so many of his sins like so many darts in his heart; but that we should personally sinne against him that hath done so much for us, this wounds so much the more; that when a man sees any sinne against Christ, whether against his person, or against any ordinance of his, it is so much the more grievous, by how much the more neerly it concerns Christ.

For



For first, a man considers he hath sinned against the blood of Christ, against the value and the virtue of it. The Apostle mightily prefers the *blood of Christ* above the *blood of bulls and goats*, Heb. 10. 4. and yet there is not any gracious heart but is sensible that he hath despised the blood of Christ more then he would have done the blood of a bull, or a goat, or a ram. Take this instance in particular. Suppose thou shouldst never sweare an oath, or tell a lye, or broken the Sabbath at any time, but it would have cost thee a bullock for a sin-offering, and a ram for a trespass-offering, and fine flowre, and wine, and oyle for a meat-offering, wouldst not thou by this time have left all thy oathes, and lyes, and profaning of Gods Sabbaths? should every transgression in this kinde have cost thee but a bullock, or a ram, or a lambe, thou wouldst ere now have growne very chary of committing these sins; and yet this was the expresse Law of God in former times, a man might not commit any sinne, and look for the pardon of it, but so much must goe for a sin-offering, and so much for a trespass-offering, &c. And hence it came to passe, that generally scarce any of these vices were found amongst them, especially when the people of God sought after God in any measure of truth, because they knew no pardon, unlesse it cost them something.

Now if this prevailed to the working of an universall reformation; but when a man now shall know that it is not the blood of bulls and goats that can free him from such sins, but now he must

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have his soule sprinkled with the blood of the Lord Jesus, and without that there is no peace nor healing to his conscience. Why then, do but consider whether we doe not vilifie the blood of Christ, when we that know there is no redemption from sin, but by the blood of Christ, and yet live in open sins, blaspheming God, cursing, swearing, &c. for the least of which had we been to pay the blood of a bullock, we had left such wickednesse many a day agoe. And though we know the blood of Christ is far more precious then the blood of all the bullocks in the world, yet we goe on to multiply our sins against God, and our brethren; have not we thereby sinned against the value of Christs blood, as if it were of lesse value then the blood of a goat, when as we make no more conscience of swearing, and lying, &c. no not so much as we would, if it were to cost us a sheep or a lamb. Yet though you know the blood of Christ must goe for every sinne, else it cannot be healed, yet we make no conscience of any sin, and so also we sin against the virtue of Christs blood; For when a man shall consider he hath been sprinkled with the blood of Christ, and his heart yet defiled with hypocrisie, and uncleannesse, &c. what is there no virtue in the blood of Christ? is it spent in vaine? the blood of buls and goats could have left us no worse: If the blood of Christ leave us thus, is not the blood of Christ shed in vain, when it cleanseth neither the inward nor outward man? Now the sight and consideration of this, helps us to some measure of godly sorrow for sin.

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Secondly, a sinne against Christ, is not onely sinning against his blood, but when we sin against the word of his grace ; for it is the word sprinkled by the blood of Christ, by which it hath any efficacie in our hearts, *Acts 20. 32.* There is no man that sees Christ by a spirit of Grace, but he begins to see that he hath sinned against the Gospel of Christ, and this is to pierce Christ: and this afflicts him deeply, that the word of his grace which he hath caused to be sent forth for my conversion and salvation, and for me to stand out against that, this much afflicts me. *Prov. 5. 11, 12, 13.* speaking of a man turning to God, *Thou shalt mourne in the end,* he shall say, in sense of his sin, *How is it that I have hated instruction, and despised reproofe ? I was almost in all evill, &c.* Thus will a man mourne and lament for his sin, when he comes to see how vaine his course is ; it will vex his soule, and pierce him to the heart, to consider how many wayes God hath spoken to him, how many sweet reproofs and counsels have been tendered to him, what sweet offers have been made him, if hee would turne to God, and how have I made a shift to despise them all ? Thus will a mans heart bleed within him, to consider that he should thus sinne against the word of Gods grace.

Thirdly, we sin against Christ, when the spirit of Grace opens our eyes to see that we have sinned against the seales of the covenant of grace, as Baptisme, and the Lords Supper. In Baptisme he promised to renounce the devill, the world, and the flesh, and there gave up himselfe unto the fa-

mily of Christ, to become a servant to him : And in the Sacrament of the Lords Supper, we receive the Lord Jesus to be not onely our Saviour, but our Governor ; and now comes to consider how vainly we have abused both these Ordinances, it much afflicts him: to have lived a baptized Christian, twenty, forty, or sixty. yeares, and not more washed from sin then a Turk or a Jew, considering he hath been baptized, and received the Sacraments, and his heart as vain, and life profane as ever, this makes his soule to bleed within him.

Fourthly, we sin against Christ, when the spirit of Grace opens our eyes to let us see that we have sinned against himself, *Eph. 4. 30.* and herein we see we have sinned above all our other sins, and it will come to a mans minde not onely how many good counsels he hath despised, but how many checks of conscience he hath resisted; the good motions that he hath smothered, then he begins to conceive that he hath sinned against the holy Ghost; thinks he shall never be forgiven. And though it be not that unpardonable sin, yet it works him to much anguish and sorrow.

Fifthly, the spirit of Grace opens a mans eyes to see that he hath sinned against the members of Christ: We pierce Christ in piercing his members, *Act. 9. 4, 5, 6.* When he comes to consider that he hath compelled the members of Christ to blaspheme, this vexes and anguishes his heart; for every thing of Christ is Christ himselfe, you cannot pierce any one of his members, but you pierce him.

Sixty,

Sixtly, you will see it to be a sin against Christ, in that you have sinned against the fatherly chastisements of God, sometimes sicknesse, sometimes losse of goods, many sweet and wholesome afflictions, and yet we are never a whit the better; this pierces a soule to consider that God hath done all this about him, and yet still he as unprofitable as ever, this will make a man mourn exceedingly, *Ier. 31. 18.*

Seventhly, the spirit of Grace helps us to see how much we have despised the gracious blessings God hath multiplyed upon us; he hath filled our basket and our store, and hath blessed our goings out and our commings in, in all that we have set our hearts or hands unto. Now when he considers that God hath done all this for me, and that yet after all this I should neither addresse my self, nor traine up mine to feare him, but still live as if all this had sprung out of the earth, and not meerly from the bounteous goodnesse of God himselfe, this will so pierce an heart with shame and grieve, to think that these come not onely from Gods bounteous hands, but they are given us by vertue of Christs death; for us to sin against him that hath done so many great things for us, this will pierce the heart of any man. *Doe you thus requite the Lord, oh ye foolish people and unwise? Deut. 32. 6.*

But secondly, the spirit of Grace opens our eyes to look at Christ pierced for us, so as now we begin to consider that in Christ there is plentiful redemption, there is in his blood remission

for the sins of all that will come unto him, and hence we come to hope on Christ for salvation. And then to consider that all this the Lord Jesus hath done for me, had there been no more sinners but my selfe, his bloud had been spilt for me; now that Christ should doe this for me, this so afflicts a soule, that now he is willing to set himselfe apart, and goe alone, and bewaile the wretchednesse of his heart before God.

*Reas. 1.*

Taken from the hardnesse of our hearts which is found by nature in every soule, that unlesse the spirit of Grace set all these awork, we shall never mourne for him. Take a naturall man, and tell him that if ever he be saved, it is by Christs blood; tell him how much he hath sinned against the blood of Christ, and the Spirit of grace, the Sacraments, the chastisements, the mercies of God, this no more sinks into him, then raine into the nether milstone. If he grieve for any thing, it is for corn, and wine, and oyle, *Hos. 7. 14.* He makes a mock at sinne, *Prov. 14. 9.* especially of finnes against Christ. Or suppose we be brought to a little shame and griefe, it is but because they wound our consciences, not because they have pierced Christ. *Indus* griefe was not for that hee had wounded Christ, but his owne conscience. Take the best hypocrite that is farthest carried on end by common grace, and his heart is never so much softened as to lament for piercing Christ. By nature we cannot once cry for any sin, farther then it is burdensome to our consciences.

*Reas. 2.*

Taken from the power of the grace of Christ.

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It opens our eyes to see finnes against Grace as our greatest finnes ; no wickednesse like to that. *Neh.* 9.27. The deliverers of Gods people were called *Saviours*, and therefore now sinned in this above all our other sins. *1 Sam.* 12. 13, 19. The spirit of Grace looks at sins against Saviours, as chiefest and greatest; though they had doubtlesse committed many other sins, yet none pierced them so much as this, it was because they grew weary of their Saviour. So Chorazin and Bethsaida were greater sinners then they of Sodome and Gomorrah, *Mat.* 11. 20, 24. and yet the Sodomites defiled with most loathsome abominations, *Esay* 16. 49. yet they had committed greater sins in sleighing Christ and his grace, then the Sodomites had done. Better be a whoremonger, or an Adulterer, then an unprofitable hearer of the Word.

Because it opens our hearts to see and discern the wonderfull love of Christ in every ordinance of his ; by how much the more abundant the mercy of God is to us, so much the more is our hearts confounded within us, that we have sinned against them all. *Luke* 7.36. to 47. She was reputed for a notorious sinner, a common harlot, yet comes to Christ and weeps over him, and our Saviour renders the reason, she had much kindnesse shewed her in the pardon of many and great sins, and therefore *she loved much*, much forgiven, and therefore the heart melts much. *Reas.* 3.

A signe of tryall: Take hence a true discerning, whether we have received a spirit of Grace or no, if we have, it will evidence it selfe in this, we shall

not onely look at our sins against Christ as great, but we shall see our sins as so many venemous arrows wounding the heart of Christ, wee shall mourne more for wounding Christ, then for any thing. The spirit of Grace lets us see our sins as so many daggers pointing at the heart of Christ, it melts our hearts in regard of the kindnesse of God, that God should forgive us such monstrous and ugly sins. If God therefore have given you to see that you by sin have been injurious to the Lord Jesus, and there is no sin thou hast committed, doth pierce thee more then that thou hast so much sleighted the blood of Christ, and this troubles thee most that thou hast stood out so long against the word and motions of Gods Spirit, that thou hast grieved Gods children, and despised his counsels and chastisements, if these grieve thee most, it is a good testimony of the saving work of the Spirit of Grace. But on the contrary, if we can onely grieve, because the world is hard, or for sin, because it sends to hell, or wounds thy conscience, then thy heart is not yet right in the sight of God.

*Vse 2.*

To teach every soule that desires to traine up his heart to any measure of brokennesse, then call to mind your grosse sins, they may afflict you, but not melt you, till they be edged and pointed at the heart blood of Christ. Conscience may afflict a man, and he may weary himselfe with such restlesse discouragements, as to have no quiet, and yet his heart far enough off from Christ; but as soone as we see our sins darting against Christ, then will the heart begin to melt, for that we have crucified the



the Lord of Life and Glory. If therefore thou wouldst bring thy heart to unfained godly sorrow, then pile thy sins as a sharp arrow shot at Christ, else they will not kindly wound thee. Consider further how you have sleighted Christ, as if it had been a small thing; but know, you had been stock-ned in your mothers wombe, had it not been for the blood of Christ. And consider that you have been a baptized Christian thus long, and yet many naturall men are as well carriaged men as you are. Consider how often you have refused good counsell, sinned against the afflictions, chastisements, and mercies of God. This is the course the Spirit of God takes to melt our hearts.

A direction to some doubting Christians, how to judge of their humiliations. Some will say, could I be but humbled enough, I should hope of Gods favour towards me; but it is so little, as I feare I have no grace at all. Wouldst thou not be deceived? be it ever so little, if it look at Christ, it is a work of the spirit of Grace. To grieve for sin as it is a shame to the world, and a torment to thy conscience, they in hell may doe as much: But dost thou see thy sins setting Christ all on a light flame? If sins of this nature melt thee; it is an evidence of an unfained humiliation.

It may be some ground of allowance to a course questioned, Whether it be lawfull to bring suspected murderers to the person murdered? I think this Text gives some warrant thereunto: For the sight of a man pierced by us, may by a double work discover the murderer, and both

Use 3.

Use 4.

from God, and no witchcraft : As first, looking at him whom we have pierced ; though we look at it but as a sin against nature, or against the morall Law of God, or against our soules, the sight of him may and often doth work in a man a spirit of bondage, for doing an act so contrary to the Law of God, and of injustice to my brother. So it wrought upon *Indas* ; it is likely he thought his Master would have got away, as at other times, but when he saw that he was condemned, this so pierced him, that he must needs confesse that he had sinned.

Secondly, but besides a spirit of bondage, it may please God to set it on by a spirit of Grace, as it is in the Text, and that will open an heart in such a case, to see that he hath not onely pierced his brother, but the Lord Jesus Christ, and that will make him to mourn bitterly, and so may the poor soule come to be saved, though condemned to bodily death in this world. Therefore it is not an unwarrantable course, but a serving of a wise and just providence of God ; for *Gen. 9 .6.* the words are first a command to Magistrates, Secondly a threatening to the Murderer, Thirdly, a promise that it shall be found out: Though men should fail, yet God will not faile, (as we many times see) to discover Murders that have long time been buried in the dust.

ZACH.



ZACH. 12. 10.

*And I will poure upon the house of David, &c.*



E come now to a fourth Note, which is this,

*The mourning of a gracious heart for the piercing of Christ, is as bitter and as sad a mourning as any that any man takes up for the greatest and sorest losse that can befall him in his family or kingdome he lives in.*

*Doct.*

As bitter as any losse : For the most bitter and grievous losse that any man meets with in his family, is the losse of his onely sonne, of his first borne ; this sets all the family a mourning ; and that not onely together, when they see one another, but it makes them goe aside into corners, both husband and wife condole asunder, and weep bitterly upon such an occasion. The woman of Shunaim, when she had lost her onely sonne, she tels not her husband of her griefe, onely desires his leave to goe to the Prophet ; when she comes at him, she could not tell him her mind neither, but falls downe at his feet, whereby he perceived her spirit was much anguished, 2 King. 4. 27. her grief was too much to be exprest : And when shee speaks, she saith not, *The child is dead*, but *Did she desire a child ?* was it not his owne offer to her : as if it were the greatest losse she could meet with.

So

In the like manner our Saviour going by the way, meets with a young man, the onely sonne of his mother, carryed to be buryed, and they wept sore, *Luk. 7. 12, 13.* So *Rachel wept for her children, and would not be comforted because they were not, Mat. 2. 18.* Though *Ioseph* was not the onely sonne of *Iacob*, nor *Iacob* the weakest Christian in his time, but as strong as his grace was, and as many children as he had, yet when he thought *Ioseph* was slaine, he wept bitterly, *Gen. 37. 34, 35.* and though his sons and daughters came about him to comfort him, he would not be comforted; which shews, that mourning for an onely, or an onely beloved sonne, is matter of greatest lamentation in a family. And it is therefore the greatest, because it is the losse of the Parents inmost bowels; it is the losse of the chiefest comforts of their greatest hopes.

But you say, The losse of some husband or some wife would be more grievous then the losse of a child: was not *Elkanah* better to *Hanna* then ten sons? *1 Sam. 1. 11.* though *Samuel* was more worth then them both, yet they then knew not of *Samuel*: How then stands it with the wisdom of the holy Ghost, (since conjugall affection leaves sons and daughters to cleave one to another) to expresse the greatest mourning by the losse of an onely child?

I answer, You are to conceive (as it is evident in the Text) that he speaks of such a losse to a family, as shall alike afflict both the Parents, bitterly grieve both the Parents, who though they be the nearest,

nearest, yet their griefe shall be severed ; and if he had spoken of the losse of either of them ; he had wanted a fit resemblance of the privacie of their mourning, and therefore he expresse it by such a losse, as may be common to that paire in the family that is most intire one to another.

But secondly, in this losse, the holy Ghost doth not omit the losse of yoke-fellows, though he doe not expresse it in plain words, but by evident consequence in the words following, *Like the mourning of Hadadrimmon in the valley of Megiddon.* There was a great mourning of wives for husbands, and husbands for wives, as well as parents for children, and brothers and sisters one for another.

Now therefore for that, that was a mourning which was caused by the greatest losse that could befall any Common-wealth, it was for the death of good *Iosiah*, a better Prince then whom the earth never bore, whose losse therefore was the more grievous, because in his losse the wise hearted discerned the utter ruine of Church and State, and families, private and publique persons, all crushed in his death. That mourning is described, *2 Chron. 35. 24, 25.* upon his death, there was a great lamentation, generall and publique, as the losse it selfe was. And further also it was an ominous and dreadfull losse, foretelling the utter ruine of Church and State. In his death, husbands saw the death of their wives, and wives the losse of their husbands, and both the losse of their children. So great and bitter was this lamentation,

that

that it was written in a book of Lamentations, and all the singing men and women had turned all their songs into mourning, *The breath of their nostrils was now stopt*, Lam. 4. 20. Every man now saw himselfe undone, family, Church, Commonwealth, all undone in his losse. Lam. 2. 13. he compares the losse to the breach of the bank of the great Sea, that breaks out and swallows up all before it; and so accordingly was their mourning exceeding great and bitter, an unmatchable mourning. *Come hither and see if ever any sorrow was like unto my sorrow*, Lam. 1. 12. This day of the Lords wrath, is it nothing to you? no cause, nor any expression of sorrow like unto this; In this they saw the captivity of Church and Commonwealth. Lam. 2. 11. see how they expresse it, *Mine eyes, mine eyes faile through teares, my heart, my heart, my bowels burst forth, &c.* They saw their bloud poured forth, they saw the ravishing of their Virgins, the slaughter of the whole City, the depopulation of Church and Temple, the laying wast and throwing downe all the ordinances, and therefore they expresse a great mourning, as for the greatest and most publique losse. And also it was a durable and hereditary losse, and so was it a durable and hereditary mourning: For this was not a mourning of a few dayes and yeares, as *Dauids* was for *Amnon*, which lasted but three yeares, 2 Sam. 13. 38, 39. but this mourning was durable and hereditary, they wrote it in a booke, and left it as an ordinance from age to age, 2 Chron. 35. 25. Thus you see what kinde of mourning it is, from which

which the holy Ghost fetches his comparison. Now such shall be the mourning of every gracious heart, looking upon Christ pierced by him; such a mourning is expressed, 1 Sam. 7. 6. when they mourned for their sinne, they drew water, and poured it out before the Lord, as men draw water out of a Well, one Bucket full after another: The people poured out Buckets full of teares in abundance, not drop by drop; but as God pours a spirit of Grace into the heart, so the heart poures out many tears, at least mourning and groans.

Taken from the object of mourning; there can be no sadder or greater occasion of mourning: It is the greatest cause that doth befall the sonnes of men, to mourne for those sinnes above all other; wherein they have sinned against Christ. It is much cause of griefe to wrong either husband, or wife, or parent, but considering the wrong is done against Christ, nothing is answerable to this cause of mourning. *David* could not but be sensible that he had wronged *Vriah* in causing him to be put to death, and *Bathsheba*, in defiling her, both these could not but deeply afflict him; yet all this was nothing in comparison of the wrong he had done to the Lord, *Against thee, thee onely have I sinned, and done this evill in thy sight, Psal. 51. 4.* He doubles it, he would have you know there lyes his griefe; What, against thee onely, and not against *Vriah* and *Bathsheba*? Yes, these were very burdensome, and therefore he cries out, *Deliver me from blood-guiltinesse, ver. 14.* but yet that was not the thing that did so much afflict him as this, that it.

Reas. 1.

it was done against God, he had thereby caused the enemies of the Lord to blaspheme. No sins like to sins against Christ and his grace; The sins of Sodome, though so abominable as not to be named, for which God consumed them with fire from heaven, yet the sins of Chorazin and Bethsaida were worse then theirs, *Mat. 11. 20. to 24.* because Sodoms sins were at the worst but sins against Angels, creatures like themselves: but when a man sins against the grace of Christ, this is the greatest object against which men can sinne; and therefore the mourning needfull to be proportionable.

Againe, there is this more in the object, Gods wrath which is kindled upon this occasion, is the most grievous evill the soule can conflict withall. *Psal. 130. 3.* Now a gracious heart is very sensible of Gods wrath, being provoked by it.

And yet it is not the greatest neither, but there is a third thing in the object, and that is the losse a man feelles his heart to sustaine, when he looks upon Christ whom himselfe hath pierced; he sees not onely that he hath done wrong to a deare Lord and Saviour, but the spirit of Grace helping him to see Christ pierced by him and for him, so his heart thereupon begins to feele the losse of Christ by piercing him, such a heart conceives in its first looking towards Christ, and in that such a losse, as wherein he loses not onely a sonne, or a deare parent or friend, but he loses all these together, he loses all the comforts of this life, and all the hopes of a better, so that he looks at his losse  
as



as unmatchable ; had he lost an husband, or wife, &c. he could have borne it, but to lose a Saviour, in that he loses all at once. As it was with *Mary*, *Joh. 20. 11*. she sate by the Sepulchre weeping, and this was the matter, *they have taken away the Lord*. Thus it is with every soule when they find Christ pierced by them, they are taken up with thoughts, that doubtlesse by piercing of him they have lost him, made him utterly away for ever from being comfortable to them, and therefore now they have no hope to find him, and this is such a cause of mourning, as that ~~then~~ which there is no greater.

But then, when they look upon him as pierced for them, and so as in time they shall come to enjoy him, and find some sprinkling of comfort of his bestowing himself upon them, that aggravates the griefe ; It is as much as if a man should say, That Christ hath dyed and done all this for love of me, and this afflicts him much. I reade of *Austin*, of a certaine uncleane woman which made away her selfe for the love of him, which when hee knew, it afflicted him very much ; thereupon he goes to God, and saith, Here a wicked woman hath lost her life for me, and see how I can weep ; but yet the Lord Jesus hath not been unwilling to lay down his life for very love to me, and yet my heart is not able to mourn for him. As if the soule should consider it thus, That one of such worth as Christ is, the Prince of life and glory, that he should take such a long journey from heaven to earth, and live here such a miserable life, and to do

E

such

such service to me, to work so many miracles, to be buffeted and scourged, to lose his friends, to be excommunicated out of Church, to be censured by the Judge, to be crucified, and all this for my soules sake, he is content to lose his life, and the favour of God, which is better then life, and all this for the love of my soule, yea, and had he not done thus for my soul I had never been saved; This is such an object of lamentation, as indeed no sorrow like unto this sorrow.

*Reas. 2.* Taken from the subject that doth grieve and mourne. What person is it that grieves? it is the spirit and heart of a man, which is not ordinarily afflicted, but wounded, and onely wounded with this stroke, *Prov. 18. 14.* wounded for sins against God and Christ, and who can beare that? that mourning is an unsupportable mourning: Any other mourning the spirit of a man can sustaine him in, as losse of husband, or wife, or child, &c. but when the heart comes to be wounded, who can heale that? none but onely the mighty and powerfull spirit of God, without which a man would utterly be swallowed up of despaire, an incurable wound, unlesse by the same hand that wounded it.

*Reas. 3.* Taken from the principle from whence such a mourning springs; a principle greater then that which is in the world, *1. Ioh. 4.* Worldly sorrow cannot reach this; the spirit of Grace in the heart is greater then the world; nothing can work that which the spirit of Grace can doe; it teacheth us to cry with sighes and groans unutterable, *Rom. 8.*

26. A soul cannot tell God how much it grieves in such a case as this, because the principle of it is the spirit of grace; we are shallow, and can soone run our eyes and hearts dry for any griefe we take up our selves; but where the spirit of Grace works, the griefe that it puts forth cannot be expressed; as it comes from a deeper fountaine, the eternall love of Christ, so it hath a deeper work, it searcheth the deep things of God, it is a profound spirit, and so it works a profound work.

For tryall of any mans estate, whether his mourning be sincere and sufficient or not. Many a soule will say, I have been humbled, but did I know my humiliation were sufficient, it would be some comfort to me, but alas! I cannot discern that it is enough. Why so? If it come from a spirit of Grace, it is then enough. But how shall I know that? Why, if it be such a mourning as is greater then any mourning, if as great or greater then for the losse of an onely child, or of such a Prince, as in whom thou lovest all thy comfort. Hath a man then lost husband, wife, child, &c. yet if he have but Christ, he hath enough: a signe then that a man hath mourned more for Christ then for these. Again, doth a man that hath parents, wife, children, and every thing according to his desire, and yet saith, Yea, but I want Christ, and I cannot be satisfied with these things? Then is thy mourning for him as the mourning for the losse of an onely sonne: for though thou hast all the comforts of this life, yet the Lord Jesus thou art doubtfull whether thou hast him or no, and notwithstanding.

*Vse 1.*

standing all these comforts, thy soul goes drooping for want of him, it is a signe all these comforts doe not countervaille the want of Christ, and that is deep mourning for Christ. I know godly sorrow runs very shallow in many good hearts, yet this you are sensible of, though you have other comforts at will, yet because you feare you want Christ, you are more uncomfortable for the want of him, then all your other comforts can refresh you: How shall you know that? It appeared *Isaac* loved *Joseph* better then all his other children, because when he was gone, though he had all his other children about him, yet could not be comforted by them all, and all because he wanted *Joseph*. So *Isaac* said to *David*, *I see thou lovest Absalom more then the whole kingdome*, 2 Sam. 14. 6. How knew he that? Because when *Absalom* a Traitor was slaine, and his Kingdome now at peace, he yet weeps for *Absalom*, and wishes that himselfe had dyed for him: it was a carnall spirit that *David* did expresse at that time. A good man may sometimes be more besotted in one darling child, then in a whole Towne or Kingdome besides: but *Isaac* told him right, and just so it is in this case. If a man can see, that though he have all the comforts of this life, and yet is not satisfied in them, and all for want of Christ, then thou truly mournest for him. It is true, there may be for a time some reason why a man can expresse lesse griefe for the one then for the other. Some man wil say, Were my wife or child dead I could weep day and night, but I cannot tell that I ever wept yet

yet so for the losse of Christ, how then doth it appeare that I mourne more for Christ then for outward losses? Let me tell you, expressions for outward losses may sometimes be great: First, because all causes concur to make a mans expression of griefe for outward things very great. When you see the windowes of heaven open, and the fountaines of the great deep broken up from beneath, there must needs be a great deluge. *Gen. 7. 11.* here were all causes concurring, no impediment stood in the way to hinder the flood, yet as great as it was, it was not so durable as great, but in a certaine number of moneths it was dried up, and never returned againe from that day to this; and when it was come to the height, it went no farther, but decreased: but now in our mourning for Christ, though the windows of heaven be opened, yet many times the fountains of the great deep are not open, we have hard and stony hearts, which much hinder spirituall sorrow: You may have a land-flood run downe a channell, or a plain gravell that makes a great noise, and carries all before it, but a deep river runs more slowly, and makes lesse noise: so worldly sorrow it runnes an-end, all causes concurring, heart soft towards children and parents, &c. and grace concurs to mourn for them; windows from above are opened, that is, Grace, and the great deep from beneath is broken up, that is, Nature, and now here must needs be a great expression of sorrow: but now when a man comes to mourne for sinne, there is an hard heart in the way, a heart full of weeds, and thorns,

and bryars, many cares, and lusts, and worldly busineses, and these so choak the current of our godly sorrow, that when it should run and overflow, it is dammed, and the expression much hindered. But yet the greatest worldly sorrow is but a torrent, it makes a great noise, but it wants a spring in the bottome, and will in time decay. *David* mourns for *Absalom*, and for *Amnon*, two or three years, but in time the sense of their losse grew out, wanting a spring it was not durable, whereas godly sorrow comes from an everlasting spring, *Ioh. 4. 10, 14.* though sometimes stopped, yet it will break forth againe, and it lasts while life lasts: And which is more, the spirit of Grace helping us to mourne, it will make our griefe to grow to be more at the last then at the first: worldly sorrow is ever more at first then at last, it will slack in time, and in the end vanish quite away; but godly sorrow increases, as a man grows in grace, so he grows in griefe. Doe therefore thus much for your selves, as to consider whether your mourning for outward things be such, as that the love of Christ cannot moderate it, then thou yet wantest a spirit of Grace; but otherwise if no comfort can satisfie thee, because thou wantest Christ, it is a sure evidence of the spirit of Grace.

*vsē 2.*

To teach Christian men to cherish godly sorrow: If you would have godly sorrow, you see it comes from a spirit of Grace: Look therefore at sin against God, as greatest, especially sinnes committed against the blood of Christ, against the motions of the Spirit, and the word of Grace, and look

look at these as thy greatest evils. And if God give thee but so much grace as to mourn for Christ, labour to maintaine it in thee, pluck up all the weeds that choak the free passage of it ; if there be any seeds of pride , or hypocrisie, or of any distemper in any kind in thee, away with them all, they will damme up this sorrow, at least for a while. In every Ordinance observe how thou hast sinned against Christ, and so daily observe what sins in an especiall manner have been committed against Christ, and specially such as are against his Gospel and Grace. Consider seriously, what Christ hath done for thee, as that he was content to come and live a poore beggers life for thee, was content to suffer death, and to suffer suffer losse of his Fathers favour for thee, and this will in time reare thy heart to such godly sorrow, as thou shalt mourne abundantly for all the evils thou hast done against Christ. And to encourage you to this, consider that by how much the more thou shalt take to heart thy sins against him, thou wilt find this issue of it, the lesse will any outward losse or crosse in the world stick neere to thee ; though thou shouldst lose thy goods, and be cast into prison, &c. thy heart would be able to beare all, as *Iob* did, *The Lord hath given, and he hath taken away, blessed be his name, Iob 1. 21*. What helped *Iob* to this? why, *he feared God, and he eschewed evill*, and he knew that his Redeemer lived, and that so quieted his heart, that though he had lost all the world, yet he could tell how to be comforted in all ; he loved wife and children well, but when

all failed him, his heart failed him not, because he had learned to mourne for Christ. That day in which a man hath not scene Christ, that day if any crosse befall him, he will not beare it well, but will be disquieted upon every occasion. Well then, if thou wouldst be Lord of the world, and of all the crosses that befall thee, then observe your daily sins against Christ, and mourn for him.

*Vse 3.*

Of the *Prothesis*, which is the former part of the comparison, *Hadadrimmon* signifies a place of store of Pomegranats: From hence learne, Hath God been pleased to exercise thee with the losse of a deare husband, or wife, or child? take example by that griefe, and apply it to the Lord Jesus Christ; turne the streame of it into that channell; Did God ever afflict thee in that kind? then be the more thankfull, and especially for you that are in authority, as ever you desire to dye lamented, and much desired, then be like *Ishab*, who while he lived, mourned for the sinnes of his people, *2 Chron.* 34. 27. So all you Governors, if when you die you would be sadly lamented, that all about you might mourne to think of your losse, then mourne you for the sinnes of your children, friends, Townes, and Countries; take you to heart the sins of the times and places where you live, and God will take care that there shall be a great and a lamentable mourning for you when you die.

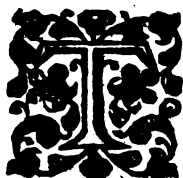
ZACH.





ZACH. 12. 10.

*And they shall be in bitternesse for him.*



Here yet remains one Doctrine more from the Effect, from the word *Bitternesse*.

*A gracious heart looking upon Christ pierced by it, shall be in bitternesse for him.* Doct. 5.

A gracious heart, that is, such an heart, as upon whom the spirit of Grace and Prayer is poured, when it looks upon Christ pierced by it, it shall be in bitternesse. This is expressed, *Luke 22. 61. Peter seeing Jesus look back at him, remembring what Christ had said unto him, he went out and wept bitterly.*

Now for opening of this Point, see what bitternesse it is that the soule finds when it doth look upon Christ as pierced by him, and then the Reasons and Application of it.

There is a fourfold bitternesse of soule which a mans heart is taken up with in such a case.

First, there is a bitternesse for sinne; for sinne it selfe yeelds bitternesse to the conscience. It is bitter it selfe, but is not felt till a man look upon Christ, and begins to take to heart his sinnes against him. Notable is that confession of *Solomon* after his grievous Apostasie, *Ecc1. 7. 27. I find more*

more bitter then death the woman whose heart is as snares, &c. An evident argument that *Solomon* penned that book after his repentance, and there he describes most excellently the whole course of repentance in those few verses. I find such sinnes more bitter then death, drawing him on to sinne, and holding him fast therein. There is indeed a strong bitterneffe in sinne, but yet a man is not sensible of it, till his eyes be open to see Christ. *Peter*, that had seene and felt the bitterneffe of his owne sin in piercing Christ, he could see the bitterneffe of the estate of other men: *Act. 8. 23. I perceive thou art in the gall of bitterneffe*, (speaking of *Simon Magus*) where he describes the carnall estate of a naturall man; *Simon* had not as yet shewed any bitterneffe and malice against the wayes of Christ, but he perceived by the unfavourineffe of his question, that he was yet in a carnall estate, for he had offered him money for the gift of the holy Ghost, whereas he knew the gift of Grace could not be bought and sold for money. How then is that carnall estate a gall of bitterneffe? Bitterneffe it was that made him unfavoury in himselfe, so that a godly heart can relish nothing in such an one but that which is as bitter as gall; he gives him gall to drink, when hee puts forth such a question, a covetous and carnall question.

2. And so it is the nature of all sin to provoke God to bitter wrath.

3. It is the nature of sinne to corrupt others, and therefore it is called a bitter root, *Heb. 12. 15.*

So

So the estate of nature, and the wayes of sinne, they are *bitter as gall*, *Dent. 32. 32, 33.* All is bitterness that comes from a naturall man, his thoughts and life are unsavoury, he is bitter to God and to his people. Now when mens eyes are open to see Christ, they see and feele that in sin which before they felt not; Then we see our sinfull course most bitter, the very grapes of gall and wormwood.

Secondly, there is the bitterness of Gods wrath which a man sees and feesles when he sees Christ pierced by him, *Hos. 12. 14.* and Gods wrath being imbittered against us is very bitter, *Ier. 8. 14.* and *9. 15.* All such afflictions are like *wormwood* and *gall* to us: So the Church complaines, *God hath made me drunk with wormwood*, *Lam. 3. 15, 19.* And *Iob 13. 26.* *Thou writest bitter things against me.*

Thirdly, there is another bitterness caused by a man looking upon Christ, and that is by reason of the losse of Christ: we never either had attained to him, or else now we have lost him; now we see we have no portion in Christ, and that is bitter to our soules, *Ier. 2. 19.* A man in such a case sees that the feare of God is not in him, that the Lord Jesus he hath forsaken, estrangement from God is bitter to such a soule, *Amos 1. 20.* That which you reade of *Esaú* is very memorable in this case, *Gen. 27. 34.* when he saw he had lost the blessing, that Christ was given away from him, *he went out, and lift up his voice, and cryed with a very bitter cry.* I doubt not but *Isaac* and *Rebecca* took.

took paines to catechise their families, and therefore surely in some measure he saw what he had lost; but how much more bitter would it have been unto him, had he had but a sight of Christ?

Fourthly, such a soule is in anguish for the bitterness of soul which the Lord Jesus himself did taste and feele for our sakes; when ever the soul sees Christ with a gracious look, it beholds all the bitterness Christ tasted of for his sake: Men gave him gall, and vinegar to drink, *Psal. 69. 21.* but they fell short of what cup God gave him to drink, he tasted of the bitterness of the wrath of God, and all for our sakes; and a soule seeing this is deeply imbittered in the sense thereof.

*Reas. 1.* First, God intends thereby to chasten, and check, and punish us for that sweetnesse and delight that formerly we have taken in sinne; that God might make our sins afflictive to us, he will make them bitter to us. *Ier. 2. 19. Thine own wayes and thy doings shall correct thee.*

*Reas. 2.* God will have it to be bitter to us, not onely to correct us for former wickednesse, but likewise to make us cast up our sins in a free confession and a serious reformation; as long as sin is sweet to us, we hide it under our tongues, *Iob 20. 12, 13.* that is, so long we shall never confesse it, nor forsake it; but when it is bitter to us, then we vomit it out in free and hearty confession. Bitternesse of sinne will bring a man to confession for sinne, *Psal. 32. 3, 4.* For might a man goe on, and feele no burden under his sinne; he would never confesse it; but when Gods hand is smarting upon him, when God

God afflicts, we purpose an acknowledgement of sinne; now sinne confessed and forsaken, makes way for pardon and mercy, *Prov. 28. 13.* This bitterness for sinne drawes us to confession to spit it out, and to keep us from turning to it againe, it now for ever appeares unfavoury to us.

That so we might be sensible of the bitterness of the cup of Gods wrath, which our Saviour dranke to the dregs, *Mat. 26. 39.* Implying, that what bitterness Christ relished in sinne, and in the wrath of his Father, the same shall every soule do in some measure that hath any part in Christ, *Mat. 20. 23.* and thereby shall we know the wonderfull love of Christ towards us, that he would drinke such a potion to the dregs for our sakes.

Reas. 3.

That so we might relish more sweetly the love of God to us, and his grace in pardoning and healing all our sins. *Esay 38. 17.* *For peace I had great bitterness, but thou hast in love to my soule delivered me from the pit of corruption.* This bitterness that a soule tastes of, makes the love of God sweet and savoury to his soule, and it is a speciall reason that God looks at in all the bitterness which he gives us to taste of in all our sinnes, that so our pardoning and healing in Christ might seem more precious in our eyes. And hence it was that in old time God commanded the Paschall Lamb should never be eaten but with *bitter and sour herbs*, *Exod. 12. 8.* Why so? to make the Lord Jesus more savoury to us. God never gives us a taste of Christ, nor to feed upon him, but in bitterness of soule, that wee might relish the more.

Reas. 4.

more favour in Gods love to us.

*Reas. 5.*

*1 Sam. 15. 33.*

That so he might strengthen our faith against all the bitternesse of the wrath of men, and of death it selfe, or of hell, which else we might be in bitter feare of all our dayes. A man that hath sometimes been in hell, is able afterwards to say truly, as *Agag* said presumptuously, *Surely the bitternesse of death is past*. He that hath been sensible of the torment of hell, he doth ever after, more or lesse, walk in some comfortable assurance that bitternesse and wrath is past. *Psal. 116. 3. I found trouble and anguish: but ver. 7, 8. now returne to thy rest, O my soule*. Because the sorrows of death have formerly compassed him about, now hee knowes God will speake ease and rest to his soule: and so the heart is much strengthened against the feares of men, *Luke 12. 4, 5*. he having already felt more bitternesse then men can put upon him. *Moses* he endured as one that had seene him that was invisible, he feared not the bitternesse of the Kings wrath, *Heb. 11. 27*. Nothing now can make us impatient under any affliction. The more bitternesse we have found in sinne, the more favour shall we find in any affliction: No affliction seems bitter to such to whom sinne feels bitter: To whom sinne is sweet, to them affliction is as bitter as death, *Micah 7. 9*.

*Reas. 6.*

That so he might ever after make our spirits more savoury and lesse harsh: There is in us a naturall harshnesse; though some men be better natured then others, yet there is a root of bitternesse in every one by nature: Nor is there any way

more

more effectually to make us more sweet, and amiable, and savoury, then to see the Lord Jesus Christ, and to be brought to a sense of bitterness by such a taste and sight. *Ephes. 4. 31, 32.* a taste of the bitterness of Christ doth banish from us all thoughts of revenge. Physicians tell us there is no better medicine to purge out the most gloomy and clammy obstructions of the stomach, and to dry up such superfluous humours, then taking some bitter thing, as Aloes, and Centaury, or the like. That is the true nature of this gracious look upon Christ, it will cleanse the soule from what ever keeps us off from fellowship with God, it purges out all clammy and cholerick distempers, it preserves the frame of the spirit sweet and savoury, bitterness is not the wisdom which is from above, *1am. 3. 12, 13, 14.* when once it hath wrought the heart to this heavenly wisdom, then it makes a man gentle and meek without partiality, &c.

For a signe of tryall of our owne estates, whether ever we looked upon Jesus Christ with a gracious look, yea or no: If we never knew what bitterness of soule was for sinne, nor the wrath of God, nor the want of Christ, then we never yet beheld Christ with any gracious look. They to whom sinne hath been bitter, they who know no bitterness for want of Christ, nor any pangs they have suffered for him, such soules have not yet received a spirit of Grace. Had we received a spirit of Grace, long ere now we should have felt the bitterness of Gods wrath, the losse of Christ, the paine

vs 1.

not

paine he suffered, in some measure: a point of much clearenesse and evidence for the discerning any mans estate. While sin is sweet, and we find relish in it, though it be unlawfull profit or pleasure, if any of these seeme sweet, and ever have done so, we have then never yet seene nor known the Lord Jesus; and yet this is for the most part the frame of the spirits of the sons and daughters of men. What a lamentable thing is it, when all of us by nature are a *Simon Magus*, that any man may say of us, *Thou art in the gall of bitterness*, that we are of an unsavoury and bitter frame of spirit, ready to corrupt our selves and others, and yet we know it not, we neither see, nor feele this: but if sinne was never bitter to us, then have we neither part nor portion in Christ. It is true, a man may be in bitterness for sinne, when Gods wrath lyeth heaviest upon him, as it was with *Judas*, which made him not to hide it under his tongue, but to confesse it, *Mat. 27. 3, 4*. But was he then in bitterness for Christ? No verily, it was for sinne against him, but yet onely so farre as the bitterness thereof did reflect upon himself; but it was not for any losse of Christ he felt, or for what Christ by that meanes was to undergoe, but he was in bitterness in himselfe: For *Esau* cryed out with a great and a bitter cry, but not for Christ, but for himselfe, because he had now lost that which now he could never recover.

You say, How can I tell but that my best bitterness is no better then so: how shall I know it is for Christ? I may be in bitterness for sinne,  
and



and for Gods wrath upon me for sin, and for want of the pardon of my sins, that I might bee rid of the burden of it. But how may I know it is for Christ, and for my losse of Christ, whom I desire above all things to enjoy ?

*Ans.* I know not better how to put a difference, then by taking a survey of the fruits of your bitterneffe ; If a man be in bitterneffe onely for himselfe, it will end in one of these two; either in bitterneffe of despaire, as it did in *Judas*, and therefore he hanged himselfe, a signe he was not in bitterneffe for Christ, but for bitter anguish of heart, which was greater then he was willing to endure; Or else, secondly, if not so, it will end in bitterneffe of malice against them that have their part in Christ : So *Eſau* cried out bitterly for the losse of his blessing, and birth-right ; but *Gen. 27. 41.* it is said, *He hated his brother Iacob* : So that if a man be in such bitterneffe for the losse of Christ, that he hates those that enjoy Christ, his bitterneffe is not for Christ ; but if a man can finde this to bee the frame of his heart, that sin therefore seemes and tastes bitter to him, because by it he hath pierced Christ, and thereby the wrath of God is kindled against Christ ; and the more that I doe meditate upon the death of Christ for me, the more it imbitters me, that I should crucifie him that hath not refused to doe so much for me ; This is an undoubted argument of the spirit of grace poured forth into such a soule.

May teach us to take heed of resting in the estate of nature, or in a course of sin, for make account

*Use 2.*

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this

this will be bitter in the end, it will either be bitter in thy repentance, when God calls thee home to himselfe, or bitter in the nethermost hell, when Gods wrath breaks forth against thee to the utmost: We may make a sport of sin, but in the end it will be bitter. 2 Sam. 2. 14. That which was but a *play* in the morning, proved *bitter* in the evening. So though a man in the morning of his age, look at sin but as a trifle, yet the time will come when thou shalt say, it is *bitternesse*, *Esay* 24. 9. and *Prov.* 23. 32. *It will in the end bite like a Serpent*: Though at the first the lips of an whorish woman seem *sweet*, yet in the end they will fill you with *gall* and *wormwood*, *Prov.* 7. 4, 5. So you will find this to be the issue of all sin; Though a play and a pastime in the beginning, yet in the end it will be bitter. But if you come to a sight of Christ, there is no bitternesse like to that; yet no man can expect any better fruit of sin: Therefore let no man content himselfe in a carnall estate, nor a course of sin, for bitternesse will be the end of it.

*Yse* 3.

May serve to teach all the people of God, that are at any time imbittered in their soules for sin, to walk in the sense of that bitternesse all their dayes. For God calls you ever and anon to look at Christ, & therefore it behoves us in our whole conversation, to carry about us not a spirit of bitternesse and harshnesse, but such a frame as hath sprung from sense of Christ pierced by us, and that will make us savoury, both to God and to his people: though it be like *Aloes* in the taste, *Psal.* 45. 8. yet (as *Aloes* be) it keeps the whole man from putrefaction.

on, and the Churches garments smell of this, that in all the graces of the Spirit of God, wherewith the soule of the Church is cloathed, as with a garment, without which she is naked, they all relish of Christ crucified, and of the gracious love of God in Christ, being pierced for them, it makes them all savour sweetly, they are not defiled nor corrupted with sinfull distempers; and therefore as a man in all his waies and duties would be sweet and savoury, so let him ever and anon renew his look at Christ, and see what he hath done and suffered for us, and that will make all our graces alwayes savour of a spirit of humility, and will effectually cleanse us from all wrath and vain-glory, and every other distemper. And if at any time thou finde thy selfe imbittered with affliction and extremity for the losse of any thing, goe thou in this case and look at Christ, consider what he hath done and suffered for thee, and then thy bitterest afflictions will soone be sweet to thee, look at the bitterest of thy sins that pierced him, and that will sweeten thy greatest losses. Dost thou at any time finde thy spirit harsh, and unfavoury, uncomfortable, and unquiet? thy garments doe not now smell of myrrhe, this kinde of bitterness must be put away, but it is for us so to feed upon the death of Christ, as that the sweetnesse of Gods love in pardoning sin in Christ, may make us quietly and meekly expresse our selves in our carriage towards our brethren; this would set an amiable lustre upon all our graces, and upon our whole conversation; and if thou seest any of thy brethren im-

bittered, harsh or unsavoury husbands, wives, neighbours, bitter one to another, though otherwise they be never so gracious, yet thou maist say, they have not seene Christ that day, it may be not for many dayes together; and look how long it is since we saw Christ crucified, so much will a spirit of harshnesse creep in upon us: but by how much the latelier any man hath seen Christ, and tasted of the bitternesse of his death, and therein also of the sweetnesse of his love to us, so much the more savoury and gracious will our carriage be, both before God and man; and therefore if at any time thou finde thy spirit harsh and unsavoury, take this medicine, Let the sense of the bitternesse of thy sins purge it out, and so it will, though thou beest exercised with the losse of an onely childe, or an onely Prince, yet looking at Christ would put us into a savoury frame, and make us relish well before God and our brethren.

*vs 4.*

For a word of comfort to such soules as are in bitternesse for Christ: Bitternesse against Christ is a most fearfull estate, and of all conditions the most miserable. For you see it is the condition of Gods children to be in bitternesse for Christ: But there is a generation that is full of bitternesse against Christ, and his children, and the wayes of his grace; a most fearfull condition. If such as have received a spirit of grace, be in bitternesse for Christ, then such as are in bitternesse against Christ, have received the spirit of the Devill; If thou beest in an estate of nature, and knowest not what thou doest, thy estate is lesse dangerous, but yet

yet very dangerous it is ; but if a man be in bitter-  
 nesse for Christ, it is a most comfortable estate. A  
 Christian is never more gracious, never more  
 Christ-like, then when he is in bitternesse for him;  
 such bitternesse will end in everlasting consolati-  
 on. If therefore thou beest in bitternesse for him; *Esay 65.13.*  
 and for the wrath of God, as it hath pierced  
 Christ, and for the losse of Christ, whom thou hast  
 grieved by walking so unfavourly, in the professi-  
 on of his name, in bitternesse for all the evil Christ  
 hath borne for thee, in bitternesse for performing  
 duties so unfavourly, doe not think it a dangerous  
 and desperate condition, for this is the sweetest  
 temper of a Christian soule.

It is true, a Christian, a true Christian man is *object.*  
 called to *rejoyce in the Lord alwayes, Phil. 4.4.* And  
 you say, how should alwayes hee bee in bitter-  
 nesse?

Why, by how much thou canst finde thy soule *Sol.*  
 in bitternesse for Christ, so much the more cause  
 hast thou to rejoyce in Christ, and to rejoyce al-  
 wayes ; it is the truest cause of joy, that can befall  
 thee ; for the Text saith, Such an one hath recei-  
 ved a spirit of grace; and so much as any soule  
 walks heavily, and droopingly, as many times  
 many a Christian doth, in such bitternesse, as  
 wherein it findes no joy, that which makes thy  
 heart so uncomfortable, is, because thy bitternesse  
 is not for Christ ; for if it were, it would be so  
 sweet to thee, as that thou wouldest say, thou ne-  
 ver hadst more cause to rejoyce, then when thy  
 soule was in greatest bitternesse for Christ: If

thou beest in bitterneſſe for Chriſt, it will make thee both comfortable to thy ſelfe, and to all that thou ſhalt converſe withall, every thing will be ſweet to thee when thou mournſt for Chriſt.



ZACH. 12. 13.

*And the Land ſhall mourne.*



OW we are to ſpeak of the mourning and repentance of a gracious heart, here amplified by a double argument: Firſt, by an adjunct of greatneſſe, *ver. 11.* amplified by the greateſt, both domeſticall and publike, mourning; as the *mourning of Hadadrimmon*, for the death of *Iſiah*.

Now of the ſecond, in which you have this mourning ſet forth by a diſtribution of the ſubjects mourning deſcribed formerly by the privacy of it, but that is not all; but alſo by declaring the divers perſons which doe mourn. Firſt, it is ſaid the Land ſhall mourn, *ver. 12.* Secondly, the Land more particularly diſtributed, *Families, families*, as it is in the Originall. It is translated every Family; and words ſo doubled, are ſometimes put indefinitely, ſometimes ſignifying every Family, and ſometimes divers Families apart from others: ſo that here is deſcribed in theſe words, *Families, families*, the mourning of divers Families

lies, the mourning of sundry Families together apart from other Families that mourne together, and also included some mourning of every Family apart by themselves, sometimes the Land mourning, sometimes *Families, families*; sometimes every Family mournes apart by it selfe, and sometimes in those Families, husband and wife doe mourne retiredly one from another, so that here is foure sorts of mourning persons.

*The Land shall mourne.* ] When was it ever known in the dayes of the New Testament, that the whole Land of Israel mourned? I take therefore *Calvins* answer to the question, and the note is:

*The mourning of Gods people in a Land, is the Doctrine. mourning of the whole Land.*

God never poured out the spirit of grace upon the whole Land of Israel, no nor then when this Prophecy was in a speciall manner accomplished, *Acts* 2. 41. It was poured out upon thousands, *Chap.* 4. & 6. There was a great multitude beleev-ved: And *Chap.* 21. 20. *Thou seest brother Saul, many thousands of the Iews beleewe*; so as they are called the *Churches of the Iews*, *Gal.* 1. 22. that, is many congregations of the Jews. But yet thus much remember, (as *Calvin* well notes) the *body* of the Nation was an *untoward generation*, *Acts* 7. 51. The bulk and masse of the people was untoward still. They loved to be contrary to the people of God, and yet because there are Families, and they mourne, and sundry Families, they mourn, therefore that which is the act of these divers Families,

is accounted the act of the whole Land.

And indeed so farre was this mourning the mourning of the whole Land, as that *Zach. 13. three first verses*. There is as well publike blessings poured out upon the whole Land, as upon those that did mourne. The Idols were cut off, and the word of God so mightily prevailed, as that those Sects which were wont to delude the people, Scribes, Pharisees, and Sadduces, were blasted in the eyes of all the people, and generally the Gospel had free passage granted to it, by the mighty hand of God upon the people, from one end of the Country to another, yet the whole Land mourns not. It was not an universall mourning of all the Jews in all the Provinces of King *Ahasuerus*, but of *Shushan* the Palace, and yet they prevailed with God for the safety of the whole Land, *Hest. 4. 16, 17.* by which was cut asunder all the snares of the Jews, so as before they in the Country knew their danger, they knew their deliverance, or at least the meanes thereof was prepared; and so *Daniel* being to be cut off, hearing of his danger, he goes to his three companions, and prayes them to put up their prayers to God, and they did so, *Dan. 2. 17, 18.* and presently after hee bids them to blesse God, for their desires were accomplished; by which meanes, not onely themselves escaped, but under their shadow the whole Church of God found refreshment. And when *Daniel* prayed for deliverance out of Captivity, *Chap. 9. 20. to 23.* his prayer was heard, and an Angel sent to take order for the deliverance



rance of the people : to shew you , That when there are some, bee they more or fewer, that unfainedly set themselves, to humble themselves before God , for the publike evils that lie upon themselves, to the danger of the whole Church, God is then wont to looke at it, as an universall mourning, as if the whole Land had mourned.

Taken from the place, and standing which the *Reas. 1.* people of God have , in the Countries in which they do inhabit; they stand there as *the first Fruits of a Nation, Iam. 1. 18. Rev. 14. 4.* Now in the sanctification of the first Fruits, stood the sanctification of the whole Lump, *Rom. 11. 16.* according to that in the Law, *Levit. 23. 10.* When the first Fruits were offered to God, then all the rest was cleane ; so in this case, the multitude of a whole land before God, is but as so many severall stalks of the Field, and the severall Families, are but as so many severall sheaves. Now when Gods people draw neare to him, he looks at it, as if all the Sheaves of the Field had come and bowed before him; so that their work, is the work of the whole Field.

Taken from the cause both of this Reason, and *Reas. 2.* the Doctrine it selfe , that is, from the *valuation* that God hath of his people, where ever they be, his valuation of them in his eternall Counsell. Now in Gods eternall Counsell, thus hee conceives his people ; All are not Israel, that are of Israel, but only they who are the Children of the promise, *Rom. 9. 6, 7.* Looke what God promises to Israel , it is chiefly fulfilled to them that are  
Isra-

Israelites indeed, And if they goe about to offer up any acceptable sacrifice to God, in Gods account, it is as if all Israel had done it.

*Reas. 3.* Whence it comes to passe, that God made that ancient Covenant with *Abraham*, and it is the maine tenor of the Covenant, *I will give thee for a blessing, &c. Gen. 12. 2, 3.* Which doth expresse another passage of the like nature, *Esay 65. 8.* One saith, *Destroy it not, for a blessing is in it;* As if, though there were many branches of the Vine dead, yet if but a cluster of Grapes, the Vine shall not be cut up, till that be gathered: When God shall see his faithfull servants bring forth Clusters of sweet fruits unto him; they shall be a blessing to others; implying, that where ever Gods servants are, because of his Covenant with them, where ever they crave a blessing, and mourne for the want of it, God will provide it shall be stretched forth upon the whole Country they live in.

*Reas. 4.* From all which comes a fourth Reason, which is taken from an ancient promise which God made to his people, *2 Chron. 7. 13, 14.* *My people that are called by my Name:* Who are those? Expounded, *Esay 43. 7.* *Thou art called by my name, I have created thee for my glory, &c. ver. 3.* These are they whom he hath manifested, and magnified his rich mercy on. In usuall speech you know, none is called by the name of another, but either Children by the name of their Father, either naturall, or adopted, or Wives by the name of their Husbands; now therefore, if Gods espoused and adopted Children shall seeke his face, and humble

ble themselves before him, for what ever distresse lyes upon the place in which they live, hee will heare them.

For further clearing this Point, let me answer this doubt. You say, if the mourning of Gods people in a Land, bee the mourning of a whole Land, how is it then, that they prevaile not with God sometime to save the Land, for which they doe mourne, but sometimes the Land perishes, and onely themselves preserved? As *Ezech. 9. 4.* *Set a marke on them that mourne, but utterly slay all the rest;* which was accomplished. *Ier. 24. 5.* *The basket of good Figs was preserved, but the other was for a prey to Captivity, and the Sword, and Pestilence, and to utter extirpation from the earth;* Hence is that you reade, *Ezech. 14. 14.* *They shall deliver neither son nor daughter, but themselves onely;* And *Ier. 15. 1.* So that, though sometimes the mourning of Gods people, is accepted for the mourning of the whole Land; yet sometimes, though Clusters of good Families should meet in Gods House, and humble their soules together, for their owne, and their Countries sins; and though there were such among them, as *Nabab, Daniel, and Iob,* men eminent in their generations, for turning away Gods wrath; yea though *Moses and Samuel* joyned with them, men of renowne; yet though these five Men, and their five Families, and the rest of the good Figs with them, were joyned together to seeke Gods face, yet you see sometimes the case is such, as that God himselfe swears, they should save neither Child nor Chick-

Chicken, but onely themselves.

*Quest.*

How then should one conceive this to be true which is here gathered ?

*Ans.*

In Gods ordinary estimation of things, the practise of his people, is the Act of the whole State in wch they live; if they be innocent, so is the whole Nation before him; if they be humble, reformed, and upright, such is the whole Nation in his sight; They are the first Fruits of his Creatures, in them the whole lumpe is sanctified; they are precious in his sight, them hee hath made for a blessing; where ever they live, if they seeke him, hee will heare in Heaven, and all the Country shall fare the better for their sakes. But yet two Cases there bee, wherein the mourning of Gods people is not counted the mourning of the whole Land.

First, in case that Gods people themselves be wrapt up in the contagions of the sinnes of the times and places they live in; if they be wrapt up in the common streame of the sins of the times, they will be wrapt up in the fellowship of the calamities of the times, and they will not then be able to stand in the gap; and though God know how to save their soules from eternall destruction, yet they may bee swallowed up in the common deluge. God would no longer save the old World, when his owne Sons became fleshly, that is, the Children of the Church, with whom God had entred into Covenant, *Gen. 6. 2.* If once they become carnall, as the rest of the World was, then saith God, *My Spirit shall not alwaies strive with man, then All flesh had corrupted their way;* who

who though they perished, according to men in the flesh, yet doubtless many of them were saved, *2 Pet. 2. 5. and. 3. 6, 17.* When Gods people became carnall, then they are not in case to stand in the gap, but looke as you see, then the bottomes of the great deepes were broken up, and so overwhelmed the whole World; so when the children of Heaven are let loose to all uncleanness, and the wicked children of the earth are broken loose to all licentiousnesse; in such a case, the Flood may soone overwhelme the face of the earth. And now, no wonder if onely *Noah*, and eight persons more for his sake, be preserved. *Jer. 5. 30, 31.* Had there beene many horrible things committed, and Gods people but mourned and beene ashamed of them, God would never have looked at it, as such a wonderfull and horrible matter; but when such wickednesse is committed, and *my people love to have it so*; then *what will you doe in the end thereof?* What doe you thinke will be the end, when there is none to stand, or lift up his heart or hand to God? nothing will be the end but horrible confusion and destruction.

Secondly, But suppose they should keep themselves intire and spotlesse, as those five *Noah, Daniel, &c.* And suppose they should save themselves from a froward generation, and have no fellowship with the unfruitfull workes of darknesse, which is the best hope that may bee, that they should so do; yet notwithstanding it may fall out, this mourning will not be accepted for the whole State, and that is, in case they *may not bee suffered*

to mourne for the people, nor themselves neither. But when they thrust themselves into the gap, Families apart, or Congregations apart; when they set themselves against the wrath of God, rather runne themselves into hazard with God and the World, then to have a judgement befall them, and may not bee suffered there to rest; then you must not wonder, if these doe no good, they are throwne out of the gap, which they would have made up, if they might have beene allowed to it; in such a case, though they should mourne abundantly, they should save neither son nor daughter; this you shall find expressed, *Esay 59.15, 16, He that sets himselfe to worke righteousness, makes himselfe a prey, and the Lord wondered that there was no Intercessor.* Why was there no righteous men there? Yes, *But their righteousness was their ruine*; they were not suffered in their righteousness, nor tolerated to be righteous. Now in such a case, there is no Intercessor; this you shall finde in the very case of the Text. Time was, when these Families that mourne now apart, went from house to house, and sought God together, and in so doing, they had favour with all the people, *Acts 2.47.* and *Acts 5.13.* Though many people durst not joyne themselves with them, yet they magnified them; and which is more to be observed, when any stirre did arise, all the Governours, and people hearkened to *Gamaliel*, and let them alone; so that in such a time, when some give good counsell, and the people of God in these duties had favour with all the people, then their

mour-

mourning is the mourning of the whole Land ; but now when the case was thus far altered, when many of them had beleevd, and fell a persecuting their brethren , that were not of the same mind with them, *Acts 20.21.23.* And when persecution began to arise against *Stephen*, and others, *Acts 8.1.* then God began to cut scant with the Land, and then he made a division ; he will not make a division so long as they doe comply with them ; but if either Gods people fall out with their brethren, or neither higher nor lower persons suffer them, nor favour them, then see what a division Gods makes, *Zach. 13.7.* it is the prosecution of the Story ; Then God begins to sunder them one from another, *Two parts shall be destroyed, and a third cast into the fire,* and they shall learne to call upon the name of the Lord. So that, so long as Gods people keepe themselves free from the pollutions of the time, and mourne for the sinnes of the times, and finde favour in so doing, all that while, all that which is the act of *Families*, is the act of Countries, Kingdomes, and Nations.

Direction and Instruction, to all the people of *vs 1.*  
 God, in any times of the Churches dangers and distresses, what you are to doe : for, if the mourning of Gods people bee the mourning of the whole Land they live in ; then, as the people of God shall behave themselves in times of publike dangers, so will the state of things stand. Therefore it is for the servants of God in such times to take these few Rules of practise.

First, bee well acquainted, not onely with your  
 owne

own sins, but be not strangers to the finnes of the Town and Country you live in.

Secondly, Keep your selves unspotted from these evils, save your selves from the fellowship of them.

Thirdly, Mourn you before the Lord, in regard of them.

Fourthly, And as much as may be, give no occasion of provocation unto other men to disturb you.

These four duties performed will prevent what ever danger our sins justly threaten against us; for when publique sins are committed, should God stay to shew mercy till the generality of the people come before him, there would never be safety in that place; for never was it found, or very rarely, that men in such a case did universally turn to God, when they had provoked him, but therefore God, that looks at his peoples spirits, as the *life, pith, and marrow* of the Land they live in, he looks at them, and indeed *he hath no respect to any Nation under heaven, but for his servants sake that have reference to it*; If they be holy, the rest are so in his sight, if they stand in the gap, there is enough to turne away his wrath, if they humble their souls before God, it is an universall reformation, I mean so accepted: Therefore let every Christian family, and every person therein, be well acquainted with the sins of the places they live in, and then save your selves from them; God complaines much that his servants should be so blinde, as not to see the sins of their times, *Esay 42.19.* Let not Gods



Gods servants be *disloyall, nor irreverent* to uncover the nakednesse of others; but if they see evident transgression of Gods lawes, they must not be blinde, lest that bring a mischief upon the place they live in. But when you see them, save your selves from them, *Acts 2. 40.* have nothing to doe with them, be not intangled in the fellowship of their sins; and then be carefull to humble yourselves unfainedly before God, and confesse your iniquities, and the iniquities of your Fathers, and whatever lies in your own hands to reforme, be sure that be done, *2 Chron. 7. 14.* and that will be accepted as if the whole Nation did universally turn unto God. If Gods people shall doe thus, the Lord may yet prevent such judgements as lies heavy upon other Countries; and this Gods people may doe, and neither hurt themselves nor others: so much the more doe we walk humbly before God, by how much the more we see others doe it not; if we would *speak and talk lesse, and pray more*, we might comfortably expect yet God had some further blessing in store, and that not for our selves onely, but for others also. Complain not therefore of any declension of times, or decayes of things that are good, or breaking in of things that are naught; weary not your selves with sad thoughts in this kinde, (though they ought unfainedly to exercise us) but follow close to a wise and faithfull preservation of our selves from fellowship in these evils, and as much as in us lies, reforme what is amisse in our selves and ours; and let it be a strong motive to us to fall faithfully to

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this work, because if we shall so doe, such a mourning of a few will be counted the mourning of a whole Land.

How would you know that the Land mourns? why, when *Families, Families mourne*, some together, and some apart, then the Land mourns. And I know it is of great consequence when Magistrates themselves are given to mourne; A man of authority is of mighty sway before God, *Ier. 5. 1.* Ten common righteous men might have saved *Sodome*, but *one godly Magistrate would doe as much good, as ten private Christians*; but if all joyn together, there is so much the more good to be hoped for. Many a man will say, what can such a poore creature as I doe, or such a poore family as mine is, what canst thou doe? Why, doe but what lies in thee to doe, and one coale will kindle another; and then God will set open a fountain for sin and uncleannesse, for such duties sake; and therefore as ever you would stand as stakes in the hedge, and would make up breaches in Families, Townes, and Countries, live as those that often see the Lord Jesus, and him crucified; mourn you for your owne sins, and that will set Families a work, and a few Families will set others a work, and God may work mightily by this means.

Use 2.

To teach men that have no great will to mourn themselves, yet to be of a loving heart towards those that love not to be better then others, but to mourne for their own and others wants; if you would not be publike incendiaries to a State, then be of a loving affection to those that are mourners in

in Sion; let them have, if not your *fellowship*, yet your *favour*; and so farre as you can counsell others to refraine from these men, as *Camaliels* counsell was, Let them alone in their way; and had they so done, Ierusalem had stood to this day. Let the Scribes and Pharisees have taught and wrought as wickedly; and as hypocritically as before, yet had they refrained themselves from hurting the Christians, they had prevented the mighty power of the Romane Armies. As ever therefore men would be friendly to the State they live in; learne to be praying Christians: you say you cannot doe that, but cannot you favour them that are willing to doe so? those that pray and mourn, doe not you thrust them out of the gap, let them lie there, their mourning need not make you sad, take you the comfort, and let them have the mourning, and so shall you doe much good service to the place you live in, and to the whole body of Christendome; for it never fares ill with any place where Gods people dwell, if they keep themselves unspotted, and are but suffered to mourne; and therefore doe but the servants of God this favour, Draw them not unto evill, for if you corrupt them, the judgement of God will fall upon you together: what ever you doe for yourselves, defile not them, for if they should be polluted, there is none to stand in the gap for you, and it is but a small request, they ask no great matters at your hands, give them but leave to mourne when they see occasion; and then God hath said, I will blesse them that blesse thee, thought

a man cannot blesse himselfe, yet he may hold off his hands from touching them that would blesse you.

*Vse 3.*

Of strong consolation to Gods people, as they finde themselves to grow up unto a spirit of mourning; if though to day thou canst rejoyce and be glad, yet if occasion serve, thou canst mourne to morrow, then blesse God, be not without a spirit of mourning upon any occasion, that you may be fit to stand in the gap, so shall you be instruments of publike good in the place where you live.



ZACH. 12. 13, 14.

*The family of the house of Levi apart, &c.*



WE have spoken of the subject, that is here said to mourne. The Land shall mourn, that is, not the whole Land, but many godly Families in a Land. Now wee come to another note from the true sense of the words.

*Doctrine.*

*The spirit of grace and prayer doth lead the people of God unto mourning, not onely in sundry Families together apart from others, but also every Family apart by it selfe, and in those Families, husbands and wives apart one from another.*

This is the summe of the distribution of the subjects mourning. The words hold out (that I may so speak) *all the formes of humiliation, which*

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at any time Gods Spirit led the hearts of Christians unto, in the first dayes of the Gospel.

1. Every Family apart. In the Originall, it is *Families, Families*, that is, sundry Families together, apart from some others.

2. Every Family apart by it self.

3. In these Families husbands and wives apart by themselves, and sometimes in the same Family, many men meet together, when their wives are not with them, and sometimes the women without the men. *Families, Families*. These kinde of ingeminations doe not alwayes signifie every Family, but sometimes sundry and many Families, sometimes universality, and sometimes multitude, as Hebrew Grammarians say; as to shew you some instances, *Gen. 14. 10. The vally was full of slime pits*, in the originall it is *pits, pits*, that is sundry or many pits; so *Families, families*, is *many Families*; not all pits, for then there had been no roome to fight; but many pits. So *2 Chron. 31. 6*. They laid up their provision for the Temple, *heaps, heaps*, as it is in the Originall, sundry heaps, or *here and there an heap*. So *Mark 6. 39, 40*. They sat down *ranks, ranks*, that is, *sundry ranks*; so *Families, Families*, that this is, *sundry Families*; &c that is the meaning of the holy Ghost in the text, it is evident from the accomplishment thereof. *Acts 2. 41, 46*. there were three thousand converted at one time, and it is said, they did eat their meat together from house to house, not that three thousand of them met together at one mans house, for whose house could hold the? especially

considering that most of them were poore men, therefore impossible it was, that three thousand of them should meet at one mans house, but some in this, and some in that; and so divided themselves, that in severall Families they did all meet: read the same accomplishment of this Prophecy, *Acts* 12. 12. When *Peter* was miraculously delivered out of prison, he came to the house of the Mother of *Iohn*, where many were gathered together praying, many Families were there met, and they had the happinesse to know first of his deliverance; for the whole Church puts forth instant prayer in his behalfe, and there was above five thousand more added to the Church by that time, for they multiplied exceedingly, but the whole Church was then assembled one where or other; and that *Iames* was not amongst them at *Mary* her house, it is evident, from *ver.* 17. *Goe, shew these things unto Iames*, as a signe he was not there; thus they met in sundry Families.

But this is not all, but besides this, it is said, They met every Family apart, *verse last*; so that they did not onely meet when many Families could get together, but every Family had a mourning by it self, sometimes no Family joyning with them, onely themselves, their wives, and children, and of such as so joyned with them, came that saying, *The Church in their house*, *Rom.* 16. 15. *Col.* 4. 15. and *Phil.* 2. They and their Families met solemnly together, as *Ioshuah* said, *I and my house will serve the Lord*, *Iosh.* 24. 15. *And I know that Abraham will teach his Family*, *Gen.* 18. 19. to shew

shew you that all the children of *Abraham* will doe as *Abraham* did. It is true, the words in the Epistles, Such a man, and the Church in his house, may have a double meaning; for it may be taken the whole Congregation met in such a mans house, in such an eminent Christians house; as in the Church of *Colosse*, there was *Nymphies* house. But in this case I like well of the judgement of the present Bishop of *Salisbury*, as taking it for granted, that both this sense and the former are herein included: Sometimes (saith he) it may be the whole Church was met together in some eminent mans Family, but yet withall it includes that the Family it self was a Church of God.

Now for their wives apart, and sometimes husbands by themselves: that hath been an ancient custome of old. *Hannab* mourned bitterly by her selfe alone, when her husband knew not what she did, *1 Sam.* 1. 10. 11, 13. But besides that, *Dauids* example and *Bathshebaes*, *2 Sam.* 12. 16. to 24. They had both together committed folly and wickednesse in Gods sight, and though therefore they had the more just cause to be humbled together, yet *David* goes and layes himselfe upon the ground seven dayes together, and though *Bathsheba* was in the house, yet he took her not with him, as *Chap.* 11. 27. And for her it is said, that when the childe was dead, he rose up from mourning and weeping, and went in and comforted *Bathsheba*; a sign that she was mourning alone. And so sometimes men by themselves, and women by themselves, as it was a custome in thanksgiving, the

women went out with *Miriam*, *Exod.* 15. 20. and so I conceive the like reason of dayes of humiliati-  
on, men or women did give thanks alone, or  
were humbled alone, and yet sometimes give one  
another a meeting: When *Hester* took her maids to  
mourn with her, she met with many women toge-  
ther, *Hest.* 4. 16. So we read of sundry women, cal-  
led *fellow-helpers*, *Phil.* 4. 3. shewing there was some  
women that laboured to help forward the Apo-  
stles work; where he scattered any seeds of grace,  
they would labour to ripen it. This they did, partly  
by *instruction*, and partly by *communicating*  
*their experiences* to them, and *prayer* with them :  
for every ordinance is sanctified by the word and  
prayer ; what he did in publique, they helped for-  
ward in private, *Rom.* 16. 12.

Thus you see foure sorts of mourning subjects  
stirred up to this duty of mourning.

*Reas. 1.*

Why many Families together, and not all the  
Church; It may be taken from the great number  
and store of Christians, that were found in a great  
City or Town, impossible for so many to get to-  
gether in one place. *Acts* 2. 41, 42. They met Fa-  
milies, Families, sundry in one Family, and sundry  
in another.

*Reas. 2.*

Taken from the inability of some Families, and  
insufficiency to performe some kinde of solemne  
duties of humiliation, without the help of their  
neighbours. *Acts* 12. 12. In the Originall it is *many*  
*thronged together to pray* ; that is, there was then a  
*sufficient number* found, implying, that *John, Mark*  
and his Mother alone, had not been a sufficient  
number



number to have besought God upon such an occasion ; but there was *ingred*, a sufficient number, multitudes thronging together about it. Consider that to a solemne duty of humiliation, there were *sundry gifts* required, which were very rare to meet withall in one Family : for you have some Christians, that have excellent gifts, for the acknowledging of their owne sins, and bewailing their wants, who yet are not so large-hearted to mourne for the times and places they live in ; and some are fitly able to mourne for the State and Church, and not so able to mourne for themselves.

And herein to propound to your Consideration, the example of *Heman* and *Ethan*, two Men of excellent note for Wisdome, and see the frame of their spirits, the 88. and 89. Psalmes ; *Heman*, in Psalme 88. breathing out bitter mourning for spirituall desertions, not any mans case so deeply bewayled, as hee bewayles his owne, and he sets it forth at large, yet expresseth nothing of the state of the Church of God. Now *Ethan* his brother, as wise a man as he, not so much taken up with spirituall desertions, but most severely expresses the state of the Church, and the misery it was exposed unto, *Psal.* 89. Now both these would have done well together, in a time of solemne humiliation ; the one mourning for his owne corruptions, and the other, for the sins of the Towne and Country he lives in ; and this makes a fit combination in such a duty. Then consider, you may have Men that may bee excellent in both these,  
and

and yet want faith to presse God to heale; These here would fit well such a spirit, as *Moses* to stand in the gap, and to presse God to remember his Covenant, and his Nature, &c. and this mightily prevails with God, *Exod. 32. 10.*

Againe, but yet sometimes a spirit of consolation is requisite, such as was found in *Barnabas*, *Acts 14. 36.* He had a sweet frame of spirit, a very comfortable man, and therefore such a man would doe well in the end of a day; but scarcely shall you find all these meer together in one family, and therefore there must needs be a sufficient number for all these to be performed.

*Reas. 3.* Taken from the fellowship in the like occasion of mourning that may befall many Families at once: *Peters* enlargement and imprisonment concerned them all, they all stood in need to be sensible of that blow, *Acts 12. 12.*, and therefore many were met together upon that occasion.

*Reas. 4.* Taken from the fellowship which some Families had with some, which they had not with others; as first, meanes of acquaintance: One occasion of fellowship or acquaintance, is nearnesse of dwelling, or next neighbours, *Exod. 12. 4.* Close in such duties with next neighbours, rather then with those that are further off. Another occasion of fellowship, was nearnesse of kindred, and that is evident in the Text: The Family of the house of *David* met by themselves, & so the house of *Nathan*; some take him to bee one of *Dauids* sons, *Luke 3.* When *Solomons* line did cease, his line came in his roome, of whom the *Virgin Mary* descended;

descended; But I rather with *Lunius* take him to be *Nathan* the Prophet, because there is a distinction made of his kindred. So the house of *Levi*, and the house of *Shimei*; some take him to be *Siméon*, one of the twelve Tribes, others think it was the posterity of *Shimei* that cursed *David*, but it is not likely his posterity should be so blessed: But others think this *Shimei* is mentioned 1 *Kings* 1.8. a signe there was a Family of *Shimei* in *David's* Court, a man of great note in the State, an eminent man in his time: And he may well sustain the person of all men, that are neither Kings, nor Priests, but private men, each Family and kindred by themselves.

Thirdly, nearness of acquaintance. *Job* 2.11. 13. *Job* his friends, that were of his acquaintance, came with one consent to mourn with him.

Now, secondly, why every Family apart.

Taken from the great Covenant God hath made with every Christian man and his household, to be a God to him, and to his seed after him for ever, *Gen.* 17.7. and by vertue of that Covenant, every male in *Abrahams* house was to be circumcised, *ver.* 13. Now then, if this be the tenor of the Covenant, observe it diligently. If God make a Covenant, to be a God to thee and thine, then it is thy part to see it, that thy children and servants be Gods people; for God becomes a God to thee and thy seed, that is his part of the Covenant; but look you to the second part, that you be Gods child, *Gen.* 18.9. You will dis-covenant all your children and servants from having Fellowship with

Reas. I.

with God and his Covenant, in case you traine them not up to be sons and daughters to God ; In this case *Esau* and *Ismael* were discovenanted, they neither of them tooke care for their Families; and though a man finde his Family backward enough, yet if he endeavour it, he doth not discovenant them.

And further, Baptisme is the seale of the Covenant, we are baptized into the name of the Trinity, into the house of God ; now if the name of the Trinity be put upon us, then we must doe service to the Trinity, and the Trinity yeelds us protection, and provision; A man then discovenants his Family, that takes no care to bring them on to God.

*Reas. 2.*

Taken from the *dedication of our houses to God, Deut. 20. 5. Ps. 30.* What is it for us to dedicate our houses to God? Is it not to devote our selves, and all ours, to keep house with and for God? unlesse we dedicate our houses to God, they are but Tabernacles for Devils. And is it not then to mock God, when we doe not pray with our Families?

*Reas. 3.*

Consider the *duties* that are required for every *householder*; He should see that none belonging to him should break the Sabbath, *Exod. 20. 10, 11.* And we should whet the word upon our Families, *Deut. 6. 6, 7.* And how should any Ordinance be sanctified without prayer?

*Reas. 4.*

God doth give Families fellowship in sundry occasions, both of prayer and praise; it is he that keeps house for us, and preserves us night and day,  
*Psal.*

*Pfal.* 127. 1, 2. All the Family reaps this blessing together in common, all lie downe and rise in peace, *Pfal.* 118. 15. The Devill himselfe could say, God had made an hedge about *Iob*; and it vexed Satan to the heart, it was a hedge of thorns to him, that he could not tell where to get into *Iob*'s house, estate, or Family, every one was in a good frame, wife and children in good order, and every businesse prospered well, the Devil could no way get in to do him a mischief. But now sometimes this hedge is broked down, and Satan is let in, and then much vexation is wrought in the Family, and in such a case Families have just occasion to be humbled together.

Taken from the *bleſſed reward* that God gives *Reaf.* 5. to Families that are willing to take this course, and that is double.

First, God will reveale his secreet counsells to such, and make them of his counsell, *Gen.* 18. 18, 19, 20.

Secondly, he will bring upon *Abraham* all the good he hath promised him: It is the ready way to bring about the accomplishment of all Gods promises to us; otherwise God will heap upon thee much more evill then thou art aware of, *Ier.* 10. *last.* 1 *Sam.* 25. 21, 22.

Thirdly, why alone by themselves?

Because sometimes the untowardnesse of yoke-fellowes is such, as that they are not fit to joyne together; *Hester* must doe it alone, *Hester* 4. 16.

& *Micah* 7. 5, 6, 7.

Suppose they may trust one another, yet some- *Reaf.* 2.

times

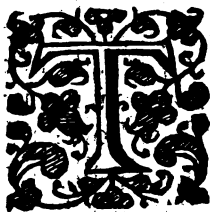
Vsc 4.

Of comfort to mournfull Christians, that can put on a spirit of mourning upon any occasion, that whatever duty thou art called to in publique and in private, thou art fitted for it; rejoyce in the Lord, and blesse his name, that hath not sprinkled, but poured out his grace upon you.



ZACH. 12. 10.

*And I will poure upon the house of David, &c.*



Here yet remaines to be handled from these words, the three first Arguments propounded in the beginning, namely, the Author of this spirit of grace, the plentiful measure of it, and the persons on whom it is poured out. Of the first of these, the Giver of it, you have heard it opened, from 2 Tim. 2. 15. whence you heard, that God is the Author and Giver of grace. And therefore come we to the othertwo, and from thence observe this Doctrine.

*Doctrine.*

*In the dayes of the Gospel, the Lord dispenseth a plentiful measure of grace, not onely upon Ministers, but upon all sorts of Christians.*

For so saith the Text, in that day the Lord will not onely sprinkle the spirit drop by drop, but will pour it out in a plentiful measure; and pouring out implies not onely *extension* upon many people, but  
*intension*

*intension* also in a great measure upon those many persons.

And who are these persons? Not the house of *Levi* alone, but also upon the house of *David*, the *bloud royall*, and the *Kings Courtiers*, and upon the Inhabitants of *Jerusalem*, the *Citizens* and *Tradesmen* therein; yea, and in *Jerusalem* dwelt all sorts of people, of every Nation under heaven, *Acts* 2. 4, 5. Reade this accomplished, *Acts* 2. 17, 18. I will poure out my spirit upon *all flesh*; and in which place the Lord tells you, that he will not *sprinkle*, but *poure out* his spirit, and *not on a few select persons*, but *upon all flesh*, Jews and Gentiles. So *Iohn* 7. 37, 38, 39. he that beleeveth in me, out of his belly shall *flow rivers of living waters*: This he speaks of the Spirit, so that in the dayes of the New Testament, Running streames of the Spirit shall ever be flowing from a beleeving soule; he shall have a spring of grace in his soule, that shall ever be like a running river cleansing his heart and way, and making him fruitfull in all places, cooling and refreshing his owne and others soules with the experience of Gods favour to him in Christ.

Why now, rather then in former times?

Taken from the *different estate of the worship of God now, and that of the old Testament*. Then the worship of God was dispensed, *under vailles and shadowes*, so as when the Law was delivered, *Moses* put a vaile upon his face, *2 Cor.* 3. 13, 14, 15. so as the people could not clearly see the Lord *Iesus*, nor the life nor power of him in any Ordinance

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then dispenced ; he meanes the vaile of Ceremonies and shadows, but now the vaile is taken away, and we all behold the glory of the Lord *with open face, ver. 17, 18.* Shewing that by how much the more simply & plainly the Ordinances be dispenced, so much the more plainly do the people of God see Christ revealed in them; and ever *where there is the lesse shadow, there is the more substance.*

*Reas. 2.*

Taken frō the *different estate of the children of God now, and of thē in the old Testament.* They were then the children of God, and heires of the Kingdome with us. But yet the heire while he is under age, is under Tutors and Governours ; and *Gal. 4. 1. 10 7.* he speaks of God as a wise Father, he will not reveale himselfe freely and familiarly to his children, while they are under age, but when growne to age, he will freely communicate with them. Now thus the Apostle applies it, The Israel of God were under age, till the fulnesse of time came, and when Christ came, then was the fulnesse of the age of that Church, and then God sends forth the Spirit of his Son into the hearts of his people : This is the spirit of adoption, whereby God acquaints you with his counsells, and betrusts you with a great part of his inheritance. Under the Law they had but a dark draught of the Image of Christ found in them ; but now the fulnesse of time being come, God seeing his children fit to be betruste with a larger measure of grace, he sends forth a spirit of grace into their hearts, and therefore they then called upon God, as God and Lord, and but seldome as Father.



Father. The Euangelicall Prophet *Esay*, indeed he sometimes saith, Doubtlesse thou art our Father, *Esay* 63. 16. But scarcely shall you finde it throughout all the Psalmes; *Father in the old Testament is a rare expression*; but now scarce any of the poorest beleivers, but the name of Father is as ready with them, as if all weretaught to say, Our Father, and Abba Father: Now the Father looks at us, as come to fulnesse of age. *Moses* was the Schoole-master to bring the Jewsto Christ, and then God walked towards them with a reserved countenance, but now he dispenceth himself more freely.

Taken from the *different dispensation of Christ* *Reas. 3.* *in the old Testament and in the new*; he is called the *Summe of righteousness*, *Mal. 4. 1, 2.* And in the dayes of the old Testament, Christ was not then risen, and though they had the Moone and the Starres, yet it was dark, because the Sun was not yet risen. So the Apostle saith, *2 Pet. 1. 19.* but when Christ was borne, then *the day spring from on high visited the people*, *Luke 1. 78.* Now as the day dawning brings in our light, more then all the glistering starres: so the Lord Jesus when he came into the world, the Church discerned more by him, then by all the Prophets that were before him; and yet after Christs ascension into heaven, when he was ascended to his full height, then the least of the Ministers of the Gospel, and professors of Christ, saw more of Christ, then any while he lived on the earth: And hence the Apostle fetches the abundant Revelation of Christ

from his ascension, *Acts* 2. 33. he brings ~~it~~ as a reason to prove that the Disciples were not full of new wine; for it is said, *I will poure out my spirit upon all flesh*; and Christ being now exalted to the right hand of his Father, he hath *shed forth his spirit, which you now see & hear*. So then it is from the exaltation of Christ, that we come to have the spirit of grace poured upon us, and Christ himselfe expounds that place, *Iohn* 7. 38, 39. after this sort; *The holy Ghost was not yet given, because the Sonne was not yet glorified*; when God had exalted Christ to the height, then he shed forth light and heat, as the Sun at noone day. The holy Ghost was not yet given: Why, was not all the Prophets inspired by the holy Ghost? *2 Pet.* 1. *last*. Yes, but though they had the holy Ghost, yet in comparison of that measure which is now given, it was but *crums*; in comparison of that measure, the poorest beleivers ordinarily have in these dayes: God dispenseth not the spirit to rare and singular men, Priests and Prophets, and eminent Christians onely; but now I will poure out my spirit upon *Maids*, and *Young-men*, upon all sorts of Christians.

*Use* 1. It is a matter of just reproofe to any that now live in the dayes of the Gospel, that are at this day destitute of all the drops and sparks of the spirit of grace. These are dayes in which God hath said he will poure out his spirit upon Courtiers, upon busie Trade-men, &c. Now then consider what times we live in; shall rivers of grace flow from many poore Christians, and shall not one drop

drop be sprinkled on our soules ; A wicked man in the Land of *uprightnesse*, *will not learne righteousness*, *Esay 26.10.* It is the chiefeft happinesse for men in these dayes to live under meanes of grace, yet a wicked man when all about him relish of uprightnesse, yet he will there doe wickedly, and all this is, because *he will not behold the Majesty of the Lord*, he thinks not that Christ is there ; consider therefore any soule that cannot say, God hath sprinkled you at least with the first fruits of the spirit, there is a heavy curse lies upon you. *Ezech. 47.11. The impure places thereof shall not be healed :* the waters that flow from the Sanctuary are healing waters ; the spirit of grace flowing from Christ, is healing water to heale his people ; but such creatures as still live in sin, foaming out mire and dirt to their shame, that content themselves onely with the blessings of this life, they are exposed to an everlasting barrennesse ; so *Esay 32.11,13.* as if he should say, Every soule upon whom the spirit of grace is not poured forth, there growes upon them nothing but *briers and thornes*. There is a double meaning of it, doe but observe the best fruits of a naturall carnall man, his *best fruits* are but as briers and thornes. And again, the *best comforts* he hath in this Land, their trades, yoke-fellowes, &c. they are all but briers and thorns, they choke good things in us ; therefore let no soule content it selfe in sleighting the Spirit of God. What an uncomfortable thing it is, that so many trees of righteousness should grow on every side of us, and we onely barren

and unfruitfull ? Let this therefore be to us an occasion of searching diligently, whether we have received the spirit of grace or no. Three sorts of things are said to be poured forth; water, *Esay* 44.3. oyle and fire, *Esay* 42.25. Observe then, if you have received the spirit, you have received it as water, as oyle, as fire; As water, cleansing you from all your filthinesse, *Ezech.* 36.25. and making of you fruitfull, *Psal.* 1.3. If thou hast received the spirit of grace like water, then thou hast received some such grace as cleanseth thy unclean heart, and thou beginnest to be fruitfull in the wayes of grace; Or if sometimes thou hast been scorched in thy conscience with the fiery wrath of God, and hast afterward found thy heart cooled with experience of Gods favour, this is like water: Or if like oyle, the spirit is poured out to heal and binde up thy wounds, and to make thy heart chearfull, *Psal.* 104.15. *Luke* 10.35. Grace makes the countenance shine, *Eccles.* 8.1. God hath acquainted thee with his secret counsels, *Acts* 2.18. If God hath warmed thee with experience of his favours, and enlightened thee with the knowledge of his will, thou maist have comfort in thy condition; but if now thy heart be as unclean as ever, if no more fit to offer up to God spirituall sacrifices then ever, thou art not so much as sprinkled with the spirit of grace.

What shall I then (say you) now set my selfe about ?

First, give diligent heed, and have a tender care to attend to the word of life; Come not to heare the

the voyce of a pleasant finger, *Ezech. 33. 31.* but come to the glorious Gospel of Christ, as the ministration of the spirit, you receive the spirit by the hearing of faith preached, *Gal. 3. 2, 5. Romanes 10. 17.*

2. What ever known sins you have heretofore lived in, abandon them, and then God will poure out the riches of his mercy upon you, *Esay 55. 6, 7. & Prov. 1. 22.* When you heare a sin reprov'd, turn from it, and then he will poure out his spirit upon you.

3. Pray to the Father, and he will give you the holy Ghost, *Luke 11. 13.* Now what a fearfull case is it, that a man should live in a Congregation where the spirit of grace is poured forth upon many, and yet wee never to begge such a blessing: but continue knocking, and you shall receive.

To exhort all the children of God to take heed *Vse 2.* of resting in the first fruits of the spirit, or of standing at a stay: for you live now in an age wherein God not only *sprinkles* his grace, *but poures it out*; *Forget what is behinde, and endeavour after that which is before, Phil. 3. 13, 14.* He laboured more then all the rest, and yet *I count not that I have attained.* How should we now be ready to think, had we but the grace of such a choyce one as *Paul* was, could we but be content in every state, could we but doe Gods will with joyfulness, and labour more then our brethren, might not we sit downe and kisse our hands, and blesse our selves, and have cause for ever to blesse God for this large portion

of grace? But *Paul* knew where he lived; and so should we. We are to be thankfull for the least measure of grace, but *not to rest satisfied* with that estate we are come unto: Yea, what if a man could pray like a Saint, preach like an Angel, exceed all the Apostles of Christ; yet still he might set Christ before him for a pattern: we live now in an age, that the least Christian, after Christ his ascension, hath reason to see and know more then *Iohn Baptist* did.

For further encouragement hereunto, consider that place, *Ezech. 47. 3, 4, 5*. It shewes you the marvailous efficacy of the spirit of Grace in the dayes of the Gospel: First a Christian wades in the rivers of God his grace up to the ankles, with some good frame of spirit; yet but weakly, for a man hath strength in his ankle bones, *Acts 3*: and yet may have but feeble knees, *Heb. 12. 12*. So farre as you walk in the waters, so far are you healed; why then in the next place, he must wade till he come to the knees, goe a thousand Cubits, a mile further, and get more strength to pray, and to walk on in your callings with more power and strength.

Secondly, but yet a man that wades but to the knees, his loynes are not drenched, for nothing is healed but what is in the water. Now the affections of a man are placed in his loynes, God tries the reines; a man may have many unruly affections, though he be padling in the wayes of grace; he may walk on in some eavennesse, and yet have many distempered passions, and may have just cause

cause to complaine of the rottenesse of his heart in the sight of God: why then, thou hast waded but to the knees, and it is a mercy that thou art come so farre; but yet the loynes want healing, why, wade a mile further then; the grace of God yet comes too shallow in us, our passions are yet unmortified, so as we know not how to grieve in measure, our wrath is vehement and immoderate, you must therefore wade untill the *loynes bee girt with a golden girdle*; wade an-end, & think all is not well untill you be so deep, & by this you may take a scantling, what measure of grace is poured out upon you. And if thou hast gone so farre, that God hath in some measure healed thy affections, that thou canst be angry and sin not, &c. it is well, and this we must attain to. But suppose the loynes should be in a good measure healed, yet there is more goes to it then all this; and yet when a man is come thus farre, he may laugh at all temptations, and blesse God in all changes: But yet goe another thousand Cubits, and then you shall swimme; there is such a measure of grace in which a man may swimme as fish in the water, with all readinesse and dexterity, gliding an-end, as if he had water enough to swimme in; such a Christian doth not creep or walk, but he runs the wayes of Gods Commandements; what ever he is to doe or to suffer he is ready for all, so every way drenched in grace, as let God turn him any way, he is never drawn dry.

Thus we see now what in these dayes God calls us to; we are now planted by the waters; in which

which some Christians wade to the ankles, (and be we thankfull for that) some can but creep as it were in the way of grace, and some it may be can walk on with some strength; some have yet gone deeper, till they be wholly drenched in grace, and this should we all labour after. But how may we attain to this large measure of grace?

1.

First, consider the times you live in; we all behold the glory of God with open face, and are changed from glory to glory. First therefore *look upon the Lord Iesus Christ with open face in his Ordinances as in a glasse*; you would think it an excellent glasse, that a man could never look in it, but it shewed him a deformity, and would heale it; Now we may behold Christ in his Ordinances; which that we may doe, we must come to them *with a trembling spirit*. Observe, and you shall finde it true, you shall never heare the word with a trembling heart, but you will goe home with an humble heart, you goe a thousand paces that Sabbath, *Esay 66.2*. If we tremble, fearing we should heare unprofitably, or not sanctifie God in our hearts, such a look at Christ will heale a thousand distempers in such an heart. A bold impudent heart that comes into Gods presence will be dirty and unclean still: but *God gives grace to the humble, 1 Pet. 5.5*. Come in *sense of your insufficiency* to profit, and come in *sense of the Majesty of the Lord Iesus*, and you shall get a blessing.

2. Looke at God in his Ordinances *with a beleeving eye*; When a man sees Christ in his Ordinances, it will help him to mourne for all the defects



defects and blemishes which the Gospel discovers to him, so it is in the Text. Looking at Christ with an eye of faith doth heale mightily, it so melts the heart with the sense of its owne feebleness, that it begins to change the hard and stony heart into mournfull teares : as they were healed by looking at the brazen Serpent, *Numb. 21. 8, 9.* so we by mourning for Christ.

Thirdly, Looke at Christ, *as the Lord that teacheth us to profit*, *Esay 48. 17, 18.* *Oh that thou hadst hearkened unto me, then should thy peace have beene like a flowing River;* had we looked at Christ as our Redeemer, he would have undertaken to have taught us to profit, and then would the peace of our consciences and estates have beene abundant, and our sanctification had beene like the waves of the sea, and every wave greater then other, till there had beene neither banke nor bottom; such a looking at Christ would have changed us from one grace to another.

And yet for a second meanes, When you are thus taught of God, then goe on in your uprightness and cleanness of heart in your whole conversation, so shall you wade deepe in the streams of grace, *Iob. 17. 9.* If therefore thou seest any uncleanness in thy heart, abandon it, and resolve with full purpose of heart against it, hold on your way, and you will increase your strength, *Prov. 10. 29.* so *2 Chron. 2. 10.* The Lord will shew himself strong to all that are upright before him. *Gods eyes run to and fro in the Congregation,* and he minds a very upright creature, and where hee espies.

2.

espies such a soule, hee shewes himselfe strong with him, so *Esay* 40.31,32.

3. Fruitfulnesse in growth, bring forth fruit in Christ, it may be a branch of the former; uprightnesse will draw you on to fruitfulnessse, *Ioh.* 15.2. In speciall wise looke to these.

First, have a speciall care to delight in Gods Sabbaths; if you count the Sabbaths precious, God will give you a delight in his house, *Esay* 58.13,14. *Esay* 26.4.to 7.

Secondly, have speciall respect to family duties; bee helpfull to children and servants, for that is a meanes to multiply Talents, *Mat.* 25.28, 29. This course *Abraham* tooke, *Gen.* 18.17,18.

Thirdly, Be fruitfull in conversing with your brethren, counsell them, and stir them up to good wayes, and you shall find this will much increase strength in your selves. *Barnabas* was a good man, and full of the Holy Ghost; How doth that appeare? *Hee exhorted them with full purpose of heart to cleave unto the Lord, Acts* 11.23,24.

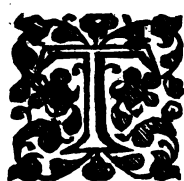
Fourthly, Be willing amongst other graces to grow in patience, and bee not put out of your patience, what ever discouragement you meet with, you will finde it a mighty helpe for growth in grace, *Col.* 1.10,11. It will make you *perfect and intire, lacking nothing, Iam.* 1.4. Let not patience, by any thing be disturbed; any one act of patience when it is put to it, will set you a thousand paces forward. You therefore that would wade on in the paths of grace till you would swim therein, be sure to maintaine these graces lively in you.

ZACH.



ZACH. 12. 10.

*And I will poure upon the house of David, &c.*



Here is yet one note more frō these subjects upon whom the Spirit of grace is powred forth, who were these; *The house of David, and the Inhabitants of Ierusalem;* Were they not those that pierced Christ, that killed the Prophets, and stoned them, the same men that lived in that Age, of whom our Saviour said, *That all the innocent blood of the Prophets that hath been shed, shall be required of that Generation, Mat. 23. 35.* A generation of whom S. Paul said, that the *Wrath of God was come upon them to the utmost, 1 Thes. 2. 16.* A People whom S. Peter calls, *A froward Generation, Acts 2. 40.* Whose frowardnesse Paul doth fitly expresse, *1 Thes. 2. 15. They have both pierced and killed the Lord of life, and persecuted us, God they pleased not, and are contrary to all men:* Now these are the men, and we stand and wonder at it, of whom the Text saith, *I will poure upon them a spirit of prayer and of supplication;* Hence observe:

*they are the Elect of God among the Jews*

*Generation should have been translated Nation.*

*That God doth sometimes poure out the Spirit of grace, upon the most bloody, and most haynous, and most desperate, and most prophane, and most abominable sinners.* Doct. 9.

Such

Such as have pierced Christ, and killed the Lord of life, that had excommunicated him, and all that call upon him and professe his name; they at whose hands the blood of all the Prophets was to be required, &c. Men that expressly curse themselves to the nethermost hell, those that were mad against Christ; Upon these very men will God poure out a Spirit of grace and supplication; and lest you should thinke this to be peculiar to the Jewish Nation onely, reade 1 Cor. 6. 9, 10, 11. *Such were some of you, such as all these, but ye are washed, and sanctified, &c. by the Spirit of our God,* that is, by this Spirit of grace poured out upon them, some of all these sorts, and some that had them all together, the worst that you could name under the Sun, and *such were some of you;* But are you so still? No, *But ye are now washed.* So you see, the Spirit of grace may be poured out upon such as have beene Idolaters, Adulterers, &c. Notable is that speech of Paul to Titus, concerning Cretians his Countrymen, Titus 1. 12, 13. The words are very elegant in the Originall: They were *almayes lyers, given to beastly courses, sluggish in any thing that was good;* Now thinke you that ever these base spirited people should come on to be good Christians? yet, *rebuke them sharply, that they may be found in the faith;* a signe the Apostle was not hopelesse of their estate: So Esay 1. 10. *Hear ye ye Princes of Sodom, and ye people of Gomorrah, &c. To what purpose doe you come before me, and your hands are full of blood;* yet notwithstanding, ver, 16. 17. *Wash you, make you cleave, and then*

then come and let us reason together ; so wonderfull is the grace of God : let him speake to men that know him not so much as the *Asses* his owner, such as rebelled more and more when he chastened them, such whose hands were full of blood; yet let but such as these come & wash themselves, Cease to do euill, and learne to doe well, and then all these scarlet crimson sins shall be as snow. But of all the presidents in this kind, *Manasses* seemes to me to exceed them all, A man 2 Chron. 33. 2. that gave himselfe to Witchcraft, to shed innocent blood, and yet notwithstanding, ver. 12. In his distresse he sought the Lord, and humbled himselfe greatly, and the Lord was intreated of him, which you would wonder at. Therefore sometimes God poures forth his grace upon such as are abominable and bloody sinners; what hope thinke yee were there of a mans salvation, when hee rejects the G O D of his salvation, there is no name under Heaven to bee saved by, but the name of Chrif, Acts 4. 12. and if we put out his name, where shall we have salvation? yet these men did so, and so Paul saith of himselfe, 1 Tim. 1. 13. I was a blasphemers, an injurious person, a man that did another hurt with scathe and scorne, such an one was Paul, yet see how wonderfull God brings matters about, Acts 9. 12. Behold! now he prays; Well might God put an Ecce unto it, a Behold; He that was before a blasphemers, a persecuter; behold! he is now fallen a praying, and he will never give over praying, till he heare some word of mercy in the pardon of his sins: so that God doth sometimes poure out

Rivers

*Beautifully  
true in me  
as well as in  
many others*

Rivers of grace, not onely upon those whose frame of spirit hath beene more civill, but upon those who have despised the holy One of Israel; they that before knew not what prayer meant, shall now pray and mourne bitterly.

Reas. 3.

It is double, First, to magnifie the name of God, *Where sinne hath abounded, there grace hath abounded much more, Rom. 5. 20.* God will ever give this honour to his grace, hee will never have it said but that there is more grace in him to forgive, then gracelesnesse in us to destroy our selves; never can a man be so empty of grace, but God is able to fill him: and this reason is mentioned; 1 Tim. 1. 13, 14, 16. *The grace of God was exceeding abundant towards me;* It had been too little to have said, the grace of God was enough for mee, but the grace of God was *abundant* above my wickednesse; and if that were too strait a word, *it was exceeding abundant* towards me; and this hath God done unto me, *To shew upon me an example of long sufferance, to all that hereafter shall beleeve on his name:* not a singular example, such as never should be the like, but that all might see, there is an exceeding abundance of grace in God. It is a strange expreffion that of *Balaam*, Numb. 23. 23. *There is no Inchantment or sorcery against Iacob; It shall be said of Israel what God hath wrought. Balaam* and the Devill cannot prevaile against them, because it may be said, What God hath wrought.

And so for a second branch of this first Reason; God hath not onely a purpose to magnifie his owne grace, but to magnifie the value and vertue of

of Christs blood, if it had been sufficient onely to have saved honest orderly men, it had not come neare the value and vertue that is in it, but when it is sprinkled upon desperate sinners, the blood of Christ is able to wash them away, *1 Iohn 1.7.* No sinne, setting aside the sinne against the holy Ghost, but it will cleanse us from it, and that *scornes to be sprinkled with it, Heb. 10.29.* Sins of ignorance and of infirmity, of presumption and blasphemy, yet even those sins the blood of Christ will search to the bottome; it was by the vertue of this blood, that *David* was cleansed, *Psal. 51.7.* *Purge me with hyssope*; there is an emphasis in his own person, that speaks it, *purge me, me*, whose hands are full of blood, I that am stained with such beastly, grosse, and filthy lewdnesse, I that have given scandall to Religion, *even me, Lord purge me, and I shall be cleane.* Thus there is a value and vertue in Christs blood, to wash away even roaring desperate sins, and to make such white as snow.

And for a third branch of this reason. God intended to magnifie the mighty power of the holy Ghost, the spirit of grace here shed abroad into the hearts of these men. *The Spirit breathes where it listeth, Iohn 3.8.* If he take pleasure to breathe in a man, there is nothing can hinder him, it will blow upon the most noysome dunghill in any place, and be never a whit the more defiled, and he is not onely free, but *mighty and powerfull through God to cast down every high thought, 2 Cor. 10.4,5.* The preaching of the Gospel by the help

I

of

of the spirit is able to break the hard and stony heart, to cleanse the most prophane spirit.

There are yet some other reasons that move God hereunto as he hath respect to the enlargement of the hearts of his people : as, first, that he might enlarge the hearts of his people to an abundant measure of the love of God, and of the brethren, that he might ever keep alive a vein of brotherly love, and a child-like enlarged love to himselfe, he will have some of all sorts in every age, that shall still be comming in unto his grace, of the most notorious sinners under the Sun. *Mary Magdalen* a notorious harlot, yet she comes and exprest much love to our Saviour, and this testimony our Saviour gives of her, *She loves much, because much is forgiven her, Luke 7. 47.* God meanes to have much love from some of his servants, others may strait it with him, but God will have some, that out of much sense of the much mischief they have wrought in the dayes of their vanity, shall love him abundantly ; ( for pardoning them ) when it comes to the triall, they who have but a little forgiven them, will love but a little, but they who have much forgiven them will love much. And so also God delights much in the favor of an abundant spirit of love amongst Christians one towards another ; he would have some not to be put out of their love, notwithstanding all the distempers of their brethren, and it is meet it should be so for the honour of his owne Grace. *Paul* though he is called *a mover of sedition, a pestilent fellow*, yet he is not distempered, *The love*



*love of Christ constraines him, 2 Cor. 5. 11, 14. Hee had known the terror of the Lord in his owne spirit, and he could not hold off his hands from perswading men to avoid it: so as if any should say, What need he be so forward to expose him'selfe to such disestimation? why, the love of Christ constrained him, he knew Christ had forgiven him, that had been a desperate sinner, and being filled with the love of God himselfe, he could not hold where ever he came, but as much as in him lay endeavoured the salvation of all, he knew that they did not know the terror of the Lord: So David, if God would restore to him the joy of his salvation, then would he teach the wicked his wayes, and sinners should be converted to him, Ps. 51. 13, 14. The love he received of God should reflow upon all wicked men, Shew all meeknesse to all men, for our selves in time past served divers lusts, and of his mercy he hath saved us; Let us therefore in all meeknesse instruct those that are contrary minded, 2 Tim. 2. 25. John it is likely had not much forgiven him, when he would have fire come down from heauen upon the Samaritanes, Luke 9. 53, 54. He came very young to Christ, some conceive he was not above seventeen yeares old, and he lived till a hundred yeares after Christ, and he was not yet defiled with lusts and the world, and therefore see how little love he expressees when he is crost, but he being reprov'd, I doubt not but he repented, and afterward none breathed out a spirit of love more then John did; In all his Epistles you reade little else, but either directions or motives*

tives to brotherly love. So *Paul* to the *Galatians*, Chap. 4. 12, 16. *Ye have not injured me at all*; he was full of the spirit of love, 1 *Thess.* 2. 7. *Wee are gentle among you, as a Nurse over her children*; she hath many weary times with them, yet she is gentle towards them, and so ought we to be one towards another.

*Reas. 2.*

That so God might thereby enlarge the hearts of his owne people to humility in doing his will, and to patience in suffering it, that they might never open their mouthes to any arrogancy of spirit in doing any homely service, *Ezek.* 16. 48, 51, 60. to 63. that if ever after they did any good duty, they should never be proud of it, and if put to any meane service, not think themselves too good for it: had not God intended you great mercy, you had never knowne what mercy had meant, and therefore now you must for ever walk humbly and carry the shame of it in your faces, and never murmur with God any more; and that you may so doe, God will shew you an abundant mercy. *Least of all the Apostles*, 1 *Cor.* 15. 9. *Least of all Saints*, *Eph.* 3. 8. *Chiefe of sinners*, 1 *Tim.* 1. 15. he remembers his former wicked life, and therefore thinks himselfe lesse then any. God bids *Ananias* talk no more of what he had been, for he shall suffer many great things for my Names sake. God will sometimes shew *great mercy to great sinners*, because they must suffer *great evils* for his Names sake. They have great things to suffer, and therefore they had need of great humility and patience. 1 *Cor.* 4. 12, 15, 16. he suffers much, and takes all in good

good part, because God hath done so much for him; so the Prodigall. Now no more worthy to be called thy son, *Luke 15. 18*. The other brother, if the Father crosse him, he so loures, that he will neither eate nor drink with them; he that had but little forgiven him, he is apt to take offence for every occasion, but the Prodigall would now be content to be an hired drudge.

Further, they are enlarged to much fruitfulness in their course: there is no more ready way to make you a fruitfull Christian, then to have run a lewd course of life, and in the end to have our wils subdued, and brought to the knowledge of Christ: such a soule as hath been fruitfull in sin, is afterwards as fruitfull in the wayes of righteousness. So *Paul*, *1 Cor. 15. 9, 10*. as if the grace of God had been bestowed in vaine upon *Paul*, if he had not done more service then the rest of the Apostles; and I think the words will beare it, he compares his labours, to the labours of all other the Apostles, put all their labours in one ballance, and *Pauls* in another, and yet, not more then any one of them; which was much for a man that had been a Pharisee, an hypocrite, a malicious enemy of the Church: for him to have learned so much Religion, as any one of them in so short a time, it had been a large growth, but yet his labours was more then the labours of them all; as if *Paul* who had done more wickedly then they all, should not now be more in grace and godliness then they all; the grace of God had been bestowed upon him in vain. A thing is then in vain, when it is disappoint-

ted of its end ; when God bestowes great grace on great sinners, he intends they should bring in more service to his will, and comfort to his people, then a dozen of other men; if he exceed not a dozen others in fruitfulness, his grace is but in vain.

Use 1.

To reprove that desperate discouragement, sometimes found in the hearts of some sinful men, that looking back at their former oaths and drunkenness, &c. and what their present corruptions are, they begin to conceive they shall never over-master such distempers, it is impossible God should ever shew mercy upon such wretches as they are; and thereupon they begin to lay all care aside; now they are hardened in sin, they have gotten such a scarlet die, as it is impossible their sins should ever be washed away; and therefore take up *Cains* desperate conclusion, goe from the presence of God, and say, *My sins are greater then can be forgiven*, Gen. 4. 13, 16. But dost thou think that thy heart is more ungracious, then the God of heaven is gracious? hath thy sins deserved a greater punishment then the blood of Christ is of value to make atonement for thee? is thy heart so high, that God cannot lay it low? be not so desperate as to stand so aloofe off from the grace of Christ, make not such desperate conclusions as these be; you find such inclination to the world, but is not he that made the world, greater then the world? indeed if you still goe on in that course, because you think it is desperate, and goe not about to amend it, you will live to see the day, that others, that have run as desperate a course as you,

you, and have had as proud hearts as yours be, and God hath humbled them, you shall see it, but shall not taste of it, 2 *Reg.* 7. 19. Lay downe therefore all such thoughts as ever you desire to honour the grace of Christ.

To every ungodly soule, to stirre up himselfe *v/c 2.* for the obtaining of the spirit of grace; for it shall be poured out upon such as have pierced Christ, a bloody scornfull generation: remember therefore, that disease that hath been cured, or is curable in one, is not incurable in another, that which hath been done, may be done againe, as long as the same Physitian lives. If thou hast been an Idolater, an Adulterer, &c. what if any, yea, what if all these? why, such were some of you; but ye are washed, and why may not we? What if you have been given to Witch-craft? what if thou hast been a Blasphemer? *Manasses* and *Paul* were such, and yet the grace of God was exceeding abundant towards them; so that unlesse you can make your estates worse then ever anyes was, delay the time no longer, but wrastle with God for grace.

But that none may be hardened in his presumption, let me say: First, if you have been greater sinners then others, make account you will stand in need of greater mercy then others; and therefore intreat God for tender mercy, *Psal.* 51. 1, 2.

Secondly, that thou wilt stand in need of greater humiliation then other men, so *Manasses* humbled himselfe greatly, 2 *Chron.* 33. 12. Great sins

must have great humiliations; *Paul* fell downe trembling, *Acts* 9.6. The Jailor comes in trembling, *Acts* 16.29. But yet this I say, *I had rather ninety nine hypocrites should goe to hell with presumption, then one poore sinner fall short of heaven for want of consolation*: Yet there must ever be so much humiliation as makes sin most bitter, and Christ most sweet, *1er.* 2.19.

You say, How shall I hate sin, as sin?

First, thou hatest all sinne, as well gainfull and pleasurable sins, as any thou hast least benefit by, *Acts* 19.19. When thou hatest sin, as it is a dishonour to God, and a piercing of Christ, and a crucifying him, *Psal.* 51.5.

2. Thou hatest sin as sin; If thou beest grieved for sin, not as it is grievous to thy conscience, and an amazement to thy spirit, but as it is loathsome and filthy in the sight of God; when thou canst abhorre thy selfe for sin, *Iob* 42.6. A man takes up a coale and feels it hot, and throws it down again, not because it is black, and so might defile him, but because it is hot, and so might burn him; so many a man begins to lay down his sin, because it is too hot; God begins to speak wrath to his conscience; so it was with *Judas*: But he that truly leaves sin, not because it brings him horror and anguish, but because it is filthy in the sight of God, *Ezra* 9.8.

3. Thou must be content to take great paines with thy soule, in the use of all good meanes: It is not small paines will serve the turne, but you must use great diligence. If a cloth be foully stained, it is

is not a little rinsing in cold water that will get it out, but it will take much rubbing, batting, and scouring; it is not a few teares, but washing thoroughly that you must looke for, *Psal. 51. 2. 10.*

4. You will stand in need of no small patience to wait long; you must be content to wait long upon God, who hath beene so patient to wait long upon you; and though it be all your dayes, and though you should never see peace in this world, yet say it is enough, if you may but see grace and favour towards you, before you depart hence and be no more seene, though it be but at the last gaspe, if but then you may find mercy, think that you are graciously dealt withall, *Ioh. 14. 14.* I will wait and looke for the God of my salvation, *Micah 7. 7. 9.* You must beare all things patiently, yea the discouragements that shall befall you; and you that have friends and kindred in this condition, be you the more humbled for them, by how much the lesse they are humbled in themselves.

Of exhortion to every soule that hath found it selfe in a wofull case; if thou hast found thy selfe in a desperate case, by reason of thy sin, and the grace of God afterwards hath abundantly beene poured forth upon thee; then learne to see what God requires of you. First, you should for ever glorifie the rich grace of God, and for ever magnifie the value and vertue of Christs blood. Time was, when *Dauids bones were broken*, *Psal. 51. 8.* and all the comfort of his soule shattered to pieces, and doth God now shew *David* mercy? Then *all my bones shal say, Lord who is like unto thee?* *Psal. 35. 10.* You

2.

You whom God hath forgiven much, hee lookes for much love from you. How love I the Lord? What shall I render to him for all his benefits? *Psal. 116. 1, 2.* How ought wee to love the Lord Jesus, to grow in humility, and never thinke much to bee exposed to any discourtesie for his names sake? take paines with your brethren, by how much the Lord hath taken paines with you, if God hath forgiven you great sinnes, remember and consider it, that God hath done all this in vaine for you, if *now*, if *now* you doe not more service to God then a dozen other Christians, that never knew what such sins were, as you have committed; if you bee not more humble, more fruitfull, more patient, and more forward in every good dutie then others be, you walke unworthy of the mercy you have received, and therefore it behoves you, as you would not receive the grace of God in vaine, so to be much more abundant in the worke of the Lord, you must be filled with all the fruits of righteousness to the glory and praise of God, and the good of your brethren.

SINS